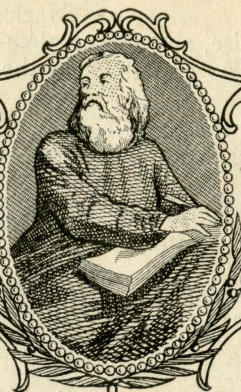


The Ensign of Israel
SCARLET
YELLOW
BLUE
PURPLE

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, DECEMBER, 1915 No. 6

OUR SAVIOR.

By this mission of love for the people,
By this healing for sickness and sin,
By this night-long prayers in the mountains,
Or calling little children to Him;
All these call down through the ages
His life and his labors of love.
For his very work's sake—O, believe Him,
Oh, accept of God's gift from above.

In the courts of the Heavens eternal
Our High Priest and Advocate see
This same Jesus who lived for His children
On the shores of the blue Galilee,
He's preparing a place for the faithful
Many mansions—He said so before
The angels came to receive Him
And the disciples saw Him no more.

But soon probation is ending
For soon He will "so come" again
Escorted by legions of angels
Archangel and swift cherubim.
And His call shall awaken the Faithful
Though long in their graves they have lain
And the living be changed immortal
Death never can harm them again.

ELSIE KLOSTERMYER RUPERT.

CONSECUTIVE EVENTS AT THE TIME OF AND FOLLOWING THE CLOSE OF PROBATION. (Continued from last issue.)

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

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

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

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

Then follows the millennium of 1000 years, the antitype of the Sabbatic year in the laws of Moses, and the Sabbath of the weekly cycle of creation, during which time the earth will be desolate without an inhabitant: Isaiah 24th chapter; Jeremiah 4th chapter, and Revelation 20th chapter. When the millennium ends the second resurrection will take place: Rev. 20th chapter. Satan will be loosed and Gog and Magog, as they are resurrected, will make the third and last effort to destroy

the saints, then fire will come down from heaven and devour them. That fire will melt and purify the earth:

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

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

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

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

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

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

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

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

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

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

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

LITERAL AND SPIRITUAL.

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

true church is symbolized by a woman. The other class by the Harlot and her daughters. The Church is also called Jerusalem in the majority of, if not in every instance in prophecy in the old testament.

ANCIENT NAMES ARE CARRIED DOWN TO MODERN NATIONS.

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

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

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

A LETTER.

Mr. G. G. Rupert:

Dear Brother—I have been wanting to write you for over a year and tell you how much I appreciate your books and paper, but letters are so unsatisfactory, and there is so much I would like to say to you that I have put off writing again and again.

A neighbor handed me T. T. T. over a year ago. I glanced through it and didn't believe its contents; layed the book up for several months, when I again picked it up, read it through, it sounded very reasonable. I read it through five times before I was convinced. Now I have all your books and understand them perfectly and would sooner part with my home than one of them, if I could not replace them. I want to get more to loan out, as my Yellow Peril is being loaned all the time and I like to have one in the house to refer to.

I am beginning to pay my tithe, which isn't much, but it may help you some. Was surprised that all the believers were not. I will send in mine as I make or get it, every few weeks. Won't that be better? Now, if you could send me a few of those new tracts—one of each—I should much appreciate it.

So far I am the only one in this country who believes this truth—and I am doing all I can to forward this message. I only wish I had money to give, I would gladly give all, for I know now where I stand.

This is the first time in my life I ever understood the Bible, and I have you to thank for it, more than I can ever tell you on these pages.

Have you ever written _____? He said if he really thought you were right about probation ending so soon, he would sell his home and give all he had to spread this message. They are good people. You make things so plain a child could understand. I think it wonderful.

You have my sincere wishes and prayers for success in this, *our work.*

THE SIGN OF THE SON OF MAN, AND THE TOKEN OF THE EVERLASTING COVENANT TO NOAH.

(Continued from last issue.)

"So I answered and spake to the angel that talked with me," saying, What are these, my Lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my Lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying: 'Not by might, nor by power, but by my spirit, saith the Lord of hosts.'" Zech. 5:1-6.

The two olive trees signify that which furnishes the oil for the lamps. The oil is the symbol used in the Bible to represent the Spirit of God. This Spirit, symbolized by the oil, dictated to the prophets and others who wrote the Bible, the Word of God which is the light. Ps. 119:105; Isa. 8:20.

The incense offered upon the golden altar is explained in the gospel as the symbol of the "prayers of all saints." Rev. 8:3. And "he that turneth away his ear from hearing the law of the Lord, even his prayer shall be abomination." Prov. 28:9.

The candlestick itself was of gold. And gold was woven throughout the garments of Aaron, intermingled as the warp of the entire garment.

The teaching of the Word symbolized by the golden lamp is the basis of all genuine faith; for "Faith cometh by hearing, and hearing by the Word of God."

In Rev. 3:13 the Laodicean church is counselled to buy gold tried in the fire. And another writer says that faith is "much more precious" than fine gold.

Thus it is easy to see the lesson taught in the covering of blue to each of the furnishings; and also the free use of gold in the overlaying of the ark with Gold, the golden candlestick and the vessels of ministry.

Thus the blue, the gold, and the scarlet, tell the story of the love, expressed in the commandments of God, the faith of Jesus, and the eternal redemption from sin.

The next color is the purple:

"And they shall take away the ashes from the altar, and spread a purple cloth thereon; and they shall put upon it all the vessels thereof, wherewith they minister about it, even the censers, the fleshhooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it." Num. 4:13-14.

