



# The REMNANT OF ISRAEL

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

Vol. 1

BRITTON, OKLAHOMA, JULY, 1915

No. 4

## MANUSCRIPT PREACHING.

(By Chas. A. Emmons.)

I'd rather be a yellow dog  
And bay the moon;  
Or bellow like some old bullfrog  
In some lagoon;  
As in the sacred desk to stand,  
With written sermon in my hand,  
And call it Gospel preaching, and  
Thus play buffoon.

Imagine Paul upon Mars' Hill,  
Discouring thus;  
Or pentecostal Peter, still  
More analogous;  
Or Christ Himself, as thus equipped  
With a sermonic manuscript,  
Which over leaf by leaf he flipped,  
While teaching us.

You have seen such, they still abide,  
It is their trade,  
With written sermon, "cut and dried,"  
Of stilted grade;  
With pompous air they went ahead,  
With eyes glued on the page they read,  
And arms flung circling round their head,  
Like winding blades.

Give me the man who talks to me,  
In any case;  
In pulpit or in privacy,  
Looks in my face;  
I care not for the pious whine,  
Of any manuscript divine,  
Whose glances seldom will meet mine,  
Whate'er his grace.

No wonder that the church today  
Is cold and dead;  
No wonder from her fold men stray,  
Because unfed;  
Or that the world stands in amaze,  
And longs for power of former days,  
Before her preachers read essays,  
But preached instead.

Britton, Okla.

## CONSECUTIVE EVENTS AT THE TIME OF AND FOLLOWING THE CLOSE OF PROBATION.

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 abhoreth 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 vestage 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 sawest 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. 20:33. 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:

(Continued in next issue.)

#### A BIT OF EXPERIENCE.

Near forty years ago I was impressed, (called by God) from the commercial world to preach the Gospel of Good Tidings to my fellow men. I had no training in that line, nothing but a burning desire to help my fellow men to see the Grace of God. Nothing else would ever have induced me to undertake the task. My greatest fears were of meeting the college-made preacher, who preached in cities or towns. but ere long my mind changed. I found another kind to be far worse. It was the plowhandle preacher, who had depended on what he could learn from the Bible and on his knees. That was the one I should have dreaded. A battle with one of that kind gives us an experience to be remembered. Our knees would smite together as did Belshazzar's when he saw the hand writing on the wall. We learned that to let one of that kind get his plow handle grip on you, and the sword of the spirit in his hand, not only your knees would weaken, but your teeth would rattle, and you would go away wondering if you had really met Paul, Peter, James, or one of the old prophets. We learned that the factory-made man, knew rhetoric, grammar, gestures, and elocution, but when he came to the Bible we had nothing to fear. Our mind to this day is, to have your eyes open when you meet the plowhandle preacher.

#### SPECIAL OFFER.

We now have printed seven tracts, representing a total of one hundred and fifty pages. See advertisement in this paper. We will mail the seven for thirty-five cents, and, if after reading them carefully, you find you have not value received, return and get your money. We will promise you that you will get more information for the money spent for them than any money you ever spent, even in much larger quantities than these will cost you.

# THE REMNANT OF ISRAEL

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

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

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

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

Volume 1 JULY, 1915 Number 4

## NEW WINE IN OLD BOTTLES.

We fully realize how hard it is to inject new ideas and new doctrines into those who have accepted wrong teaching. Luke says a new piece of cloth patched on the old garment does not agree consequently the new maketh a rent in the old. Mark says not to sew a new piece on the old. Yes, that advice is just as true today as when it was written. It is also true that it pertains to the difficulties of introducing new doctrines among those who have become established in wrong teaching. This answers all the questions which arise, why it is so hard to change one who has united to any wrong faith and becomes established in it. It matters not what that faith is, they all claim it is sufficient for them. The Remnant people who are scattered abroad in Babylon will surely need to fully understand these principles and realize that the cross is still here for us today, the same as it always has been.

He that will not forsake all cannot be my disciple. Position, associations, ignorance, and superstition will cause many souls to be lost. Many a thread-bare garment and old dried up bottle exists today in the various organizations which no one can ever reach. Truth is ever fresh and the more you wear the garment of truth, the more lustre and beauty it posses. Such garments need no patching, and the same of the bottle. It never gets dry but is ever pliable and open to receive new wine, which is additional light on God's word.

"Walk in the light while ye have the light," is just as important today, as when Christ spake the word. And now may the good Lord help all to realize there is a flood of light to be received, which the Remnant have not yet realized. We say to all: do break the spell that is over you and come out where God can give you the light of His word.

