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CONSECUTIVE EVENTS

AT THE TIME OF AND FOLLOWING
THE CLOSE OF PROBATION



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The threefold message of Revelation 14:6-12 says: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of his judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

"And the third angel followed, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the Holy Angels, and in the presence of the lamb. And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of His name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

This precedes the decree which says: "He that is filthy, let him be filthy still and he that is holy let him be holy still." This message is threefold in its character and will be but of short duration. It is based upon prophetic time for it is definite in its declarations, that the time of *His judgment is come* for an exposition of these prophetic periods upon which this message is based and upon whom the judgments are to fall see "time, tradition and truth." In fact, the reason and upon whom they are to fall is expressed in the second phase of the message "Babylon is fallen, is fallen," and the third phase of the message is a warning to escape the calamity.

In connection with the close of probation immediately following it, this message is followed by another angel given

in the eighteenth chapter of Revelation saying "Come out of her my people that ye be not partakers of her sins and that ye receive not of her plagues."

CLOSE OF PROBATION.

The following scriptures have their application at that time:

"And the temple was filled with *smoke from the glory of God*, and from His power; and *no man was able to enter into the temple*, till the seven plagues of the seven angels were fulfilled." Rev. 15:8.

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

The above message prepares the world for the decree to pass and when probation closes the decree is issued, then this decree when passed ends the Priesthood of Christ in behalf of sinners.

STANDING UP OF MICHAEL (CHRIST):

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

"And many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt."

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:1-3.

The last phase of the preparatory work for the close of probation says that those who reject the warning in these messages drink of the "wine of the wrath of God poured out without mixture" of mercy. This wrath of God is shown to be the seven last plagues: Rev. 16th chapter.

2nd. These plagues have a duration of thirty years for the destruction of the three divisions of spiritual Babylon:

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

"And I will feed the flock of slaughter, even you, O poor of the flock, And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.

"Three shepherds also I cut off in *one month*; and *my soul loathed them*, and *their soul also abhorreth me*. Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.

"And I took my staff, even Beauty, and cut it asunder; that I might break *my covenant which I had made with all the people*. And *it was broken in that day*: and so the poor of the flock that waited upon me *knew that it was the word of the Lord*." Zech. 11:6-11.

"They shall go with their flocks and with their herds to seek the Lord; but *they shall not find him; he hath withdrawn himself from them*.

"They have dealt treacherously against the Lord: for they have begotten strange children: now shall a *month* devour them with their portions." Hosea 5:6-7.

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

"A wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; *in her month* they shall find her." Jer. 2:24.

"Rise up, ye women that are at ease; hear my voice, ye *careless daughters*; give ear unto my speech. *Many days and years shall ye be troubled, ye careless women*: for the vintage shall fail, the gathering shall not come." Isa. 32:9-10.

(For comments on these scriptures see "Time, Tradition and Truth," by the writer. Also our book "The Yellow Peril.")

The plagues last until the coming of Christ, but this period of *one month*, prophetic time, thirty years, is allotted for the breaking up of Babylon as an ecclesiastical organization.

MANY THINGS TO OCCUR DURING THIS TIME.

3rd. The people will no doubt try to reason away *the sign of the Son of Man* that appeared marking the close of probation. The scriptures say:

"And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, but when drouth, famine, and pestilence come they will try to seek a cause from the Bible, so they run from sea to sea to find the word of the Lord, but do *not find it*." Note what the Prophet says:

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

"And they shall wonder from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:11-12.

"They shall go with their flocks and with their herds to seek the Lord, but they shall not find him. He has withdrawn himself from them. They have dealt treacherously with the Lord. For they have begotten strange children." Hosea 5:6-7.

4th. The next step they reason that their trouble is because "they have no king" among them:

"Their heart is divided; now shall they be found faulty: he shall break down their altars, he shall spoil their images.

"For now they shall say, We have no king, because we feared not the Lord; what then shall a king do to us?" Hosea 10:2-3.

So they make a covenant and form the image of the beast and establish a king *by a bond of unity*:

The third phase of the message is a warning against the beast and its image. In the thirteenth chapter of Revelation under the symbol of the two-horned beast the image to the

beast is formed. That is another government like that formed by the beast is made by Protestantism by again repeating the story of the Papacy when church and state ruled in western Europe. So following the close of probation, after those who have rejected the message realize that trouble is on every hand, they run from north to south and from sea to sea to seek the cause from the Bible, but no satisfactory cause is obtained for no light shines upon them from God. Then they reason it is because they have not controlled the civil power as well as the ecclesiastical and Protestantism imagine their opposition to the Papal form of government was a mistake and they make the image. Then they issue strict laws upon everybody, enforcing the mark of the beast which is Sunday with the penalty attached that all shall be killed who violate the law. This brings upon the Remnant of Israel the time of Jacob's trouble spoken of by Jeremiah, and no doubt but it is at this time especially that the Remnant flee for their lives into the feast of tabernacles as Israel left Egypt. Also Jerusalem before the Romans.

