

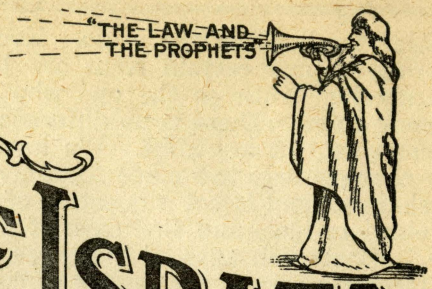
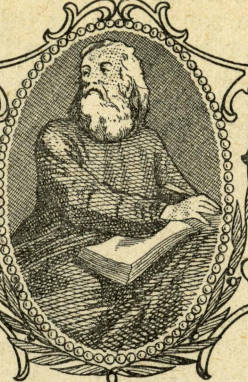
THE NEW YORK  
PUBLIC LIBRARY  
ASTOR LENOX AND  
TILDEN FOUNDATIONS

"The Ensign of Israel"



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, MARCH, 1919.

Number 38

## EPHRAIM IS JOINED TO HIS IDOLS, LET HIM ALONE.

The above is recorded in Hosea 4:17.

There is no more important book in the Bible to be studied by the Remnant people than the book of Hosea. See our verse commentary in the Yellow Peril of this remarkable book.

Hosea is represented as taking a symbolic wife of whoredoms and becoming the father of three children of whoredoms. These three children, as explained in the fourth chapter, represents the divisions of Christendom in the last days, among the Gentiles (see Romans 9:24) in their three divisions, Judah, house of Israel, and the division of Ephraim.

We show in our comments Judah represents the Greek Catholic Church of the East, numbering at this time 140,000 people. The house of Israel, the Roman Catholic Church, numbering at this time 230,000 people, and Ephraim, the division of Protestantism now numbering 160,000 people.

These are the three great divisions of Christendom in Gentile history. The charactor of each is most clearly pointed out in the book of Hosea. The book should be studied till understood by every lover of truth. Note it says, "Ephraim is joined to idols, let him alone." Verse 18 tells why. "Their drink is sour, they have committed whoredom continually, their rulers with shame do love, Give ye." The trouble with Protestantism is plainly told. "Her drink is sour." In the drink offering commanded by Moses the drink represented doctrine. The drink being sour tells us their doctrines is fermented and makes people drunken, as brought out in the seventeenth chapter of Revelation where mother Babylon is "making all nations drunken with wine of her fornication (false doctrines). But that is not all the trouble with Ephraim. It says, "His rulers do love, Give ye." That is, they are beggars among the people for the hire they can get." They do love to plan great financial moves to raise money and resort to all kinds of schemes to get it in preference to God's plan as given in the law. Much is said in Hosea about Ephraim. Remember that wherever you read the name Ephraim in prophecy it is Protestantism in all prophetic books. Now what does it mean when it says **let him alone**? It surely means that Ephraim has reached a point when no more can be done for him, and it is only a waste of time to try to help

them, as a body, in their organized condition. That we hold to be true. Hence it could be no other time than when God withdraws himself from them as a body and that could not be till the close of their probation. When the three divisions are to be cut off as stated both by Hosea and Zechariah which reads as follows: "I know Ephraim, and Israel is not hid from me." "For now, O Ephraim, thou committest whoredoms and Ephraim is defiled." They will not frame their doing to turn unto their God." "For the spirit of whoredoms is in the midst of them and they have not known the Lord, and the pride of Israel (Roman Catholicism) both testify to his face." "Therefore shall Ephraim and Israel fall in their iniquity." "Judah shall also fall with them." All three are alike morally, no help for them. The prophet continues, "They shall go with their herds and with their flocks (congregations) to seek the Lord, but they shall not find him." "He has withdrawn himself from them." This tells the story when Ephraim will be left alone and joined to idols. It is when the Lord forsakes them, when probation closes. "They have dealt treacherously with the Lord. For they have begotten strange children (unconverted). Now shall a month devour them with their portions." Hosea 5:3-7. Verse 9 says, "Ephraim shall be desolate in the day of rebuke." It is now easy to see the prophet is speaking of the closing events and the final end of Christendom.

The trouble with Ephraim (Protestantism) is stated in chapter eight, eleventh and twelfth verses thus, "Because Ephraim has made many altars to him to sin, altars shall be unto him to sin." "I have written to him the great things of my law but they were counted as a strange thing." How true God has been sending to Protestantism for years the great things of his law as written on stone and in the book of the law, but they were counted as a **strange thing**. We quoted before that Israel doth testify to his face. Even Roman Catholicism has testified to the face of Protestantism that Sunday was not divinely appointed in the law, but was an institution of the Catholic Church. Protestantism has heard many times over that the various feast days such as Christmas, Easter Sunday, Good Friday, and so on, are all of heathen origin, but in the place of them turning to their God, they hunt every text which they think can construe to oppose the truth. This is true of every branch or organization of any of the three divisions.

No one can be changed in any point of belief if it requires any self denial to do so. The immersionist listens to that which favors his belief, no more. The

sprinkler for baptism the same. Even those who have the truth on any certain point are just as slow to receive another truth as the one who holds an error on the same point. There is no difference in sect, creed, or denomination, all are alike. We have reached the day when changes only are made for convenience to the one who changes, and is not a question of truth. Thus they are joined to idols and God says of all such, "Let them alone." Zachariah says of the three divisions thus,

"There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.

