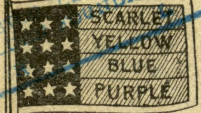


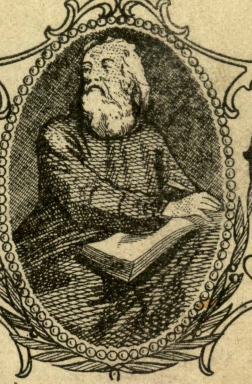
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"The Ensign of Israel"



The

REMNANT OF ISRAEL



THE LAW AND THE PROPHETS



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

Vol. 2

BRITTON, OKLAHOMA, JANUARY, 1918

No. 24

THE CLOSE OF PROBATION.

The words "close of probation" is not found in the Bible, therefore it is not always clear to some why we talk about it. The term probation means according to Webster, "A moral trial, in which a man has in this life opportunity to prove his character and being qualified for a happier state." The Bible term of grace is used in the same sense. Grace is the extension of time for man in which to correct his character. So when that time of grace expires, then we say probation to that man is closed. The Methodist church takes their members in on probation for six months, which to them means that if the party makes full proof of reformation then they are accepted in full fellowship. The difference between the Methodist and God is, God places the whole world on probation and when a person accepts the Gospel by true repentance and faith they are accepted of God. The question therefore which we wish now to consider is, how long does God grant the world this probation and grace. We reply near six thousand years. We say near. Why? Because there is a period before the six thousand years are up that a decree passes, "He that is Holy let him be Holy still and he that is righteous let him be righteous still. Behold I come quickly and my reward is with me to give to every man as his work shall be." So on examination of the question we find the scriptures teach that the time will come when the world has sealed its destiny by rejecting the Gospel before the six thousand years are up, and further, the Bible teaches us what will happen after this decree passes. Hence we talk now of the close of probation, which means that at a certain time every case will be settled. The Gospel work as stated by John: "The mystery of the Gospel shall be finished as He hath declared by His servants the prophets." Rev. 10:7. Under the sounding of the sixth trumpet, Rev. 9:21, it is said they repented not of their murders, theft, fornication, nor sorceries. When probation closes then the seven last plagues are poured out "without mixture" of mercy. Hence, in reading the 16th chapter of Revelation it is seen that during that time no repentance is made, the cases are all settled, the wrath of God is then visited on the world. **Note this point**, that is, individuals are closing their probation when the point is reached that God's spirit can no longer impress them to obey God.

As the number increases till there are no more left who will obey God then probation has closed for that people. It was said to Abraham that his seed

could not enter Canaan because the iniquity of the Amorites was full." That took four hundred and thirty years. The last to accept the Gospel of that nation was the harlot Rahab and her house. She hung out the scarlet cord which showed her faith in Christ the Sin Bearer of the world. So it took the last day of the four hundred and thirty years to reach to the last one that would be reached with the Gospel. That day probation closed for that nation. Not one of their offsprings could any longer be helped. So when the last Remnant of Israel is reached with the spirit of God, then probation for the whole world is closed. **Thus remember the people seal their own destiny.** God cuts no one off who will accept. They cut themselves off, and not God.

The separation between God and the people at that time is clearly expressed by Zechariah the prophet thus, "and my soul lothed them and their soul abhorred me." All pity on the part of God then ends, "For I will no more pity the inhabitants of the land." Zech. 11:6, 7, 8. The Lord in this chapter says further "and I took my staff even beauty and broke it asunder that I might break my covenant which I had made with all the people. And it was broken in that day and so the poor of the flock knew it was the word of the Lord." The staff beauty is explained to be Christ. "God so loved the world that he gave his only son to die that they might live" and he has said "that whosoever would, let him come and take of the water of life freely." That was the covenant made with all the world through Christ that every one **who would** might be saved, but that covenant through Christ will be broken in the near future and when it is done then probation is closed. Zech. 11:10, 11. Now it seems to us that the question is not difficult to understand what is meant by the close of probation to the world.

The Next Point.

