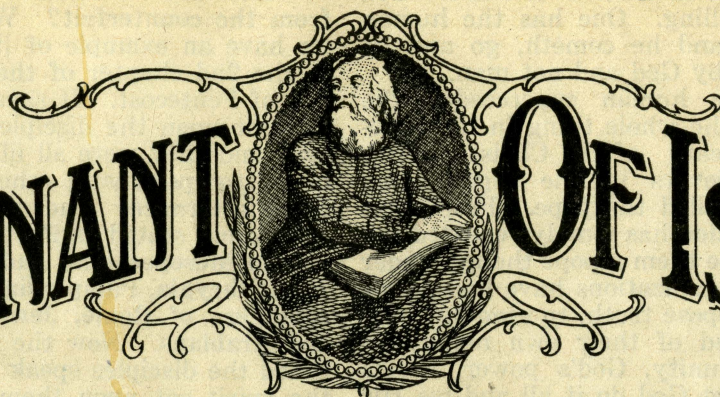


SCARLET
YELLOW
BLUE
PURPLE



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

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THE POWER OF ORGANIZATION.

One man effort is weak. I once saw a railroad bridge left in a bad condition from a flood, but the train must go over which we were on. In order to do this the company had a large rope fastened to the bridge and a hundred men took hold of the rope to steady the bridge while we passed over. The united power of these men was great when all took hold of the rope. So in organization, and a united effort of people in any movement on earth, there is great power. If that united effort is to pull on a rope or life, it is the physical power of man. If it is an organization to unite men in carrying out a political scheme to elect certain men the power is united mental power to bring about a certain thing. That is also the power of man. A trust is an organization to control prices. It is accomplished by securing the united effort of all engaged in the commodity to establish a price covering the buying and selling of the product. Also to crush out any opposition to their purpose. This is brought about by the power of money being manipulated by the agreement of men. No one will claim that God has anything to do with these organizations. Their success is not a token of God's favor.

The Church.

We learn from the Scriptures that following the deliverance from Egypt, God organized His people. Moses was the leader during his life, then Joshua, and following Joshua's ministrations they were governed by Judges till they desired a king, of whom Saul was the first. This form then continued till Zedekiah, the last king to rule on the throne of Israel. They were for nine hundred years under direct rulership of God through Judges and kings. They were then taken captive by the King of Babylon.

The statement of God was plainly made at that time that they should never have another king or ruler till Christ would come (which is still future,) then He would give it Him whose right it is. Hosea 3:4, 5. Note. The history shows that during the nine hundred years prior to the captivity, God never trusted the Rulership to man only through His direct supervision. Then He said His rulership should be no more till He comes whose right it is. Thus we hold that no organization of God's people since that time is ruled by God. Israel was then scattered abroad through the nations of the earth with the yoke of civil power on their necks. They are in that condition now. This explains clearly why at the time of Christ's first advent there were sects. Men had taken the place of

God and established organizations of their own rulership. The names of these sects were Pharisees, Saducees and Herrodians. Paul, prior to his conversion was a Pharisee and a bitter persecuter. Persecution is the chief trait of any sect in religion.

Before going further into the history, would any one claim these sects of divine organization when God said it should be no more till He comes whose right it is? No. Note here also that neither Christ nor His Apostles worked with these sects. All will agree that none of them could have held their membership with them, for their teaching was contrary to them. Neither did they advise any one to become one of these sects. On the contrary, persecution arose against the apostles and disciples and they were scattered abroad and went everywhere preaching the Gospel of the Kingdom. As a result of this converts to their teaching of the Bible were raised up in various parts of the Roman Empire. Both from the Jews and the Gentiles. As these converts came out the Scriptures called them Disciples, (learners). They are also called in the Scriptures believers, followers, saints, and at Antioch they were called Christians by their enemies. Their enemies also called them a sect, which meant from their standpoint a different faith from others.

These converts as they met for worship in various places are spoken of in the Scriptures as Churches of God, The Church of God, The Church at Antioch, The Church at Corinth, The Church at Thessolinica, The Church in a certain house, The Church at Phillippi, and so on. The reader will see in contrast to the sects, they believed the statement of God that another federated church under one name or head ruler should not exist till He comes whose right it is. That statement did not hinder their meeting together or having officers of that local company. But it did prevent them federating their believers under one head and one name with some committee and head ruler to rule over them.

