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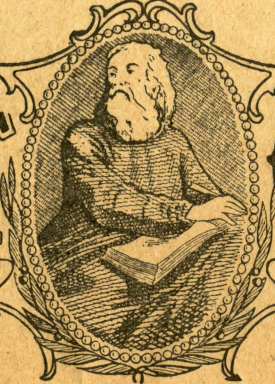
"The Ensign of Israel"



THE LAW AND
THE PROPHETS



The REMNANT OF ISRAEL



"Entered as second class matter February 2, 1923, at Oklahoma City, Okla., under the Act of March 3, 1879."

"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.

Vol. 6 OKLAHOMA CITY, OKLA., JUNE, 1924 No. 18

GOD IS MARCHING ON

Every time He's sent forth evil
For the punishment of sin,
God has sent a warning message
Telling when it would begin;
That believers may take refuge
'Neath the shadow of his wing,
For God is marching on.

Now to us He sends the message
Of probation soon to close,
That we may repent, accept Him
And escape the awful woes
In God's dreadful judgments falling,
Sin's sad chapter soon to close,
For God is marching on.

To the sinner there is ringing
Forth the message—God's own voice
Oh believe—for full salvation
Make Him now your heart's free choice
That in righteous homes eternal
You may evermore rejoice.

—Elsie Klostermeyer Rupert.

THE AGE OF THE WORLD

CHRONOLOGY FROM THE BIRTH OF ABRAHAM TO THE EXODUS.

It is stated in Gen. 11:27 "Now these are the generations of Terah." "Terah lived seventy years and begat Abram, Nahor, and Haran." verse 26. In verse 32 it says "Terah was two hundred and five years old and died in Haran."

Then in Gen. 12:4 it states Abraham was seventy-five years old when he left Haran to go to Canaan.

The question arises how old was Terah when Abraham was born. Deducting seventy-five from the date of Terah's death when Abraham left for Canaan it would make Terah's life one hundred and thirty when Abraham was born, so we put it in our Chronology and so do many others but it is questioned. Note that one thing is certain, namely, it was *two thousand and eighty-three years to the death of Terah, from the creation.* Second, as will follow in the next article it is 430 years from the time Abraham left after the death of his Father to the Exodus, as the death of Terah and the departure of Abraham after his death is more important in Chronology than the birth of Abraham. However, it is stated that Abraham was seventy-five years old when he departed. The questioner says Abraham left Haran before his father died and was born when Terah was seventy; we do not understand the record to read so.

It is true verse 26 says Terah was seventy years old and begat Abraham, Nahor and Haran, but does not say which was born first. This is to be determined by other scripture. In Genesis, tenth chapter, it is there shown that the younger son is the first mentioned in the narrative. If the same rule is in Gen. 11:26 then Abram was the younger. We can only say it will be clear when the whole Bible Chronology in connection with latter day prophecy is considered. Then it will be seen that but one date given by us is to be accepted as to the birth of Abram and that was when his father was one hundred and thirty years old. If Abram was the eldest then he left home for Canaan sixty years before Terah died. Then Nahor, his brother, married the daughter of Haran. That would make

Haran very young at his death. See Gen. 22:23; such a position throws the whole narrative in confusion.

Haran being the elder of the three, his daughter Milcah and brother of Lot could marry her uncle Nahor and all go to Canaan together as stated. This in fact is the only perplexing point in all Chronology of the world and yet seems clear enough to us.

We are told some plain facts concerning this period.

It tells us Abraham was 100 years old when Isaac was born, Gen. 21:5.

Isaac was 40 years old when he married Rebecka. Gen. 25:20. This makes a total of 140 years to the marriage. Isaac was 60 years old when Jacob and Esau were born. Gen. 25:26. Total, to the birth of Jacob and Esau, 160 years.

Next, Jacob told Pharaoh he was 130 years old when he went to Egypt. Total 290 years from the birth of Abraham until the time Jacob went into Egypt. Gen. 47:8-9.

Next, Abraham left his father's house when he was 75 years old. Gen. 12:4. God made a covenant with him, that in him all nations on the earth should be blessed. But he was to know of a surety that his seed should be strangers in a strange land for 400 years and afterward he would bring them out. Gen. 15:13.

