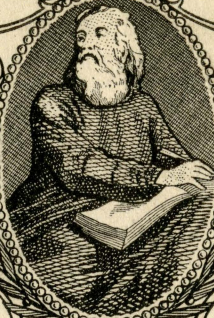




The

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, OCTOBER, 1915

No. 7

I wonder why it is
When we do the nearest right,
That our trials are so many,
That we have the hardest fight?

Tribulation worketh patience,
So the Bible reads.
I guess it is just what
Our weary soul most needs.

And so if it is necessary
To gain the earth made new,
I know God will be with us,
And help us the whole way through!

I am glad he said he chasteneth
Those for whom he has most love
And that those who suffer with Him,
Shall reign with Him above.

—R. L. M.

WHAT GOD REQUIRES

We hear some say a great deal about order, hence it means such a system as they have in vogue for the support of the gospel and in brief just such an organization as they have.

It is true that God is a God of order and has a perfect system by which he does all his work. The importance to us is that we have God's organization and not man's.

The support of the gospel is all plainly marked out in the Bible and if it was followed by all as it is written then there would be no trouble on the question of organization. God's plan for the support of the gospel we wish now to study with the reader. I read the following:

"And it shall be, when thou art come in unto the land which the Lord thy God giveth thee for an inheritance, and possessest it, and dwellest therein;

"That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place his name there.

"And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us. And the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God.

"And now, behold, I have brought the first fruits of the land, which thou, O Lord, has given me. And thou shalt set it before the Lord thy God, and worship before the Lord thy God: And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house thou, and the Levite, and the stranger that is among you.

"When thou has made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless and the widow, that they may eat within thy gates, and be filled. Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them. I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead: but I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me.

"Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

"This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul."—Deut. 26:1-5, 10-16.

It is clear and easy to see that when God accepts an individual as one of his peculiar people what he requires, namely, that that individual acknowledges God as the rightful sovereign of the world and all that is in it. Second that God requires a portion of everything that grows out of the earth for the support of those whom he chooses to do his work, and for the support of the poor and the stranger during seasons of worship. The remainder of this chapter records the covenant of God to his people saying if they will be faithful in the performance of doing all his statutes and judgments which he has commanded them then they who do this shall be his peculiar people above all the earth.

"Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice; and the Lord hath avouched thee this day to be his peculiar people as he hath promised thee, and that thou shouldest keep all his commandments; and to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken."—Deut. 26:17-19.

With this principle clearly understood the next step is to find out what portion of both the production of the earth and the increase of all animal life including man himself does God require.

"And the Lord spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given

them by reason of the anointing, and to thy sons, by an ordinance for ever.

"This shall be thine of the most holy things, reserved from the fire: *every oblation of their's, every meat offering of their's, and every sin offering of their's, and every trespass offering of their's*, which they shall render unto me, shall be most holy for thee and for thy sons.

"In the most holy place shalt thou eat it; every male shall eat it: it shall be holy unto thee.

"And this is thine, the heave offering of their gift, with *all the wave offerings* of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house,

"All the *best of the oil*, and all the *best of the wine*, and of the *wheat*, the *first fruits of them which they shall offer unto the Lord*, them have I given thee.

"And whatsoever is *first ripe in the land*, which they shall bring unto the Lord, shall be thine; every one that is clean in thine house shall eat of it. *Everything devoted in Israel shall be thine. Everything that openeth the matrix in all flesh*, which they bring unto the Lord, whether it be of men or beasts, shall be thine; nevertheless the *firstborn of man* shalt thou surely redeem, and the *firstling of unclean beasts* shalt thou redeem. And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs.

"*But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat*, thou shalt not redeem; they are holy; thou shalt sprinkle their blood upon the altar and shalt burn their fat for an offering made by fire, for a sweet savour unto the Lord.

"And the *flesh of them shall be thine, as the wave breast and as the right shoulder* are thine.

"*All the heave offerings of the holy things*, which the children of Israel offer unto the Lord, have I given thee, and thy sons and thy daughters with thee by a statute for ever; *it is a covenant of salt for ever* before the Lord unto thee and to thy seed with thee."—Numb. 18:8-19.

The above list is for the support of those who minister at the altar which were the priests. The Levite, which embraced all the tribe of Levi, were supported from the tithe of the land.

"But the tithes of the children of Israel, which they offer as a heave offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

"And the Lord spake unto Moses, saying, Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up a heave offering of it for the Lord, even a tenth part of the tithe.

"And this your heave offering shall be reckoned unto you, as though it were the corn of the threshingfloor, and as the fullness of the winepress.

"Thus ye also shall offer a heave offering unto the Lord of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the Lord's heave offering to Aaron the priest.

"Out of all your gifts ye shall offer every heave offering of the Lord, of all the best thereof, even the hallowed part thereof out of it.

"Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress.

"And ye shall eat it in every place, ye and your households; for it is your reward for your service in the tabernacle."—Numb. 18:24-30.

This is God's order for the support of his laborers in their various offices of gift.

The reason for this is also plainly stated, namely, they, the Levites, was to have no possessions among the producers of Israel. Their time was devoted to the service of God.

"THE PRIESTS' CHARGE"

"And the Lord said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

"And thy brethren, also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee shall minister before the tabernacle of witness.

"And they shall keep thy charge, and the charge of all the tabernacle; only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.

"And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle of the congregation, for all the service of the tabernacle; and a stranger shall not come nigh unto you.

"And ye shall keep the charge of the sanctuary, and the charge of the altar; that there be no wrath any more upon the children of Israel.

"And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the Lord, to do the service of the tabernacle of the congregation.

"Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office unto you as a service of gift; and the stranger that cometh nigh shall be put to death."—Numb. 18:1-7.

The remaining portion of the tribe was taken for assistants. Their gifts were that of teachers, helps, governments, singers, porters, and so on to fill the various gifts in the church and enumerated by Paul as apostles, prophets, teachers, helps, governments, healing, and so on, meeting every requirement of the church.

"And the Lord spake unto Aaron. Thou shalt have no inheritance in their land, neither shalt thou have any part among them; I am thy part and thine inheritance among the children of Israel.

"And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.

"Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die.

"But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

But the tithes of the children of Israel, which they offer as a heave offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance."—Numb. 18:20-22.

The reason this tribe was taken is plainly stated thus:

"Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.

"And after that shall the Levites go in to do the service of the tabernacle of the congregation; and thou shalt cleanse them, and offer them for an offering.

"For they are wholly given unto me from among the children of Israel; instead of such as open every womb, even instead of the firstborn of all the children of Israel, have I taken them unto me.

"For all the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.

"And I have taken the Levites for all the firstborn of the children of Israel.

"And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel when the children of Israel come nigh unto the sanctuary."—Numb. 8:13-19.

The same reason is given why God requires the firstborn animal and it is one of the reasons why he requires the first fruit borne and the first of the oil, wine and fruits of all kinds. It is through his redemption that we are not our own, we are bought with a price even the blood of Jesus. Therefore we are not our own. Neither is anything produced from the earth ours; it is the Lord's and he requires the firstfruit.

"And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised; three years shall it be as uncircumcised unto you; it shall not be eaten of.

"But in the fourth year all the fruit thereof shall be holy to praise the Lord withal.

"And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof; I am the Lord your God."—Levi 19:23-25.

"Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the first-born of thy sons shalt thou give unto me.

"Likewise shalt thou do with thine oxen, and with thy sheep; seven days it shall be with his dam; on the eighth day thou shalt give it me."—Ex. 22:29-30.

Stated seasons when the tithe and increase should be delivered, and where it was to be delivered, and to whom, is all plainly stated so there need be no confusion on that point.

"Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles; and they shall not appear before the Lord empty:

"Every man shall give as he is able, according to the blessings of the Lord thy God which he hath given thee."—Deut. 16:16-17.

"Thou shalt truly tithe all the increase in thy seed that the field bringeth forth year by year.

"And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that they mayest learn to fear the Lord thy God always.

"And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee:

"Then shalt thou turn it into money, and shalt go unto the place which the Lord thy God shall choose:

"And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth; and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household.

"And the Levite that is within thy gates; thou shalt not forsake him: for he hath no part nor inheritance with thee.

"At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates:

"And the Levite (because he hath no part or inheritance with thee,) and the stranger, and the fatherless, and the widow which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest."—Deut. 14:22-29.

All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the Lord thy God: thou shalt do

no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

"Thou shalt eat it before the Lord thy God year by year in the place which the Lord shall choose, thou and thy household.

And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the Lord thy God.

"Thou shalt eat it within thy gates; the unclean and the clean person shall eat it alike, as the roebuck, and as the hart.

"Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water."—Deut. 15:19-23.

"Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offerings of thine hand:

But thou must eat them before the Lord thy God in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter and thy manservant, and thy maidservant, and the Levite that is within thy gates; and thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto."—Deut. 12:17-19.

We now have the matter plainly placed before us; namely, that God requires the firstborn of all males both of man and beast. He claims for his the tithe of all the land. Both of the tree and the soil, also the firstfruit, both of the tree and the soil. All the firstborn of clean animals are wholly the Lord's. The unclean of the firstborn are to be estimated according to God's estimation as to value and that value belongs to God. Next it is plainly stated who are to be benefited by it all. The priest is to have all that belongs to the altar as stated by Paul they that minister at the altar shall live of the altar. Second the Levite was to have the tithe and then in turn give a tithe of the tithe to the priest, and last the Lord says:

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord.