Did that succeed? Yes. They were of one faith. They were zealous and hard workers in the cause. They had teachers and every gift God had placed in the church of the first born whose names are written in heaven. The Gospel was carried to all parts of the earth under this condition sooner than it has ever been before or since. Why this? We reply, the sects were man's organization, with man's power alone in it. The other was God and His power. Human organizations have a power but not God's power. They have a unity forced by man but not God's unity. They have compelled action produced by man. But the other an action compelled by the Holy Ghost to do God's work.

One sends out missionaries of their own make. God sends men of His own calling. One has the human power which says come, and he cometh, go and he goeth. The other is sent by God and not man.

Later in history the human superceeded the divine and got control of the whole thing in the apostacy. Three hundred years after Christ selfish men federated these believers in one organization with a man at the head called the pope. From that day to this every organization has simply repeated the papacy over again and made them a pope though under different names. These organizations have had power to oppress, persecute, to oppose truth, to send out missionaries of the same kind of their own make and mold. We prefer God's unity, God's power, God's missionaries, and finally, let God do it all and we His servants to do His bidding. He will triumph gloriously at last.

THE FAMINE, MIRACULOUS POWERS, AND THE COUNTERFEIT.

As we study the Bible we see that it has ever been the desire of the human heart to practice some mystical thing which would be regarded as supernatural and thus lead and attract the people to themselves. Satan, knowing this part of human nature, has taken every advantage of it and has worked with signs and wonders with all power and deceivableness in them that perish. Every true manifestation of God's power has been counterfeited until it is difficult for even many conscientious people to discern between the true and the false, thus he deceives, if it were possible, the very elect. In the last days of the world's history Satan is to especially work in this manner. The Bible alone, and a correct understanding of its teachings is the only thing that can possibly protect us from these deceptions.

The prophet says of this time "Ask of the Lord rain, in the time of the latter rain" that is, ask for a knowledge of His word and to understand **sound doctrine**. The reason for this is stated "for the idols have spoken vainly and the diviners have seen a lie and have told false dreams." This is a great age for the people to be led by **dreams, false visions, false impressions**, and to hear a voice speaking unto them, **fortune telling, mystical interpretation of dreams, supposed divine healing, supposed tongues, etc.** All should be received only after the most careful study of the Bible and the general tenor and influence surrounding the one who practices these things.

The Bible says: "To the law and to the testimony (law and the prophets) if they speak not according to this word" it is because there is no light in them. Miracles are not confined to God alone. Janes and Jambrs withstood Moses with their miraculous workings. Protestantism is to deceive the world by means of **those miracles** which will be wrought among them. It is far from a denial of unbelief of the gifts of the spirit of God manifested by His power to **disbelieve every counterfeit purported to be the work of the spirit of God**. What we want is the genuine and not the counterfeit, and rest assured that no genuine will ever be offended at the most critical examination as to its genuineness.

Divine healing is as much a gift of the spirit of God as any other gift. The speaking with tongues is also another gift of the spirit and to deny the counterfeit is no denial of the genuine. We speak of these two gifts because the counterfeit of these two is the most prevalent. The baptism of the Holy Ghost could be added as the third.

How are we to know **the genuine gift of tongues from the counterfeit**? We need not be mistaken for we have an example of its manifestation as recorded in the 2nd chapter of the Acts as taken place on the day of Pentecost. It says on that day there appeared and sat upon the disciples "cloven tongues like as of fire" and they were all filled with the Holy Ghost and began to speak with other tongues as the spirit gave them utterance. The **other tongues** here spoken of are plainly stated as **Parthians, Medes, Elomites, dwellers in Mesopotamia, Judea, Capadocia in Pontus and Asia, Phrygia, Pamphylia, Egypt, Libya, about Syrene, strangers of Rome, Jews and Prostlytes and Cretes and Arabians**. Now the record says "that every man heard the disciples speak in his own tongue." It says the spirit sat upon them with **cloven tongues, two languages** at least. Thus enabling them, as a whole, to speak in the language which they had never learned. This manifestation became a mystery to the hearers so much so that there were 3000 added to them that day. This manifestation was truly a sign to the **unbelievers**. Thus we have the manifestation, its effect upon the unbelievers, and the plain statement that it was the power of God working a miracle enabling the disciples to **convey the thoughts of their own mind in an unknown tongue to the unbelievers**. And remember, that an that unknown tongue was the **language of the unbeliever who heard it and not the natural language of the speaker**. It was not a manifestation called tongues which the **speakers themselves did not understand at the time they were speaking for they did, for they conveyed their own thoughts, not the thoughts of some other power which they know, nothing about**, for the record says that Peter spoke to them from the book of Joel and other Old Testament writers.