We see that this covering pertains to the altar whereon the offerings were made. The priest was the one who ministered at the altar in behalf of the people. It was his ministry that taught the people the way of life. And he was a type of Christ, our Great High Priest. And so we read that Christ, as He gave His life for the sheep, was clothed in purple:

"And the soldiers led him away into the hall, called Praetorium; and they called together the whole band, and they clothed Him with purple, and platted a crown of thorns, and put it about his head." Mark 15:16-17.

And to show that he was also the sin-bearer of the world Matthew records the fact that there was a scarlet robe put on Him. This was all providentially done to show and teach us that He met every requirement that pertained to the redemption of men through Him.

The next important point of this study is the further significance of the placing of these colors in the cloud, as the token of the everlasting covenant; and to be there the sign to the world that as long as that token could be seen, the world should not be destroyed.

This token is not only to be seen in the cloud, but it is to be realized by faith through the Word of God that it is also in heaven itself. There it surrounds the throne of grace from which Christ ministers salvation to the world:

"And immediately I was in the Spirit; and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald." Rev. 4:2-3.

It seems that the reflection of the glory of God, from Christ himself, produces this rainbow as He ministers upon the throne of grace: "And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." Rev. 10:1.

Here Christ is called a mighty angel. He is "Michael the archangel." Thus, the rainbow is a sign that distinguishes Him from all others in His ministry.

The prophet Ezekiel was given a vision of this throne as follows:

"And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the color of amber, as the appearance of fire around about within it from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord." Eze. 1:26-28.

It is here plainly stated that "as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about" the One on the throne. Thus we see that beyond all question, that bow is the sign of the everlasting covenant. It was placed in the cloud simply as a token of the everlasting covenant, for the encouragement and hope of all who would be benefitted by it.

But there comes the time when that covenant will be broken with all the people, as we plainly read in the book of Zechariah:

"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. 11:10-11.

The poor of the flock, which signifies the remnant (Zeph. 3:12-13), will know when that covenant is broken which has been made with all the people. Can these know this without knowing the sign of the Son of Man and the token of that covenant? No. Therefore, we read how they will know.

Jesus further says: "Verily I say unto you, this generation shall not pass til all these things be fulfilled." "All" includes the personal coming of Christ as well. Hence "this generation" could not apply until the signs have been given; the last of which is the culmination of the seven last plagues, "the time of trouble such as never was since there was a nation," when all the tribes of the earth are mourning.

Note these points well and believe what the scriptures say. The sign of the Son of Man will be seen when probation closes, and prior to the falling of the plagues. And as the bow is the sign of the everlasting covenant, that bow must be manifested in some remarkable manner, or withdrawn entirely from the heavens, that the poor of the flock may know that it is the Word of the Lord and that probation is closed.

(To be Continued.)

A dog was once seen chasing the shadow of a butterfly. If it had looked higher it would have seen the butterfly.

Leadership depends on faith, courage and judgment—not information.

"The energy which makes a beginning, gives hope of success in the end."

THE REMNANT OF ISRAEL

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Volume 1 DECEMBER, 1915 Number 9

We are glad some are adopting God's plan for the support of His work in paying tithes and offerings. Remember that offerings are not contributions like collections or pledges but such offerings as commanded in the Bible.

CIRCULATE THE PAPER.

The articles now passing through the paper giving the history of the rise of S. D. Adventism are worthy of consideration by all who desire truth in preference to error. A large number of the paper is published so that all who wish them can have them, beginning with the October number. If you wish to order in clubs you can get ten or more copies of each number at the rate of ten for twenty cents for each number. Or in other words, we will send ten copies for three months for sixty cents to one address.

THE WAR AND WHAT WE MAY EXPECT.

In the beginning of the present war, as many know, we took the position that this war was preparatory for the fulfillment of prophecy regarding what is termed the "yellow peril," or "the kings of the East." We said this war would weaken the nations of Europe so that the door would be opened for the kings of the East to come in and accomplish what the prophecy said would be done to Christendom. Now to see the rapidity of this preparation, just read the figures given in this issue of the loss of life up to the present time. It will give you some idea of the magnitude and awful destruction that has taken place in the last year.

A CRISIS.

In nearly every legitimate effort to build up a business of any kind there is a crisis reached which will determine its future history. So with this paper, and the object of its mission.

The time has come when it must either fail to continue its work or reach out in new fields and continue to grow and develop more and more. We can say truthfully it has to this date accomplished all we could have expected. It has gathered, with no effort more than its own merit as read by the people, over two hundred subscribers from all parts of the United States. All letters received indicate to us that it is well received and has caused many to rejoice in a better understanding of the Bible. This is good, and to have the paper now stop in this crisis would be surely a wrong and a blame resting on its readers. The paper costs each month, paid to the printer, to say nothing of our work, thirty dollars, or three hundred and sixty dollars a year to print it. The subscriptions amount to one hundred. The balance has been met by the editor and some contributions received. The editor can't keep it up much longer—to do his work free and pay the difference—so a crisis has come. The last month some have sent in tithes and offerings, indicating that possibly the way would open. We pray it may. Now we ask who will do their duty as God requires as set forth in the September number of the paper? Let us hear from you. Be systematic and honest with God, to give Him His own.

HISTORY OF ADVENTISM.