"And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof.

"And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.

He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

"These are the commandments which the Lord commanded Moses for the children of Israel in Mount Sinai."—Lev. 27:30-34.

If any one will become acquainted with the Bible they will easily see that this instruction is to guide till the close of time and they will see another thing, namely, if the tithe is now in force then it is all in force. There is no separation or doing away with any of the commandments of God. The Lord's covenant with the Levite is a covenant of salt and to endure forever, while the work of the gospel is being carried on in the earth.

"And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah;

"Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children; for they have observed thy word and kept thy covenant.

"They shall teach Jacob thy judgments, and Israel thy law; they shall put incense before thee, and whole burnt sacrifice upon thine altar.

"Bless, Lord, his substance, and accept the work of his hands; smite through the loins of them that rise against him, and of them that hate him, that they rise not again."—Deut. 33:8-11.

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GOOD OMENS.

As time goes by there are periods when the work seems to go slow, then prospects brighten. It is common to get letters expressing gratitude for the light our books and the paper have given. One day last week a most encouraging incident happened. An exceptionally bright young man of twenty-eight years came fifty miles to see us and study the Bible with us. He had come across the Inspired History which we sold eight years ago and read it and then ordered the Yellow Peril and our tracts then came personally. Taking at retail some eight dollars worth of books home with him for friends who were interested.

Another interesting case came to us as follows: A party in a far distant State was handed recently the first issue of the Remnant by a party who could not tell how they got it and on reading became interested and three subscriptions were sent in and an assortment of tracts ordered. Then orders were received for books and papers from Missouri, California, Minnesota, and Texas, also, the same day of the visit of the young man and the order for the three subscriptions mentioned.

We have nothing to boast of in our success, but we can say we have no reason to be discouraged. We can say the prospect today is brighter than at any time for the past eighteen years since the Light God has seen fit to give us from time to time began to be received. We expect periods which will seem dark and when we will almost despair, but we have full confidence in what we are doing and its final success, for God will not suffer his truth to return void but it will accomplish that whereunto it is sent. So day by day we pray and work with sincerity at whatever our hands find to do.

THIS NUMBER.

This number is a valuable one on the support of the Gospel and all should read it and we want to learn how many will adopt the plan and aid in forwarding the work. We wish to hear from you personally.

We are now trying to adopt a scriptural plan for the support of the work we are doing and the time is not far distant when if it is not adopted and the people are not willing to do what God requires of them, then printing of the paper must cease, so for this reason we wish all to consider what we say on the subject and decide what they will do. We are sure it is God's plan and that is the only true plan upon which to act. If it is done God will bless you. Write us personally.

FUTURE POLICY.

We now expect to follow this number with editorials giving an examination of certain subjects in which the readers of this paper are interested.

We wish to say that in doing so we wish it clearly understood that nothing personal or unkind to any one will be said. And further we wish it understood clearly that it is not to antagonize any sect or individual that we do it, and above all, we wish it understood clearly that our motive is purely to help any one who wishes truth in preference to error. In fact we have refrained in this paper from taking up any thing whereby any one could have any excuse for finding fault with the existence of this paper. But we dare not be too careful avoiding such things so far that we would fail to declare the whole council of God, for that is just what this paper is in existence for. The following subjects will be candidly considered from strictly a Bible standpoint. They are as follows:

First—Did the prophetic period of 2300 days, spoken of in Dan. 8:14, end in 1844, and was William Miller's work, a fulfillment of that period?

Second—Was the first angel's message recorded in Revelation 14:6, fulfilled in 1844 and was the judgment there spoken of an investigative judgment to take place in heaven prior to the coming of Christ, and has such a judgment been going on since that time in the heavenly sanctuary?

Third—Are the writings of Mrs. E. G. White an infallible guide to a correct understanding of all Bible doctrine upon which she has writ-

ten and in harmony with all other Bible writers the same as the writings of the prophets of old were in harmony with all other writings in the Bible written prior to the day in which they wrote?

Fourth—Is the law of Moses as written in the book of the law still in force or was it abolished and nailed to the cross? Did all annual Sabbaths and feast days then cease?

Fifth—Are all federated denominations under one government of the protestant denominations, daughters of Babylon except the Seventh Day Adventists. And is that denomination the Remnant spoken of in Rev. 12:17.

Sixth—Did the falling of the stars in 1833 mark the beginning of the last generation to live on the earth prior to the coming of Christ?

Seventh—Does the time of Christ's coming depend on the activity of the Seventh Day Adventist either to delay or hasten the event?

Eighth—Are all Nations to be gathered in literal Palestine at Megid, do to battle, and will that be Armageddon?

Ninth—Are we to read the prophecies of the old testament and interpret them in the literal language such as the literal Jew, literal Israel, the literal Land of Palestine, the literal City of Jerusalem, literal Megid and so on, or are we to transfer the names to modern nations, and modern events, and to other countries?

