



# The REMNANT OF ISRAEL

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

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## The Unleavened Bread and the Bitter Herbs

By Adolph Schenk

We are told by the word of God that whatsoever things were written aforetime were written for our learning

The Remnant of Israel, above any other people in the world, will heed the above admonition, and will carefully study the experiences of God's people in past ages, and God's dealing with them. Israel was again and again overcome by the enemy of truth not only in old testament time but also during the Christian dispensation. We read in Rev. 13:7. that it was given unto him to make war with the Saints, and to overcome them. So we see that in the past, the enemy of truth overcame God's people by leading them away from God's truth. But of the Remnant we read: "The Remnant of Israel shall not do iniquity, (lawlessness) nor speak lies; neither shall a deceitful tongue be found in their mouth. Zeph, 3:13. And the dragon was wroth with the woman, and went to make war with the Remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. Rev. 12:17. It is further said of them that they had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the lamb, and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. Rev. 15:2-3. and 14:3.

So from the above scriptures we see that although Satan succeeded in past ages to lead God's people away from the truth, he will not be able to do it with the Remnant, they will not be overcome because they have learned the lesson so well by searching the things which were written aforetime that the enemy of truth cannot overcome them. Says God of them: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. All the honor belongs to God. Now let us search some of the things written in the law of Moses for our learning. In the 12th. Chapter of Ex. we read of the institution of the Lord's Passover. In the 8th. verse we are told that the Passover lamb was to be eaten with unleavened

bread and bitter herbs. Just as the blood of the lamb, which was put on the two side posts and on the upper door post of the houses wherein they did eat it, signified something of grave importance, namely, the blood of the lamb slain from the foundation of the world, so the unleavened bread and the bitter herbs likewise teach us lessons of great importance. It is safe to say that those who have a correct understanding of these things will never turn from Christ and will under all circumstances keep the commandments of God if they do not forget the lessons contained therein. So that they might never forget these important lessons, God commanded them that every year on the 14th. day of the first month on that memorable day of Israel's marvellous deliverance from the bondage of lawlessness through Christ. The unleavened bread and the bitter herbs should be eaten in connection with the eating of the lamb and the important lessons God desired to teach them thereby, be revived and meditated upon and taken home to their heart. These things were to be done every year at the appointed time forever that we might never forget those important lessons, and so love the Lord our God and keep his commandments always. Now the unleavened bread which they were to eat during the time of the Lord's Passover, for seven days, is called in the German translation, "Sweet bread" Myself have tasted of unleavened bread, and it is a fact it does taste sweet. To me it tastes much better than leavened bread. It is very pleasant to eat. Then in connection with this sweet, pleasant bread, they were to eat bitter herbs. This was just the opposite to the sweet bread, it was exceedingly bitter and most unpleasant to eat.

So every year at the appointed time, at the time of Israel's deliverance from the bondage of lawlessness, they were to taste of the sweet and of the bitter. However, for God's people to taste of the sweet and bitter every Passover and not understand the true meaning of it, would do them no good. In order to be benefited by it, it must be believed, understood and always be kept in mind and heart. In this way it will keep a man ever in the love of God to serve him and to keep all his commandments with joyfulness and with gladness of heart. As the colors of the rainbow contain lessons of grave importance, so like wise the taste of, "sweet and bitter,"

teach us lessons which are as far reaching as eternity. Before the reader will get through this article, he will learn how important "sweet and bitter" is in this respect, and how the Lord looks upon these things. It should not be considered unimportant neither should it be misinterpreted. For God says, "Woe unto them that put bitter for sweet, and sweet for bitter." Isa. 5:20. So dear reader, the taste of "sweet and bitter" is the great point we are going to consider in this article.

