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"The Ensign of Israel"



The

REMNANT OF ISRAEL

THE LAW AND
THE PROPHETS



"All ye inhabitants of the world and dwellers on the earth, see ye; when he lifteth up an ensign on the mountain, and when he bloweth a trumpet, hear ye."—Isaiah 18:3.

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"The Remnant of Israel."

What shall I say in order to impress the reader with the importance of that expression and name?

The title covers the whole Bible.

The Remnant is the last part of the thing spoken of. So this name Israel is universal. It means from the beginning one who has prevailed with God. Hence, applies directly to the children of God. From a national point in contrast with the unbelieving nations, the literal descendants of Jacob were also called Israel. Because they as a people professed to believe in the true God. But the first and prime meaning of Israel is one who is a child of God in spirit and in truth.

The remnant people of that class are spoken of as the "Remnant of Israel." "The Remnant." (Last part of the people of God on earth when Christ appears.) These are "The Remnant of Israel," regardless of blood, color, or nationality. These are also called the seed of the woman (the church.) Thus when this is clearly understood it is easily seen the Bible is one story from the beginning to the end. Christ is the "Alpha and Omega." "The first and the last." He is "the author and finisher" of all doctrine and faith from the beginning to the end.

THE GREAT POINT.

The next important thing to see and know is this, No person in the world can teach a harmonious truth and doctrine, that does not teach the story from the beginning of the Bible in one harmonious line and connect into one harmonious truth for the government of Israel.

All confusion that ever existed among the children of God was caused because that story has been lost sight of.

Denominationalism in all its forms and organizations dates from the time when that story is lost sight of.

Every error taught is because men will not learn that story in its connected line of truth. It is sad indeed to listen to one, or read after a teacher who cannot fit the story of Israel in one connected line of truth from the beginning.

It is sad indeed to see the great amount of printed matter in the world written by men who seemingly know not what they say, or the subject upon which they write.

This is not the result of weakness of the brain, nor lack of ability, but it is because they have lost the road and

can't do any thing but wander around. Sometimes they follow the path not knowingly for a time but soon leave it to go they know not where.

What truth they do teach is more of an accident than a positive knowledge and certainty of its being the truth.

As a result of the above facts the world is in confusion. Babylon is groping in darkness. Blind are leading the blind. Many have some hobby which seems to absorb all their mind. Others lose confidence in all things till today the world is surely in a sad condition. We ask why is it? We reply it is all because the people will not begin to know the Bible from the beginning and learn the fact that there is but one truth, one faith, one doctrine, one set of laws, one gospel, one church from the beginning, one head of that church (Christ), one author and finisher of our faith. If denominationalism will drop their names, their creeds, and obtain men who can teach the truth, they might effectively reform, but they will not until they do. This I fear greatly, in fact the Bible says, this they will never do. So what is the picture before us?

The story says the Remnant of Israel will come out of them "and deliver every man his soul." The admonition is to the true servant of the Remnant, "Come out of her my people." That means every organization in the land organized by men.

BUT ONE WAY.

Every excuse possible is made to justify present conditions. One says yes, "I know all organizations are Babylon but ours, it is not." Another says the church cannot save us, but they remain. Another says it is better to stay in them than to come out of all churches. Another says if they are lost then there will be many lost and so on. These excuses are offered to break the force of the truth and be willing to accept the call "come out of her." None of such excuses will suffice. God says "come out of her," that ye be not partakers of her sins. Remember that the Remnant of Israel are not defiled with women. (so called church organizations.)

IS THERE A DEFINITE TRUTH?

To this question I reply yes. If I did not know there was I surely would never print another Remnant. How do I know it so positively? I know it because the story

ZXRA
(Remnant)

of Israel fits in every respect and detail.

If I find a place for every wheel in a machine, and the machine works perfectly, do I not know I have that machine fit together.

What would you think of a man who would come along and tell you the machine you were working was not put together right, but you only thought so, when you had tested every wheel and knew the principle upon which every part worked with the other part? You would think he was a fool for saying such a thing, especially as soon as he began to remedy wherein he thought it wrong and you saw at once he did not know what he was doing or talking about, you would not bother with him very long. Just so God says the wise shall understand but the wicked shall not understand and the test of proof is given each child who knows the Bible whether his position is true or not true.