Don't let anything hinder you from reading the articles now going through this paper on that subject. Get informed and, in doing so, your eyes will be opened to see how people are mistaken and the danger there is in trusting to man as your guide. Read each position taken by all teachers, and above all, ask God for the true light and wisdom which cometh from Heaven. It has been no disgrace to those who made honest mistakes. They were investigating unexplored fields for truth, but it is an awful mistake and sin to allow any creed established by our fathers to bind us when it is our privilege to know better than they, for our chances are much greater. They were young men in the Advent Movement, and not half the chance we now have. We can profit by their mistakes and see why they made them. Circulate the paper all that is possible. All the readers should do all in their power to give the information this paper gives on the question. Extra papers can be had with these articles, in quantities, at the actual cost to us, which is three cents each.

DID WILLIAM MILLER FULFILL THE PROPHECY OF DANIEL 8:14?

(Continued from last issue.)

(And did the 2,300 days end in eighteen hundred and forty-four? Continued from last issue.)

As we examine further testimony regarding the belief of the Advent believers in the beginning of their history, it may be well to say that in doing so we have nothing to say as to their sincerity or honest desires to help the people. All we wish to do is to get the actual facts and when they are known each individual must decide as to the motive involved.

We can say this: Most all agitation of scripture teaching will result in good to those who are exercised by it, for when through, they will be better acquainted with the Bible, and better prepared to study to find the real truth than as if they had made no effort to know what was truth. We can speak personally that we have been greatly benefitted in Bible study as a result of the study of these questions, though we far differ now from some conclusions the Adventists arrived at, at the time we are examining.

We were in the examination of the writings of Mrs. E. G. White at the close of our last issue. We will therefore begin with those writings again. On page 37 of "Early Writings," in speaking of the "shut door" as applied to the ten virgins, Matt. 25, she said, "the sinner's salvation was past." On page 46 under the heading of "The End of the 2300 Days," in speaking of the multitude who were not the company of those who had been developed by the truth, says, "I did not see one ray of light pass from Jesus to the careless multitude after He arose from the throne and they were left in perfect darkness." Jesus told them so, she says, "after He arose and 'shut the door in 1844,' wait here, I am going to My Father and receive a Kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to myself." I turned to look at the company who were all bowed before the throne. They did not know that Jesus had left it." "Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, Father give us Thy spirit." "Satan would then breathe upon them an unholy influence." "In it there was light and much power, but no sweet love, joy and peace." "Satan's object was to keep them deceived, and draw back and deceive God's children." "Early Writings," page 46, 47.

On page 100 of the same book we read again, "Those who have neglected to receive the heavenly message were left in darkness, and God's anger was kindled against them because they would not receive the light, which he had sent them, from heaven."

"Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. The hand of the Lord was removed from the figures, and the mistake was explained. They saw that the prophetic period reached to 1844, and that the same evidence which they had presented to show that the prophetic period closed in 1843, proved that they would terminate in 1844. Light from the word of God shown upon their position, and they discovered a 'tarrying time.'" "If the vision tarry, wait for it." In their love for Christ's immediate coming, they had overlooked the tarrying of the virgins which was calculated to manifest the true waiting ones."

We would call the attention of the reader to the above statements. How could a mistake prove a thing to be true? That is, how could a mistake, made in 1843, and another in 1844, prove the mistake in 1843 to be true? This is strange reasoning.

Those who would not receive the message did not realize that they were rejecting the council of God against themselves, and were working with satan and his angels to perplex God's people who were living out the heaven-sent message. Pages 100 and 101.

The Second Angel's Message.

"As the churches refused to receive the first angel's message, they rejected the light from heaven, and fell from the favor of God.

"By opposing the first message placed themselves where they could not see the light of the second angel's message. But the beloved of God, who were oppressed, accepted the message, 'Babylon is fallen, and left the churches. Near the close of the second angel's message, I saw a great light shining upon the people of God, and I heard the voice of angels crying, 'Behold, the bride groom cometh, go ye out to meet him. This was the midnight cry which was to give power to the second angel's message. In every part of the land light was given upon the second angel's message. It went from city to city and from village to village, till the waiting people of God were fully aroused. A large company who had the living testimony left these fallen churches. A mighty work was accomplished by the 'midnight cry.'

"Even some sinners looked forward to the time with terror. But the great mass manifested the spirit of satan in opposition to the message. Evil angels urged them on to harden their hearts and reject every ray of light from heaven, that they might be fastened in the snare of satan. God's people were then accepted of Him." Pages 102 and 104.

The above gives a clear light as to the position held as it transpired at the time of the disappointment. We might remark that any reader who cannot see that Mrs. White then believed that probation was then closed is surely blind to all plain statements, and further, that her writings were based upon the positions then held by those who made the mistake and not from heaven as claimed.

"God's people were then accepted of him. They had made a full sacrifice and entire consecration and expected to be changed to immortality, but they were destined to be again sadly disappointed. The people

of God were again proved and tested. *The world laughed and mocked, and reproached them, and those who had believed without a doubt that Jesus would ere then have come to raise the dead and change the living saints and take the kingdom and possess it forever, felt as did the Disciples at the resurrection of Christ.*" Page 103.

This shows clearly that they believed the second angel's message was then *fully given and the final separation between the world and the Adventist believers had fully come. There was left no future work for the second message.*

"But again a cloud settled upon the waiting ones and I saw them turn their weary eyes downward; I inquired the cause of this change. Said my accompanying angel, *'they are again disappointed in their expectations.'* Jesus cannot come to this earth. They must endure greater trials for His sake." Page 107. "Those who rejected and opposed the light of the first angel's message lost the light of the second, and could not be benefited with the light and glory which attended the message. *'Behold, the bridegroom cometh.'* Jesus turned from them *with a frown for they had slighted and rejected Him.* Then the bad angels lead His people out from among the unclean *lest they be defiled.*" Page 112. On page 114 of "Early Writings," she further says: "I was shown what did take place in heaven at the close of the prophetic period in eighteen hundred and forty-four. As Jesus ended His ministration in the Holy Place, and 'closed the door' of that apartment, *a great darkness settled upon those who had heard and rejected the message of His coming, and they lost sight of Him.* Jesus then clothed Himself with precious garments."

