



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 mountain, and when he bloweth a trumpet, hear ye."—Isaiah 18:3.

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THE TWO STICKS.

There is not a more important chapter in the Bible on latter day prophecy to be understood by the person who desires truth than the thirty-seventh chapter of Ezekiel.

The first fourteen verses give a vivid description of the resurrection of the dead. It is more plainly described in this chapter than in any chapter in the Bible. Following this description comes the vision of "the two sticks."

Anciently writings were fastened to a stick and rolled up on the stick. This constituted the book of modern use.

The prophet was instructed to take two sticks and on them write the names of Israel and Judah and then show them to the people. Then on the people's inquiry as to why he did this the story of the two houses of Israel and Judah could be pointed out to the people as it would happen in the future. Hence, we give the story as recorded by the prophet and his explanation.

"The word of the Lord came again unto me, saying,

"Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

"And join them one to another into one stick; and they shall become one in thine hand.

"And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

"Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick and they shall be one." Ezek. 37:15-19.

In the division of the tribes after the death of Solomon which division was given by the Lord to him, there were two houses established. Judah stood at the head of one house, with two tribes and a half, Judah, Benjamin and the half tribe of Manassah, the son of Joseph. The other tribes were called the house of Joseph with Ephraim the son of Joseph to be at the head. That is, the two tribes of Ephraim and Judah were the ruling tribes of the two houses. Let the reader get this thus far clear in their mind. Also note

this was twelve hundred years after the two boys, Judah and Ephraim, were born.

"And the sticks whereon thou writest shall be in thine hand before their eyes.

"And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

"And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

"Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

"And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

"And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.

"Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

"My tabernacle also shall be with them: yea, I will be their God, and they shall be my people." Ezek. 37:20-28.

This covers the entire story of the tribes.. Ezekiel lived just before and also after the Babylonish captivity. The house of Joseph had been scattered by the Assyrians 721 B. C. The house of Judah was taken captive by Nebuchadnezzar 606 B. C., at the time of the first overthrow and 588 B. C. at the time of Nebuchadnezzar's second trip with his army to Jerusalem.

Thus all Israel were scattered among the heathen. The two sticks being joined together taught the lesson that when Israel is to be gathered there will be but one house from that time on and that house will be the house of Judah with David their king as their prince. From this knowledge of the subject the

reader will observe when they read of the gathering of Israel they will find that all the saved are gathered under the name of Judah, Israel, David, and Judah with the names of each tribe of Israel goes ever into the final restoration.

That is also true of the new earth. It is called "the mountains of Israel," the land promised to Abraham, to Jacob Israel is called the land of Israel. All these expressions pass over to the final home of the saved. The word Jerusalem in prophecy applies to the church of the firstborn. In all the prophecies pertaining to Israel in the future Jerusalem never applies to the old city of Jerusalem when speaking of the future. Verses twenty-one and twenty-two speak especially of the final home under the name of "the mountains of Israel" and "their own land." Where any prophecy speaks of the future of Israel it refers to the new earth and **to no land as it is now seen in the world.**

When that time comes God will "make an everlasting covenant of peace" with Israel. The covenant of grace given to all the world through Christ is also called an everlasting covenant, because it was to last till probation closed and Israel was saved. The next everlasting covenant is "a covenant of peace" to all eternity. Both were everlasting covenants. The first for the time to save men. The last one will endure forever and ever. Under it there will be nothing but peace. Thus the whole story is told in this chapter. The Lord grant that the true Israel may see it clearly and fully embrace it by faith.