"For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace.

"Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.

"For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

"But they shall serve the Lord their God, and David their king, whom I will raise up unto them." Jer. 30:5-9.

But this only increases the difficulties upon those who reject the light. As we now read:

"They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field." Hosea 10:4.

"Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth.

"And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, this is their resemblance through all the earth.

"And behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah.

"And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

"Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

"Then said I to the angel that talked with me, Whither do these bear the ephah?

"And he said unto me, To build it an house in the land of Shinar: and it shall be established and set there UPON HER OWN BASE." Zech. 5:5-11.

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." Rev. 17:8. (See verses commentary on Hosea and Jeremiah in Yellow Peril.)

The beast is described as follows:

"And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns." Rev. 17:7-8.

The beast, as we explain it, in literal language, is thus: The beast "that was" from 538 A. D. to 1798 A. D. "was not" from 1798 till restored after the close of probation. That "now is" goes into perdition from the time of restoration till the last vestige of it is destroyed in the consecutive order given by the seven last plagues. Rev. 17:

5th. The next thing in order after the restoration of this power in Western Europe, the judgments only increase in severity:

"They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field." Hosea 10:4.

It is then the ecclesiastical organizations, embracing the three divisions of Christendom realize where they stand.

By this time the people see their awful mistake. Then the Remnant flee from the scene and are gathered out of the countries, as fully brought out in our other books:

"Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord.

"Deliver thyself, O Zion, that dwellest with the daughter of Babylon." Zach. 2:6-7.

6th. Those who are not saved when probation closes then realize the situation in which they are placed and turn with bitter hatred against the whole system of the beast—the Bible, God, and even the name of Israel and religion of any kind. Note.

"And the ten horns which thou savest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

"For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Rev. 17:16-17.

They would gladly eat her up and burn her with fire, if it was in their power to do so. This burning and eating is figurative, as expressive of the feelings of the people *who have been deceived in their own system*, in which they have trusted. *It is the system they turn against*, hence not war or literal strife.

THE NATIONS ARE ANGRY.

For long years prior to the close of probation the great preparations for war among the nations has been going on, and it is very evident that already prophecy is beginning to meet its fulfillment in the European war now in operation.

This war may never cease, we know not as to that, but rest assured if it should cease it will be but for a brief period only to be renewed with greater things in war than we now see. For the seventh trumpet of Revelation begins its work as we now quote at the close of probation. For at the close of the sixth trumpet the Gospel closes its work and closes probation for the world:

"And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

"And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God.

"Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11:15-18.

The sword of the heathen, with Russia as leader, has been doing their part in executing the curse upon Christendom, as shown in Eze. 38th chapter, and many more scriptures as explained in the Yellow Peril.

7th. Christendom, who are left alive, now join into a confederacy with all the heathen nations to blot out the name of Israel under heaven. They have seen their own system to be a total failure, hence they now join the heathen in a world confederacy to blot out everything in the earth that would claim in any way to be Christian. Hence they now federate with Gog and Magog and join with the heathen powers to abolish even the name of Israel (Christianity) out of the earth. The Remnant are then called *the hidden ones*:

HEAR THE PSALMIST SPEAK.

"They have taken crafty counsel against thy people, and consulted against thy hidden ones." Ps. 83:3.

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:3.

The Remnant have been gathered out of the countries and, as Israel of old are in the wilderness or secret places, living over the wilderness experience as described in Eze. 20:23. In reading the 38th and 39th chapters of Ezekiel the reader will see that the 38th chapter is the heathen against Christendom and the 39th chapter is this federation against the Remnant. Also read Zechariah 14th and Revelation 16: 12-16.

"And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out." Eze. 20:34. (See "Time, Tradition and Truth.")

So they try to blot out this company and *even the name of Israel for ever*, hoping that this might rid them of the difficulty they are now in, so they gather their armies again headed by Russia. Eze. 39; Zech. 14; Rev. 16:12-16. Note this is the second time the Northern Army comes forth. The first time was against Christendom for the punishment of apostate Christendom. The Lord uses the Northern Army for the purpose of punishment, but now the Northern Army, with all others, come to destroy the Remnant people of God:

ARMAGEDDON.

