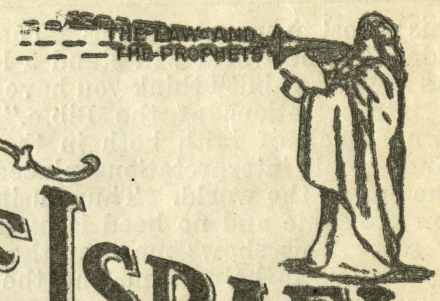
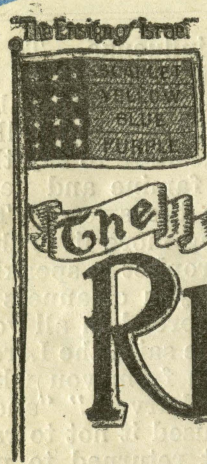


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REMNANT OF ISRAEL

"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.

Volume 4 BRITTON, OKLAHOMA, August, 1920. Number 56

THIS WAY ONCE

You'll not pass this way again
So the good that you would do
Must be done at once, whate'r it be,
For moments and hours are few.

You'll not pass this way again,
So speak kindly to your brother,
'Twill make your own heart better feel
To help along another.

You'll not pass this way again
So that letter be sure to send
That might encourage a sister
And help to save a friend.

You'll not pass this way again
So look each side of the way,
To find the poor and needy,
'Twill all the trouble repay.

You'll not pass this way again,
So smile to each and all,
No matter how low and degraded
You know not the cause of their fall.

Ah, when we go away but once,
We may have cause for regretting,
When we glance back the path we've trodden,
At the time when life's sun is setting.
—Leuceil Rupert.

THE CLOSE OF PROBATION AND THE END OF GRACE

Our first edition of this tract being exhausted we reprint and add much new matter to it. The close of probation and the end of grace is one and the same thing. There is another thing that means the same, that is the iniquity is full. Abraham was told that his seed could not enter Canaan till the iniquity of the Amorites was full. That meant the time would come when there could be no more done for the Amorites. They had rejected every offer God had for them and the iniquities of the fathers had been visited

on the children through inheritance till none of the offspring could be reached with the Gospel: When that point was reached, then grace for the people ended. Note. The people determined the end of grace themselves by the course they pursued. In this manner will the close of probation come to the world. The world determined their own destiny, God seeing from the beginning the whole story of man and the course man would pursue saw the end from the beginning and so gave the information to his children through the prophets, when that time would be. Hence when the time comes then the decree is due the world, "He that is filthy let him be filthy still, and he that is holy let him be holy still."

Following that decree he says, 'Behold I come quickly,' (not immediately). At that point begins in earnest the events which are to prepare the world for their destruction in the order specified. This destruction of the world is to mark such a time of trouble as never was. Dan. 12:1, 2. The trouble as to what it is, is plainly told, namely: War, Pestilence, and Famine.

The present condition in the world only leads to the final. Whether there will be a period between the present conditions and the final, of peace, we do not know, but we can say this, we know of nothing which teaches there will and it seems not probable at all there will be. That there will be a change in the issues between the nations now at war there is no doubt in our mind. The way of "the kings of the east is not yet prepared," but that is being done just as fast as possible by the present war. Every man, and every dollar spent by western nations is preparing that way.

The United States being one of the western nations it must necessarily come into the war. It is both logical and reasonable it should. So when the time comes that the present issues among the western nations is far enough advanced new issues will arise from other sources. We do not hesitate to say the next issue will be between the East and the West, between Christendom and Heathenism, with two thirds the population of the world on the Eastern side and one third (and much less counting out their present losses) on the other side. Russia and Japan will be the leading factors on the eastern and England and the United States on the western side.

The present outlook from our standpoint is as stated above. But how is it received? The answer

is this: Most every one replies, "That will not come in my day," "The world will stand a long time yet," "It looks as you say but I think you have some wrong views and interpretations of the Bib.e." Thus there is shown a lack of faith both in the Bible itself, and second, in all interpretations placed on it pertaining to the end of the world. Thus business and all things go on the same and no heed is paid to what any one may say. This shows me that the world has closed every avenue to help them, and the world is ripe for the harvest.

The Conditions of the World in Knowledge of the Bible.

We have noted in all we have read and heard spoken about the war not one word has been said as to the cause from any Bible standpoint. Leaders are blamed, and issues are discussed but not a word as to God's cause of war. In this respect they are different from the prophet Daniel, when the great calamity came upon Jerusalem he said it is "because we have sinned," "Therefore the curse is poured upon us which Moses had written." Then with prayer and confession to God he prayed most earnestly. Also when Ninevah was to be overthrown the king and all his subjects repented of sin in sack cloth and ashes and God changed the decree. Not so today, no one seems to see the real cause of the present war and the future outlook. Not a minister raises his voice to teach the people the truth. All they can see is that "it is the Kaiser," "It is the course the United States is taking," "It is England that is to blame," but as to the moral condition of the world nothing is said. No repentance is advised. No study of the Bible is referred to. No desire to see what the prophets have spoken in the name of the Lord is looked after. Everything else is examined: High cost of living; How to make money out of the war; How to avoid famine. All this is considered and noted with deep interest, but how to seek God, how to know his truth, how to break loose from creeds and isms and receive the truth, all this is of no avail and unpopular. "The wise forseeth the evil and hideth himself but the simple pass on and are punished." So the day is near when not a soul will be reached with the Gospel in its purity. Then probation closes and the decree passes. Thus no one is responsible but the people themselves. They reap just what they sow. They get just what they have chosen.