Note: It says *his seed* but at this time he had no seed. Isaac was not born. But later Isaac was born and from the time the *promised seed came*, was to be 400 years. In Ex. 12:41, it says the self same day when the 430 years was fulfilled they came out. This last record dates from the time God made the covenant with Abraham, and the 400 years began when *the seed was born and weaned*. Now this period of 430 years as to when it began has been questioned.

Therefore it is worthy of study that we may know of a surety where we stand in chronology. Note first, it was 290 years from the birth of Abraham till Jacob went into Egypt. That is too plain for doubt.

(To be continued)

THE TRIAL OF THE UNIVERSE

By Adolf Schenk

(Continued from May issue)

Does God's law of ten commandments say, "The seventh day is the Sabbath of the Lord thy God?" Yes it does. Is the professed Christian world willing to obey that commandment? Decidedly no! They oppose it and make war upon it. Then, on which side of the controversy are they? What does God say about it? "Now go, write it before them in a table, and note it in a book, that it may be for the time to come forever and ever: That this is a rebellious people, lying children that will not bear the law of the Lord": Isa. 30:8-9.

But the controversy over the law of God which originated in heaven, reached our earth long before Christ came. Soon after it had started in heaven, Satan visited our earth to induce the inhabitants thereof to side with him in this controversy. For his ambition was to get the entire universe under his control.

Now God had commanded Adam and Eve the following. "But of the tree of Knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17. Now we are told by God's word that Satan, the beautiful angel, succeeded in leading Adam and Eve to eat of the forbidden tree and commit sin. And sin is the transgression of God's law. But does the law of ten commandments say we should not eat of the tree of the knowledge of good and evil? It does not. How then did Adam and Eve transgress the law by eating of the forbidden fruit? First—the whole earth with everything in it was given to man, but the tree of the Knowledge of good and evil was not given to man, it did not belong to them, it belonged to God alone. Therefore when they took of the fruit of that tree, they transgressed the 8th commandment of God's law, which says, "*Thou shalt not steal.*" Second—when Satan through the serpent induced man to eat of that tree of which God had said they should not eat, they, by this act demonstrated, that they regarded the word of Satan as of more importance than God and his law, and consequently were guilty of the first commandment, which says "Thou shalt have no other Gods before me." Third—God was Adam's and Eve's father. Therefore by disregarding the instruction of God in eating of the forbidden fruit, they transgressed the 5th commandment which says, "Honor thy father and thy mother." We are told by the holy ghost, "For whosoever shall keep the whole law, and yet offend in one point he is guilty of all." James 2:10.

From the foregoing we see, how Adam and Eve sinned, transgressed God's law of ten commandments, and so lost paradise and His good character which God had given them. For when God had finished creating men and angels and the entire universe he beheld every thing which he had made, and, behold, it was very good. See Gen. 1:31. God hath made man upright; good. See Eccl. 7:29. They were created in the image of God, they were very good. Gen. 1:26. They were full of the holy spirit and power of God. God gave them the power of choice, the power to choose between good and evil. God made them free moral agents, for this is the only way that man can be real happy—when he is free to choose whatever he wishes. God did not make men automatic machines, He does not force anybody to do right nor to do wrong. God has no pleasure in slavery, He wants a man to be free. Choose ye therefore, says God's word, whom ye will serve. Jos-

hua 24:15. The man who chooses to serve God is the one that gains the true riches, liberty, happiness and eternal life.

Now after Adam and Eve had transgressed the sacred law of God, and peace and happiness had departed, the hitherto pleasant temperature turned cold and frosty, and the hitherto tame and gentle animals turned to be their enemies and threatened to tear them to pieces and they discovered their nakedness. Then their hearts were exceeding sorrowful. They did not think that to transgress God's holy law was so serious. They had now no more power to walk in the way of God's law. Their words and actions toward each other were so much different than they were. Before it was nothing but kindness and love, but now they were ready to curse and condemn one another and to hurt one another's feelings. They are now forced to do evil all their life time and then perish and be no more. How sad must they have felt to part with their paradise home. But God in His goodness appeared to them and gave them a second chance to gain eternal liberty and happiness by promising to them and to all their posterity a Redeemer. See Gen. 3:15. All who would believe in that promised deliverer would then receive power again to keep the law of God as it was kept before they had fallen and thus liberty and peace be established again.