First, what lesson did God desire to teach Israel by the "bitter herbs?" Answer: The bitter herbs which were to be eaten every year by Israel at the time of the Lord's Passover, was to remind them of the exceeding bitter experience they endured while they were in the hands of ungodly and lawless Egypt. And let it be understood that all the anguish and bitterness of soul they went through in Egypt, was directly caused by the lawless words and actions on the part of Egypt. I do not mean to say that Egypt was more wicked than any other nation. No! All nations in their unregenerated condition are about the same. Any nation of today or at any other age of this world's history are about the same in their natural condition. Put them in the same place where Egypt was at that time, they all would act exactly the same as did Egypt. Egypt noticed that Israel began to grow in numbers and they feared that some day Israel might gain the supremacy. This filled their hearts with envy and hatred toward Israel and intensified their lawless words and actions toward them. Every other nation in the same position would have acted the same way. It is the ungodly, lawless course on the part of Egypt that made the lot of Israel so bitter. Let us now read a few words of God as to the condition of things that exists among a people where the principles of God's law are not respected. God says, "And they (the Egyptians,) made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour." Ex. 1:14. "And the Lord saw the affliction of Israel, that it was very bitter: for there was not any helper for Israel." 2. King 14:26. From the above scriptures we see that it was the ungodly, lawless words and actions of the Egyptians toward Israel that made their lives so bitter. Throughout the entire Bible we are told that sin, which is the transgression of God's law, is a bitter fruit. Sin is "Woe." Wherever sin exists there is "Woe." Where there is no sin there is absolutely no "Woe" no bitterness. No part of God's law can be transgressed by any one without bringing grief upon God and upon men. I have never yet seen a house where grief and bitterness is not known. Why this? Answer, Because of the presence of sin. Says God, Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, with the Lord God of hosts. Jerm. 2:19.

I wish now to give the testimonies of a few men who were perfect in the sight of God, but for certain reasons and for a certain time were delivered into the hands of lawless people just as it was with Israel in Egypt. They say the following. "In my distress I cried unto the Lord, and He heard me. Deliver my soul from lying lips and from deceitful tongue. What shall be given unto thee? Or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of Juniper. Woe is me, that I sojourn in Meseck, that I dwell in the tents of Kedar! My soul hath long dwelt with him that hateth peace. I am for peace: but when I speak, they are for war." "My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue is a

sharp sword. Their throat is an open sepulchre: with their tongues they have used deceit: the poison of asps is under their lips; Whose mouth is full of cursing and bitterness; their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace they have not known: There is no fear of God before their eyes." "She is wholly oppression in the midst of her. As a fountain casteth out her waters, so she casted out her wickedness: (lawlessness) violence and spoil is heard in her: before me continually is grief and wounds. (bitterness) For from the least of them even unto the greater of them every one is given to covetousness: and from the prophet even unto the priest every one dealeth falsely." "Why died I not from the womb? Why did I not give up the ghost when I came out of the belly? Why did the knees prevent me? Or why the breasts that I should suck? For now should I have lain still and been quiet. I should have slept: Then had I been at rest. Or as an hidden untimely birth I had not been; as infants which never saw light. There the wicked (lawless) cease from troubling and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master. Wherefore is light given to him that is in misery, and life unto the bitter in soul; Which long for death, but it cometh not; and dig for it more than for hidden treasure; Which rejoice exceedingly and are glad, when they can find the grave?"

The above is a true picture as to how Israel felt while in the hands of lawless, ungodly Egypt. The Lord says it was very bitter. They would have been glad if they could have found the grave, happy would they have been indeed. All because they were in the hands of a people who did not respect the principles of God's Holy Law. Please do not forget this point.

I as a homeless stranger have tasted something of the bitterness of hearing the sins and lawlessness of people among whom I had to dwell. In the history of my life there was a period of about twelve years during which I was more or less dependent on the hospitality of the people for my bread and a bed to sleep in. The treatments received from many of these people during that period were such that as the result of it I got sick at one time, even unto death. I then thought my hour had come how pleasant this thought was to me, to depart out of this ungodly and lawless world. I was even anxious to hide in the grave from the lawless words and actions of a people professing to be Christians. For there should I have lain still and been quiet. There the lawless would have ceased from troubling: and there the weary would have been at rest. There I would not have heard the voice of the oppressor. But the Lord raised me up again and I did not die which I desired so much. But Oh what dread it was to me to return again into the world, but Christ comforted me and made me to understand that I should not fear but that he would be with me and help me wherever I may go.

