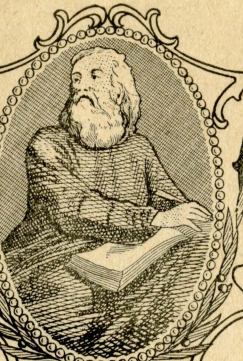


"The Ensign of Israel"



The

REMNANT OF ISRAEL



"THE LAW AND THE PROPHETS"



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

Vol. 1

BRITTON, OKLAHOMA, MAY, 1915

No. 2

HIS WILL

When sorrows come to press me sore
And tribulations on me pour,
When seas are rough for my frail barque
And nights are stormy and so dark,
My God for me still fondly wills
That I gaze on the eternal hills,
And from my heart say "Not my will—
God is alive and loves me still."

I love the sunshine and the flowers
And all true joy in this world of ours;
My father made it for His pleasure
And still accounts it choicest treasure;
But if it too much my spirit fills
And bitter grief in my heart spills,
God grant to gladly say "His will
For He's alive and loves me still."

It matters not what may befall
When God still reigns above us all.
He kept not back His only Son
Who gladly said, "Thy will be done."
Yea, joy tonight my spirit fills
I gaze on the eternal hills,
And from my heart say "Not my will
For God's alive and loves me still.
Elsie Klostermyer Rupert.

This was written March 17, 1914. She was bedfast from July 16, 1912, to April 6, 1914, the time of her death.

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

The prophet Joel gives this consecutive order concerning the latter rain and also the outpouring of the Spirit of God: "Fear not, O land; be glad and rejoice, for the LORD will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the LORD your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the *first month*." Joel 2:21-23. The verses following this quotation say that God's people shall eat and not be ashamed. Then, following this experience, he says: "And it shall come to pass afterwards, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be de-

livered: for in Mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the *remnant whom the LORD shall CALL*." Joel 2:28-32. Note he says it shall come to pass *afterward* that the spirit is poured upon the people. Zechariah gives *the reason why this rain of doctrine* should fall upon the people, and says: "Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field. *For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd. Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.*" Zach. 10:1-3. This makes it clear: for the idols have spoken vanity, the diviners have seen a lie and have told false dreams, they comfort in vain. Mine anger is kindled against the shepherds. This shows that when this condition exists, *false dreams, false tongues, and idols are speaking vanity, and there are false healings, false doctrines, and false shepherds* on every hand. Then the Lord's admonition to his children is: "Ask ye of the Lord rain in the time of the latter rain, and he shall make bright clouds and give them *showers of rain*, to every one grass in the field.

In the place of agonizing and wrestling and working ourselves up to obtain a thing in their imagination, which is nowhere promised in the Bible, we had far better be asking God *for light upon His word* and He has promised to give every one that light who will search His word as for a treasure. The office of the Holy Spirit is to lead into all truth, and truth is obtained by *searching as for a hid treasure*. Ask of God and He will *give it to you willingly*, hence the agonizing and Hungering and thirsting should be *for knowledge*. Hosea says: "My people *perish for lack of knowledge*. No man need ever spend an hour in wrestling with God for his Holy Spirit with which to perform miracles in order to magnify themselves *as a sign* that they are the children of God. Christ says: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" Matt. 7:11. This shows that He is always anxious to bestow His Spirit, but, to know the word of God *requires seeking, knocking, hungering and thirsting, and searching as for a hid treasure*. The Spirit of God is a gift from the Lord and is ever present in every time of need on condition. "Jesus answered and said unto him, 'If a man love Me, *he will keep My words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth Me not keepeth not My sayings: and the word which ye hear is not Mine, but the Father's which sent me. These things have I spoken*

unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in My name, *he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*" John 14: 23-26. He never even promises to give that light in answer to prayer alone, but it is by diligent search and by becoming familiar with the word that we are able to detect the false from the true. In certain instances misled souls have been known to agonize all night long for this visionary and imaginary power: asking the Lord for the latter rain when they have not the faintest idea what the latter rain is or will be, and should they receive the Spirit, they would not obey the doctrines and truth if brought to them, for such doctrines they have no interest in whatever.

This latter rain is promised on certain conditions as stated by Hosea: "Then shall we know, *if we follow on to know the LORD*: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6:3. *This following on to know the Lord* is spoken to protestantism (see *Yellow Peril* by the writer). This, protestantism has not done. As fast as light has come in the protestant reformation, in the place of *following on to get more light and more truth*, each one has stopped and established a creed, *ceased to grow* and, as a result, opened the door to false isms, thus leaving the latter rain, *the greatest of all light, to the remnant who are called out of these organizations* and out of the world and upon them falls the responsibility of the *complete reformation of truth and sound doctrine* which is to develop a people who will be prepared to meet the Lord when He comes. When they are developed upon the broad platform of the whole Bible in one harmonious chain of truth and every plant which our heavenly Father hath not planted is rooted up, and they are brought into one accord and of one mind, as on the day of Pentecost, then, *and not until then*, will God witness with the outpouring of His Holy Spirit and signs follow the believer. The Lord's people are symbolized by trees, grass, herbs, etc., in the study of this question. Isaiah, speaking of the last message, gives us this encouragement as to the success and shortness of **his work**. He says: "For I will *pour water upon him that is thirsty*, and *floods upon the dry ground*: I will pour my spirit upon thy seed, and my blessing upon thine offspring. And they shall spring up as *among the grass, as willows by the water courses*. One shall say, *I am the Lord's*; and another shall *call himself by the name of Jacob*; and another shall *subscribe with his hand unto the Lord*, and *surname himself by the name of Israel*." Isa. 44:3-5.