Some have thought very strange we would not print everything offered so the people could hear everything and then decide. There is a wrong in such a position. First, if a man does not know truth what is he running a paper for? If he is not capable of telling what is truth why then is he trying to teach a thing he does not know himself? And next, how are the people to decide when they have never been taught the first principles of the gospel and know nothing about the story of Israel, the very people of God in every age of the world?

I have listened to debates. The decision was rendered in the minds of the hearers almost solely as to the one who was the best speaker and most attractive. Not that they knew that either one taught the truth. The probabilities are they did not.

If this paper does not teach the truth, take the same scripture and show wherein we use the text wrongly. Without any boasting of the least kind we claim to know what is truth on subjects printed in this paper. We try to present it by quoting the scripture. Now if it is not the truth there is but one way and that is to take the same scripture and show it does not teach what we say it does. If all will adopt this plan truth might begin to shine. This is why we review many things printed in other papers, because they are not truth. We try to take their very use of scripture and show it does not teach what they say it does. This is nothing personal but for truth's sake. The day is on us when no uncertain sound will answer the purpose. It must be definite and certain.

AN EXAMPLE.

I have in my possession a well written article from a literary standpoint wherein the writer says. "I do not regard the word of God." Then the article points out where, I have said that certain things were taught when the text did not say so. I wish to note just sufficient of this criticism that the reader may see who is right. "He or I". This writer begins thus;

"Dear Brother Rupert, I am writing to you to call your attention to several errors in your tract entitled "Another error refuted". We are always glad to be corrected if it is a correction. He says, "I fear that you do not believe God's Word", for I find statements in these writings where you deny Christ. According to your tract. "Jesus did not fulfill the law and the prophets." But the word of God reveals the fact that He did."

The above is a strong charge, so I look the tract over to find it. If the above charge is true I fail to find it in the tract. If the writer can, I call for the page and statement.

The writer begins again by saying, "The following are some of the criticisms. I find it necessary to make.

In doing this I hope it will help you to see the many errors you make in trying to destroy the sayings of God's Word", "First, you say that John says on the first day of the week early in the morning while it was yet dark, Mary Magdalene saw the stone was rolled away". Now says the writer, the word morning is not there. What I said is not in quotation marks but my understanding was, it was in the morning. Was I right? John says it was early while it was yet dark. What does language teach that early while it was yet dark means? Now my critic says that it was just before sundown. Could the language early and while it was yet dark, teach such a thing? Not if I know language, "yet dark", would imply to me that the darkness had not yet passed entirely. It could only apply to the last part of darkness which is surely in the morning. Neither could the period of earliness apply any time but in the morning, as the record shows. Was I justified in saying early in the morning? Matthew says "it was at day dawn which is in every case in the morning Mark, says, "when the sabbath was past". Could that be before the Sabbath had begun? Mark says, further, "very early in the morning, the first day of the week." Now ought I to have said it was before sundown in plain contradiction to these writers? Luke says, "Now upon the first day of the week very early in the morning". I ask again should I have said anything but what I did say. He says I took it from John's statement and the morning was not in it.

How did he know I took it from John? I did not say I did, That is the first great error, I made in my tract so claimed. Mistake number two. The writer seems to think my tract a bundle of errors. If it is, I surely do not wish to put it out. So we print what is said of it.

"In Par. 3 you say, "The law said plainly that the passover should be held on the fourteenth day of the first month at even, at the going down of the sun." If you read Lev. 23:5 and Deut. 16:6, you will find that it does not say that; but it does say in these texts, and Ex. 12:6 that the sacrifice was to be killed in the evening on the fourteenth day, as the sun was going down. In Deut. 23:11 it teaches that the evening comes just before sundown, and is backed up by Mathew 27:57, where he tells of Joseph going to Pilate in the evening, which Luke says was before the coming sabbath of the passover which followed the feast. Luke 23:53, 54. Mark tells us that it comes near the time of sunset. Mark 1:32. Also in John 20:19 it says, "Then the same day at evening, being the first day of the week;" according to your teachings this would take place before he was resurrected.