During this period of twelve years of my travels through the valley of the shadow of death, it happened that I found a few families in different places, where there was some law-abiding Christians. These places became to me, Home Sweet Home, as it were, an Oasis in the desert. What a contrast between a law abiding people and the lawless ones. This experience led me to hate with perfect hatred everything that savors after lawlessness. While on the other hand it lead me to love and to exalt the glorious principals of God's law which is the righteousness of Christ. But I hear one say that the people of today are not as lawless as Egypt was in Moses time. I answer; All one has to do is, to become a poor homeless stranger or a slave as Israel was in Egypt among

professed Christians, and he will see a lawlessness displayed toward him he never believed before were possible. He would then see things he otherwise never had discovered.

Having now found what the bitter herbs represent, namely the bitter fruits of sin and transgression. Let us now find out what the sweet bread signifies. We read in Prov. 29:2, "When the righteous are in authority the people rejoice: but when the wicked (lawless) bear the rule, the people mourn."

That the people mourn when the lawless are in authority, this Israel had learned pretty well down in Egypt. And also that the people rejoice when the righteous are in authority, this truth they learned as soon as Christ had delivered them from the bondage of lawlessness. The glorious principals of the laws which God gave to Israel after their deliverance from Egypt, are just the opposite to the doings of Egypt. This law demands that all men should deal justly and truly one with another. And justice is the foundation of love. Therefore, wherever a people is obedient to that law, there they love one another and peace, happiness and Liberty are the result of it. Israel accepted that law and promised God that they would keep all his commandments.

Hitherto Israel had been defamed and despised which tasted bitter to them. But henceforth every man and woman was to be respected and honored by every Israelite according to the divine Law which would be sweet. Hitherto Israel was hated and killed which was bitter. Henceforth all would deal kindly one with another according to divine law; which would be sweet. Hitherto Israel's women were misused and defiled by lawless Egypt. Henceforth this would not be anymore according to divine law which would be sweet. Hitherto all Israel was robbed continually which was bitter. Henceforth this would not be any more according to divine law which would be sweet. Hitherto every Israelite was evil spoken of and false reports circulated in Egypt which was bitter. Henceforth every man would be well spoken of in Israel according to divine law, which would be sweet. What a grand and glorious condition of things. It was the very Kingdom of God. They were going to a land flowing with milk and honey. What a good father we have!

In Psa. 19. we read, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgements of the Lord are true and righteous altogether more to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb."

Wherever all the commandments of God are appreciated and kept, what a sweet condition it creates. Then their peace is like a river and their righteousness like the waves of the sea. Isa. 48:18. Moses said to Israel, "Behold, I have taught you statutes and judgements, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgements so righteous as all this law, which I set before you this day?" Deut. 4:5-8.

In the above scripture we see that if Israel would keep all of God's commandments that then it would cre-

ate such a grand and glorious condition among them that all the nations that would see and hear of it would then say of Israel, indeed this is a great, wise and understanding people, they would marvel and wonder at such great, righteous laws. It was in the days of the good reign of David and Solomon that the people was lead to keep all these laws, and and wonderful condition it created in Israel was so overwhelming that the heathen nations who heard of it could hardly believe it. I will give it in the words of scripture. "And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bear spices, and very much gold and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not anything hid from the king which he told her not. And when the queen of Sheba had seen all Solomon's wisdom, and the house he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her. And she said to the king "It was a true report that I heard in my own land of thy acts and of thy wisdom. How be it I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me; thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel forever, therefore made he thee king to do judgement and justice. And she gave the king a hundred and twenty talents of gold, and of spices very great store and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon. So king Solomon exceeded all the kings of the earth for riches and for wisdom. And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses and mules, a rate year by year. 1. King 10:1-10. 23-25.

From the above we see that when all Israel kept all the laws of God it created such a sweet, glorious condition among them so that all the nations on earth wondered at Israel. and every man on earth brought presents of Gold and silver to them. Compare now this sweet condition with the bitter condition of Egypt. So the bitter herbs represents nothing less than the bitter fruits of lawlessness and sin while the sweet unleavened bread represents the righteousness of Christ, the sweet fruits of a law abiding life.

