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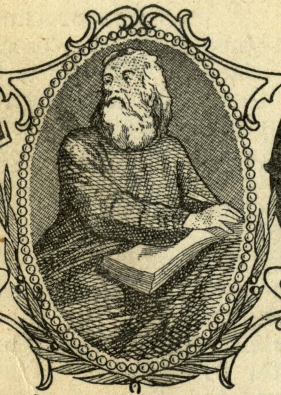
"The Ensign of Israel"



THE LAW AND
THE PROPHETS



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

Volume 3

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HOW TO STUDY AND UNDERSTAND THE BIBLE.

First, the Bible is scientific, always telling the same story. It is always governed by the same rules in study. These rules were observed by all inspired writers. Everything was established in the beginning—no alterations were ever made in that which once came out of the mouth of God.

Second; in order to teach the truth so we might understand it, God has used three ways. First, by word of mouth direct to Adam and others. Second, by taking things of nature and using them as symbols. Third, by the printed, or written word. All teaching the same truth all the time in every age of the world. Let these statements be accepted and you have gained one large step in understanding how to study truth and find out what it is. Read the above and ponder it well.

The first of these three ways used by God was the word of mouth. This was used by God with Adam and his descendants. Angels were used in like manner for many centuries later. The second way was to take animals and products of nature and teach the Gospel by using them to represent and teach certain things in the absence of the printed word. This plan of teaching was also introduced early in the beginning as we read of Abel's and Cain's record. It was continued till Moses twenty-five hundred years after the creation when it was greatly enlarged and more fully developed with Israel in the wilderness after leaving Egypt. This was a kindergarten system. At this point the third step was also taken, namely, that of the written word. It contained a history from creation, and written instructions governing the system of object lesson teaching as written by Moses in the book of the law. The teaching in the written word, remember, was used to govern and explain the object lesson system as developed for Israel. For while in Egyptian bondage they had lost much of the former teaching of God. As to what this system then taught, we can say that it taught exactly what it did in the days of Abel and Cain. The word written by Moses taught the same thing. So the truth was the same as given to Adam by word of mouth, and to all the patriarchs by angels, and the object lesson system in Moses' day. Keep this clearly in mind.

From Moses forward the same truth was taught the people both by the object lesson system as conducted by the Aaronic Priesthood, and also by the scribes and Levites who took extracts from the book of the law and explained the meaning of each point taught by the

object lesson system. This was the duty of the Levite and also the Scribe. These two last ways of teaching existed till the Babylonish Captivity, six hundred years before Christ, at which time the true High Priest, as authorized by God under the theocracy, was removed. Hence from that time to the present, as stated by Hosea, we are "without a King, an ephod, teraphim, or crown," and will be "till he comes whose right it is." Hos. 3: 3,4. Hence as stated by Paul, "Whatsoever things were written aforetime, were written for our learning." From that time till this the written word has been increased more and more and we are taught from it almost entirely. But remember it only explains the whole manner of former teaching, (but it is) the same old truth which we have had from the beginning.

We now invite the reader to go with us back to the days of Moses where we get the key to all true teaching and with us take the Bible and read while we learn the lesson from each kindergarten lesson taught by Moses. For it is there we learn the truth still, and the want of the knowledge it gives us is the cause of our great ignorance of the Bible. So we begin with ancient Israel, as it were, to learn the truth for our day. We read in the writings of the apostles how the Gospel was preached to Abraham (Gal. 2) and also to Israel (Heb. 4) in the days of Moses. It was taught to them then just as we are now going to teach it to the reader. Then we will see that the printed word and the kindergarten system are just alike, teaching the same truth of the Gospel in all ages. We will also see that it is the duty of the teachers of today to teach by explaining each object lesson the same as they did then, and as the scribes, the Levites and the prophets taught then, but now we teach from the written word by telling the truth of each lesson in the kindergarten system. That is our duty now. It is the only way we can do, and teach the truth which is the same truth in all ages. The brief written explanation, remember, is not so complete as the original. The original is thorough, while we can only gather the points as we read the written word, referred to by the writer. Therefore we are compelled to go to the original if we would know the whole truth.

CLASSIFICATION OF ANIMALS AND FOWLS USED IN TEACHING.

First, the cattle; second, the sheep; and third, the goats, and of the fowls, the turtle dove or pigeon. The

animals were used both males and females according to the lesson taught.

The first four chapters of Leviticus are designed to give us, in their order, four different offerings. Each chapter is devoted to one of the four. The next three chapters rehearse these four offerings, giving further details on each. The first nine chapters of the book, when understood, give a key to the whole teaching of the kindergarten system. These chapters must become very familiar before a correct idea of the system, or the truth of the Bible can be obtained. So we begin with chapter one. This chapter gives us the first lesson—the burnt offerings. The altar of burnt offerings stood in front of the tabernacle. It bears the name of “the altar of burnt offerings,” for the reason given in chapter 6: 9, 12, 13, that the fire should never go out. It was to burn night and day.

“Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.”

“And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings.

“The fire shall ever be burning upon the altar; it shall never go out.”—Lev. 6:9, 12, 13.

In order to learn the lesson taught by this we must refer to other inspired writers. Christ, in commenting on this everlasting fire “which should not be quenched,” said:

“And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

“Where their worm dieth not, and the fire is not quenched.

“For every one shall be salted with fire, and every sacrifice shall be salted with salt.

“Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.”—Mark 9:47-50.

He says, “every sacrifice is salted with salt,” referring directly to the altar service. Lev. 2:12. This makes it plain why the fire was to continually burn.

The animals used for burnt offerings were either of the herd of cattle or the flock of goats or sheep. It was to be a male. There could also be two young pigeons or doves in case the individual was too poor to bring an animal. Note, these offerings were to be killed. The fat was all removed. The inwards were to be washed with water and all placed on the altar and burned. The blood was to be sprinkled round about on the altar and the rest was to be poured at the bottom of the altar. If the offering was of the flock, it was a male, and was to be killed on the north side of the altar. Why all this? We reply: first, the consuming of the fat, taught that fat was not natural but was caused by unnatural feeding and was a disease and hence represented sin. The fat was fuel for the fire. The washing of the legs and inwards taught that before we could be offered to God we must be clean inwardly. David said, “I desire truth in the inward parts.” Christ said, “The house was swept and garnished.”

“The Lake of Fire.”

As the fire on the altar of burnt offerings was burning night and day, it taught the people continually the second death in the lake of fire at the last day. Note, The fire was never to go out. That is the reason it was called “the altar of burnt offering.” It don’t say the animal which was burned on the altar burned continually. No, it went into smoke and consumed away. Ps. 37:20. But the fire was renewed and ready for the next offering. The same lesson was shown Abraham when God established the everlasting covenant with him and his seed, by the smoking furnace and the burning lamp as they passed between the animals. Gen. 15:17. Also when Abraham drove away the fowls that came down on the sacrifice, it taught Abraham of the great supper

when the fowls will fill themselves with the flesh and blood of the slain. Rev. 19. Said Christ, when asked by the disciples where would those things happen: “Where the body was, there would the eagles be gathered together.” Abraham saw it all. Again, when the fire of Sodom destroyed the city it says “the smoke of the city arose as a great furnace.”

In each sacrifice the priest took a handful of salt and put it in the fire. Said Christ, “Every sacrifice is salted with salt.” Then in speaking of the fire that shall not be quenched he said, “have salt within yourselves.” Mark 9. He also said, “Remember Lot’s wife.” She had the salt in her to escape the destruction. She became a pillar of salt as a monument to this great lesson. Hence, said Christ, “Remember Lot’s wife;” “Sodom suffered the vengeance of eternal fire.” It was destroyed eternally and burned till the last vestige was destroyed. John says, “Day and night.” Rev. 14. This expression was taken from the continual altar fire. Isaiah says the fire is not quenched. Isaiah 66. The fire is continual till all is destroyed. Peter says, “The earth is reserved unto fire against the day of judgment and destruction of ungodly men.” II Pet. 3:7-11; Heb. 6:7, 8. All taken from the lesson of the altar or burnt offerings. If all knew this lesson they would cease believing that the future fire was not literal.

These statements were all borrowed from the altar lessons. The consuming of the animal taught them that their lives must be sanctified to God if they would escape the lake of fire. So Paul says, “Present your bodies a living sacrifice wholly and acceptable to God which is your reasonable service. Rom. 12:1. Said Christ, “He that will not lose his farm, wife, money, yea, his own life for my sake is not worthy of me.”

The offering of the animal as a burnt offering taught a full consecration to God. The using of the male as a burnt offering taught the Adamic sin, and how death passed on all men as a result of that sin.

“If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord.

“And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

“And he shall kill the bullock before the Lord: and the priests, Aaron’s sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

“And he shall flay the burnt offering, and cut it into his pieces.

“And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:

“And the priests, Aaron’s sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar:

“But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.”—Lev. 1:3-9.

THE RICH MAN AND LAZARUS.

“For Tophet is ordained of old: yea for the king it is prepared: he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.” Isaiah 30 33. Malachi says, “It shall burn as an oven.” Mal. 4. John says, “The smoke of their torment ascendeth up forever and ever.” “They have no rest day nor night.” Paul says the fire shall be literal.

“For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

“But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.”—Heb. 6:7, 8.

“For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

"Whereby the world that then was, being overflowed with water, perished:

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."—II Peter 3:5-7, 10.