May God speed on His truth and raise up men of His own calling, not *hirelings*; not men who have been made by denominational creeds, schools, and various isms, but men of God's own calling; men who are seeking to know what is truth; men who are willing to take the Bible, the whole Bible, *and nothing but the Bible as authority*; men who are in such touch with the Lord that His spirit can lead them into all truth; men who are not afraid to declare the whole counsel of God; men who do not dare confer with flesh and blood as to their support; men who will make soldiers for the cause of truth and who love God with all the heart, soul, mind and strength.

May the Lord raise them up at this time for the harvest truly is great and such laborers are truly few. May the latter rain fall in abundant showers from the lips of such servants, is our prayer.

MIRACULOUS POWERS.

As we study the Bible we see that it has ever been the desire of the human heart to practice some mystical thing which would be regarded as supernatural and thus lead and attract the people to themselves. Satan, knowing this part of human nature, has taken every advantage of it and has worked with signs and wonders with all power and deceivableness in them that perish. Every true manifestation of God's power has been counterfeited until it is difficult for even many conscientious people to discern between the true and the false, thus he deceives, if it were possible, the very elect.

In the last days of the world's history satan is to especially work in this manner. The Bible alone, and a correct understanding of its teachings is the only thing that can possibly protect us from these deceptions.

(Continued in next issue.)

A FULL AND COMPLETE WORK OF GRACE.

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

This prayer is plain and definite. It does not mislead nor need comment to make the sense clear. The context indeed does bind it with edenic glory, and with the fragrance of a deathless home.

The Apostle was closing a loving letter to his children in the Lord. They once were gentiles in the flesh, without Christ, . . . "having no hope and without God in the world." Now "in much assurance" he declares, "our gospel came not in word only but also in power and in the holy ghost, . . . so that ye were examples to all that believe in Macedonia and Achara;" and also "in every place gives faith to God's word is spread abroad; so that we need not to speak anything." Tho, he need not, yet he continues: "for when ye received the word of God which ye heard of us, ye received it not as the word of men but as it is in the truth, the word of God which effectually worketh also in you that believe." And more: "for what is our hope or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

This is the climax—the fullness of his hope, at the triumph of God with the host of the sleeping saints whom God will bring with him and those that are alive and remain caught up in the air, together to meet and *ever be with the Lord*—world without end. But this is the goal; the reward won; so furthermore then we beseech you brethren and exhort you by the Lord Jesus, that *as ye have received of us how ye ought to walk* and to please God, as ye would abound *more and more*. . . . That ye may walk honestly toward them that are without and that ye *may have lack of nothing*."

How freely and frankly Paul can address these beloved brethren! They have advanced beyond "the first principles of the oracles of God" and may take strong food, "for strong meat belongeth to them that are of a perfect age, even those who by reason of an *habit* of perfection have their senses exercised to discern both good and evil." (Heb. 5: 12-14 Mar.)

So and thus, Paul safely can impress upon these "new creatures" in Christ the truth that to be preserved "blameless" to the coming of our Lord Jesus Christ they must be "sanctified wholly" the "spirit and soul and body" must be made a *whole unit* in the keeping of the commandments of God by the faith of Jesus: a finished epistle, known and read of all men, in the School of God, glorified to receive a certificate of immortality the seal of eternal life!

B.

WANDERING STARS.

There are those who are never satisfied. They are never contented. They are ever hunting for something new, like the Athenians who spent their time listening to what different babblers had to say.

It is right to ask and seek for truth, and to ever grow in knowledge of the truth. But with some they do not seem to know when they hear the truth. Now what is the trouble. We reply that when one is not satisfied when the truth is presented, there is a lack in their general knowledge of the scriptures. They are not pursuing the right course to be established. There is *but one truth* of the Bible, and that truth, when the Bible is understood and studied as it should be, will harmonize with every other truth in the Bible.

Those who depend on hearing sermons alone, will never know what is truth. They can never become established. Why? We say that sermons are made up as a rule on some especial subject or thought expressed in the scriptures. There is *but one way to know truth*, and that is *to know the story of the Bible* and be able to know that story in *one unbroken line from the fall of man to his redemption*. The Bible is a book made up of one unbroken line of thought, and with this, the story of certain individuals as they became connected with that work, and until *that story is well known*, they cannot tell when they hear a sermon, whether all the principles involved are correct or not. Every sermon must sustain some relation to the story, and must be in harmony with the historical truth of the last six thousand years. Some who have studied the Bible for years are never satisfied. They are like "wandering stars," ever learning but never able to come to a knowledge of the truth. They want to hear this one or that one, and as they do they become very enthusiastic. But it is only brief. They forget all that, and are ready for the next one, and in that way they spend their energies and never become settled. They are no better off than the one who knows but very little and becomes established and wants to know no more. One is a "wandering star," the other an established fool.

We say, first learn the general principles upon which the Bible is built. Become acquainted with the story for the past six thousand years. Then continue to grow in knowledge of those principles, and become settled as far as you have learned. Then *stick to the story and principle*, and it will lead you through to the end.

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

(Continued from last issue.)

During all this history of four thousand years, from Adam, the same blood was ever preserved as distinct from other tribes and nations which were developed in the world. It is also a truth that other people could always accept the gospel by becoming connected with this family. By adopting their faith, their laws and government. And it is further a truth that among this family there were false Jews as well as there were true Jews. The false was a mere professor of God, or since Jacob, a national Jew, merely because he was a descendant of Jacob. Christ and all of his disciples were both National Jews and *real Jews*. Christ *never chose a Gentile* as a disciple. He went to the lost sheep of the House of Israel. He told his disciples "Not to go in the way of the gentiles."

