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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

BRITTON, OKLAHOMA, DECEMBER, 1918

Number 35

THE BOOK OF THE LAW FOUND AGAIN.

(Continued from last issue.)
Firm Platform.

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

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

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

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

We now say if Mrs. White did not believe that probation closed when this time passed in 1844, pray tell us what she did believe? Remember we are not condemning her for believing that, though it was not correct. That is no more than most all people do—namely, to be-

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

James White, Husband of Mrs. White.

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

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

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

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

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

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

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

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

Page 19:

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

The reader will again note that the most staunch leader of the S. D. A., one who was among the first to receive the Sabbath, held also that probation had closed for the world in 1844. We might remark that no doubt they had, as stated, quite a time to answer the many texts which were presented to them, and we can say further, the followers to this day would have equally as great a time, should they try to straighten out all positions held by them then, to fit now. They now say they do not believe in debate quite a change. Why? Oh, they dare not on these subjects.

A Sensible View.

Under this heading we present an extract written by Elder White about Mrs. White's visions. It is found on page 22: "A word to the little flock." It reads as follows: "I cannot endorse sister Ellen's visions as being of divine inspiration, as you and she think them to be: yet I do not suspect the least shade of dishonesty in either of you in this matter. I may perhaps express to you my belief in the matter, without harm. It will, doubtless, result either in your good or mine. At the

same time, I admit the possibility of being mistaken. I think that what she and you regard as visions from the Lord are only religious reveries, in which her imagination runs in things in which she is most deeply interested. While she is absorbed in these reveries she is lost to everything around her. Reveries are of two kinds, sinful and religious. Her's is the latter. Rousseau's, a celebrated French infidel, were the former. Infidelity was his theme, and his reveries were infidel. Religion is her theme, and her reveries are religious. In either case, the sentiment, in the main, is obtained from previous teachings, or study." The above are not only facts, but are the only true position to be taken regarding Mrs. White's writings. Some say they are either of the devil or from God. Let it be as it may, one thing is sure, they were not visions from God like those written by any prophet of the Bible, for no one ever read of the Bible prophets making mistakes and then laying the mistake to God's Providence. Such a thing cannot be found in the Bible.

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

A Synopsis and Review of the Former Gathered Items.

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

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

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

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

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

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

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

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

Ninth: They then believed the world was lost and useless to work for sinners. Now they admit the world must be warned and people be converted to God. The above mistakes contain the foundation upon which S. D. A.'s are founded, and still they teach that all who do not

accept their interpretation of the Bible and the writings of Mrs. White are lost. They say of those who have ever believed them and changed their mind, "they have given up the truth," and stand as did Kora, Dathan and Abiram did to Moses, opposing God.

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

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

Mrs. White Says:

"I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered: that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that we could not see it, until his hand was removed."

Now the point is this, the reader will see there were three periods used to establish the time in 1843 and she says that those figures should not be altered. But who has read of two of the most prominent periods of the three being used at all by S. D. A.'s in any of their literature? Or, who, uses the chart used in 1843? We reply none. This is also explained away by a footnote in *Early Writings* (page 64), but facts are hard to dispose of to those who wish truth. Now, the facts are, the 2300 days were not the principal period in establishing the time in 1843, but later as the sanctuary came in for more full consideration, it also became more prominent. We ask the Seventh Day Adventists why they do not use the two former periods now in their teachings.

She further says, on page 57: "Some of us have had time to get the truth and advance step by step, and every step we have taken has given us strength to take the next. But now time is almost finished and what we have been years in learning they will have to learn in a few months." Do they expect us now to believe that she did not believe the Lord would come till the day we are "singing in? Because we have been blind in the past they must not expect everybody to still remain in that condition.

Chronology and History.

No period can be located without both chronology and history whether it be 457 B. C. or any other date. It must be determined by chronology and history. Just so with the end of the world. That must be determined first by the teaching of the scriptures as to the duration of the "appointed time." Second, when the time is, must be determined by chronology and history. Take chronology and history out of the study of prophecy and you have no basis upon which to calculate. So we say to all, get acquainted with the history and chronology of the world if you wish to study prophecy.

Do the time period in Daniel 8 and the one in Daniel 9 belong together?

We say emphatically, no. First the subject in the ninth chapter is an explanation of Daniel's request for

an understanding of Jeremiah's visions, as recorded in Jeremiah 25th and 29th chapters, concerning the length of time the Babylonish captivity was to continue.