Now every man who knows God and his laws, knows that all lawlessness and sin produces oppression, therefore God said to Israel after they were delivered from the bondage of sin and bitterness, "Thou shalt not oppress a stranger; for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt. And thou shalt remember all the way which the Lord thy God led thee." Ex. 23:9. Deut. 8:2. It was the Lord's desire that Israel should ever remember how exceeding bitter the fruits of lawlessness is, and in contrast to this they should ever remember how sweet a faithful lawabiding life is. Therefore every year at the appointed time the bitter herbs and the sweet bread was to remind them of these things which would lead them to consecrate themselves to God

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# The REMNANT OF ISRAEL

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## A Most Valuable Tract.

The two associate editors of the Remnant have both written on a subject of interest, "The Yellow Peril." Elder A. Schenk has combined the two writings and published it in tract form. I can say it is valuable. Send five cents to Elder Schenk Sanitarium P. O. Battle Creek, Mich., and get a copy. Then order that most valuable book, "The Yellow Peril," from him and know where you are on the present issue of our day. The title of the tract is "Future Events Cast Their Shadows."

### OUR FIRST SHIPMENT.

Our first shipment of books has just been sent to Australia. The Remnant was read by some there whom it interested. We cast our bread upon the waters and heeded the call so earnestly asked for from them for more light. May God bless by opening the way in every part of the earth. It is surely comforting to us when we think of the many publications which has been sent to foreign fields, especially among the rulers of the world. This work is not to close up in a corner by any means. Now in these hard times is a call for consecration on the part of those who believe to keep the work going. The paper is the most needy point. Something must be done to widen its circulation and to even keep going what we are now doing. We beg of every reader to send in their subscription and also tithes and offerings to keep it going. It is doing a good work. Let it continue.

### AGENTS IN THE FIELD.

Our first real canvassing work has been begun by two brethren. Some orders have been taken, but they find it very difficult to secure orders, owing to the hard times now pressing the people, when thousands are idle and no work.

## Wandering Stars.

All who know the symbolic language of the bible known that rulers are designated as "stars." The apostle Jude admonishes us to "earnestly contend for the faith that was once delivered to the saints." That is saints of old time. Then he says, "for there are certain men crept in unawares who were before of old, ordained to this condemnation." As a result of these men, he says Sodom and Gomorrah were destroyed. Israel was delivered from

Egypt and so on. The loss of the true faith once "delivered to the saints" is what causes all calamities to come on the earth and God's people. The apostle speaks of these men who teach heresy as "raging waves of the sea foaming out their own shame." "Wandering stars to whom is reserved the blackness of darkness forever." "Clouds without rain." "Trees whose fruit is withered, twice dead plucked up by the roots." These expressions all call our attention to certain men who have not known the way of truth. A "wandering star" is a symbol of some person who shoots up like a brilliant meteor for a time, then dies out. It is one who does not belong to the system of fixed stars, which are always found in their place, and are a part of the system in which they are found.

Who has not seen a shooting star, which would even leave, for a time, a streak of light behind it, then all go out in darkness? Just so in every age and especially in the last days, will men arise teaching things which seem to be light for a short period, then it dies out. It seems to me there never were more of them than now. This is especially marked among the Seventh Day people, in their history for the past fifty years.

I think I would be safe in saying such might run into the hundreds. They have sprung up with some special point of doctrine on which they seem to have exercised their whole mind, pushing it before the people. These are they that have a hobby or special theme on which they dwell, and if that theme is left out, they have no interest in anything that might be said. Nearly, if not all such stars have a theme that is not true when examined in the light of truth. But they look very plausible to those who do not know the whole system of truth, and so they fall in line with these "wandering stars" and think sure they have found the very thing which everybody should have. These specialists are many. Their themes are innumerable. Permit me to mention some of these themes which we hold do not belong to the system of truth taught in the bible. Here is one: The "Rapture movement," so called, wherein Christ in his second advent, will come and spirit away his saints, in a manner that no one will know when or where they have gone. Two will be sleeping in a bed. In the morning one is missing. No one knows where. Of course this is all sustained, as they suppose, by scripture. Another is, "Probation after death, and a reign of Christ on earth during the millennial age, when satan will be bound and people have a far better chance to be saved than they have now." Of course this is also supposed to be sustained by scripture. Another, "The literal return of the Jew to literal Palestine, to build up literal Jerusalem," and so on. Of course scripture is used on this theme.