Every New Testament writer was a Jew both real and National. And there were thousands of the literal Jews who accepted Christ as the one they had long looked for as foretold by Jewish prophets of past ages. Acts 21: . The National Jew, as a body rejected Christ, then Christ said "Other sheep I have which are not of this fold," and when the time came that the National Jew would no longer listen, then the Apostles "Turned to the gentiles," to preach to them the same gospel which they had been preaching to the National Jew. So they were brought into the fold. Was it a new fold? No. But into the *old fold* that there "might be *one shepherd and one fold,*" *not two*. And any shepherd who tries to climb up some other way by starting a new fold, the same is a thief and a robber.

THE CAPTIVITY.

This occurred ±88 years B. C. The sheep were scattered abroad and left without a King.

"For the children of Is-ra-el shall abide many days without a king, and without a prince, and without a sacrifice and without an image, and without an e'phod, and *without teraphim* :

"Afterward shall the children of Is-ra-el return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." Hosea 3:4-5.

Note what the above quotation says. They shall abide many days without a *King*, and without a *ephod*, and without a *sacrifice*. The King was removed at the time of the captivity. They have never had one since. The *ephod*, the garment of the Priest was also taken away. *The ark, too, was taken away* at this time. And last, a sacrifice. While it is true they continued to hold service in the temple, *the glory of God did not attend it*, and when they rejected Christ the last vestige of the theocracy, the government of God, vanished away.

After the captivity, the daily sacrifice lost its significance, the ephod with its colors woven in it, representing the colors of the everlasting covenant (seen in the cloud) was no longer in use. The ark containing the laws of Jehovah was removed, thus signifying from that time, the National Jew had no more privileges than any other nation. They had rejected the Lord and now they, with other people, must be grafted in if they ever expect to be saved.

But the story does not end there. Hosea says "in the *latter days* the children of Israel will return and seek the Lord their God and David, their King, and his goodness.

We wish to now give the reader a vivid description from the Prophet Ezekiel, the condition in which Israel has been placed since they were scattered abroad in the world. The scripture given has been literally fulfilled and is being fulfilled before our very eyes today.

"And the word of the Lord came unto me, saying,

"Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds: Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?"

"Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; *but ye feed not the flock*.

"The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was broken*, neither have ye brought again that which was driven away, neither have ye sought that which was lost;

but with force and with cruelty have ye ruled them.

"And they were scattered, because *there is no shepherd*: and they became meat to all the beasts of the field, when they were scattered.

"My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon *all the face of the earth*, and none did search or seek *after them*.

"Therefore, ye shepherds, hear the word of the Lord;

"*As I live*, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because *there was no shepherd*, neither did my shepherds search for my flock, but the shepherds *fed themselves*, and fed not my flock;

"Therefore, O ye shepherds, hear the word of the Lord;"

"Thus saith the Lord God; Behold, I *am* against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

"For thus saith the Lord God; Behold, I, *even I*, will both search my sheep, and seek them out.

"As a shepherd seeketh out his flock in the day that he is among his sheep *that are scattered*; so will I seek out my sheep, and will deliver them *out of all places* where they have been scattered in the cloudy and dark day.

"And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Is-ra-el by the rivers, and in all the inhabited places of the country.

"I will feed them in a good pasture, and upon the high mountains of Is-ra-el shall their fold be: there shall they lie in a good fold, and *in a fat pasture* shall they feed upon the mountains of Is-ra-el.

"I will feed my flock, and I will cause them to lie down, saith the Lord God.

"I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was broken*, and will strengthen that which was sick; but I will destroy the fat and the strong; I will feed them with judgment.

"And *as for you*, O my flock, thus saith the Lord God; Behold, I judge between cattle and cattle, between the rams and the he goats.

"*Scemeth it* a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?"

"And *as for my flock*, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

"Therefore thus saith the Lord God unto them; Behold, I, *even I*, will judge between the fat cattle and between the lean cattle.

"Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

"Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

"And I will *set up one shepherd* over them, and he shall feed them, *even my servant Da-vid*; he shall feed them, and he shall be their shepherd.

"And I the Lord will be their God, and *my servant Da-vid* a prince among them; I the Lord have spoken *it*." Ezek. 34:1-24.

Never was there a truer picture drawn by the pen of inspiration. Let the herdman think of the parable given of the cattle. It was from this picture Christ drew the parable of the lost sheep that had gone astray. Note that when they are gathered in *the cloudy and dark day*, *David will then reign over them and there will be showers of blessings*. Read what those showers are in the chapter on the "latter rain" in the Story of the Jew. The Prophet Ezekiel gives another parable of the *two sticks* to teach the restoration of Israel and complete the story. Here it is:

[Continued on page 6]

THE REMNANT OF ISRAEL

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Anyone receiving the paper may know it is sent by some friend and they will not be called on for pay.

In our next issue there will appear an article from one of the most learned Jewish Rabbis in America. The title of the article is "Some Burning Questions for Christians." It is good. Don't fail to read it.

"Contend for the faith once delivered to the Saints."

The above admonition is taken from the epistle of Jude.

