



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

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ARMAGEDDON.

The name Armageddon as used by John in the sixteenth chapter of Revelation is taken from a great battle once fought at Megiddo with Israel led by Barack on one side, and the Assyrian host on the other side. A miraculous victory was won by Israel. This help come direct from God. John takes this object lesson to teach a great truth which will meet its fulfillment in the last days.

There is another similar use of a name used by Joel. That name is Jehosaphat. Joel's prophecy of the last days in order to teach the same lesson taught by John takes for its basis a battle fought by King Jehosaphat, king of Israel where another signal victory was won for Israel by God's direct providence. Both of these names are thus used. Later evidence shows that Jehosaphat was a narrow ravine near Jerusalem. Mount Megiddo stands at the head of the valley of Esdraelon.

Another prophecy of the last days referring to the same Battle which is still future is found in the 83rd Psalm. David in describing the last day battle says it will be like the Battle of Oreb and Zeeb when they fought against Gideon. All are familiar with Gideon's experience with his pitchers and three hundred men against the Syrian host. David says in the last day battle "make the leaders on one side in their destruction like Oreb and Zeeb and their Princes like Zebah and Zalmunna." The ancient battle here referred to was another signal victory by the direct providence of God in delivering Israel.

Another ancient battle referred to in these latter day prophecies is found in the 37 chapter of Isaiah. In this battle the angel of the Lord slew 185,000 in one night of the Assyrian host and delivered Israel. Other references could be cited but this is sufficient. All the above battles were fought at different places yet all taken to teach the manner of the latter day battle. Thus it is clear that neither the literal name or locality but the similarity and miraculous deliverance are the points desired to be taught. This will be still more evident, as we study whom the last day battle is to be waged against and by whom. Whom against? In the thirty eight and thirty ninth chapters of Ezekiel we have a prophecy devoted to the latter day battle. In this prophecy the answer is plainly given who will be on one side, namely, Israel. It is definitely stated in verses 8, 16, 17, 18, and 19 of chapter 38. Then in chapter 39 it is repeated in verses 4, 8, 10, 11, 12, 22, 25, and 29. These chapters also tell in plain language

who will be on the other side. So there is no excuse for our not understanding the question plainly as to Armageddon, which is called in the 16th chapter of Revelation "the battle of the great day of God almighty." Micah gives the result as follows:

"Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

"But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor.

"Arise and thresh, O daughter of Zion; for I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth."—Micah 4:11-13.

Ezekiel gives the result as follows: "Speak, and say, Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.

"But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

"And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heavens.

"And all the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel."—Ezek. 39:3-6.

This shows the fate of those who come against Israel. This is called the great supper mentioned so often in the prophecies of the last day where the fowls and beasts are invited to "eat the flesh of mighty men and drink the blood of the slain." This sounds just like the ancient battles referred to where God fought for Israel and it is this similarity and victory which God wishes to present before his people, as to the outcome. The eighty third Psalm tells also who will be against Israel. It will be a federation of the hosts of all the world especially the heathen.

Zechariah speaks thus: "Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.

"And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

"In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

"And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God.

"In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.

"The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.

"In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them."—Zech. 12:2-8.

"And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

"And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when he prophesieth."—Zech. 13:2, 3.

Jerusalem here in all these prophecies is used the same as Armageddon, Jehosaphat. Not the literal city. Study will show the reader that Jerusalem seldom if ever refers to the literal city but the professed people of God. The prophet calls our attention to the point that "God will fight then as he fought in the days of battle." So we see that Armageddon is a battle in which God takes part. It is a federation of the world that is left from the struggles of the nations to "blot out the name of Israel forever" as stated in the 83 Psalm. Israel are supposed to be the cause of the whole trouble among the nations. Hence, the last effort is to destroy the remnant of Israel to save their cause from utter ruin. There is no limit to the evidence on this subject. Almost every prophet leads to it. It is the focal point to which the literal gathering of Israel leads. It is the final deliverance of the people of God. Ezekiel says that five sixths of this vast army is destroyed in the battle. The remainder are destroyed when Christ appears by the sword of his mouth. Rev. 19.