They have lived for the world and it is all they can see in it. They do not realize that "darkness covers the earth and gross darkness the people." They do not realize that ruin is staring them in the face. They haven't the faintest idea of the time of trouble before them. We feel some what as Christ did when he saw the fate of Jerusalem by the Roman army. He said, "Oh, Jerusalem, Jerusalem, how often would I have gathered you as a hen gathereth her chickens under her wings but you would not." He said, "She knew not the time of her visitation." She could have known but light was rejected. How glad would we be could we see on the part of the people a seeking of God and true repentance and a desire to know the truth that the people might be saved, but each day seems the people are harder to reach and true repentance is so scarce we no longer see what we call "a godly sorrow for sin." Grave things are soon to open. The Throne of Grace will be no more. The Throne of Glory will be set up and Christ will then reign. Who will prepare with us to be His subjects where war will be no more and peace will eternally reign?

LATER.

Since the above was written. The next thing in

the order of events is the plague of influenza. To the thoughtful and those who believe the Bible they expect such things and so have we written and called attention in our paper that pestilence would follow war and so it is here. We do not hesitate to say that such things as connected with the famine and pestilence will come hand in hand with the sword. The influenza is at this writing destroying more lives than the sword, (October, 1819). The prophet in speaking of these things says, "I have given you cleanness of teeth in all your cities and want of bread in all your places, yet ye have not returned to me saith the Lord," "and yet I have withholden the rain from you when there was yet three months till the harvest," "and I caused it to rain on one city and caused it not to rain on another city," "yet ye have not returned to me, saith the Lord." "I have smitten you with blasting and mildew when your gardens and your fig trees and your vineyards increased." "The palmer worm devoured them, yet ye have not returned to me, saith the Lord." "I have sent among you the pestilence after the manner of Egypt. Your young men have I slain with the sword, and have taken away your horses and I have made the stink of your camps to come up unto your nostrils, yet have ye not returned unto me, saith the Lord." "I have overthrown some of you as God overthrew Sodom and Gomorrah, and ye were as fire brands plucked out of the burning, yet ye have not returned to me, saith the Lord." "Thus I will do this unto thee O Israel, and because I will do this unto thee, prepare to meet thy God, O Israel." — Amos fourth chapter.

The man who cannot see the fulfillment of this chapter before his face at this time is surely blinded with the god of this world. Look at the great fires during the last twenty years in our great cities caused by earthquake and other causes similar in nature to Sodom and Gomorrah. See the destroying insects and the effort it now requires to meet the enemy of the products of nature. Then note the drought in various localities, and next note the young men being slain by the sword such as never was since the world began, and last the pestilence is on us. But the worst of all no one returns to God nor sees His hand at all in it. Man is doing it all so far as man sees. The end is not yet, but between now and the end there is to be seen a picture that will cause the old and the young to wonder and men's hearts will fail for looking on these things which are coming on the earth. "The wise man forseeth the evil and hideth himself, but the simple pass on and are punished." If it is not already too late let the wise be in earnest for the door of mercy will be soon closed. Man settles his own destiny. Remember this point and while you are considering it you should do so, that Esau afterwards sought his birth-right with tears, but could not obtain it. He had despised it too long. Also remember the foolish virgins who came too late and found the door shut. They neglected too long the privilege. We are living in important moments just now. Our admonition is to all who expect to be saved, Be diligent and get about it at once.

STILL LATER.

The foregoing was written in about 1917. Since that time, in 1918, we published the tract, "The Three Woe Trumpets," bearing on the same subject, namely, "The Close of Probation," and now as experience comes and queries in the minds of the people to be explained, we add the following in the middle of the year 1920.

At this time very important things are taking place. Russia has now fully developed the beginning

of the long looked for movement in the beginning of the fulfillment of Ezekiel 38th chapter. At this writing we are told there are two and a half million of men in the army of Russia. Their growth and advance are extending both east and west. The yellow race question in America is steadily increasing. The high cost of living is advancing at a rate more rapidly than ever before, and it is placing thousands of the class of the old and the physically unfit for labor on the verge of starvation and charity. The world is littered with overflowing with expense to consumers. The automobiles sap up the daily income of the people. These, with pride in display of dress and all kinds of luxury and amusements, surely do not give us a brighter view than when we wrote the former part of this booklet on the close of probation three years before the writing we now do in 1920.

Our personal experience in labor with the people still indicate clearly that it is only those who are honest and willing to receive truth that can be benefited by the teaching of the Gospel. There were during all our former labors when the open and most lawless could be interested and become converted. From some cause such cases do not now appear. It does now more fully appear that there are a class of honest, inquiring people who desire to learn and know truth and are seeking to understand the way of the Lord more perfectly. We say that to such the work is from this time forward devoted.

The Future Labor.