8th. Of all the mist and lack of knowledge upon the scriptures pertaining to war and its relation to Armageddon that has been printed on the question the last six months of the war has no equal.

It seems too bad that teachers who claim to be guides to the people will not give up their creeds and learn what the Bible says and tell the whole truth to the people, thus helping the people to escape before it is too late, when the knowing of the truth will do them no good. Armageddon is described as follows:

"And it shall come to pass in that day, that Tyre shall be forgotten *seventy years*, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot.

"Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

"And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.

"And her merchandise and her hire shall be holiness to the Lord; it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing." Isa. 23:15-18.

The seventy years following the desolation by the Babylonish Captivity corresponds to the seventy years from the close of probation to the time this federation is made against the Remnant, or hidden ones. Tyre is used by Isaiah, (as shown in the "Yellow Peril"), representing the Western Europe division of Christendom. The experience of the Remnant at this time is described by Joel:

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

"Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

"Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

"Then will the Lord be jealous for his land, and pity his people.

"Yea, the Lord, will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

"But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.

"Fear not, O land; be glad and rejoice: for the Lord will do great things." Joel. 2:15-21.

This is Armageddon. No battle, among nations, prior to this time, will be Armageddon, but the battle in which the world federations try to destroy the Remnant people, or hidden ones. That is Armageddon, and no other either before or after. Those who are left after this battle will be destroyed by the brightness of his coming. The 83d Psalm tells us the Lord will fight in this battle, and the result will be *as when he fought in days of old. As the deliverance in the days of Gideon, Deborah and Barak*, as recorded in Judges 4th, 7th and 8th chapters.

Mark it well. So you need not look for Armageddon for seventy years after probation closes.

Second. Do not expect Armageddon till you see the Remnant in their hidden condition in the wilderness, for you will only be deceived to look for it any other time or place.

Third. When you see the deliverance by the Lord as it was done in the various instances in the scriptures cited, then you may know that that is it.

Fourth. Do not think any war or battle between nations is Armageddon, for it is not.

Fifth. Do not let anyone make you believe that when the people turn against the beast and its image is Armageddon, for it is not, and,

Sixth. Do not confuse Armageddon with the coming of the Lord as recorded in the 19th chapter of Revelation, for it is not true. Armageddon is one certain battle fought at a certain time and at the place where the Remnant are gathered, and no other time or place. The old idea of literal Jerusalem, literal Jew, for Israel, and literal Palestine, and Mount Megiddo all vanish when one studies as they should and learns the truth.

A WONDERFUL EXAMPLE AND OBJECT LESSON FOR ARMAGEDDON.

"Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

"By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord.

"For I will defend this city to save it for mine own sake, and for mine servant David's sake.

"Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

"So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh." Isa. 37:33-37.

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

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty.

"Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

"And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16:12-16.

Isa. 23:15-18; Isa. 37:33-37; Zech. 14th, and Eze. 39th chapters, and many more scriptures, might be given.

Note the difference. When the Lord brings the heathen powers against apostate Christendom *victory follows the heathen, and they lay the land desolate, and the people, slave and young, the wives are ravished, and every punishment that can be inflicted, but when they come against the Remnant*

the whole matter is reversed. The Remnant are protected and there is but a sixth part of the heathen left, as described in Ezekiel 39th chapter. The sword is turned and they fight among themselves. Horses are frightened and men become insane and blind: Zachariah 14th chapter. Thus it is beyond all question that Armageddon is a separate and distinct battle from all others.

"Keep not thou silence, O God: hold not thy peace, and be not still, O God

"For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.

"They have taken crafty counsel against thy people, and consulted against thy hidden ones.

"They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.

"For they have consulted together with one consent: they are confederate against thee:

"The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;

"Gebel, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre.

"Assur also is joined with them: they have holpen the children of Lot. Selah.

"Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison:

"Which perished at Endor: they became as dung for the earth.

"Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna:

"If he said, Let us take to ourselves the houses of God in possession.

"O my God, make them like a wheel; as the stubble before the wind.

"As the fire burneth a wood, and as the flame setteth the mountains on fire;

"So persecute them with thy tempest, and make them afraid with thy storm.

"Fill their faces with shame; that they may seek thy name, O Lord.

"Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

"That men may know that thou, whose name alone is Jehovah, art the most high over all the earth." Ps. 83:1-18.

A MOST IMPORTANT PROPHECY.

The Babylonish Captivity is one of the great landmarks in Bible history. It was fourteen generations from Abraham to David and fourteen generations from David to the Captivity and fourteen from the Captivity to Christ. In the study of Prophecy we learn that the Captivity is one of the events given as an object lesson to be lived over in the experience of the Remnant. Especially the seventy years of the desolation of the land following the event, and the building of the temple at the close of that period. Haggai and Zechariah were two Prophets who lived co-temporary and following the seventy years when they were building the temple.