One Brother writes: "I believe the truth you are teaching, in your books and paper, will go like fire in the near future." Another writes: "I have been reading your books and paper and it has worked me up wonderfully, and I must study hard to know the whole truth for this time." Another writes: "I have now finished the "Yellow Peril," and I do thank the Lord for the light it has given me and I do thank the Lord with all my heart that He has given you grace to write "Time, Tradition, and Truth," and the many things which throw such abundant light on the Scriptures." Another writes: "I want to do anything to help you that is in my power. I want a catalogue of all your books."

These are all men who have made the Bible a study and are what we call "cool-headed men of ability."

My reply is: Why should it not work us up, when God has seen fit to throw such light on His word? It has kept my heart in a continual state of rejoicing for the past fifteen years, or more, as the rays of light would shine in my soul. I can truly say to all who will open their heart and mind for the spirit of God to come in untrammelled, they too, can rejoice with us. They too, will see there is something that they are not getting from the various organizations of Babylon. All you have to do is to open wide the door and say, as one brother wrote lately, who had been closed up, as it were, for seven years: "Now if you have light I want it. So I send you fifty cents for the paper." This man has the books in his house. Remember, the path of the just shines more and more unto the perfect day.

## SPECIAL REQUEST.

A Brother whose heart has been touched, and much interested in the work we are doing, says: "Any way I can assist you in your work for God, I am ready to do so." He sends a remittance to begin with and says further: "I have been a user of tobacco for fifty-eight years and if you can in any way give me help to give it up I would be glad. I desire to quit the habit."

Now, in reply to this call for help we can only say what we are advised to reply to the messengers of the nations when they will come to us in the future for advice in the national troubles. That answer is, "The Lord has founded Zion and the poor of his people trust in it" (Isaiah 14). So we say, the Lord has promised to be a *present help* in every time of need to aid us in overcoming bad habits. We speak from experience on the tobacco question. Tobacco, strong drink, bad language, and some of these habits so common among men today, are

like the habits of fornication. Use of blood, and eating things strangled were to the Gentiles in the days of the Apostles. These unnecessary things must be laid aside before much progress can be made in spiritual life. The Remnant people are to be clean people. Honest, just, in earnest, sincere, and clean from all bad habits.

Now, our request is for all who love the children of God to pray for this Brother that he may become free from this habit which the spirit of God has condemned and reproved in him. We extend our sympathy and prayer in his behalf and all others in the same condition.

The law does not allow us to send more than three numbers of sample copies to one address in a year. Therefore, the three first numbers are out, to many. Send in your subscription if you desire the paper further. We also say that we do not hesitate to ask in the strongest terms that all who wish the paper to succeed, to secure every subscription possible. We can beg for this for we give in return many times the worth of the money.

Our subscription list is much larger to date than we could have expected, but far from self-supporting. Now is an opportunity for everyone to do all they can to help this grand work. Not a single copy sent out that is not worth the price of a year's subscription to any one who loves to know the truth. The paper is filled with matter each month which cannot be had in any other paper printed. Let the tracts also be circulated everywhere.

If you wish to know about Armageddon and the consecutive order of events, also what the sign of the Son of man is and how the Remnant will know when probation closes, get the two tracts covering these points. Fifty-six pages in the two. Price for the two, 15 cents.

There are many things we would like to give the readers just now but our space will not permit. We would like to say much just now, on the war question, in the light of prophecy, but we cannot for want of room. We can say there is not a doubt in our minds but this war is the beginning of preliminary step to the time of trouble such as never was since there was a nation. This war may never cease and it may for a very brief period, we can't say as to that, but we can say it will be followed by that which is much worse. We can say further, that probation is just as liable to close before the time we have set as it is later. We say we are not far wrong on that point, if wrong at all; and it is now time for those who profess to believe in the Bible to be in earnest if they expect to be saved. Now is the time for the children of God to get their bearings on Bible doctrine and know where they stand.

Now is the time to send out the publications which give the trumpet no uncertain sound. Let all join with us who wish the light to shine out to their fellow men. Let every one who now takes the paper try to get another subscriber this month.

If you wish to know definitely, positively and, unmistakably, where, what, when, and with what nations fought Armageddon, is and have something definitely settled in your mind about it, and the same regarding the sign of the Son of Man, when, where, and what it is, and the time it will appear, get those tracts. These two tracts for fifteen cents—fifty-six pages.

Everybody is willing to receive any improvement on any kind of machinery, or any other thing that will help them, but not so with religion and a knowledge of the Bible. When a creed (belief) is once established and some superstition of infallibility mixed with the belief that those who first started the sect was led by the Lord, that settles forever the question with many. Now let the reader remember it to be their solemn duty as Christians to prove all things and hold fast to that which is good; and also remember that in our day God is to give the greatest light that has ever shone on his people. So please do not act so foolish as to close up your mind to the things God has for you, but show the people that you are going to profit by the mistakes that others have made in doing so.