Some have supposed that when the world shall have rejected the Gospel, and shall have closed their own probation, then all work of the Gospel would cease. Not so. If I understand correctly there is a great work still to be done. That work is to educate the Remnant who, at that time, are still scattered in all parts of the earth and are to be found among all denominations and some who are not connected with any organization. We will here say: "That not the least grain shall fall to the ground." Amos 9:9. Every honest heart in the world left in Babylon or any other place is to be found and taught the truth, sufficiently at least, to know the work to be done for the Remnant at that time. Sufficient that they will be lead out of the countries to the place where God has appointed for them and even after that as the typical feast of tabernacles was to be devoted to the study of the book of the law, so we still understand that during the real feast, after the Remnant are gathered out, the work of education of the Remnant will still be conducted during the feast still to follow after the gathering is completed. So now we wish it understood that we have never held, since we began to write on the subject of the close of probation, that the work of the true minister closes with the close of probation. Far from it. I do hold that the people have at large so related themselves to God that I now labor more directly to find the honest at heart whose hearts are open to receive the truth for this time. I do also find it is impossible to change those who have their peculiar ideas regardless of what it may be unless their mind is seeking for light, even though it crosses their views.

With these words of explanation we hope that our position on the close of probation will be understood and why we still labor and who we still labor for, namely, for every honest child of God wherever found. We bar no one from hearing. It is still a truth, "My sheep know my voice and a stranger they will not follow." The above is the proof of their discipleship by which we find them.

Scripture Evidence.

We would offer next an article on the seven thunders which was written for the Remnant. The seven thunders are given to cover an experience at the close of the sixth and the beginning of the seventh trumpet. Following this article we next offer an exposition of the three last trumpets. The seventh trumpet as it begins to sound marks the close of probation. Thus we hope to set before the reader in a connected form our reasons for the close of probation or the end of grace (favor) to all who have rejected God's mercy.

Zechariah teaches very clearly that the covenant made with all the people that "Whosoever would let him come," would be broken and then He would no more pity the inhabitants of the land. Zech. 11:1-11. Also Hosea 5:6, 7. Again, Amos 8:11, 12, says the same. Thus there is abundance of proof to prove that after probation closes there is much to be done in labor for the children of God before Christ appears. That labor will cover seven years of time, or one prophetic month.

The tracts, the "Seven Thunders," and the "Three Woe Trumpets," should be read in connection with this tract.

THE TWO WITNESSES AND THIS GENERATION

By I. C. Sultz.

It has been taught by some for many years that the two witnesses spoken of in Rev. 11:3 are the Old and the New Testaments. Verse 4 says, "These are the two olive trees and the two candle sticks." And as these represent the word of God, the position is taken that the Old and the New Testaments are the two witnesses.

They also teach, and I learned thoroughly, that as the Old Testament scriptures testify of God and the words that Christ did testify of him, therefore the Old Testament is one witness and the New Testament the other.

Those who teach thus are unquestionably teaching error for the following reasons: First, testament in the scriptures always means covenant. Second, the terms, "Old Testament" and "New Testament," always refers to the Old Covenant and New Covenant respectively. Third, the division of the Bible into what is termed the Old and the New Testaments was permitted only through gross ignorance of the scriptures and is wholly a man-made division. Fourth, this man-made division was not so much as thought of at the time of John's writing. It is true, according to the scriptures themselves, that they are divided into two parts, viz., "The Law and the Prophets." And it would not be necessary to go farther than the writings of Paul to learn this fact. We can also learn in his writings what these two witnesses really are.

Paul says, "But now the righteousness of God without the law is manifest, being witnessed by the law and the prophets." Rom. 3:12.

What has God given to witness his righteousness? Now don't say the Old and the New Testament. You had just as well say that the first day of the week is the seventh, there is not a shadow of truth in it. The answer is given in plain language, viz., "THE LAW AND THE PROPHETS."

Now I am not writing merely for argument or to fight some denomination or sect. Those who know me know well that I have always been an earnest

(Continued on page 4)

The REMNANT OF ISRAEL

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REPORT OF LABOR.

Our last report told of my arrival at Battle Creek and my meeting with Brother Schenk and Black. I held meetings about three weeks in the College chapel and a few meetings at Urbandale, three miles west of the city. The meetings were not blessed with a large attendance still the attendance was fair. We can report a good interest to the close as a result. Those who heard two years before were much encouraged and quite a few believers in the teaching were added. Brother Black, whom we mentioned in former report, was all prepared by reading some books loaned him by Elder Schenk and also his former study of the Bible on these subjects to receive the word spoken. His excellent wife, who had been a devoted member of her denomination, also readily accepted, so they are now united in the faith. Others we could mention readily received the word also.

The meeting bore the character of a deep interest more than of criticism. We now feel the work to be pretty well established in Battle Creek.

There were some cases of special interest which we will not now mention.

Quite a quantity of books were taken. Elder Black ordered some 800 tracts besides bound books to use in his work. He has had experience both in preaching and handling of books. He is a most earnest worker. Brother Schenk is now supported by additional help which encourages him very much.

Four days before leaving, Sister C. L. Drury from California arrived. Her zeal and courage never fails. She has printed and circulated the last year thousands of pages of literature. I was truly glad she came. I pray the Lord may make her wise to win and gather the Remnant. She will remain in Battle Creek for a time.

I wish to express my great appreciation of the kindness of the Sanitarium management in granting the free use of the College chapel. I have a kind place in my heart for the old Brothers and Sisters of former years in Battle Creek. No place in the world has done so much to scatter the light on the Sabbath and man's nature and destiny and much prophecy as has been done there. I pray there may still be many there who will receive the great additional light now for the Remnant on the Law and the Prophets.

My courage is good. I am very busy each day. Pray for me. G. G. R.