Question—Do you see anything in the present war in Europe like this? Do you see the question here spoken of at issue? No. We say if all the nations in the world were at war with each other and a battle fought between them of which to this date nothing to be compared to it had been fought, such a battle would not be Armageddon. Armageddon is a specific battle, not a long prolonged war or two battles even. It is but one. It is miraculous victory gained by divine providence over wicked men in order to deliver the righteous.

Our very soul is stirred within us when we contemplate the evidence that the people might have on this subject if the teachers of prophecy would give up their former creeds and begin Bible study with a willingness to receive truth. There is no excuse for such ignorance as exists when teachers write on this subject.

Do for the sake of your own souls and the souls

of the people who look to you for light study this question. Study the remnant of Israel in all that is spoken of them. Study the gathering of Israel out from among the people into the feast of tabernacles. Study the events to follow the close of probation. Please open your hearts to receive additional light on these subjects. God will bless you if you do and the people will rejoice. In this article we do not claim to have offered one tenth of the evidence on the subject. But sufficient reference to the scripture are here given for any one who is at all acquainted with the Bible to learn the rest if they will but be in earnest and study as they should.

WHAT DID THE DEATH OF CHRIST DO FOR THE WORLD?

Review of Evidence Relied on for Universalism.

(Continued from last issue.)

We will say this, if the life line is thrown out to the drowning man and he chooses to take hold of it he will be drawn to the pier, but if he does not then he must drown. The old hard shell Baptist said "he never was so mad in his life as when the Lord called him." He believed in election for a certain class to be saved whether they wanted to or not, but not so with the man who has the life line offered him he is to choose and take hold by faith believing those hold of the line are able to save him from the watery grave. Paul says:

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

"For the creature was made subject to vanity, not willing, but by reason of him who hath subjected the same in hope.

"Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

"For we know that the whole creation groaneth and travaileth in pain together until now.

"And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

"For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

"But if we hope for that we see not then do we with patience wait for it." Rom. 8:19-25.

The Editor does not see that there is a period between the time of the man being pushed off the pier and when he drowns. That period is the period of Grace which has subjected him to hope and that hope of salvation is through the resurrection of the dead when the manifestation of the sons of God will be realized. This is the pivot on which the whole question terminates. The grace given to an individual is during life time. The grace of the world is till the close of probation. Prior to the coming of Christ, the hope is the resurrection. That is future. If the drowning man was saved as the Editor says it would still be true that he would still have to die and pay the Adamic debt.

Salvation can come in no sense till after the individual dies and goes to the grave, but prior to death he can lay hold of the promise by faith and be saved by that faith. There is the grace and no where else any thing else is universalism. The Editor saw his own argument taught universalism as stated. That is he

saw the conclusion but to save his cause he says "that is not universalism." His saying so did not make his argument true that it was not, for it is and no evading it. The writer further says, "This more abounding grace which redeems men from abounding sin and thereby delivers men from under the law is not universalism, if having been delivered from the law and placed under grace, the sinner chooses to be a sinner—chooses to jump off the pier into sin and death he will perish in the second death." Rom. 6:16; Rev. 20:14.

The first trouble in the above argument is that all men are set free from under the law. The Bible says we are still under the law and its condemnation "that every mouth may be stopped and the whole world become guilty before God." Rom. 3:19. Next the only way to get out from under the law is to accept the Gospel by faith having our sins forgiven as individuals. All such will be under grace. The rest will be under the law still. The trouble is, the writer gets the grace which is **extended to the whole world to give all a chance**, mixed with the grace and pardon to those who accept of the chance. Those who accept are no longer under the law the rest are still under the law. But grace is extended to these who accept even to forgiveness on condition of repentance and faith. So any position taken to show that the position held is not universalism only proves that it is, and we advise the abandonment of the position. That is the only way out. "For the grace of God that bringeth salvation hath appeared to all men teaching them to deny ungodliness and worldly lusts. We should live soberly and godly and righteously in this present world, looking for that blessed hope and the glorious appearing of our Lord and Savior Jesus Christ."—Titus 2:11-13.

The above text tells the story in few words, namely, that the Grace of God came **to all men** that they might repent and be prepared to receive the blessed hope, which hope is the resurrection at the glorious appearing of the Lord. Grace is extended to the world to give them a chance to be saved if they wish. There is not a single text that teaches that the debt of the whole world was ever paid. There is not a single text that teaches that when Christ died the whole world was forgiven for the Adamic transgression.

