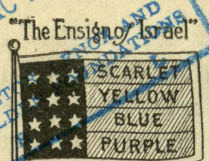
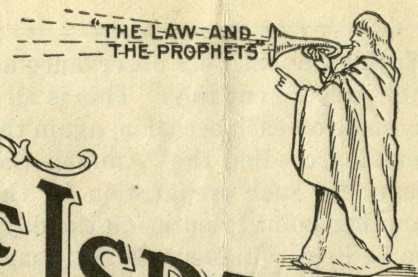


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THE REMNANT OF ISRAEL

"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.

Volume 4. BRITTON, OKLAHOMA, SEPTEMBER, 1921. Number 69.

The Wave Sheaf and What Sabbath Was It?

And ye shall count unto you from the morrow after the Sabbath from the day that ye brought the sheaf of the wave offering seven sabbaths shall be complete," even to the morrow after the seventh sabbath shall ye number fifty days. Lev. 23:15-16. What sabbath was here spoken of?

We reply the seventh day sabbath. It could not be any annual sabbath. If it was, then the pentecost would occur every seven years instead of fifty days. This is too evident to further consider. All will agree that the pentecost came each year. Note next the counting was to begin the day following the sabbath which is always the first day of the week. Note the next point, namely, that seven sabbaths were to be complete. Thus the seven weeks or forty-nine days would always end at the close of the forty-ninth day or the close of the seventh sabbath. Thus it does not take great wisdom to tell what day of the week the fiftieth came on, which was the first day of the week, when all were required to bring a new meat offering of the first fruits. That was just what pentecost was for, namely, to honor God with the first fruits of the harvest. The next point to know is how long was it till the pentecost, dating from the resurrection of Christ? Just fifty days of course. Then we next ask on what day did Christ arise? The answer is positive and plain, namely, the first day of the week. No wisdom is required to settle it what day Christ arose, when the plain record is followed no trouble is found. Paul says he became the first fruits of them that slept. Hence the wave sheaf on the first day of the week following the fourth commandment sabbath told plainly on what day Christ would rise. There is no evading these plain facts. That is also the very reason why Paul said we should lay by ourselves at home on the first day of the week the fruits and offerings belonging to God. First Cor. 16:1-3.

I beg the children of God to come to the light of truth as it shines from the law and escape the errors now so willingly accepted as truth, as many are doing seeming-

ly to be different from some others they don't like. Truth should stand though our enemies hold it. The time or date of Pentecost depended on the season. We read this clearly in Deut. 16: 9-10. It was to begin from the time they set their hands to gather the first ripe grain. It was a day set a part to bring in the first fruits of the fast of weeks to the Lord and rejoice before Him, Christ being the true passover and the true first fruits, the passover and pentecost both were connected. Christ arose "on the morrow after the sabbath" which was the first day of the week which was also the third day from His crucifixion. Hence just fifty days from His resurrection was the Pentecost. Who will deny these plain facts on the law? Who will deny the exact fulfillment of the lesson? Who will dare change the time set for the passover supper to a weekly or quarterly event? This also settles forever that the first day of the week is not any divinely appointed sabbath for us now? It is the day for the business transactions of the church, it is a day to render to God that which is His. In turn for our faithfulness to God, He bestows His blessings on us as He did fifty days from the resurrection of Christ. It in no sense sanctifies the first day of the week as a day of rest or sabbath-keeping. It proves positive to any person who knows the law that the first day of the week can never be the sabbath. Christ the true unleavened bread rested in the grave on the Sabbath as the Broken loaf teaches.

ANNUAL SABBATHS.

In Leviticus 23:21, it says that on the day of pentecost as well as on the day of the passover and also on the day of the feast of tabernacles there should be no servile work performed except to prepare that which was necessary to eat.

I would call attention to the difference between the annual days of cessation from labor and that of the fourth commandment. The annual Sabbaths were devoted to the business transactions of the church in rendering to God the fruits of the land, hence the ordinary servile work was to be laid aside and the time spent in bringing to God that which was His. This is not the manner to observe

24 X 29

the Weekly Sabbath, its observance as a sabbath was for another purpose entirely. This is all shown by the offering as made on each occasion, again there was no preparation made preceding the Annual Sabbath, while it was necessary for such preparation for the weekly. There is still another point to notice in the day on which pentecost was to be held. In Deut. 16:9, it says that they should begin to number the seven weeks **from such times as thou beginnest to put the sickle to the corn.** The ripening of the harvest determined the time to begin the count, namely on the first day of the week after the first ripe grain was cut, hence the wave sheaf was not always waved on the sixteenth. This is seen in the reading of Lev. 23rd chapter. In the fulfillment of the lesson Christ did arise the third day which was the sixteenth. Crucified the fourteenth, the fifteenth he laid in the grave as symbolized by the unleavened bread and on the sixteenth arose.