## THEN AND NOW.

In a careful study of the Old Testament, we find many lessons for us who are living in this present age. Lessons that should be of comfort, of courage, and lessons to draw us nearer to God, and lessons that will show us the machinations of the evil one, to understand them, and to learn from the experiences of others. In the history of the children of Israel under the reigns of Rehoboam and Jeroboam, we find much that bears a marked resemblance to our times.

We find that the place where the Lord had placed His name,—that is, the place dedicated to His worship—was Jerusalem; for here was the temple, and here were the priests who ministered in the temple, and the children of Israel recognized that to be the only place. Those living a distance from Jerusalem, always came up to the city at stated times, for no other purpose than to worship in the temple. They loved and revered Jerusalem, for they knew it to be the place where the Lord met with His people. So when the Kingdom was divided, and ten tribes went to Jeroboam, he knew that if he was to keep these people loyal to himself he must do something to prevent them from going up to Jerusalem to worship, for he said: "If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their Lord, even unto Rehoboam, King of Judah, and they shall kill me, and go again to Rehoboam, King of Judah." I Kings 12-27.

Hence, in order to save his own life, and keep his subjects loyal to him, Jeroboam set about to establish some sort of worship that

would prevent them from going up to Jerusalem. This worship must be as much like the worship at Jerusalem as possible. He made two calves of gold, and set up one in Bethel, and the other in Dan; and when he had done this he said to the people, "It is too much for you to go up to Jerusalem. Too far, and too expensive, and besides we had better let those people up there alone; we have the right worship here, and so, 'Behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he made priests of the lowest of the people which were not of the sons of Levi.'" (Ver. 28-31). Now he had his worship set up as nearly like it was at Jerusalem as he could get it. He built two places to worship in, so as to make it easier for the people, hence he must have two gods, and the men he chose for priests were men who were ignorant and superstitious, and they did just as Jeroboam told them to do. The result was that the people were soon drawn away from the truth, and their worship became heathenish and fanatical, but they still claimed they were following the true God. There were a few, however, who refused to engage in this false worship, and they continued to worship as they did at Jerusalem.

At this present time a similar condition exists. The true follower of God are few in number, and they worship as such worship is found and prescribed in the Word. The majority also worship God and claim they are doing so in accordance with His Word. But we find them not only making void the commandments of God, as they relate to the observance of the Sabbath, but they also wholly or in part ignore the laws of Moses, which God gave to him for the government of Israel, and these laws they claim were done away with at the crucifixion. God calls upon His people to "Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." (Mal. 4-4). Has God an Israel now, and does this Israel need any laws that are for their good? Most certainly. Where can we find any better sanitary laws than those given to the Israelites?

Where find any better civil, or judicial laws than those given to govern the Israelites? They do not exist. The true Israelites or Jews are trying to live in accordance with these laws—because they recognize their worth, but those who have dispensed with them, have put others in their places, just as they have set up a false Sabbath, and then they cry, "Behold thy Gods O Israel." As Jeroboam deceived and led the people away from the true worship by setting up his false worship, so do these false teachers deceive and lead away the people from the true worship. God says of them that "They have violated My law, and have profaned Mine holy things; they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from My Sabbath, and I am profaned among them." Eze. 22-26.

The Lord says further that because they have spoken vanity and seen lies that He is against them.

The defection of the ten tribes from Rehoboam to Jeroboam, was of the Lord, for He so declared in the twenty-fourth verse of this same twelfth chapter. It may be this other is of the Lord also. As in Jeroboam's time, there were some who repented of what they had done, and they returned in sorrow to Jerusalem and to the true worship of God. So it is even now, and our hearts are gladdened as we see them turning their footsteps toward Jerusalem and seeking the true worship of the living God, and striving to observe the laws which God commanded for all Israel for all time.

C. M. H.

#### BIBLE HOLINESS—I THESS. 5:23, 24.

"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."

"Faithful is he that calleth You, who also will do it."

This is no *new* doctrine. It is the same divine ideal set, before at the beginning, and for which the energy and gift of the Infinite has wrought in these long ages of experience through man's disobedience.

"For I am the Lord your God; ye shall therefore sanctify yourselves and ye shall be holy; for I am holy: \* \* \* For I am the Lord that brought you up out of the land of Egypt, to be your God. Ye shall therefore be holy, for I am holy." Lev. 11:44-45. And further: "For I am the Lord thy God, the Holy One of Israel, thy Savior: \* \* \* I am the Lord, your Holy One, the Creator of Israel, your King." Isa. 43:3-15. "As for our Redeemer, the Lord of Hosts is His name, the Holy One of Israel." Isa. 47:4.

But who is Israel?