The above was all taught by the altar of burnt offerings.

"Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

"And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar."

"And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings.

"The fire shall ever be burning upon the altar; it shall never go out."—Lev. 6:9, 10, 12, 13.

With what has now been said we think the mysterious parable of the Rich Man and Lazarus can easily be understood so there will never be any further doubt as to Christ's teaching on that point. The fifteenth chapter of Luke records the parable of the prodigal son and his return to his father. The sixteenth chapter records the parable of the unjust steward, and how he made friends with the mammon of unrighteousness. Then the statement of Christ was, "Ye cannot serve God and mammon." Beginning with the fourteenth verse is introduced the Pharisees "who were also covetous."

"And the Pharisees also, who were covetous, heard all these things: and they derided him.

"And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God."—Luke 16:14, 15.

Following this, in verse 19 to 31, is the record of the parable of the rich man and Lazarus which reads as follows:

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

"And there was a certain beggar named Lazarus, which was laid at his gate full of sores,

"And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

"And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

"And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

"And beside all this, between us and you there is a great gulf fixed: so that they which would pass from thence to you cannot; neither can they pass to us, that would come from thence.

"Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

"For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

"Abraham saith unto him, They have Moses and the prophets; let them hear them.

"And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

"And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."—Luke 16:19-31.

We say it is a parable, teaching a certain lesson of truth. All must admit, when this parable is analyzed, that Abraham's bosom is not literal. Neither is the one drop of water literal. The conversation between them is not literal, but is what is called personification, the same as Abel's blood "crying to God from the ground," and other cases that might be cited. The question is, What lesson of truth does it teach? and from what teaching in the scriptures was the parable drawn? When examined, each and all lessons taught by Christ

were based on teachings of the Old Testament, especially as written by Moses, and so is this one. This parable taught the same lesson as the altar of burnt offerings. Christ cited the rich man, in the parable, to **Moses and the prophets**. So that is clear thus far.

First, this parable teaches a lesson as happening after death. For it says both died. The rich man was buried, and the other "was carried to Abraham's bosom."

Second, no one will claim he was translated or taken bodily, for in either case Abraham's literal bosom would not hold him, much less all who die and are represented by this individual case.

The next point is how did Lazarus get there? We answer on the authority of the Bible; Paul says, "Ye are dead and your life is hid with Christ in God and when Christ who is our life shall appear, then shall ye appear with him in glory." In this case Lazarus' name was recorded in the Lamb's book of life. The rich man in no sense gets beyond the grave.

Next. One was rich in this world's goods, the other poor. One was clothed in purple and fine linen, the other in rags and covered with sores. By the clothing of the rich we know who he was. He was a priest. No other class wore such clothing. They were both children of Abraham. One by spiritual birth, the other by flesh. The poor could not have gotten there if he had not been a child. Abraham called the rich man his son. So one was a spiritual adopted son, the other a son by descent and blood. The rich man, though seeing the poor man every day at his gate, would not even feed him with the crumbs from his table. The dogs (Gentiles) ministered unto and comforted him the best they could. The Gentile doing by nature the things in the law while the rich man who had the form and truth of the law would not even do anything for him. Rom. 2. The Gentile woman who wished the crumbs from the children's table was willing to be called a dog, if she could even get the crumbs of truth from the Jew's table. The same lesson was taught by Christ in another parable. The one where the man went to Jericho and fell among thieves. The Levite passed on one side, the Priest on the other. The Samaritan took him up and cared for him. The same truth is taught here against the priest who was rich. Paul says, "Whatsoever a man soweth that shall he reap." One reaps life everlasting, the other corruption and the lake of fire. So next, when the resurrection comes the rich man lifts up his eyes. He awakes out of the sleep of death. His first thought is, What he would reap? His mind goes back immediately to the opportunity he had with Lazarus. He now realizes where Lazarus is. He well remembered how Lazarus laid at his gate desiring the crumbs of truth from his table. But poor, miserable, and uninviting, the rich man gave his attention to the more gorgeous clothing and money possessed by the influential of his flock and let the opportunity pass which would have saved his soul. He realizes now he must reap what he sowed in life. His mind is at once brought back to his own home and home experiences. Hence, he is represented as seeing Lazarus afar off in Abraham's bosom. What did this priest know about Abraham's bosom? Oh! he had waved the wave breast before the Lord in his services, which taught that Christ, through the Abrahamic covenant, would bear us in his bosom of love. He had read in the writings of the prophets how Christ would "gather the righteous in his arms." He had read all about, and also worn, the stones on his shoulders of the names of the twelve tribes of Israel. And how Christ would bear our cares and burdens, and how the government of Israel would be on Christ's shoulders. But none of these things had he done to

(Continued on page 4.)