"Thus saith the Lord my God; Feed the flock of the slaughter;

"Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed be the Lord; for I am rich: and their own shepherds pity them not.

"For I will no more pity the inhabitants of the land, saith the Lord: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver them.

"And I will feed the flock of slaughter, even you, O poor of the flock." Zech. 11:3-7.

The prophet tells the final outcome of the course these three shepherds have taken and that outcome is the sword awaits them for their final destruction. Note the point. The Lord says, "I will no more pity the inhabitants of the land, but will deliver every one into the hands of his neighbour." When God no more pities the people, their day of grace is ended, which means probation to that people has closed. The prophet continues:

"And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.

"Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me.

"Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another." Zech. 11:7-9.

By comparing the cutting off of the three shepherds here mentioned in one month with Hosea's one month, chapter five, any one can see they both are speaking of the same. Note carefully the next statement of the prophet.

"And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

"And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the Lord.

"And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.

"And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.

"Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel." Zech. 11:10-14.

Let the reader note carefully that the souls of the people abhor God and he also abhors them, when this time comes as spoken of in verse eight. Now in order to state the point further two staves are taken, one he calls Beauty, the other he calls Bands. The staff called Beauty is explained in verses 12 and 13 to be Christ. The one called Bands is explained in verse 14 to be the house of Israel and the house of Judah.

When Beauty is broken it says the covenant through Christ with all the people is broken. That covenant was made in the beginning that "whosoever would let him come and partake of the water of life freely." When it is broken that closes probation to the world and the Remnant will know when it is done. The Remnant is all joined to the house of Judah only. Hosea. 1. There will be no more two houses. That explains the breaking of Bands when probation closes. Thus Hosea and Zachariah are harmonious on these three divisions.

#### The One Month.

Note these three shepherds are to be cut off in one month. The time for feeding the flock with the sword is allotted. The question is, is it a prophetic month or is it a literal month? We will not enter into the evidence

to show that it is a prophetic month, but cite the reader to our books for this evidence. The proof is abundant that thirty years is the allotted time for the destruction of the three divisions of Christendom following the close of probation.

We give another Scripture which will alone prove that point. That is found in Isaiah 32:9, 10: "Rise up ye women that are at ease. Hear my voice ye careless daughters. Give ear unto my speech: Many days and years shall ye be troubled ye careless women. For the vintage shall fail, the gathering shall not come." In the study of the time of trouble spoken of by Daniel 12:1 as given in the Scriptures it is plain that it will take years by the sword, famine, and the pestilence to cut off Christendom.

We are glad there are a few scattered throughout Christendom who will profit by these things and learn the truth, but so far as any hope of reforming a single denomination that is not possible. If it was not that we know there is an Elijah class scattered here and there unknown to each other and the world who will hear the truth we would give up our work at once. It is to this class the work of God is from this time forward directed. How many readers of this lesson given in these plain Scripture will take heed? By studying the comments given in the Yellow Peril on Hosea, Zachariah, and the sixteenth chapter of Ezekiel, and Revelation 17 chapter you will get the story complete. There is no more vital question to know at this time than the story of these three divisions in prophecy. We say, Don't be among them who perish for lack of knowledge.

## CHRONOLOGY AND BIBLE PERIODS.

A brother writes us to know whether God has changed his way of reckoning and gives up the 360 days for a year and taken up the heathen time of 365 days? From which of these shall we reckon prophetic periods? He further says, God never changes. We agree that God never changes. By letters received, this question seems to trouble many.

We reply that prophetic periods are based on neither the Jewish calendar of 360 days for a year, nor Gentile of 365 days. Our present Roman calendar was not in existence when that Jewish basis was adopted in the Bible. This whole question rests on what time it takes to make a true year in the Bible. We answer, The basis of the true full year of the Bible is one revolution of the earth around the sun. From this basis all calendars are made, whether Jewish or Gentile. **Both recognize that as their basis.** The Jewish calendar to begin their calendar adopt 360 days in a year. But that does not come out equal with the revolution of the earth around the sun. It falls short in making up the year, so they add at intervals the thirteenth month in the year to bring it equal. The Gentile calendar uses to begin with 365 days for a year, but that does not equal the full time of the revolutions of the earth around the sun, so every four years they add one day. Thus they both teach the same truth and keep the same age of the world. We might illustrate this with a simple occurrence namely, two boys are born, one of Jewish parents, the other of Gentile parents. These boys live a period of eighty years according to their distinctive calendars. Is there any difference at the end of the period of eighty years in their age? We reply, no. Though the Jewish calendar says there is but three hundred and sixty days in a year and the other three hundred and sixty-five. In eighty years there would be a difference, say of four hundred days or near one and a third shortage by the Jewish calendar. Let the reader tell which is the oldest

in years. This shows that both in their reckoning have provided for the extra days which were necessary to make a real year according to the Bible. So it is the Bible full year which is one revolution of the earth around the sun which prophetic periods must be reckoned from, and that is true of every calendar. The same difference exists in lunar and solar time. But the lunar time must be adjusted to the solar or sun time. The sun time is the standard in all cases. We trust this may help clear up this mystery.