This is not difficult to know. In all the many places found in the Old Testament the word is derived from the one root word in the Hebrew and means the same thing throughout. To illustrate let a few texts suffice. "Thy name shall be called no more Jacob but Israel; for as a prince hast thou power with God and with men, and hast prevailed." Gen. 32:28.

"For I am the Lord, thy God, the Holy One of Israel thy Savior." Isa. 43:3.

"I am the Lord, your Holy One, the Creator of Israel, your King." Isa. 43:15.

"Harken unto me, O house of Jacob and all the remnant of the house of Israel." Isa. 46:3.

"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. 3:13.

In all the different places found in the New Testament the Greek original means the same, in fact transferred directly from the Hebrew to the Greek in each case as from the Greek to the English, so we read: "Out of thee shall come a Governor that shall rule my people Israel." Matt. 2:6.

"The first of all the commandments is, Hear, O Israel." Mark. 12:29.

In every case, in all the Bible, an Israelite indeed—true Israel—is the divine name secured by the one or the many who in fulfillment of the one primal plan of God, according to the fulness of His blessed promises, through Christ, prevail as God prevails. One who is *right with Gods* overcomer who, tested by the perfect standard of the Infinite, prevail to reach that deathless perfection, that *wnoteness* of Him "Who is the same yesterday and today and forever!"

But this is not all. In Ecclesiastes 7:29 we read: "Lo this only have I found, that God hath made man *upright*."

In Isa. 33:14-16, the question is asked: "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" And comes the answer: "He that walketh righteously, and speaketh *uprightly*, he that despiseth the gain of deceits (margin), that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: \* \* \* bread shall be given him: his waters shall be sure."

God called His servant Job an "*upright*" man. Job 2:3.

The Psalmist declares: "My defense is of God, which saveth the *upright* in heart." - Ps. 7:10.

And the wise man says: "The *upright* shall dwell in the land and the perfect shall remain in it." Prov. 2:21, and in 15:8: "The sacrificing of the wicked is an abomination to the Lord: but the *prayer* of the *upright* is His delight."

So still another word: "For whatsoever is born of God *overcometh* the world." I Jno. 5:4.

And lastly, Rev. 2:7: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." \* \* \* "He that overcometh shall not be hurt of the second death." vs. 11. (See Rev. 2:17; 3:5, 12, 21; 21:7.)

And now the all important fact, I would have all know—the English words "*upright*" and "Israel" and "overcome," with the derivations of each, have the *same root word* and the *same meaning* from Genesis to Revelation wherever found in all the Bible.

Thus from *first* to *last*, the same golden chord holds the believing children of God together in the one immutable plan and purpose in God to attain *oneness* in *character*, *wholeness* in *perfect being*, spirit and soul and body, in the similitude of Him who formed man in the beginning.

After the council between both Father and Son, so and thus did they create the first Adam "*upright*," an Israelite, an overcomer, with power to prevail—*become a prince with God*. No adverse power nor influence nor interest could prevail *against* his reaching the goal of perfection—taught of God in the School of Christ!

But despite this all sufficient help, of his own free will, this *first Adam* surrendered this precious gift and became a helpless wreck without God and without hope in the world!

Nevertheless, God did not leave the world nor the man but through His only begotten son, the *prevailing Second Adam* remained in the world *with* the *man*, and the *original* goal ever has been and still is sought and won by the true *Israelite*, the *upright*, the *overcome*—and may we gladly accept the hope and profit by the blessed promise:

"To him that overcometh will I grant to sit with me in my throne even as I overcome and am set down with my Father in His throne." —B.

Whatever you need, is it cleansing from sin,

Or a sense of the dwelling of Jesus within,

Of faith just to trust that whatever befalls,

Thy right hand He holds in the midst of it all.

Ah! He's pleading in accents, gentle and mild,

Whatever you need—take, My child.

"God is able to make all grace abound towards you; that ye, always having all sufficiency in all things, may abound to every good work."—II Cor. 9:8.

—James Watkins.

The person who does not read the Bible, help the needy, give that to the support of the Gospel which God requires, and offer his prayers to God, need not be surprised when it is said to him, "Thou art weighed in the balance and art found wanting." We get in this life much we live for, so in the life to come we are rewarded according to our works.

God's religious liberty is "Obey and live, I have set before you this day, life and death." With this, the promise is that if any man lack wisdom let him ask of me and I will give it to him willingly, and whosoever will confess his sins I will be just and faithful to forgive his sins. Man's religious liberty is to grant every other man the same privilege he asks for himself, namely, to answer to God and not to man for the doctrine he holds as truth.

