

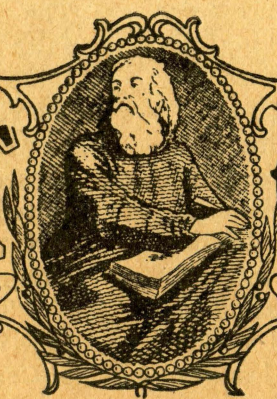
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The

REMNANT OF ISRAEL



THE LAW AND
THE PROPHETS



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"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., JULY, 1924

No.19

WORDS

'Twas only a little word spoken,
But it changed the course of a life,
And the one who was traveling heavenward
Turned back to earth and strife.

'Twas only a little word spoken
But I who was lost in despair,
Couldn't help gaining courage to go onward,
And my old life's waste repair.

'Twas only a litle word spoken,
It cannot come back—O no—
Forth on its mission 'tis ever going,
Whether it carry with it joy or woe.
—L. R. S.

FAITH

FLORENCE L. BURPEE

In order to handle this subject intelligently one must understand first what faith is. Faith is belief, confidence, or reliance. To have faith in God is to trust Him absolutely, to rely upon every promise and simply take Him at His word whether our limited conception can fully understand his ways and time of working or not. Man may have great faith or he may have but little. Much of the success or failure in his Christian experience depends upon his faith in God or his power to grasp the arm of God. Little faith brings small results. Great faith is sure to bring great results.

When Jesus healed two blind men long ago He said, "According to your faith be it unto you." In other words, If their faith could reach out for great things, they might hope to receive them. If their faith

limited the Lord's power they could hope for only small results. The Master constantly rebuked the disciples for their lack of faith. When He was sleeping in the ship and the storm came up and in turn the disciples awakened him, saying, "Lord, save us, we perish," He arose, rebuked the winds and there was a great calm; and He spoke these words to His disciples: "Oh, ye of little faith."

If their faith had been strong they too might have rebuked the winds with the same results. When Peter tried to walk on the water to go to the Master, at first his faith was strong, enabling him to do the same thing Jesus was doing, but as he allowed doubt to enter his heart, his faith weakened and he sank. Jesus declared his failure to be lack of faith or little faith. Jesus stretched forth his hand and caught him and said to him, "O, thou of little faith, wherefore didst thou doubt?"

When the woman of Canaan came to Jesus and asked help for her daughter who was vexed with a devil, He thought best to try her faith. At first he did not even answer her cry, and his disciples came and besought Him saying, "Send her away, for she crieth after us." All of this was discouraging for the woman, but she was determined to press her case. She not only pressed forward against the disciples' displeasure and the Master's seeming disapproval, but humbling herself still further worshipped Him, saying, "Lord help me." Again Jesus dealt harshly with her, saying, "It is not meet to take the children's meat and throw it to the dogs." Just a polite way of calling her a dog. But few would have taken patiently such words from any one, but would have gone away discouraged. Truly no small faith or courage was given this poor heathen woman. Notice her answer: "Truth Lord, yet the

dogs eat of the crumbs which fall from the master's table." Her faith was so great nothing could stand in the way of the purpose in her heart. Of course she received her reward in the healing of her daughter.

When the woman touched the hem of Jesus' garment and was made whole, Jesus declared before all the people, "Daughter thy faith hath made thee whole, go in peace and be whole of thy plague." Jesus did not claim His power alone performed the mighty miracle, but her faith, her great faith. In cases of healing today usually faith is required of both the one who is sick and the one or ones through whom the Lord works.

"And they came unto Him bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto Him for the press, they uncovered the roof where He was; and when they had broken it up, they let down the bed wherein the sick of the palsy lay." When Jesus saw their faith he said unto the sick of the palsy, "Son thy sins be forgiven thee." Here we have the faith of the man whom Jesus healed and also those who brought him. As a rule, when our Lord was upon earth the people were brought to Him, and either they touched His clothes or He took them by the hand or laid His hands upon them for their recovery, but the centurion had so great faith as to render this unnecessary. His faith reached beyond all forms and customs. "Speak the word only and my servant shall be healed," he declared to Jesus. Our Lord marveled at the evidence of trust, and said, "Verily, I say unto you, I have not found so great faith, no not in Israel." And He said unto the centurion, "Go thy way, and as thou hast believed so be it done unto you," showing there is no limit as to what faith can do, if it is strong enough.

Again, great faith often brings quick results. We have an example of this in the case of our Lord's cursing the fig tree. "And when He saw a fig tree in the way, He came to it, and found nothing thereon but leaves only, and said unto it, "Let no fruit grow on thee henceforth forever." And when the disciples saw it, they marvelled, saying, "How soon is the fig tree withered away!" Jesus answered and said unto them, "Verily I say unto you, if ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if we shall say unto this mountain, be thou removed and be thou cast into the sea and it shall be done. And all things whatsoever ye shall ask in prayer believing ye shall receive."