Note. The prophet says **each day for a year**. It does not say each day for a year of only 360 days. It says a year. Note again a year of the Bible is a revolution of the earth around the sun. It says he created the lights of heaven. God says the lights in the heavens were created to produce days, seasons, and years. Gen. 1:14-19. It is the sun that governs the year. The prophet says in giving the time when a certain event will take place says, "I have given thee each day for a year." Thus each twenty four hour day as regulated by the sun in the prophecy stands for one year as measured off by the sun. It matters not whether it refers to the Jewish calendar or whether it is mentioned in the Gentile calendar. Both must adjust the time to a full year according to the sun time. There is another point that should not be overlooked, that is, astronomy is equally reliable on this point as the word is. Both are from the same source. Astronomy is the study of the great time keepers set in the heavens to mark the seasons, days, and years. When it is correctly understood and a correct record kept. It and the word will be in perfect harmony. Not a day's difference between them. The difference if any is man's failure to get the proper reckoning. We have stated in our writings in the past and cited the reader to a book published in London, England, by Mr. Dimbly, a member of the British Astronomical Society, wherein he proves by astronomy that the record in Genesis written by Moses is correct. He also verifies very closely the chronology as placed in our Bibles as written by Archbishop Usher. Mr. Usher's chronology, and our's agree, though our's is made up largely from prophetic periods while his is made up from both sacred historical facts and profane history. We say again, let every point be well studied, for this is vital now to all who wish to know the times in which we are living. It is as an anchor to the faith of the Remnant people at this time.

#### ANOTHER PAPER ADDED TO THE PRINTING OF THE LAW AND THE PROPHETS.

We have received some sample copies of a paper, "The Jubilee," Edited by M. N. Ask, 2 Buffalo Avenue, Brooklyn, New York. We wish to speak in behalf of this enterprise to our readers. Near five years ago, when I held meetings in College View, Nebraska, Brother Ask was then a student in Union College. He became especially interested in the studies being given and bought out books and become established so far as I know in the teachings as I gave both in my lectures and books.

Brother Ask a year later attended the State University in Lincoln, where he stayed two years. From there he went to New York to continue his studies. In our correspondence he has often stated his desire to print the truth and has had his mind on New York as a place to do it. There was a period of a year we did not hear from him. At last we received a letter saying he was now in possession of a plant and wished to begin the work of printing. He asked us to move the Remnant to New York and give him the help he needed to do the work in the way of helpers and also means. This we could not do, having the work just established and

straining every thing to do what we were doing. So all we could do was to advise him he would have to do as we did, namely, begin small and build up. Our advice was, if he could only print the size of a thumb paper, do it and if God could use him he would help in due time.

This advice was accepted and so we have three numbers of the "Jubilee," exceedingly small indeed, but nicely gotten up in every way, setting forth some of the principles upon which it makes the effort. It will advertise our books and we will help each other all we can. Of course I would be interested. I wish there were a thousand presses telling the great truth the people should have.

#### Brother Ask's History in Brief.

He is an Armenian by birth, came to this country same six years ago at the age of about twenty-five, I judge, to gain an education. He embraced the Sabbath in Constantinople, near as I know. He has worked his way through school till he is now entitled to the abbreviations of B. A. He wrote me some two years ago as near as he knew his whole family had been killed in Armenia. I want to see the little paper grow. I want to see Brother Ask develop into an honest, energetic, devoted worker for God. I realize there are many selfish men in the world and it is always in order to use caution and as the apostle says, "Let them also be proved." So far as I know Brother Ask is entitled to the confidence of the readers of this paper and I shall be glad for any encouragement the readers can give him by subscribing for the paper and corresponding with him. All we want is to know, first, the truth is preached, second, those who engage in the work are unselfish and work for God and the people, last, for themselves. If this is met then all such have our hearty support and we believe we can say as John said of Christ, "They must increase, but we decrease." Our daily prayer is that God will raise up helpers. We trust Brother Ask is just that kind. Don't fail to write him, the address is given above.

#### AN OLD ARGUMENT.

A brother in reply to my teaching in the tract "Appeal" said, "This one and that one," numbering over a number of people, "had failed on time setting." But never replied to a word of my exposition as to whether I taught the truth or not on those chapters. When will it dawn on men's minds that such is not argument? Do they think they have met the argument or not? What do I care how many have failed in setting time. The point is, Is time setting taught in the Bible? If not, give the proof that it is not. Does God set time for certain events or does he not? Is this world to stand six thousand years as taught in the Bible, or is it to stand indefinitely? Is the trumpets governed by prophetic periods or are they not? Is the time set for the mystery of God to be finished in the beginning of the seventh trumpet or when the end of the sixth trumpet ends or not? Let some of these so-would-be wise men show us from the Bible wherein we teach the Scriptures wrong, using the same Scriptures we use and sticking to the text. If they do this, then we will have more confidence in them. Otherwise they are foolish. They know not whereof they speak, and if they will keep silent others will not know but what they are wise.

We speak for this number to be one of value to those who wish to study and know where we are in prophecy. Make it a real study. Follow the same plan the Brother follows as stated in the letter we publish in this number, when he wishes to know truth.

# The REMNANT OF ISRAEL

Entered as Second Class matter March 17, 1915, at the post office at Britton, Okla., under the act of March 3, 1870.

Published Monthly By

**UNION PUBLISHING COMPANY**

BRITTON, OKLA., U. S. A.