## THE NATIONAL OUTLOOK IN THE PROPHECIES.

## MODERN NATIONS UNDER THE NAMES OF ANCIENT NATIONS.

## II. WESTERN EUROPE—ENGLAND.

There are some principles in the prophetic field which need frequent repeating in order to grasp them quite fully; so, we will take time always to go over some of the important ones when such principles represent the keynote of the respective prophecies in which they are applied; thus, making handy even a single piece of interpretation for every new reader. Our aim is, both to be plain and pithy, and yet a help to all in searching the prophecies, since the way of interpretation which we hold, and are after its promotion, is not of an easy one unless it has been of special study.

We said previously<sup>1</sup> that in the prophecies the modern nations and countries come under the names of the ancient nations and countries. Now, bear this in mind while reading any portion of the prophecies, and try to apply this principle, and if you are acquainted with ancient and modern geography, and history as well, the application of those ancient names to the modern ones will be born in mind with great ease and fitness.

Of the three great political divisions of the modern powers, which are spoken of extensively in the Bible, we gave quite a few evidences from the prophecies concerning the future actions of the Northern and Far-Eastern powers: The Northern power representing Russia, with her surrounding countries; and Far-Eastern power representing Japan with her co-allied forces of China, India, Corea, Manchuria, etc. Now we take up the second great territorial division spoken of in the prophecies as one of the important features of this world's history, and an active factor in the events pertaining to Christ's second coming; and that division is the *Western Europe, particularly England*.

Much is said in the prophecies about this country, namely England, of course, for a great many reasons for which she deserves a full merit. Would that the latter part of her history were of the same nature—worthy of praise and recommendation—as it was in the first part of her career! Nevertheless, God is an unbiased person and does not conceal the truth of any kind, no matter what a sad condition reveals to us.

In considering this power (England), the following divisions will be of great help in order to locate properly and distinctly the country from the prophecies in all her respective characteristics, namely—

1. The location of the country.
2. The nature and the magnitude of her sovereignty.
3. Her financial and industrial standing.
4. The qualities of her people.
5. Her attitude toward the people of God (Christianity).
6. Her final destiny.

Now which name of the ancient nations can very aptly and fittingly specify this famous English people? Is it possible that we can find in the prophecies an ancient country which represents in a very remarkable way every outstanding characteristic of England? Or is it difficult to find out the London of antiquity? To a Bible student it wouldn't be of a hard task, after a few minutes' thought, to solve the above questions for himself, that that ancient power must be an island power; "it must be in a special sense a sea power, and that, too, of naval strength. It must also be a power that holds possessions in many countries;" and it must supply the necessities of various countries with her merchandise and traffic; and finally, it must be one of the wealthiest countries. Having these points in mind, it is too evident that

1. Only ancient Phœnicia of the Bible can fitly represent modern England.

2. Ancient Phœnicians represent modern Englishmen.

3. And ancient Tyre represents modern London.

There are specific renderings to this Western Power almost in all prophecies, especially in Is. 23; Jer. 25, 47; Ez. 26-28; Joel 3; Amos 1; Zach. 9; etc. We will quote from the foregoing references in order to make sure every reader with great satisfaction and certainty on this question claimed to be the truth.

## THE LOCATION OF ANCIENT PHENICIA AND TYRE.

Phœnicia was a seashore country on the eastern coast of the Mediterranean sea. It lies on the northwestern part of Palestine. Tyre was its capital and one of the famous ports; and it was removed once to an island near-by on account of surety and protection.

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

"Now, thou the son of man, take up a lamentation for Tyrus;

"And say unto Tyrus, O thou that art situate at the entry of the sea, which are a merchant of the people for many isles. Thus said he Lord God, O Tyrus, thou hast said, I am of perfect beauty.

"Thy borders are in the midst of the seas \* \* \*"—Ez. 27:1-4.

"Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God." Ez. 28:2.

It is evident that the location of England is very much similar to that of Phœnicia as a seashore and island country; it lies to the west of Palestine; London, its capital, is the leading port of the world, and sends ships to every country.

## THE NATURE AND MAGNITUDE OF THE PHENICIAN POWER.

The following lines are taken from the Bible Dictionary of American Standard Version:

"Phœnicia is a strip of the Mediterranean coast stretching northward from Mount Carmel for 120 miles, with an average breadth of 20 miles (Acts 21:2). It has been called 'the England of antiquity,' because of its commercial greatness. Tyre and Sidon, Gebal and Arvad, were its chief cities. The phœnicians founded many colonies, of which Carthage was the chief."

We need not to add any more explanation on this point, and only be satisfied quoting the prophecies referring to the vast sea and colonial power of Phœnicia, which is in full harmony with that of England.

"The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.

"Be still yet inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

"And by great waters the seed of Sihor, the harvest of the river, is her revenue;

"Pass ye over to Tarshish, howl ye inhabitants of the isle.

"Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn." Is. 23:1-7.