Tenth—Will it be one year after probation closes before Christ comes or is it a much longer period?

Eleventh—Are the three messages of Rev. 14:6-12, consecutive in order covering many years of time or are they all one message threefold in character to be delivered at one time and that time near the close of the probation in connection with the literal gathering of Israel out of Babylon?

Twelfth—Are the true people now scattered throughout all denominations or are they a certain organized body bearing some certain name?

Thirteenth—Is the Lord's supper an annual feast or is it to be observed quarterly or on the first day of each week?

Fourteenth—Is the present system of educating men for the ministry scriptural or does it make hirelings?

The above points are taught and much stress laid on them by certain people, in fact so much so that those people teach that all who do not accept their positions on them or have given up the position held by them, are lost. It is therefore but just and right that we examine for the truth sake some of the evidence surrounding each of these points. We shall do so without regard to who believes them or who does not so far as any personality is concerned.

We ask therefore that all friends of this paper join with us in the circulation of the paper during the time these lessons may be given. We will furnish in clubs the paper at a very low rate even less than the actual cost. We will receive subscriptions for six months for twenty-five cents or fifty cents for a year. This is an opportunity offered for the circulation of the truth and should be appreciated.

Let us hear from many. Send in club subscriptions. Now is the opportune time to know where you stand on Bible doctrine on these points.

Other writers will continue to write as usual.

SABBATH BREAKING AND SALE OF INDULGENCE.

If anyone will but take the trouble to read the instructions concerning Sabbath keeping they will see at once that God designed the Sabbath as a day of worship and spiritual rest from worldly thoughts and rest from temporal labor so far as it was possible to pass the day in quietude and meditation.

The prophet Isaiah says "not to speak our own words, finding our own pleasure, and not to find our own ways." Isaiah 58:12-13.

Moses commanded that no work should be gathered on that day. Num. 15. He said also that all baking and boiling should be done on the preparation day, which was the day before the Sabbath. And while in the wilderness the instruction was not to go out of their dwelling on the Sabbath day for any temporal thing.

Instructions given state that at the time of the going down of the sun as it begins to grow dark, the gates of Jerusalem should be closed that no burden might not be brought into the city on the Sabbath. But there are so many that take advantage of the statements of Christ when he said it was lawful to do well on the Sabbath, and if our ox was in the ditch to help it out. So many are perfectly willing to be an ox on the Sabbath, and so many will put off a visit all week to save the time and make it on the Sabbath and say "it is lawful to do well." But this is not the worst abuse of the Sabbath. The rulers of the synagogue take the day for the gathering of means and doing church business because the opportunity to reach the people is a good one, and as Constantine said, "Lest the commodities granted by heaven be let slip," they make it a business day more than worship and Bible study. The ox invariably gets in the deepest ditch on the Sabbath, when funds are to be raised. Don't these rulers know, have they not read, the Bible enough to know that no such a system as they have was ever devised by the Lord to raise money?

Don't they know that in order to prevent just such a thing as having a gathering on the Sabbath when Paul came he instructed them to lay aside their bounty for the poor saints at Jerusalem on the first day of the week so there be no gathering when he came? Are they so ignorant of the Bible that they don't know that God has made in His word a provision for every need without such gatherings as they have? Do they not know that if they would follow the instructions of Moses

every want would be supplied without ever scheming in some way to twist out of the people the money to meet their wants? Do they not know, as stated by Malachi, that every scheme they devise of their own that that is a pollution of the bread upon the altar, and then, above all, they devote the very best part of the Sabbath for raising means, as they say, for the support of the gospel and sanctify their device by saying the money is for the Lord? What has not been done to raise money for the Lord in an unlawful manner and then smoothed over by saying it is for the Lord?

The man who auctions off a ring cake and runs a lottery, which even our civil law condemns, says it is no sin, for the money made is for the Lord. Every device of this character is in vogue that men and women can devise to raise money for the Lord. We say no such money is acceptable to the Lord, and it brings a curse rather than a blessing. It is a "pollution of the bread upon the altar," and an abomination in the sight of God and all sincere Christians who know the Bible.

GRANTING INDULGENCE.