It is useless for further comment to prove that Mrs. White believed fully that probation had closed with the first message and that the next step was to call out of Babylon all who were the true children of God under the second message. This was *also done and completed* as stated by her. *And the world was rejected by Christ and the work for sinners was completed.* Any explanation that is attempted by those who got out the book in later years to explain away this fact is unworthy of even consideration, for the case is too plain for such work to have any part with those who wish facts instead of falsehood.

THE THIRD ANGEL'S MESSAGE AND ITS PURPOSE AS VIEWED BY MRS. WHITE AND HER IMMEDIATE ASSOCIATES.

"As the ministration of Jesus closed in the holy place, and passed into the holiest, and stood before the ark as containing the law of God He sent another mighty angel with a third message to the world. This message was *designed to put the children of God upon their guard, by showing them the hour of temptation and anguish that was before them.*"

"Said the angel, they will be brought into close combat with the beast and his image. Their only hope of eternal life is *to remain steadfast.* Although their lives are at stake they must hold fast the truth." "The third angel *closed* his message thus: 'Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.'

"Now as he repeated these words he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making His final intercession for all those *for whom mercy still lingers and for those who have ignorantly broken the law of God. This atonement is made for the righteous dead as well as for the righteous living.* It includes all who died trusting in Christ, but who, not having received the light upon God's commandments, had sinned ignorantly, who had transgressed His precepts." "After Jesus opened the door of the most holy, the light of the Sabbath day was seen, and the *people of God were tested, as the children of Israel were tested* anciently, to see if they would keep God's law. I saw the third angel pointing upward, showing the *disappointed ones* the way to the holiest of the heavenly sanctuary. As they by faith entered the most holy, they find Jesus, and hope and joy springs up a new. I saw them looking back reviewing the past, from the proclamation of the second advent of Jesus, down through *their experiences to the passing of the time in 1844. They see their disappointment explained, and joy will certainly again annuete them.* The third angel has lighted up the past, the present, and future, and they know, indeed, that God has led them by His mysterious providence." Page 117. There are some very important points to note in this quotation. First, it is all written in the present tense, having its application to the experience in which they were then living. Second, it is plainly stated that the third message is *a test to the righteous and not a message to the world.* Third, it is *to prove the disappointed ones* before their entrance into the kingdom. And fourth, there is not an intimation that the third angel is to have its fulfillment beyond that immediate time. And was applicable only to those *who were then living, and who had been separated from Babylon by the second message.* The testimony that will follow shows this to be the correct understanding of *Mrs. White's view, then held of the third angel.* Fifth, it should be remembered that their light claimed on the sabbath had come *just after their disappointment.* Joseph Bates was one of the first to receive it and as will be later shown it was simply a *further test to the disappointed one as he and others claimed.* It was not held by any as a *message to go to the world at large.* These points should be well noticed by the reader. The whole story is one connected story of that time and in fact when this point is well understood, then the reader will see that the whole book of the Early Writings had nothing in it but what pertained to the time and experience then existing. This is further proven by what Mrs. White says of William Miller and his

rejection of the third message. She says, "My attention was then called to William Miller. He looked distressed and bowed with anxiety for his people," "His company who had been united and loving in 1844 was losing their love, opposing one another, and falling into a backslidden state. God suffered him to *fall under the power of Satan, under the domination of death I saw that William Miller erred as he was soon to enter the heavenly Canaan.*" She says he made the same mistake as did Moses.

Now there is but just one construction to be placed on this language and that is that she expected that Miller *would live till the Lord came if he had not sinned.* All know better according to all natural conditions in this life. This again shows that she was laboring under a mistake in her interpretation of scripture. She had no idea of time lasting as it has. This is apparent to all who wish truth. Page 119-120.

FIRM PLATFORM.

On pages 121-123. She gives an illustration of the messages by "a firm platform." She says "I was shown three steps, the first, second, and third angels message." "Said my accompanying angel, 'woe to him that moves a block or stirs a pin of these messages.'" "Those who rejected the first message *could not be benefited by the second. neither were they benefited by the midnight cry, and by rejecting the two former messages they have so darkened their understanding that they cannot see the light of the third angel's message.*" "Therefore they have no knowledge into the most holy place, hence *cannot be benefited by the intercession of Jesus there.* Like the Jews who offered up their useless sacrifices they offered up *their useless prayers to the apartment which Jesus had left.*" (Italics are ours.)

Anyone can see by reading the above that the firm platform was written to meet the circumstances as viewed by her at the time then existing. But the application is still made by her followers to this time, seventy years later. To all such we would recommend that they get a clearer understanding of the mind of the writer of the book.

Under the heading "The Shaking," on page 131, another view is given which had its application at that time to meet the conditions then existing. This is also quoted by her followers as applicable to this time, when the writer had no idea that such a people as now live would ever be living on the earth to be shaken. On page 135 she again teaches that since 1844 probation closed to all christendom and the world.