THE TWO WITNESSES AND THIS GENERATION

(Continued from page 3)

seeker for truth. I love the truth because it is of God, and truth will triumph.

There is neither glory nor honor in teaching a thing merely because some person or denomination teaches it. Teachers of the scripture will have more power when they quit teaching what the Bible does

not teach, and witness as Paul did, "to small and great, saying none other things than those which the prophets and Moses (Law and Prophets) did say should come." Acts 26:22. This is certainly what all true witnesses for Christ will do. They, like Paul, are simply to be a mouth-piece for the LAW AND THE PROPHETS, His two witnesses.

How did Christ witness of himself? Let Luke answer: "Beginning at Moses and the prophets (LAW AND THE PROPHETS) He expounded unto them in ALL THE SCRIPTURES the things concerning Himself." Luke 24:27.

Jesus knew what the two witnesses said, and if we expect to become good and true witnesses for him we must become thoroughly acquainted with the Law and the Prophets. He says, "They have Moses and the Prophets, let them hear them." Thus showing that these two witnesses are the all important thing.

Isaiah says, "To the law and to the testimony: if they speak not according to this word it is because there is no light in them. Here we see that the two witnesses are to decide who are for God and who are not."

We may do or say things unbeknown to our brethren that is not just right, but when brought before the two witnesses our cases will be fully decided. The day has now come for honest searching of the scriptures for **truth only**.

This Generation.

Another point that I wish to mention is the teaching on the following scripture: "Verily I say unto you, this generation shall not pass, till all these things be fulfilled." Matt. 24:34.

Many are acquainted with the fact that the same authority for the above mentioned error, teaches that "This Generation" has particular reference to that generation that saw the stars fall in 1833, and that some of them must be living when the Lord comes. This error is as bad as the one previously mentioned.

If people could only learn to quit garbling the scriptures to make it easy, or to make it conform to their previous belief, or to the teaching of some person's writing, how it would open up to their minds; and instead of having a partial understanding of a little here and there, they would have a clear insight to the whole Bible story. The Bible is not so difficult of itself, but selfishness mixed with our study and teaching makes it very hard to understand.

Taking the Scriptures for our guide as to the length of a generation, the one that saw the stars fall has passed away. Some seeing this, modified their position as follows: "Those that saw the signs in the light of prophecy." You see this position is pliable or elastic. You can pull it either way you wish or as far as you need to meet the demand.

Why not take the scripture just as it reads. It says: "There shall be signs in the sun," "in the moon," "in the stars," "and upon the earth distress of nations with perplexity," "the sea and the waves roaring," "men's hearts failing them for fear," "the powers of the heavens shall be shaken." Luke 21:25, 26. "And then shall appear the SIGN of the Son of man in heaven, and then shall all the tribes of the earth mourn, and then shall they SEE the Son of Man coming in the clouds of heaven with great glory." Matt. 24:30.

"So likewise when ye shall see all these things, know that IT is near, even at the door." Matt. 24:30.

To what does the pronoun IT refer? To the original question, the coming of the Lord and the end of the world.

To what does ALL THESE THINGS in verse 33 refer? To the nine signs preceding the coming of the Lord. Then in verse 34 we read, "Verily I say

unto you, this generation shall not pass, till **all these things** be fulfilled." ALL THESE THINGS in verse 34 of course includes the coming of the Lord and the end of the world. Then this generation can refer to no other than the one living at the appearance of the ninth sign: as it refers particularly to those who see **all these things** in verse 33. This is given simply to show the surety and the nearness of the coming of the Lord at that time.

Then the theory that "This Generation" has reference to that generation that saw the one sign (the falling of the stars) is a mistake and taken from some source other than the scriptures. When teachers of the Bible, in whom I had placed much confidence, were shown plainly from the scriptures that they were mistaken on the above positions and others, and they refused to correct their mistakes and conform their teaching to the Bible, then I lost confidence in them as teachers and was driven to the Bible alone for information on Biblical subjects, which has proven the greatest blessing of my life. This is where all honest seekers for truth must finally be driven.

One of the greatest marks of honor in a man is to correct his positions from time to time as light is revealed to him.

We have no time now to sit and swallow down every thing that some one says is truth. The time has come we must know it for ourselves.

May the Lord deliver his people from error and turn them back into the paths of truth and righteousness.

Maybell, Colo.

CHRIST OR BAAL WHICH?

By Adolph Schenk.

"Think not that I am come to destroy the Law or the Prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled. Whosoever therefore shall break one of these least Commandments, and shall teach men so, he shall be called the least in the Kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the Kingdom of heaven. Matt. 5:17-19.

From the above Scriptures we learn Christ's attitude toward the whole Law and the Prophets. These words are so plain and forcible that it is impossible for one who is honest with God, and with himself, to misunderstand them in any way. But however plain they may be, there are those who attempt to misinterpret these words in order to justify themselves in their sinful course. They declare that in fulfilling the Law, Christ has done away with it, nailing it to his cross.

Now, what is Webster's definition of law fulfilled? Answer: "To accomplish or carry into effect."

What does God's word teach about fulfilling any Law? In Matt. 3:15 Christ says: "Suffer it to be so now; for thus it becometh us to fulfill **all righteousness.**" So the above passage teaches us that to fulfill any law means nothing less than to obey it.

What does the Apostle Paul say in regard to it? "Bear ye one another's burdens and so fulfill the law of Christ."