We inquire, who were the saints Jude refers to? We reply to Adam, Moses, Abraham, and the early Fathers. He has no reference whatever to the writings of Christ or the Apostles. Any one can see that to be true by reading the epistle. Everything now, is to build up some *new faith*, some *new doctrine*, some *new laws*, and so on, based on the writings of the New Testament. If they would stop but for a moment and think, they would see that all the New Testament writings were such as contended for the faith once delivered to the saints. That is all any man is to do now, contend for the faith once delivered to the saints. But as sure as he does it, he will have plenty of so-called teachers who will stand against any such teaching as in any way contends for the faith that was once delivered to the Saints in the Old Testament. They much prefer the faith that was once delivered to Mother Babylon through heathen philosophers, and thus walk in the doctrines. Faith, and commandments of men.

Some years ago we published a sixteen page tract "Will the future bring peace or war." In that we said that war was as sure to come as the sun was to arise in the morning. That is no longer to be looked for, it is here. Now we say again, that should this war ever cease, it will be for a very brief time, if at all. When it does come again it will come with much greater severity than the present trouble.

We also published the "Yellow Peril" showing clearly the future outlook of the World.

Now our burden is for the Remnant of Israel who are scattered abroad in Babylon, who must soon flee for their lives as did the disciples before the destruction of Jerusalem by the Romans. We are greatly burdened that they should know the truth for this time, for it will be the time foretold by the prophet as "the time of Jacob's trouble." Who will aid in now calling the attention of the children of God to these things? The Nations are now entering into their troubles and it seems but little can be done for them. It is the Remnant now that burdens us the most.

The business of God in converting the soul, is to wash and make the individual a clean person. This washing is done through the blood of the lamb. Over and over again the figure used to represent the work of conversion in its various phases is to cleanse until not a spot or wrinkle is left. Now shall we conclude a person is clean and has the religion of Jesus Christ when we see him drink strong drink, or chew and smoke tobacco, spitting and belching out his poisonous filth, till his breath makes an individual who is not accustomed to it, reel with dizziness? Or, if a man in talking, swears and uses filthy communication when the Bible positively forbids it? Or, shall we think they are cleansed when their word and promises amount to nothing? We reply, "No," that in the place of being cleansed, they have never gotten out of the mire, or have returned to it like the sow that was cleansed. Let us be faithful to declare the whole council of God God wants a clean people. His Grace is sufficient, if we will but make the effort. Remember that it is too late to clean up after probation closes, or death overtakes us. Therefore, take warning from your friend, who desires to do you only good and not evil. We were once there, but we can testify His Grace is sufficient to cleanse the chief of sinners.

The Lord would have difficulty enough, if He had called a council of a General Conference to devise plans how to get Israel out of Egypt. The discussion would have surely been interesting. But the Lord was too wise for that. He called just *one man*, and had he not been so human, and begged for a release from the job, *he alone* would have accomplished the work. In order to comfort Moses, the Lord gave him Aaron, but he was no particular help, for as soon as Moses left him alone with the people the calf was made.

The only council that is ever necessary, is to study together to know what God has said—not for men to teach others, but all to be

taught of God, and learn His will. Such a conference is acceptable. God alone lays all plans that are laid and we need no resolutions or votes to determine what a course to pursue. Just obey God as is written in the Bible and each man will find his *duty* clearly defined.

Then spake Jesus to the multitude and the disciples, saying, "The Scribes and the Pharisees sit in Moses seat. *All therefore whatsoever they bid you observe, that observe and do.*" How many now are willing to do as Jesus taught?

After receiving two papers if your subscription is not sent in we will take it for granted you do not wish the paper longer. The poor and those who have not the ready cash at hand, if they will write us, arrangements will be made.

Some say they are guided by the New Testament and not the Old. We are not bound to do as the Old Testament taught. We reply to such by asking them if they ever read that all scripture (O. T.) was written for our learning; "that we through patience and comfort of the scriptures might have hope." Rom. 15:4. Or have such read that *all scripture* (O. T.) was written by inspiration of God and *was profitable for doctrine, for reproof, for correction, "for correction in righteousness that the man of God might be perfect, thoroughly furnished unto all good works, and is able to make us wise unto salvation through Christ."* 2 Tim. 3:15, and scores of other such scriptures in the New Testament. We say, have such who make the claim that they are not guided by the Old Testament *but by the new, read the New Testament?* We say they are guided by the New Testament about as much as the wild Hottentot is guided by Webster or the Red Man of the forest in his war yell, is guided by Hamil on elocution.

SPECIAL OFFER ON CERTAIN BOOKS. We have on hand a number of the "Inspired History of the Nations," bound in three volumes. This is the only book printed that gives an outline study of the whole Bible from Genesis to Revelations. Over three thousand verses of scripture quoted. It is liked by all who read it for the connected line of teaching of the Bible. Our own objection to it is this: We have changed our mind on the teaching of the denomination to which we were connected regarding their interpretation of prophecy which they claim had their fulfillment in 1844. This we accepted and believed as presented by them and placed the same in this book. We do not feel clear now to sell them and say nothing. Neither do we state this as against those who still believe it to be truth, but as facts, and to dispose of the books. We are revising the book and hold it very highly except this one point. We therefore offer those on hand rather than burn them, for the cost of wrapping and mailing, which is about twenty-five cents. They are nicely illustrated and gotten up in fine shape. If you wish send in order, for this is all we shall say about them.

WHAT OTHERS SAY ABOUT THE PAPER.

A brother who has been reading our books for some time writes thus: I am very thankful I have received both the books and the paper. They surely throw great light on the Bible. This brother sends fourteen names to send the paper to and inclosed a nice remittance to help the work.

Another writes: I am thankful for the copy of the paper. Every article in it is good and I appreciate it very much.