Before men transgressed God's holy law eternal life was promised to them on condition of obedience alone. But since they had transgressed the law and consequently lost the power to walk in the way of God's law, this power is obtained alone by faith in the promised Redeemer. Adam and Eve who had been living in paradise knowing the blessedness of a law-abiding life, were exceedingly glad when God promised them the Redeemer through whom they were again enabled to live a law-abiding life and have their sins forgiven.

Now through Adam's transgression all his posterity would be born in sin and therefore all men need a Savior if they wish to have their sins forgiven and live a law-abiding life. Now Adam and all the Patriarchs and Prophets believed in that great and wonderful promise of a Savior. With great joy they said: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Job 19:25. Through faith in that wonderful Redeemer all holy men of old were living a law-abiding life and were enabled to overcome sin and transgression. For this purpose was the Savior promised that the righteousness of the law might be fulfilled in men. See Rom. 8:3, 4.

A Sabbath well spent brings a week of content.
What kind of a week are you having?

March 15, 1924.

Mrs. Lucile Rupert Smith,
Oklahoma City, Okla.

Dear Sister Smith.

I take pleasure in enclosing herewith my check to help in the support of the "Remnant", I have been much interested, in the work of your father, the late Elder Rupert, since I first became acquainted with his work, about four years ago, in fact I have studied such of his writings, that I have, together with the Remnant, quite faithfully during much of this time, and will say that in my opinion your esteemed father was, and still is, in his works that follow him, the greatest teacher of God's word since the days of the apostles, and I have had a burden to help, in the work of giving to the world the truths that he has pointed out. I intend to give more financial support to the paper, than I have been giving, in the past.

I have loaned what books I have, and have ever taken all opportunities to talk, what I believe to be the truth, but have never been able to interest any one sufficiently to study with me. My wife thinks the same as I in regard to this teaching.

I have thot that the paper, being so seldomly published, ought to contain more matter. I do not know much about the publishing business, never having been associated with that kind of work, but it seems to me that a great deal more matter might be gotten into the paper in its present form, by using smaller type, and also by conserving space between the articles. If you will notice the last issue you will see that it looks like the compositor tried to fill up the space as quickly as possible, even using two lines or spaces for the heading of some of the articles. I have thot that the "Sentinel", Eld. Jones' paper was a splendid example of economy of space. The heading of the paper also takes up about one third of the page. It seems like it might be made smaller, and that if these suggestions were carried out, that at least one third more matter might be gotten into the paper. Please take this as a suggestion, and not a criticism.

I have a quite lengthy article prepared, on the subject of "The peace and safety cry of Christendom", that I am thinking of sending to the local paper with the request to publish. It is a daily paper with a large circulation. If they publish it I will mail you a copy of the paper. I believe that I have pointed out in this article the truth, on the subject of the close of probation.

Wishing you much of God's good spirit, I am,
Yours in the blessed hope:

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I can't tell you how much I appreciate these good letters. I asked for suggestions, and when any one goes to the trouble to write some to me, I'm sure they really read the paper.

I have answered this letter and explained just why at present I cannot follow the suggestion. It is the amount of composition that counts in the cost of printing more than the amount of paper. I presume you readers have noticed that I used to use the whole last page to advertise books and tracts. I condensed it into one column and in order to pay for that one column more, I had to reduce the number printed, 100 copies. I had always taken an extra hundred for missionary work.

However as soon as finances permit I desire to carry out his ideas.

I trust the writer of this letter may get his article in the daily paper, but if not I want him to send it to me anyway.

—Editor.

Redondo Beach, Calif.

Mrs. Lucile Rupert Smith,
Oklahoma City, Okla.