We read: "I saw that since Jesus left the holy place of the heavenly sanctuary and entered within the veil, the churches have been filling up with every unclean and hateful bird. I saw great iniquity and wiliness in the churches, *yet their members professed to be christians.*" *Their profession, their prayers, and their exhortations, are an abomination in the sight of God.*" "Said the angel, *God will not smell in their assemblies.* Selfishness, fraud and deceit are practiced by them *without reproovings of conscience.*"

We now say if Mrs. White did not believe that probation closed when this time passed in 1844, pray tell us what she did believe? Remember we are not condemning her for believing that, though it was not correct. That is no more than most all people do—namely to believe a wrong thing some time in their life. But for the people now to try to explain her writings away and say she did not believe it, that is sin. We deny the charge where they claim she was working for sinners from 1844 to 1850. There is not a syllable in her writings to show that she ever done such a thing, but her labors were to unite those whom she called "saints," "People of God," and so on. She reprobated and condemned every one who did not accept of her views, unless it be William Miller. And she says "he fell under the power of satan," but God overlooked that and laid the charge to those who influenced him. Facts are hard things to meet when even one-half the testimony is brought out. And on this point of the close of probation we say much more still remains that could be brought out in her writings. But sufficient, we deem, is now presented to lead the seeker for truth to acknowledge that she did believe probation had closed in 1844. We therefore repeat that the book "Early Writings" has no application in our day. But if you wish to know what the Advent believers believed who were associated with Mrs. White, say from 1843 to 1850 read it.

JAMES WHITE, HUSBAND OF MRS. WHITE.

In a tract entitled "A Word To the Little Flock," published in 1846, by Mr. White, I read: "The following is a prophecy which I believe has been fulfilling since October 1844." "Judgment is turned backward, and justice standeth afar off. For truth is fallen in the streets, and equity cannot enter." "Yea, truth faileth; and he that departeth from evil maketh himself a prey;" "and the Lord saw it, and it displeased him that there was no judgment," "and he saw there was no man, and wondered that there was no intercessor." Isah. 59:14-15-16.

The word "Intercessor" is quoted in italics showing that he referred to the close of probation in 1844. On page eight he further says: "that Jesus rose up, and *shut the door,* and came to the ancient of days, to receive his Kingdom, at the 7th month, 1844," "I fully believe."

In speaking further on Rev. 14:6-12, he says: "All classes of second advent believers agree, that the angel brought to view in the sixth and seventh verses of this chapter, represent the advent message, to the church and World." "If this is true, then all five of the angels brought to view in this chapter, represent *five distinct messages, prior to the advent, or we are left without a rule to interpret this chapter.*" "The work of the second angel was to show the advent host that Babylon had fallen and as a large portion of them did not learn this fact, until the power of the Midnight Cry waked them up, *just in time to*

make their escape from the Churches, before the tenth day came on: It follows, that the second angel brought us to the Seventh month, 1844. "The third angel's message was, and still is, a warning to the saints to hold fast, and not go back and receive the mark which the virgin had got rid of during the second angel's cry." "And has not the true message for God's people, since the seventh month, 1844, been just such a warning? It certainly has." "I cannot agree with those who make two messages of the Cry, Babylon the Great is fallen, and the voice, Come out of her, my people. For every sermon that was printed, or that was preached on this subject contained them both in one message."

"The twelfth verse reads, 'Here is the patience of the saints.' Here are they that keep the commandments of God." Where did you see them John? Why here, during this third angel. "As the patient waiting time has been since the seventh month, 1844, and as the class that keep the Sabbath, have appeared since that time; it is plain that we live in the time of the third angel's message. The last two messages are messages of prayer."

Let the reader note well the statements in the above quotation. First that Elder White believed there were five distinct messages. Second that probation closed in 1844. Third, Those who were saved escaped just in time from the fallen churches before the door was shut. Fourth. The third angel's message was a warning to the "saints," not to the "World" to hold fast till Christ came. Fifth, if they did go back they would receive the mark of the beast which they got rid of during the second angel's cry, since Oct. 1844. Sixth. Has not the true message of God's people been just such a warning?"

This shows clearly that Mr. White's belief was that all three messages had their full application to the day in which he was then living, and not to any future time as is now held.

On page 12 Mrs. White says, "The Lord has shown me in vision that Jesus rose up and shut the door and entered the Holy of Holies at the Seventh month, 1844."

Page 19.

Joseph Bates, in speaking of Mrs. White's visions, says: "I believe the work is of God and is given to comfort and strengthen his scattered torn and peeled people. Since the closing of our work for the World in 1844, the distracted state of 'Lo here' and 'Lo there' has since that time exceedingly perplexed God's honest, willing people, and made it exceedingly difficult for such as were not able to expound the many conflicting texts that had been presented to their view." Page 21.

The reader will again note that the most staunch leader of the S. D. A., one who was among the first to receive the Sabbath, held also that probation had closed for the world in 1844. We might remark that no doubt they had, as stated, quite a time to answer the many texts which were presented to them, and we can say further, the followers to this day would have equally as great a time, should they try to straighten out all positions held by them then, to fit now.

A SENSIBLE VIEW.

Under this heading we present an extract written to Elder White about Mrs. White's visions. It is found on page 22: "A word to the little flock." It reads as follows: "I cannot endorse sister Ellen's visions as being of divine inspiration, as you and she think them to be: yet I do not suspect the least shade of dishonesty in either of you in this matter. I may perhaps express to you my belief in the matter, without harm. It will, doubtless, result either in your good or mine. At the same time, I admit the possibility of being mistaken. I think that what she and you regard as visions from the Lord are only religious reveries, in which her imagination runs in things in which she is most deeply interested. While she is absorbed in these reveries she is lost to everything around her. Reveries are of two kinds, sinful and religious. Hers is the latter. Rousseau's, a celebrated French infidel, were the former. Infidelity was his theme, and his reveries were infidel. Religion is her theme, and her reveries are religious. In either case, the sentiment, in the main, is obtained from previous teachings, or study." The above are not only facts, but are the only true position to be taken regarding Mrs. White's writings. Some say they are either of the devil or from God. Let it be as it may, one thing is sure, they were not visions from God like those written by any prophet of the Bible, for no one ever read of the Bible prophets making mistakes and then laying the mistake to God's Providence. Such a thing cannot be found in the Bible.