Second, the subject of the eighth chapter is a direct vision given Daniel of the world powers that would continue till the end of the world, the last of which would be destroyed when Christ comes.

Third, the one in the ninth chapter gives the restoration of Jerusalem which was to take place at the end of the seventy years prophesied of by Jeremiah, also the first advent of Christ and His ministry, and last the end of the world.

Fourth, the story of the eighth chapter is the story of the world and especially of the trampling of the Lords Host by a certain power. Also the breaking up of their worship, which was to continue till the last end of the seven last plagues, and their restoration.

Fifth, the time in Daniel 8th is 2300 years. The one in Daniel 9th is 490 years.

Sixth, a definite answer to Daniel's question is given in verse 19 in Daniel eighth chapter that marked the end of the 2300 years.

Seventh, a definite explanation is given in Daniel ninth chapter, verses 25 to 27, to the 490-year period.

Some have tried to connect these two chapters by the statements in Daniel 8:27, and verses 21-23, in the ninth chapter.

They say the vision mentioned in the ninth chapter is the vision of the eighth chapter. That is not true, for the subject in the ninth chapter is the vision of Jeremiah and not the vision of Daniel at all.

They also say the word "determined" signifies to cut off, therefore the period of Daniel 9 is cut off as a part of Daniel 8.

That is not true for the same word is used in the ninth chapter again in verse 27, and there it means decreed, allotted, appointed, and so also in the eleventh chapter the same use is made of the word.

They say the last verse of Daniel 8 says, Daniel fainted and the explanation of the period of Daniel 8 was not explained. That is not true, for it is explained in verse 19 positively. A Hebrew rendering of verse 27 of Daniel eighth chapter says, "none perceived," Daniel's astonishment at the vision. This is the true sense for the vision is fully explained in the eighth chapter, and especially the 2300 days, as to the time it would end.

Those who know the history of the Advent movement, and the many mistakes made by them must realize that to say the most favorable thing that can be said of those who made the move, was that their earnest effort to bring the attention of the people to the investigation of the subject was good. But so far as a definite and clear understanding of the question it should be now studied by all as though the question had not been opened. We can say, however, that with the experience and suggestions of those in the past, it is our privilege now to know the truth and give that which is definite to the people. We will add that in order to do this there must be a clearing away of the wreckage and a new start be made. This truth cannot, as we have so often said, be patched onto the errors and movements now existing, for their foundation is all wrongly laid. A new beginning must be made by all teachers of the truth for this time. Any who are trying to compromise the truth with organizations and teachings now in existence will find it not practical, neither can it be done. Too much error is held by them to do this.

The 2520 years which was the most prominent used by Miller and his associates was drawn from Leviticus, twenty-sixth chapter, and based on the "seven times"

Continued to 8th page.

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OUR WORK THE PAST YEAR.

The past year has been a busy one for a man of our age, 71 years, or nearly so. Four solid months was spent in the field in every day work for the people. This trip covered a portion of Kansas, Colorado, Nebraska, Michigan, and Ohio.

The last three weeks has found us at home in the office early and late. This year closes with a larger subscription list for the paper than ever before. It closes with double the book sales we have ever had. It closes with many more believers in the things we teach. It closes with larger and more contributions received during the year than ever before. It closes with much more printing done than any year before. It closes with double duty in the office than ever before, and last, it closes with a renewed determination on our part, by the Lord's help, to continue and press the work harder than ever before. The Lord is our strength to press the battle to the gate.

FAIR NOTICE

The first of January 1919 we hope to be able to have a clean subscription list of those who are all paying subscribers and such as are supporters and join in with us as co-laborers with us by sending tithe and offerings to us to aid the work. We will also have a list for those who are not able to pay for the paper. Hence the list the first of the year will be revised as follows: First, all who wish to be merely paid subscribers whose time is not yet expired or their renewal is sent in by that time will be retained as such.

Second. All who are joined with us and aid us in the support of the work with tithes and offerings. Their subscription will be marked (regular) that is, no record is kept. Their subscription is regularly sent and no question asked. All such are also entitled to extra numbers for missionary work if they will let us know how many they can use. They will also be furnished with tracts free for the same purpose.

Third. Those not able to pay should write us and let us know their wishes in the matter.

Fourth. Exchanges will be sent to those who publish other papers.