What does he further say about it? "Love is the fulfilling of the Law." Rom. 13:10.

What does the Apostle James say? "If ye fulfill the royal Law according to the Scriptures, thou shalt love thy neighbor as thyself, ye do well." James 2:8.

Again, what does Paul say? "For what the Law

could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: **That the righteousness of the Law might be fulfilled in us.** For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: **for it is not subject to the Law of God,** neither indeed can be. Rom. 8:3, 4, 6, 7.

From the foregoing Scriptures it will be plain to any soul that to fulfill any law simply means to obey it. Christ says: "I have kept my Father's commandments." John 15:10. He says He did not come to destroy the Law, but to fulfill it. (To obey it.) He further says: "I have given you an example, that ye should do as I have done to you." John 13:15.

Now, there are certain Scriptures in Paul's writings which many unthoughtful people attempt to interpret in a way that would put the teachings of the Apostle Paul in flat contradiction to the established truth of Christ. For want of room in this little tract, only a few of them will be examined to show how inconsistent and false such teaching is.

The position is taken that Col. 2 and Eph. 2 state that the ten Commandments and the Law of Moses were done away in Christ. The Colossians, Ephesians and Galatians whom the Apostle Paul addresses in the Scriptures we are considering, were Gentile people, who had just newly been converted to Christ through the Apostle Paul. These scriptures read as follows:

"Howbeit, then, when ye knew not God, ye did service unto them which by nature are no gods?" This shows beyond question that they were converted from idolatry. "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, where unto ye desire again to be in bondage? Ye observe days and months and times and years. I am afraid of you, lest I have bestowed labor upon you in vain." Gal. 4:8-11.

"But now in Christ Jesus ye who sometimes were far off, are made nigh by the blood of Christ . . . Who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man . . . And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." Eph. 2:12-16. "Beware lest any man spoil you through philosophy and vain deceit after the traditions of men, after the rudiments of the world, and not after Christ. . . . Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. And having spoiled principalities and powers, He made a show of them openly, triumphing over them in it. Let no man therefore judge you, in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances? (Touch not; taste not; handle not; which perish with the using); after the commandments and doctrines of men." Col. 2:8-22.

Now, the above scriptures are a few samples of Paul's writings which professed Christians today use to fight against the Laws of God and the plain statements of the Son of God.

In these passages the Apostle Paul warns the Colossians, Ephesians and Galatians against certain

laws, commandments and ordinances that with the using of them they would perish.

Now, let us examine these things and compare them with the Laws of God given through Moses and with the statements of Christ in regard to the Law. Can any of those statements refer to the Law of God or of Moses? No, the Colossians knew nothing of the Law of God or of Moses. Did the Law of God and of Moses contain "traditions of men," "rudiments of the world," "vain philosophy," from which Paul warned them? Most certainly not. Did the Law of God teach to worship angels? No. Did it contain commandments and doctrines of men? No sane person can say it did. Did the Law of Moses? Just as certainly not. Then why do the people try to make the Bible say that it was the Law of God and of Moses that was nailed to the cross? Simply because it suits their purpose.

Did heathen or Baal worship have new moons, meat offerings, drink offerings, and Sabbaths, as stated in verse 16? It certainly did. And were they a shadow of things to come in their minds? Indeed they were. Did they have temples, altars and priests? They did. Baal, or sun worship, had a well established system of worship, similar to that of Israel. They had their established laws, commandments and ordinances. Their weekly Sabbath was the day of the sun, the first day of the week. Besides this, they observed monthly and yearly feast days.

Now, the Colossian, Ephesian and Galatian Christians were brought up among a class of people just like the Kenites, the Konizites, the Kadmonites, the Hittites, the Perizzites, the Rephamims, the Amorites, the Girgashites, the Jebusites, and the Canaanites, whom the Lord drove out and destroyed before Israel out of the Land of Canaan. All these nations were Baal worshippers, and the Lord God warned Israel through Moses that they should not keep the ordinances of those heathen nations.

"And the Lord spake unto Moses, saying, speak unto the children of Israel, and say unto them, I am the Lord your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan whither I bring you, shall ye not do: **neither shall ye walk in their ordinances.** Lev. 18:1-3.

Just as God warned Israel of the ordinances of Baal, so the Apostle Paul warns the Colossians against the same thing. It is not the laws and ordinances of God nor of Moses that he warns them against, because they had never kept them and did not know anything about them, but against the commandments and ordinances of men or Baal.

However, again and again ancient Israel forsook the commandments of God and in their place observed the laws and ordinances of Baal, as the Prophet Hosea says: "I will also cause all her mirth to cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts." Hosea 2:11.

Then, beyond question, it was the laws, traditions, commandments and ordinances of the heathen system that was nailed to the cross, and not any laws that God ever gave.

Just as God, through Moses, warned ancient Israel, and as he warned the Colossians, Ephesians and Galatians through the Apostle Paul, not to walk in the ordinances of Baal, so today God, through his servants warns modern Christianity to repent and turn from these heathen ordinances and instead keep the commandments of God.

The following article is copied from "The Remnant of Israel," and is right to the point:

"The Statutes of Omri and Ahab Are Kept."

"Therefore, also will I make thee sick in smiting

thee, in making thee desolate because of thy sins.