We have heard much about the Catholic church granting indulgence and one especially, a Mr. Tetsel, who auctioned off these indulgences, granting the people the right to sin for so much money. Protestants have said this was a horrible crime, and so it was, but did they ever study to see into the real thing and what it meant? First, it was for the purpose of raising money for the church and under *the name of the church*. Tetsel was a man gifted as an auctioneer and could handle this matter well and so was sent out to raise money as a specialist. Second, the people were granted the privilege of doing many things which would not be lawful according to the Bible, but providing the doing of those things were turned in some way for the furtherance of the church and its needs it was all right. The needs of the church were always behind the requests for money. Relics were sold. Sunday could be violated in any way providing the money came to the church. It was for the Lord. In brief and in a nutshell, if they were liberal to the church it was no sin for them to do it. The needs of the church sanctified the deed. Now does the reader know that indulgence just like this done by Tetsel, is now being done right along in the church called Protestant, and the people haven't their eyes open sufficiently to know the facts? Whenever any scheme to raise money not taught by the Bible is used, that is indulgence, and is as they say sanctified, hence no sin, and the better the auctioneer the more money given and the less the sin. Will someone tell us the difference whether a gold ring is sold for an exorbitant price in a cake of chance to raise money for the church or whether a quilt is sold for five or twenty times its value? Each are worth their real value, no more. The rest is the result of a scheme. Will they tell which is the greatest sinner, Tetsel of the Catholic church, or the man now bearing the name of Paap who does the same thing? It matters not whether it is Pope-acy or Paap-acy, the name is perfectly indifferent. Both work for the church and its ends. Very recently I attended a camp meeting on Wednesday. I was present when a quilt which had required the maker three years to make was exhibited. It was so delicate the congregation, as they passed in front of it to see it, were strictly requested not to use even a pencil to point out to a friend its merits for fear the pencil might touch it. This quilt was called a history quilt, and from its exhibition thousands of dollars was to be raised and finally some disposition of the quilt was to be made. (We did not learn the details connected with it.) This fund was all for missionary purposes. Hence pledges were taken from five hundred dollars down.

Then on the Sabbath we again attended, and the largest part of the forenoon was devoted to taking pledges to raise the money to pay a pledge made the year before that had failed to be paid. Some four thousand dollars was raised by cash and pledges to be paid. This required all the time until the speaker said we would have a short preaching service. As these services were conducted, I could only think of Tetsel and his indulgence. This people boast that they are the remnant that keep the commandments of God and have the faith of Jesus. Especially do they labor long and hard to get people to give up Sunday and profess the Sabbath. We do not hesitate to say there is no Sabbath keeping when such proceedings are carried on. It is sad to see this change that has come over this people when in an early day not even a Sabbath school collection was recommended to be taken. But first came the penny collection. From that the last few years it seems the whole theme of the Sabbath is to raise money, in fact all other days. But it is all for the church which sanctifies the gift. Said Christ, "Except your righteousness exceed the righteousness of the scribes and Pharisees ye shall in no case enter the kingdom of heaven." Matt 5:20. Mark explains what the sin of the scribes and Pharisees was. We read thus. "And he said unto them, full well ye reject the commandment of God that ye may keep your own tradition. For Moses said honor thy father and thy mother, and who curseth father or mother let him die the death. But ye say that if a man shall say to his father and mother, it is corban, that is to say, a gift by whatsoever thou mightest be profited by me, he shall be free," "and ye suffer him no more to do ought for his father or for his mother. Making the word of God of non-effect through your tradition which ye have delivered: and many such like things do ye." Can the reader see that the scribes and Pharisees granted indulgence also, and can they also see that in thus doing they made void the commandments of God? Some offer Sunday to the Lord in the place of the Sabbath, but he does not accept it. Some think, that the work they do in receiving tithes, taking pledges and attending to business on the Sabbath is building the Lord's work when the

facts are, they are tearing down in the place of building up.

Saul tried the same scheme and would atone for his disobedience. All such is granting indulgence for sin and to sin.

But what can we expect when this same auctioneer who labored so hard to raise money on the Sabbath stated in public that the paper we are printing is deceptive and he would not read a line of it, and he also advertised a book written by our enemies against the work we are doing. Thus creating a prejudice among many until they, too, would not even receive a paper at our hand. This is the spirit that always attends this hypothetical procedure. The Catholic was very bitter against the Protestant. Why? We reply it was because they were reproved for the course taken. We can say from our very heart that we are sorry to see this retrograding on the part of this people. But the system they have adopted and the failure to follow on to know the Lord is the cause. If they would add to their present teaching all the Lord has said and adopt the additional light God has for them in the instruction given in the Bible how to raise means to further the gospel, then they would save themselves of this awful mistake in which they have fallen. The prophet Isaiah says, "Cry aloud and spare not. Show my people their transgressions." This is sure one of them and we trust they may reform.

THE BIBLE.

The most wonderful book ever published is the Bible, the Word of God. Herein we find the revealed mind of God, and there can no question arise concerning our spiritual interests, but what a direct answer can be found in the Bible. Every truth that God has in the world will be found in the first book of the Bible, and their fulfillment or culmination will be found in the last book of the Bible. It is the most intensely interesting book to study there is in the world today. It tells who God is, what he can do, it tells us who we are and what we can do, it tells us about the world we live in, how it came into existence and what will become of it, and also of the people who inhabit it; it tells us of the future, and gives us a clear knowledge of what we may expect will come to pass, and it tells us also of a certain great plan, thru which men may be saved from an everlasting death to enjoy the great blessing of everlasting life. All these and many more of equal interest this wonderful book tells us about, and in language that is easily understood. All we have to do is to read and study, and all these most wonderful things are opened to our minds.