This record is too plain and positive for any one to be mistaken, namely, that any miracle God may work in speaking in an unknown tongue is simply the **shortening of the process** of learning the language. Christ made wine out of water, whereas the lengthened natural process was to make it through the vine. The lengthened natural process of speaking in an unknown tongue is to learn that language and **convey our thoughts to another of a foreign tongue from ours**. The **miraculous part** of speaking in an unknown tongue is to be able to **convey your own thoughts immediately without learning the language by the natural process**, and remember that tongues are always for conveying your own thoughts, and **not being placed under a mystical power to use you to do a thing that you don't know anything about yourself**. That is **hypnotism** that is practiced, nothing more, nothing less.

We find, therefore, the apostle, having difficulty in the church of Corinth, not with what is now called an unknown tongue, but what was a **real unknown tongue or unknown language** to the body of the church. He was compelled to write upon this question and from his statements on that occasion **the counterfeiters of this gift now take advantage** and try to prove that their gift is scriptural and genuine, but a careful examination will show that these false interpretations of this scripture will not stand. There were, in the church at Corinth, men who possessed different languages and from the reading of the 14th chapter of 1st Corinthians these different languages became a source of annoyance and disorder in the church. Those who possessed them were not willing to be governed by the majority who possessed a known language.

Paul says: "For he that speaketh in an unknown tongue speaketh not unto men but unto God for no man understandeth him; that is, no one in the congregation understandeth him, but he that prophesieth (teaches), speaketh unto men to **edification, exorta-**

...on and comfort." He further says: "He that speaketh in an unknown tongue edifieth himself." That shows **he understands himself** but no one else understands him, but he that prophesieth (teaches), edifieth the church.

Now says the apostle: "If I come unto you speaking with tongues (different languages), what shall I profit you?" He further says: "So likewise ye, except ye utter by the tongue words **easy to be understood**, how shall it be known what is spoken for ye shall speak into the air? Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. Even so ye, for as much as ye are zealous of spiritual gifts, seek that ye may excell to the **edifying of the church.**"

"Wherefore let him that speaketh in an unknown tongue pray that he may interpret." We ask what is it to interpret? We reply to be able to translate **his own thought and language into the language of those who hear him.** Paul says the man who speaks in an unknown tongue **gives thanks well at the table**, but **no one understandeth what he says.** He sums up the question of unknown tongues and the **profitableness of practicing an unknown language in a church where the body of the people cannot be edified** thus: I thank my God I speak with tongues (languages) more than ye all: yet **in the church I'd rather speak five words with my understanding, that by my voice I might teach others also, than 10,000 words in an unknown tongue (language).** With this plain, positive statement as to the value of an unknown tongue being uttered in the church, it is a mystery why anyone should advocate now a manifestation in which **there is no language.** The individuals **themselves admitting they do not understand what they are saying as a thing of importance now to be attached to a religious service.** Is it not purely suffering this hypnotic influence to come upon them that they may advertise themselves as a chosen vessel of the Lord in preference to all others. Even if their manifestation was true, it would still remain the fact that its value to any body of unbelievers or believers would be practically worthless. These counterfeit manifestations are supposed to be interpreted by the individual, hence an attempt is frequently made but the interpretations are the **most ordinary thought** and which they could utter without the manifestation.

Now, says the apostle: "Tongues are for a sign, not to them that believe, but to them that believe not, but prophesying (teaching) serveth not for them that believe not, but to them which believe. On the day of Pentecost this was fulfilled. But whoever heard of anybody being converted to God by what is now called the gift of tongues? It would ever discourage and drive away the thoughtful and the candid. It can only possibly astonish or hypnotize some superstitious mind who is unacquainted with the word of God.

The apostle further instructs the church concerning the use of an unknown language to the body of the believers. He says thus: "If any man speak in an unknown tongue let it be by two, or at the most by three, and that by course: and let one interpret, but if there be no interpreter, let him keep silence in the church, and let him speak to himself and to God." The writer has spoken many times through an interpreter: thus translating his own thought and words into another language by the second party, likewise in the church. It is supposed that the body of the believers shall be the ones to conduct the meeting in their language, and, if anyone having another language is present there are two ways by which his thoughts can be conveyed to the church. First, by God working a miracle enabling him to present his

thoughts in the language of the people in the church; second, if the church desire, those having the unknown language can speak to the church through a translator or interpreter. This is the Bible teaching upon the subject of tongues.