"It shall be a place for spreading of the nets in the midst of the sea;

"They shall lay thy stones, and thy timber, and thy dust, in the midst of the water." Ez. 26:5, 12.

"Thy borders are in the midst of the seas, thy builders have perfected thy beauty.

"They have made all thy ship boards of the fir trees of Senir: they have taken cedars from Lebanon to make masts for thee.

"Of the oaks of Bashan have they made thine oars; \* \* \*

"Fine linen, with brodered work from Egypt, was that which thou spreadest forth to be thy sail." Ez. 27:1-7.

## THE FINANCIAL AND INDUSTRIAL STANDING OF PHENICIA.

Both the industrial and the wealth of ancient Phœnicia were of note. The wealth of all countries poured into its treasuries through the merit of its mercantile and commercial ability by sea and land. Is this not true for England today? Wh can argue it? Is it possible to refute the facts which we witness every day? Is there any country where the industry of England has not filled with its various products? The prophecies are so full with descriptions on this commercial phase of Tyre that we won't be able even to quote the title of it. But, we will ask the reader for the sake of a personal and definite conviction, to stop just for a few minutes, and read, at least, the twenty-seventh chapter of Ezekiel, where especially is taken up the commercial growth and immense wealth of Tyre; and remember that Tyre of Phœnicia stands for England.

Here are some of the verses referred to:

"And they shall make a spoil of thy riches, and make a prey of thy merchandise; and they shall break down thy walls, and destroy thy pleasant houses; and they shall lay thy stones, and thy timber, and thy dust, in the midst of the water." Ez. 26:12.

"And say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles.

"All the ships of the seawith their mariners were in thee to occupy thy merchandise.

"Tarshish was thy merchant by the reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs.

"Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate.

"The ships of Tarshish did sing of thee in thy market; and thou wast replenished and made very glorious in the midst of the seas," etc. Ez. 27: 3, 9, 12, 16, 25, etc.

"SHE IS A MART OF NATIONS."

"Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth?"

"The Lord hath given a commandment against the merchant city, to destroy the strong holds thereof." Is. 23:3, 8, 11.

A. N. M.

<sup>1</sup>See No. 2 and 3 of this paper.

(To Be Continued.)

## THE REMNANT COMPARED WITH THE CHILDREN OF ISRAEL.

We all understand that the Remnant people, so often spoken of in the Bible, are the people who will finally go through to the kingdom. This is a study of the life and character of this remnant class of people, is a very important study, because I am sure we all want to belong to this class. The Remnant of Israel have almost a parallel experience with that of the Children of Israel as they left Egypt, and their journeys in the wilderness. It is interesting to compare these two classes, and watch their character clear through the journey of each. Both classes have many varied experiences of hardships, consisting of persecutions, afflictions, bondage, and disappointments, but we will find that the Lord always blesses them with victory in the end.

I will first give in brief the story of the Children of Israel in Egypt. "And the Children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them." Exo. 1:7. When a new king arose over Egypt he said unto his people: "Behold the people of the Children of Israel are more and mightier than we: Let us deal wisely with

them, lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us. Therefore they did set over them taskmasters to afflict them with their burdens." (Exo. 1:9, 10, 11). Yet the Children of Israel multiplied and grew. The Egyptians made the Children of Israel to serve with rigour and made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field. The Egyptian king ordered that all the male children should be killed at birth; so when Moses was born his mother hid him three months, and when she could no longer hide him she made for him an ark of bulrushes and laid it in the flags by the river's brink. King Pharaoh's daughter found the child Moses and hired the child's own mother to nurse it. When Moses was grown she took it to Pharaoh's daughter, and he became her son.

As Moses kept the flock of Jethro, his father-in-law, the angel of the Lord appeared unto him in a flame of fire out of the midst of the bush, and the Lord said to Moses, "I have surely seen the affliction of my people, which are in Egypt, and have heard their cry by reason of their taskmasters: for I know their sorrows; and I am come to deliver them out of the land of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; \* \* \* now therefore, behold the cry of the Children of Israel is come unto me: and I have also seen the oppression wherewith Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the Children of Israel, out of Egypt." (Exo. 3:7-10.)

The Lord commanded Moses what to do and say. "And Moses gathered all the elders of Israel together, and said unto them, 'The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, unto a land flowing with milk and honey.'" (Exo. 3:16-17). Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed, then they bowed their heads and worshipped. Moses felt his incapability and said: "I am not eloquent, but I am slow of speech, and of a slow tongue," so the Lord sent Aaron, the Levite, to be to him "instead of a mouth."