"We find in Mark 14:1, 12, 17, 27, that Jesus and his twelve disciples, kept the passover according to the law; they killed it in the evening on the fourteenth day, and ate the feast in the night of the fifteenth according to the law."

"Please remember that the evening is the time when the shadows begin to creep over the earth, and the morning is the time when the rays of the sun begin to lighten the earth. The dark God called night, and the light he called day, and the evening and the morning were the first day, etc. The passover lamb was killed on the fourteenth day, at evening, when the sun was going down; and it was roasted and eaten in the night, of the fifteenth, which prepared them for their trip out of Egypt, which was begun in the latter part of the night, when Pharaoh thrust them out; and they had to march all day without eating. Jesus kept this feast, and on the same fifteenth, day he shed his blood for the New Covenant, and is our passover. The New Covenant, "Is the above correct or was my tract correct? The Bible alone must determine,

so I quote the scriptures cited by the writer, which says, "In the fourteenth day of the first month at even is the Lord's passover." What does the word, In the fourteenth signify? Does it mean the last hours of the thirteenth? Further, it says the fourteenth, "is the lord's passover", does that mean the fifteenth? I now read Deut 16:6, Thou shalt sacrifice the passover at evening at the going down of the sun, at the season that thou cometh forth out of Egypt. What does the word season mean? Surely it means the night they came out of Egypt. or the same day they left Egypt. I read this was, In the first month on the fourteenth day of the month at even. "Is then the even the last part of the thirteenth? Or is it the first part of the fourteenth? I read again, "In this self same day, I brought your armies out of Egypt?" Exodus 12:17, 18, Once more I read in verse six the one cited by the writer, "And ye shall keep it up (the lamb) till the 14th day of the same month and the whole assembly of the congregation of Israel shall kill it, in the evening. Does the word till the fourteenth mean till the last part of the thirteenth?"

Still once more, "Therefore shall ye observe this day in your generations by an ordinance forever." Ex. 12:18 Again I ask did they come out of Egypt on the fifteenth as the writer claims? Now I ask again is the tract right, or is it wrong? Now says the writer, Jesus kept this feast and on the same fifteenth day he shed his blood.

I can only say it does seem strange to me that men will make such mistakes as is here made. I can only say it is too bad such positions ever appear in print.

The above is a sample of every point claimed in my tract, to be wrong. Not a single claim made was true. Be it known now and forever that the tract positions, taken are eternal truth. I have nothing to fear.

FURTHER STATEMENTS CONSIDERED.

Paul says that he was in the grave three days after he was buried. I Cor. 15:4. You are backing the anti-christ when you write as you have against God's word.

If you go over your tract, "Another Error Refuted," with the Bible, you will find several statements which do not agree with the word of God.

"On page three in the note, you say, "The even when the lamb was to be killed, was the beginning of the fourteenth day; but the text says, on the fourteenth day as the sun was going down, the lamb was to be slain.

"On page 6, last paragraph, you make this same mistake. If you will read Ex. 12:6, 8, 14, 17 and Lev. 23:6, you will find that the feast of unleavened bread, which was the feast of the passover, came on the fifteenth.

On page 8, paragraph 1, 2, you say the passover and preparation came on the first part of the fourteenth day. I do not know where you get these statements from, but I do know that they did not come from the Bible, for it teaches that the preparation was the same day as the feast, which prepared Israel for their journey out of Egypt; and this day was the fifteenth.

You have another error on pages 14 and 15, where comment on Mark 15:42 and Matt. 27:56-64. You say Christ was buried on the sabbath, and in the night following the crucifixion; this is not a true statement, for the sabbath drew on as they buried him. Neither did the women prepare the spices on the sabbath as you have brought out on page fifteen, for they did not buy them until after the passover sabbath; and it says that they prepared them and rested the sabbath of the commandment."

"On page 16, you say the fifteenth was an high day, and the weekly sabbath; but the bible teaches that Jesus was placed in the tomb in the end of the fifteenth day,

which was called the feast of unleavened bread and the passover. Luke 22:1; Mark 14:1."