Hosea tells when they will appoint themselves one head: Hosea 1. That head Ezekiel says is David which is Christ. In following the story through other prophecies and at last in the book of Revelation it is seen clearly that the time is the coming of Christ. From that time on there will be but one nation and one king. This should make several points clear to the student. First, these two houses with whom the new covenant was confirmed by Christ's death continues to the end. Second, it should be clear that the one hundred and forty-four thousand spoken of by John constitute the Remnant of Israel so often spoken of in the prophecies. Third, it should be also clear that the Remnant are made up from all classes and nationalities of people, as they are gathered from every nation, tongue and people. Rev. 14:6. Fourth, it is equally true that the prophecy does not mean the literal national Jew any more than it does any other nationality or blood. Fifth, it says they receive and return to their own land promised to Jacob their father. Question: Is that the present land of Canaan? We reply, No. Paul says the promise to Abraham and his seed was that they should inherit the earth. Christ says the meek shall inherit the earth, and they do this by becoming the children of God. Then the expression, on **their own land**, how is it to be understood? The literal land of Caanan or the world when restored? We reply, the future world in every case. Ezekiel says David shall rule over them for ever. Will all the people who are saved be gathered to present Palestine, and all the saved live there for ever? No. All those expressions apply to the whole earth as redeemed, for the home of the saved, Palestine, was never but a type of the home of the saved. Hence, it should be and is by every one who understands the Bible to apply to the new earth and not the literal land of Cannan. Neither does the promise to Israel apply to the national Jew, but to every child of God who is saved. Until this is made clear in the mind no one can understand the latter day prophecies to Israel and their future land.

The doctrine of the salvation of all the national Jews

and the restoration of Palestine to them is a false doctrine. Avoid it.

There is still another point to be noticed in the study of this subject, namely, ancient names as they apply to modern nations. Without this point being well understood it is useless for any one, we care not who they are, to try to obtain a correct understanding of latter day prophecies pertaining to the closing events of the world. We would cite the reader for a full exposition of this point to read "The Yellow Peril."

We will notice just one name in this article that is the name Ephraim. Ephraim was the second son of Joseph. On him the grandfather Jacob pronounced the blessing. Also in his prediction of the future of the twelve tribes Joseph was to be a "fruitful vine." Ephraim the grandson was appointed to be the head of the house of Joseph in his life. So the stick of Joseph, said Ezekiel, was now in the hands of Ephraim. This is very essential to understand and also to trace the history of the house of Joseph under the name of Ephraim through modern nations to our day.

In our comments on Hosea in "The Yellow Peril," we show that Protestant America is the land of Ephraim. The point we wish to now be understood is the relation now sustained between Roman Catholicism and Protestantism. The house of Joseph in modern times is to be found in western Europe which is Roman Catholic and in America which is Protestant. The United States being the land of Ephraim. We ask who it is that will make the image to the beast? We reply, Protestantism. Why? Because they stand at the head of the house of Joseph, and it is Protestantism that is to be feared more than Roman Catholicism. Rome will never be able to do anything in this country only as permitted by Protestantism.

Let the reader study this line carefully that they may present the truth as God has written it. It is always preferable to be on the right side of every question. The Remnant people will know the truth for this time. Denominationalism as organized under the various divisions of Babylon will never see the truth.

Study the book of Hosea on the three divisions. It is the key that opens and no man can shut it on prophecy.

THE SEVEN THOUSAND YEARS AND THE SEVEN LAMPS ON THE GOLDEN CANDLE STICKS.

(Continued from last issue.)

The candle stick with seven lamps covers the entire history of the story of the Bible for the accomplishment of its work for seven thousand years. The entire period of its work for seven thousand years. The whole time is divided into periods of one thousand years each. The whole tabernacle service and object lessons taught by the priests rested on these periods of time. They are the basis of the whole Bible. The seventh thousandth period is the millenium. These seven lamps are to throw rays of light over the whole period till redemption is complete. The two candle sticks which stand on either side of the seven we will see represents the law and the prophets which throw their light through their teaching upon these seven periods of time. This is also the reason the number seven is used to divide the time from the first to the second advent of Christ into seven periods by the churches, seals, trumpets, etc.

The more this truth of the seven lamps and also

the two is understood. The more clear it will be seen that seven thousand years is allotted for the redemption of the world and also that Christ will come at the exact end of six thousand years from the creation. The study of these nine lamps in all are most essential and don't forget the two olive trees stands for the Spirit of God that feeds all the lamps as the word is studied. If we have not the Spirit of Christ, the Author of the word, we are none of His, neither can we be led into all truth through the word.

The next question to consider is the two candle sticks and the two olive trees that stand on either side of those seven periods of one thousand years each and support those seven periods or divisions pointed out in the word of God as explained by Zechariah as follows:

"For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth.

"Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof?

"And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?

"And he answered me and said, Knowest thou not what these be? And I said, No, my lord.

"Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." Zech. 4:10-14.