When we stop to think, would it not be a strange thing for God to condemn the whole world to death and then His son turn right around and forgive the whole world for their crime? It would seem that the Son would be working against the Father. But "the council of peace was between them both" to provide the **free Gift of Grace to all the world and give all the world a chance to repent and be saved**. We can see some logic and consistency in that, but to forgive the whole world without any conditions whatever, and grant free and full forgiveness without any requirement on the part of man would show there was no need of condemning the world. It would be acknowledging that a mistake had been made. But the grace of God extended to a rebel, shows that God is just and wishes to give the man every chance possible to be saved. It shows love in the extreme to give his only son to die, to give the man every chance possible to be saved. Law had been broken, but unconditional forgiveness discredits the law, and the justice of the condemnation which had been passed on the sinner. One of the definitions of Grace is, "probation granted." And that is just what the Grace of God is. Probation is extended to the whole world for a certain length of time. That time is six thousand years or near that before the decree passes and when the decree passes that marks the close of probation then Grace ends. And all who have not accepted the grace of God and accept-

ed the terms of reconciliation for eternal life, their case is then eternally settled. This grace extends to a resurrection of all and a judgment, wherein it will be demonstrated to all that God has been just. Was it not for this grace, there would be no resurrection. Neither would there be any need of a judgement. Both the resurrection and the judgement grow out of the extension of grace to the sinner."

There is another text that comes in just at this point which says "He is the Savior of all men **especially them that believe.**"

All are saved to live again, and all will be judged. And every knee shall bow and every tongue confess that God has dealt justly with all men. But He is especially the Savior of them that believe, for they are saved to life everlasting, while the other is saved to life but must die the second death.

Faith is that which grows out of this grace being offered to all. Faith is to believe that Christ is able to perform that which he has promised, namely, to redeem us from eternal death by our accepting him as our Savior and believing that as he died and rose again, so he will also bring us from the grave in the last day. Here is where true faith comes in. As we accept this, the next step is to follow our Lord in baptism, for it says if we believe that Jesus died and rose again so we also should walk in newness of life, for if we have been planted together in the likeness of His death, we shall also be in the likeness of his resurrection. All the ordinances of the Lord's house are simply to show that we have faith in the death and resurrection of Christ, and that he will raise us up at the last day. Now when we accept of this gospel, and repent of our sins, and confess our sins, and exercise this faith, then comes the promise of forgiveness **and not tin then...** You can find plenty of scripture that speaks of the forgiveness of the child of God who has accepted Christ. It is then Christ becomes our advocate. It is then we are made the righteousness of God in him. **It is then all our sins are forgiven.** It is then the work of reconciling the world is going on. Can not the reader see there is a difference between tasting death **for every man, dying for every man**, and all such expressions, and that of **forgiving every man, and freeing every man from sin?** There is a big difference between the death of Christ **bringing salvation to all men, and saving all men.** The saving of all men **depends on the acceptance by all.** The bringing salvation **to all is to offer it to all.** Do not let any deceive you by making you feel that the death of Christ paid it all and set you free from all sin, for it is not true. The old way of the Gospel still continues to be sound doctrine. There is no easing it. It is still a truth that unless "ye also repent" "ye shall like wise perish." It is still a truth that when we look into God's law we find that we are "chief among sinners." It is still true that without Christ "we are without God and without hope in the world." It is still true that we are then "aliens from the common wealth of Israel and strangers from the covenant of promise." It is still true that the carnal mind, which all possess, when born in the world "is not subject to the law of God neither indeed can be." It is still true that "ye must be born again or "ye cannot enter the Kingdom of heaven." It is still true that nothing but an amendment of life will ever please the Lord. It is still true "if any man be in Christ he is a new creature." And it is still true that the Judgment still stares us in the face and "we are judged according to our works." Oh sinner, be in earnest about this Grace which is extended to you, that every sin may be put far from you. Do not let any flight of feeling come over you and make you happy that Christ paid all the
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We have reserved extra copies so the new subscribers can get the beginning of this volume. Each paper will be filled up with prophecies which pertain to the present war and things Israel need now to know. It is the children of God who needs this paper. If you are going to subscribe, do it now. You can't afford to miss a single issue. Also do all you can to help us send it to others. No time now to be idle if you are a child of God. Who will respond?