The next point to consider is what will happen when probation closes? We reply as stated by Daniel 12:1, "At that time shall Michael (Christ) stand up, the Great Prince, that standeth for the children of thy people and there shall be a time of trouble such as there never was since there was a nation, and at that time thy people shall be delivered, every one that shall be found written in the book, and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt." Dan. 12:1-4. It is thus seen clearly that following the close of probation much is to transpire. The national difficulties really then reach their worst and highest point of strife and

ZXRRA
(Remnant)

blood shed. John says that during these plagues every soul in the sea died.

Keep In Mind.

With this introduction, if kept in mind, the reader will readily see the point, the close of probation as stated by John and mentioned by the prophets should be understood. For example we note a few of their teachings. The first is Rev. 15:6, 7. It reads thus, "and one of the four beasts gave unto the seven angels seven vials full of the wrath of God and the temple was filled with smoke from the glory of God and from His power and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled.

The language here expresses the service of the earthly sanctuary when the High Priest went into the most Holy place on the day of atonement, with his sensor burning the incense which filled the place with smoke, while he ministered the blood on the mercy seat. All of which taught the closing work as our High Priest in the heavenly temple which is the last act performed for man, immediately following the close of probation. This last work in the heavenly temple marks the close of probation. See our writings on the typical feasts. When this service above is completed, He is no longer priest, but takes on his kingly attire. That service ends the throne of grace. He then becomes King of Glory.

It is our privilege while the throne of grace exists "to come boldly to a throne of grace, and find help in time of need." That hope now enters within the veil, whether Christ is for us entered an High Priest after the order of Melchisedeck. The same thought is expressed by Ezekiel in chapter 9:3-7.

"And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side;

"And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

"And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:

"Slay utterly old and young, both maids and little children and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.

"And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

"And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?"

The Glory of God being gone up, signifies the throne of grace is ended. The Glory being the rainbow which is the token of the everlasting covenant of grace to all men. It is removed. The last act is to go to the threshold of the temple and prepare the inhabitants of earth for the result.

There is still another we would call attention to which expresses the closing of probation. It is found in Isaiah. It says:

"And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah:

"And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a

father to the inhabitants of Jerusalem, and to the house of Judah.

"And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shut, and none shall open.

"And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house.

"And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

"In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the Lord hath spoken it."—Isaiah 22:21-25.

The High Priest Eliakim then acting was used to represent the priesthood of Christ in the last days. On Christ hangs all the ministry represented by cups and articles used in the earthly sanctuary with which to teach the Gospel. Now when the nail (Christ) is cut down, then all the services ceases. Which means the close of probation. Again we read of a time coming when men will seek for the word of the Lord but shall not find it. "They shall go with their herds and flocks to seek the Lord but they shall not find Him for He has withdrawn Himself from them." Hosea 5:6. Still another prophet says, "Behold the days come saith the Lord that I will send a famine in the land, not a famine for bread and water but for hearing the word of the Lord, and they shall wonder from sea to sea and from the north even to the west. They shall run to and fro to find the word of the Lord and they shall not find it." Amos 8:11, 12. Once more we read, "I saw the Lord standing up on the altar and He said, Smite the lintel of the door that the post may shake and cut them in the head all of them, and I will slay the last of them with the sword." Amos 9:1. The standing up on the altar signifying the service at the altar was finished. This explains the standing up of Michael in Dan. 12:1. The scriptures abound with such expressions, which all teach the close of probation. We repeat the close of probation takes place prior to the coming of the Lord. The great events of the destruction of the world by the sword, the famine, and the pestilence in connection with the world's war follows the event. For the time when it will take place we refer the reader to our Chronology as it gives the best light we have on that point. We again say, if our time is not correct, it is not far off.

THE COPY OR THE REAL, WHICH?

The unwritten laws of God exist both with God and also with the real child of God.

To illustrate. The law of nature which governs the universe is unwritten. The laws of God when once in the heart of the child of God are unwritten laws so far as ink or any other manner of law is visible. It says they are written in the heart by the spirit of God.