G. G. RUPERT - - - - - Managing Editor  
I. C. Sultz - - - - - Contributing Editor

Subscription price, per year - - - - - \$1.00

Volume 3                      MARCH, 1919.                      Number 38

It would seem that every seeker for truth ought to have the paper being issued on such important subjects. Get all the subscribers you can and send all good names you can for sample copies.

If you can send to Brother Ask of Brooklyn, N. Y., for the Jubilee, a new paper just started, to teach the things we are teaching, do so. Brother Ask is an educated Armenian and an earnest man. Help start this enterprise all you can. We wrote the article about Bro. Ask's paper for last month. For want of room the printer left it out.

Hereafter we will not say so soon we would have out a book by a certain time. For we have learned that that depends on the printers; they can't always keep their promises.

The new edition of T. T. T. has been delayed day after day. We have received the final bill and it will now be here before you read this. All orders will go out at once.

A sister who is engaged in Bible work wrote us asking if I thought an honest person who wished to be baptized and walk in the light which they had accepted if probation was closed would be saved? We reply, Yes. We have stated many times that the education of the Lord's children would continue after probation was closed. A child whom God accepts is as stated by Paul in Romans chapter two, one who has the law written in the heart and not merely the letter and form of the law. He says the Gentile who is honest and knows not the letter and form of the law as did the Jews, had a better chance than the Jew who knew the law and did not obey. So when probation closes there will be many honest souls who know very little, but desire to know the truth and do all the things God requires.

All such are children of God and the evidence they are such is the fact of their willingness to learn and walk in the light without hesitation. Some of these souls must learn the lessons as a babe in Christ. The work now is to find such in every place and instruct them in the way of life. Many will turn to obedience to the Sabbath and walk in all the law and the teaching of the prophets after probation closes as they are instructed.

## GOING OUT THIS YEAR.

It is now our intention to go to the field again the coming summer if the way opens to do so. All who would like our presence, write us and tell us of the situation in your place.

## LOOK FOR GREAT THINGS.

We are now facing great things which must soon come to pass. The peace and safety cry is reaching its highest point and when it is finally reached then sudden destruction cometh upon them and they shall not escape.

## THE FEASTS.

Soon the time for the spring feasts will be here, the first is the passover and unleavened bread. This year we hope to see a general move to observe all the feasts as they come in order during the year. We hope to have an article on the first feast in the March number.

## TIME, TRADITION AND TRUTH.

The new edition is now ready for the readers. Remember it is sold on a guarantee. If you can't get the worth of your money out of it the money will be refunded. The book is sold on these terms. It is not sent out on trial without the money is sent in.

## CALIFORNIA.

It may be that very soon after this issue reaches the readers we will start for a trip to California to fill a very urgent call there. We shipped two hundred pounds of books to a party there a few days ago. We received a later order for an additional order of one hundred copies of the new edition of T. T. T.

## YOU MISS IT.

You miss it if you do not secure the new edition of "Time, Tradition and Truth," and study it. Then again you miss it if you do not secure the agency for it in your community and sell it to those who are in darkness. It contains that which no teacher on earth can overthrow and show it not to be truth. While the heathen rages and says vain things against this teaching let the truth go out. It will take care of itself.

## BOOKS ON HAND.

We never could have hoped to get the teaching of the Bible on the various subjects in such good shape as we have. But by diligence and much labor we have now a variety of books which covers the whole Bible in one harmonious chain of truth. The pages run now to near two thousand. We feel so thankful this is accomplished. It makes our work much easier, we can now place in the hands of the readers printing on most any subject they wish light on. What we now need is Colporturs to go from house to house and land to land to search out the Remnant and teach them the truth. Who will help us do this work?

## ANXIOUS TO LIVE.

Never had we more desire to live and see the outcome of the long looked for than now. For a few years will settle so many things. It will settle whether the Bible is what it claims to be or not. It will settle so many things taught by religious teachers as truth which we have every reason to believe are not true. It will settle whose word will stand, God or man's word and plans. The world is not in harmony with the Bible nor its teaching. Some one will soon know who is authority, God or man. It seems there was never an age when so much depended on whether the Bible will stand or not. Of course we have not a doubt as to that, but we wish to see the children of God safely guided through the perils

just before them. We realize it is not an easy task, but if we suffer with him we shall also reign with him.

### SEND THE TRUTH TO FOREIGN FIELDS.

The work as described in Isaiah 18th chapter is now due. Who will answer the call and say, "Here am I Lord, send me."

Denominations have sent abroad by foreign mission boards. Money has been raised and men have selected those to go whom they think should go. This was not the manner Christ sent out his disciples. They went without scrip or purse. When the man said to Christ, "I will follow thee whithersoever thou goest. The answer was, "Foxes have holes and the fowles of the air have nests, but the Son of man hath not where to lay his head." If the truth ever reaches other lands it must go by some means different from denominational plans. It can go by reading matter. It can go by the Lord sending and opening the way for those whom he calls and touches their lips "with a coal from off the altar." If such go, then the truth in its purity will be taught and God will bless the work. One thing is sure, now is the time the truth should enter new countries. The prophet says it will go from this country and so it will. We may not know just how, but we have all faith that it will go.

It would be well for the reader to turn and read this chapter, the 18th of Isaiah, and then read our comments on it in "The Gathering of Israel." We do desire the readers to gain a knowledge of the Scriptures which speak of the things that pertain to our day.