Dear Sister:

It was a great shock to me when I heard in a round-about way of the death of your father. I had been entertaining hopes of seeing him sometime this year, as I am contemplating going east sometime, and I had thought of presenting for his consideration, new light upon God's seventh Day Sabbath which God's Holy Spirit has revealed to me. And I believed firmly that Bro. Rupert would have taken his stand by me upon this question as he and I were so nearly in harmony upon the Passover—the first feast of the year—each year.

But I was very much surprised at the news of his death. And all the more so, because we had been acquainted with one another for so long, and a man whom I loved dearly. He and I had some very pleasant moments which were spent in the study of God's word, and especially upon new light which God had revealed to us by His Spirit. True, we were not always in perfect harmony on some doctrinal points, but harmonious love prevailed between us, and each respected the other's views without ever falling out with one another, which is as it should be.

Well, he is gone, and is at rest till Jesus calls him to life again at his second coming. So while my heart is sad that he is not with us any more, yet I cannot mourn as those who have no hope, because he is simply resting from his hard labors until the voice of Jesus shall call him from his dusty bed; and he shall hear, and live forevermore.

I also saw a notice of the death of Elder A. T. Jones. So another faithful soldier has fallen, and is at rest. And not very long before brother Rupert died, brother Ballinger had also left us. So those faithful servants of God are being taken one by one to their rest. And doubtless being satisfied with their labor of love, God has called them to their rest, to keep them from the evil to come.

Well I hope that you, sister Lucile, shall continue faithful in the Master's work, and that you shall ever be willing to advance in more and more light, and that as you advance in the light you shall also proclaim it to the world with your little paper. I believe God has a purpose in placing you at the head of your father's little paper: so I hope and pray that you shall never reject any ray of light from God's Word, even though your father had not yet reached unto all the light of Truth from God's Holy word. We should never sing as some church people sing "My Mother's religion is good enough for me." Or "Faith of our Fathers." Or "Give me the Old time religion." No: for it will require that we *walk* faithfully in *all* the light God has for us, if we would attain unto the full measure and stature as it is in Christ Jesus our Lord.

God has additional light for each succeeding generation, that his true sons and daughters may be stimulated onward and forward in the Christian pathway until we reach the perfect goal.

We can see very clearly the wisdom of God, in not revealing all the light to any one person, people, or generation, for if he had, then the whole would have become stale, as in the case of those who cease to advance while thinking they are rich and increased with goods, and would gradually stagnate, and go downward, downward until spiritual death would be the result; for that is the natural tendency of almost all human beings once they have stopped advancing.

Therefore, God, in his infinite love and wisdom has seen fit, and best, to dish out new heavenly food (we might say) to each generation, that their appetite for heavenly light may be stimulated, and thus taking and eating, each generation to be renewed in courage and zeal in their progress of the Christ life.

So now, God has new light for us at this time; and this generation's loyalty is to be tested by this additional light before the end comes.

God will not accept us now with what our fathers had, though he accepted them as they were because they were sincere and faithful in what at least they thought was truth, though falling short many times: but their splendid motives, and faithful works of love is what counted with God, and he accepted them; and now has called them to rest.

But with us who remain, and doubtless shall live till Jesus comes, God has given new light upon his Holy Sabbath according to His own times, His own arranged times from creation; and with this light, which will be preaching the Third Angel's Message in all its fullness, the people of God in this last generation, are to be proved and tested to see if they will remain faithful to the feast in observing all its times which has been done till now, keeping the Sabbath measured to us by the times of the Roman Power, or whether we all shall turn away from it, and follow God's times to observe the True Sabbath of Jehovah.

This may sound new, and very strange and surprising to you; but at least from the foundation of the Roman Catholic Church when Roman times were forced by decrees upon all the world, God's true Sabbath was buried as in a grave, and was lost sight of, and thus was unknown, and unobserved till now, which can be easily demonstrated and proved.

But not many I fear will be willing to accept the light, feeling so sure that the Saturday which they have kept was the True Sabbath. But I hope that you will give this subject due consideration, and learn it, and then turn from Roman time to God's own time, and then proclaim it through the medium of your little paper.