Zechariah says, "These are the two anointed ones that stand by the Lord of the whole earth." The two olive trees are plainly a symbol of the Spirit of God that furnishes the oil for the two lamps on either side and also the seven lamps of the candle stick.

The prophet says the two candle sticks spoken of by John are the two anointed ones, the Holy Spirit is what anoints. Hence neither of these lamps could be the Holy Spirit, for the Holy Spirit does the anointing of them. John speaks thus of the two anointed ones:

"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. 11:3-6.

The above testimony should be plain to any one that the two witnesses are the word of God, this need not be argued a moment, but why two? And do these two give light to the people? We answer yes. What are they? We reply the Scriptures are divided in two divisions, those divisions are known as **the law and the prophets**. They are God's two witnesses, they are the teachers that bear testimony and are the source of all light. Says David, "The entrance of thy word giveth light," "Thy word is a lamp unto my feet and a light unto my path." Christ said, "John was a burning and shining light;" he was a great representative of the prophets. When Moses received the law the glory of God rested upon his face. These principles are brought out by all the teachers of the Bible. Isaiah says, "To the law and to the testimony." Said Christ, "On these two hang all the law and the prophets." He further said, "They have Moses and the prophets. If they would not believe them they would not believe if one arose from the dead." John speaks of it as the "Commandments of

God and the faith of Jesus." Paul says the righteousness of Christ is witnessed "by the law and the prophets." Many other similar expressions are used to show these two divisions of the Scriptures.

The prophets wrote as they were moved (anointed) by the Holy Ghost. Peter said of the prophets, "The spirit of Christ which was in them did testify." Moses was anointed by the Holy Spirit to write the book of the law and was the only one ever anointed to write legal testimonies. The tables of stones are called "the table of the testimony." The ark was called "the ark of the testimony." Said Moses, the book of the law would be a witness against them. Thus these two, the law and the prophets, are **the two anointed ones**. They were anointed by the Holy Spirit. The Holy Spirit could not be one of them, it could not anoint itself. The book of Zech. further speaks of these two witnesses as follows:

"Then I turned, and lifted up mine eyes, and looked, and behold a flying roll.

"And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits.

"Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it.

"I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof." Zech. 5:1-4.

The two witnesses are here represented by a flying roll. Books anciently were made and put in a roll. Eze. 3:4-10 tells us this roll is the word of God and he was to eat the roll and go and give the word of God to the people. So Zechariah was shown a flying roll, and in that flying roll are these two witnesses found and says, "Go forth over the face of the whole earth and condemn every one that stealeth (breaketh the law) as **it stands on one side**, and every one that sweareth (testifies as a prophet falsely in the name of the Lord) **standing on the other side of it**." He says they shall be cut off. Verse 4 says this roll shall enter into the house of the thief and into the house of him that sweareth falsely in my name (false prophets) and it shall destroy all such and entirely consume them. This again shows us beyond all question that these two witnesses are the word of God as recorded in the book (the Bible), namely the law and the prophets.

Some have been trying to show that these two witnesses are the word of God and the Spirit of God. We say plainly that plant must be rooted up. And some have said it was the Old and New Testament Scriptures, that plant is also a gross error and must be rooted out as shown in our other writings on the two witnesses. The Spirit of God is that which anointed the word of God. It is that which leads to our understanding of the word of God. It is that which writes the laws of God in the heart. It is that which leads us into the knowledge of the word. The Spirit of God and the word of God agree. The Spirit of God can enlighten no man only as he seeks the knowledge of the word.

We say to our readers, get this truth established in your hearts and do not be led away from these divine principles on which the Scriptures stand. Notice these two witnesses are in the roll, and found there only. The oil or the olive tree representing the Spirit of God is not found in the roll, but it is the Spirit of God witnessing to the word of God which is found in the roll, and when the word is accompanied with the Spirit, then the word is Spirit and it is life.

Study what we have written in "Time, Tradition and Truth" on the two witnesses.

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OKLAHOMA HOT AND DRY.

July and August has been exceedingly warm and quite dry. Crops are poor, prices high.

OUR STAY AT HOME.