We would also emphasize the first day after the Sabbath they were to count seven Sabbaths complete. If the wave sheaf was to be waved the first day after the Passover sabbath then what sabbaths were to be counted to make up the seven? If they were Passover sabbaths then the Pentecost could only come every seven years so that would not do, hence it was the first day after the weekly sabbath that the wave sheaf was to be waved, thus plainly teaching that Christ would arise on the first day of the week.

THE PREPARATION.

In connection with the crucifixion of Christ the preparation of the sabbath is mentioned several times. Mark says "and now when the even was come because it was the preparation," "that is the day before the Sabbath." Joseph went to Pilate and begged the body of Jesus. This teaches that Jesus was crucified on the preparation day before the sabbath. Mark 15:62. If he was crucified on Wednesday (as some claim) then Thursday was the passover sabbath. As some claim that it was the passover here mentioned as the sabbath.

Luke says, "And that was the preparation day and the sabbath drew on and the women rested the next day according to the commandment. Luke 23:50-56. John says, "And it was the preparation of the passover, and about the sixth hour." John 19:14. Shall we understand this text to teach that Christ was crucified on the preparation day before the passover? If so, then he was not crucified on the passover day at all. But if it teaches that it was the preparation day of the week and also the passover day, then all is harmonious with the other writers. So I understand it to be the sixth day of the week and that was also the passover day. Again John uses the term, "The Jews therefore because it was the preparation that the bodies should not remain on the cross upon the sabbath day (for that sabbath was an high day,) besought Pilate that their legs might be broken and that they might be taken away." We now see that if one of these sabbaths was a passover sabbath called here the sabbath, then all were the same. If one was the weekly sabbath then all were the same, and if in either case it was

the passover sabbath then Christ was not crucified on the passover day at all, but the day before. The facts are that in neither case is the passover sabbath mentioned as a sabbath at all. Neither is a preparation day referred to as the preparation day before the passover. Each and all such positions are false in every case. Some write that this subject is not essential. I wish to reply that I appreciate very much the investigation of this subject. I have learned very much and have become familiar with scripture which I was not so well before. I find that all non-essentials are left out. All is essential and the remnant will know it all before they meet the Lord and get out of Babylon.

The Spiritual Condition of The World and Its Cause.

I. C. SULTZ.

In these days of wickedness and crime we see many articles in different papers setting forth the terrible condition into which the world is rapidly drifting, and giving out the ideas of great men as to the remedy for such conditions.

As the existing evil conditions are so ably set forth by these writers and so well known by all, it is useless to say much concerning this phase of the subject.

Very few of these writers deal with these evils as a sign of the last days. One says that it is just a wave of crime that will soon pass over. Another says that the low spiritual condition of the churches is to blame. Another says that the moving pictures that are exhibited today is the main cause. And still another says that the war is the cause of all these evils. As these writers are not directed by the word of God, all of their conclusions are wrong and misleading.

The writer a few years ago was lost upon the plains of western Kansas. Completely bewildered, every thing looked alike, and even the stars seemed out of their natural order. The north star seemed to be in the wrong direction, but knowing that it never failed, it became to me a star of hope.

Blinded and staggering in spiritual darkness these would-be reformers drunken, not on strong drink but false doctrine, are setting themselves up as guides, able to lead the world out of its present condition into a state of peace and happiness.

If they could only know that the SURE WORD OF PROPHECY never fails, it would become to them a star of hope. But if in their present rebellious condition they would learn from the Bible that they have brought on the evil conditions of the world by their transgressions of God's law, it would only add confusion and distress to their troubled souls. The churches are wedded to the world in such a manner that a true reform is now impossible. Reforms from now on must be individual. Moses in Lev. 26 and Deut. 28 gives the judgments that were to follow the Children of Israel for their transgressions of God's law. By Jeremiah and Ezekial they are called the

four sore judgments, and are to follow God's professed people to the end of time. By these four sore judgments (Sword, Famine, Noisome Beasts and Pestilence) the professed people of God in the last days are to be cut off. "Yet behold there shall be left a remnant that shall be brought forth, both sons and daughters * * * and ye shall see their way and their doings and ye shall be comforted concerning the evil that I have brought upon Jerusalem (Christendom or Babylon) * * * and ye shall know that I have not done without cause all that I have done in it sayeth the Lord." Jer 14:21-23.