"Thou shalt eat, but not be satisfied; and thy casting down shall be in the midst of thee; and thou shalt take hold, but shall not deliver; and that which thou deliverest will I give up to the sword.

"Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

"For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof a hissing: therefore ye shall bear the reproach of my people." Micah 6:14-16.

By turning to I Kings, the sixteenth chapter, you will find a record of these two kings, Omri and his son, Ahab. No kings before or after on the throne of Israel had such a disgraceful record as these two. They both accepted in full the worship of Baal. The statutes of Baal were their statutes both in civil and religious duties. **These statutes were the statutes of every heathen nation from the Assyrian and Egyptian down to Rome. This, no informed man will deny. Neither will they deny that when Rome became nominally Christian after Constantine's political conversion those statutes and customs were not changed. Hence in this latter day prophecy the cause of all trouble of which the world is now entering in is directly caused by the fact that Christendom still keep the statutes of Omri and Ahab. These statutes are now observed by Christendom. Hence they are no more nor less than Baal worshippers now as well as then.** They can be enumerated as follows: Sunday keeping is the great Baal day of solis the sun, from which it derives its name. In fact all the names now used came from Baal worship as applied to the days of both the week and months. The first from the planets, the second from noted men and the change of seasons. Following this is the heathen feast days of Christmas, Easter Sunday, Saint worship, Good Friday, Ash Wednesday, Lent. Then comes the doctrine of the immortality of the soul, eternal torment in a lake of fire, Purgatory, Prayers for the dead, Baptism for the dead, Sprinkling for Baptism, Infant Baptism, and finally the federated organization of churches, The burning of candles, The mass, and every other **false thing** that ever graced the professed churches of today, are all relics of heathen worship. It is no wonder that war and famine now faces the world. The trouble is, no amount of truth or teaching will ever change an un-informed class of creed bound people who are being led by Baal priests who are working for hire, another relic of Baal worship is a hired ministry for a stipulated sum of money to preach. The man who will receive a salary for preaching from any other source but the plan laid down in the Bible is a hireling, and not worthy of support by any people. Take the salary away from these priests today and how many would you have left?

"It is stated that John laid the ax at the root of the tree." Today is no time for smooth sermons. The situation demands the real cause of our present trouble pointed out. We are safe in saying our trouble will never end until a change is made on the part of the people and that is a thing they will not do, hence the outlook is a dark one for the world.

"They build up Zion with blood, and Jerusalem with iniquity.

"The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money, yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us." Micah 3:10-11.

"Woe to her that is filthy and polluted, to the oppressing city!

"She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God.

"Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow.

"Her prophets are light and treacherous persons; her priests have polluted the sanctuary, they have done violence to the law." Zeph. 3:1-4.

The few remarks made in this booklet concerning the ordinances which the Colossian, Ephesian and Galatian Christians kept, and of which the Apostle Paul warns them, are written to be circulated among all sects, to call their attention to the great light which the Lord is pleased to give through his servants. Any one who wishes clearer light on these subjects, please read the following books: "Time, Tradition and Truth Concerning the End of the World," and "The Book of the Law Found Again," by G. G. Rupert, Britton, Oklahoma.

There is not one single scripture in the New Testament that teaches that any laws of God are abolished. Says God through the prophet: "The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness. Psalms 111:7, 8.

There are those who say that this has reference only to the Ten Commandments, but that the ceremonial law of Moses is done away. This is a great mistake. In the ceremonial law of Moses is revealed the entire plan of salvation from beginning to end. Some of the ceremonies and types met their anti-type when Christ was on earth, while a large portion of them are still future. In those ceremonies of Moses, when rightly understood, you will find the second advent of Christ, the millennium, the establishing of the new earth, the destruction of the wicked, some important events preceding the coming of Christ, and so on.

The remnant people of God are the ones that will take heed to these things and understand them. The fourth chapter of Malachi, which speaks of the great day of the Lord, shows plainly that preceding that day there will be a revival in the studying and teaching of the writings of Moses.

"Remember ye the law of Moses my servant, which I commanded him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4:4-6.

Hard Facts.

The truth seems hard at first to accept, but truth not being changable, it is always the individual that is in error that must change if they ever get in harmony with truth. The above is truly the situation those are in who today have taken a wrong position on the teaching of the eighth chapter of the book of Daniel. Those who are in error are those who hold and teach that at the end of the 2300 days of Dan. 8:14, there will then begin an investigative judgment in heaven which they say is the cleansing of the heavenly sanctuary. Why they claim that is a mystery to me and must be to thousands and thousands of others, for the very reason that not even such an intimation of neither a heavenly sanctuary or an investigative judgment is even hinted at as existing in the chapter. That is a hard fact for those who hold such an erroneous error. But the fact will still remain though they never correct their error.

Anyone who reads the chapter with even a half of an eye open to truth must see the only sanctuary

mentioned in the chapter was one on the earth. They must also see that sanctuary was defiled by a certain power who ruled in one of the divisions of Grecian territory. They must see that defilement was wrought by that power trampling the truth to the ground, by removing the daily sacrifice (worship), by the trampling of the people of God down and even magnifying themselves to the Prince of the host (Christ), and so on. And one ought to admit also that the question asked both by an angel and Daniel how long would that condition continue. Then even a child can read the answer, namely, 2300 days.