Fifth. Anyone not coming under these heads will be stricken from our list the first of the year. We take it for granted they are not sufficiently interested to justify the paper sent longer and we will use the number to send to others. This is a fair notice. We hope all

will renew their subscription who have been receiving the paper as subscribers in the past.

THE ELIJAH CLASS

The Elijah class are those who were believers in the true God with Elijah. Elijah himself was but an individual, supposing he was the only one left. So he was individually alone as he supposed in his faith. But God knew of seven thousand just like him in faith. But they too were individuals scattered here and there, not knowing of each other. Some were in caves, some were in dens, all were hid out and were not known as a sect or class. It is not strange that some who are so tenacious for organization and claiming that each must stick to the body if they would go through, claim they were the Elijah class? Such argument is like the preacher who preaches the dead in heaven soon as they die and then before he closes his funeral efforts teaches in order to be saved they must come out at the first resurrection. A man who is teaching an error can never see his own contradictions. The Elijah class are individuals till they are gathered out from Babylon (organizations) and are assembled in the feast of tabernacles. Then and not till then are they a visible people. Note this point of truth, it will help you to see another if you will believe this one.

THE BOOKLET "APPEAL AND CHALLENGE TO SEVENTH DAY ADVENTIST AND ALL OTHERS TO CEASE TEACHING ERROR."

This booklet is now out. We have had a large edition of this booklet printed; it contains near forty pages large size. It is not written from any stand point of revenge or hatred, but deals exclusively in Bible and historical teaching. It is printed solely from the point that we believe the time is here when every honest soul scattered in Babylon must hear the truth and forsake their errors which God hates. We stand ready to defend any position taken in the booklet. If any position is found to be wrong we make the confession as broad as the wound. This booklet can be had free of charge to any one ordering it. If you will send a contribution to pay postage and aid in printing it, it will be thankfully received. Those wishing more than one, (especially of our friends) for free distribution can have them by saying how many they wish. We wish this booklet to have a wide circulation. The time is here for it. It is meet in due season. There are in all these organizations God's children who are genuine and sincere, but they need the cloud of darkness lifted that they may see the light of truth for this time. Who will join in this special effort at this time to aid in this effort?

SPECIAL OFFER AND APPEAL TO ALL

Before the next issue is out we will be in the beginning of the year 1919.

1918 has been the most marked year in the fulfillment of the scriptures regarding the sword, the famine, and the pestilence the world has ever witnessed. The Lord alone knows what awaits us in the year to come, except this, we know and are sure we are now in the age of the world when God has set His hand the second time to gather out His Remnant people and teach them the truth for this time. Second. He has also begun the work of a consumption of the whole earth with the sword, the famine, and the pestilence. Thus far all is

clear to us that the closing work of God has begun in the world. Seeing this, what shall we do who know the truth? So far as the work committed to us in the work of this office and our ministry we expect to do all in our power by the help of the Lord to help others to know the truth. Therefore we make the following offer to our readers:

First, we will so far as possible furnish free to all who are supporting this office with their tithes and offerings such a size club of the paper as they can use judiciously for remailing or home use free of charge. Second, we wish to know how many subscribers will take a club of five copies at 75 cents each to use in the same way. Ten copies or more will be furnished at 50 cents each. Third, we want to know how many will renew their subscription for the next year at one dollar whose subscription has expired. Fourth, we will furnish the Yellow Peril \$2.25, the paper 1.00 to new subscribers for \$2.50. The Story of the Jew and the paper one year for \$2.25. Time, Tradition and Truth, new edition, and the paper for one year to new subscribers for \$2.00. We will furnish free to all who pay that which God requires in tithe and offerings to this office the coming year all the tracts they wish free for any missionary work they wish to do. Next, For the next thirty days only we will allow a commission of forty cents on all new subscriptions sent in at one dollar.

We ask as the last thing, who will join with us in this glorious work by returning to the Lord that which is His in tithes and offerings to aid this work. God has greatly worked for us the past year in this line. The coming year is much more important. We say, who will join us by rendering to God that which is His own?