Another is, "The lost ten tribes," as they call it now, to be found among the Gentiles. They call that "gentile-ising." Hence the white race now, all sprang from Jeremiah's niece, who, in the fairy tale, married a prince of Ireland. Of course scripture is resorted to, to prove it. Another the present so called "gift of tongues." The "Baptism of the Holy Ghost," the "second blessing," "holiness," and so on. All supposedly sustained by scripture. Another is "once in grace, always in grace." To this belongs the "divine succession of authority." If you are not baptised by men of that following, then your baptism is not valid. Scripture, of course, is used. Another is that Christ paid on the cross all the Adamic debt of transgression, and now it must be proclaimed to all that they are free. The debt is paid and the only way any one can be lost is to reject the redeemer's free gift. Hence men are not judged according to their sins, or by the law, but for rejecting the gift of the paid debt. Of

course scripture is relied upon to prove this. Another is the great supposed truth, as claimed, that the earth is flat and not round. If this is rejected then the whole council of God is rejected. Of course scripture is used on this also, for it speaks of the four corners of the earth, and so on. Another is that Christ arose on the Sabbath and not on Sunday. This, they claim, settles the question that Sunday is not a sacred day. Scripture is resorted to as a refuge. There are also, at least three great bodies now holding to the doctrine that unless you have direct revelation from heaven, all else is a failure. You may believe the whole bible. You may believe the law and the prophets. You can repent and obey the gospel, but if you do not have additional revelations from heaven then all is useless. Scripture is used to prove it. Another believes there is no organization for the Lord's people. Hence reject all order and system of church government. So each is a wandering star to himself. They do not see God's organization or perfect system for His church. Of course scripture is used by them. So it goes. No limit in the number of isms in our day. "Lo here" and "lo there" is heard in every direction. The lamb's voice is not heard. Neither the voice of the shepherd. But the voice of the fox and the wolf. They tell of eternal endless hell, and a lake of fire and brimstone. They tell stories of fiction. They appeal to the tender sympathies of the people. They extort the money from the people. "Like clouds without rain," "Like the raging of the foaming sea," and like the shooting stars, they do their work, and when once done, the people know less than before, and have less confidence in God, and less desire to know what is truth. All are like the raging of the billowy heavens in time of storm. This class is now before the people under the title of "evangelists"—of great ability and notoriety. Evangelist means in our day, one who is not confined to any denomination, but is a good imitator of someone before them. He is also well loaded with sarcasm, peculiar jestures, stories, and witty sayings to entertain the public. One of these revivalists stated recently, that his church members had hair on their knees an inch long. These isms and wandering stars have succeeded, in our day, in taking the place of the Bible and Christianity, placing them in a very low condition in the eyes of sensible people. It has grieved the spirit of God away from the worshippers of our day. It has blasphemed the name of God. Satan has chuckled over his victory. All that can now be done is to find those who cry and that sigh for the abominations that are done in the land, and teach them the truth, as revealed in the great system of truth in the Bible story of true Israel.

### The Battle Creek Tabernacle Burned.

On January 7th, 1922, this famous building, built in 1878, was consumed by fire of unknown origin, and now lies in ashes. We have just read a vivid description of the fire, as given by the Battle Creek Enquirer. It says that every fire facility in the city was present with no hinderance, and eight streams of water poured their force upon it, but it seemed some force converted the water into steam before it even struck the fire. The writer comments on this as a peculiar circumstance, it being, with the exception of the college hall, the last great structure built by the Seventh Day Adventists, in the city. The article then tells the story of former institutions burning and their total loss. The total sum lost by fire amounted to seven hundred and thirty-four thousand dollars since 1902. In the basement of the tabernacle the West Michigan Conference had their tent

equipment stored, which was no small loss. The article also states that out of this seven hundred and thirty-four thousand dollar loss, the origin of but four thousand dollars was known.

What shall I say of this event?