We have now been home near a month. This has been a busy time in caring for my wife in her sickness. When I was at Pasadena, California, Elder S. M. Babcock was home caring for his wife who had had a stroke of paralysis. I felt when I visited him and saw the old couple so interested in each other, and he caring for her who had been with him so many years, it was a hard task for them. But God gives strength and courage as our task is. So with me for the past month the office and home duties have kept me quite close. We are glad to report my wife is improving slowly and it may be we can go out some more this fall into the field.

We love to work with the people. Yesterday, August 10, there was a brother and his wife came forty miles to be baptized. They had read our teaching. They had been baptized in the Christian church but after learning the truth for this time desired rebaptism. We can say they were a promising couple in middle life, and we hope they will lead others into the truth. This is their great desire. Our courage is good. While there are some we have not heard from for a while, there are continually coming those we have not known of before.

CLERGY BUREAU.

There was for many years a reduced rate extended by the railroads to the clergy. But when the two cent rate came the favor was discontinued and all, regardless of class or profession, paid the same fare in travel. In this we held no objection.

Now since the rate is raised the courtesy has been again granted to the clergy. As this courtesy has been granted as a matter of kindness on the part of the roads we have not felt it was anything wrong to accept it.

Now especially after the U. S. government is granting this favor we feel it is extended to all who are worthy without discrimination. For all are the subjects of this country and the desire no doubt on the part of the government is that all should share equal regardless of doctrine or denomination. As the

government does not enter into the deciding of who has the pure Gospel and who has not, the question with them is, is the applicant a worthy citizen, and one who devotes his time in sincerity to the calling or preaching the Gospel regardless of sect or faith.

In order that imposters and unworthy might be cut out the rule is that the applicant must be a member of some organized body or denomination which is established and known, having their endorsement accompany the application.

This looks plausible and the motive no doubt is good, but there are those who do not come under that specification. Myself and my associates for instance, and no doubt others. We do not believe the Bible teaches the present system of church organization. We hold that the true church of the Firstborn of whom Christ is the only head and manager of each individual is organized but not by man. Neither is it visible, but that church is made up of the true children of God whose names are written in heaven. Their faith is whatever the Bible teaches. Hence, we are just as earnest, just as honest, just as self-sacrificing and devote our time to the teaching of the Bible, to the people, and getting them to so relate themselves to God that he can add them to his church as are the other denominational ministers. No doubt but we are doing as much to establish honesty and good citizenship as the others so far as our numbers are able to accomplish. Personally through publishing a monthly paper devoted entirely to the teaching of the Gospel for five years past, and the issueing of religious reading matter, many through the United States have embraced the faith we teach. Calls have come from all parts for personal labor and baptism. These calls we have accepted and traveled from east to west, north and south, paying full fare.

Since learning of the restoration of the rate we have applied for the favor. The consideration has been under advisement for over three months and still we are unable to obtain the favor. Notwithstanding, while in one of the regular organizations we carried the clergy permit not far from thirty years till they were discontinued. We have made no change in our life but still give our entire time to the work as then except we have changed our mind as to the teaching of the Bible on certain points of faith.

At this writing both myself and the followers are known by the name or teaching of that faith which pertains to the Remnant of Israel, but unorganized, after the denominational order.

The court of my county, Oklahoma county, Oklahoma, has for several years granted authority to officiate in marriage ceremony and any duty of the ministry. But we are not able, though all, or nearly so, of the business men of my city have signed a petition stating that my time was entirely devoted to the work and that they had known me for several years as worthy of the favor and so on.

But no favor has been granted, and now, being a citizen of the U. S., I write this in behalf of others in my class who we feel are entitled to the favor of which some one ought to do what they could to call attention to the wrong inflicted, though we believe it not to be intentional on the part of any. Such conditions frequently exist and are only corrected by calling attention to those in authority to them. We thank God for the liberty granted to all classes of religionists in this nation. The government is good, let us keep it so. My entire time in the ministry is forty-one years. Ordained for forty years.

A LETTER AND A REPLY.

The following is a letter received from Dr. Reed. He seems to think me in great error on the proper resurrection on day of Christ. As this is one of the twenty-four subjects which we have offered to consider, we will take this one as the first received. We can say that Dr. Reed is one of our old subscribers and also we have received much of his printed matter. We will print the letter he writes and our reply. We feel that the people are entitled to both sides of a question therefore we give space to this subject according to the rules as stated in our twenty-four subjects named in last month's issue of the paper. In these subjects examined we shall truly try and follow fairness, kindness, and truth to the best of our knowledge, but we will not spare in pointing out what we believe to be a wrong position held by the writer whose writings we examine.