Let no one be deceived by any manifestation not in accordance with the Bible teaching. God's truth should stand out clear and be separated from every false ism and doctrine.

ANCIENT AND MODERN NINEVEH.

"Woe to the bloody city! it is all full of lies and robbery; the prey departeth not;

"The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.

"The horseman lifted up both the bright sword and the glittering spear: and there is a multitude of slain, and a great number of carcasses; and there is none end of their corpses; they stumble upon their corpses:

"Because of the multitude of the whoredoms of the well favoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

"Behold, I am against thee, saith the Lord of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.

"And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock."— Nahum. 3:1-6.

We again call the attention of the reader to the principle laid down in the scriptures, that ancient events and names are carried down to our day. Nineveh, is taken by Nahum the same as Babylon is used by writers, referring to Christendom in its confusion of doctrines. Ancient Babylon was built on the place of still more ancient Nineveh, and also the place where the tower of Babel was built. Hence, in prophecy both Babylon and Nineveh are used by the prophets to represent modern Babylon. The sentence of "woe" is pronounced against her, "the filthy city." Zephaniah says, "Woe to her that is filthy and polluted." Compare this with Revelation 17 and 18 and scores of other scriptures and it will be easily seen when and where the above scriptures applies to our days. The question is, has those judgments begun? And if we find they have begun, what may we expect? We reply, it would naturally begin in the centers of Babylon's territory, and there it would work ruin and devastate the place of worship, and costly temples and churches. Finally spreading to all parts of the polluted city. Some say the cause of the world's war is one thing, some another thing, but we say it is because men and women have forgotten God and His truth. Hence it will not stop till the entire city of Babylon is destroyed. We also say the time will come when the question will be: Is Christianity a blessing or a curse to the world. That will be the final question on which the world's war will hinge. Mark the prediction. We make it from our understanding of the Bible. If we are found correct then two thirds of the population of the world will be against the other third who are now actively engaged in issues of which they differ, spreading their force, preparing the way for their ruin and downfall. It would prove very satisfactory even if you do not profit by the instruction to study this question from a Bible standpoint and profit by those who have given it years of thought as expressed in their writings.

The REMNANT OF ISRAEL

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THE NINTH CHAPTER OF AMOS.

"I saw the Lord standing upon the altar: and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered."—Verse one.

The standing up referred to in this verse is the same as "then shall Michael stand up" in Dan. 12:1. **On the Altar**, signifies that the ministry at the altar has closed which is the close of probation. The remaining part of the verse tells what will follow the close of probation, namely the slaying of the people with the sword, the famine and the pestilences, brought to view in Ezekiel 9th chapter.

"Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:

"And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

"And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.

"And the Lord God of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn; and it shall rise up wholly like a flood; and shall be drowned, as by the flood of Egypt.

"It is he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name.

"Are ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?"

"Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord."—Verses 2-8.

The above brings to view the conditions that will exist and there will be no way of escape "Though they mount up to heaven, (in the flying machine) though they dig into hell (the pit—in trenches) though they go into the bottom of the sea, (the submarine) though they hide in the mountains" spoken of as Carmel, "though they prefer captivity" for safety, God will find them in all these hiding places. There will be no escaping the trouble. All who are not protected by

the cloud by day and the pillar of fire by night must meet the fate of the wicked. Verse eight tells again the ones upon whom the calamity comes, namely, the professed people of God. They will be destroyed from off the face of the earth. Christian nations must meet the issue as the Yellow Peril comes on them. But God will save the remnant who fear Him and keep His commandments.

"For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

"All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

"That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this.

"Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed: and the mountains shall drop sweet wine, and all the hills shall melt.

"And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

"And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."—Verses nine to fifteen.

God will sift out every true child of God and hide them from the trouble that comes on the world. Every truth which goes to make up the house of David will then be restored. The sowing time will be over when the plowman overtakes the reaper. The harvest then comes to gather the people of God. The earth will be purified and given to the saints of the Most High.

Let the Remnant now separate themselves from Babylon and every influence that hinders their spiritual life, so when the Lord shall stand up and the decree passes they can be saved.

ANYTHING TO PROVE A FALSE THEORY.