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If anything ever printed should be read and known it is the matter in the last issue and the ones following it for several issues. We will send the paper for six months to new subscribers for 25 cents. Who will work for this at once.

NOTICE!

The tract, "The Two Sons of Zebedee and Their Religion," is now ready. Millions should be circulated. It is most valuable. It can be had for a few days at two cents less than cost. Order liberally. Twelve for 25 cts. Limited number printed in first edition.

THE RICH MAN AND LAZARUS.

(Continued from page 3)

this poor man who wished to be saved by his teaching, but died and received sufficient light from the **Gentiles to save his soul**. The priest had seen that the fire had been kept burning night and day on the altar, which taught the lake of fire. He had seen the great pile of wood by the altar, which taught of Tophet. He knew what awaited him as soon as he awoke. It is said, "when we see Abraham, Isaac and Jacob in the kingdom of God, there shall be weeping and gnashing of teeth," on the part of the wicked.

So the **rich man begins to beg**. He calls on Abraham to send Lazarus to even dip the tip of his finger in water and place it on his tongue, to quench the flame. **He had refused to give even the crumbs**. He would now be willing to take even a **drop of water** from Lazarus. He is now reaping what he sowed. No, says Abraham, **Son, in thy life time thou hadst the good things and Lazarus the evil things**. You must reap what you sowed in your life time. Then, says he, Send Lazarus to warn my five brethren. No, says Abraham, there is a **great gulf fixed** which will allow no man to pass either way, to you, or from you. This **gulf of death** settles the case for ever. **No probation hereafter. No millennium in which to have another chance**. It is settled forever, and besides this, your brethren have the same as you had, namely, **Moses and the prophets**. If they will not believe them they would not believe **if one rose from the dead**. You had Moses and the prophets and if you had them and would not accept that, how would they accept it, being your brethren **in the priesthood**. Note, all sons of the priest were priests also. Note also in the consideration of the parable it is like all other scriptures in teaching the period between death and the resurrection, **that time is not considered**. It says Abraham and Isaac are the father of all the living, not of the

dead, "speaking of those things which be not as though they were." Rom. 4:17. So the explanation of this parable, like all others, is dependent on the **teaching of Moses and the prophets**. And when that teaching is well understood, all is easy. All we have to do is to see that Christ is simply teaching the same things as taught by them. The scriptures teach that "some will awake to life everlasting, and some to shame and everlasting contempt." This parable illustrates the two awakenings and the result of the resurrection. These two resurrections are one thousand years apart. So it could be a truth that Lazarus is alive when the rich priest awakes, but the time between the two resurrections we consider is not reckoned. Thus the parable teaches a literal truth the same as all other figures teach a truth.

There is one more point of interest in this parable. That is, if they **will not hear Moses and the prophets** they would not believe and repent if one **would arise from the dead**. Some think miracles will convert people. It is true in the case of Christ establishing himself to be the one spoken of by the prophets, that he fulfilled their predictions by working miracles. And with the honest it helped do that. But miracles will not convert people to be Christians and true Israelites. Christ raised Lazarus, the brother of Mary and Martha, from the dead. He opened the eyes of those who had been born blind. He healed those bound with infirmity eighteen years. He simply spake and many things were done which all are familiar with. But they only hardened the opposer and even when they believed he was the Christ by the miracles wrought they would not confess him. Don't depend on miracles but on your own heart, being **willing to obey him**. "He that doeth his will shall know of the doctrine." "A good understanding have all they who keep his commandments." Begin with Moses and learn the truth and all will be plain to you. Don't begin with the New Testament to know God and His truth. You will fail if you do.

MEAT OFFERINGS.

The second chapter of Leviticus is devoted to this class of offerings. There is one point we would now call attention to. It is this. The first two chapters—that of the burnt and meat offerings—both pertain to **consecration to God**, which is the **first principle of the Gospel**. This is signified in the first chapter by the washing of the legs and inwards of the animal, showing we must be truly cleansed before we offer our service to God, or hope to escape the lake of fire. The legs were to be washed also. Says the prophet, "How beautiful are the feet of those who bring good tidings." The animal was to all be consumed, showing our entire being must be offered on the altar of sacrifice. The animal was also to be salted with salt, showing the saving qualities within us in conversation and service.