On page 17 of "The Advent Review," the following names are all quoted as holding to the "shut door" taking place in 1844. Their names are as follows: Marsh, Plinney, Mansfield, Picken, Cook, and many others. These all believed that probation closed in 1844. This page of the paper also shows that all these "leading men" believed the same as Elder White believed, namely, in five distinct, separate messages to be given to the world and that the "last two were messages of prayer," and that they were then living in the last two which was a fulfillment of the time of "crying to God day and night," and that God would come speedily and receive them.

A SYNOPSIS AND REVIEW OF THE FORMER GATHERED ITEMS.

First: The calculation based on the 2520 years from 677 B. C., which they said would end in 1843, proved a mistaken calculation. We might say that Charles Russel of the millennial dawn persuasion has also made a mistake on this same period, in his saying it would end in 1914, A. D.

Second: The readjustment of the time so as to have it reach to October 7, 1844, also proved a mistake.

Third: The next position taken on the parable of the ten virgins as given in Matt. 25 as having its fulfillment in 1843 to 1845 proved the third mistake.

Fourth: The position next taken that probation had closed in 1844 as represented by the "shut door," proved as all must admit to be a mistake.

Fifth: That the Third Angel's Message then came in as a test to those who had come out of the churches, not to go back, or they would by doing so receive the mark of the beast, and that the message "was for the saints," and "the people of God" to try them, was also a mistake, as all must admit.

Sixth: The accepting of Mrs. White as a prophet. This is another mistake made, for she took the same position that probation was closed in 1844. All know that she made a fatal mistake, that which no true prophet ever makes.

Seventh: They then held that the sanctuary was cleansed in 1844, and now they admit it is still being cleansed, seventy years later.

Eighth: They then believed Rev. 14:6-12 contained five separate and distinct messages, and that they all had their fulfillment at the time from 1843-1850, at longest, and now they claim but three and string the third out for the past seventy years.

Ninth: They then believed the world was lost and useless to work for sinners. Now they admit the world must be warned and people be converted to God. The above mistakes contain the foundation upon which S. D. A. are founded, and still they teach that all who do not accept their interpretation of the Bible and the writings of Mrs. White are lost. They say of those who have ever believed them and changed their mind, "they have given up the truth," and stand as did Cora, Dathan and Abiram did to Moses, opposing God.

Now we do not feel in any way hard towards them for this, for we once believed honestly just as they do now, and we know very many of them to be just as honest in that belief as we were. We shall pray that this darkness may fall from their eyes, for we know it is blessed to be free and be able to look at things from more than one standpoint.

We shall now confine our further study to the study of the Bible alone, giving the points on which we believe them to be in error, and in doing so our motive will be not to tear down their house and give them none in the place of the error held by them, but to give them a better home in which to dwell and a home where truth, in the place of error, will be the foundation upon which it will stand. And in doing so we ask their friendly criticism, so that if we present error we may be shown the error, and by grace we promise to give it up. We wish truth above all things. "If the truth makes us free, then are we free indeed." (The 2300 days and 2520 year-time and the 2458-year time to be continued in next issue.)

(To Be Continued.)

CHURCH MEMBERSHIP.

There is a desire in most men to want to become a member of some church, to join some religious organization, to become acquainted and associate with those who are members of some church. With some it matters not what the denomination is, what their creed or doctrine may be, if they are the most popular church in the community that is all they desire. Then there are others—and these are the majority—who join the church through a sense of duty, and of conviction of right. These people always have a preference and seek membership in the denomination which represents their religious views, no matter whether they are in harmony with God's Word or not. And so, having united with them, and with their names upon the church record, they give to the support of the minister, always put something in the plate as it is passed each Sunday and upon special occasions make other offerings, and consider themselves model church members. They can violate with impunity any of the commandments of God, because they consider themselves immune from punishment. This is the condition of the popular churches today.

Now God has but one church, just one, and Jesus Christ is the head of that church, and the Holy Spirit guides and directs the individual members thereof. It is called the church or congregation of First Borns. "Having been enrolled in the heavens, and their names written in the Lamb's Book of Life;" Heb. 12-23, Rev. 22-27. It is the only church that is not surrounded by creedal prejudices or man made doctrines, but relies wholly upon the word of God. It knows no other creed or doctrine than that which is set forth in the words of Jesus Christ, and holds up before the world these words of the Head of the church:

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophet;" Matt. 7-12. Guaranteeing to every individual member thereof the fullest measure of liberty of conscience, knowing full well that those who are not in perfect harmony with the law and the Prophets will themselves drop out of the congregation, and will not need to be forced out.

The Apostle Paul in speaking to the church at Corinth gives expression to these remarkable words as found in His second letter to that church: "You are our epistle—known and read of all men;" II Cor. 3-2. The Emphatic Diaglott reads thus: "You are our letter known and being read by all men," and the third verse reads thus: "It

being plainly declared that you are a letter of Christ delivered by us, and not written with ink, but with the spirit of the living God."