The visible law written with ink or engraven on stone are but copies written for the purpose of teaching the real. The law given on stone at Sinai was given in that form says the Lord "that thou mayest teach them." That was true also of the book of the law written by Moses. Let this point be well noted. Why? Because there are teachers now who think that when a copy of the laws of God are written as a reference to an agreement between God and a certain class of people, namely Israel, as used in the covenant made

with that people. They now teach that when that covenant was broken on the part of Israel and the agreement between them ended that ended the original laws of God which were unwritten. So they reason, that now God's laws are no longer obligatory on any class of people. They say those laws were for the Jews only and not any one else. Poor blind guides, they know not whereof they speak, though they desire and claim to be teachers of the law, but know not whereof they affirm.

The covenant with Israel illustrates their blindness very clearly. God proposed to Israel if they would obey his voice and keep his covenant then they should be a peculiar people unto Him. These laws of God were written out in copy of the original, unwritten law as spoken by God with an audible voice and also told to Moses by the Lord. When the copy was all written, both in stone and in the book, and read in the hearing of all the people they said they would keep them. These laws before they agreed to accept the terms was called God's covenant. Deut. 4:13. They were His covenant if they had never agreed to accept the proposition. This shows us that the word covenant was applied to God's law before any agreement was made, hence covenant means God's laws and constitution of His government. Now when they accepted the proposition then there was a covenant or agreement between them and God, this made the **second covenant** spoken of, which covenant was a compact between Israel and God. Remember that the copy of these laws was for the purpose to teach them and to show what they had agreed to do. The record shows which followed during the next nine hundred years that over and over they broke their agreement till finally God broke the compact and no longer considered He as under any obligations to a people who would not keep their promises made, although He was an husbandman and Father to them, forgiving their sins and renewing His promise to them many times. This compact or agreement was finally broken when Israel was taken captive by Babylon and the crown and diadem was then removed saying it, the crown and compact should no more exist till he comes whose right it is and I will give it him.

Now to the point. These poor blind guides who desire to be teachers of the law which know not what they affirm or teach, say that when this compact was broken up then both the original unwritten law, and also all copies of God's laws were then abolished. The trouble is they can't and seemingly don't wish to see that, first, the copy which was read to them was **but a copy** of the original to be a witness to them of their agreement, and second, that a thousand copies when used for a specific purpose could be disposed of in such uses made of them would not effect the original, and third, they do not see the difference between the covenant they entered into as an agreement and God's laws. Fourth, they can't see that God's covenant could still stand as well after the compact with Israel was broken as it did exist before the covenant with them was made. The secret of the whole scheme is a trick of the devil to blind the eyes of the people so they need not keep the Sabbath as written in these laws. That is the secret when boiled down of the whole opposition and the reason they can't see the truth on the question. Let the Sabbath of the fourth commandment be taken out of those laws and no opposition of consequence would be as it is now made would exist. We do not hesitate to say it is the Sabbath obligation that causes such unreasonable and foolish arguments to be made.

This deception is all brought to bear on the people who listen to the argument by the teacher who will get up before a congregation and begin his assertions by saying "the old covenant with Israel was done a-

way." He reads certain New Testament Scriptures to prove it, (as though some denied it). He next shows that that old covenant was made with Israel, (just as though some one denied that). Next, they will read that no man should judge you in respect of an holy day or of new moons and sabbath days, (just as though the apostle was there speaking of such feasts as were written by Moses for the people of God. He, in his boldness, does not even know that Colossians, second chapter, is not speaking of the law given at Sinai at all, but is referring to the Baal worship of the heathen from which the Colossians had been converted and the vain Philosophers were trying to get them to go back to heathen worship. About the next step made by this opposer is to prejudice the hearers against any thing Jewish, and says "now the gospel is to the Gentile and the new church was established on the day of Pentecost," and so on. By this time the people go away saying, "we never saw it so plain afore as Brother Jones made it today. He showed us that we do not need to keep the Jewish Sabbath and we can eat what we please and now we have liberty and no longer bound with the yoke of bondage which neither the Jews nor their fathers were able to bear." So happiness and ignorance reign hand in hand and the people love to have it so. Nothing has been explained as to the real transaction of the covenants, or any thing else. Every position taken from beginning to the end was false and the people go home to feel free and are left as they were before the question came up. Many times have we been made sad in such cases in our effort to help the people to know God and His truth. There is a sad day coming for false teachers if we read the Bible correctly. But the people also go in the ditch with their leaders. God says of this very day in which we now live: "They have not hearkened to my word nor my law but reject it." "Therefore I will bring evil upon this people." And so evil is here in war and destruction of every kind. The cause is seen and known by those who know the Bible.