The next thing, it would seem anyone can see the answer explaining the days is plainly given, namely: First, the answer given on that point is, it would be for many days. Second, the days would end at the "time of the end," and third, it would end in the last end of "the indignation." Thus all is so plain a child can understand thus far. And last, it would seem that anyone who knew how to follow a thought at all would turn and search the scriptures to find out, first, what the Bible said about the time of the end and when it was; second, they would do the same about "the indignation," what it was and when it would be. The indignation is defined in Rev. 14:9-12; Zeph. 3:8-10, etc., where it speaks of God's anger and wrath in the seven last plagues. The time of the end is also easy to learn. Now when this is learned anyone can see that at that time that power that done that work will be destroyed and the sanctuary (place of God's worship) will be cleansed from its defilement above mentioned. The prophet says, "The Lord will then turn to the people a pure language and they shall all call upon Him with one consent." Zeph. 3:10.

Seeing now the chapter is all explained in the plainest language, why not accept it? When all was explained to Daniel he was astonished at the vision, but none understood (perceived) his astonishment but he kept it in his heart. I praise the Lord for the simplicity of truth, though some in their blindness, cover it up.

The above are hard facts for some to acknowledge. Take the medicine, Brethren, it is a sure cure for error.

SAYS BOLSHEVIK VICTORY MEANS WORLD DISASTER.

General Ludendorff, Famous German War Leader, Declares Bolshevism "Monster Evil."

(By the Associated Press.)

Washington, July 28.—Victory for Soviet Russia over Poland would result in bolshevism sweeping all Europe and eventually the world, in the opinion of Gen. Eric Ludendorff, the famous German war leader. His views are set forth in a memorandum on the "dangers of bolshevism," written last month and just received in official circles.

"Poland's fall will entail the fall of Germany and Czecho-Slovakia," General Ludendorff says. "Their neighbors will follow. Fate steps along without elementary force. Let no one believe it will stop without enveloping Italy, France and England in its coils."

Addressing himself to the "Civilized nations as a man who knows war," General Ludendorff pleads that message not fall on deaf ears.

"That it will be too late," he declared, "and the present civilization will crumple as did that of Greece and Rome.

"Bolshevism is a monster evil that must advance to exist. It is advancing now, a gradual progress and crushing everything between the middle seas and the Atlantic ocean.

THE REMNANT OF ISRAEL

"The world must figure with a bolshevism advancing Poland toward Berlin and Prague. Lithuania is joining soviet Russia and is demanding a slice of the Prussian providence of East Prussia. The moment will come when the bolshevist armies will menace Germany and Czecho-Slovakia directly.

"Lenine has advanced his lines to the frontiers of China. Afghanistan, Persia and India and is preparing to continue his victorious progress."

A VALUABLE CONTRAST ON CHRONOLOGY

A most valuable contrast on chronology as written by a scholarly Seventh Day Adventist minister of Paris, France, as translated into the English by a friend and examined by G. G. Rupert.

TO THE READERS:

It is with pleasure I present the following pages of chronology.

1. It is written by one who has given much thought to the question and of good standing as a student.

2. It is a question of the greatest importance to the one who wishes to become acquainted with an outline study of the Bible.

3. It is the most vital of all studies to determine the time of our Lord's return to earth.

4. Our criticisms are for no other purpose only that the reader may be benefited and become better informed on this subject and thus be encouraged in spiritual life.

BIBLICAL, HISTORICAL AND PROPHETIC CHRONOLOGY.

(Translated from the French.)

The first act which is recorded in the history of the universe is the "Creation," (a) which took six days, after which the Creator rested the seventh day, and thus was constituted the weekly division of time.

The creation of the lights (b) in the expanse of the heavens marks the division of time into: the hour (watch, or eve), the day, the month, the year (as also season).

We understand, and this is generally admitted, that a (c) period of seven thousand years separates past Eternity from the Eternity which is to come and is set apart for testing the allegiance and faithfulness of intelligent beings to the Deity.

Let us here condense chronologically, with the aid of history and prophecy, the facts which will reveal to us at what point of this sevenfold millenary period we have arrived.

The first fact to be noted is the life of Adam down to the birth of his son Seth (d).....	130 years
Thereafter, we have the life of Seth as far as Enos (e).....	105 "
Life of Enos to Cainan (f).....	90 "
Life of Cainan to Hahaleel (g).....	70 "
Life of Mahalaleel to Jared (h).....	65 "
Life of Jared to Enoch (i).....	162 "
Life of Enoch to Methuselah (j).....	65 "
Life of Methuselah to Lamech (k).....	187 "
Life of Lamech to Noah (l).....	182 "

The first ten generations bring us down to..... 1056 years

It should be noted that 56 years before the birth of Noah marks the end of the first millenary of years, or the first day of the super-week of one thousand years, set apart for the probation of intelligent beings. Thirteen years before this Enoch was translated to heaven, that is, 57 years after the death of Adam. Methuselah was 313 years of age when the second thousand years began, and he lived, approximately, during the first part of this second day of the great period. We will now continue:

The life of Noah down to the flood was (m).....	600 years
Duration of the flood (n).....	1 "
Birth of Arphaxad (grandson of Noah, son of Shem) after the flood (o).....	2 "
Life of Arphaxad to the time of Salah (p).....	35 "
Life of Salah to the time of Eber (q).....	30 "
Life of Eber to the time of Peleg (r).....	34 "

(a) Gen. 1, and 2:1-6. (It should be noted here that in the Septuagint, Syriac, and Samaritan versions Gen. 2:2 reads thus: "And the sixth day God finished his work which he had made; and the seventh day he rested from all his work.") (b) Gen. 1:14-19 and Gen. 8:22. (c) II Pet. 3:2-18 and Rev. 20. (d) Gen. 5:5.