THE COST OF THE PAPER

We have just received what we have expected for some time, namely, a notice that the paper would cost more now each month. Just one third more of the original cost was added to our expense. To this we find no criticism, as stated we have expected it for some time, owing to the advance in wage and material. The cost of all kinds of printing is in proportion, so our books cost more now to print than a year or two ago. We are just having to print a new edition of T. T. & T. This book is some seventy pages or more larger than the old one. This is the third edition of the book. It is a good one and should have a wide circulation everywhere. It wins believers. Volume Two of the book of the law is just out. It is triple the size of the first volume. It will cost \$1.25. We can't help these prices, they are beyond our control. We are glad we can get them at all. There is no book printed by us that is not needed, at least we think so. No book has been printed by us but has come in the following manner, namely, in our study of the Bible we found the truth and as that truth was found we felt in our heart that others ought to have the benefit of that which did us so much good to know, so we wrote it for that reason, and remember that no book has yet come out that has paid its way up to this time. But each and every one has cost us an effort to get them out that many would not care to go through with the sacrifice it has cost us in self-denial. Ask those who have known us in our home life and ways on this point. We do not say it to boast. It is no more than we should have done. But we state it that Satan cannot boast that we are in any way making money out of the book trade. Our list now in tracts, paper and all books runs up to twenty-two separate titles of publications. See our ads and then think of the effort and cost. It is also far from boasting only in the Lord when we say these publications cover more doctrinal subjects and teaching of the Bible

than any now in existence. Each and all showing one harmonious teaching of the whole Scriptures. We hold that this truth contained in these publications will develop the true Remnant people of God and will grow till the earth is lightened with its glory. Isaiah 66:1. God is our refuge and in Him will we trust. We have no confidence in the flesh or arm of man.

UNANIMITY OF CHRONOLOGY WRITERS.

The question of understanding the age of the world is an important one and cannot be over looked by prophetic writers and Bible students.

We are glad to say there is quite a unanimity among the best authorities on the age of the world. Mr. Usher is the one who furnished the common chronology used in most of the Bibles printed. We have many others who have made chronology a study. None of which disagree to any great extent. Again it is noticeable how all prophetic students of the Bible center on this age of the world for great things to take place. All more or less believe from the study of the different epochs of the world that we have reached near the time for the second appearing of Christ.

As we view these various view points it must be admitted there is quite a unanimity and consensus of opinion. We would now speak from a different evidence, namely, the evidence of astronomy. There is a noted man in London, England, a member of the British Astronomical Society by the name of Dimby who has published a volume of near 300 pages in defence of the Mosaic record of creation being at the time and manner described by Moses in Genesis the first chapter. The work is illustrated by many diagrams showing the various eclipses which have occurred from which he shows the age of the world to agree within two years of Mr. Usher's calculation.

We regard this work as very thorough and possibly more accurate than our findings as compiled by man from the Scriptures. The Scriptures are absolute, but our search may not have found every detail. Personally after ten years of examination we find no where to change our calculation, still we recognize our work could be possibly not exact. But one thing is sure to our mind and that is we are not far wrong, even many years. Hence we have no doubt to offer that the event of the close of probation to be far off. As to the events to follow that event we haven't the least doubt but they are correct. We again offer the above as all we can say November 1st, 1918 in this third edition.

Further Explanation.

In giving the age of each father when his eldest son was born there are two of these men requires some study to fully understand. The first is the age of Shem when Arphaxed was born. The record says, Noah was five hundred years old and begat Shem, Ham and Japheth. Gen. 5:32. This does not tell which was born first, but it does say they were all born when Noah was five hundred years old. Now in Genesis 7:11, we read that in the sixth hundredth year of Noah's life, the flood came upon the earth. Then again we read in Genesis 8:13 in the six hundredth and first year of Noah's life the flood was dried up. Now once more we read this time in Genesis 11:10, "These are the generations of Shem, Shem was an hundred years old and begat Arphaxed two years after the flood." Question, When was Shem a hundred years old? We reply as shown at the beginning of the flood. Next how old was he when Arphaxed was born two years after the flood? 102 of course.

The next case not explained by us in the chronology is the birth of Abraham and how old Terah was when Abraham was born. We read in Genesis 11:27, "Now these are the generations of Terah. Terah lived seventy years and begat Abram, Nahor, and Haran." Verse 26. Then we next read in verse 32 that Terah lived 205 years and died. Then we read in chapter 12:4 that after the death of Abraham's father Terah, Abraham left his father's house to go into Canaan and he was then 75 years old. Question. How old was Terah when Abraham was born? From these Scriptures it would be very difficult to tell, but turning to the inspired writer in the New Testament there it is plainly stated thus, speaking of the time when Abraham left his father's house, the record says, "Then came he out of the land of the Chaldeans and dwelt in Charran and from thence when his father was dead he removed him into this land wherein ye now dwell." Thus it is plain that Abraham was seventy-five years old at the death of his father. Taking this from the total life of Terah of 205 years, and it leaves 130 for the age of Terah when Abraham was born. Our desire is to make every point beyond question. These points being overlooked we now take the opportunity to comment on them, so place this with the former chronology in part II, page 29 and you have the matter correct and plain and proves our chronology correct on these points.