The spiritual unrest now so great in the world is already being laid at the door of the so-called Christian nations. This accusation is true for the following reasons: First, these nations have had their attention called to the law of God for over four centuries. Second, for seventy years they have had their attention especially called to the fourth commandment which teaches distinctly the observance of the seventh day, the Sabbath of the Lord. As soon as this commandment was vividly brought to the notice of the different reform churches, their reformations ceased. This for the simple reason that Christians were all tied in bundles through their organizations, and the organizations in turn anchored to the first day of the week as a substitute Sabbath, which they were not willing to loose. This truth on the law brought condemnation to all who rejected it. The fact that they have been trying to serve God for years with condemned conscience caused the power of the church to wane, until now it is a common thing to hear of ministers of the Gospel committing gross crimes.

A christian cannot remain a christian and reject light from God's word, and under such circumstances a reformation for such as some hope will be an utter impossibility. What can we expect of a person who knowingly transgresses the fourth commandment every week? What can we expect of a nation whose professed followers of Christ do the same thing? A nation will reflect the character of its component parts. James 2:10 says: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." So we see a nation of transgressors can only grow worse and not better as some teach. Now it is plain to see why Timothy says: "Evil men and seducers shall wax worse and worse deceiving and being deceived."

A writer in the Saturday Evening Post states that there never was such an interest in religion as now. Though he admits that the churches have lost their power and the seats are empty. The people have learned that the religion as taught by the churches is a failure. Then what kind of a religion are they interested in? It certainly is not the religion of the Bible, based on THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS. No, it is a religion that will suit their own sinful practices and ward off the calamities that they see coming upon the world. This condition is described by Hosea as follows: "They shall go with their flocks and their herds to seek the word of the Lord; but they

shall not find him: he hath withdrawn himself from them." Hosea 5:6. "My people are destroyed for lack of knowledge." 4:6. "For my people are foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge." Jer. 4:22. "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" Jer. 3:31. "For from the least of them even unto the greatest of them everyone is given to covetousness; and from the prophet even unto the priest everyone dealeth falsely." 6:13. "Hear O earth: behold I will bring evil upon this people, even the fruit of their thoughts, because they have not harkened unto my words, NOR TO MY LAW, BUT REJECTED IT." 6:19. "And the Lord said, because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein: but have walked after the imagination of their own hearts and after Baalim * * * I will send a sword after them till I have consumed them." 9:13-16.

By comparing Jer. 3:15 with the thirty-eighth and thirty-ninth chapters of Ezekiel, we see that Gog, which is Russia, will lead the heathen to battle against God's professed people. Eze. 38:16 says it will be in the latter days.

As we view the social condition, and the predicament the churches are in, it is clearly seen that there is no chance for a betterment of conditions. But there is a chance for individuals who wish to escape the calamities which are now seen to be fast coming upon the world. His star of hope must be Jesus Christ and his sure word of prophesy which will lead him from darkness and despair to a life of peace and happiness to be forever enjoyed in a world without sin.

Maybell, Colo.

TRACTS

THE BOOK OF THE LAW FOUND AGAIN

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The REMNANT OF ISRAEL

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QUITE A STIR.

Most every mail brings something to us to show that Christ arose on Wednesday. Some of these contradict the others in some points, but generally fairly harmonious that Christ was crucified on Wednesday and the sabbath mentioned in the narrative was the passover sabbath and Christ rose on the sabbath. These articles and tracts come from New York, Battle Creek, California, Washington, Ohio, Indiana, Missouri, and so on. Each and all bears the impression that now they can show that Sunday is not the day to keep for Christ did not arise that day. All lay the error of Sunday resurrection day to the Catholic. The Catholic and Satan will have quite a bit to answer for if all is true layed at their door.

The miss-translations also are to blame in most cases. Then too the punctuations are not correct and so on. Thus the poor old book has also a lot to answer for according to these expositors.