Plains, Colo., Dec. 10, 1917.

Dear Brother Rupert, Britton, Okla.

I received your paper last evening and it is so good—I have read every word from beginning to end. I am truly thankful that I have the privilege of reading such good literature as you are putting out, but am very sorry I cannot help in the work more than I can, altho I am talking and telling it every time I can. I wish I could sell your books but my wife is not well and I cannot get away from home very much. Do you send the books to any one and let them sell them out or do you want one to take orders, and what is the rate of commission. I might sell some when I can get away from home.

I read an article in your paper that said you might make a trip to Colorado. If you do, be sure and don't miss us, as I would like to talk to you on several subjects, especially probation, and I want to be baptized. We will meet you at the railroad. I would like to donate to the cause but we are poor people and it just keeps us hustling to make ends meet, however, I am going to pay our tithe about the first of the year.

Respectively,

L. L. Rhodes.

MANY LETTERS.

We have letters we would enjoy so much to print but space will not permit now. They are encouraging I assure you.

The REMNANT OF ISRAEL

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THE CAPTURE OF JERUSALEM.

Several have asked me what I thought of that. My reply was, Nothing special. The literal city of Jerusalem is exceedingly few times mentioned in prophecy. The Lord's people are frequently spoken of in latter day prophecy under the name of Jerusalem but not the city. I do see one thing, it is this, Those who have held the Turks would set up their tabernacle at Jerusalem must now say the British must evacuate it for them or their interpretation of prophecy was not correct. I do see more than this and that is the strong propabilities that Russia will soon be allied with Turkey to keep the British from possessing more territory in Asia, and when they do, then Russia steps in her proper place in prophecy against England. I do see that, and the further Britian pushes in the direction she is now doing the sooner the climax will be reached. This is what we have held all the time and so it is most sure to be.

THANKSGIVING.

On this appointed day we were invited to go to Choctaw to spend the day with our children. Also an old friend from Liberal, Kansas was present. All passed off pleasantly till after dinner. Then my daughter-in-law said when we were all in the room she had some mail there for me, and gave me a handful of letters each marked with a cross on the envelop. I began to open them and in each was money and names to whom I should send the paper to for a year. As I read each letter it dawned on me that sister I. C. Sultz had been working a scheme to aid me in the work of printing and circulating the paper. As there was inclosed a letter which she had written each subscriber to help in the work. We would say much more but for want of space we will say in brief: Near sixty subscribers were added to the list and about one hundred dollars in cash. Sister S. had written to Mrs. Bird Rupert to secure my mailing list, which she did on the sly from my wife and so the plan was worked out. I need not say how glad I was, for things had began to look very dark, as nothing was in sight to pay for the next issue. I can say not once nor twice nor possibly near one hundred times such help has come in the last twelve years just as unexpected as this. For it all I thank the Lord and give Him all the glory.

I need not say what I think of Brother and Sister Sultz. They are my children in the Lord of more than twenty years ago. They need no praise for we

know that God knows them and they know God. That is sufficient. I wish to add there has never been a time when things looked so bright as now. More subscribers, more books being sold, more believers being added, and more evidence of this being the message for today than ever in all our history. May God bless all who joined in this move to help the work, we are trying to do for God. You are all very dear to me and the Lord will greatly reward your labor of love in His name.

ONE THOUSAND AND TEN THOUSAND.