What Next?

At this writing, November 5th, 1918, after four years and three months Austria, Turkey and Bulgaria have surrendered their armies and have accepted the terms of an armistice dictated by the Allied powers.

Germany is on the verge of doing the same according to present appearances. Should Germany do this, then comes a cessation of hostilities and the discussion, then comes as to the order of settlement. At this writing two of the Allied powers, Russia and Japan, have kept silent as to their position. Thus the matter stands. The question arises how does the present condition affect our past teaching of prophecy? And what is next? In reply to this we can say, first, it does not affect our position in anyway. Our positions were never taken from a stand point of what we saw with our eyes, nor what we heard with our ears, but from what we read in the Bible, and our understanding of what the word actually taught, whether it looked so or not. This being the stand point of study we are happy to say to this date we do not need to make the least change. The book, "The Yellow Peril," is just as timely and more so than when it was written five years before the war began. "Time, Tradition and Truth" is also just the same though written even longer than five years before the war began. Our books entire teaches certain principles which we believe to be so sound they will not need revision. We have weeded out some positions which we accepted from others in our first book, "The Inspired History," years in the past as held by the denomination to which we belonged, but no position we have personally published as the result of personal study needs a change. Our books teach a system of truth in which they all agree and are harmonious. Now as to what is next in national movements we watch with interest, for we have held all the while the past four years was but preparatory. Now if you wish to know what next, read the "Yellow Peril" and our other books. We think they are just now timely. This is all we deem it advisable to say at present, but we will say that truth does not change. We might add that the Turkish Question and other subjects as taken by other prophetic writers have not stood the test but are a wreck so far as true teaching is concerned. This war has proven many such teachings to have been but vain talk.

THE SWORD THE FAMINE AND THE PESTILENCE

Haven't we said in this paper several times, the famine would come? Haven't we said the pestilence would follow the shortage of bread? Haven't we taught for years that the sword would surely come on the land? Now we are not going to say, "Did we not tell you so," but nevertheless all three are here. We have also written that the year 1918 would be the most remarkable year in the development of these things since the world began, and so it is. We have said over and over that according to the best light we had the year 1918 would mark the close of probation when sinners who have never known God would no longer repent and turn to God. This calculation was based on the chronology and age of the world. I am sorry to report that after a four months trip and diligent labor with the people I cannot report one conversion of a person who has never known God. From such I have not seen a tear shed. I have seen many of the earnest children of God who desire to know truth and live a more devoted life greatly interested to know more of God, but not so with a real sinner, who should be born again. Our experience in this respect is quite different from that of past years in the gospel ministry. Why is this?

The only reply we can give is that men have so related themselves to God that His Spirit no longer brings conviction of heart. So just in proportion to this spiritual condition we may look to follow, the condition of the sword, the famine and the pestilence. We are not at all surprised at the present plague which is destroying more lives than the sword. Neither will we be surprised if a greater shortage of food comes. Neither will we be surprised if we see the field of war enlarged in the very near future. But on the contrary if these existing things all pass away and the world again sees peace and prosperity as it has in the past for any length of time, then we will confess we have been mistaken in our understanding of the scriptures. Will the reader turn to the fourth chapter of Amos and read it and then ask himself if it is not all as predicted there before his eyes. We address the children of God. Our work is largely to them from this forward that they may know the truth and prepare to meet their God. This class of people have much to learn and now is the time to learn it.