I see by the several hundred dollars reward you offer to the Wednesday Crucifixion people to bring Bible scripture to prove their stand, that you are sound on the Bible evidence that Christ was crucified on the preparation of the Sabbath and rested in his grave on his own Sabbath from creation, and then rose again early the first day of the week like a good workman to go to work again to finish his work with his own disciples before he went back to heaven. So I say stick to that, for that is the Bible plan, the plan of God before the foundation of the world that it should be so. And I say that those who can only see a true Gospel to save man by simply the words "Three days and three

nights," or "In the end of the Sabbath," do not see the depth of the plan of Salvation nor understand it at all, therefore they simply play with words, and not with the facts as taught in the types, nor those of the anti-type. May God pity them and open their eyes before it is too late is my prayer.

If I had access to your paper I would make this subject very plain through a Bible study.

I feel indeed sorry that Elder A. T. Jones took hold of that error, and proclaimed it with such zeal in his paper. Eld. Thorp thinks he has earned your reward offer, but he has not, and he never can, and no man, nor even Angels can, and I am ready to prove it by God's word at anytime. In their teaching of this Wednesday theory, they only play with words; make the word of God contradict itself; they make God untrue: and help furnish the destruction of God's true Sabbath, and build up the counterfeit built upon a Roman time foundation only. Yet they accuse the other side of following Rome. May God bless you and make you a searcher for truth.

I would like very much to subscribe for the Remnant of Israel, but I am not able at the present time.

I would be glad to hear from you anytime. You may write my letter in your paper if you see fit, as it might set others to thinking, and to inquire.

Yours in the blessed hope,
Geo. E. Faucher,

620 So. Catalina Ave.,
Redondo Beach Calif.

AN IMPORTANT LETTER

This is the name of another of Bro. Rupert's tracts. It is a 32 page pamphlet and sells for 10c; 10 for 75c, and in larger quantities more reduction still.

The title gives no suggestion of the contents, so I will outline it briefly.

It takes up the sanctuary question, the seven thousand years of time and the prophecies of Daniel.

I will quote the first paragraphs of the tract, which are explanatory.

A MOST IMPORTANT LETTER FROM A VERY RELIABLE AND AN EXPERIENCED MINISTER FOR MANY YEARS IN HIGH STANDING AMONG THE SEVENTH DAY ADVENTISTS AND IS STILL SO

"This letter should be read by everybody and especially by the people whom the writer represents. We can truly say that a very large portion contains our belief and doctrine. We shall take special pains to give it a wide circulation. Not to give us any lever over others but simply because we believe it contains most vital truth that all the children of God should know for

this time. Our aim in making reference is for no other purpose than to correct certain positions taken that all may take the whole truth and nothing but the truth. All names are left out for the reason it might embarrass the writer and others, it being a private letter which has fallen into our hands. We trust providentially that others may see truth. May God bless its circulation to that end is our prayer.

This letter we can recommend as none equal to it, in the days in which we now live. It is carefully written from an honest stand point to help a friend to see what the writer believes to be truth, more than argument against some definite doctrine to which the writer of the letter objects.

We would call especial attention to the position taken on the seven thousand years of time and the evidence the writer gives to prove it to be true. The evidence is the same and the position the same as our own. How I wish every one would accept it and follow it out to its logical conclusion. Then we could begin to come to the unity of the faith on other things, for we regard it as a foundation principle necessary to understand the whole scriptures. Our writings give the same evidence as the writer but much more in addition. Here is the letter, let all read and study."

(Then comes the letter which takes twelve pages of fine print. The remainder of the tract is taken up by comments by Bro. Rupert. Here is one of his comments.)

Not Explained.

This writer and all his people claim the two thousand and three hundred days are not explained in chapter eight and wish to connect Daniel nine for an explanation. To this we cannot agree. The positive statement in answer to Daniel's request to give him understanding when the 2300 days would end, is plainly given in verse 19. Says the angel, "*I will make thee to know what shall be in the last end of the indignation, for at the time appointed the end shall be.*" The only time appointing the end in the chapter is the 2300 days. So in verse 14 the end is pointed out by the 2300 days. Remember this is the angel's own explanation to the time period and why should not any one accept it as truth? The only question involved in order to know when the 2300 days will end is to know what the scriptures teach is the "indignation." Then all will be found harmonious and clear. That will also take out all trouble and would place a harmonious support to the truth the writer of this letter teaches when he says the definite time is set for the seven thousand years to begin. Note it is plainly stated it will end in the last end of the "indignation." I now turn to prophecies which mention the "indignation" of God, when it is to be visited. Note the following:

"I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, and corrupted all their doings.