"On page 17,, Par. 1 you say that Joseph placed Jesus in the tomb, in the beginning of the sabbath, which is an error. Luke 23:54. You seem to understand the beginning of the first day to be in the morning; I find that the Jewish calendar and the bible teach that."

"Paul says he died according to the scriptures and was buried, and he arose again the third day according to the scriptures. 1st Cor. 15:3-4.

"I am accused of saying he arose three days after he was buried. No, I said He arose the third day after his crucifixion. Am I right? I think sure I am. Next I said the lamb was to be killed in the beginning of the fourteenth day at the going down of the sun. My critic says the text reads, "As the sun was going down, which as he has heretofore claimed, would be on the thirteenth I say the text says at the going down, not as it is or was going down. The text also says at even as before answered which was on the fourteenth at its beginning and not on the thirteenth at all. At sundown is when the sun is set; not in the afternoon.

Note again it is claimed the passover came on the fifteenth, which was the feast of unleavened bread. My brother has not the feast of unleavened bread clear in his mind. This feast lasted seven full days from the even or beginning of the fourteenth to the even or beginning of the twenty-first—seven days. The fourteenth was the passover. The fifteenth was the feast of unleavened bread. The sixteenth was the wave sheaf (if the harvest was ripe and the first fruits were matured.) See Leviticus 23:5-12. Note this point well. Then it will be seen clearly why the passover is mentioned in the new testament as the feast of the unleavened bread. Because it came first in the order of the seven days. This alone proves very clear that Christ was resurrected the third day from His crucifixion. Read over carefully what the objector says, then you will see clearly his muddle in having the passover on the fifteenth. The next criticism is that I was wrong when I said that Christ was buried on the Sabbath. Let us read the text, and see what it does say, "and now when the even was come," because it was the preparation, that is, the day before the sabbath. Mark 14:42. From verse thirty-nine forward the events of the crucifixion is told. Verse forty-two says when even was come (for the day of crucifixion was the preparation day of the sabbath.) So when even was come Joseph went to Pilate and begged the body of Jesus. Was even the new day or was it the crucifixion day? No. Bible interpretation would say it was the same day of the crucifixion as before shown. Matthew records it the same, "when even was come." Then it was not even when he died nor while he was on the cross. It was not even till Joseph begged the body, for it says when even was come. That teaches me even did not come till after he gave up the ghost and not till it did come did Joseph secure the body. I again say it was at the beginning of the Sabbath for the Bible plainly locates it there and nowhere else. Neither did it come till the preparation day of the sabbath of the fourth commandment was ended. It was not the preparation of the passover sabbath, for that and the passover was the day of His crucifixion and as the law said, the fifteenth day, which was the sabbath. His broken body rested in the grave as taught by the unleavened bread feast on the fifteenth. Luke 23:53 forward makes this too plain to be further considered. I truly hope that some will get this question cleared up by these studies. Satan has

The REMNANT OF ISRAEL*

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What Next?

Surely the devil is doing great things, especially is this manifest among women in our day. Their dress is to the limit allowed by civil law. But we would speak now of the bobbing of the hair. I hear that those who do this are called "Bobbies." Is it possible that any woman professing godliness will resort to this disgraceful custom, and that in the face of the plain teaching of the word of God? First Corinthians, eleventh chapter. I have wondered what next. Surely Isaiah's prophecy is being fulfilled before the eyes of the world. Isaiah 3. Extremes are no longer a subject of comment, but are looked upon as fashionable and in order, regardless of what it may be in the dress line. The "slit skirt," the "narrow skirt," and the "shorter and shorter skirt." The bearing of the knees of nearly full grown girls. The cutting off of the dress at the top. The wearing of furs in the summer and gauze in the winter with every device to show the flesh is common. Modesty is almost unknown. Blushing is a thing of the past. Yet all these are seen on the persons of religious profession. Now comes the "Bobbies." We simply wonder what next? Are we facing the experiences of Sodom? Will the fate be the same? The rate of travel in the downward road will soon reach the bottom. Let every soul who expects salvation call a halt now. If you do not get out of the whirlpool quickly you will surely go down. What next?