Another says: I have read it all through, and it is excellent. I subscribe for ten copies a year to my address. I can do more with that paper than any other way to bring the light before the people.

Another says: I have canvassed for books for ten years. I now wish to sell your books. I have read them through. They are fine. I have also read the paper and like it very much. I send enclosed subscription price for one year.

An editor of a sixteen-page weekly religious paper says: I have read your paper and highly commend its merits. I wish your paper much success.

Another says: Every article in it is sound Bible doctrine. The print is also good.

Another writes: I have read the paper with much interest and I send enclosed six names as yearly subscribers.

Another writes, saying: I had to quit work to read it, I was so much interested in it. I send enclosed five yearly subscribers.

Another writes: The article on the two women is simply fine and every article in the paper is good. I send in two subscribers.

The man who tells funny stories and plays baseball stunts and performs gymnastic feats in the pulpit, must not be surprised when he sees the public lose all respect for religion, and the congregation who engages in suppers and entertainments to raise money to pay the preacher, instead of paying it out of their own pockets, need not be surprised to find their church made up of worldlings who know not God. And the organization becomes simply a place of entertainment. "What a man soweth that shall he also reap."

Many years ago out on the plains, we bought hides of fallen cattle. These hides would hang all summer on a wire fence or lay on the ground 'till they became very dry and hard. They were called "dry flints." Many people have dried up religiously. They need soaking with kind words and a good flow of the spirit of God and the doctrine of the latter rain. They are all right if you get them soaked up. Who will try this good work.

THE REMNANT

A Short Bible Study.

There has never been a time in the history of the world, where the Lord's people were in the majority. Satan has always had by far the larger number on his side, but that fact does not necessarily mean that he will become victor in the end, for where the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him. The margin says, "put him to flight." Isa. 59-19. What does the Lord say about the remnant? "But now the Lord hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be condemned, with all that great multitude; and the remnant shall be very small and feeble." Isa. 16:14.

How does the Lord say he will care for this remnant? "Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb; * * * even I will carry, and will deliver you." Isa. 46: 3-4.

Of whom does the Lord say the remnant shall consist? "And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered for in Mount Zion and in Jerusalem shall be deliverances as the Lord hath said, and in the remnant whom the Lord shall call." Joel. 2:32.

Where does the Lord say the remnant shall be found? "And the remnant of Jacob shall be in the midst of many people, as dew from the Lord, as the showers upon the grass, that tarricth not for man, nor waiteth for the sons of men. And the remnant of Jacob shall be among gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep." Micah 5: 7-8.

What will be the character of the remnant? "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the Lord. The remnant of Israel shall not do iniquity nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid." Zeph. 3:12-13.

Will all who claim to be Israel be saved? "Esais also crieth concerning Israel. Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved "Even so then at this present time also there is a remnant according to the election of Grace." Rom. 9: 27; 11: 5.

Why is Satan angry with the remnant? "And the dragon was enraged against the woman (church) and went away to make war against that remainder of her seed, who keep the commandments of God and have the testimony of Jesus." Rev. 12: 17. (Emphatic Diaglott.)—C. M Hayhurst.

THE NATIONAL OUTLOOK

How to Deal With the Prophecies,

The invitation of the *Remnant of Israel*, extended to me to write upon a topic as the national outlook from the standpoint of prophecy, was a privilege for me. For, if there is any topic so interesting, it is the question of nations as to how they are concerned in the Bible. Certainly it is a marvelous fact that, the nations and the powers of every age, are pictured in all their aspects by the pen of the prophets, with a great care and discrimination. We are glad, however, to see the new interest growing toward the prophecies, almost in all classes throughout this land and abroad, mostly, because of the present European war. Such an attitude should be exercised for a long time ago as the predictions of an Omniscient One involved so much in them; yet how a little portion of those predictions is brought into light in the real sense of its meaning! In fact, the prophecies to which can be referred almost from any page of the Bible, are so much neglected; and if any attempt is made by some in paraphrasing them, it has been done with many more serious mistakes and wild speculations, or at least, with such omissions of vital points, which have caused the people to fumble and bewilder in uncertainties and discrepancies.

It is proper, as well as necessary, for us, therefore, before taking up the line of national outlook of the prophecies, to present in this issue first, our attitude toward the Bible and its expositors; second, our aim and purpose in undertaking such a new task of interpretation; and third, how and what we are going to display out the prophecies.

Our attitude toward the Bible is of a sincere and true character, though it will, to a first observer, seem absurd and radical because of the statements which we are to make, quite deliberately, in this section. Nevertheless, truth is like to such a metal that does shine in all circumstances. Now, we believe that, first of all, the message which is due today to the world, remains in the very bottom of silence, if not in ignorance. We are sure, so far as the secular and religious annals are concerned, some of the essentials of the doctrinal teachings of the Scriptures, and most of the fundamental principles and events of the prophetic field have not been taught, as a whole. We have not any intention, whatever, to be too dogmatic, yet we can't help but to speak the things which we know and see from the word of God (Acts 4: 19-20.) Therefore, it is the call of the day to outline before the people the scheme of coming events; it is the demand of the hour to portray the critical situation in which the world is left unalarmed; yet, it is our duty to raise the very cry of the danger before it overlaps every human soul.

As to our position toward the Bible expositors up to this date, we have no bitter feelings, in no ways, against any denomination, or a

party, or any individual, who have gone before us in their attempts of commenting the prophecies in a considerable degree. We appreciate greatly of what is accomplished in the past so far as they stand the test; we are thankful of the many results in the prophetic expositions attained through centuries scrutiny; on the other hand, we hope, any light which we bring forth on this topic, will be taken into consideration by any sect, or person who cares for a better understanding "of the things which must shortly come to pass."