Moses and Aaron went in, and told Pharaoh, "Thus saith the Lord God of Israel, the Lord God of the Hebrews hath met with us; and now let us go, we beseech thee, three days journey into the wilderness, that we may sacrifice to the Lord our God." (Verse 18). And Pharaoh said, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." (Exo. 5:1, 2). On the same day Pharaoh commanded the taskmasters of the people, and their officers not to give the people any more straw with which to make brick, but made them gather stubble instead of straw and required them to make the same amount of brick they had made before when the straw was given them. Pharaoh said the people were idle, therefore they wanted to go and sacrifice to the Lord, and he would not let the people go.

The second time Moses and Aaron went in unto Pharaoh and did as the Lord had commanded; and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent, but Pharaoh's heart was hardened that he hearkened not unto them to let the people go.

The third time the Lord commanded Moses to go to Pharaoh in the morning when he goes out to get water, and stand at the river's brink with the rod, that was turned to a serpent, in his hand. And Moses smote the waters that were in the river, in the sight of Pharaoh and his servants, and all the waters were in the river were turned into blood; so that the fish died; the river stank; and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. But Pharaoh's heart was again hardened that he would not let the people go.

The fourth time Aaron stretched out his hand over the waters of Egypt; and frogs came up, and covered the land of Egypt. Then Pharaoh asked Moses and Aaron to intreat the Lord God to take away the frogs, then he would let the people go to sacrifice unto the Lord. Moses intreated the Lord and the frogs died, but when there was respite Pharaoh hardened his heart and would not let the people go.

The fifth time Aaron stretched forth his rod and smote the dust of the earth, and it became lice in man and beast, but Pharaoh would not hearken.

The sixth time there was sent a grievous swarm of flies into the house of Pharaoh and his servants and all the land of Egypt was corrupted. Then Pharaoh said: "I will let you go that you may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away; intreat for me." (Exo. 8:28.) Again Moses intreated the Lord and the swarm of flies were removed; there remained not one.

The seventh time the Lord sent a very grievous murrain upon the horses; upon the asses; upon the camels; upon the oxen; and upon the sheep, and all the cattle of Egypt died, but Pharaoh's heart was again hardened.

The eighth time Moses and Aaron took ashes and sprinkled it up toward the heaven and it became a boil, breaking forth with blains upon man, and upon beast.

The ninth time Moses stretched forth his rod toward heaven, and the Lord sent thunder and hail, and the fire ran along upon the ground. And the hail smote, throughout all the land of Egypt, all that was in the field, both man and beast; and every herb and every tree of the field. Now Pharaoh said unto Moses and Aaron: "I have sinned this time: the Lord is righteous, and I and my people are wicked. Intreat the Lord (for it is enough) that there be no more mighty thunderings

and hail, and I will let you go and ye shall stay no longer." When Pharaoh saw that the hail had ceased he sinned yet more, and hardened his heart, he and his servants, and would not let the Children of Israel go. Moses and Aaron were brought before Pharaoh and he asked, "Who are they that shall go?" And Moses said, "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord." Pharaoh said, "Not so; go now ye that are men, and serve the Lord; for that ye did desire." And they were driven out from Pharaoh's presence.

The tenth time Moses stretched forth his rod over the land of Egypt and the east wind brought locusts so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left. Now Pharaoh called Moses and Aaron in haste, and said: "I have sinned against the Lord your God and against you. Intreat the Lord your God, that he may take away this death only."

The eleventh time Moses stretched forth his hand toward heaven and there was a thick darkness in all the land of Egypt three days. It was darkness which could be felt. They saw not one another. Now Pharaoh said to Moses: "Go ye, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you." Moses said, "Our cattle also shall go with us that we may sacrifice unto the Lord our God," but Pharaoh would not let them go. Pharaoh said to Moses, "Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die." The Israelites had light in their dwellings.

The twelfth time it came to pass that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh, that sat on his throne, unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, and all his servants and all the Egyptians; and there was a great cry, for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said: "Rise up and get you forth from among my people, both ye and the Children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, and be gone; and bless me also."

The Lord gave the Israelites favor in the sight of the Egyptians so they borrowed of the Egyptians Jewels of silver, and jewels of gold, and raiment and such things as they required. And they spoiled the Egyptians. And the Children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children, with their flocks and herds. "Now the sojourning of the Children of Israel, who dwelt in Egypt, was four hundred and thirty years." At the end of that time, even the self-same day all the hosts of the Lord went out from the land of Egypt. During all this time the Lord's protecting care was over the Children of Israel that these plagues did not fall on them or on their cattle.—*Marie Gunnerson.*

(To Be Continued.)

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

(Continued from last issue.)

"Let no man deceive you by any means; for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

"Remember ye not, that, when I was yet with you, I told you these things." Rev. 18:2-3.

"*Even him*, whose coming is after the working of Sa-tan with all power and signs and laying wonders.

"And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

"And for this cause God shall send them strong delusion, that they should believe a lie:

"That they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2nd Thes. 2:3-5, 9.