Now we understand that they prophesied of an event that is to follow Armageddon. This event is also definitely located as to time and is to be reckoned from the time after the decree by Cyrus was issued for their return and the building of the temple; and the time when the foundation of the temple was laid. God plainly states that Zerubbabel (which name means the gathered out of Babylon), and his work would be taken in the last days as a signet (sign). Therefore, we better heed the lesson taught and as this lesson comes in the consecutive order of events we here give what the Prophet says about it. We have before mentioned Tyrus in connection with Armageddon and the seventy years so we now give Haggai and Zechariah. Haggai introduces the subject thus:

"Thus saith the Lord of hosts; Ask now the priests concerning the law, saying,

"If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

"Then said Haggai, If *one that is unclean by a dead body* touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

"Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean.

"And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord." Haggai 2:11-15.

Note he says "ask the Priests concerning the law." So we go to the law and read:

"These *are* unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

"And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

"And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean; and ye shall break it.

"Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean."

"And if *any part* of their carcase fall upon any sowing seed which is to be sown, it *shall be* clean.

"But if *any* water be put upon the seed, and *any part* of their carcase fall thereon, it *shall be unclean* unto you. Lev. 11:31-34; 37-38.

The lesson taught Israel by this object lesson was that the seed sown in the ground represents man as he would die and be planted in death. First, if there was anything in his character that was unclean, as was the dead carcase of the unclean animal, he could not hope to be among the first resurrected and, second, that like the grain sowed must first die before life was again produced and fruit born, so man must go to the grave and be resurrected before he could live and be a clean person as God would have him to be. See our Comments on the Red Heifer in T. T. T., and also read I Cor. 15th chapter. Note next, now says the Prophet:

"Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it." Haggai 2:18.

Three times in this chapter the above quotation is repeated. Then after the third admonition, he continues thus:

"Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;

"And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

"In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts." Haggai 2:21-23.

Can anything be more plain than this, namely, that the prophet is here giving a prophecy pertaining to the last days? Surely not.

The time to especially consider was the ninth month and twenty-fourth day, which was the day on which Haggai had his vision and also the day on which the foundation of the temple was laid. The reason given for their remembrance was that from that day forward he would bless them. We ask How? We reply with the blessing taught by the sowing seed and the unclean carcase touching it.

Which would be the resurrection. Thus far there can be no question.

Remember the name Zerubbabel means the gathered out of Babylon.

By turning to Ezra we learn the history of the laying of the foundation of the temple:

"Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and

they appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord.

"And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel.

"And they sang together by course in praising and giving thanks unto the Lord, because *he is good*, for his mercy *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.

"But many of the priests and Levites and chief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy.

"So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off." Ezra 3:8; 10-13.

Haggai says it was the ninth month and twenty-fourth day, so it was two years, nine months and twenty-four days after the seventy years expired that the foundation was laid. Now Zechariah continues the subject thus:

"Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?" Zech. 1:12.

As to the time when this has its fulfillment there is no question as we read:

"Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein:

"For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.

"Ho, ho, *come forth*, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord.

"Deliver thyself, O Zion that dwellest *with* the daughter of Babylon.

"For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.

"For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me.

"Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord.

"And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee.

"And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

"Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation." Zech. 2:4-13.

The Prophet continues the subject in the seventh chapter and also the eighth, thus:

"The fifth and seventh *month*, even those seventy years, did ye at all fast unto me, *even to me*?" Zech. 7:5.

"Thus saith the Lord of hosts; Behold, I will save my people from the east country, and from the west country;

"And I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness.

"Thus saith the Lord of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which *were* in the day *that* the foundation of the house of the Lord of hosts was laid, that the temple might be built.

"For before these days there was no hire for man, nor any hire for beast; neither *was there any* peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour.

"But now I *will* not *be* unto the residue of this people as in the former days, saith the Lord of hosts.

"For the seed *shall be* prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens

shall give their dew; and I will cause the remnant of this people to possess all these things." Zech. 8:7-12.

"Thus saith the Lord of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Jerusalem joy and gladness, and cheerful feasts; therefore love the truth and peace." Zech. 8:19.

Therefore, we conclude that nothing can be more plain than this, namely, that following Armageddon or the expiration of the seventy years, three years later there will be another foundation laid for a temple of the Lord by his Remnant people, or the *gathered out of Babylon*.