### A BOOK RECEIVED.

The Southern Publishing Company put out a book which is intended to cover three points. First, "The return of Jesus." Second, "The other side of death." And last, "The Sabbath question."

The Southern Publishing House at Nashville controls the book, thus it is authority on these subjects according to the Seventh Day Adventist teaching. There are some points taught in the book which should not be there. First, on page 80, part one, we find this statement: "During the centuries immediately following the establishment of the Christian Church by Christ and the apostles, an apostacy developed in the Church."

Will the people who have this book published and sold cite us to the Scripture that teaches that Christ and his apostles ever established or started a church when here? Such statement might do for a Christian (Campbellite) to say this, but we surely thought the Adventist knew too much. At least they ought to know better. Yet on examination of other books sold by them they really teach such a doctrine. For instance, their comments on Rev. 12:1-3. There they say the woman represents the Gospel church in contrast to the Jewish church. If the woman of Rev. 12 represents a church instituted this side of Christ, then that church was instituted before Christ was born, for she is the mother of Christ. Come, brethren, straighten up on this mistake. The world is making this mistake when they say a new church began after Christ.\* There never was but one true church and that is as old as the plan of salvation. See our comments on the two women of Revelation 12 and 17th chapters.

### A SPLENDID LETTER.

Dear Brother Rupert:—

Yes, I received the tracts and have read them thru carefully and I have learned something, something that

I read many times and had never seen before. I refer especially to Dan. 8:19. When I came to that part of the tract, I stopped and got my Bible and then I read all over carefully and read and re-read the Scriptures bearing on that point, and it all came to me like a flash of strong light. I thought of what Christ said to the Apostles as they were going to Emmaus, "O, fools and slow of heart," etc. Here I have been believing an error all these years, and even preaching it. I felt ashamed of myself to think that I had been so blind. Thank God for the blessed truth of His word. Brother Rupert, I am not on the fence, neither have I been for a long time. I have just simply been living my own life, and doing the things that I believed was right. I have grown stronger in the belief that every man has a right to think as he pleases, and to speak as he believes, whether what he says is in harmony with the doctrine of others or not. I cannot find any thing in the teachings of Christ to show that he ever tried to compel any one to believe or accept what he taught. That was left to the individual himself. He had the Scriptures to go to, and he could ascertain from them if the things he heard were true or not. We have the same privilege. I hold that I am doing no wrong if I walk in the light as I understand it. I concede the right of any man to convince me that I am in the wrong, but he must do so from the Scriptures alone. That one tract of yours has done that very thing, on that particular subject, and I am with you heart and soul. Why, because you have proven from the Scriptures that your interpretation of the matter is both correct and logical. I do not see how the S. D. A. folks are going to get around it. A comparison, or analysis, if you please, of the two positions, clearly shows them to be in the wrong. I have found several things in my study of the Bible that have appeared to me in an altogether different light from what I was taught to believe. I cannot enumerate them now, but I wish to say that before I accepted them for myself, I studied them thoroly and compared them Scripture for Scripture, until the evidence was to me incontrovertible. These things have set me at variance with the S. D. A. people, but I can not help it. I received today, two copies of "Present Truth," a four page paper that is sent out from the Review headquarters at Washington each month. The one is headed, "The World's Permanent Peace Outlook" and the other, "A Present Day Message." There is nothing new in them for me. I am also taking the Watchman. In the November number I found some thing that was both new and interesting. The writer showed that the creation of the world was an object lesson for the angels who remained loyal. The manner in which the article was written was mighty interesting, and instructing.

I have just read over what I have written. Am I right or am I wrong in my conclusions? I never can forget what transpired at the camp meeting, when you and me were together. I have never been able to reconcile what occurred there, and I have had a couple of pretty hard tilts with some of the "brethren" (?) over that episode. That was really the beginning of my downfall (?) if you want to put it that way. Even now, my cheeks tingle with shame as I recall those days, Thank God for the liberty of the gospel of Jesus Christ.

I have never felt the same toward the Adventists since, and too, you will recall \_\_\_\_\_ reason for not wanting to renew my license. Well, I am glad that God does not require any man to obtain a license to go out and preach the truth as he understands it. More times than one, have I had impressed on my mind in the middle of the night, some text of Scripture, and I would turn on the light and get my Bible and turn to the text and then would begin a study that sometimes would last till day light. At other times a few minutes would

be sufficient. While I am at my work, I will often stop and run up to my room and look up some certain text that has come into my mind, and sometimes a whole chapter will absorb my attention for an hour or more. You know that when we two were together how we did love to study the Scriptures, and what great things we learned during those days. I have not forgotten what we learned then, but I have made good use of the knowledge obtained at that time. Those were happy days for me. And then the first thing that \_\_\_\_\_ said to me when I went to the camp meeting was, "Rupert is wrong on the covenant question." He did not even say Brother Rupert. It was disgusting. Poor \_\_\_\_\_, with all his learning, he has not to this time been successful in bringing one soul unto the Lord.

Well, I guess you are getting pretty tired by this time, so I will quit, and say To Be Continued. I am glad to know that you are recovering from your attack of dizziness. To my mind that attack spells Vertigo. You must be careful. God does not want his servants to overtax their strength, and because you have been a wheel-horse for a good many years, you can't expect to keep up that strenuous gait all the time, there is a limit to human endurance. Good night, and may the rich blessing of our heavenly father be yours continually, is the prayer of yours devotedly.—C.