The meat offering pertaining to our food from the products of the earth is also used to show **this same consecration to God**. **Meat**, when spoken of in the Bible means food. No animal flesh is in this offering. "And when any shall offer a meat offering to the Lord his offering shall be of fine flour and he shall pour oil upon it and put frankincense thereon." Lev. 2:1, and following. Fine flour means the best of flour. **God demands the best**. Nothing is acceptable to represent what God requires in our service **but the best**. Oil is the representative of the spirit of God. Frankincense was bitter in taste. It was given Christ on the cross to signify his bitter taste of death. That sacrifice of his was precious and was accepted by his Father as a sweet savor. Bread out of this material represented Christ, the bread of life. It also taught that this was a symbol

of the word of God upon which we feed. "My word," says Christ, "is spirit and it is life." As we eat natural bread so we eat the word and as we assimilate the natural bread into the flesh and bone, so the word is assimilated into our being and thus we eat the flesh and drink the blood of Christ. Thus he dwells in us and makes his abode with us. And says John, This is the witness that "he is in us and we in him." Thus he comes in the flesh (our flesh) and this gives us **true fellowship with both the Father and the Son and also with each other.** This offering to God of the meat offering also taught our duty to God with the importance of honoring Him with the first fruit of the ground which all belongs to Him, and He gives it to us daily to sustain life. This is taught by the priest offering on the altar a handful of the flour, thus mixed, or by offering a cake after it is baked or fried into bread. The first thing for us is to honor God as the giver of all food upon which we live day by day. "Lord, give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us." This bread was to be made **without leaven.** Said Christ, "Beware of the leaven of the Pharisees and Sadducees." He then explained it as their false doctrines. All lessons regarding sound doctrine in the Bible were taught from the meat offerings **given by Moses.**

"And this is the law of the meat offering: The sons of Aaron shall offer it before the Lord, before the altar.

"And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the Lord.

And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

"It shall not be baked with leaven. I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin offering, and as the trespass offering.

"All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations concerning the offerings of the Lord made by fire: every one that toucheth them shall be holy."—Lev. 6:14-18.

The portion of the meat offering here spoken of was to be eaten by the priests in the holy place, thus teaching them the sacredness of the word of God and the importance of their **living on it** before they could teach others the way of life. They must teach it in purity and they too were to be holy to the Lord.

"And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation; and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

"And that which remaineth of the flesh and of the bread shall ye burn with fire.

"And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.

"As he hath done this day, so the Lord hath commanded to do, to make an atonement for you.

Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the Lord, that ye die not; for so I am commanded.

"So Aaron and his sons did all things which the Lord commanded by the hand of Moses."—Lev. 8:31-36.

In the above it is stated that the bread of the meat offering was the **bread of consecration** when eaten by the priest. Which was also true of the **flesh of the peace offering.** The requirement to remain in the temple for seven days taught that the true bread (Christ) would be **seven thousand years in the redemption of the world,** and that his work was a life work. He must be wholly consecrated to God in His ministry, during which time they would be fed by God. And also they were required to eat of His sound doctrine while in the sacred work to which they had been called. May the Lord teach His servants now this important lesson that nothing but sound doctrine and a consecrated life of sacrifice will be acceptable to Him who calls us. The last scripture applied directly to the setting apart of the priests to the work of their calling.

A FATAL BLUNDER.

By I. C. Sultz

God's people were told that if they would keep the Sabbath holy, Jerusalem would stand forever, but if not the city would be destroyed. Jer. 17:21-27. They disregarded the warning, profaned the Sabbath, which was their fatal blunder and Jerusalem was destroyed.

The above scripture was quoted in the International S. S. Quarterly for third quarter 1917, with the comment that because God was particular then in regard to the observance of His Sabbath, so we should be particular in regard to keeping Sunday, this is great logic and another fatal blunder, and will result in the destruction of all that make it. Such a comparison shows either ignorance or dishonesty. The word Sabbath day in the scripture always refers to the seventh day and never to the first.

For disobedience to God's law Israel served the King of Babylon 70 years, "To fulfill the word of the Lord spoken by Jeremiah until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath to full three score and ten years." II Chr. 36:21. By this we see that the Jews remained in captivity long enough for the land to make up her lost and broken Sabbaths.

As the seventh day was the Sabbath, only six could be made up in one week. 52x6—312 number of Sabbaths made up in one year. 312x70=21,840 number of Sabbaths made up in 70 years. 21,840 divided by 52 equal 420 number of years they had broken the Sabbath in the land.

As the land could not rest on the weekly Sabbath, the Lord instituted a Sabbath for the land every seventh year. As the people were to acknowledge the Lord as the creator of heaven and earth by observing the weekly Sabbath which He instituted at creation, so the land was to enjoy the blessings of rest in acknowledgment of its creator every seventh year. These broken yearly Sabbaths were made up in exactly the same time as the weekly Sabbaths.

The desolation of Jerusalem for seventy years is simply a type of the desolation of the earth during the seventh thousandth years when all the lost and broken Sabbaths since creation will be made up. The righteous in heaven and the wicked dead. I Thess. 4:13-17; Rev. 20:6, 5. This is no doubt why this period, beginning with the time of trouble and continuing through the millenium, is called in prophecy the "Gread day of the Lord's, a day of darkness, a day of gloominess, a day of desolation, a day of thick clouds, even very dark and no light in it." Amos 5:20; Zeph. 1:14, 15.