Suffice it to say, for the present, that this temple is described from the fortieth chapter of Ezekiel and forward, and it is this temple to which Christ will come, and it is this temple that will be filled with *greater glory* than the one they were building or the one built by Solomon. This is the next event in consecutive order following Armageddon. It will pay you well to read our verse commentary on Zechariah in the Yellow Peril.

ANOTHER TIME PERIOD AND PROPHECY CONSIDERED.

We have given in the Yellow Peril almost a complete commentary on Isaiah from Chapter seven to Chapter twelve, but there are two time periods in the prophecy which we did not consider there, hence we consider them in this connection namely, one of sixty-five years and one of three years. The one of sixty-five years reads thus: "Within three score and five years, Ephraim shall be broken that it shall not be a people." Isa. 7:8. The second prediction is concerning modern Moab and reads thus: "But now the Lord has spoken saying, within three years as the years of an hireling, shall the glory of Moab be contemned with all that great multitude; and the remnant shall be very small and feeble." Isaiah 15:14. The beginning of the story is found in Chapter six, and the time from which to reckon these dates is there located at the close of probation as the following scriptures show. But we would first call attention to the things recorded in the fifth

chapter of Isaiah. In this chapter, if the reader will take the pains to turn and read, they will see that this prophecy pertains to the closing work. Verse twenty-six of the fifth reads thus: "And he will lift up an ensign to the Nations from afar, and will hiss unto them from the end of the earth; and behold, they shall come with speed swiftly." The ensign here mentioned is the sign of the Son of Man as explained in the article on that subject. This lifting up marks the closing of probation and when it is lifted, the Remnant will come swiftly. The close of Christ's ministry in the heavenly temple which marks the close of probation, is spoken of thus in verse four in the sixth chapter of Isaiah and reads thus: "And the posts of the door moved at the voice of Him that cried and the house was filled with smoke." Compare this with Rev. 15:8, and you will see that this is introduced to show when these periods are to date from. Namely, the close of probation. Having the periods now before us and the time from which they are to have their beginning we are prepared to examine the prophecy and the subject upon which the prophecy is based. First, like most all the Old Testament prophecies pertaining to the last days, it is based on an ancient experience of Israel in passed history and reads thus:

"Then said the Lord unto Isaiah, go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field;

"And say unto him, take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria and of the son of Remaliah.

"Because Syria, Ephraim and the son of Remaliah, have taken evil counsel against thee, saying: Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal:

"Thus saith the Lord God, it shall not stand, neither shall it come to pass.

"For the head of Syria is Damascus and the head of Damascus is Rezin; and within three-score and five years shall Ephraim be broken, that it be not a people." Isaiah. 7:4-8.

This confederacy as shown in the book above referred to, is the foundation for a latter day prophecy as can be clearly

seen in the chapters that follow. The same names follow down to our day and the Nations they represent are found in the three divisions of Christendom. Namely, Greek Catholicism, Roman, Catholicism and Protestantism. As taught in all our books.

When probation closes, these three divisions will again make or form a confederacy but within three years, two of them will be forsaken of both her kings. Anciently, these kings fulfilled to the letter the prediction in a remarkable death. There were others chosen. The Lord told Isaiah in addition to the statement made, He would give him a sign. In verse eleven He told the prophet to ask for a sign and he would give it in the *depths below* or in the *heavens above* and so he gave him one in the *heavens above* and then throws it in as proof that that sign would mark the close of probation. We ask, what is the sign that occurs at the close of probation? We reply the sign of the Son of Man and now in these prophecies, like all the prophecies which were written of Christ in the latter day prophecies are some characteristics of him which he did when here is given that we may know who the prophet is speaking of. This point is worthy of thought. So here the Lord says:

"And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail."

This is the word that the Lord hath spoken concerning Moab since that time.

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son and shall call his name Immanuel."

"Butter and honey shall be eat, that he may know to refuse the evil, and choose the good."

"For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings." Isaiah, 7:12-16.

This scripture is thrown in that we may know when the sign appears in the heaven above (as expressed in verse 11) we may know that it is the sign of the son of man who was born of a virgin. Next, in order to teach us how long

it will be after the sign appears (or rather how soon) the Lord continues in verse 16 to tell us. Thus we have set before us the ancient event and now all any one has to do is to turn and read from the seventeenth verse of the seventh chapter forward through the next four chapters and they will see that that event is recorded to teach a latter day prophecy as we explain in full in the Yellow Peril. So following the close of probation within from three to five years the confederacy will be formed between the three divisions of Christendom, and when done, they may look then for the King of Assyria which stands in this prophecy for the Nations of the east to overrun Christendom and not until then, but the way is now being prepared in the present war rapidly by reducing the strength of the western nations which will open the door for the kings of the east. But this is not all of the story. In the fifteenth chapter of Isaiah, under the name of Moab, the story of Roman Catholicism in western Europe is told at that time as follows:

"The burden of Moab. Because in the night Ar of Moab is laid waste and brought to silence; because in the night Kir of Moab is laid waste and brought to silence.