The Gifts and Calling of God Without Repentance.

ROM. 11:29.

I can see more clearly now than ever how this text tells a great truth since we have been studying Paul's argument on the gifts of God. The connection shows that both Jew and Gentile according to election and the

calling of God stands equal. Both the gift of grace and the call of God is all on the part of God, extended to all men. Faith is to accept the offered mercy as manifested towards all men through the goodness of God. This blessing is received purely by faith to believe God has such a gift and is willing to bestow it on all who will accept the offer. It is received by faith without repentance. This faith is God's goodness, when received in love and appreciation of God's goodness it leads to repentance. Another text says, "The goodness of God leadeth us to repentance." Repentance is the fruit that true faith produces. Repentance is a turning away from sin. It is a Godly sorrow for sin. It leads to obedience. So the gifts and calling of God is without repentance. It is offered and accepted before repentance is manifest on the part of the sinner. Repentance is the first fruit of faith. Obedience is the next fruit of faith. Let us get these precious truths straight in our minds. God wants intelligent worshipers. Not like the blind Jews in Christ's day, who had a zeal for God but not according to knowledge. It says that "God has concluded them all in unbelief that he might have mercy upon all." Oh the goodness and mercy of God. Oh the depth and wisdom of God. How clear it is that all men stand alike before God who has no preference to any class or nationality. All are alike. All stand the same show. All are saved just alike. All are amenable to the same law, and God and gospel. I rejoice that we have a God who deals with all alike and gives all an equal show for salvation through Christ.

The Wrong He.

In the latter part of verse forty of Daniel eleventh chapter, the pronoun He is used as applying to a certain power or nation. Prophetic expositors have said that the nation spoken of was Turkey. As a result of this decision they followed on to make the application to Turkey till they came to verse forty-five, when they said Turkey would plant his tabernacle between the two seas, which would be, as they supposed, Jerusalem.

The war from 1914-18 proved they had the wrong He in verse forty. Since then those people have kept very quiet. Now their first trouble was they said the power introduced in verse 36 was France. They could then see that France was not the one to fulfill verse forty, so they said it was Turkey.

Hence two mistakes were made. First by taking

introduced this error as one more of his devices to deceive in the last days.. The more it is investigated the more I see there is not a true position taken in the whole opposition offered. Some may forsake us because we do not fall in with this gross error. We can't help that. Our victory will only be the greater in the end. Truth will triumph and all who hold it. While error will fall and all who hold it will go down with it. How readest thou?

the position that France was the power in verse thirty-six, and second by saying He in verse forty was Turkey.

It is evident to any one that the power spoken of in verse forty is the power spoken of in verse thirty-six. Hence the main thing is to get who the one is in thirty-six. It is not France. Neither is the one in verse forty Turkey. We said before the war began that Turkey would not move to Jerusalem. He has not. We did say that Russia would fulfill the prophecy, and so we still believe. The two seas might be in Palestine, but more likely to be in America between the Atlantic and Pacific. Let us watch it. See "The Yellow Evil" on this point.

ANOTHER WRONG HE.

In Exodus 34:28 is related the story of Moses' visit to Sinai the second time, when he received the tables of stone. Verse 28 says, "He wrote on the tables the ten commandments." We admit if we were to take that verse alone and separate, it would be difficult to tell whether it was Moses or the Lord the pronoun He applied to. So the opposer of the law of God of course tries to use this verse to show that the Lord never wrote the law himself at all. But when the connection is made and the evidence produced it is all clear that the pronoun He in verse 28 refers to the Lord. For positive proof we turn to Deuteronomy tenth chapter, verses two to four, and it is plainly stated the Lord wrote the words on the tables of stone. Also it is again stated plainly in Deuteronomy 5:22. Thus we see the need of comparing scripture with scripture. The Lord has said that in the mouth of two or three witnesses every word shall be established. We have discovered this principle in the scriptures, namely, most all points are established by two and three witnesses. It is a scientific principle on which the Bible is constructed and will not fail. Fanaticism and error is the result of not following this rule.