Mr. Russell reasoning from his imaginary mind that God in order to save people must have every one in the world brought to a correct understanding of the truth. Hence as that had not been done he reasoned that during the millennial age when Satan was bound then that condition would be brought about. So Scripture must be found that in his mind would sustain the theory. So he resorts to I Tim. 2:4, which says, "who will have all men be saved and come to a knowledge of the truth." Hence disregarding every thing as to when this verse had its application and the real lesson taught. He said it would be in the millennium and so all his followers accepted it because he said so. So now at this time it is the strong Gibraltar text of the faith, but on examination, reading what preceded the verse it is easily seen to have no more reference to the millennium than it has to the man in the moon. Thus scores of Mr. Russell's theories are sustained just in the same way.

The Mormons are another sect who uses the Scriptures the same. They (the few followers) accepted Joseph Smith's story of the found plates and his in-

terpretation of what was on them. The next step of course was to prove them by the Bible. So they turn to Isaiah 29:4 and read "and thou shalt be brought down and speak out of the ground and thy speech shall be low out of the dust, and thy voice shall be as one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust."

Now, say the Mormons, that is a prophecy of Smith and his experience in the finding of the golden plates. This is a sample of how they prove their theories from the Bible. But the trouble is the verse has no reference whatever to Joe Smith no more than it has to the man in the moon.

The next we notice is the Seventh Day Adventist on some of their theories now so strongly believed by their followers. Following Mr. Millers mistake in setting time for the coming of Christ in 1844 his followers, in their efforts to fix up the mistake, took the position that the mistake was in the event and not in the time set by Mr. Miller. So they said that the investigative judgment began then and as soon as that was over in heaven the Lord would come, which would be very soon. First in a few months, second, a few years and the last position, when the generation then living prior to the coming of the Lord in 1844 should not pass away. But to prove it, they found a judgment spoken of in Revelation 14:6, connected with three messages which are to proceed the coming of Christ. So they fixed up that Scripture to prove their theory of the mistake by preaching these three messages and the investigative judgment, which say they, is now going on in heaven. But where is the trouble? We reply, these messages and the Judgment there spoken of has no more reference to the 1844 movement than it has to the man in the moon. The scripture in Revelation cited to and used to prove their theory has reference to another judgment entirely. The Judgment there spoken of are the seven last plagues on Babylon as all the chapters preceding and following till the nineteenth chapter shows plainly. The messages there comes at another time entirely from their teaching of it. But this, like the Russellites and Mormons, has its fish-hooks beard fastened in them and no amount of real truth will ever change them. Error is a sticker.

The above is a sample how error comes in. It is always bred in some fertile mind of imaginary fancy. Then the theory is proven by the scriptures as they suppose, and their followers believe it. If you will trace every error to its origin you will find it to be as Christ said concerning the leaven of the Pharisees. Meaning their false doctrines. Like leaven, it leavens the whole sect through and through and is never erased. It is only the few compared to the number, that ever gets free from the delusion.

It surely pays to have a mind open to investigation and freed from every influence that will hinder the light to come in. Truth never comes from a study of the Bible to prove a theory, it comes from a personal study to know what is truth regardless of all theories. All teaching should be examined to see if it is true, and not to uphold it because we have accepted others views. If your reading crosses your path in belief, in the place of throwing it down, examine it the more to see if it is true. If true, accept it, if not, after careful examination, then throw it down as naught. This has been my rule for many years, why should it not be yours?

There is one more sect that comes under this article, that is the Christian Science theory. Mrs. Eddy is the prime founder of this theory. She reasoned that sickness was only imaginary, that there was no such a thing as sickness, and if we had faith to believe it, then the sickness was gone, regardless of what sort the trouble was.

The next step taken by her was to prove the theory by the Bible. The Bible is the resort of all, even the infidel who does not believe the Bible at all. We might add that the person who is not willing to believe the Bible in its true connection, accepting the thought of the writer as written, is an infidel, though they may deny it. So Mrs. Eddy takes certain texts on faith and divine healing and supposedly proves her theory. Followers are added and the sect becomes established. These four sects mentioned, today represent a half a million of people at least.

The Next Point.