Somebody "is ever learning but never able to come to a knowledge of the truth in the law." What I find in all these articles to my mind is a lack of knowledge of the law and familiarity with the whole Bible. Hence not able to put it together. This they can never do as long as their object is to defeat the Sunday keeper at the expense of truth. They all read more or less in a manner that if it is a fact that Christ did arise on the first day of the week then the Sunday keeper has the best of the argument as to which day to keep. Just as though the resurrection day of Christ sanctified any day. I hold that Christ did rise on the first day, thus proving positive it is not the day to keep the sabbath. That is the difference between us so far as Sunday keeping is concerned. But the great question is truth regardless of what the result may be or who holds truth.

THE WHALE'S BELLY.

Some think Jonah while in the whale's belly was a type of the grave called by Christ "the heart of the earth." Now the trouble is Christ was not in the grave the half of that time that Jonah was in the fish. Jonah was not dead at all, but spent the time praying to God. Now if the grave was an exact antitype of Jonah possibly Christ

was not dead at all, as some claim he was not. Jonah was alive all the time, so how could his experience represent the grave? Men in the grave are not praying to God. Some positions prove more than is wanted.

THE GAMALIEL CORRESPONDING BIBLE SCHOOL.

LESSON THIRTY-THREE. THE BOOK OF JUDGES.

Whom did the Lord next select leader? Judges 1:1-3
What blessing did Jacob pronounce on Judah? Gen.

49.

Who judged Israel in the wilderness?
Who was their next judge and ruler?
How long were they ruled by judges? Acts 13:18-21.
What success had Judah? Verses 4-19
Relate the success of others, Verse 20 9-36.
What did the Angel say to Israel? Judges 2:1-6.
How did Israel do in the days of Joshua? Verses 7-9.
What was the condition of the next generation?

Verses 10-19.

What was God's next plan? Verses 20-23.
What nations were left to prove Israel? Judges 3:1-3.

What was the test? Verse 4.
Did Israel obey the Lord? Verses 5-8.
Is it still wrong to intermarry and do as Israel did?
Who delivered Israel? Verses 9-10.
How long had the land rest? Verse 11.
How long was Israel again oppressed? Verses 12-14.
Who delivered them? Verses 15-29.
How long had the land rest? Verse 30.
To whom was Israel next sold? Judges 4:1. For how long?

Who next delivered them? Verses 4 24.
Repeat the song of Deborah. Chapter five.
To whom was Israel next sold? Judges 6:1.
How long did they serve Midian?
What experience had they? Verses 2-6.
Whom did the Lord send to Israel? Verses 7-10
Who appeared to Gideon? Verses 11-24.
What was Gideon's first work? Verses 25-35.
What test did Gideon ask of God? Verses 36-40
Relate the story of Chapter seven in full.
Read our comments on Armageddon in Vol.3.
How many Midianites fell in battle? Judge 8:1-10.
Relate further experiences in verses 11-21.
Whom did Israel now desire as ruler? Verse 22.
What was the reply? Verse 23. Thank God for the reply.

What became a snare to Israel? Verses 24-27.
How long had the land rest? Verse 25.

LESSON THIRTY-FOUR.

What was Gideon's end of life? Judges 8:30-33.
What did Israel now do? Verses 34-35.
Who was Abimelech and what did he do? Judges 9:1-6.

Who escaped of Gideon's sons?

What parable did Jotham make? Verses 7-21.

The fig, the vine, olive and cedar are all symbolic trees representing the Lord's workers in the Gospel.

Could these leave their work to fill a civil office?

Can a man who is called of God do so now?

Does our crime come on our own heads? Judges 9:22-56.

Who next judged Israel and how long? Judges 10:1-9.

What did the Lord say to Israel? Verses 10-14.

What did Israel do? Verses 15-18.

Tell the story of Jephthah. Judges 11:1-11.

Who warred against Israel? Verses 12-28

How does this time of 300 years hold good?

What vow did Jephthah and the result? Verses 29-40.

Whom did Jephthah war with next? Judges 12:1-6 For how long?

How long did Jephthah judge Israel? Verse 7.

Who next? Who next? Who next? Verses 8-15.

Who next oppressed Israel and how long? Judges 13:1

Who fought the Philistines? Verses 2-20.

Give the story of Samson in chapters fifteen and sixteen.

Give the story of Micah in chapter seventeen.

Who was king in Israel then? Judges 18:1.

Give the story of the tribe of Dan in Chapter 18.

Read the story of chapters 19, 20 and 21.