A Sense of a Great Loss.

One of the common things in all religious denominations is the fact that they realize they are not as they once were. I have recently read articles in the Messiahs Advocate, a paper published by the Christian Adventist denomination, wherein they set forth the fact that owing to a loss of the old-time spirit their membership was losing instead of gaining.

I have read some excellent articles in that paper and I am glad to say the spirit of the paper is strong in advocating certain fundamental points of faith, such as the personal appearing of the Lord, and the mortality of man, and so on, as peculiar to Adventist people. But these articles on the decline of membership and loss of the old time zeal figure much as to the cause of present conditions. One writes that the cause is, there is not preaching enough on those fundamental truths that made them a people. Another writes the cause is they have rejected the baptism of the Holy Ghost and divine healing. Hence

they have lost their connection with God from that cause.

Now I ask what is the cause of every denomination's decline in piety and zeal in their history? Why does each and every one meet the same experience some time in their history? Why today is Christendom losing their hold on God? And again why is the door open for every fanaticism to enter in all the so called protestant assemblies? A correct answer to this will answer the cause in one case, will answer the case in every other organization. It is a grave question to be answered. I ask one more question: Why is the spread of the so called holiness movement growing so rapidly? Why is the so called gift of tongues spreading like fire in the camp? Why is the so called divine healing performing so many so called miracles as is claimed? If the denominations are realizing their decline in true piety and holiness, then why does that movement spread through all the denominations? It is surely doing it.

WHAT IS THE REMEDY?

First, shall this certain denomination teach stronger their first fundamental doctrine they started out on? Will that remedy the cause? I reply no, if they should do that it would not help, because they have preached it till it has become thread bare, but it may be true, But to preach a thing over and over both the hearer and the preacher loses his interest. The next question is shall they now accept the so called Holiness movement as held by that people in order to get the power as they feel they must have in order to save their craft from desolation.

I say no, Their claims are not the truth of God. Their gift of tongues is not Bible gift of tongues, No more than the braying of an ass is the bleating of a lamb. They fill the prophecy that says they will peep and mutter like frogs. Their healing is not Bible divine healing, it is a delusion and not genuine. Do you suppose God is going to honor a people with divine miracles that will not keep the commandments of God and believe His prophets? A people who teach that men go to heaven or hell when they die, and almost every other error.

Their baptism is not the Bible baptism of the Holy Ghost, but a delusion. I mean what I say and feel I am able to defend my statements by the word of God. So I could not recommend these backslidden churches so called to accept such things as a remedy.

WHAT IS THE ONE CAUSE?

The one cause of this experience which all these churches pass through is they have rejected further light God had for them. The prophet says, "because thou has rejected knowledge I will also reject thee." That is the cause and the only cause. Every one of these so called protestant churches from first to last, has made a man made organization and called it a church. They then built a fence (creed) around it till nothing could enter nor anything get out, only as poured out through a quill appointed to do that work. They shut themselves from God and He left them and rejected them. They

realize His departure and wonder how they can remedy the trouble. That is the present condition. They had no love for anything more. They fed on what they had till it became a dry, tasteless article, for God was not with them and could not bless them in their work, as stated by the apostle. They loved not the truth that they might be saved. Hence in this forsaken Godless condition they are filling another statement of inspiration which says, "They are ever learning but never able to come to a knowledge of the truth." That is their condition. What next?

Now, says the apostle, "God will send them a strong delusion that they all might be damned because they re-spiritualism and so on.

THE TRUE REMEDY.

John to the churches gives the only remedy. That remedy is, Repent and turn and do thy first works over. Works brings the hidden lost article. Works is the keeping of the commandments of God through faith in our Lord Jesus Christ. When that thorough repentance is made and the first works is repeated with a willingness to accept any light and truth God has for them then the genuine baptism of the Holy Ghost will come. Then we can ask him what we will and He will grant the true healing power because we kept the commandments of God.

Then if occasion demands will a miracle be wrought enabling you to speak to another in his own foreign language. That is tongues of the genuine sort and not a delusion.