THE LETTER.

July 27, 1919.

Dear Brother Rupert:

I have just been reading the July issue of the **Remnant of Israel**, and am surprised to find you are still advocating the Papal **Friday** crucifixion and **Sunday** resurrection. It is more than I can understand to see a man of your intelligence and Bible knowledge and who writes so much that is good, to fall down and teach this **Papal fallacy** which makes the Christ a **liar**, (Math. 12:14-40) and the angel a **liar**, (Math. 28:6) and the two women **liars**, who came to the sepulcher, "Late on the Sabbath day." (R. V.)

Now Matthew, is the only Gospel writer, that states the **time Christ** rose from the tomb; but the other three Gospels all sustain Matthew by saying: "He is not here, but is risen." But you don't mention Matthew's account, except the first verse, when you **wrest** the word "dawn," and try to apply it to Sunday morning, when it reads "**began to dawn toward** the first day of the week." The first had not yet come, but did after sun-down. Now you fail to recognize that Matthew's account and the other three Gospel writers are relating two different events, which are about twelve hours apart, one "Late on the Sabbath day," and the other "After the Sabbath was past," and "Very early in the morning." Matthew is the only one to state the **time**, "Late on the Sabbath day," and the angel said to the women, "He is not here; for he is risen as he said," and the two women "Held him by the feet and worshipped him." Did you never read these first ten verses of Matthew 28? If so, why do you ignore the **only** account telling of the **time** he rose from the tomb?

In the account of Matthew, only the two Marys come and they brought no spices, because it was the Sabbath. The next morning Peter and John and other women were with them; and they brought spices to anoint him, for the apostles would not believe the two women's story, when they went back to Gallilee and told the apostles (Where they were keeping the feast of the passover) that they had seen and talked to Jesus, and that he had risen, etc.

Now you know that punctuation is of man, and it was often put in to suit the creeds, which is the case in Mark 16:9. Now put the coma after "risen" instead of "week" and see how it changes the meaning.

Again, note that the preparation day was just before the Sabbath, Luke 23:54, which after the body of Jesus was laid in the sepulcher, they went home "and rested the Sabbath day **according** to the com-

the commandment, but the one they kept "**according to the commandment**," and which John 19:31 says, "for that Sabbath day was an high day." Would John call God's Sabbath "an high day?" No, it was an **annual**, first passover Sabbath, and that year came on our **Thursday**. Jesus was therefore crucified and put in the tomb on our **Wednesday** just before sundown, and rose in the "end of the Sabbath," (God's Sabbath), being in the sepulchre over two Sabbaths, one **annual** and one **weekly** Sabbath, and just exactly "three days and three nights," as the Christ said. Matthew 12:40. Note that the Jews found no fault with Christ's "sign," because it was fulfilled to the very minute (72 hours), I will venture to say.

Now brother, you are the only intelligent man that I know of outside of sectism, that is teaching this papal fallacy. It is amusing to hear a Russellite or S. D. A. trying to "wrest" the word "dawn" of Matt. 28:1, and make it apply to Sunday morning. You can't realize how a blunder like this you have made will let an otherwise good man down in the estimation of a true Bible student.

Let us hope that we will not have an occasion to rebuke you again, that you may be "sound in the faith." Titus 1:13.

In the words of Paul, some "concerning the truth have erred Grace be with you, Amen."

T. E. REED.

Examined by Paragraphs as the Letter Was Written.