A certain woman, a devoted member of the church, received a call from her pastor one pleasant afternoon. During the conversation the minister had occasion to refer to the Bible for certain scriptures, and seeing no Bible on the center table, asked for one. The lady excused herself, and hastily ran upstairs to her bedroom and unlocking her trunk, took out her Bible from the very bottom. She hastily made her way down the stairs and presented herself before the minister with a beautifully bound Bible with her name in gold letters across the front cover. "That Bible," she said, "was presented to me five years ago on my birthday, and I have kept it in the bottom of my trunk for fear the children might soil it." There was a peculiar look in the minister's eyes as he took the precious volume, but he said nothing. I have related this incident just to show how some people—I am afraid the majority of them—read their Bibles. God has given us this book for our good, for from the study of its pages we may learn the way of life. Many a poor soul has found salvation just through accidentally reading a portion of one page. It is told of an aged Chinaman—a leper who happened to read of Christ healing the leper, that it aroused such faith in him that he said, "If Christ healed the leper then, He could do it now," and the man was healed. He then began a thorough study of the Bible, and in it he learned that Christ kept the Sabbath, so he became a Sabbath keeper. He was 80 years of age at this time. Now, if the Bible did so much for this Chinaman, it will do just as much for anyone else.

But here is the trouble. For every truth God has in the world, Satan has a counterfeit and he mixes just enough truth with his counterfeit that he easily deceives the people into believing his counterfeit is the truth. If, however, men would study the Bible carefully, and with a prayer for guidance, the Holy Spirit would show them the difference between the spurious and the genuine. But they do not do so, relying entirely too much on their spiritual leaders, and accepting their interpretation of the Bible, instead of letting the Bible do its own interpreting.

Jesus Christ said, "The words that I speak unto you, they are spirit, and they are life." Jno 6:63. And again He said, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Jno. 5:39.

There is so much in the world today that tends to lead one away from the truth, that it is a real pleasure and a source of positive strength to turn to the Bible and the glorious promises therein—to read that God has not changed, but that he is the same kind, loving Father that he has always been in whom there is no variableness, neither shadow of turning.

C. M. H.

The coming subjects noted in another article will be of special interest and profit to all who may read them, and we do wish all who wish to see truth prosper would aid in circulating the paper. We would send clubs of ten copies and more for three months for thirteen cents a copy. We say take a large club for three months.

CREATION, WHAT?

The correct answer to the above question must come from one who can and does *create*. The *created*, the *effect*, lacks power and ability to tell how the work ever has been or is done, or to shift himself from the position of product to Producer. The whole question rests in a divine philosophy and fact as far removed from the highest product, man, as the Infinite has been above the finite! The image cannot *originate* himself nor of himself, sense nor explain his origin. In whole and in detail, to the extent he truly comes to know and understand it, all must be *revealed* to image; and whatever degree of power or ability, if any of either in relation thereto,—*under safe conditions*,—he may acquire and use, must come to him as a *gift* from his Creator, not from a germ generated himself! "Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth." Ps. 46:10.

That humanity has such a *revelation* I assume at this point, without fear of successful contradiction and read Gen. 6:1: "In the beginning *God created* the heaven and the earth." Then there was a time when "the heaven and the earth" did not exist; there was a time when the work of creating began and progressed, and when the "heavens and the earth were finished." "God created." Let us note some other expressions unfolding the first word here. Eph. 3:8, 9: "Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, *who created all things by Jesus Christ*."

Heb. 1:1, 2. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also *He made the worlds*."

Col. 1:12-16. "Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son, in whom we have redemption thru his blood, even the forgiveness of sins; who is the image of the invisible God, the first born of every creature; for *by him were all things created*, that are in heaven, and that are in earth visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things *were created by him, and for him*."

Rev. 4:11.—"Thou art worthy, O Lord, to receive glory and honor and power; for thou hast *created all things*, and for thy pleasure they are and were created."

Jno. 1:1-3. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things *were made by Him, and without Him was not anything made that was made*." So God by His Son Jesus Christ "*created*"! By Him and for Him who is the image of the invisible God, the first-born of every creature, were all things created and made! He is that blessed and only begotten Son that God gave to the world, "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not *perish*, but have everlasting life." Jno. 3:16. "And the word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." Jno. 1:14.

Phil. 7:5-8 (R. V.) "Have this mind in you, which was also in Christ Jesus; who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross."