THE UNITED STATES AND ITS FUTURE IN THE WAR.

Mr. Taft in his late speech in Oklahoma City said, "There is no telling when you go into war where you will come out." He said "we went into the Spanish-American war in Cuba, we came out in the Phillipines." "We may go into this war in Europe and we may come out in Mexico." According to the above at the present time our future is a leap in the dark in Mr. Tafts mind. Now we do not think it is such. With the story of the inspired penman, we ought to know the history and the result of such a step. We are aware that God and his statements about such events are of little use to the people of the world today.

In all we have read or heard spoken concerning the crisis which stares the United States in the face at this time not one word or reference has been made to the part God acts in such a conflict or the cause of the trouble as spoken by God. This shows that God is lost sight of and the principles on which he deals with nations are entirely forgotten by mankind. The Bible says "the heart of kings are in the hand of the Lord and like a stream of water he turneth it wheresoever he will." He says he plucks up kingdoms and he builds kingdoms. He plants kingdoms and he teareth down kingdoms. We read how he used the King of Assyria, the kings of the Midianites, the kings of the Cananites, the kings of Syria, the kings of Babylon, the kings of Rome, later on the Barbarians of the North to overthrow Israel when they sinned. We also know by historical facts that when any civil government fails to fill the mission God designed they should, and become proud, boastful, and wickedness ruled with a high hand then that nation was overthrown by some other nation. All in the direct providence of God. We say with these plain facts of Holy writ and the moral condition of the world before us and not one word uttered why the war or why the United States cannot escape, by teachers of today, shows a great lack of spiritual discernment and knowledge of the Bible to say the very least.

The Future of the United States.

The reader may say I have never seen the United States mentioned in the Bible. That is true, that name is not to be found. You do find all ancient names of nations found that had existed prior to the writing of the scriptures or at the time he writer lived. No part of the Bible or writer failed to enter into the national situation, Assyria, Egypt, Arabia, Babylon, Ethiopia, Canaan, Medo-Persia, Greece, Rome, the kingdoms of Israel and all are told. Is it reasonable to think the prophets who wrote of the later days would neglect to deal with nations and in some way point out each nation? We think not. Therefore what is the rule by which we may learn the later nations God wishes to speak of? We reply there is one rule and only one, and that is all ancient names are carried down and located in the country bearing the characteristics of ancient nations. Second, their relation to the people of God as was the ancient nation described under that name. Solomon says "that which is to be hath already been and God requireth that which is past." This rule is absolutely true and no evading it. The three divisions of Israel, Judah, Israel, and Ephraim, are carried down and applied to the people of God to the end of the world. The twelve tribes are also carried down. See Revelation seventh chapter. The new covenant is made with the house of Israel and the house of Judah. This covenant covers the Gentile history till the end. The gathering of Israel in the last days is the closing part of the story of the people of God regardless of nationality or race. These are all facts too plain to anyone who is acquainted with the Bible to argue further.

Israel's Experience with the Egyptians.

All our readers know that ancient events such as the leaving of Egypt, Sodom and Gomorrah, the battle of the Midianites, the Assyrians, and the events of the Babylonish captivity, the destruction of Jerusalem by the Romans and so on all are taken to represent modern experiences. These principals are also used in describing war with modern nations of later times. By past history and character it is easy to locate modern nations under these names. We take Egypt for an example. Egypt was the country Abraham went in time of drouth, Jacob did the same, Joseph was sold there and occupied a prominent part in the dealings of God with Israel, and the Egyptians. Joseph's two boys Mannasseh and Ephraim were Egyptian born of an Egyptian woman. Ephraim became the head of "the house of Joseph," and finally the ruler of the ten tribes after the death of Solomon. Israel in the last days lives over the Egyptian history. In the study of Ephraim and the three divisions of Israel as given in our verse commentary of the book of Hosea in the Yellow Peril it is easy to see that this whole history is carried down to our day. This story prepares us to study Egypt as America in the last days. In the 18th chapter of Isaiah it says, "woe to the land shadowing with wings which is beyond the rivers of Ethiopia, which sendeth ambassadors across the sea to the down trodden nation of Israel whose land the people have destroyed." In our comments on this chapter it is easy to see the land here described is America. Note the nineteenth chapter continues with the story under the name of Egypt. In our verse commentary of this chapter we again show this to be the same country as the eighteenth chapter. The 19th gives a picture of America's experience in the national struggle which we are now entering upon. So read what follows carefully: "And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom.