Paragraph One. No, we do not make either Christ, the angels, or the women liars as brother Reed seems to think we do. I, for one, think they told the exact truth as it is recorded. Christ said that Jona was to be a sign of Christ by being "three days and three nights in the heart of the earth." Dr. Reed seems to take a firm stand that the heart of the earth is the grave. We do not think he is right. On this point much depends, for we do not hesitate to say that if the heart of the earth is the grave then the scriptures do contradict one another. For in the narrative as written by each disciple, Christ was not in the grave three nights. This no one can deny if they believe the record as written. The record shows plainly that he was betrayed before midnight. He was crucified in the afternoon of that same day, at the beginning or rather before the next day began he was taken down and laid in the tomb. This all happened the same day. The record further states that the third day, in the morning, he was risen. So he could not be in the grave but two nights at most. But if he was raised on the Sabbath the second day of the event then he could not possibly be in the grave but one night. Let the objector harmonize the narrative as the events happened with the theory that Christ was in the grave three nights. If they will do this then we will have some confidence in their positions. It can't be done as any one knows who will try it. So in order that we do not make some one of the writers lie, as Dr. Reed says I do, we better study the whole story as it happened.

Therefore what is the heart of the earth? It is surely not the grave. In Deut. 32:1-3 there the Lord addresses the people as the earth and commands them to "hear, O earth, the words of my mouth." The heart is the center of life. The dust called the earth has no center of life. It is inanimate. The life of the world is the people who inhabit the world. All anyone has to do to understand what is the heart of the earth is to take a good concordance and find the use the Bible makes of the earth as applying to the people. Then they can see that it is not the grave.

Paragraph Two. Brother Reed says "that Matthew is the only one who states the time when Christ arose." "The other disciples sustain him," says brother Reed. We agree to this. Matthew says: "In the end of the Sabbath as it began to dawn towards the first day of the week." The others sustain him in this. Mark sustains him by saying when the Sabbath was **past, very early in the morning, the first day of the week.** Luke says, "Now upon the first day of the week very early in the morning they came to the sepulchre." Luke 24. John says, "The first day of the week cometh Mary Magdalene **early while it was yet dark.**" Thus they do sustain Matthew clearly that it was early in the morning as Matthew says, "**when it began to dawn towards the first day of the week.**" In paragraph six of this letter brother Reed says, "It is amusing to see how a Russelite and a S. D. A. man will try to play on the word dawn." Why don't he class Webster also with them? Webster says "the dawn is the first rays of light at the beginning of the day." That is "the dawn of the day." Then why don't he criticise God also who said the light part of the day was to be called day and the dark part night. Genesis 1. Now the trouble with brother Reed is he has a theory to defend which makes him use unsound logic and teaching to sustain it. Who ever heard of the **dawn** of a day to take place as the sun went down and darkness of the new day come on? No one, but in this case who try to prove that Christ arose on the Sabbath. Why don't my brother try to harmonize the words of the disciples when they said that the first day of the week was the third day since the crucifixion. If Christ was crucified on Wednesday as the latter claimed by brother Reed how could the first day of the week be the third day? Please answer.

Paragraph Three. This is a hard paragraph to understand. The argument is, First, that Christ arose on the Sabbath the day before the first day of the week, second, the next morning the other women came bringing the spices. But the two did not bring the spices on the Sabbath. Why would any of them bring the spices at the time of the resurrection. If it was three days after his crucifixion, I can see why, if the record written is true. They could not anoint him in the evening when Joseph laid him in the tomb for the Sabbath was there so near. They could not the next evening after the Sabbath for it was dark. But they could come early the next morning. But if he was crucified on Wednesday as claimed there was plenty of time before either the Sabbath or first day morning to do that anointing. This paragraph also says the disciples at this time "had gone to Gallilee to eat the passover." How is that? Did they not eat it with the Lord before his death and did not the Jews eat it the same day of his death? If the record is true they all ate it **that day.** Now this letter says they went to Gallilee to eat it at the time of his resurrection. The reader had better look it up about the disciples going to Gallilee to eat it.

Paragraph Four. Mark 16:9 says, "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene." Brother Reed wants it to read, "Now when Jesus was risen, early the first day of the week he appeared to Mary Magdalene." No one claims that he was not resurrected during the night when the women came to the sepulchre Sunday morning. Moses and all the prophets had said he would arise the third day. Christ himself said he would and so he did. He had all night of the first day of the week to rise in before the women came to the sepulchre. Of course he was risen. Brother Reed assumes two visits of the women to the sepulchre, that is an assumption. How could

they be there on the Sabbath and find him risen when the record says while they were going to tell the other disciples Jesus met them, and also at the same time the watch went to the city to report the fact that he was not to be found? They met with the elders assembled and so on. Did this all happen on the Sabbath as it closed? No, the whole record shows it was the morning of the first day of the week. It shows that the women did not go to the sepulchre on the Sabbath at all.