## THE SEVEN TRUMPETS.

### Their Relation to the Present European War.

(Continued from last issue.)

Nothing we can now think of is of more importance to the prophetic student of the Bible than the topic as stated in the above heading.

Never have we been more interested to know the truth on these points than now. Never have we given such earnest, careful thought to each statement. In fact when we took the position near eight years ago that probation would close in 1918, we did not see so clearly as now that the close of probation and the sixth and seventh trumpets were so closely connected. We did then see and so wrote and published in "Time, Tradition and Truth" pages 94 and 105-108, that the prophetic periods under the fifth and sixth trumpets would end in 1918, but our mind at that time was more exercised over the close of probation than over the trumpets and supposed the periods were given largely to point out that event. Hence we neglected the trumpets at that writing. Now let us study the trumpets in connection with the close of probation and see their connection and also find out their fulfillment. We will say we understand the fifth and sixth trumpets as stated in former articles applies to the duration of the Turkish independency as a nation. The period of 1290 years (Dan. 12:12) marked its full duration, as an independent nation. Beginning 628 A. D., it would end in 1918. Also the 391 year period as recorded in Revelation applied to the Turkish nation as stated, would end in 1918.

Thus far we hold it to be a truth that these periods have met their fulfillment when the Turkish nation signed the armistice drawn up by the Allied powers. So much for that.

#### Here is the Armistice.

#### TERMS OF THE TURKISH ARMISTICE.

By The Associated Press.

London, Nov. 1.—The terms of the armistice granted by the allied powers to Turkey follows:

"First: The opening of the Dardanells and the Bosphorus and access to the Black Sea. Allied occupation of the Dardanells and Bosphorus forts.

"Second: The portions of all mine fields, torpedo tubes and other obstructions in Turkish waters are to be indicated, and assistance given to sweep or remove them as may be required.

"Third: All available information concerning mines in the Black Sea is to be communicated.

"Fourth: All allied prisoners of war and Armenian interned persons and prisoners are to be collected in Constantinople and handed over unconditionally to the allies.

"Fifth: Immediate demobilization of the Turkish army, except such troops as are required for surveillance on the frontiers and for the maintenance of internal order. The number of effective and their disposition are to be determined later by the allies after consultation with the Turkish government.

"Sixth: The surrender of all war vessels in Turkish waters or waters occupied by Turkey. These ships will be interned in such Turkish port or ports as may be directed, except such vessels as are required for police and similar purposes in Turkish territorial waters.

"Seventh: The allies have the right to occupy any strategic position in the event of any situation arising which threatens the security of the allies.

"Eighth: Free use by allied ships of all ports and anchorages now in Turkish occupation and denial of their use by the enemy. Similar conditions are to apply to Turkish mercantile shipping in Turkish waters for the purpose of trade and the demobilization of the army.

"Ninth: Allied occupation of the Taurus tunnel system.

"Tenth: Immediate withdrawal of Turkish troops from northern Persia to behind the pre-war frontier already has been ordered and will be carried out.

"Eleventh: A part of trans-Caucasia already has been ordered to be evacuated by Turkish troops. The remainder to be evacuated if required by the allies, after they have studied the situation.

"Twelfth: Wireless, telegraph and cable stations to be controlled by the allies. Turkish government messages to be excepted.

"Thirteenth: Prohibition against the destruction of any naval, military or commercial material.

"Fourteenth: Facilities are to be given for the purchase of coal, oil, fuel and naval material from Turkish sources, after the requirements of the country have been met. None of the above materials are to be exported.

"Fifteenth: The surrender of all Turkish officers in Tripolitania and Cyrenaica to the nearest Italian garrison. Turkey agrees to stop supplies and communication with these officers if they do not obey the order of surrender.

"Sixteenth: The surrender of all garrisons in Hedjaz, Assir, Yemen, Syria and Mesopotamia to the nearest allied commander and withdrawal of Turkish troops from Cilicia, except those necessary to maintain order, will be determined under clause six.

"Seventeenth: The use of all ships and repair facilities at all Turkish ports and arsenals.

"Eighteenth: The surrender of all ports occupied in Tripolitania and Cyrenaica, including Misurata, to the nearest allied garrison.

"Nineteenth: All Germans and Austrians, naval, military or civilian, to be evacuated within one month from Turkish dominions, and those in remote districts as soon after that time as may be possible.

"Twentieth: Compliance with such orders as may be conveyed for the disposal of equipment, arms and ammunition, including the transport of that portion of the Turkish army which is demobilized under clause five.

"Twenty-first: An allied representative, to be at-

tached to the Turkish ministry of supplies in order to safe-guard allied interests. This representative to be furnished with all aid necessary for this purpose.

"Twenty-second: Turkish prisoners are to be kept at the disposal of the allied powers. The release of Turkish civilian prisoners and prisoners over military age is to be considered.

"Twenty-third: An obligation on the part of Turkey to cease all relations with the central powers.

"Twenty-fourth: In case of disorder in the six Armenian vilijets, the allies reserve to themselves the right to occupy any part of them.

"Twenty-fifth: Hostilities between the allies and Turkey shall cease from noon, local time, Thursday, the 31st of October, 1918."