For centuries, learned men, diligent students, have sought to solve the mysteries of the earth and of the heavenly bodies, especially of this "solar system." They have discovered many phenomena and gave such phenomena names; but without the aid of *Revelation* such names are only a hollow mockery, empty of sense though resonant of sound! They discovered a phenomenon, the result of a supposed "force which attracts material bodies to each other," and called it "gravitation"; another supposed "force which tends to draw all bodies toward the earth and to this they gave the name," "gravity," that is all! What such "force" is none can tell! But *Revelation*, of this same Son declares, "Who being the brightness of His glory, and the express image of his person and *upholding all things by the word of His power*, then He had by Himself purged our sins, sat down on the right hand, of the Majesty on high." Heb. 1:3. So again, "And he is before all things, and by Him all things consist." Col. 1:17.

(To be continued.)

WHAT GOD REQUIRES

Continued from page 3

"Keep, therefore, the words of this covenant and do them, that ye may prosper in all ye do."—Deut. 29:9.

Thus far there need be no question as to our duty to God. All is plain. The next point to consider is our vows.

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When a man shall make a *singular vow, the persons shall be for the Lord by thy estimation*."

"And if it be a beast, whereof men bring an offering unto the Lord, all that any man giveth of such unto the Lord shall be holy.

"He shall not alter it, nor change it, a good for a bad, or a bad for a good; and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

"And if it be any unclean beast, of which they do not offer a sacrifice unto the Lord, then he shall present the beast before the priest;

"And the priest shall value it, whether it be good or bad; as thou valuest it, who are the priest, so shall it be.

"But if he will at all redeem it, then he shall add a fifth part thereof unto thy estimation.

"And when a man shall sanctify his house to be holy unto the Lord, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it so shall it stand.

"And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his.

"And if a man shall sanctify unto the Lord some part of a field of his possession, then thy estimation shall be according to the seed thereof; a homer of barley seed shall be valued at fifty shekels of silver.

"If he *sanctify his field* from the year of jubilee, according to thy estimation it shall stand.

"But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation.

"And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him.

"And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

"But the field, when it goeth out in the jubilee, shall be holy unto the Lord, as a field devoted; the possession thereof shall be the priest's.

"And if a man sanctify unto the Lord a field which he hath bought, which is not of the fields of his possession;

"Then the priest shall reckon unto him the worth of thy estimation; even unto the year of the jubilee: and he shall give thine estimation in that day, as a holy thing unto the Lord.

"In the year of the jubilee the field shall return unto him of whom it was bought, even to him to whom the possession of the land did belong.

"And all thy estimations shall be according to the shekel of the sanctuary; twenty gerahs shall be the shekel.

"Only the firstling of the beasts, which should be the Lord's firstling, no man shall sanctify it; whether it be an ox, or sheep: it is the Lord's.

"And if it be of unclean beast, then he shall redeem it according to thine estimation, and shall add a fifth part of it thereto; or if it be not redeemed, then it shall be sold according to thy estimation.

"Notwithstanding, no devoted thing, that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the Lord.

"None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death."—Lev. 27:9-29.

Thus the instructions are also plain regarding vows or gifts made to the Lord besides that which the Lord regularly requires as noted before. God says further that all gifts must be given willingly, and as stated by Paul not grudgingly. God loveth a cheerful giver.

THE PLACE WHERE TO BE PAID AND TO WHOM

This is also plainly given. Over and over it is stated that God's portion is to be "brought to the place where he shall choose to *place his name*." For over four hundred and fifty years Israel was guided directly by the Lord as to the place where his name was recorded. While in the wilder-

ness they were led by a cloud by day and a pillar of fire by night and where the cloud stopped there they were to place the ark. In which was the laws of God. In his law was his name, *the creator of heaven and earth*. In Deut. 16-6, it is said "that at the place where the Lord should choose to place his name there they should sacrifice the passover at the going down of the sun." Many scriptures show that the name of the Lord was in the ark and connected with his law. So we see the Lord is the leader of his people *and not man*. Name of the Lord was placed (II Kings 8). God is ever the Later the temple was built by Solomon as a place where the leader of the people and it is the duty of man to see the leadings of the Lord and what class of people *reverence his laws*. We say God was in the reformation, so he was. He led men to teach and restore truth to the people but when those men failed or rather the followers failed to be led by the Lord into more light than God raised up others and so on to this day.

Now the remnant are those who restore the *whole law* not some one commandment but *especially the law of Moses* and God *will lead men* out who will restore the truth to the remnant people to prepare them for the coming of Christ. So we say that the place for all tithe and offerings is where men are raised up to teach the *whole law, and the prophets*. Then it is to that work the support belongs. Not to men who are not willing to walk in the light. This is all a plain question when the Bible is the sole guide of the people. Israel is soon to be gathered, the cloud and pillar of fire is soon to be seen again; the sign of the Son of man is to soon lead the people of God as in the days of old; surely those who will not receive the truth and teach it on the law of Moses and the whole prophetic field as given by the prophets are not entitled to support from the Lord's treasury.