"He is gone up to Bajith, and to Dibon, the high places, to weep; Moab shall howl over Nebo, and over Medeba; on all their heads shall be baldness, and every beard cut off.

"In their streets they shall gird themselves with sackcloth; on the tops of their houses, and in their streets, everyone shall howl, weeping abundantly.

"And Heshibon shall cry, and Elealeh: their voice shall be heard even unto Jahaz; therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

"My heart shall cry out for Moab; his fugitives shall flee unto Zoar, an heifer of three years old; for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction." Isaiah 15:1-5.

Note the expression "an heifer of three years old." What does that mean? We reply if you were to turn to the law of Moses in the nineteenth chapter of Numbers you would there learn this heifer was a symbol of Christ, and in Genesis 15: there in the making of the covenant with Abraham the age of

the animals were to be three years old teaching that Christ would be three years in confirming the covenant. Thus it connects the prophecy of Moab with the three years in the seventh chapter, then in chapter sixteen, we read: "But now the Lord hath spoken *within three years as the years of a hireling* and the glory of Moab shall be contemned with all that great multitude and the remnant shall be very small and feeble." The beginning of that experience is surely begun, but when the time fully comes, we can hardly realize the condition to which Europe will be brought to.

But that is not all of the story. In chapters nineteen and twenty of Isaiah's book, the story of Protestantism in America is told what will happen to them in this period of three years. Under the Ancient name of Egypt, also read Ezeik, Chapters 29-31, on Egypt.

"And the Lord said, like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia;

"So shall the King of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with *their buttocks uncovered*, to the shame of Egypt.

"And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

"And the inhabitant of this isle shall say *in that day*, Behold, such is our expectation, whither we flee for help to be delivered from the King of Assyria; and how shall we escape?" Isaiah 20:3-6.

This part of the story is not yet in the present difficulty how soon it may be we know not but rest assured it will be in it before the story is completed. The above tells the result and the outcome. Now turning back to Isaiah, seven, the Lord said after *sixty-free years* and *Ephraim would not be a people* adding this sixty-five years, it again brings us to the end or near the end of the seventy years desolation which followed the Babylonish captivity and in modern times to Armageddon as previously shown when all nations would federate against the Remnant of the Lord's people. Continuing this line of thought further, we read in Isaiah, chapter twenty-

one, the following: "For they fled from the swords, from the drawn sword, and from the bent bow and from the grievousness of war. For thus hath the Lord said unto me within a year according to the years of an hireling and all the glory of Kedar shall fall." Isaiah 21: 15, 16. But who is Kedar? We reply the Arabian, the descendants of Ishmeal now known as the Mohamedan people. We say we have no other way to determine when the time of one year begins but the same as we have already seen from the time the sign was given in chapter seven. If the reader will get the connecting thought he will see the prophet is giving us a connected history of the overthrow and downfall of the Nations; first, the three divisions and now the Mohamedan power. If our time to begin, these dates are correct (and at present we see no other time as stated) then in one year after probation closes the Turkish Nation will then be joined to the Northern power (Russia) as is shown in other prophecies. The prophet continues thus: "For it is a day of trouble of breaking down and of perplexity of the Lord God of Hosts in the valley of vision and breaking down the walls and crying to the mountains." Isaiah 22: 5.

"He will surely violently turn and toss it like a ball into a large country. There shalt thou die and the Chariots of thy glory shall be the shame of thy Lord's house." Verse 18. Now passing over several chapters of the book of Isaiah we come to chapters thirty-six and thirty-seven, where we find an ancient event recorded when the King of Assyria threatened to overthrow Jerusalem, which caused great perplexity to Hezekiah, King of Judah. Assyria had conquered all Nations and now only Judah remained and it was threatened. So the Lord informed Isaiah that he should not cast a bank against the city and told the King of Assyria that the daughters of Jerusalem shook their heads at him and laughed him to scorn for his threats. That night the angel of the Lord smote one hundred and eighty-five thousand of the Assyrians. Now this is taken to represent Armageddon when the united efforts of Nations will try to destroy Israel and blot the name of Israel out of the world. Now here is the point we wish to bring out in this brief article, namely, the sign given the prophet for our instruction in connection with the events to follow

the close of probation. We have before shown that Armageddon would come at the close of the seventy years in this article, so here is something thrown in which the casual reader might not see. It is the sign given in the prophet, which reads as follows: "And ye shall eat this year such as growth of itself and the second year that which springeth of the same and in the third year sow ye and reap and plant vineyards and eat the fruit thereof. And the remnant of which have escaped of the house of Judah shall again take root downward and bear fruit upward for out of Jerusalem shall go forth a remnant and they that escape out of Mount Zion. The zeal of the Lord of hosts shall do this." Isaiah 37: 30-32.