The wicked are destroyed by the brightness of his coming, II Thess. 1:7-9; 2:8, and live not till the thousand years are finished. Rev. 20:5. During this time the earth is desolate. Jer. 4:23-28. The above scripture definitely describes the earth during the millenium. The chronology of the Bible carries the age of the world down to six thousand years and stops. This in connection with the signs of the last days, gives us positive proof that the world will come to an end six thousand years from creation, no sooner, no later.

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years and a thousand years as one day. II Pet. 3:8. In verse ten it says the day of the Lord will come upon the wicked as a thief in the night and the elements will melt with fervent heat and the earth shall burn up. In the above scripture Peter is speaking of the great Sabbath of earth when all the lost and broken Sabbaths since creation will be made up. Satan bound on earth and the wicked, dead, will be compelled to observe that institu-

tion which they have despised and trampled under foot for so many years. At the end of this period they are forever destroyed. Rev. 20:9; Mal. 4:3. Is God particular about his Sabbath? The reader is to be his own judge.

The professed people of God, called Jerusalem by the prophets, are in these last days making the same fatal blunder as did the Jews and will be in captivity during this thousand years so the land may enjoy her sabbaths. So you see we have history of the world divided into seven days of one thousand years each.

In the last days God's professed backslidden people (Jerusalem) will again be destroyed for their transgression of His law which says the SEVENTH DAY is the Sabbath. Isa. 5:24, 25; Jer. 6:10; Jer. 9:13-17; Jer. 14:13-15. The sword is already upon the world. May God's professed people be led to see their fatal blunder and return to His law before it is too late.

Maybell, Colo.

BORROWING TIME OF THE LORD.

We often hear it said by men who have lived over seventy years, that they are on borrowed time. We recently read an article which said the six thousand years were past for Christ to come but now we were on borrowed time.

They also say it is our fault that we are not in the Kingdom, for Christ would have come long ago if we had done our duty in warning the world. All we can say is that neither one of these positions have any truth in them and are misleading to the people. God says "at the time appointed, the end shall be." And so it will be. Others say the six thousand years are not up but He will cut the work short in righteousness and so he can come in this generation by cutting it short. These are all hatched up arguments to meet the difficulty they are in on account of their false positions. It is true He will cut it short when the time is up which He has appointed. The prophet says "the time shall not be prolonged." But some are borrowing of the Lord. Wonderful wisdom is manifested in defending a false position. But God says that such wisdom "is foolishness with God," and we may add that it is also foolishness with all who know the truth of God. No two of their positions agree with each other. The real trouble is this: They have taken false positions and are now trying to defend them rather than give up their error for the truth.

The facts are, the six thousand years are not up. The time now is 5,919 years from the creation of the world, A. D. 1915, and we do not hesitate to say that Christ will not come until the six thousand years has expired. It matters not what our position has been or is now, our positions will not change the facts and we had far better be studying what God has said about the remaining time yet allotted the world than to be trying to patch up our false positions. The whole Bible is built on the platform of six thousand years allotted to the work of Christ prior to his coming, and we need never fear, when that time is up then He will come and no sooner, neither any later.

The article referred to, examined. We quote as follows:

"Six Thousand Years.

"Long was to be her voyage,—the time,—
Six thousand years almost,
Ere she would make the highland heights
Along the heavenly coast."

"Thus wrote the poet concerning the experience of the church militant, and there seems to be a persuasion in many minds that the period of this earth's history in

its present condition will be measured by about the space of these six milleniums. Is there any ground for this opinion?

"Inasmuch as we find from Rev. 20:1-7 that the close of human affairs is to be followed by a period of one thousand years, during which the earth lies desolate, at rest, and as one day is with the Lord as a thousand years (2 Pet. 3:8) it would seem reasonable to understand that this one-thousand-year judgment day is preceded by six like periods of one thousand years each during which the activities of man are in progress. This would be in keeping with the original plan of six periods of labor and one of rest, as seen in the weekly cycle marked off by the holy Sabbath, and by the Sabbatical year at the close of six years of toil, sowing and reaping the products of the soil."

That is sound doctrine according to the Bible and many, many texts might be cited to prove the position beyond all question.

However, the writer sees that this truth would not agree with certain positions he and his people have been teaching so must doctor it to make it suit what they have held to be truth though contrary to the original plan. Here is the writer's explanation for the seeming difficulty:

"The idea may probably occur to some minds that if this is the case, then we must be quite remote from the close of this earth's history, and that the end could not by any means come in this generation, for a little more than four thousand years before Christ and something over nineteen hundred years since that epoch amount to but little over fifty-nine hundred years, thus lacking nearly a century of completing the six thousand years."