The Lord says "one can chase a thousand and two can put ten thousand to flight." The indications are that we now have at least the one thousand in flight. We further fully believe it will soon be manifest that the ten thousand are on the move. A brother wrote me the other day, saying, "we have them bested." There is no question now to consider more important than the question of consecration to God and His work. We fully believe if even one half of those who now believe this work as taught in our books were as devoted to God and His work as they should be, we would soon see great things being accomplished. It is not boasting when we say the truth taught in the new book, "The Story of the Real Jew" is the truth which will gather the Remnant of Israel. We say it is the truth, the book contains. Others may write the same truth in better shape, and become the leading factor in the work, but we still say it is the truth we now teach. We make no boast of any thing we have or may do in the work, but we do boast in the Lord and His truth. We have a right to do this and if what we teach is not the truth we only await some one to take the **same scriptures we use** and show wherein we have made a wrong application. If they will do this we will surely try and accept the better application. **We want the same scripture examined we use.**

We confess that we do urge most earnestly for workers, and means now to continue the work. Why? We reply it does seem to us that now is the time from every standpoint we look at. We will all admit that the close of probation is one hundred times more likely in 1918, then when we took that position ten years ago. It surely looks like we have not missed it very far. It looks as if ever the children of God scattered abroad needed instruction it is now, that they may know what to do in the trying hour that is coming on them. We say truthfully that we have spent every dollar at our command and borrowed more besides, so the burdon must fall on others if the work goes forward. We should have canvassers, teachers, and workers of all kinds now doing what they can. If we move unitedly we will soon see the ten thousand put to flight. Nothing can stand before truth.

SOME THINGS WE KNOW ABOUT THE PRESENT WAR.

The first thing we feel we know is that the time is here for just such a preparation for a time of trouble as never was since there was a nation is at hand.

The second thing we feel we know is, that this war now raging among the white race, especially in Europe, is placing them in a condition that will unfit them to meet the enemy of the white race, which enemy is found in the yellow races of the East, called in the Bible "The Kings of the East." Rev. 16:13.

The third thing we feel we know is, that this present war is a big family quarrel among the kingdoms of Europe over their jealousies as a result of the blood relationship of the crowned heads.

The fourth thing we feel we know is that we are drawn into the strife as a result of being a part of the blood which has emigrated to this country as taught both in profane history and sacred teachings of the Bible.

The fifth thing we feel we know is, that the war is the result of our condition and relation to God who rules over us all, "who plucks up nations," "who plants nations," and "who punishes nations for their sins."

The sixth thing we feel we know is that God, foretelling the situation of our day, and the part He will act in the closing up of the world's history, we feel He is able to manage the whole affair and bring it out as He wishes it to be. This war being a subject of prophecy it seems to us it could not be changed by man.

Now the next thing we feel to know is the attitude of the children of God is to act in the matter is foretold. First, "He that is prudent will keep silent in these times." Second, when the messenger of the nations ask us of the situation, the answer is given thus, "The Lord has founded Zion, and the poor of His people trust in it." Isaiah 14.

The last thing we feel to know is this, unless the Lord protects us and keeps us and fights our battles we must go the way of all others. The Bible says "it is a dark day. It is a gloomy day. It is a day of thick clouds and darkness." It says "the great day of His wrath is come, and who shall be able to stand." Our personal desire in this time is to help every soul. Especially all who will obey God, and choose Him as their protector, regardless of race or color, with charity for all and "malice towards none."

REPENT, REPENT, REPENT.

From that time Jesus began to preach and say repent." Matt. 3:17. We see in this record the first word Christ uttered in the beginning of his public work was "Repent." Peter, on the day of Pentecost, in reply to the question, "what must we do," said in his first sentence, Repent.

Paul states that in all his preaching both public and private, he "taught them repentance toward God and faith toward our Lord Jesus Christ." Acts 20:19. John the Baptist, the forerunner of Christ, told the Pharisees as they came to his baptism to "repent and bring fruit meet for repentance." (An amendment of life. Marcin.) Christ's chosen disciples preached repentance. Mark 6. Many more citations might be given. If this record is worthy of example then it is clear what the first and prime duty of every teacher of the Gospel is, to teach repentance toward God as all the Bible writers ever taught. Second, the next step for us to consider is what is repentance? Webster says the first indication manifest in repentance is, "to feel pain, sorrow, and regret for some thing we have spoken or done. Second, to be pained for sin, for a violation in breaking God's holy law." "A dishonor of His character and Government and the foulest ingratitude to a being of infinite gratitude."