Our purpose in the succeeding studies, which will appear in this paper, is to set before those who are already interested in the prophecies, the Bible as a connected story of one event, namely the gathering of the remnant, and the plan of time laid down in it in all its phases; and also to represent before the political world the sketch of the prophetic field as to the final outcome of the ruling powers now at the stages of action. In both cases aiming to give an impetus for a deep and honest research of the word of God in order to comprehend the events of paramount significance which are transpiring now and everywhere, and soon will lead to other events not less important than the previous ones. At last to foresee the culmination of the both national and religious aspects of this world,—which are alleged in the Bible from one end to the other in an extraordinary minuteness and astonishing accuracy,—is the most blessed privilege of ours which we offer to the reader with grateful hearts to the Giver of Light. We are aware of the fact that many souls are after more light; the love of truth yet abides in the hearts and minds of some sincere ones to find out the last detail concerning the word of God. Consequently, we feel of necessity (I Cor. 9: 16) to raise up the banner of truth, and arouse each person for duty to think for himself, and for a preparedness to meet the Divine decree in a way it should be.

In order to assure the confidence of the reader as to the truthfulness of what we claim in commenting the prophecies, and the extent of the new lights which we hold, we will cite here some of the principles of our methods, and what truths—we are sure—to be found in the Bible.

Our method in demonstrating the prophecies will be a systematic one. On this point we quote an author who says as follows: "Treat the Bible as you would treat mathematics. There you must work by fixed principles and rules." So, as a general rule, in explaining the Bible truths, first, we will not follow after notions; neither to insist upon any preconceived ideas casting aside the prevailing testimonies of both scriptural and historical declarations.

Second, In handling the problems dealing with the history of the both fulfilled and unfulfilled prophecies, our desire will be an endeavor to an explicit and uncompromising exposition to the very particulars of each prophetic chain backed with plain facts, common judgment, and a rife of Bible proofs—free or narrowing down to a creed or established system of worship.

Third, We will take the Bible as a whole, because as we said before, it is one story linked together from one end to the other; each writer of the book supplying additional lights concerning the ultimate issue both of the true and apostate church as well as of the political world at large.

Fourth, We will not consider the major prophets only, that is: Isaiah, Jeremiah, Ezekiel, Daniel, and John the Revelator, but also the minor prophets as Hosea, Joel, Amos, Michah, Zechariah, etc., and other prophecies scattered in the whole scriptures.

Fifth, In explicating any prophetic line or phrase, we will go to the very beginning pages of the Bible for any information of the matter under consideration. This is true practically to all lines of study of the Bible truths.

Sixth, The only safe way to get rid of loosely assertions and endless arguments, we have decided to compare scripture with scripture as "the Bible is its own interpreter."

Our long and deep study in the prophecies by applying the foregoing principles and thoughts, we are positive enough to conclude the following solutions:

That 1.—All nations of today are treated in the Bible under the names of the ancient nations.

That 2.—Every phenomena of the general aspects of the governments are verified in their religious, political, social, economical, scientific, and any other features which deserve, at least some value of importance.

That 3.—The modern nations besides of their territorial classifications, are grouped separately under religious and ecclesiastical divisions.

That 4.—The prophecies, through a prospective view, are written largely for the last days; for the events which will take place from now on till the second coming of Christ, and then, till the restoration of this world after the millenium.

That 5.—The definite time in regard of the close of probation, and also of the second advent of Christ, and yet many other important dates given in the Bible, either are not taught, or if they are, it has been done erroneously.

That 6.—At last, God knowing the end from the beginning. He appointed the consumation of this fallen world many centuries ago than we supposed to know; yea, at the very foundation of this world itself He set forth the whole history of it, and taught it by six days creation followed by a seventh day rest which is the prototype of the millenium, and then the eternal kingdom of Christ on this earth with all His saints.

In conclusion of this preliminary article, we would like to emphasize the statement that it is now the time for each one to search the scripture with a new interest and zeal, especially such parts of the prophecies which are not touched by other writers; and for a minute to leave aside the cherished ideas, and the fear of crossing at the accepted creeds or tenets; on the other hand, substituting such principles and rules with which the Bible is governed in interpreting the prophecies; and "let these rules of interpretation be understood," says a Bible expositor, and then "no trouble will be found in the study of the Bible. Take the whole book, study all, obey all."—A. N. M.

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

[Continued from Page 3]

"The word of the Lord came again unto me, saying,

"Moreover, thou son of man, take thee one stick, and write upon it, For Ju-dah, and for the children of Is-ra-el his companions:

"And join them one to another into one stick; and they shall become one in thine hand."

"And when the children of thy people shall speak unto thee, saying, 'Wilt thou not show us what thou *meanest* by these?

"Say unto them, Thus saith the Lord God; Behold, I will take the stick of Jo-seph, which *is* in the hand of E-phra-im and the tribes of Is-ra-el his fellows, and will put them with him, *even* with the stick of Ju-dah, and make them one stick, and they shall be one in mine hand.

"And the sticks whereon thou writest shall be in thine hand before their eyes.

"And say unto them, Thus saith the Lord God; Behold, I will take the children of Is-ra-el from among the heathen, wither they be gone and will gather them on every side and bring them into their own land:

"And I will make them one nation in the land upon the mountain of Is-ra-el; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

"Neither shall they defile themselves any more with their idols nor with their detestable things nor with any of their transgressions but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them so shall **they be my people**, and I will be their God.