"And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

"And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts.

"And the waters shall fail from the sea, and the river shall be wasted and dried up.

"And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither."

"Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?

"Where are they? where are thy wise men? and let them tell thee now, and let them know what the Lord of hosts hath purposed upon Egypt.

"The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof.

"The Lord hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.

"Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do.

"In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the Lord of hosts, which he shaketh over it."—Isaiah 19:2-6; Isa. 19: 11-16.

It is not difficult to see the very elements now among the various nationalities, political parties, capital and labor and so on that now exists in this country, to bring just the above description about that the prophet here describes. Our rulers see this, hence the first step is to guard our own protection in our midst. But this is not all. "And the Lord said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt, and upon Ethiopia;

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

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

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

This shows that some one has expected great help from Ethiopia and Egypt but it was a failure. The King of Assyria did the work just the same. Assyria stands for the whole east as shown in our other writings. The three years are marked from the time probation closes. The present war is only a step to lead America where this prophecy will be literally fulfilled.

The thirtieth chapter of Isaiah continues the story thus: "Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin:

"That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

"Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.

"For his princes were at Zoan, and his ambassadors came to Hanes.

"They were all ashamed of a people that could not

profit them, nor be a help nor profit, but a shame, and also a reproach.

"The burden of the beasts of the south: Into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them.

"For the Egyptians shall help in vain, and to no purpose; therefore have I cried concerning this, Their strength is to sit still."—Isaiah 30:1-7.

The 31st chapter continues thus: "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!

"Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evil doers, and against the help of them that work iniquity.

"Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fall together."—Isaiah 31:1-3.

The story is continued in Ezekiel's prophecies found in the 29, 30 and 31st chapters. For a full exposition of this subject we cite to the Yellow Peril, written by us under the chapter "Egypt."

Before our positions should be condemned the opposer should show that the principal of applying ancient names to modern nations was wrong. Second, if that rule is admitted then it should be shown that America does not meet the specifications. This we feel sure they will not be able to do.

There is another evidence besides those given that America is the country. That is the black race. Africa was settled by the decedents of Ham and from that country the negro was carried to America as slaves until now we have more of that race than all other countries except Africa, put together.

We could also show as ancient Israel was delivered from Egypt, the remnant people of God will be delivered from America like as they were from Egypt. It is true, the future of America is a dark picture but we can't help that. In our next we will give the future of England under the tittle of Tyrus. Study these lessons well then watch present developments. The step is already taken that leads to the downfall of the world. Who will be wise? Seeing the evil the wise hideth himself, but the simple pass on and are punished. The Yellow Peril is now a timely book, read it. It was published in A. D. 1911.

THE OLD STORY NOW ESPECIALLY IMPORTANT.

The admonition of the prophet is to "stand ye in the way, see and ask for the old paths, and walk therein and ye shall find rest for your souls." The answer comes, "We will not walk therein." Jer. 6:16.

The above is the condition that now exists regarding the work God wishes now to have done for the people. God wants to help the people but they are not grateful for the effort. When the old paths are presented before them they utterly refuse to heed the admonition. The Lord says in the next verse, "He will therefore bring evil on this people for they have not hearkened to His word nor to His law but rejected it.

The Bible is the only book in the world which peo-

ple try to learn by beginning at the back part to study. The religionist of this age says, "the New Testament is their guide." Such foolishness and ignorance is deplorable. The facts are, they know nothing of what the New Testament teaches. The New Testament is made up wholly from the teaching of the old. Neither Christ nor the Apostles had any New Testament to preach from. The discussion between Christ and the Apostles with the Jews was on points of doctrine taught in the Old Testament. The ignorant Jews know nothing of its true teaching. Hence neither Christ nor the Apostles had any New Testament to teach. They taught Moses. Today the exact condition is repeated. The teachers who take the New Testament as their guide only know about as much about God's will and truth as did the ignorant Jew. That was practically nothing. But as stated by the prophet when the truth on the writings of Moses is taught these blind guides will not hearken to God's word nor to his law but reject it. They are entirely unable to connect the Bible into one story and one truth and always teaching the same thing. But like a drowning man grabs at straws here and there until they and their flock both fall into the ditch. We are safe in saying the majority of the people who have gone to church all their lives have never read the Bible through much less to become acquainted with its true teaching. This class is ever ready to condemn but they know not what. But like the claim is made against a certain political party, "they are against it" if the teaching in any way pertains to the teaching of Moses and the prophets. This class trusts their bodies to the doctor and their souls to their preacher as the saying is, and they look after the things pertaining to the world and go to meeting on Sunday.