The question now comes, What has that to do with the close of probation? In the study of the two subjects as given in the book of Revelation we reply, Much indeed. The ninth chapter of Revelation, from the fourteenth verse forward to the close pertains to the sixth trumpet under the prophetic period of 391 years and fifteen days. We have given our reasons for that period ending in 1918 in the book cited. The subjects of the trumpets remember, continues through chapter ten and eleven. The eleventh ends with the events of the seventh trumpet. Therefore it is necessary to study the tenth chapter next, so we read:

"And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

"And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

"And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

"And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not." Rev. 10:1-4.

Verse one surely gives a description of Christ, the arch-angel. Being clothed with a cloud we understand to be the cloud as described by Ezekiel in chapter one and the same cloud which surrounds his throne and was manifested on Sinai and in the wilderness. In verse two the little book is opened. This book contained a message for the people. Verse three says He, the mighty angel, "cried with a loud voice like the roaring of a lion." Then "seven thunders uttered their voices." (Seven angels.) When an angel spake in an audible voice the people said it thundered, that is, it sounded like thunder. Verse four states the things which those angels uttered were to be sealed up. Not forever but till a certain time, the same as it was told Daniel to seal up the sayings of his prophecies "till the time of the end" when knowledge would be increased. Dan. 12:4.

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

"And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer." Rev. 10:5, 6.

We understand the things which were not to then be explained is based on the statement in verse six, "That there should be time no longer." We now reach in this study an important point. What time is here referred to? It could not be natural time, for the event which follow show it cannot be. It could not be prophetic time for there are at least two prophetic periods not yet fulfilled, one of 2300 days, (Dan. 8:14,) and another under the seventh trumpet of three years and a half (Rev. 11:9-11). Also one of 1335 years, Daniel 12:13. We hold this time mentioned that there should be time no longer is probationary time as will later appear. Therefore when ever this is fulfilled then the decree passes, "He that is filthy let him be filthy still. He that is righteous let him be righteous still."

"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. 10:7.

The word "but" in the beginning of this verse shows the time to be probationary time, for it, by this word, connects the former statements with the finishing of the mystery of God which is the closing work of the gospel for the salvation of men.

"And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

"And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

"And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." Rev. 10:8-11.

Verse 8 shows clearly that the same thought is still under consideration by saying again, "Go and take the little book which is now open and eat it up." This is the same as the angel said to Daniel, that knowledge should be increased concerning these things. These Scriptures which speak of the bitterness that will be experienced in the giving of the things in the little book will be a bitter experience and so it will. But the message must be given though it costs a bitter experience. The truth is always sweet to the lover of light and truth. But to carry it out and give the light to others who are in darkness is met many times with bitter experiences like John the Baptist and the apostles met. Verse 11 plainly shows to me the work of teaching is not done when "the mystery of God is finished," in saving men. The Lord's children are to be taught. Hence they must prophecy again. How true as we have called attention that every message pertaining to the education and gathering of the Remnant is due after probation closes.

#### The Little Book Open.

The angel had in "his hand a little book open." The angel Gabriel said to Daniel, "Go thy way Daniel, and shut up the words and seal up the book till the time of the end." "Many shall run to and fro and knowledge shall be increased." The angel of Revelation tenth chapter said, "Seal up the things which the seven thunders uttered and write them not." We understand the little book is the Bible. At the time of the end knowledge shall be increased to that extent the Bible will be an open book to the children of God. It will not be to them any longer a sketch here and a sketch there, they can now see dimly, but the whole book in one harmonious chain will be open to them then. I am glad that our effort has been to cover the whole Bible and not some point of which to make a hobby. So the book is now open and it is the privilege of all to know the whole story if they will.

#### Sweet and Bitter.

Nothing is so sweet to the child of God as to learn truth. As the spirit of God flashes rays of light on the word, it only makes us more hungry to know more. As this open book is being eaten up by the Remnant it will be a sweet morsel to them as link after link is hitched together. But truth always brings with it the cross and a bitter experience. Take the case of Ezekiel and Jeremiah. The eating of the roll or book is the same as recorded in Ezekiel. The instruction was to the prophet to eat the words God had given him to speak to the people.

"Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.

"So I opened my mouth, and he caused me to eat that roll.

"And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.

"And he said unto me, Son of man, go, get thee unto the

house of Israel, and speak with my words unto them." Eze. 3:1-4.

Those who are not interested to study the word of God never enjoy this sweetness. If you wish to know the bitterness, read the experience of Ezekiel, Jeremiah, Daniel, John the Baptist and others who have delivered messages of truth to the people. The Remnant pass through "the time of Jacob's trouble." Job said, "Oh that thou would hide me in the grave till thy wrath be passed." The bitterness is before the Remnant. That experience follows the close of probation. We feel we have given in this study the true light on Revelation 10th chapter.

"And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

"But the court which is without the temple leave out, and measure it not, for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

"These are the two olive trees, and the two candlesticks standing before the God of the earth.

"And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

"These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will." Rev. 11:1-7.

The prophet in order to still carry the subject further carries the mind back to past history of the word of God and what it has passed through under the dark ages of papal persecution for 1260 years. As to what the two witnesses are we can only repeat they are the law and the prophets. Both are witnesses. The law witnesses to the righteousness of Christ. Christ speaks to his prophets and gives them the things for the church.

"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." Rev. 11:7.