"And Da-vid my servant *shall be* king over them; and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them.

"And they shall dwell in the land that I have given unto Ja-cob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant Da-vid *shall be* their prince for ever."

"Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore." Ezek. 37:15-24.

This shows these two houses still, and will exist 'till the end of the world. To locate them, see comments on Hosea, by the writer in "The Yellow Peril." Amos speaks thus on the restoration:

"In that day will I raise up the tabernacle of Da-vid that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." Amos. 9:11.

The restoration of the tabernacle of David is the truths governing the House of David. And if we wish to know what they are, read the following:

"When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that *are* about me;

"Thou shalt in any wise set *him* king over thee, whom the Lord thy God shall choose; *one* from among they brethren shalt thou set king over thee; thou mayest not set a stranger over thee, which *is* not thy brother.

"But he shall not multiply horses to himself, nor cause the people to return to E-gypt, to the end that he should mul-

tiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way.

"Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

"And it shall be, when he siteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of *that which is* before the priests the Le-vites:

"And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them:

"That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, *to* the right hand, or *to* the left: to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Is-ra-el." Deut. 17:14-20.

Can it be possible that any one after their attention is called to these plain scriptures, will not see that there is *but one story* upon which *the whole Bible is founded*, and that there is *but one doctrine*, and *but one fold*, and *one shepherd*. And the names which God gave stand *above all names* as a distinguishing name and that *is Israel and Jew*.

Touch the Bible where you may, you touch this theme. Read what chapter you please, it is a part of the story. Think of what writer of the Bible you may and you will only see the part he acted in the program as a Jew. The good old book *is scientific. It is mechanical. It is true to the dot. It is a unit in every respect. It is from heaven. Its author is Jesus Christ the Savior of the World, the truest of all true Jews*, one who never sinned.

Readers of fiction may read their books but give me *the beautiful story of the Jew* and I shall be satisfied. Give me *the hope of the Jew* which reaches beyond this life and I shall rejoice. Give me the hope of Israel, promised them in this story of a resurrection from the dead, where I can see Abraham *the father of Nations*, with all the rest of the real Jews, and my own family I shall labor on in that hope till the coming day. There is no cross too great. There is no scoff that can deter me. There is no sacrifice too great to make. As Paul said, I dare not confer with flesh and blood and while these light afflictions come, they are but for a moment. Let *the hope of the true Jew* ever burn bright in my soul for it is then we rejoice in tribulation.

And finally to see the King in all his beauty reigning over Israel. Then and not till then, the story ends.

GENTILE AND JEWISH HISTORY.

The Gentiles have furnished many noted characters since the Gospel was especially taken to them, among which are Luther, Wycliffe, J. Huss, Latimer, Zwingli, Melanethon, the Wesleys and some of latter times than the ones mentioned. These, with the millions of Martyrs who gave their lives for the truth of God among the Gentiles make a good showing. But when we compare them with Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Caleb, Gideon, Barack, Jephtha, David, Solomon, Daniel, and all the prophets, the three Hebrews in the fiery furnace, Christ and all the Apostles and a host of worthies whom we cannot mention. Men whom God has talked with, walked with wrought miracles through, given visions and revelations of the future. A race whom he has chosen as his peculiar people; whose identity has been preserved even as a Nation; I say, the story of all these, when compared to the story of the Gentile since Christ, shows a wide difference. And as the two classes come before my face, *being a Gentile*, an alien from the common wealth of Israel, a stranger from the covenants of promise, having no hope in the world, and without God, I can say *of myself only a dog eating crumbs from the Master's table*, and it is through the graces of God I am what I am, and by grace I am saved through the mercy of *the Chiefest of Jews*, who gave his life for me that I might be gratified in and become a member of the household of God.

Then my mind is again taken to the scripture which reads: "Behold, I will make them of the synagogue of Sa-tan, 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." Rev. 3:9.

And in conclusion, let us say, the day is but a short distance in the future, when many will be too glad to be called a Jew. But the time will then have passed with many, but thank the Lord not with all. In the gathering time, the following scriptures will have their force and meet their fulfillment:

"And in that day seven women shall take hold of one man, saying, We will eat our own bread and wear our own apparel: only let us be called by thy name, to take away our reproach.

"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Is-rael." Isaiah 4:1-2.

"Thus saith the Lord of hosts; *It shall yet come to pass*, that there shall come people, and the inhabitants of many cities

"And the inhabitants of one city shall go to another, saying. Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also.

"Yea, many people and strong nations shall come to seek the Lord of hosts in Je-ru-sa-lem, and to pray before the Lord.

"Thus saith the Lord of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you." Zech. 8:20-23.

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

(Continued from last issue.)

The women in Revelation seventeenth chapter is described thus:

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

"With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

"And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

"And upon her forehead was a name written, *MYSTERY, BABY-LON THE GREAT, THE MOTHER OF HARLOTS AND ABONINMATIONS OF THE EARTH.*" Rev. 17:115.