We do not wish to be understood by the above that we say probation has closed to every sinner. Our reason for saying that is, The sign of the Son of Man has not yet been seen in the heavens which we have said would mark the close of probation. That teaches us if we are not mistaken that probation has **not** closed. But one thing is sure to our mind, namely, that men are rapidly closing their own probation and very soon it will end. These positions were taken some ten years ago. No one who knows anything about the Bible knows that these changes are here for the world to meet. We again say it now looks like we have made a mistake for the sign of the Son of Man to appear in 1918. In reply to this we have no other light, so we wait for it. Remember we have ever claimed it could be possible to miss the exact age of the world. At present we have no further light on that point. Our chronology agrees with the best the world has. In addition to this, we came across a book while in Battle Creek, Mich., this summer written by a Mr. Dimblby who is a member of the London Astronomical Society. It is a book of some three hundred pages illustrated showing the eclipses, diagrams, and movements of the heavenly bodies. Mr. Dimblby writes in defence of the Mosaic record of creation. He proves by astronomy the record of Moses to be correct and the age

of the world to be correct, also as given in the Bible. His chronology based on astronomy makes the age of the world two years less than Mr. Usher, myself and others. We were greatly impressed with the thoroughness of the book, and shall order a copy. All know the ability of astronomers to point out both past and future the exact time of eclipses. Mr. Dimblby further shows that these movements of planets had to start just as Moses says they did on the days of Creation. They could start nowhere else for they have never been together since, so they started in their order as the record gives it in Genesis first chapter. Now with all these evidences we again say if we have missed the year it cannot be but a very little wrong. We also again say that all our teaching on the events which are to follow the close of probation is absolutely correct. We have nothing to take back or recind in our teaching. Time is proving it to be true. Why should we now doubt? We speak again to the children of God, Get ready for what is before you. Set your house in order is our advice to all.

OUR MOTTO IN LABOR.

When Christ and the Apostles labored for the people it was not all they did that resulted in success. Much of the seed sown fell by the way-side and proved the effort to be a vain effort so far as helping the people was concerned.

In the first of the Master's labor while it was new multitudes followed Him. Some through curiosity. Some for the loaves and fishes and a few real earnest ones were seeking for His gracious words. But as time drew on near the close of His ministry the people left Him till He was compelled to turn to His disciples and say, "Will ye also forsake me?" So it is now. The same experience will be lived over by the faithful laborer for God. The laborer is ever glad to have all hear, but he will realize sooner or later that all who hear will not be benefited by his effort. Much depends on the hearer. Said Christ, "Take heed how ye hear." The way-side hearer has no depth of earth. Hence the seed is exposed to the fowels (Satan and his angels) and no results follow to the sower. The stony ground hearer is one who receives the word gladly but having no depth of earth the hot sun (persecution) the plant soon dies. And still no result comes to the sower. The seed among thorns the cares of this world and the deceitfulness of riches choke it out and still no result to the sower comes. But there is some that falls in good ground and yields "thirty, sixty, and hundred fold." It is the last that yields the result to the sower. The seed was all good but the condition of the ground was bad. If the people would break up the fallow ground of their hearts and prepare the soil all would be good. The fault then is with the people not the sower.

Knowing these principles of labor in the gospel we have comforted our mind with this one thought, namely, do each day all that is in our power to help the people. Do it the very best your ability and strength will permit. Leave no opportunity pass where you could visit a home, encourage all you can each day till the last hour of the day has passed, then by prayer ask God to carry the burden of the day's work and lie down to rest in sweet trust in God that His blessing will rest on your day's work, so far as possible, and cast your cares on Him, and this rule follow in labor each day while you are in a place where called till the time comes clear when to close your effort. Then commit the whole labor of that place to Him who is able to care for it and go to the next field feeling you have done all you could. We are glad as we leave these places we still pray for all both individual-

ly and collectively. The spirit of God calls each to remembrance. But we also realize they must now work out their own salvation with the Lord in fear and trembling as individuals. We have done what we could that is all we could do. There is not probably one with whom we came in personal contact with the past summer, but has come to our mind, and a desire has come to us such as I wish I could help them to see the truth clearly and encourage them. Beyond this desire and silent prayer that God will do for them what we cannot do we are helpless to do more and leave it with the Lord while we press forward to new conquests and new fields, hunting the lost sheep of Israel. Brethren and Sisters for whom we have labored remember you have an individual work to do for yourselves that no one else can do for you. We pray you may be diligent in doing it. Don't depend on others to do for you what is your duty to do for yourselves. Put your heart in good shape to bring forth much fruit to God.

BAPTISM AND THE LESSON TAUGHT BY IT.

Remember that Baptism is an object lesson, the same as "The washing of feet," "The communion service," "The laying on of hands." All are designed to teach a lesson of truth the same as lessons were taught in the sacrificial system.