Paul said "I had not known sin but by the law, for I had not known lust except the law had said thou shalt not covet." Then he said "sin by the commandment became exceeding sinfull." Rom. 7. He further said "that Godly sorrow worketh repentance." Cor. 7.

When this experience of conviction is experienced then we expect repentance, and repentance is to return to right principles, as taught in the law of God. Pent is to obey. So the word means return to right principles. Pentance is to obey.

So we say that no true repentance can take place where the law of God is not taught in order to show the people they are sinners, and the next thing we say, is the person who is not willing to keep the law as it is written has no repentance whatever. They neither sense the justice and mercy of God nor regard His claims on them. But, says some who may read this article, God's laws teach many things the world is not doing now, and it would work great inconvenience to one who obeyed it as it reads. Yes it says you shall not curse nor swear, worship idols, honor your father and mother, not kill, not steal, not lie, commit adultery, nor covet, and last it says the seventh day is the Sabbath. But few of the world do these commandments. This last commandment referred to, kills the whole thing, for if that is required then I can say now I will not do it say they. I am not going to make myself a derision by keeping another day from what all the rest observe. Now have such people any repentance towards God? We reply no. True repentance does not show itself in that way. The truly repentant is glad to do any thing that God requires and if found wrong rejoices that they have found the right way. The Sabbath and all other commands of God becomes a delight to them. The Psalmist said, "I delight to do thy will O God, yea thy law is within my heart." This question of true repentance reveals how many Christians there are in the world. We know from observation and forty years labor in the ministry that very few people love God enough to keep His commandments as written. These few are as scarce among professed Christians as among the non-professors. It is easy to teach the people to repent, if we are careful not to tell them what true repentance is. Sin is the transgression of the law, "and whosoever transgresseth the law committeth sin." "If ye love me keep my commandments." "If any bring not this doctrine receive him not into your house (The church) neither bid him God's speed, for he that biddeth him God's speed is partaker of his evil deeds."

The professed world is trying very hard to worship God in their Baal worship, in offering to God Baal feasts in the place of doing the Lord's commandments. But God will not accept their sun god nor the day named after it, neither will God accept Christmas, Easter Sunday, Good Friday, Ash Wednesday, The Immortality of the soul, Purgatory, Prayers for the dead, Eternal torment in a lake of fire, Conscious state of the dead, Sprinkling for baptism, Saint Patrick's day nor any other saint's days. The burning of candles in the temples, and many more things of like kind, all and every one borrowed from the heathen worship of Baal, which was never repented of when the Romans as a nation professedly embraced Christianity. The trouble was there was no repentance in the whole move of Constantine and his followers, hence these things are handed down to us today. True repentance will remove every one of them and nothing but repentance will do it. So if there ever was a time when repentance should be taught it is now.

THE NEW BOOK.

Each day brings orders for it and those who have read it appreciate it very much. Every one should have a copy. Bound in cloth, near 400 pages, \$2.00.

ATONEMENT.

A few thoughts on the above subject may be of profit to the readers.

First, Webster says it is "to satisfy," "to reconcile, when variance exists." The word as used to satisfy a demand is used in Exodus 30: as taking the atonement money demanded by the Lord of all Israel for the keeping up of the sanctuary service. So much from each one was required. This performed, satisfied the demands of the law. For an atonement for sin, the law demands the life of all its transgressors. Christ was accepted as a propitiation for the sins of the whole world. Hence His death made atonement for the demands of the law till all men would have a chance through the Gospel to accept life through the Gospel and be saved. Again, when a transgressor of the commandment under civil law which forbids murder. The law demands his life for the crime, so when placed on the gallows or in the electric chair and dies he has met the demands of the law and atoned for the crime. By these uses of the term and its various meanings when considered we can better understand the truth.

The Two Atonements.