I will say first, it is a serious question for me to tell what I understand about the matter. Second, I can only express my feelings as did Jeremiah when Jerusalem was burned with fire by Nebuchadnezzar. Jeremiah had no sarcasm to offer. Nothing but pity and sorrow filled his heart when he saw the calamity come, of which he had so faithfully warned them. So with myself. My mind is called back to former years when this tabernacle was built and dedicated. Also to later years when I met so often with those with whom I had cast my lot to travel the road to a better world. In those days the tabernacle was a very sacred place to us, where we laid plans for the furtherance of the cause of God. Many a morning have I visited the spot to council and pray, as early as five o'clock. Many an evening has the bell rang out the time for the beginning of the Sabbath. Many a time have we met with those whom we loved as brethren and sisters in the Lord. Why all this calamity?

Oh, it is only the old story repeated over and over again, in the history of the Lord's people. They have sinned a grievous sin and God has made a breach upon them. Of this great truth the Seventh Day Adventists are not ignorant. They believe it. They know it. They talk it themselves, and hence the more responsible if they still do not profit by such things. The Bible is very plain. The history has been repeated over and over. The Lord has plainly laid down the law in the matter, as recorded in Deuteronomy, chapter 27: 31. and other scriptures. Now the sad part of it is they do not turn from their wickedness and profit by the calamity. They have done as the prophet says they will do in such a case. They say they will build with hewn stones and protect themselves. They will insure heavier. They will profit by this and guard against future similar events. This process has been followed till millions have been spent, where fires have destroyed, not only in Battle Creek, but in almost every center of the denomination schools, printing establishments and sanitariums have burned till it is a common thing in the denomination.

Do they see the real cause?

To this I reply, "No." They neither seem to have their eyes open to the real cause nor open to the real remedy. Permit me to say this people are of a revolting spirit. They are a rebellious people and will not walk in the law and ways of God. They have turned their back on every additional ray of light the Lord would send them. They have turned the denomination into commercialism. They will not give up the errors they hold. They turn from their ranks men who love the Lord as well as they do, all because they teach portions of the Bible which they do not teach, and bring out things which their creed has not taught. They have oppressed the poor and used every scheme to raise and extort money from the people, under the name of missionary work. They have taught a great error in their foundation principles on which their organization is founded. When they see these calamities as they should, and they open their church doors to others to teach, and they prove all things and hold fast to that which is good; when they esteem others as good as themselves; when they follow the bible plan and organization, and that only, in their church government and the raising of money; when they cease this commercialism in order to build great institutions, and believe the Bible and its teachings in preference to any other writings; In brief when they become Chris-

tian in doctrine and life, then, and not till then, will such chastisements cease. These fires are but a warning because the Lord loves us. But a far worse calamity is before the world and all who dwell therein, if we do not profit and change our ways. Hence we say to this people, Forsake your errors, Forsake your practice of taking other writings as equal and superior to the Bible.

Correct your interpretations of prophecy the errors in which are so apparent. Cease this eternal begging for money and go out by faith and preach the Gospel from the Bible only. Correct your teaching on the Laws of God being abolished, and so on. When we see the reformation which God would have being made, then will such calamities cease. Oh that I could see these things come among them. Then would my heart rejoice and I would be once more with them in the building up of Zion.

As Daniel prayed for the people and confessed his sins and the sins of his people, so I desire that this burning of the tabernacle may only draw me closer to my God and to those whom the Lord loveth.

God forbid that I should boast, but that I rather mourn at the condition. I beg of them not to build with hewn stone Isaiah 9:9 as a preventative, but let the repentance come first, and then, if necessary, build.

### Christ and His Two Witnesses.

We have recorded in Matthew, seventeenth chapter, a wonderful object lesson for the Remnant people at this time. I here give it:

And after six days Jesus taketh Peter, James and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias taking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold a bright cloud overshadowed them: and behold a voice out of the cloud, which said, "This is my beloved Son, in whom I am well pleased, hear ye him."

And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. And his disciples asked him, saying, "Why then say the scribes that Elias must first come?" And Jesus answered and said unto them, "Elias truly shall first come, and restore all things." But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise, "shall also the Son of man suffer of them." Then the disciples understood that he spake unto them of John the Baptist. Matt. 17:1-13.