We now suggest that a careful study of the chronology of the judges be made from the time they left Egypt when Moses judged Israel, till David is made king over Israel, and compare it with First Kings, 6:1, First Samuel 8:13. Also study the chapter "The Age of the World" in "The Story of the Jew" and also "Chronology in Time Tradition and Truth.

We would also call especial attention to the battle executed by Deborah and Gideon with the chapter on Armageddon in "The Story of the Jew," Vol. 3.

How was the saying of Leviticus 26th chapter fulfilled in the history of the judges in the seven judgments predicted? Judges 13:8-14, 4:12, 6:1-2, 10:6-7, 13:1. Thus in the brief history of the judges we see the prediction of Lev. 26th chapter fulfilled over and over. So that prophecy is not to be applied to Israel in any way, only as a general history at all ages of the world.

The book of Judges is a very essential book to study on chronology and history of Israel. Prior to the history of the kings God used a single person, Moses and Joshua, to judge Israel. But after the death of Joshua the tribe of Judah, who possessed the scepter, took the lead. Hence at times they were without a king or leader. The judges were a class of men whom God raised up to deliver Israel. It therefore seems that when God wishes a special work accomplished, he can use one man better than a company of men.

Draw a map of Israel's allotments. Then add to it the location of Moab, Ammon, Edom, Philistia, Syria, Babylon, Arabia and Egypt.

A Valuable Chronology.

(Continued from last month.)

We might adduce still further proofs of the accuracy of the chronology of facts co-incident with the whole course of the great period of 2300 days, since the days of Cyru sdown to our own days, such as the 11th chapter of Daniel; then Jesus' sermon on the mountain; but we will not bring them into line until after we reach the moment when the Turkish Sultan abandons his fate in the hands of the four European powers (11th August, 1940). We quote: (h) "He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians (Cushites) shall be at his steps. But tidings out of the East and out of the North shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many." (i) In the articles which gave the relations between the Sultan and the Pacha of Egypt, it was stipulated that the Egyptians would pay annually to the Turkish government a certain sum in gold and in silver, six hundred measures of wheat and four hundred thousand measures of barley. The Libyans and the Ethiopians are unsubdued Arabs who sought the friendship of the Turks and who were to a great extent tributary to them."

The Crimean war (of which Russia and Persia (to the North and East of Turkey) were the instigators), presents a striking coincidence with verse 44. Their attitude and their movements incited the anger and vengeance of the Sultan. Turkey declared war on her powerful Northern neighbor in 1853. She attacked with such impetuosity that she scored victory after victory, even before France and England, who came to her assistance, had intervened. From 1844 to 1853—Nine years: 5920.

But Russia patiently awaited the hour of her revenge, for she was still cherishing the hope of expelling the crescent from the soil of Europe, and carrying out the bequest of Peter the Great, which was considered sacred and which, among other things, called for the following:

"To use all possible means to seize Constantinople and India, (for he who reigns there shall be master of the world; to continually stir up war in Turkey and Persia; to establish fortresses on the Black Sea; to gradually take possession of that Sea, as also of the Baltic, which is necessary for the carrying out of our plan; to hasten as much as possible the downfall of Persia; to re-penetrate into the Persian Gulf; to re-establish if possible through Syria the ancient commerce of the Levant (Near East); to penetrate as far as India, which is the granary of the world. Once there, we can do without the gold (of England)."

The facts, drawn from the history of Russia, show with what persistence this political programme was followed, and in spite of the downfall which appears to have overtaken the Empire of the Romanoffs, everything seems to indicate that this political bequest will not be a dead letter, even for Soviet Russia which has resulted from the great war of 1914-18. In 1870, when all the Western nations had their eyes fixed on the Franco-German War, Russia announced that she no longer wished to be bound by treaty of 1856, which prohibited her using the Black Sea, and from that time this sea was a "Russian Sea" as it was 1000 years before. On April 24th, 1877, Russia declared war on Turkey, on the pretext of defending the Christians against the inhuman barbarism of the Turks, but it was, in reality, to endeavor once long of expelling the Turks from Europe. Russia pushed forward to carry out the plan which she has been cherishing for so ward her conquest (in this 1877-78 campaign) as far as the gates of Constantinople. But European diplomacy here interposed. The

(f) "History of the Decadence of the Roman Empire" ch. 47; "Second Advent Manual" pages 79-81 and S. of T. March 1883; (g) Dan. 8:14; (h) Dan. 11:43, b4; (i) "Echos historiques de la Voix de Dieu" p. 49.