I beg of you, if you are really desirous of truth, free yourselves from such delusions.

The Holy Ghost and power is not to be sought, but given by God as we need it for His glory. I would say to these denominations, break down that fence and open the door for any truth God may have for you. Be willing to "search daily whether these things be so." Be ready to "prove all things and hold fast to that which is good." Drop your hired salaried preachers and let the Lord send out such as he chooses, who will go by faith and be directed by Him and not directed by men, neither be the hired servants of men.

Christendom needs scores of things today in order to get that power they need. No man-made forward movement will bring it. You may raise millions of dollars but your efforts will be as dry as the hills of Gilsboy. Stop the machinery and each one go to searching for truth. God has plenty of it for you. If you are in Babylon the first thing is to come out into the light of liberty in Christ. This old grind of the so called churches of our day is rotten to the core with infidelity and formalism.

It is tottering on its last pins, ready for the pouring out of the seven last plagues. "Come out of her my people," is our advice to all honest, true children of God, and God will bless and keep you till He comes. Free yourself from every false doctrine held more or less by

every denomination. They all go to make up Babylon. Leave them all and connect with the true invisible church of whom Christ is the only head and manager. You will then have all you need.

Just One Reason.

In the Messiah's Advocate I see where the editor reviews twenty-six of a Sabbath keeper's arguments why he keeps the Sabbath. I wish to comment a little on this review and also the article.

First, the Sabbath keeper offers his reasons from a standpoint of truth. But I think it unnecessary to pile up twenty-six reasons. I have just one and I hold that to be sufficient to any one who wishes to obey God. That reason is this, God commanded its observance in the plainest language possible in the fourth commandment of the decalogue. I feel sure in saying that if any one will not believe what is there, they would not believe if one was to arise from the dead. Christ said if they will not believe Moses and the prophets they would not believe if one arose from the dead. Hence it is a waste of time to offer twenty-six reasons, especially to one who is an editor of a religious paper which tries to bolster up Sunday, the old venerable day of the sun, adopted in Baal worship, in opposition to the command of the Lord.

I want to ask the question, Does God change? Doesn't he say plainly that He will never alter nor change the thing that has gone out of his lips? Does he not say, "I change not"? If a man will not believe the decalogue as it reads, it is perfectly useless to spend time offering twenty-six reasons. Ten thousand reasons would make no change whatever. His eyes are blinded. God has sent a strong delusion over him. His case is hopeless. God's children know His voice and heed His commands. The Christian Adventists are mourning their loss in membership. They are guessing as to the cause. One says it is this, another says it is that. The facts are they have rejected the commandments of God. They are not walking in the light God has for them. Hence such must be the result. They cannot see light. Like the Jews of old. Said the prophet, They would bow down their backs always. So the same condition now exists with those who have enjoyed privileges to know the truth and have turned for various reasons against it. As that division of the Adventists have done through their leaders. Blind leaders of the blind, they all go in the ditch. We are glad to say that is not true of all. There are in every organization those who desire truth. All such will know the voice and obey the light when it is presented to them.

Commercialism and Covetousness.

The prophet in speaking of the spiritual condition of spiritual aBabylon says, "Covetousness is the stumbling block of their iniquity." The world at large is mad, crazy after gain. That spirit of gain has seized the professed organizations of Christianity to the extent that no scheme can be devised but is brought into use in the various churches of this age in order to raise money. From the grab bag to the auctioneering sales of wares. These can all be seen in practice in the churches of our day. Every amusement to twist money out of the people from the pie social to the theatrical show are brought into use. But that is not all. Every possible plan in book selling and printing is also being worked in order to fill the money drawer of the church.

At all meetings from the morning Sunday school and preaching service to the various minor meetings of the young and old, all, from first to last, is ever accompanied with the collection plate or basket. Aside from this, committees are appointed to solicit the business man, the homes, and all places for this and for that. Thus commercialism is the daily toil and burden of the church.