This woman has neither the light of the sun nor the clearness of the moon, neither is she decked with the stars. But is clothed with scarlet and purple and decked with all manner of precious stones with a golden cup in her hand, and a crown upon which her name is written *Mystery, Babylon the Great, the Mother of Harlots and Abominations of the earth.* She is seated upon a scarlet colored beast full of names of blasphemy. This description ought to make the child of God shudder as he beholds such a character. That she is a woman of pretensions to the religion of Christ there is no doubt her clothing shows it in form also the scarlet color of the beast the government she rules is religious. She has on her the purple and the scarlet worn by the priest. She has in her hand the yellow cup of gold and gold is the symbol of faith. Her cup is filled with the *filthiness of her fornications* with which she made all nations drunk. The drink offering of the priest was the pure wine, a symbol of doctrine. So she is here giving the world her false doctrines and as Moses said of false doctrine, the drink is sour. That is, it is fermented and produces drunkenness and that drunkenness of false doctrine produces Babylon (confusion). The word from which Babylon is derived, as worn by her on her crown. She is seated upon a beast having seven heads and ten horns. A beast is the symbol of an earthly government and that government was western Rome. But

she did not originate with Rome. No, indeed. This beast, in the thirteenth chapter, is stated to have the body of a leopard. The symbol of Grecia, and it had the feet of a bear, a symbol of Medo Persia, and last, a mouth of a lion, which was the symbol of Babylon. So her beginning was not with Rome, neither was her doctrine the doctrine of Rome only. She, like the other woman was much older than Rome. Her history dates farther back. Ezekiel says her nativity was of the Land of Canaan. Her father was an Amorite and her mother a Hittite. Canaan was settled by the Hammetic race. Abraham, Isaac and Jacob were Syrians and Shemmetic. The Amorites filled up their iniquity before the Israelites entered Canaan. Gen. 15:16.

So she is of Hammetic origin and her location belongs in early history to the south country. In the book of Revelation she bears the name of Jezebel.

"Notwithstanding I have a few things against thee, because thou sufferest that woman Jez-e-bel, 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." Rev. 2:20-23.

Jezebel was the wife of King Ahab, one of the most wicked Kings ever seated upon the throne of Israel. His wife was a worshiper of Baal. She and her husband were the most bitter persecutors of the true faith we have on record. Her husband desired the vineyard of Naboth. She hired men of Belial to swear falsely against him and had him put to death that the desire of the King might be obtained. But prior to that, Jereboam, after the death of Solomon, established the worship of Baal into the House of Israel and the record is there made that, that worship was the same that was held by the Egyptians. First Kings 11:20-23. Egypt is called in the Bible, the land of Ham. It is therefore evident that this woman has a birth not later than the scattering abroad after the attempt to build the tower of Babel. Baal worship is defined by Moses as the worship of the planets of heaven. In his statement the sun is called the queen of heaven. Also the martyr Stephen speaks of it thus:

"And they made a calf in those days and offered sacrifice unto the idol, and rejoiced in the work of their own hands, then God gave them up to worship the host of heaven as it is written in the book of the prophets, O, ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness. Yea, ye took up the tabernacle of Moloch and the star of your God Remphan, figures which ye made to worship them." Acts 7:41-43.

That this woman has a history in the church of the Gentiles this side of Christ there can be no question. First, the beast upon which she is seated represents a government this side of Christ. All students agree also, that this beast is a symbol of the western empire of Rome by the ten horns on his head. Also by the time of its rise and its location in the field of national prophecy. Second, That there was a falling away from the true doctrine as established by Christ and the apostles will not be denied among protestants.

The Woman's Character: John says she is an adulteress. Ezekiel says she committed whoredom with the Egyptians, the Assyrians, and those of the land of Canaan and Chaldea. He says:

"Thou hast also committed fornication with the Egyptians thy neighbors, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

"Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way.

"Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

"Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.

"How weak is thine heart, saith the Lord God, seeing thou doest all these *things*, the work of an imperious whorish woman." Ezek. 16:26-29.

She has been the worst of all women, even contrary to any practice of women of that class.

"In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire;

"*But as a wife that committeth adultery, which taketh strangers instead of her husband!*

"They give gifts to all whores; but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom.

"And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms; and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary." Ezek. 16:30-34.

This woman was once the betrothed of Christ.

"Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love; and I spread my skirt over thee, and covered thy nakedness; yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine." Ezek. 16:8.

That is, she in her earliest history was connected with the true church symbolized by the woman of the twelfth chapter of Revelation but when the division came, this woman is represented as having a separate existence and becomes another woman under a different organization and is governed by different principles. Christ being her husband she is presented in the scriptures as being divorced and put away and becomes a widow, and under the common phrase, a grass-widow. Although she denies it and says "she is no widow and shall see no sorrow." Rev. 18:7.

Hosea in order to teach the lesson, was instructed to take a wife of whoredoms. (Not that he married such a woman.) She became the mother of three children. Hosea 1:1-3. This prophecy, Paul says it has its application to the Gentiles this side of Christ.

"Even us, whom he hath called, not of the Jews only, but also of the Gentiles:

As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

"And it shall come to pass, *that* the place where it was said unto them, *Ye are not my people; there shall they be called the children of the living God.*

"Essias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." Rom. 9:24-27.

Ezekiel says also, she became the mother of three children. The names given these children by Hosea are Jezreel, Loru-hama and Loami. They are then changed to Judah, Israel and Ephriam.

Ezekiel gives them the names of Jerusalem, Samaria and Sodom. Eze. 16: In character, Ezekiel says, "as is the mother so are the daughters." Eze. 16:44.

Hosea says their names as changed are:

"Though thou, Israel, play the harlot *yet* let not Judah offend; and come not yet unto Gilgal, neither go ye up to Beth-aven, nor swear, The Lord liveth.

"For Israel slideth back as a backsliding heifer; now the Lord will feed them as a lamb in a large place." Hosea 4:15-18.

"Their drink is sour; they have committed whoredom continually; her rulers *with* shame do love, Give ye."

(Continued in next issue.)

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