There are several lessons of truth taught in the act of baptism. First, it teaches the importance of the individual being cleansed from sin. So it was said to Paul by Ananias, to "arise and be baptized and wash away thy sins." Acts 22:16. The word of God as read and understood by the individual points out sin. So the apostle says we are cleansed by the washing of the water by the word. Eph. 5. It was said to Naman the Assyrian "to go and wash seven times in Jordan." In the days of Moses the sacrifice was washed. All teaching the lesson of cleansing from sin.

Second. The doing of the act is where the virtue of baptism is received. Says Peter "Eight souls were saved in the time of the flood by water." "The like figure even now doth save us, not the putting away of the filth of the flesh but the answering of a good conscience towards God." This shows that baptism is emblematic and teaches cleansing from sin rather than the filth of the flesh. By doing the act the conscience is clear in doing that which the Lord commands.

Third. It is a burial representing the burial of Christ. Romans 6:1. By the act we show our faith in the burial and resurrection of our Lord.

Fourth. It teaches us that we must "bury the old man of sin and arise to walk in newness of life."

Fifth. It teaches that "if we believe Christ arose from the dead we shall also be raised in the resurrection of the righteous in the last day." Now, says Paul, if you do not believe in the resurrection of Christ "then why are ye baptized for the dead, if the dead rise not?" Hence baptism must be preceded by true repentance from sin. This is brought about by studying the law of God "till sin by the commandment becomes exceeding sinful." It is the law that kills us. Romans 7:7. No baptism is valid that is not preceded by a willingness to turn and keep the commandments of God as written. No minister has a right to baptise any person that has not this willingness. The law must be kept as written, Sabbath and all, and that gladly by the candidate. There is possibly no object lesson taught in the Bible which is less understood than the ordinance of baptism. The great majority even of immersions which are preformed are as use-

less as can possibly be. If such acts are ever accepted by the Lord they must surely come under the head of Ignorance and not knowledge. Paul said of the Jews, "I bear them witness that they have a zeal of God but not according to knowledge." So it is now, teachers who fail to instruct their candidates are responsible. Baptism when fully understood will cause many to be rebaptized. Many children are baptized which is no more to them than the child who is sprinkled. May parents teach these things to their children. The age of a child for baptism is not so essential as what the child knows about the lesson taught by it and a realization of sin and true repentance. What the church needs is teachers of the word. They need this more than they need men to exhort to hold up a false organization and to tell the people to be loyal to the denomination. All such teachers are making a poor record and doing a useless work.

So we say to all candidates for the ordinance, study the lesson. Get repentance in your heart. Faith in Christ as the forgiver of sin in your mind, and believe he will forgive. The act is admisable when the opportunity comes for it to be performed. Till that time comes God will accept you if your life is right before him. He will open the way for the proper one to come. He knows your heart and if the willingness is in you God will see that you have a chance in His own time and manner. Be patient and trust Him. If the lesson is all accepted by you in your life and doings, have no fear of being lost because you have had no chance to perform the act. Do that also soon as you can and the proper way opens.

Continued from 3rd page

there mentioned that God would punish Israel for their disobedience. They said that was prophetic time and meant 2520 years, which began as before stated, 677 B. C. and ended in 1843. This proved to be such a failure the old chart used at that time is not now in use, neither do the Adventists use the prophecy at all. And as stated, Russell of the Millennial Dawn people, also made a failure on that supposed prophecy. Our attention was called to this point years ago but we could not see anything definite upon which to base a position and we are still of the same opinion. The next point used to establish 1843 was the jubilee count as before stated, making it end in 1843. This is also dropped out of their teaching, and well it may be for there is nothing we could ever find definite as to that point. This explains why they cannot now use the chart used then in teaching although the Lord showed (so stated) that "it must not be altered." Somehow they have altered it in spite of the Lord, and made a new chart from which to teach prophetic time. Will they not cease to so harshly censure those who do not accept their teaching and compare them to rebels, Kora, Dathan and Abiram?

Daniel the Eighth Chapter.

We wish to notice just a few things in this chapter in order that the reader may see the situation in which they were placed. First, Miller said the 2300 days reached to the end of the world. That failed. Later those who followed, said Miller was right on the ending of the time in 1844, but he was wrong as to the event. They took a new position, saying the earth was not the sanctuary but the time pointed to an event which they said was an **investigative judgment** in the heavenly sanctuary, agreeing with Miller that the period ended in 1844. Now the question is which was right? In order to find out we must study the chapter.

Continued in next issue.

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