"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with fire of my jealousy.

"For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.

"From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering." Zeph. 3:7-10.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

"The same shall drink of the wine of the wrath of God, which shall be poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14:9, 10.

The anger and indignation of God as all are aware are visited on the world by the seven last plagues just preceding the coming of the Lord at the close of the six thousand years. Then is when the nations are destroyed. So the angel said to Daniel in plain words the 2300 days would end in "*the last end of the indignation.*" Thus bringing it in logically and connectedly at the coming of Christ. Hence the *whole story* is told in Daniel eighth chapter, and needs no going to Daniel nine, to tell when the 2300 days begins. All we have to do is to deduct from six thousand years 2300 and it locates the beginning 301 B. C., just when the division of the four horns of the Grecian goat was established. For a full explanation of this subject we would refer the reader to our book, "Time, tradition and Truth," pages 85-108. Let every seeker for truth read that book.

Also to the booklet, "An Appeal and Challenge to Seventh Day Adventists." In that appeal we take up Daniel 7, 8 and 9 quite fully. Also the mistakes made in the establishing of that sect known as the Seventh Day Adventist following 1844.

The Two Atonements.

There exists much confusion in the presentation of the cleansing of the sanctuary. The cleansing of the earthly once a year on the tenth of the seventh month is taught to be the same as the entering of Christ into the most holy place of the heavenly sanctuary. There are two views held as to the time when Christ entered the most holy place of the heavenly

sanctuary by his own blood for the purification of that temple. The majority of teachers believe he entered the most holy when he ascended. The S. D. A. teach that he entered that apartment of the heavenly temple in 1844 at the time they claim the 2300 days ended. They hold that he ministered in the first apartment of the heavenly temple after his crucifixion till that date, then he passed through into "the most holy place," and has ministered there since that time. They teach that since that time there is an investigative judgment going on deciding the cases of those whose names are written in the Lamb's book of life to see who will be fit to be saved when Christ comes, both of the dead righteous and the living righteous. Thus leaving only the wicked to be judged during the millenium. In order to have this matter settled there is but one place to go for instruction and that is to the law of Moses, and there learn the lesson taught by the passover lamb which was to be eaten on the fourteenth day of the first month (April), and also the lesson taught by the goat on the tenth day of the seventh month (October).

First we learn the lamb was used as a peace offering. Lev. 3. Second, that lamb represented Christ as slain from the foundation of the world. Third, we learn that the blood of the lamb represented the blood of Christ and the body of Christ. Fourth, the flesh of the lamb was to be eaten by the saints after being roasted in the fire. Fifth, we learn that the communion of the bread and the wine is the communion of the body and blood of the Lord and is perpetuated to the end of time.

The atonement of peace represented that through the gospel alone was peace. Reconciliation was made between those who ate it and their Lord. That is, their sins were forgiven them. Much can be said about the passover lamb and its anti-type as being met in the crucifixion. This type was to be offered on the fourteenth day of the first month in the spring of the year.

This atonement *was for the whole world*, the tasting of death for every man, thus making a provision that whosoever would might partake freely of the water of life and be saved if they chose to do so. Much could be said of this offering in the spring of the year. See "Time, Tradition and Truth" on the two atonements.

The Sin Offering.

Turning again to the law of Moses we read that if any of *the rulers* sin, their offering shall be a goat. The goat was to be used in connection with all the appointed feasts of the year as the last offering to be made. See "Book of the Law," volume two. The day of atonement for the sanctuary was to take place on the tenth day of the seventh month in the fall of the

year. On this date there were two goats brought, one for the Lord, and the other for the scape goat. Lots were cast on these two. The Lord's goat was killed and its body and all its purtenances were taken and burned without the camp into ashes. The blood was first sprinkled on the mercy seat in the most holy place of the sanctuary. Then it is said the sins of Israel were placed by the high priest on the head of the scape goat and it was taken away into the wilderness and there let go.