The fig tree withered away immediately. It did not take days, weeks or years for the words of our Lord to take effect. When the disciples asked Jesus to increase their faith, He told them to have faith in God, or the faith of God, which was perfect faith, and would not only bring quick results but would be sufficient to remove all obstacles from their paths.

The prophets of old had perfect faith. They through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, women received their dead raised to life again, and others were tortured, not accepting deliverance, that they might obtain a better resurrection." Heb. 11.

The question is often asked, "How is one to get faith? We want it but can't grasp it." Let the word of God answer. "So then faith cometh by hearing, and hearing by the word of God." One cannot have faith in God until they have heard of Him. We cannot expect the heathen to have faith in God, as they know nothing about Him. "How shall they believe in Him whom they have not heard?" First, we must hear of God through His word, then we must accept it, taking God's promises to mean just what they say.

Again, faith is a gift of God. God's gifts are given. They wouldn't be gifts if they could be bought, but many times they are not given to a large extent without asking. "Ask and ye shall receive," is the key that opens God's storehouse. In James 4:2 we find these words: "Ye have not because ye ask not." In James 1:5: "If any lack wisdom let him ask of God," etc. 1 Cor. 14:13.

Another way to obtain strong faith is through the study of God's word, and secret prayer. Not a few moments' prayer each day, but much prayer. *If doubting Christians would spend several hours each day in prayer they would soon become strong in faith.* Draw nigh to God and He will draw nigh to thee. Again the reason so few have faith in God is because they do not know him. I have great faith or little faith in man in proportion as I know him. "Have faith in God."

THE TRIAL OF THE UNIVERSE

Adolf Schenk

(Continued from last issue)

Although peace was restored between Adam and God through faith in the promised Redeemer, for certain good reasons which will be answered in the closing pages of this little article, the real paradise would not be restored until a long time afterwards. When Adam and Eve came forth from the hands of the creator, the word of God tells us the following interesting thing about them:

"The Lord created man of the earth. He endued them with strength by themselves and made them according to his image. And put the fear of man upon all flesh, and gave him dominion over beasts and fowls—counsel, and a tongue and eyes, ears and a heart, gave he them to understand. Withal he filled them

with the knowledge of understanding, and showed them *good and evil*. He set his eye upon their hearts, that he might show them the greatness of his works. He gave them to glory in his marvelous acts forever, that they might declare his works with understanding. And the elect shall praise his holy name. Beside this he gave them knowledge and *the law of life for an heritage*. He made an everlasting covenant with them and showed them his judgments. Their eyes saw the majesty of his glory, and their ears heard his glorious voice. And he said unto them, *Beware of all unrighteousness; and he gave every man commandment concerning his neighbor*. Their ways are ever before him, and shall not be hid from his eyes." Ecclesiastes 17:1-15.

The above scripture shows how God instructed Adam and Eve, *how He gave them his holy law* and warned them against transgression and against all unrighteousness. Although Adam and Eve were holy and very good and full of the holy Ghost, remember, dear reader, they were still free moral agents and had power to choose between good and evil, and every Bible reader knows that as time went on, they, one day, ventured to transgress God's sacred law. And as a result the human race lay in the dust and the history of this world is written with blood. What a fearful warning for every man that came afterwards. Let him that thinketh he standeth take heed lest he fall. 1 Cor. 10:12.

Although God told Adam and Eve that if they would transgress His law, distress and death would be the consequences, neither Adam and Eve nor any of the angels comprehended what distress and death was because they never had any experiences along these lines. They had never seen or felt any sorrow or death. No one but God knew what it was, only He knew what dreadful consequences transgression would bring. But after they had transgressed the law, these things began to show up and they began to understand the bitter fruits of setting aside His sacred law. Then God said unto them, "*Now the man is become as one of us to know good and evil.*" Gen. 3:22. Although they now began to understand what a bitter thing it is to transgress God's holy law and what a serious mistake they made by doing so, it must not be believed that they comprehended all the ugly and unpleasant things their transgression would bring unto this world. No! this was merely the beginning of the reign of sin and distress. For sin is nothing else but sorrow and pain and death. Where there is sin there is also sorrow and pain. Sin and distress can never be separated. In order to obtain the original liberty and happiness,

every man and angel must first cease to transgress God's sacred law. Then and not till then will paradise be realized again. To accomplish this, God promised to Adam and to all his posterity a Redeemer. To Adam, who regretted it very much that he ever transgressed God's law, this promised Savior was a most welcome thing. With confidence and joy he could say with all the rest of the Patriarchs, "*I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.*" Job 19:25. So he was comforted and found peace with God and the power of sin was broken in his heart. *For righteousness by faith in the Redeemer, is the heel that crushes the serpent's head*, said Martin Luther.

Although provision was made by God through the promised Redeemer to abolish sin, yet few repented of their transgressions and therefore did not appreciate the wonderful promise of a Savior. Only the sin sick, only those who really believe that they are lost because they have transgressed God's law, know how to appreciate a Savior. They that are whole need not a doctor but they that are sick.