Her counterfeit worship was very similar to that of Israel except different days of worship. One was the worship of Baal, the other the worship of God. Baal worship remember, was the worship of the planets and her Sabbaths and days set apart for her feasts were named after her Gods. She is a counterfeit in every way. Hosea speaks thus of her feast days:

"And now will I discover *her lewdness* in the sight of her lovers, and none shall deliver her out of mine hands.

"I will also cause all her mirth to cease, *her feast days, her new moons, and her sabbaths*, and all her *solemn feasts*.

"And I will destroy her vines and her fig tree, whereof she hath said, These *are my rewards that my lovers have given me*; and I will make them a forest, and the beasts of the field shall eat them.

"And I will visit upon her the days of Ba-a-lim, wherein she turned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith the Lord." Hosea 2:10-13.

Isaiah calls these feasts "*Your appointed feasts*" and says *my soul hates them*.

"Hear the word of the Lord, ye *rulers of Sod-om*; give ear unto the *law of our God*, ye people of Go-mor-rah.

"To what purpose *is* the multitude of *your sacrifices* unto me? saith the Lord; I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

"When ye come to appear before me, who hath required this at your hand, to tread my courts?"

"Bring no more vain oblations; incense is an abomination unto me; the *new moons and sabbaths*, the calling of assemblies, I cannot away with; *it is iniquity*, even the solemn meeting.

"Your *new moons* and *you appointed feasts* *my soul hateth*: they are a trouble unto me; I am weary to bear *them*."

They were adopted by Jerobom after the death of Solomon:

"Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

"And he set the one in Bethel and the other put he in Dan.

"And this thing became a sin: for the people went to *worship* before the one, *even* unto Dan.

"And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi." First Kings 12:27, 28, 32.

Paul shows that these days, New moons, and Sabbaths were of heathen origin and the worship was based on vain philosophy, and consisted of the rudiments of the World, Doctrines of men, Commandments of men, Worshipping of Angels, and not after Christ. They were a shadow of things to come in their own imagination, thus leading them away from the body which saved them, which body was Christ. All such ordinances says the Apostle touch not, Handle not, which are all to perish with the using. On these ordinances the principalities and powers of heathenism were founded:

"Beware lest any man spoil you *through philosophy and vain deceit*, after the tradition of men, after the rudiments of the world, and not after Christ, which all are to perish.

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

"And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*:

"Which are a shadow of things to come; but the body *is* of Christ.

"Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshy mind,

"And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

"Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

(Touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men?"

"Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh." Col. 2: 8, 14-23.

Any attempt to make these Bible ordinances of the true women is a fraud. They are heathen ordinances and nailed to the cross as men are converted.

"After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan,

whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

"Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God.

"Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I *am* the Lord." Lev. 18:3-5.

Much more might be said on this point. Suffice it to say that her doctrines with which she made all Nations drunken are not the doctrines of the true woman.

With this picture of the woman and her work what should we expect?

(To be continued.)

## G. G. RUPERT'S BOOKS

### THE YELLOW PERIL

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

### THE INSPIRED HISTORY

"The Inspired History," in three volumes, 825 pages. Bound in Melton paper. Price for the three, \$1.50. In cloth, illustrated, \$1.50 each.

### TIME, TRADITION AND TRUTH

"Time, Tradition and Truth," concerning the end of the world. Bound in cloth. Price, 90c. This book is just out, being greatly enlarged and we speak for it to be an eye-opener on prophecy, chronology and such subjects, as are designed to correct many wrong positions held. Get it by all means.

### THE BIBLE ATLAS

"The Bible Atlas," 375 questions and answers, with charts, maps and many things to aid Bible Study. Nicely bound. Price \$1.50.

### THE TWO COVENANTS

The Old and the New, between God and man. 65 Pages, 25c.

### THE FOUR GREAT CYCLES

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

## G. G. RUPERT'S TRACTS

"Peace or War," 16 large pages. Price, 5c.

"The Call of the Ministry and Their Support," 16 pages. Price 5c.

"The Two Women of the Twelfth and Seventeenth Chapters of Revelation." Thirty-two pages. Price 10c, 2 15c, 10 60c.

"The Story of the Jew and the Remnant of Judah." Sixteen pages. Price 5c.

"The Glory of God and the Sign of the Son of Man." Twenty-four pages. Price 8c, 2 12c, 10 50c.

"Bible Doctrine is the Former and Latter Rain of the Bible." Sixteen pages. Price 5c.

"Consecutive Events in their Order Following the Close of Probation." Thirty-two pages. Price 10c, 2 15c, 10 60c.

All the above are written by G. G. Rupert.

### UNION PUBLISHING COMPANY

Britton, Okla., U. S. A.