The writer in the above admits the correct Chronology but that only increases the difficulty, hence something must be devised, though it makes a contradiction to his admittance to sustain his past position and not give up his infallible position taken.

There is no question of greater importance now to be considered by all who believe in the soon coming of Christ than the study of the age of the world.

That the whole Bible is built or written on the position that the world in its present condition will stand six thousand years from creation there is no question in the mind of any who will consider its teaching. This principle of Bible teaching has been held by most eminent students of the Scriptures from our day back to the most remote ages. See our book "Time, Tradition, and Truth," concerning the end of the world. It has been held that God took six days of creation and the seventh day, Sabbath, to represent seven thousand years in which it would require Christ to reconcile the world and save a sufficient number to inhabit the earth made new.

This principle was taught very fully in the object lesson system of teaching written by Moses. All have noticed the free use of the full number seven such as the sprinkling of blood seven times before the veil, the unclean person was to stay outside the camp seven days, the water of purification for the dead was to be sprinkled the seventh day. The land was to be tilled six years and rest the seventh, the slave was to serve his master six years, the seventh to be free. All debts were to be released the seventh year, it was called the year of release. Enoch, the seventh from Adam, was translated a type of those who will be translated at the beginning of the seven thousandth year.

Therefore Chronology is very essential in the study of prophecy. For a full and complete evidence we would recommend the reading of "Time, Tradition, and Truth."

WHO WILL BE SAVED.

The man or woman who does not love God enough to keep the Sabbath or any other truth against opposition, such as social functions, financial difficulties, or anything else does not love God enough to be saved. God says, "If ye love me keep my commandments." "He who sayeth he loveth me and keepeth not my commandments is a liar and the truth is not in him." "This is the love of God that we keep his commandments and his commandments are not grievous." "Great peace have they that love thy law and nothing will offend them." That is, nothing in the law will offend a man who loves God. The Sabbath today is testing the world as to their love for God, and the world does not know it.

The only reason in the world why prejudice exists against seventh day people is because the world does not love God enough to keep it, and hence they become prejudiced against it and the people who keep it. Let it be known that a minister teaches Sabbath observance, his cake is dough at once. Why? Because the people have made up their mind they will not do that, and so ends the interest at once. It is not saying a hard thing to say that all such will be lost. Why? Because the love of God is not shed abroad in their hearts. Charity is love. The greatest thing in the world is charity, but that is the love of God that leads to obedience. What is called charity now in saying all are right if they only think so, that is no charity at all. That is a lie, for it is not true. Some say you do not believe that every one who does not keep the seventh day will be lost, do you? We say no. But we do say that every one who does not love God enough to sincerely search to know the truth on that question and love God enough to obey it when found will be lost.

We further say the person who, through prejudice, refuses to search and know the truth for fear they might be found wrong in their present practice will be lost because they love the world and its ways more than they love God. Don't be fooled, neither let your heart deceive you, for it is "desperately wicked," says the prophet. Don't let others cause you to "follow a multitude to do evil." All go into the ditch together. Each one settles their own case, God only gives the opportunity to be saved **on his terms**. If you wish, the Sabbath will try you, of what metal you are made of. We can't fool God. We may fool ourselves, but not God. Hypocrisy is awful, avoid it as you would a snake.

In getting persons to obey God and keep the Sabbath reminds us of our boyhood experience on the farm. We built rail fences in those days, so we would pen our pigs to keep them out of mischief. The pig, when penned, would try every crevice and hole in the pen, searching for a way out. It did considerable squealing at first. So the people, when presented the Sabbath. A devise is at once sought, to free them from obligation to God. They don't search to know the truth, they search to get out of obeying the truth and ease their conscience. One has this and another has that. One says "the world is round and it can't be kept;" another says "time is lost, and we can't tell when it is;" another says "the law is abolished;" another says "my church will save me;" another says, "well, the old ship has carried me so far, I guess it will take me safe over." Another says, "My mother was a good woman and she did not keep it," and so on, and so on. But a business man is a hard one to approach, let it be from a country blacksmith to a twelve story business house being run, that business is so large to them they can't see through it at all. Well

it is large to them but to God who promised "I will never leave nor forsake thee," it is very small to him. The fisherman left all. The tax gatherer left his office and followed Christ. Zacheus said, "The half I give to the poor, and I will make all wrongs right besides." Elijah fled for his life and was fed with the ravens. Moses left all his honor, his wisdom, his riches, and took up with the slaves, a hated people. Christ, though he was rich, became poor that we might be made rich. Jeremiah was let down in the pit to die for the truth. The Hebrew children were cast into the fiery furnace. Daniel was cast into the lions' den. Paul the beloved gave up his denomination, his education, he suffered all things that he might win Christ. He counted them all but dung. My brother how little your twelve storys will look to you when you realize you are lost. How little that store, or shop will look when the decree passes, "he that is filthy let him so remain." Talk about the Sabbath being a cross. Shame on us. It is easy, it is a delight, it is honorable, it is a great pleasure to those who love God. Don't let the devil ever say to you it is a cross. It is a lie and no truth in it, only to those who do not love God, then to such it is truly a cross and a burden.