Congress of Berlin was convened, and on the 25th of January, 1878, Turkey agreed to sign peace. The conditions stipulated that the Dardanelles Straits would be open to Russian vessels and that Russia would occupy Batoum, Kars and Erzerum. (1853 to end 1877—or Jan. 1878). Twenty-four years; 5920.

The Italo-Turkish War, and afterwards the Balkan War, etc., have still further shrunken the Turkish possessions. Finally, the last war, almost world-wide (from 1914 to 1918) has not yet shown its full effects nor said its last word on the question of the "Dying Man of the East." But as surely as it was impossible for the "Central Empires," by dragging this "dying man" after them, to win the last great war which they let loose, so sure is it that, if any "support" is granted to him again, the time is nevertheless very near, in fact, imminent, when all help will be taken from him. (We again note here—from 1878 to 1918) forty years; 5993.

And the prophet continues:

(j) "And he shall plant the tabernacles of his palace between the seas, in the glorious holy mountain; yet he shall come to his end, and none shall help him."

Napoleon I understood perfectly the designs of Russia and the importance of the movements which she was planning. One day, speaking at St. Helena to Governor Hudson, he said: "All the attentions paid by Alexander to me were with the idea of obtaining my consent for the purpose of carrying out the plan to have Constantinople, a part of Turkey, and all Greece. I did not wish to give it, as I foresaw that it would break the European equilibrium. Once master of Constantinople, Russia will seize the whole of the Mediterranean trade, will become a naval power, and God knows what may happen."

Kossuth also had the same opinion on the political future of Europe when he said:

"It is in Turkey that the fate of the world will be decided."

It is certainly not too much to say of the Paris-Versailles Peace Congress (1918-1920) what was said of the Berlin Peace Congress (1878): (k) "Turkey is abandoned face to face before her hereditary and implacable enemy, as the nations which were rendering her "assistance" have ostensibly (under the pretext of justice, although really for reasons of personal interests) evaded the challenge which the Colossus of the North threw so openly into the arena. Russia will obtain all she asks for; after all, one step more will be made towards the realization of the political bequest of Peter the Great." (We repeat—we are saying this equally of Soviet Russia. And the prophecy of Daniel will have its fulfillment.)

Time will soon determine the fulfillment of "The Word," and this may take place, although it is being expected, at a time and in a manner when it is least anticipated. Events of the greatest interest to all the inhabitants of the earth, as proved by the following quotation, will show this. We read as follows:

(l) "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." This verse presents a definite time—"At that time." What time? The time to which the end of the preceding chapter brings us, the time when the "King of the North" (the Turkish Sultan) "shall plant the tabernacles of his palace between the seas, in the glorious holy mountain; yet he shall come to his end." At that time we may expect to see stand up "Michael, the great prince." And why will he stand up? On behalf of those who shall be found written in the book. But again: which book? In the Book of Life, assuredly.

From this fact we are brought back to that word contained in the message of Him "that is holy, that is true, and that hath the key of David; to the church at Philadelphia (i. e., "brotherly love")" (m) "He that openeth and no man shutteth; and shutteth, and no man openeth; I know thy works: behold I have set before thee an open door, and no man can shut it. . . . Behold, I come quickly; hold that fast which thou hast, that no man take

thy crown."

A key is the symbol of power. The Son of God—who is also Son and Lord of David—(n) is the true heir of the heavenly throne and of the mercies promised to David; and He is about to take possession of His great power and of His kingdom: hence He is represented as having "the key of David."

(j) Dan. 11:45. (k) "San Francisco Chronicle," March, 1881. (l) Dan. 12:1. (m) Rev. 3:7-13.

It says in Isaiah 49:9, "In a moment in one day." And once more on the same point I read, "Many days and years shall ye be troubled ye careless women." Isaiah 32:10. Therefore I hold the term day, and moment, etc., expresses suddenness, unexpectedness and is not prophetic. Rev. 18:8. It is also used in Matt. 24 as an hour when he looketh not. But as we consider the events to take place during the time of the plagues I understand both in chronology and plain statements, it will, as expressed, be many years. This is proven beyond doubt by the judgments of the plagues falling on the three divisions of Christendom as told in Hosea 5:9 and Zech. 11:8. (See our chronology.) We cannot accept things because men before us have taken such positions and have used scriptures wrongfully. I can only accept a position after careful personal examination. I was once just like my brother in accepting things because I had all confidence in others that they knew more than I did. That will not do. I ask no one to so treat my positions. All I ask is a personal examination by the Bible and its harmony. That alone determines.