The next point is, these four go beyond the Bible for support. Each has a directly divinely appointed person on whom they rely as the strongest proof they are right. The Mormon has Joseph Smith. The Russellite has Mr. Russell. The Seventh Day Adventist has Mrs. E. G. White, and the Christian Scientist has Mrs. Eddy. Ann Lee of the Shaker people could be mentioned also. All these persons are claimed by their followers to be divinely appointed directly from the Lord to teach and lead the people in special work to be done. One to build a temple in which to receive Christ in when He comes. Another to warn the world with three messages of Revelation 14:6-12, and develop the Remnant people. The third is to develop a special class called the Bride Saintly class, to assist Christ in the millenium when a second probation will be given all who have not known the Gospel. The fourth is to do away with all such a thing as present sickness by Scientific Christian Science and thus relieve the world of all trouble of that kind and thus enjoy Christ's blessings here.

Though each claim their commission is direct from heaven, no two agree with each other in their teaching and bitterly oppose all the rest. Each saying what concord has Christ with Belial or he that believeth with an infidel. No union existing in teaching or labor. The facts are, neither one had such a commission nor it cannot be proved by the Scriptures, neither is their teaching in accord with the Bible. We challenge any of their followers to affirm in any manner either or any of them are what has been claimed for them. What the people should do in the place of fencing themselves off from investigation, is to demand such investigation of their leaders. Until they do this, it will be the old story over again, the blind leaders of the blind.

WILLIAM MILLER AND HIS THEOLOGY.

William Miller began his work as a lecturer on Bible doctrine in 1833. In the brief period of ten years he became widely known in Bible circles. He was an ardent believer in the coming of Christ and the end of the world, which he believed would take place in the year 1843. Afterwards, to take place in 1844. It is but due credit to his work that we say that every teaching pertaining to the end of the world since that time grew directly or indirectly out of his teaching, whether it be the First Day Adventist in all their subdivisions or the Seventh Day Adventist and their subdivisions or Pastor Russell and his followers. All had their origin in and from Mr. Miller's teaching on prophecy. We therefore, as Bible students (we say we as one of the number) ought to be willing to study and become well acquainted with the positions of the father of the movement.

Mr. Miller's main scripture from which he drew his main argument for the end of the world, to take

place at the time specified, was found in Daniel 8:14, which reads as follows: "And He said unto me, unto two thousand and three hundred days then shall the sanctuary be cleansed." Mr Miller took the position that the sanctuary was the earth, and the cleansing of it would be the destruction of the earth by fire and the removal of every false doctrine from the worship of God. He cited as proof verse 19 of the same chapter which says, "I will make thee know what shall be in the last end of the indignation for at the time appointed **the end shall be.**" He said this verse explained verse fourteen which appointed the time and then the end should be at the appointed time. He said the indignation was the wrath of God in the destruction of the world. So far as thus far stated it would seem to us now that no amount of figuring or argument would ever change our mind but that he was correct. We, for forty years have read much on the question and today we say we are thus far in perfect harmony with Mr. Miller. His next position was that the 2300 days of verse 14 ended in 1843 and later changed to 1844. He stated the beginning of that period was found by connecting the eighth and ninth chapters of Daniel together as one prophecy and thus associating the 490 year period of Daniel ninth chapter as a part of the 2300 days of Daniel eight, in order to get a starting point for the 2300 period, or as stated in Daniel nine the 490 was to begin when the commandment went fourth to rebuild Jerusalem. This commandment went forth 457 B. C. Thus ending the 2300 year period in 1844. To all this arrangement we decidedly disagree. First, because the scriptures does not justify the blending of Daniel eight with Daniel nine in any such a manner, and second, it has been proven there was a mistake in the calculation in 1844 for the Lord did not come as predicted. This last reason offered would be sufficient if we were to do as the judge when he enquired of the sheriff why the witness was not present; the sheriff replies: "There are several seasons, your honor. The first was, the witness was dead." The judge said that was sufficient, not to tell the rest. The last answer in this case ought to be sufficient but some try to justify the mistake made by transferring the event predicted to take place in 1844 from the coming of the Lord to an investigative judgment to then take place first before the Lord would come and that work has been going on, they say, ever since. Thus it makes it necessary to enter into the study of the question for we hold the latter position to be much more unscriptural than Mr. Miller's. His was on the time set, the S. D. A. followers are wrong both in the time and also the event. Thus Mr. Miller made one mistake and they two, both as to the time and the event to happen. This error as to the 2300 day period ending in 1844 has been accepted by most all the outgrowths of Adventist from that day to this. Some have denounced Miller and do not like to be associated in any way with his work. This is for fear of public sentiment, for the world has made much sport of Miller's prophecy. We feel to give credit to whom credit is due and honor to whom honor is due. Mr. Miller was truly an earnest devout man, and started a work which will never die till his Lord comes. He was mistaken and confessed it, which is more than his followers will dare do in their blunders. We therefore say his mistake was in connecting the eighth and ninth chapters of Daniel together as one prophecy. He should have stayed with the eighth chapter and got his starting point there for the 2300 day period, for it is there **and no where else.** The ninth chapter pertains to the visions and writings of Jeremiah as stated plainly by Daniel for which Daniel wished an explanation regarding the restoration of Jerusalem as plainly stated. In answer to Daniel's