(e) Gen. 5:6. (f) Gen. 5:9. (g) Gen. 5:12. (h) Gen. 5:15. (i) Gen. 5:18. (j) Gen. 5:21. (k) Gen. 5:25. (l) Gen. 5:32. (m) Gen. 7:6. (n) Gen. 8:13. (o) Gen. 11:10. (p) Gen. 11:12. (q) Gen. 11:14. (r) Gen. 11:16. (s) Gen. 11:18. (t) Gen. 11:20.

Life of Peleg to the time of Reu (s).....	30 "
Life of Reu to the time of Serug (t).....	32 "
Life of Serug to the time of Nahor (u).....	30 "
Life of Nahor to the time of Terah (v).....	29 "
Life of Terah to the time of Abram (w).....	130 "

The second ten generations brings us to..... 3009 years

It is to be noted that the birth of Noah and the birth of Adam mark off the second millenary. Then, (x) "the intentions of the heart of men being only to do evil" God resolved to destroy them by means of a flood, but Noah "found grace in the eyes of the Lord," and with his family he preserved the human race. Without attaching all the importance which chronologists give to details which are more or less accurate or inaccurate, we think we are in a position to confirm the accuracy of the data and facts showing that the second thousand years end a few years before the birth of Abram; at any rate, they all agree in establishing this.

Noah was contemporaneous with almost the entire period of the second millenary day and was still living at the beginning of the third thousand years; barely another two years and he would have seen Abraham born. Noah, living at the time when Nimrod (his great-grandson through the lineage of Ham), (y) "began to be mighty before the Lord," knew the challenge which he uttered to the Almighty (z) "in building the tower of Babel" and in laying the foundations of the first universal empire: the Babylonian kingdom. But Noah was thus able to see that the God of heaven restrained the arrogance of Nimrod (a) by "confounding the languages;" for (b) "Who hath hardened himself against the Lord and hath prospered?" Let us pass on to the third millenary:

First Criticism

The reader will see that our Paris Brother adds one year for the flood. This will be seen should not be done. The writer adds 600 years for the life of Noah to the flood and then one year for the flood. The record says the flood came in the 600th year of Noah's life in the second month and the first day of the month. Gen. 7:11. Then in the six hundred and first year of his life, in the first month, the flood was dried up. Gen. 8:13. Thus we could not add that year to the 600. So we make our first correction with this correction. We agree to the time of Moses, 2,513 years after creation.

Life of Abraham to the birth of Isaac (c).....	100 years
Life of Isaac to the birth of Jacob (d).....	60 "
Life of Jacob till he went down into Egypt (e).....	130 "
Dwelling (or sojourn) of the children of Jacob in Egypt (f).....	215 "
Passing (or sojourn) of the lineage of Jacob in the desert (g).....	40 "
Time devoted to the conquest and division of Canaan (h).....	6 "
Period during which the children of Jacob were governed by judges, to the establishment of the steadfast royalty of the House of David (i)....	about 436 "

The vocations of the patriarchs and judges end in.... 2996 years

During the third thousand years we are no longer able to calculate according to generations, but we find other landmarks, from which we take the most striking, leaving the details, although they do not support the foundation any better. It was at the age of 75 years that Abraham came into the land of Canaan (j), (according to the order and (k) the promise which had been given to him, although (l) the Lord did not give him any inheritance in it, "not so much as to set his foot on." He had to go (m) and sojourn in Egypt to flee from the famine (n) as also his posterity. This is what explains and harmonizes verses 40 and 41 of Ex. 12, according to the Pentateuch, the Samaritan and the Septuagint and brings them into harmony with Gal. 3:6-9 and verses 16 to 18, and then Gen. 15:13 to 16 and Acts 7:6 and 7.

We understand and conclude from the bringing together of Jos. 14:6-10 and Deut. 15:1, etc., that the conquest and dividing up of the Land of Promise were accomplished within a period of six years (which the chronology appears to indicate), for when Caleb requested of Joshua the realization of the promise of God

(u) Gen. 11:22. (v) Gen. 11:24. (w) Gen. 11:32 and 12:4; also Ants 7:2-4. (x) Gen. 6:5 and 7 and 8-12, and Heb. 11:7. (y) Gen. 10:8-11. (z) Gen. 11:1-4. (a) Gen. 11:5-9. (b) Job 9:2-4. (c) Gen. 21:5. (d) Gen. 25:26. (e) Gen. 47:9.

(f) Ex. 12:40. (It should be noted here that the Pentateuch, Samaritan and Septuagint versions express v. 41 as follows: "It came to pass at the end of the (second) half of four hundred and thirty years, it came to pass on the selfsame day, that all the hosts of the Lord went out from the land of Egypt.") (g) Num. 32:13 and Acts 13:18. (h) Josh. 14:6-10 and Deut. 15:1, etc. (i) Acts 13:20, see from v. 17 on. (j) Gen. 12:1. (k) Gen. 12:7. (l) Heb. 11:9, then Acts 7:5. (m) Gen. 12:10. (n) Gen. 46:1-7. (To be continued.)