There are two atonements we wish to more fully consider, namely, the one made on the cross by Christ and the one made on the day of atonement as recorded in Leviticus sixteenth chapter. The one made on the cross is typified in Leviticus 23rd chapter under the service of the passover. This typical service occurred on the fourteenth day of the first month. It was typified by an offering of the paschal lamb. This lamb is the one ever referred to as typical of Christ since the foundation of the world. It is ever the blood of that lamb that cleanses from sin when accepted by faith on the part of the believer. Its body was to be eaten by the believers. It is stated by Paul that Christ is our passover. I Cor. 5:7. No one will dare deny that Christ in His death was the antitype of that lamb and in His death the atonement was made for sin. Please read this fact in plain language in the following scriptures.

Remember this feast was held on the fourteenth day of the first month. The second atonement was made on the tenth day of the seventh month as recorded in Leviticus sixteenth chapter which we will now consider. First, we call attention to some differences in these two atonements.

First, one was held on the fourteenth day of the first month. The second was held on the tenth day of the seventh month of the year. One in the spring, the second in the fall. In one the offering was a lamb in the other a goat for the Lord and one also for the scape goat. In one the flesh of the offering was eaten, in the other the flesh and all was burned without the camp. The goat we learn was an offering to be made by the civil ruler. The lamb by the spiritual ruler. The antitype of one was met when Christ was here, the other to be met in the end of the world as shown by the study of the feasts in their consecutive order.

The above ought to show clearly that the passover feast and the atonement made by it is entirely separate in purpose and time from the one made on the day of atonement with the two goats as recorded in Lev. 16. One pertains to the ascension and ministry of Christ two thousand years ago, the other to His finished ministry just before He comes again. The one in Leviticus shows that when it takes place His ministry is completed, for before it is entered into his priestly garments are laid off and a clean attire of white is his robe when He enters the most Holy place.

Thus showing His priesthood to be ended prior to His entry on His closing work.

Now as this last atonement is of that nature, what does it teach? We reply it teaches, first, a civil ministry in righteousness to determine who are worthy to be accepted and who are not among the Lord's professed people and especially such as have had their names some time on the book of life. Hence the goat in the place of the lamb is used. Second, as the flesh of the goat is burned without the camp it teaches that all who have not overcome and accepted Christ will be burned to ashes as was the goat, and as Christ suffered without the gate so they will suffer without the camp.

The Scape Goat.

It has been a query in some minds how the scape goat could take a part in the atonement if he was a type of Satan. We will answer. The law does not only demand the life of the transgressor but of all who were found in the conspiracy. Satan is the great rebel against God, and no one will deny that he is not the cause of all rebellion against God. Hence, it plainly states that in the final atonement the sins of Israel is confessed on the head of the live goat and he bears them away into the wilderness, a place not inhabited. To say that Christ is in any way the scape goat is not in harmony with the use of that term. All are aware the term is ever applied to the one who has been either the leader of crime or one who the leader of the crime has made a scape goat, to do the act upon whom the blame may be laid.

So in the final atonement every reason shows the live goat upon which the sins are confessed is a type of Satan. Note another point, namely, it is only the sins of those who have some time been associated as Israel in the sanctuary service and not the whole world the goat bears away. It says it is the sins of Israel. The scape goat has taken away into a place not inhabited. Satan is not to meet his fate till one thousand years later. He and his angels are kept under chains of darkness till the day of judgment, says Jude. Hence, during the millenium the place not inhabited is the earth when the sun refuses to shine on it, and is a desolate wilderness, Jer. 4. Then at the close of the one thousand years Satan atones for his sins by satisfying the law which demands the death of all transgressors.

In conclusion we say the first thing to do is to know the use of the term atonement and the uses made of it, then all will be plain. Next, don't confuse the atonement made by Christ on the cross with the one made in the end of the world. As to the length of time used in the last atonement, the Bible is silent, however we conclude it is but brief, for one day was used in the type. It is simply to see whose names are still on the book of life, that is all.

CONGRESS SPENDS OVER TWENTY-ONE BILLION DOLLARS.

Appropriations and Contracts in Year Cited.

"WASHINGTON, Oct. 5.—Chairman Martin of the senate appropriations committee, in a review of the achievements of this session of congress and of appropriations and contract authorizations for the fiscal year 1918, issued today, says the session breaks all records.