The reader may say such would be a queer sign, and so it would be, to those who knew not the teaching of the law of Moses, but when we depend on the Bible being its own interpreter then all will be made plain if we will but apply the rule. So like the sowing of seed in the seventh chapter was given for a sign and the red heifer in the chapter on Moab, so here we find another of the same type given that we may know what will follow Armageddon and the seventy years. We found in the study of Haggai and Zechariah that the sowing seed there taught us that the next event was the resurrection which would follow the laying of the foundation of the temple of the Lord's house. Now what does the sign in Isaiah thirty-seven teach? This sign is drawn from the law of Moses that which pertained to the Sabbatic year when the ground should not be tilled or sown. Lev. 25: They were to eat from that which grew the sixth year and that which grew of itself the seventh year, but the eighth year they were to plant and sow. That taught first at the end of six thousand years the Millennium or seventh thousandth year would begin where the land would be desolate. Next the forty-ninth year was the close of the Sabbatic year before the year of Jubilee. Jubilee began the fiftieth year, when every man would be set free, so this sign teaches that following Armageddon, the next thing in order will be the Jubilee, when every man shall return to his own family, when Israel will take root downward and bear fruit upward, which is the resurrection of the righteous. Three years after following Armageddon. This was a yearly sign and not

the weekly. So it pertains to the Jubilee. The whole book of Isaiah, as well as all the other Old Testament prophets are last day prophecies. May the good Lord break down all prejudice till the people will go to study the Bible as if they had never known it and they will find it precious to their souls. Again we say the whole books of the prophets are devoted to this all-absorbing theme the end of the world giving the story of the Nations and especially the story of the remnant people, who will learn it before it is too late and profit by it. These comments we offer in the most brief language. For full particulars, the reader must read our other books. We again say the whole story is told in the Bible but it is useless to try to know it without accepting the fact that ancient names and events are recorded to teach what will come in our day. So study it. We now see that we need not look for the final development and move of the kings of the East as headed by Russia until after probation closes. We now see Russia moving in the present war to the point of carrying out her long desires to control the way of the east which is the control of the Turkish territory and that she will do hoping to break up that Empire for the prophecy says it will be one of the kingdoms joined to Russia in the final conflict. The present war is but preliminary and that it is, there is no question; whether it will cease before the final we know not. Japan is also busy trying to get the management of the east and will no doubt do that. The story and final outcome of it all, both Assyria (the East) and also the Remnant is also told in the chapters noted. Study them well.

9th. The next thing is the coming of Christ, as described in Revelation 19th chapter. The beast and his image are cast alive into the lake of fire and destroyed. The remnant of the heathen are destroyed by the sword that proceedeth out of his mouth.

The total length of time from the close of probation to the coming of Christ is 77 years. (See "Time, Tradition and Truth.") This 77 years covers much history of great interest to the Bible student. This period ends the 6000 years from the creation, at which time Christ comes.

Then follows the millennium of 1000 years, the antitype of the Sabbatic year in the laws of Moses, and the Sabbath of

the weekly cycle of creation, during which time the earth will be desolate without an inhabitant: Isaiah 24th chapter, Jeremiah 4th chapter, and Revelation 20th chapter. When the millennium ends the second resurrection will take place: Rev. 20th chapter. Satan will be loosed and Gog and Magog, as they are resurrected, will make the third and last effort to destroy the saints, then fire will come down from heaven and devour them. That fire will melt and purify the earth:

"The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein, shall be burned up.

"Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

"Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." II Pet. 3-10, 12-13.

Then the saints who were resurrected at the beginning of the millennium, when Christ appeared, will possess the earth. Rev. 20th chapter.

Then will the children of God possess their Eden home restored:

"Blessed are the meek: for they shall inherit the earth." Matt. 5:5.

"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13. Thus the story runs.

We are now living in the year 1915 A. D., which is 5918 A. M., year of the world, four years from the close of probation. (See "Time, Tradition and Truth.") Who will prepare for the history before us?