We therefore learn from the above Scriptures that the individual who is a member of the true church becomes the same as a letter, whose every day life is known and read by all men. And if he is indeed written by the Holy Spirit, others soon take notice to that fact, and he becomes one that it is safe to follow, because he is guided by the Spirit in all his actions. The life such an one lives is a constant reproof to the wicked, because he lives the Christ life, and through that fact many are brought to believe in the Savior. Where are such church members found? All over the world, in all the different denominations, will be found persons who fulfill the qualifications necessary to give them membership in God's church. They are walking in and living up to all the light they have. They are the light of the world, the light that cannot be hid.

It has quite often been the case that God has placed His Spirit upon certain individuals and has given them especial light, and entrusted them with a special message to the people. There was Luther, Calvin, Knox, the Wesleys, and many others. These men were all held up to ridicule, and reproach, and suffered persecution, because they were considered to be fanatical heretics, but we know they were not. They all were members of some particular church or denomination, and because they could not present to the people the light they had, while in the denomination, they left the denomination and severed their creedal restrictions, and then God could use them for the extension of His cause, and the glory of His name. What was true in those days is true now. If you love light, that convinces you is in strict harmony with the word of God, and you are bowed by denominational ties, so that you cannot tell others of what God has revealed to you, sever your connection with the denomination and go forth in faith, and proclaim the message you have; but first be sure you are in perfect harmony with God's word before you make the attempt. There were about ten thousand members of the church at Jerusalem, and persecution scattered them abroad, and they went everywhere preaching the word. No restrictions were laid upon them, but they were led by the Holy Spirit, and the same Spirit gave them utterance. There was no confusion so long as they heeded the promptings of that Spirit. Shall we deny that the Holy Spirit leads men now, or that none are given special light or a special message for this time? Has God changed? Indeed, no! Spirit-filled messages are still going to the people through Spirit-filled men and women, with the result that many are still being led to Christ as the result of their labors. And we find that what was true many years ago is true today: That the hardest workers, the most successful, and those who are proclaiming the word of God with the most power, are not restricted by denominational creed, but are working in harmony with the spirit. And it will be found that the remnant church will be like its predecessor, the church at Jerusalem. Every individual member thereof will be filled with the Holy Spirit. The manifestation of God's presence at that time will be wonderful and will bring joy and gladness to all faces, and tears of gratitude and thanksgiving will flow from all eyes. Thank God for the church, the church of Which Jesus Christ is the head.

C. M. H.

THE REMNANT COMPARED WITH THE CHILDREN OF ISRAEL.

I am so glad the Lord has kept His light of truth burning clear down through the ages by His noble patriarchs, although it has been, and always will be, through great persecution.

In a former article we learned how the Children of Israel suffered bondage in Egypt and, in a similar manner, the remnant must suffer all through their journey. "Yea, and all that will live godly in Christ Jesus shall suffer persecution;" II Tim. 3:12. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb;" Rev. 7:14.

The Lord wanted the Children of Israel to go through to the Promised Land, but they entered not because of unbelief (Heb. 4:6), so now "the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."

Note by the following texts how the Lord protects His remnant people and how they will finally be gathered: "And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day He came up out of the land of Egypt;" Isa. 11:11-12-16.

"Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb;" Isa. 46:3.

"Therefore saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold I will visit upon you the evil of your doings, saith the Lord.

"And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

"Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there shall know whose words shall stand, mine or theirs;" Jer. 23:2-3; 44:28.

"Except the Lord of Hosts had left us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah;" Isa. 1:9.

"Isaiaos also crieth concerning Israel, Though the number of the Children of Israel be as the sand of the sea a remnant shall be saved;" Romans 9:27.

"Yet will I leave a remnant that ye may have some that shall escape the sword among the nations when ye shall be scattered through the countries;" Eze. 6:8.

It is a great source of comfort to know that, after the captivity is over, there is a great reward prepared.

"At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord: The Lord doth build up Jerusalem: He gathereth together the outcasts of Israel;" Ps. 147:2.

"And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the Holy Mount of Jerusalem;" Isa. 27:13.

"For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called me an outcast, saying, This is Zion, whom no man seeketh after;" Jer. 30:17.

"Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake;" Luke 6:22-23.

"Hear the word of the Lord, ye that tremble at His word: Your brethren that hated you, that cast you out for My name's sake said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed;" Isa. 66:5. Jesus was cast out for the same reason.

At the call to supper it is from the highways and hedges that the king gets the last great number who sit at his table.

The remnant will have a character that will be beyond reproach; for they will not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth.

I am only glad to be counted worthy to suffer for Him: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Romans 8:18.

MARIE GUNNERSON HEPPNER.

CREATION—WHAT? (Continued.)

And God said, "let there be light—and there was light;" "let the waters bring forth abundantly the moving (mar. swarming) creature that hath life" (mar. soul). "And God created great whales and every living creature that moves (swarms), which the waters brought forth abundantly, and every winged fowl after his kind." And said, "Let the earth bring forth the living creature after his kind; and it was so." "And God made the beast of the earth after his kind . . . and God saw that it was good." And God said, "Let us make man in our image, after our likeness. So God created man in His own image, in the image of God created He him." So the inspired Psalmist declares: "By the word of the Lord were the heavens made; and all the hosts of them by the breath of His mouth." "For He spake and it was; He commanded and it stood fast;" Ps. 33:6-9. In the Hebrew letter also we read, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not—made of things which do appear."