It is only of late, it seems to me, that I have seen in this scripture its full meaning, I had taken it to be a representation of the coming of Christ, as Peter in his epistle referred to it in connection with that event. But now I see much more to it. I now see it was really Christ and His two witnesses. Note the vision, First Christ was clothed in white as no fuller on earth could whiten his garments. What lesson does

that teach? It has ever taught that white is the symbol of righteousness. Hence His purity of character. Why were Moses and Elias there? I reply they were his two witnesses, to testify to that righteousness, as stated by Paul, But now the righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets," Rom 3:21, Moses as the only law writer was His representative on earth, Elias was the representative of the Prophets. Thus the two witnesses were there in person, witnessing to that clothing of righteousness. Why did Peter in his confusion propose to build each of them a tabernacle? He knew the tabernacle built by Moses taught this great lesson of the law and the Prophets, and now, not knowing just what to say, he proposed for each to have one, that they might teach as did Moses and his priests. But that is not all. While this was being carried out and Christ was talking with His two witnesses, the cloud overshadowed them, and the voice came out of the Cloud, "Hear Ye Him," This told them, as in the days of Moses, that God was behind Moses, and all instructions came from God. But what of the cloud? That cloud was the glory of God, as is manifested in the rainbow. Those colors taught certain lessons which govern the plan of salvation through Christ and His two witnesses. Thus the whole was a wonderful lesson to be learned by the Remnant people in the last days, who look for the return of their Lord. In the above scripture the disciples said to Christ, "Why do the Scribes say that Elias must first come?" He replied to them that Elias had come and restored all things. This was done by John the Baptist. This connects us with the work of John the Baptist as the forerunner of Christ's first advent. Malachi speaking of the first and second advent of Christ teaches that such a work as was done by John must precede both events. He says, "Behold I send you Elias the Prophet before the great and dreadful day of the Lord come." Thus by following the scriptures on this point we learn that the work of John is to be repeated in the last days. It is also clear that the work of the last days will be to restore all things, and to do that, The "Law and the Prophets" must be set in their proper position before the people. What ever they teach must be taught the people in our day. This is why Malachi said, "Remember ye the law of Moses, just before the day cometh that shall burn as an oven." Now says Peter in his Epistle as written later, "We have a more sure word of prophecy where unto ye do well that ye take heed." When I see this vision in its true teaching, I conclude, how I be more correct in my teaching of a whole Bible, which embraces the law and the Prophets, than I am? How could I be more correct than I am in trying to teach the whole law as written by Moses? How could I be more correct than I am in trying to cover the ground of all the writings of the prophets as I do? Every place we touch any teaching in its true light, we find we are on the right line for our day. If they will not hear Moses and the Prophets they would not believe if one rose from the dead. If they will not believe that Moses and the Prophets are Christ's two witnesses then they are past our helping them.

Hence from this review of the question we conclude the transfiguration of Christ on the mount, is written especially to teach the Remnant people a grand lesson; to set them right as to the true position on scripture that will enable them to restore all things. Who will heed the lesson and study it thoroughly? Remember these two witnesses are to be killed for a period of three years and a half, Rev. 11. But they will arise from the dead in time to complete their work. As I write these lines it seems

to me I can see as if present with the disciples on that occasion. It seems I can realize its force at this time. Let it shine into the heart of every true child of God is my prayer.

## The Perfume or Essence of Divine Love.

1. Cor. 13:1-8.

1. (Long suffering) continuing to a great extent taking a back place, enduring to be inconvenienced, pained in the mind, suffer damage or have a loss in natural things of this life.

2. (Kind) to be compassionate, excited by the distress at the misfortune of another, literally suffering with another, having feeling and pity for another, it is sympathetic sensing the sorrow in tenderness, showing goodness, easily touched for others in sorrow and pain, encourages self and others with a spirit of good works and deeds, it has an abundant spirit to stimulate others and becomes not weary in well doing in spiritual and temporal things, making no distinction for money. These words imply no affection but real spiritual mind in cordiality.

3. (Charity) Liberal, favorable and harmonious regarding another's feeling in love and good will, helpful to another, liberal in judging for their actions, not to envy having no thought or will at another, excelling in their good, or desiring to possess equal advantages, envy grudges, murmurs, expresses dissatisfaction, repining. Charity gives no expression of languishing not assuming expression of weariness, it appeals for no sympathy.