The old story begins with the creation in the first part of the Bible. It relates the temptation and fall and the descendants of Adam and Eve. The story divides with the two boys of Adam—Seth and Cain. The descendants of Seth were the righteous class. The wicked class from Cam. Separation of these classes both in social and marriage relation was advised from that day to this. We note more particularly the descendants of Seth. From him there were ten generations from Adam to Noah. The flood was 1656 years from creation. As a result of not keeping these classes separate, the whole world became wicked and was destroyed. Again the earth was populated by the three sons of Noah, Shem, Ham, and Japheth. The lineage and location of these three boys are given in Gen. 10. Especially that of Shem. From him descended ten generations more till Abraham. The total time to the birth of Abraham from the creation is given as two thousand and eight years. At this point God accepted Abraham as a righteous man because he believed God and obeyed Him by keeping all His commandments, His statutes, and His laws. Therefore God made a covenant with him that in him all nations of the earth should be blessed, and that Christ should be born as a redeemer of the world, from his seed. His promised seed was Isaac. His grandson was Jacob. His great grand children were twelve boys of Jacob's. From which the twelve tribes of Israel sprang. Their sojourn in Egypt as bondmen of Pharaoh was two hundred and fifteen years.

The story of Joseph, one of the twelve boys comes in the story at this time. The time finally came when they were delivered by Moses as a servant of God from Egyptian bondage. They were delivered just 2513 years from creation and on the very day God had told Abraham they would come out. This is all told thus far in the book of Genesis, never was there a book containing so much truth on history, the plan of salvation, the dealings of God with his people which were intend-

ed to give hope to the people of God as does this book of Genesis. Every promise of the Gospel is in it. The principles of every law ever given is in it. The everlasting covenant by which men are saved is in it. The story of our fathers is in it. The story of the flood from which the lesson is drawn of the next destruction of the world is in it. In short every truth and plan God ever had is couched in it. Yet how little read and known by his professed children of today. No wonder "darkness covers the earth and gross darkness the people." Leaving the book of Genesis the story is continued in Exodus. They left Egypt. These twelve tribes wondered as a result of their unbelief forty years in the wilderness. Moses and Aaron die and Joshua leads Israel over Jordan's dry channel, through icy walls of water on either side, which was a symbol to Israel of death and the grave before they could enter the final inheritance promised to their father Abraham, of which Canaan was a type. Rahab the harlot hung out the scarlet cord from her window on the wall of Jericho, showing to Israel her faith in the same Christ they believed in as the sin bearer of the world. Thus saving her house. The surrounding of Jericho for seven days and on the Seventh day seven times showing their faith in the seven thousand years the world would stand from creation before they entered their final inheritance in the earth made new of which the entrance to Canaan was a type. The trouble with Achan who stole the golden wedge and the Babylonish garment, and the lot being cast to search out the wrong person who had caused the trouble in the camp, and the burning of Achan and his house and all his stuff—all teaching them a lesson of the final valley of Achor which means the valley of trouble through which the people of God must pass before their entrance into their inheritance after the close of probation. The casting of lot to find out the wrong doer was a symbol of the judgment in the end of the work of the Gospel, to find out who would be saved and who would be lost—who would enter the land and who would be burned in the lake of fire. Also prior to their crossing Jordan all were to be circumcised which was the token of the covenant made with Abraham that he and his seed should enter the final inheritance but before they could be saved and enter they must all be converted at heart. We say that every step of the story from Creation to the end is full of the most interesting thoughts ever penned by man. All of which is lost to the man who begins at the wrong end of the Bible to study eternal things. Moses as he viewed the promised land from Pisgah saw the new earth in its beauty of which the land of Canaan was but the type.