"THE STORY OF THE REAL JEW AND THE GATHERING OF ISRAEL.

For some time I have been impressed to speak a word in behalf of the above titled book. I am studying the book and can say that I find it brim full of new and precious truth for our time and intensely interesting. I can say of it as I did of "Yellow Peril" viz., the Lord surely had much to do with the publication of this book.

Those who are gathered into the Kingdom of God must become real Jews, therefore the subject matter of this book demands your careful attention at this time. The Lord says, "I will set my hand again the second time to recover the remnant of Israel." Isa. 11:11. Now if you expect to be among the gathering you are certainly interested in this subject.

The book is surely a masterpiece; there is nothing like it in print; and when you place along side it the "Yellow Peril," "Time, Tradition and Truth," and the "Book of the Law Found Again," you have the best and most complete commentary on the Bible in existence. These books contain the cause and outcome of the present world war; they contain the whole plan of salvation in its simplicity and the story of God's people from creation to the end of the world; also the message for which people will seek after probation has closed.

May those who read these lines become so deeply interested in the truth for our time that the first edition of "Story of the real Jew" will be exhausted before the year expires.

In view of present high prices the cost of the book to the reader is so small that it is hardly worth considering. If you cannot sell them present some to your friends and become a helper in spreading the greatest message that has ever been given to the world.

The reader will find the book advertised on the last leaf of this paper. I. C. Sultz.

Any one who will order five copies we will send them for \$1.15 post paid.

DIED.

Cynthia Couch died at Chactow, Okla., March 2nd, 1918. She was the wife and widow of Captain Couch, who through efforts made by him in Congress, caused

Oklahoma to be opened for settlement in 1889. She was the mother of five children, three sons and two daughters, all married and having families but one. The Captain Couch family are well known in Oklahoma history.

The lovable firm disposition of Sister Couch was greatly respected by a large circle of friends. She was a devout Christian, independent in thought and true to principle. She had been a Sabbath keeper for many years and a strong believer in the soon coming of Christ. She had read all our publications and made a personal request that I preach her funeral. She raised a respectable family. Her two daughters, one of which is married, are truly typical of the mother and will reproduce her life. All the children and grandchildren were present at the funeral except Sister Alexander of Columbia, California. A large congregation assembled at the comfortable home on the banks of the Canadian River to listen to the word spoken. Our remarks were based on Solomon's view of life and his conclusion is reached in the last chapter of Ecclesiastes. Sister Couch was one who had seen the right view of life and chose the wise path. She made a success of life by teaching her children the right way and by living before them the Godly life. She was buried in Fairlawn Cemetery in Oklahoma City by the side of her husband, where a large number of friends and Adventist brethren and sisters were assembled on our arrival at the grave. We can say in truth, she was loved by all who knew her. She now rests from her labor and her works will follow her.—Editor.

"Why Stand Ye Here Idle All the Day?"

The editor of this paper has been laboring alone and untiringly for over twenty years, spending all his means and sacrificing home comforts shaping the work for the remnant people of God for these last days. Now the time has come for the work to go forward which will require more means and more laborers.

For several years Bro. Rupert has been practically confined to his little home at Britton, Okla., for the simple reason that he has not had the financial support sufficient to enable him to enter into the work in fields where his labors are so much needed.

If I read the Bible correctly it teaches me that the message on the gathering of the remnant and the coming of the Lord, which this little paper bears, is now due the world. Are the readers of this paper satisfied to stand idly by and see Brother Rupert continue to bear the burden alone as he has in the past?

Every page of the Remnant of Israel is a GEM, and will bring conviction and salvation to every honest soul. Is the message worth anything to you dear reader? The laborer is surely worthy of his hire. Tithes and offerings should be sent in till the work is placed on solid footing. The editor should be so provided with means that he can feel free to go to any field where he deems his labors most needed. And not only that, but that he may be able to provide for himself and family, the necessary comforts of life in his declining years.

I have critically examined Bro. Rupert's position for ten years. But the more I examined the more I was convinced that his positions were scriptural and sound. Now I am thoroughly convinced of the fact that those to whom this message is borne must put their shoulders to the wheel and help hasten it or be left behind and fall out by the way. In view of the things now coming upon the world it behooves every honest soul to lay hold on this work with intense earnestness and pray the Lord to send laborers into the field as will be needed for the completion of this special work of the Lord in the earth.

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