Thirty years of the time is for the judgments to fall upon Babylon, as stated, forty years for the remnant to dwell in the wilderness, then comes Armageddon. Seven years then follow to cleanse the land: Eze. 39th chapter. This last period may be typical of the seven thousand years in which God has and will be gathering his people, and cleansing the earth.

Thus the whole story is told in the Bible. We need no additional visions or prophets to tell us what is coming. God gave us a complete book to carry us through to the end. There may be times when his servants may have dreams and visions, in fact, they will, but it will not be for the purpose of additional prophecy to point out the story of the future for that is all told and step by step the Lord has given the history. Much more might be said on other thoughts during this time from the close of probation, but space will not permit here.

For the story of the Remnant, read our book, "The Story of the Real Jew and the Gathering of Israel." Also our tracts "The Latter Rain," "The Sign of the Son of Man," and "The Glory of God." These things are all written for those who wish to know the truth on the all-important question of the future and what is before us.

LITERAL AND SPIRITUAL.

Fixed principle upon which the Bible is built must be understood and strictly adhered to if we rightly divide the word of God so it will harmonize and ever teach the same thing. There is a sense in which lessons are taught by symbols but there is a plain definite way also where nothing but the plain use of words expressing the truth in literal language is used. The following are some of the many things of nature used in the Bible to teach a lesson of truth which are used as symbols. In the teaching of the object lesson system as taught by Moses and to be acted out by the high Priest are corn, wine, oil, water, fire, salt, flax, or linnen. Stones of various colors (each color to teach a certain lesson). In the animal kingdom the following beasts were offered. Each taught a certain lesson; the bullock, the heifer, the male goat, the female goat, the ram, the female lamb. The manner in which they were killed, and also the place where they were killed; the use of the blood, the burning of the fat, the burning of the whole animal or a part; the portion to be eaten by the priest; all taught a lesson, also the fowl was used, and an earthen vessel. The distinctive use of each and all taught a lesson of the Gospel. All Bible writers in their writings use these both in prophecy and to teach other lessons. In Prophecy the Lord uses the lion, the bear, the leopard, and even a non-

descript beast, and then a two horned beast to represent earthly governments. Men are symbolized by trees in the Bible, multitudes of people are symbolized as water and floods. The true church is symbolized by a woman. The other class by the Harlot and her daughters. The Church is also called Jerusalem in the majority of, if not in every instance in prophecy in the old testament.

ANCIENT NAMES ARE CARRIED DOWN TO MODERN NATIONS.

The ancient names such as the Jews, Israel, Ephriam, Judah, The House of Israel and the House of Judah, all are carried down to our day, and have their places in modern Nations, Sodom and Gomerrah, Egypt, Assyria, Moab, Ammon, Philistine, Kedar, Pallestine, Jerusalem, and many cities of ancient times are carried down to our day, Mount Megido, Armageddon, Tyrus, The Valley of Hinnom, Valley of Jehosaphat, David, Joshua, Zerrubbabel, Eliakin, etc. Of women Rachel, Sarah, Haggar and Jezebell. These are all to be understood and the proper use of them made before the Bible can be rightly divided and understood by the searcher for truth. Some make a fearful use in discerning between the symbolic use to be made and the literal, some spiritualize the very thing that should be taken literally while others take literally the things to be used in a symbolic sense. So confusion reigns all because no fixed rule is followed. The greatest trouble arises from the holding of false positions. One of these false positions is the abolishing of the law of Moses, which leads the people to believe they do not need to study it and the system of teaching taught by it. Another is because they have not been taught the fundamental principles upon which the Bible is built namely to carry down to our day ancient names and events. These two gross errors cause more confusion than any other. They are fundamental principles and when disregarded makes it useless to study the Bible to know what is truth. Another fundamental principle is to know that the Bible is built on the principle of the seven days of creation is to symbolize the history of the world for seven thousand years, and that *Grace* is extended six thousand years or near that for man to decide whether he will obey God or

not. These are fundamentals. If these fundamentals are observed you will know very easily what to use symbolically and what not to use that way, for there is abundant evidence in each case to determine the use to make of the text under consideration. When the Bible is taught systematically as a whole book and accepted as a whole all will become plain to the reader.

We would say in addition to the above; do not try to spiritualize any scripture placing on it *your own meaning*; follow the meaning God has given to it and *no other*. Second, use all scripture literally unless there is plain reasons for its use otherwise.

And last, in taking a position on latter day prophecy either make it *all* literal or *all* modern. I mean, if you take literal old Jerusalem then do the same with Palestine. The Israelite. The Jew, The literal return of the Jew, not Gentile to Palestine. In brief make all literal even David, Joshua, Eliakim, Moab, Ephriam, or none. For no division can be made that will hold good. It is all, or none.

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