Note the difference between the two offerings. The body of the lamb in the spring type of the year was eaten by the people. The body of the goat is burned to ashes with the camp. The inwards of the lamb were washed, showing the one who offered it was made clean inwardly. The inwards and all of the goat was burned without the camp. The lamb typified Christ as the *peace* offering of the world, representing the *gospel of peace* towards all men. The other paid the guilt of its own sins. The lamb bore the sins of the cross.

So the goat being offered for the Lord applies to Christ. The blood being sprinkled on the mercy seat teaches that the demands of the law which was death had been met. Hence "he suffered without the gate." He was burned to ashes without the camp. But as taught in Numbers 19 he was quickened by the spirit and rose the third day as taught in that chapter by the water of *purification*. It also teaches us that all who accept of him and are sprinkled in faith by the water of purification will be resurrected in the last day. Numbers 19. In this manner the sanctuary *was cleansed*. It therefore teaches us that in the last day the law of God will be the witness to either condemn the world or save them. One class has "through faith established the law by confession of their sin through Christ and have been *purified*" (cleansed.) Hence, will come up at the resurrection of the righteous in the last day. The others who have not been *purified* by the water of *purification* live not again for one thousand years. The scape goat, the cause of all sin, which represents Satan at the coming of Christ, is taken to the wilderness and there let go. His own sins and the sins of those who have been deceived by him are placed on his head. There is where they will stand till the end of the millenium, when he will die. Also all his subjects will die the second death in the lake of fire prepared for the devil and his angels as taught by the goat being burned to ashes. Christ being born of a woman thus taking our nature, He with all mankind must meet by death the Adamic transgression. He with all the righteous thru the gospel are raised to escape the second death. When this cleansing of the sanctuary is understood, the paying of the debt of sin on the cross for all men as some teach, is clearly

seen to be a fake and fraud which deceives and leads to Universalism.

After this brief teaching of the cleansing of the sanctuary and all other points involved in our reply to the most thorough and gentlemanly letter we have ever read written by those who have not yet come to the light, we think we can say very positive the two thousand and three hundred days of Daniel 8:14 did not end in 1844, but will end at the coming of Christ, and further, Daniel 8 has no reference whatever to a heavenly sanctuary at all, and last, that Daniel 8th and Daniel 9th chapters should not be united as the Seventh Day Adventists unite them to gain a starting point for that prophetic period, as we show in our "Appeal to Seventh Day Adventists," a companion booklet to this one. Read them both and also "Time, Tradition and Truth Concerning the End of the World." They will aid anyone who will read them in clearing up the error of Seventh Day Adventists which they innocently accepted in their early history.

This booklet is with charity to all and especially the writer of the letter we have now examined in a brief manner. For a more full proof read the books cited. Such as "What Power the Little Horn of Daniel 8 Is." The unexplained vision of Daniel 8, the sins of the whole world on the cross. The goat met the demands of the law which was death to the transgressor. The other bore the sins of others on the tree for them. Thus we can easily see the lesson of the goat and that of the lamb are entirely different. Hence the question is, Does the atonement of the tenth month and the one of the first month teach the same? We reply, No. The lesson of the goat therefore teaches me this, it represents Christ as a ruler of his people who will sit on David's throne. But before this the record says that he bore not only the sins of the whole world but his own sins. It says Christ "become sin for us that we might be made the righteousness of God in him." Yet he personally was without sin, though tempted like us in all points.

There are good days, and bad days,
And days of stormy weather,
And days that it seems that everything
Is all going wrong together;
But the longest lane has a turning point,
And the Sunshine follows rain
And the Springtime follows Winter,
And the world grows bright again.

The apostle Paul said: "Be kindly affectioned one to another; * * * in honor preferring one another." Really, then, is not unselfishness synonymous with the quality of charm and winsomeness which mean Christlikeness?

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