4. (Vaunteth not itself) it is not sudden in action, it utters not words in haste, it reflects greatly before it speaks or acts, it is not headstrong, selfwilled, not thoughtless, heedless, careless, inconsiderate of another's time or feeling, it works not from impulse of feeling without counting cost disregarding the outcome or consequence.

5. (Puffed up) Its not exaggerating or empty expression of praise, assuming importance, to repel with nods, to ruffle, to flatter, publicly selfesteeming, contradicting, holding a good opinion of itself, selfcomplacent relying upon your own ability, it depends on Him only.

6. (Unseemly) indecent, offensive to modesty, shameful, impure, immodest in dress, thought, word or action, violating good manners, indiceous viz. out of place.

7. (Seeketh not its own) not selfish which is always voluntary, always wrong indulging at the expense of others, disregarding others, a tendency to seek your own advantage, voluntary gratifying your desires.

8. (Not easily provoked) requiring labor exertion, put forth to control yourself, concerned how you manage yourself while under trial or test, not excited or incensed to anger, not irritated when crossed by others contrary to our desires, not stirred up to raise your voice or make a cry.

9. (Thinketh no evil) forms no opinion by reasoning to judge, conclude or believe there were wrong intentions, does not imagine or presume wrong motives in another person, does not impose, does not accuse another of evil actions, thoughts or intentions, does not imagine or guess, bases nothing on feeble evidences without certain and positive witness, does not suspicion, does not judge wrongly, does not meditate, entertain, reflect or memorize faults of another's habits.

10. (Rejoiceth not in iniquity) delighteth not in another's downfall of moralities, does not cheer or is glad at another's need or want, not rejoicing in another's want of uprightness or violating the rights of others, rejoiceth in

steadfast in the spirit of His word as a fact and reality, truth free from falsehood, conforms to the rules of God, is no make believe, not acting with pretense.

11. (Beareth all things) sustaining a burden, enduring them with patience calmly suffering, with perseverance, contentedly waiting, to carry yourself under hard conditions, observing with thought and judgement, considering with mildness, entreating with gentleness.

Dear Brethren and readers of R. I. This is my Christmas and New Year wish for you, as we are nearing the time of selecting the small number of Gidions band, only 300 out of 52,000. It behooves us to be busy on ourselves. I am so anxious to be one of His, when He appears to the glory of His Bride. Do keep this essence of Divine Love, read it often, it will help you to suffer in your poor mortal life, for that most kind merciful Lord who works all things for our good to bring us to that much desired haven where we expect to meet never to be separated any more. Praises be to Him for this wonderful love He bestowed upon us.

Hoping you are well, knowing the end is near, we shall see Him as He is. Oh what a glorious thought and promise we have. Let us see so we have this precious perfume upon us before we are to be out off from our old tabernacle, even as our Beloved Lord was anointed with the precious perfume from Mary's alabaster box before His burial. We know flesh and blood cannot enter into the kingdom, so we are told in Psa. 82: 6-7, I said ye are Gods, all of you are children of the Most High, but ye shall die like men and fall like one of a prince. But praise His holy name, we need not wait in sleep, neither put in a grave, Bev. 11:9, but shall go up with a shout and the sound of a trumpet, Psa. 47:5, ascend up to heaven in a cloud, Rev. 11:12, Oh glorious Hope from heaven above that lifts us up from the dunghill and makes us sit with kings and princes for all eternity. This grace kept in mind, can make us suffer and bear all things.

For His Blessed Name,

SR. E. BOERGER,

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(Continued from Page 3)

anew. But Israel forgot these lessons and consequently fell from grace. Many a time God had to give them into the hands of lawless nations where they learned anew the bitter service of sin in contrast to the sweet service of God, the blessings of a lawabiding life, the righteousness of Christ. See 2nd Chron. 12:1-8.

The Passover season in the first month of the year, what a busy and interesting time it is for every true Remnant of Israel when he eats the bitter herbs and the sweet bread. How many things there are to think about. The way I see these things, causes me even now to say, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Rev. 15:3.

The above article shows plainly how all was educational written in the Law.--Ed.

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