"Total appropriations," the statement continues, "aggregate \$16,901, 966, 815, with the total appropriations for the second session of the Sixty-fourth con-

gress and the total contract authorizations for the present fiscal year making a grand total of \$21,390,730,940 in appropriations and contract authorizations for the present fiscal year.

"Congress has scarcely taken time to eat or sleep because of the responsibilities which the war has imposed."

What is the Future?

The above statements of the financial appropriations for the carrying forward of the war during the past congress, is far more than any ordinary mind is capable of comprehending. But when we add ten billion more to it as Mr. McAdoo says it will require to carry out the plans, then what is it? It was stated in our hearing in a speech by one of our congressmen that twenty one billion was one ninth of the total wealth of all values of the United States including all her possessions outside of this country. Then ten billion more would reduce it to one sixth of all. This simplifies it to where we can begin to see what it means. It means that five more such sessions would reduce the American people, every one of them, to pauperism without a dollar or home, nothing to eat, and no credit, and without anything to buy or sell. It was further stated in this speech that the people at large would not have that to pay. It would be paid by those who drank red whiskey with other luxuries and the income tax of the capitalist. If this is true, that class are surely money makers who can make money out of nothing. But it seems to us if the capitalists can make it all out of the manufacture of commodities used by the people then they do surely have a snap, and again if the whiskey drinkers and those who use so much luxuries pay it, then the nation is a thousand times more wicked then we have charged them with. But how is it? It is this way, every letter, every document, every pair of shoes, every mouthfull man eats and every thing ne wears or does or buys pays the bill. Other wars cost large sums of money. This one congress cost more than seven times the whole cost of the Civil War. That debt was paid in years of taxation. This one appropriation no one now living will ever see it paid. But should it continue then what? It means bankruptcy and that is not all, we are not the only nation. All others who engage in the struggle meets the same fate. There is no choice of nations in this respect, all are alike. No wonder the prophet said, "it is a dark day, a gloomy day, a day of thick clouds and gloominess." The world is facing "the controversy the Lord has with the nations." Jer. 25:30. This is the time to seek God and pray for our rulers that they may see a just way to end the struggle.

"I Will Turn Thee Back and Put Hooks Into Thy Jaws and Bring Thee Back."

The above statement is spoken of the land of Magog, now Russia. What does it mean to be turned back? If the reader is interested enough to know and will take the concordance to be cited in the scriptures where the phrase is used, he will find it means the power has been defeated in its first purpose in war. One place is II Kings 19:28. Now applying this phrase to Russia in the fulfillment of prophecy as recorded in Ezekiel 38 it means that Russia as she first engages in war in the closing events of the world they will first be defeated, then later, they will come fourth with a mighty army and be joined in the second effort with the kings of the east. Now we say watch the move-

ments of Russia in the present struggle of the nations. In all her efforts thus far she has not succeeded. But we hold she will yet accomplish something that will suprise the world, especially the western nations. The cause of her trouble is, she is an ally of England and America, when prophecy says she will be against all Christian nations and not Germany and Austra only.

We see that already China is sending troops to assist Russia. What we say of Russia is true of all the eastern nations. They can fight Germany and Austra, but must eventually fight all other western nations, and when they do, then we have the yellow peril and not till then, and that will not come till after probation closes. The people talk much of what they expect to do after the war. Remember the Bible teaches it takes many years of war, famine and pestilence to make a consumation of **all the earth**. We have just begun. Any change that may take place only increases the difficulties and will not bring peace. The dove of peace is very soon to leave the world when probation closes. The peace of the world is practicaly over now. Peace from this on is simply talk built on a false hope. The prophet says they say peace, peace, when there is no peace.

"Animo Et Fide."

If you fall,
Rise—thats all;
It is only luck
Of the best kind,
You needn't mind,
'Twill only give you pluck.

If you miss,
Do not hiss;
It is only fate
That tomorrow brings
The best of things—
You to fortune's gate.

If you're down,
Don't just frown,
'Tis only God's best way
To make man see
"His need of Me
I'll teach him how to pray."

"Can't you stand?
Take my hand,
I will be your guide,
Tomorrow'll be bright
With Heaven's own light,
For I'll be by your side."—M. L. S.

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