This is a question of vital importance to know where the Lord is leading and the reform now due the world. It is truly an important question to know where the Lord's funds belong. If the funds belonging to God were used where they should be the world would soon learn to look upon the teachers in quite a different light from what they now do. They would also soon see that the various ways now in vogue for the support of the Gospel are not of God. All auction of articles for the purpose would cease, the taking of pledges would soon end, and contribution boxes would find their place in the waste basket or furnace.

The sabbath would not be broken by polluting the altar with such abominations. Auctioneers would find another job and hirelings would find another occupation.

(To be Continued.)

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

(Continued from last issue.)

A STRONG INDICATION.

The question arises in the mind of the thoughtful whether the beast, after its restoration, after the close of probation will be scarlet in color?

There are strong indications that it will not. We know that at the end of seventy years they will federate with the nations of the whole world to destroy the Remnant and to blot out the name of Israel forever. Note what we said before who Tyre was. We know that the beast that is to come "the eighth and is one of the seven" comes out of the bottomless pit. Rev. 17; and goes into perdition. We also know that in chapter eleven this same beast, when renewed, comes out of the bottomless pit and makes war against the Bible for three years and a half. These are some things we know. Now what is it to come up out of the bottomless pit? In the Ninth Chapter of Revelation there is brought to view, a power also that came out of the bottomless pit and that power undoubtedly is the Mohammedan power clearly defined. Now that power professes to believe in God but not in Christ, but

says that Mohamet is their prophet. They hate Christianity and we also know another thing, and that is that the world is going into skepticism regarding the inspiration of the Bible and the story of the gospel just as rapidly as possible; and another thing we know and that is that the Catholic power never was, to say the most favorable thing possible not more than half Christianity, the other half was pagan; and further, every other nation ruled by the woman, except western Rome, was not represented by a scarlet colored beast and to say the least, after probation closes, it is not likely they will become more true believers than they are now. For the spirit of God will be entirely withdrawn from them.

It is true they will, as before, quoted from the prophet "run from sea to sea and from north to south to find the word of the Lord, but they shall not find it." Then they say it is because we have no King and "What would a King do to us" and they also, with Protestantism, make an image to the beast but on what principle will it be made is the question. To say the least, there is a strong indication that the beast, as made, will not be scarlet in color, thus leaving but one beast in its history as the only beast in all the field of prophecy—scarlet in color.

At the most, if the beast is ever scarlet, it could not be but one hour (fifteen days, prophetic time). It does seem that in their first move to again unite the ten kingdoms the aim will be to restore the scarlet form of government, but if it is ever formed, it can be but the brief time specified, for verses 16 and 17 says they *hate the whore and make her desolate* and shall eat her flesh and burn her with fire for God has put it in their hearts to fulfill His will and *to agree and give their Kingdom* to the beast until the *words of God shall be fulfilled*. This shows that the ten kingdoms to give their power and kingdom unto the beast is *not to give it to the support of the whore that sits on the beast*.

This will harmonize the statement of Daniel which says that at the expiration of the scarlet colored beast, in 1798, his dominion was taken away and *consumed unto the end*. Hence it is the old Baal worship restored.

[THE END]

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

(Continued from last issue.)

A WONDERFUL EXAMPLE AND OBJECT LESSON FOR ARMAGEDDON.

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

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

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

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

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

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

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

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

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

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

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

Note the difference. When the Lord brings the heathen powers against apostate Christendom *victory follows the heathen*, and they lay the land desolate, and the people, *slay old and young, the wives are ravished*, and every punishment that can be inflicted, but when they come against the Remnant *the whole matter is reversed. The Remnant are protected* and there is but a sixth part of the heathen left, as described in Ezekiel 39th chapter. The sword is turned and they fight among themselves. Horses are frightened and men become insane and blind: Zachariah 14th chapter. Thus it is beyond all question that Armageddon is a separate and distinct battle from all others.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A MOST IMPORTANT PROPHECY.

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

Now we understand that they prophesied of an event that is to follow Armageddon. This event is also definitely located as to time and is to be reckoned from the time after the decree by Cyrus was issued for their return and the building of the temple; and the time when the foundation of the temple was laid. God plainly states that Zerubbabel (which name means the gathered out of Babylon), and his work would be taken

in the last days as a signet (sign). Therefore, we better heed the lesson taught and as this lesson comes in the consecutive order of events we here give what the Prophet says about it. We have before mentioned Tyrus in connection with Armageddon and the seventy years so we now give Haggai and Zechariah. Haggai introduces the subject thus:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(Continued in next issue.)

James A. Garfield had to live on corn meal porridge and molasses to get his education.