request the Lord gave the 490 year period which pertained to Daniel's people and the birth and ministry of the Messiah. The point for the starting of the 490 is there given, and so also the explanation of the 2300 period of Daniel eight fourteen is given in Daniel eight.

Here was Miller's mistake and every one who tries to connect them will do even worse than he did. And every doctrine built on them thus connected, making 1844 a prophetic period ending is a failure. We say the whole of 1844 must be cut out entirely of every calculated in prophecy. It has no place in any thing as a part of prophecy. God had nothing to do with the mistake or mistakes now being made. All is the work of man and they alone are responsible and if they could only get where when a mistake was made be humble enough to admit it, what a blessing it would be.

Daniel Eighth Chapter Examined.

First it is apparent to all that the chapter covers a vision of the world's history through earthly governments, and second, the history of the people of God and their worship as connected with these governments. Third, these governments are symbolized by animals and the horns growing out of the same. The first symbol is that of a ram, is explained to be Medo-Persia. The second, a rough goat, it is stated to be Grecia. The four horns coming out of the goat is explained to be the kingdoms representing the divisions of Grecia. The next part is the history of God's people as they would be connected with one of the four. The work and history of a certain one of the four is described thus:

"Then out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

"And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

"Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

"And a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered."—Dan. 8:9-12.

Thus far it is easy and plain to see that this division was opposed to the people of God. It trampled them to the ground. It done away with their daily worship. It trampled under foot even the places of their worship. Thus its force was spent in breaking up and destroying the people of God and their worship. At present it is immaterial as to what power did this. It is the prophetic time we are considering, as taught by Mr. Miller.

The next thing in the chapter is the angels desire to understand the vision concerning this history of this division of territory.

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."—Dan. 8:12-14.

Nothing thus far could be more plain, namely, that the power spoken of should continue to trample the host, their worship, and even the places of their worship to the ground till the 2300 years was ended. The next point to notice is **Daniel's desire** to understand the vision.

"And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

"And I heard a Man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

"So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

"Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

"And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be."—Dan. 8:15-19.

Note this explanation also, first, Daniel is told the vision of the 2300 years should be at "the time of the end." As many know the time of the end is a period beginning a short period prior to the end itself. The second point in this explanation is that the 2300 days would **end in the last end of the indignation**. The indignation here spoken of as shown by all the scriptures where this period is spoken of is the time when the judgments of God are visited in the seven last plagues, and further, that the 2300 years will reach to the end itself, for **at the time appointed the end shall be**. This is all plain and we conclude beyond all doubt that Mr. Miller was correct this far, that the 2300 days would reach to the coming of the Lord. But where the trouble?

The answer is easy. Mr. Miller should have stuck to Daniel eight to begin his beginning of the prophetic period, and where is that? We again reply it should date for a beginning from the time the four divisions of Alexander's territory was made and that was 301 B. C. If this rule is adhered to, then all is straight and the whole Bible found in harmony. That will locate the 2300 days as belonging to one of the four powers where it should be and where Mr. Miller said it would end, namely, at the coming of Christ, when the six thousand years are up for Christ to come. But where was Mr. Miller's mistake which caused he and his followers to meet such a disappointment in 1844? We reply again it was in going to another chapter to get his starting point for the beginning of his time

Daniel Ninth Chapter Examined.

There are just two points on which the supposed positions hangs for connecting Dan. 8 and Dan. 9th chapters together. The first is found in verses 26 and 27 of the eighth which reads thus, verse 26, "for the vision of the evening and the morning are true wherefore shut up the vision for it shall be for many days." The evening and the morning refers directly to the 2300 days. It was to be shut up for many days. The same thought is stated in Dan. 12:4: "Shut up the book till the time of the end." Then in verse 27 Daniel says "he fainted and was sick certain days," "I was astonished at the vision but none understood it." Mr. Isaac Leeser, a noted Hebrew translator, translates the passage thus, "I arose and did the King's business and was **depressed but none perceived it**. King James says "I was astonished at the vision but none understood it." Leeser says "I was **depressed but none perceived it**." It is clear that reference to the vision as none understanding it would not be correct for none but Daniel knew of it, so it could be nothing but as stated that none perceived Daniel's astonishment and depression caused by the vision of Dan 8.