Paragraph Five. As this paragraph is made up wholly of assumptions, it requires but a notice. We never knew before that Sunday could be kept according to the fourth commandment. But if brother Reed's argument is logical it can surely be done, for he says the passover Sabbath was kept **according** to the commandment which requires the seventh day of the week. The weekly commandment says the seventh day. The passover sabbath says the fourteenth day of the month once a year. The weekly Sabbath is to commemorate the creation of the world. The passover was to commemorate the deliverance from Egypt, and so on. Now how they could keep the passover according to the fourth commandment is a mystery I would like solved.

In replying to the above letter, all we have tried to do is to note some of the assertions made and to call attention to some positions that could not be sustained. For our exposition of the subject we would refer the reader to the tract we publish wherein we set forth the whole narrative as recorded and show it is not possible to have Christ in the grave three nights. From the entire testimony of all the writers on the subject. Some things are impossible and this is one of the impossibilities, namely, to have Christ in the grave according to the record for three nights. See our article on the third day in the August number, 1919.

BAAL WORSHIP AND THE BEAST OF REVELATION 17th CHAPTER.

"And there came one of the seven angels which had the seven vials and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

"With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

"And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Rev. 17:1-5.

The first thing to do in the teaching of this chapter is to give the location of the beast and the woman that sits upon it. This same beast is first mentioned by the prophet in chapter 13, there is no woman connected with it there. Hence, Rev. 13 so far as the beast alone is concerned represents the civil power and the 10 kingdoms of the Western Empire of Rome. It is represented as having **7 heads**, the same as the dragon of the 12th chapter has 7 heads. In the 12th chapter the 7 heads wore the crowns. But in the 13th chapter the crowns are transferred **to the horns.** This teaches that both the heads and the horns represents kingly governments. It also teaches that the heads and horns do not both represent the same governments. For there are 10 crowns on the horns, and 7 on the heads. This teaches the heads to be prior in point of time to the horns. Let this

distinction be noted for it will be necessary in locating the heads separate from the horns.

The dragon in the 12th chapter represented Rome universal.

The beast in the 13th chapter represents the Western division of the Roman power after the death of Constantine. The woman introduced in Chapter 17 is a symbol of an ecclesiastical organization. All who know the Bible know that a pure woman is a symbol of a pure church. A corrupt woman is a symbol of a corrupt church. That this woman represents a religious organization there is no question. Her symbolic clothing all show this. Her origin dates back to the name she bears upon her crown, which is Babylon. Hence it is necessary to locate her identity definitely the first thing. The name Babylon is derived from the word Babel. The history following the flood gives the origin of the word Babel as we now read:

"And the whole earth was of one language, and of one speech.

"And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

"And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

"And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

"And the Lord came down to see the city and the tower, which the children of men builded.

"And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

"Go to, let us go down, and there confound their language, that they may not understand one another's speech.

"So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

"Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence the Lord scatter them abroad upon the face of all the earth." Gen. 11:1-9.

This tower was built in the land of Shinar. The territory of the Assyrian kingdom founded by Nimrod, the grandson of Ham.

"Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

"The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

"And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

"And the sons of Javan; Dlishah, and Tarshish, Kittim, and Dodanim.

"By these were the isles of the Gentiles divided in their lands, every one after his tongue, after their families, in their nations.

"And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

"And the sons of Cush, Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.

"And Cush begat Nimrod: he began to be a mighty one in the earth.

"He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord.

"And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar." Gen. 10:1-10.

The woman is represented in Rev. 17 as committing fornication with the kings of the earth, also of sitting on many waters (peoples). Hence her origin and her history must be well defined if we would understand prophecy of later dates. The Hammetic race after the building of the tower as the above Scriptures shows and also by the examination of ancient maps, traveled west into Canaan, Egypt and Africa. Their worship was the planets, or Baal worship. The word Baal and Babylon are associated together. The next kingdom established by the descendents of Ham was Egypt. There the same

worship of the sun, the moon, and the planets of heaven were continued. No doubt that worship caused the great pyramids of Egypt to be built. Hence Egypt is the 2nd great kingdom of the world where this woman ruled. Coming back again to the land of Shinar, there was another kingdom formed later in history called the Babylonian kingdom, the city of Babylon, the capitol was built on the ground where the old tower of Babel once stood. This was called the Chaldaic kingdom. In the reading of the history of Babylon we learn again that Baal worship connected with that kingdom, hence it was the 3rd kingdom over which the woman in the 17th chapter ruled.