I was once connected with an organization when it was young in years. It then saw all this, as above stated, clearly and condemned it, refusing to even pass a collection basket to assist in the expense of the meeting. Today I do not desist to say they have gone to the extreme on the other hand till they lead the religious world as beggars for money. All, of course, under the banner of missionary work, the same as they all do. This condition of Christendom is pointed out under the period of history described by the black horse with a rider on its back, having a pair of balances in his hand, crying out, "A measure of wheat for a penny, and three measures of barley for a penny, but see that they hurt not the oil and the wine." Rev. 6:4. It is generally admitted by Protestant ministers that that period covered a certain age when Catholicism was selling indulgence and making money the great test for loyalty to the church.

Now protestantism has reached in her history an experience which the Catholic church never dreamed of in the manner of raising money. The prophet says that "every one of them from the least to the greatest is given over to covetousness, everyone dealeth falsely." Some are great to preach the signs of the times but this is a sign of the last days which is not preached on by any, only to cause the people to loose the funds.

I wish to now state my sentiments against all such methods of raising money. As long as God's methods are followed and the teaching carries out those methods in the paying of the tithe and free will offerings, specified in the Bible, I have no objections. But further than that I now offer my protest against the people who claim to believe the teaching pertaining to the remnant people in the last days, ever submitting to the various methods now in vogue to raise money. I now offer my protest against this people ever turning this work into commercialism, even in the making of pictures and fancy books and magazines, in such an attractive way as to sell them for gain. Let our work be legitimate and clean from every taint of money making, in order to build up great institutions for appearance. Charge such prices only as will enable the books to be carried to the people. May time develop

such plans as justice would demand.

If time lasts but a few years there is no reason why the same plan could not be carried out with our publications which others have done, but we must do it only for the good of the people. I prefer the simple economical methods that are not oppressive to any. May God guide in that line is my prayer.

"The day of judgment was fixed before the creation of intelligent beings, for when they had sinned they were not immediately judged and punished, but they were 'reserved for punishment at the day of judgment.' Jude 6; Dan. 7:9, 10; Rev. 20:4-6; 1 Cor. 6:2, 3. And the heavenly sanctuary was foreknown before the foundation of the world, for Moses received orders to make the earthly sanctuary according to the model shown on Mount Sinai (Ex. 25:9); the saint and the judge, as well as Christ—the lamb whose precious blood is used for sprinkling—is 'foreordained before the foundation of the world,' 1 Peter 1:13-21; and again, John saw 'the ark of his testament in the heavenly sanctuary' following the time when 'the kingdoms of this world are become the kingdoms of our Lord and of his Christ, to reign for ever and ever.' Rev. 11:15-19. Evidently when God created intelligent beings, he fixed the day of judgment. It was necessary to determine such a day at that time, as the angels, although innocent were put on probation, and when the time of this probation shall have terminated it will have to be decided whether they have been faithful or unfaithful. A day of judgment, then, was established to mark off the end of the probation, and it is evidently for this reason that they were not punished as soon as they had not preserved their character during the whole of the period which is to elapse before the judgment in order that all may know and judge of it. This day must have been established at the time of the creation of the angels, for they were made amenable from that day; otherwise they would not have been 'reserved' for this decision before being punished. NOW, the angels existed when God created our earth. (Job 38:4, 7.) This day of judgment, then, was fixed before the creation of our earth and the creation of the human race. Therefore the day of judgment, being fixed before man sinned, comes neither sooner nor later in consequence of his sin.

"When God created man he put him on probation as he had done with the angels. After a short period man sinned and became amenable to judgment, but with attenuating circumstances, for he did not sin in the same way as the angels, and God gave man a second probation—a trial of mercy, which was not extended to the angels. We know that this second trial of the human race will terminate at the day of judgment so that man will be judged at the time fixed originally for the judgment of the angels. And evidently, if the human race had not sinned against God, the probation under which they were first of all placed would have terminated at the very time when the second probation (trial) closes, the day of judgment. The first probation of man was to determine whether he would be faithful to God and maintain his innocence. Gen. 9. The second probation is with circumstances vastly more difficult, for he must recover his lost innocence, and in this very trial period he must show his faithfulness to 'dominate evil.' (Gen. 3:17-19, 22-24 and Gen. 4:6, 7.)

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