On the point of how my brother got his information I here quote from a former published letter from him as examined by me. Here are his statements again: "All I believe is that the Spirit of prophecy cautions us against receiving another interpretation than that which was given us by the pioneers of the message, James White J. N. Loughborough, J. N. Andrews, Uriah Smith, S. N. Haskel and Mrs. E. G. White. The Lord graciously caused me to hear the message from my earliest childhood days and to receive it while still in my youth. It is now over forty years ago—nearly a half century." "I received it the first time I heard it."

I am glad to give to the readers the pure positions of the S. D. A. people from one who is capable and experienced, and one who firmly believes what he teaches. One who is capable to defend those positions if there is such in the world. I sincerely commend him for his ability and sincerity as well as a scholar and capable. Knowing as I do, their faith, I can say there is none among them more sincere and capable in their presentation of positions held by them. If I did not know that this writing which I am examining was of the highest and sincerest type they could produce, then I should pass it by in silence. But I wish to assure you that you will never obtain a more thorough instrument of writing setting forth their positions on scripture, therefore this examination should command itself to every seeker for truth among them.

The Turkish Question and Chronology Examined.

The reader will now see the position taken on chronology as it is now carried to our own day, 1920, A. D. The writer holds that in 1844 the age of the world was at that time 5920 years. We add to that amount the difference between 1844 and 1920 and we have a total of 5996, leaving four years yet for the coming of Christ and the end of the world according to this chronology and all positions taken both in chronology and prophetic periods.

In reply to this we would not admit that we are of those who say, "our Lord's delayed His coming." For we do not when we teach facts and give meat in due season. But we do say our brother is mistaken and it will require but a short time to demonstrate that fact. I wish now to give him credit for every truth spoken, and every true position taken. One of these true positions taken is that Christ will come at the time appointed and that time is six thousand years from the creation. No sooner, no later. I think he has been fearful of his chronology when he has said so often "About." But if he will correct the mistakes pointed out by me in his chronology and give up the idea of holding on to the 2300 days as ending in 1844, then he will not need to use that word "about." The trouble is he has accepted an untruth taught and indorsed by one before him whom he has accepted as divine. I sincerely hope he will give such teaching up. I have found his writings so strictly and fairly devoted to teaching what others have taught and no doubt what he believes, I can't help but think he will see that he has been led wrong by others. His position forces us to the fact that all interpretations of things still to happen after this date, (A. D., 1920) before Christ appears, is to transpire within the next four years. And that at the end of three years more probation will close, as he also allots one of those four years to be devoted to the falling of the plagues after probation closes. We have examined that point also as we now come to it. On the point of one year being allotted to the falling of the plagues, the writer takes the same position as Elder U. Smith, as he commented on Revelation 18th chapter, in verse eight, which says: "In one day therefore, shall her plagues come in one day." Elder Smith took that to be a prophetic day or one year. But I read in verse 10, "In one hour shall her judgments come." We ask now which is prophetic?

The Turkish question with me is like some of the other points. Namely. It has all been stated by me in the Yellow Peril under the head of "The Northern Power," pages 4-33-47, to which we cite the reader for a more complete teaching on the eleven prophecies of Daniel. There are two points we wish to now notice. First, Verse 36 introduces a power thus, "And the king shall do according to his will and he shall exalt himself and he shall magnify himself above every god and shall speak marvelous things against the God of gods and shall prosper till the indignation shall be accomplished." Note the characteristics. "He magnifies himself above every god." He