Next, Joshua divides the land among the twelve tribes, a type of the division of the new earth. Each tribe having their own standard or ensign. Each color reminding them of the lesson taught Noah by the colors of the bow in the cloud and the lessons taught by each color. Four hundred and fifty years were covered in the story from Moses to the anointing of a king. The first of which was Saul. He reigned forty years, David forty, Solomon forty, Samuel the last judge also ruled forty years. Three years before the death of Solomon the tribes were divided into two houses, the house of Judah and the house of Israel. Judah consisted of Judah, Benjamin, and the half tribe of Manasseh, the son of Joseph. The house of Israel was composed of nine tribes and the other half tribe of Joseph which was Ephraim, Joseph having had two sons while in Egypt. The tribe of Levi being taken for the service of the Lord in spiritual things had no inheritance. Solomon appointed before his death Jeroboam the son of Nebat ruler over the house of Israel. Rehoboam the son of Solomon was king over the house of Judah. The house of Israel was wicked

never having a good king. The house of Judah was but little better, having in the four hundred and about fifty years that followed, only eight good kings. It is stated in I Kings 6th chapter that it was four hundred and eighty years from the time they left Egypt till the fourth year of Solomon's reign. The division of the tribes was 33 years later, which would bring us in the story 3026 years from the Creation. Note it is one story of one people, the descendants of Seth, and Adam in direct lineage. It was three hundred and ninety years from this division of the tribes till the Babylonian captivity, (Ezekiel 4:5) or 3416 years from the Creation. Note in all the story if you were to read it there would not be one unbroken thought or a single link left out of the chain of history of this people and God's dealing with them. Will any one who wishes to know the truth of the Bible tell me why this line should not be the line to be studied by all? Will they tell me if they wish to know sound doctrine why they should not begin where God begins with the story to learn that doctrine? Why should not every child know the story as well as Timothy knew it as he was taught it by his grandmother and mother? Why should not all take the Bible and begin to study in their church lessons at the beginning and take it as it comes in its order? In this way you will get familiar with the scripture and in no other way will you become familiar.

This article has all been written from memory, dates and all, and had we the space it could have been filled out to any length in the same way. We have just written an article which begins with the "captivity" and carries this line through to the end so we leave this and cite you to that in this paper, if you wish to carry it through and in doing so you will see there is but one story to the Bible, but one doctrine, one truth, one plan, one line of thought, and all will be plain to you. If you do, you may lose your interest in your Babylonish garment as did Achan. Such garments must be burned and forsaken, just now. See Rev. 17 and 18.

THE CAPTIVITY.

What is the reason? Why is it so hard to get those who profess to be interested in learning the Bible that they will not give heed to all subjects presented to them for consideration? Is it because they fear it may not suit their present condition? Is it because they wish to study only such things as their denomination teaches?

I wish to present in this article a subject of vital interest to every one in the world at this time who expect to be prepared to meet the things before us. It is this: **The Gathering of Israel.** Read what I say and then ask yourself the question if it is not an important subject.

Following the captivity when Israel was scattered abroad and have not been a nation to this day, the prophet Hosea speaks thus, "For the children of Israel shall abide many days without a king, and without a prince, and without an ephod, and without a sacrifice, afterwards shall the children of Israel return and seek the Lord and His goodness and David their king in the latter days." Hosea 3:3, 4. Is not that a plain statement? Why should not the people of God be interested to know about the fulfillment of the prophecy?

Isaiah speaks thus, regarding the fulfillment of the prediction, "And it shall come to pass in that day

there shall be a root of Jesse (Christ) and to it the Gentiles shall seek," and says when it is fulfilled "it will be a movement like it was when Israel was led out of Egypt." Isaiah 11:10.