Plainly, then, the time was when all these things were not; were not in form merely, but in substance as well. Thereupon the great Artificer by His Son, with none of these either in form or substance, according to his divine will and plan, "spake and it was; He commanded and it stood fast;" and from thenceforth and forevermore, continues the tender, loving care of Father and Son over the works of their hand! Lift up your eyes on high and behold who hath created these things, that brought out their hosts by number; he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth. Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator, of ends of the earth, fainteth not, neither is weary? There is no searching of His understanding." Isa. 40:26-28.

"But I can't understand it!"

No friend, you cannot! If you could you might do the same things!

But thanks be to God, through the faith of Jesus, all may see with undimmed vision and know the truth revealed; even know the only true God and Jesus Christ, whom He has sent, and this "is life eternal;" Jno. 17:2-3. All of which is found in "it is written." For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope;" Romans 15:4. "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come;" I Cor. 10:11. "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me;" Jno. 5:39. "It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life;" Jno. 6:63.

The first chapter of Genesis to and including the third verse of the second chapter, furnishes the text unfolded for our learning throughout the remainder of the Sacred Word.

Man is made head over all in creation and dominion, and since the condition and the existence of all rests upon him as such head, from Gen. 2:4 onward to the end the record deals in detail with the nature of man; the mystery of his existence; the meaning of his experience

through time and the lesson is taught how a God-like character may be developed, and become fitted and fixed, happily to abide in His holy presence faultless, ages upon ages eternally! Reader, let us join in the further search of this record in hope to sing the song of the Lamb, saying: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways thou King of Saints;" Rev. 15:3.

Now begin Gen. 2:7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Notice, the word "of" is supplied and is not found in the Hebrew at all. It is put here by the translators, doubtless, to help the Diogenic doctrine so generally accepted then and now viz: That things seen are made out of things which do appear; contrary to the record itself which affirms that things seen are not so made, as cited above!

Now we leave out the "of" and read the text as given in the margin and all is plain, as elsewhere declared, viz: "And the Lord God formed man dust of the ground;" Gen. 2:7. "For dust thou art and unto dust shalt thou return;" 3:19.

Clearly, God did not take dust of the ground He had made out of which to mold a human form in His own likeness; but, "He spake and it was;" every atom grew in substance; no part, nor portion, nor atom thereof ever existent. At the same word all assembled into a human form divine! By chemical analysis, later, this physical part was found to consist of like elements to those of the ground created when God said, "let the dry land appear, and it was so."

Read further, "And the Lord God formed man dust of the ground and breathed into His (the man's) nostrils the breath of life; and man became a living soul."

"The breath of life," viz: A "puff," a "blast," the "soul," the "spirit," the *deunamis* of life; God so spake as to breath into the man, vitalizing, dynamic energy; set all His organism into harmonious action, so that man became a "living creature," a living word, the visible expression of the ideal God had before He spoke!"

God gave him his first breath, where did he get his second, his third, even his last breath? Surely from breath to breath from the same Giver to the end! For he has said, "I will never leave thee nor forsake thee." And hear the Apostle on Mar's hill: "God that made the world and all things therein, seeing that he is Lord of Heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things;" Acts 17:24-25.

But let man separate himself from God in wanton violation of the divine law through which alone it is possible to receive this spirit of life from breath to breath and what then?

We may ask further. When God so breathed and breathes into man this breath, soul, spirit of life, whence comes it? Whose is it? Is it any part of God? Plainly enough it comes from God, is an emanation from Him if you please; but as plainly it cannot be any part of himself in any sense whatever. The breath breathed goes forth to accomplish that whereunto sent, but God the Infinite One, is not diminished in quantity nor affected in quality! Given to man, it belongs to man; becomes part of him to use from breath to breath! The energizing part of him. Received no more, man acts no more. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish;" Ps. 146:4.

(To be continued.)

The above article is worthy of careful consideration by the reader.—EDITOR.

EIGHT MILLION WAR VICTIMS.

Totals Indicate That the War Cannot Be Prolonged Indefinitely.

Figures compiled from official and other sources by Brigadier-General Greene, U. S. A., retired, says the Indianapolis Star, indicate that approximately 3,000,000 men have been numbered as war victims and more than one-fourth of that number have been killed. Nearly 4,000,000 have been wounded and more than 2,000,000 are missing. The last classification includes a large number of those who have died as well as the men taken prisoners. One of the methods of accounting for unidentified dead and those within the lines of fire is to list them as among the missing.

As might be expected from the number of men it has under arms and the character of the fighting, Russia has suffered more than any one other belligerent. Its record is 500,000 killed, 800,000 wounded and 900,000 missing, a total of 2,200,000 war victims. Germany is second on the list. It has lost more killed and wounded than any other nation, but has only a third as many missing as is credited to Russia. The Germans' killed total 600,000, wounded 1,000,000, missing 300,000. Germany's ally, Austria, is next with 400,000 killed, 700,000 wounded and 700,000 missing. France has sustained losses of 400,000 killed, 700,000 wounded and 300,000 missing. Great Britain's losses have been 80,000 killed, 251,000 wounded and 55,000 missing.

It is significant that the losses of the Teutons and Turk in killed are 1,030,000, which is within 6,000 of the total for the allies. The central powers have 1,780,000 wounded, while the allies have 1,846,000. The missing of the former group is 1,020,000, while those of the allies total 1,285,000. The numbers balance so evenly that it is apparent the wearing down process is not one-sided, that at present rate of progress the victory may be expected to go to the side able to hold on longest in the game of filling gaps in the ranks. The totals also indicate the folly of thinking the war can be continued indefinitely.

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