speaks "marvelous things against the God of gods." Thus he exalts himself above everything and kind of a god. Next he prospers "till the indignation be accomplished." The indignation here mentioned must be the seven last plagues before spoken of. So this power prospers till the very last. Hence, it could not be the Roman Papacy for it received its deadly wound in 1798. It could not be Turkey representing Mohamet for it lost its supremacy in 1918. It could be no one of the ten kingdoms for they belonged to the papacy and lost their dominion under that form of rule at the time above stated, and furthermore, none of these nations deny every god, but claim to believe in the true God. He does honor a god "whom his fathers knew not." The gods of the fathers of the ten kingdoms worshiped Baal. From Assyria through Egyptian history and in Babylon, Medo Persia, Grecia, and Rome. So the power here introduced could not be either of those mentioned. This power even adopts a new god. Namely, "Forces," "A god of war." The heathen nations of the east have been a warlike people in their history. But in the last days they are wakened up and become nations of war. Hence we show that the king introduced is a specific king, but well known in prophecy as introduced by the definite article "The King, a well known king. We say there is one and only one which meets the specifications. It is one whom Ezekial speaks of thus, "Art thou he of whom I have spoken in old time by my servants the prophets of Israel which prophesied in those days many years that I would bring thee against them." Ezek. 38:17. Now Moses speaks thus of that king. Deut. 28:49-51. Jeremiah speaks thus. Jer. 5:15-19.

NOTE THE SPECIFICATIONS GIVEN.

First, the punishment on Israel it is said, is because they have not kept the book of the law written by Moses. If the position is correct, which it is not, that the book of the law was abolished at the cross, then it could not be the Romans in the destruction of Jerusalem, for the book according to modern teachers was done away with, and if so he would not punish them by the Romans for not keeping it. Second, the Jews understood the Roman language, for the Hebrew, Greek, and Roman were the languages used on the cross. Hence, it could not apply to the Romans. Neither has Rome prospered till the seven last plagues will be ended. No, it is a latter day power introduced in verse 36 of Daniel 11 as "the king." Now the next point to determine is to make the right application of verse forty which reads thus, "And at the time of the end shall the king of the south push at him" "and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships." All, thus far would say that the king of the south and also the king of the north would both make war against this certain king here introduced in verse 36. Should the verse stop there, no one would question at all. But it is questioned when we read the entire verse which reads thus, "and he shall enter into the countries and shall overflow and pass over." Now the question is still clear to me, namely, the pronoun he still refers to "the king" introduced in verse 36. But why must another po-

sition be taken and apply the pronoun he to the king of the north as the one who passes over and overthrows? We reply because the position is taken by the commentators of the people whom my brother represents that the king of verse thirty-six was France, and as France did not do what verse 40 said the certain king of verse 36 would do so the transfer was made to the king of the north of the pronoun he which they say was Turkey and as a result of this unscriptural position, it lead them to take the position that Turkey would plant its tabernacle at Jerusalem as the following verses say this certain king would do. As a result of this blunder they took the position, and have expected ever since they have existed, that Turkey would go to Jerusalem and surrender Constantinople. Of course when the world's war broke out they thought, and so taught in all their publications on the question, that now the time had come. But behold, they surely can see or ought to see now, that that position was wrong. But denominations stick to an error and never surrender or confess. But to receive the truth they are just as obstinate. They never confess to the truth nor receive it as a denomination. They are as the man said about his balky mule—he is established. Not so however with them all. So we hold the brother to be wrong on the Turkish question as the denominations hold it. Just a word further on Daniel the 11th chapter.

The Grecian territory from Alexander to the end of the indignation is traced under the title of the king of the north and the king of the south. For a certain period of time that territory was controlled by the successor of Alexander. Following that period Rome became the ruler of that territory. Following that, Turkey became the ruler of both the king of the south and of the north the same as Rome had done. Now Egypt is, since 1898, under British control. Since the war closed in 1918 the territory of the north is virtually under the control of the allied powers, of which England stands at the head. Should the prophecy from verse forty and forward be fulfilled as the control now stands, it would be England the king of the south and the allied powers that would assume control of the territory of the north. So both kings of the south and of the north would now be against "the king" of verse thirty-six, which we claim to be Russia the great power of the north as joined by the kings of the east, as a land force, with Japan as the sea power of the east. That is the situation confronting the world at this time. The Turks themselves would then be with the east. Thus the Turk and his tabernacle as to being placed in Palestine at Jerusalem, is not in the prophecy on that point at all.

We trust that when the first blast of the trumpet is blown when the line is fixed between the east and the west, between heathenism and christendom, then every child of God in the whole east will get out of that territory to the land pointed out by the Lord in his word. Concerning the proof that Turkey has not been an independent nation since August 11, 1840, we hardly feel that position to be of sufficient value to notice. All are aware that that is not true from facts which have existed in

Turkish rule for the past seven years. She has declared war against Italy since then. She has joined with Germany since then. She has enjoyed every privilege of any other nation since August 11, 1840.

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