In order to connect the former history through to the beast of the 13th chapter of Rev. the beast of the 13th chapter is represented as having the mouth of a lion, the feet of a bear and the body of a leopard. The purpose of this is to follow her history through Babylon the lion, Medo-Persia, the bear, and Grecia the leopard, down to Rome universal, the 4th kingdom from Babylon as brought to view in the 7th chapter of Daniel. Then when we **come to Rome** we find those **7 heads** or governments represented on the dragon. The first was Assyria, the 2nd Egypt, the 3rd Babylon, the 4th Medo-Persia, the 5th Grecia, the 6th Rome, the 7th the beast upon which the woman is seated, Western Rome, with its 10 kingdoms. This shows where the 7 heads belong beyond all question. The 10 horns were the divided kingdoms of Western Europe as they were divided between 351 and 483 A. D. So the ten crowns and not the seven belongs to Western Rome. Leaving the seven heads and crowns to cover the entire history.

(Continued in next)

THE PAPER DELAYED.

The August number was side-tracked by the railroad in some way so we could not mail it out on time. In fact as we send in our copy, this the 15th of August, for September, the paper has not come, though it has been shipped by express. We dislike very much to have the paper late. We try not to have it so on our part.

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HELP OF OTHERS.

We have some who have written excellent articles in the past for the paper. We would be glad to have them repeat the work. In the past we have had to develop many subjects and it required much space in the paper. Having now our tracts and books prepared to meet most any needed want, I would like other writers who have gotten hold of the present things we have been developing to write and present the subject from their standpoint.

While teachers may teach the same truth each one has their gift in presenting it and in that way the reader is interested. We have thus far avoided a paper filled up with a mere bedlam to fill up space. We still refuse to print everything that comes to us for publication. The reader has no idea how many there are in the world that has some notion they wish to exploit if some one will just pay the expenses and give them space to do it. To this class we do not appeal. But we do appeal to those who believe the truth which has been developed in our books and the paper which contains a greater variety of doctrinal points than is taught by any publisher or denomination. There can be selected from these subjects such as appeals to them and write upon them to help others because you have a burden to give the benefit of your study to help others.

A BOILING POT.

Jeremiah saw a boiling pot. Jer. 1. The explanation was that an evil should break forth out of the north. If ever the world was in a boiling, unsettled condition it is now. Even during the past war there was a fixed purpose. But today it seems the whole world is at unrest. No one satisfied with his wage nor the price of the cost of living. They want peace but every thing indicates war. No two agree as to what will remedy the situation. Some wish large sums raised to pay those who will tell the best way to relieve the situation. But how is the trouble, no one would be satisfied with the suggestion. One thing is sure and only one, that is, God's word. The only remedy is to believe it.

THE FUTURE OF THE PAPER.

The paper has never been self-supporting. It has never paid expenses. This should not be. We should have new subscribers sufficient to pay expenses. The coming year if our opponents who do not believe our twenty-four subjects for investigation take up the offer the paper will be most interesting for near two years to come. Each month one of these subjects will be in the paper if the unbeliever in our faith has faith to present his view of the subject and tell us wherein we use the scriptures wrong. This issue has brother Reed's reason and our reply. Brother Reed presents his belief clear and plain. He also believes what he teaches. The only trouble is we think he is wrong and it is for the reader to decide.

A VALUABLE TRACT ON THE SABBATH.

This tract is written by R. B. St. Clair, 487 Mack avenue, Detroit, Mich. As we read this tract we were impressed with the honesty and care to deal with the question in such a manner as to appeal to the reader both as to the clearness and the importance of the subject treated. While there has been much written by many different writers on the question of the Sabbath we can say this will stand among the best on the subject. Brother St. Clair would no doubt be glad to hear from any who wish to encourage and forward the truth he is teaching. Address as above.

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