But those who connect the two chapters then go to the ninth to make the connection thus, by referring to the angel's statement to Daniel saying "I am now come to give thee skill and understanding concerning the vision." Dan. 9:22. We ask what vision? The connector of these two chapters would reply, Daniel eight of course. But we say no. Let us read verse two of Dan. 9, it reads: "Daniel understood by books

the number of the years whereby the word of the Lord came to Jeremiah the prophet that he would accomplish seventy years in the desolation of Jerusalem." Following this reading of Jeremiah the prophet Daniel offered a long prayer to God to give him the meaning of what he had read concerning Jeremiah's visions found in the twenty-fifth chapter of Jeremiah's book. Then as stated in verses 21, 22 the angel comes in answer to his prayer and says to him, "consider the vision for I am come to give thee skill and understanding concerning the vision." No one but those who had been misled by others would think of saying the vision in Daniel nine was not Jeremiah's vision. It is too plain. So here is one of the two points claimed examined. There is not a question left but their claim is false who try on this point to connect the two chapters as one prophecy.

The next point claimed is equally untrue as the one just noticed. It is found in verse 24 and reads thus, "Seventy weeks are **determined** upon thy people." The claim is that this period of Daniel nine of 490 is **determined or cut off of the 2300 of Daniel eight**. In verse 27 in speaking of the **consumption determined** on the whole earth. The prophet says, "for that **determined** shall be poured on the desolate." Now what was the consumption of the whole earth cut off of? Let some one answer, if the word **determined means cut off** in chapter 11:36 the word is again used referring to the indignation being determined, we ask what was the indignation cut off of? So it is again seen that all argument to sustain the connection of Daniel 8 and 9 together as one prophecy is a total failure. The word determined means decreed, allotted, that is the time is fixed for the work spoken of to be done, and no reference whatever to the connection of two periods of prophecy and one being cut off of the other. Just confess and you will save much trouble on the part of others to combat your error which in many instances they are known to be error by those who advocate them. Be it therefore known that we do agree with Mr. Miller on his position that the 2300 days meets its fulfillment at the end of the world. But we do not agree with either him or his followers that say the 2300 days ended in 1844. Neither do we believe any thing pertaining to that date, for there is no such date in the Bible for any fulfillment of prophecy, neither any thing connected with that date, for that date for a basis is unscriptural and should be regarded as a fraud at this age of the world for such to be taught to the innocent people.

We have published in the past three numbers of this paper in which the Miller movement in full is taken up from their own writings which was written at the time, so you can get the matter **in full** if you will send to this office ten cents for postage. Every seeker for truth ought to have them. If you value truth and facts of the Miller movement, send for these papers referred to.

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In our Bible class today we considered Paul's words, "I have not shunned to declare all the counsel of God." I thought of how the Jews sought to kill him. I thought of how he said, "I am ready to die for the Lord Jesus." And something said to me, "Are you ready to die for your Lord?" I tried to say Yes, but I heard a voice saying, "He that keepeth My word, he it is that loveth Me." And in my heart I said, "Lord, do I shun any one of Thy loving words?" Then came before me His words to His disciples before leaving them the last time, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you." Here was the testing word "all" again. And I could find no peace until, like Paul, I was willing and glad to say, "I will not shun to declare all Thy counsel."

First, then, these words came before me: "Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy and My burden is light." And I again promised my Lord that I would not shun to accept and declare before men, as that brave Apostle did, "all the counsel of God." And I know a little of the joy of that yoke which is light, for I will not shun His most testing precepts—like Mark 16:15-18. And He said unto them, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." Reader, are they the teachings of the Son of God, who said, "He that is not for Me, is against Me?" And the loving John says: "Whoever transgresseth and abideth not in the doctrine of Christ, hath not God." Is it any wonder that while I refused and shunned to declare this plain counsel from Him, I could not trust the healing of my body alone to Him. Now I am able to prove to Him, and to myself also, that I am willing to declare "all the counsel of God."

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