This again shows us that following the finishing of their work to save men there is a bitter experience following that period when war will be made against the Bible and the two witnesses shall be killed for a period of three years and a half after which they will come forth. The next six verses gives the history of the two witnesses during this dormant condition which they pass through. Then verse fourteen says,

"The second woe is past; and, behold, the third woe cometh quickly.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Rev. 11:14, 15.

The above verses seems to close all up to the close of verse thirteen as belonging to the second woe, at least it says the second woe is past. The fifth, sixth and seventh trumpets are woe trumpets. The reader will notice this point, namely, probation closes between the sixth and seventh trumpet. It seems to me that the work of the mystery of God would close with the close of the sixth trumpet. In summing up the matter we call attention to the following points. The Turkish full continuance as a Mohammedan rule was to be 1290 years. That ended 1918. The sixth trumpet was also written with a prophetic period of 391 years, this ended 1918.

Third, these trumpets were woe trumpets. When the seventh trumpet sounds, in its very beginning "the mystery of God is finished." While under the sixth trumpet when they shall have finished their testimony, that is, the two witnesses which is the testimony of the law and the prophets. Some conclude if probation does not close with the ending of the prophetic periods pertaining to Turkish rule then it must be very close indeed. This is to be determined by each reader. For one, I feel sure the work from this on will pertain most largely to the enlightening of the Lord's people and the work pertaining to them.

(To be continued.)

## BOOKS AND TRACTS BY G. G. RUPERT

### THE YELLOW PERIL

"The Yellow Peril," a timely book on Prophecy, of 530 pages. It deals largely with prophecies of the Old Testament, having their application in our day. The present war foretold. A book now in the hands of the leading rulers and men of the world. Many testimonials have been sent in by them praising the book. Bound in cloth in fine style. Price, \$2.25.

### THE INSPIRED HISTORY

"The Inspired History," in three volumes, 825 pages. Bound in fine cloth. Price for the three, \$6.00. In cloth, illustrated, \$2.00 each.

### TIME, TRADITION AND TRUTH

"Time, Tradition and Truth," concerning the end of the world. Bound in cloth. Price, \$1.00. This book is just out, being greatly enlarged and we speak for it to be an eye-opener on prophecy, chronology and such subjects, as are designed to correct many wrong positions held. Get it by all means. Third edition now on the press.

### "THE GATHERING OF ISRAEL"

"The Real Jew and the Gathering of Israel," is our latest book. Every body should have one. Order one now. In cloth, \$2.00. 400 pages.

### THE TWO COVENANTS

The Old and the New, between God and man. 65 pages, price 25 cents.

### THE BOOK OF THE LAW FOUND AGAIN"

This book is the most complete of all books published on the laws and statutes of God. It reveals the great darkness under which all modern Bible teachers, regardless of sect or name are in on this question. It shows there is due a great reformation to be made in teaching the law as a whole before Christ comes. It shows there is not a text in the New Testament scriptures that teach that any law was abolished and nailed to the cross as taught by all teachers of today. It shows the laws written by Moses are just as obligatory now for the purpose they were written for, as they ever were and should be taught by all people. It is bound in leatheret binding, illustrated by two large charts showing each code of laws as written, also a diagram showing the two covenants, the one at Sinai, as given to Israel, the other the everlasting covenant made with all the people. Price, post paid, two Volumes, \$2.00. Vol. One, \$1.75.

### THE FOUR GREAT CYCLES

This book takes up God's great timekeepers, the revolutions of the earth around the sun, the revolutions of the moon around the earth, and the revolutions of the earth on its axis and the weekly cycle of seven days of creation. It lays the foundation of the Sabbath there and then follows it through to our day, giving both the Biblical History and the secular history of our day. It is surely a book that all should possess and read who wish to know the truth on that important question. It quotes 84 languages on the enumeration of the weekly cycle. 36 pages, price 20 cents.

### TRACTS

"A Positive Appeal and Challenge to Seventh Day Adventists." A tract every one should read who wishes truth on the prophecies given in the 7th, 8th and 9th chapters of Daniel. This tract is entitled to a large circulation. 36 pages, price 15 cents.

"The Story of the Jew and the Remnant of Judah." 16 pages, price 10 cents.

"Is the Literal Jew to be Gathered to Palestine? Is the Literal Jew Entitled to any Preference Above Other People?" Don't fail to read this work. Price 10 cents.

"The Two Sons of Zebedee and Their Religion." Commenting on the epistles of John and James. Price 15 cents.

"Peace or War," 16 large pages, price 10 cents.

"The Call of the Ministry and Their Support." 16 pages, price 10 cents.

"The Two Women of the Twelfth and Seventeenth Chapters of Revelation." 24 pages. Price 10 cents each, 2 for 15 cents, 10 for 70 cents.

"The Gift of Tongues Examined." price 10 cents.

"The Glory of God and the Sign of the Son of Man." 24 pages. Price 10 cents each, 2 for 15 cts, 10 for 70 cts.

"Bible Doctrine is the Former and Latter Rain of the Bible." 16 pages, price 10 cents.

"Consecutive Events in their Order Following the Close of Probation." 32 pages, price 15 cts. each, 2 20c, 10 90c.

"The Age of the World." A complete diagram given. Price 10 cent.

"The Close of Probation." Price 5 cents.

UNION PUBLISHING COMPANY

Britton, Okla., U. S. A.