Ezekiel says of the same thing, "I will bring you out from the people and from the countries wherein ye are scattered with a mighty hand and with a stretched out arm and with fury poured out and I will bring you into the wilderness of the people and I will plead with you face to face like as I plead with your fathers when I brought them out from the land of Egypt." Ezek. 20:34-36. Over and over are such prophecies written, (see our book *The Gathering of Israel*) but who gives any consideration to such scriptures? Very few indeed. This shows how little people are interested—sufficient to investigate any thing unless it is some of the denominational printed matter of their sect. I even read the prophecy that tells of the number of Israel that will be gathered and sealed when these prophecies are fulfilled. John says the number is one hundred and forty four thousand. Twelve thousand of each twelve tribes. Rev. 7. He even gives their character as not defiled with women. That is, they are not connected with any denomination or class of religionists. The women here referred to are those mentioned in the seventeenth chapter of Revelation as the woman having on her head the title *Mystery, Babylon the Great, the Mother of harlots.* The eighteenth chapter says when they are gathered they will be from and called out from these organizations. The fourteenth chapter of the same book says "they are redeemed from among men," and keep all the commandments of God and have the faith of Jesus.

These prophecies have their application in our day and at this time. Why will not people study them. The only answer that can be given is that the teachers of the day in the various sects and organizations do not bring them before the people. They seem to think they are not of sufficient importance to even consider them. Next no one can read these prophecies and not conclude there will be a time come when Israel will be literally gathered out of the countries as where they now sojourn, and gathered to some locality.

The next question to consider, is it speaking of the literal Jew or is it speaking of the Lord's people in general? Isaiah says, "to it (Christ) shall the Gentiles seek." John in speaking of the prophecy says the message that will gather them will go to every nation, kindred, and people. Paul says, "he is not a Jew which is one outwardly, but he is a Jew which is one inwardly and circumcision that of the heart and not of the flesh." He further says that some of the Jews were broken off from the tame olive tree and the Gentiles "were grafted in among them and made partakers of the root and fatness of the tame olive tree." He says this graft was contrary to nature, thus making them as they come a real Jew.

We merely mention these points that the reader may know how the Gentile becomes an Israelite. As the work among the Gentiles has been especially carried on among the Gentiles since Christ it seems to us not strange this movement should be among the Gentiles and thus gather all nations among that class. Upon this point rests a clear understanding of the prophecy. Personally we have no fear to say that all these prophecies meet their fulfillment among all nationalities and no one race in particular. In fact we feel to say we know that is true.

The subject of ancient names of nations, and ancient worship, being carried down to our day in prophecy is fully taken up in our book the "Yellow Peril."

WHAT DID THE BLOOD OF CHRIST DO FOR THE WORLD?

(Continued from page three.)

Adamic Transgression and set you free from sin, and now you just serve him because your gratitude demands it. Let me say to you, every thing demands it. Your obedience to righteous principles demands it. The love that should possess your very being, for that which is right, demands your service. In every thing, you should see the awfulness of sin wherein you were born, and that it is utterly impossible for you to be saved unless you are made a new creature, so that you can now do that which you could not before perform. And above all, the uncertainty of life and the withdrawal of this grace demands your immediate service. It demands earnestness. It demands no delay. The spirit says "today if ye hear his voice harden not your hearts." "Now is the day of salvation," "now is the accepted time." All there is of you demands a decided move for God while probation still lingers. Sensational preaching on love is good for the time being, but remember it is real **repentance and turning from and hating sin**, and the exercise of **true faith**, that counts. Let the Gospel of Grace to all be proclaimed everywhere before it is too late. **It is the only proclamation of liberty.** This is the only salvation there is. Universal salvation is an error in any form you may take it. Flee from it and realize **you have something to do** and it must be **done now** if you will be saved. **Now is no time** for delay.

There is another point that should not pass unnoticed, and that point is that the word grace in this case means a time set. The law of the country of the United States of America grants three days grace on the payment of all debts. If paid in that time no credit is lost. So God had to fix a time when his grace to the world would cease. Some try to evade this point by saying there is no time set for the close of probation and also for the end of the world. Any one can see that such a position is not in harmony with good logic. Those who have read our book Time Tradition and Truth know that in it we state that God has allotted the world six thousand years in which to complete the work of Christ prior to his coming, and also that we state that in 1918 the close of probation will take place. Now we again say according to the best light we now have that is a truth, but whether it is or not one thing is certain there is a **time set** and that time is revealed in the Scriptures. We may have made a mistake in our reckoning, we do not claim infallibility and should we make a mistake it will be no more than many others have done, and should we make a mistake the truth still remains that a **time is set** for the work of grace to end and I feel very sure we have not missed it very far, and should it be developed that a mistake has been made we shall try that much harder to know the time for **we know the time is set.**

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