As men multiplied on the earth and century after century passed away, little by little, men lost the knowledge and fear of God and the sacredness of His law, until in the year 1536 after creation, God uttered the following words to Noah. "My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.—And God saw that the wickedness (lawlessness) of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved Him at His heart. And the Lord said, "I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.—The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, "The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.—And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and they wife, and thy sons' wives with thee." Read the whole of Gen. 6.

(To be continued)

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The attitude of the Japanese toward our exclusion policy, to me, is very significant. Everything is pointing more and more to the "Yellow Peril" as we believe it.

On page 11 of "The Yellow Peril" by G. G. Rupert, is a quotation from an article printed in the "Cosmopolitan" 1903. The predictions made by this writer, so far have failed, but they coincide with the prophecies of Holy Writ, and so bear consideration.

The Bible teaches that Russia will lead the yellow races (heathen nations) against Christendom. It may not come about just as we anticipate, but all these troubles in the far east are leading up to it step by step.

I will give the quotation above mentioned, and if you have a "Yellow Peril" give it a closer study.

"The commanding position which Russia has grasped along the frontiers of China, India and Persia, seems to leave no doubt as to her intentions. We are to have one great final war, which promises to be so frightful in its waste of human life, and so costly in its expenditure of treasure, that it will be a lasting horror; and it must settle the question of the world's civilization. Napoleon predicted that in one hundred years the world would be either Cossack or Republican. Busy with home affairs, neither governments nor peoples seem to understand how threatening is the Cossack rule—even to America itself.

"Year after year Russian army posts have been advanced, reinforced and built into large commands; until today Russia is ready to attack, not China alone, but along her entire frontier line in Asia. In the event of war, only the most supreme exertions by England, France, Austria and Italy reinforced by the United States can stop the Cossack advance."

"Does anyone doubt Russia's plans? Never was policy more clearly written. There can be no question

about it, and if our attention were not so absorbed in home affairs, the American public would quickly understand it. During two years spent in Peking and northern China in military affairs, the writer became convinced that no obstacle would be likely to exist to the extension of Russian dominion toward the east unless China herself should be built up into a strong military power.

"Russia is now established along the frontiers, its forts built and its navies in the eastern harbors of Asia. Many officers have arrived and vast quantities of stores and arms have been shipped in. More than one hundred and fifty thousand Russian troops are either on the ground or within call as the nucleus of an army of occupation. It would require but a short time to drill natives in order to put half a million men in the field, sweep down on Peking and over northern China.

"Let the civilized world stop its pleasures and its business long enough to consider this spectacle and ask whence will the force be brought to combat the Russian forces in China? But let Russia annex four hundred millions of Chinese subjects and with this low priced labor build armaments: then India and Persia are certain to fall.

"America feels confident in her strength and added to England and France, we imagine that we might conquer the world. But where would these three nations stand if Russia had at command two thirds of the world's population? Does she need money to conduct her campaigns? By weight of numbers she would move down and capture anything."

While this article written in 1903 referred especially to the trouble with China at that time, it is still applicable. Anything that may come up to unite any of the yellow races and Russia will be a terrible menace to all Christian nations, and bring on the Yellow Peril.

The main thing for us to do is to study this question so we can explain it to the world as it unfolds.

"Resolve to Perform What You Ought,
Perform Without Fail What You Resolve."
Benjamin Franklin.

BEING KIND.

So many gods,
So many creeds,
So many paths that wind and wind
When all this sad world really needs
Is just the art of being kind.

—Ella Wheeler Wilcox.

THE AGE OF THE WORLD

(Continued from last issue)

THE CHILDREN OF JACOB AND GENEALOGY CONSIDERED.

First: Jacob served Laban for his two wives and cattle 20 years. Gen. 38:40-41.

Second: All his boys were born during this time but Benjamin. Gen. 29:30.

Third: Joseph was 17 years old when sold into Egypt. Gen. 37:2.

Fourth: Benjamin, the youngest boy, was the father of 10 boys when Jacob went to Egypt. Gen. 46:21.

Judah, from whom the Genealogy is reckoned, had five boys. Two died before they went down and three went with them which were Pharez, Shelah and Zarah. Judas's grandson and Jacob's great-grand-son was Esrom. These were all born before they left Canaan. Gen. 46:12. Note that Judah is the one from whom the genealogy comes.

Now, turning to the genealogy as given by Matthew, we read: Judas begat Phares and Phares begat Esrom; and Esrom begat Aram; and Aram begat Aminadab; and Aminadab begat Naasson. Matt. 1:3-4.

Next, we turn to the record where they came out of Egypt and read that Moses places Naasson, the son of Aminadab, head over the tribe of Judah to stand with him. Num. 1:7.

Thus the connecting link is made and shows that all those who were born in Egypt from the time that Jacob went down till they came out as recorded in the genealogy were three, Aram, Aminadab and Naasson. So that will make it clear to anyone that the 430 years spoken to Abraham did not begin at the time they went into Egypt. And again, the average life of man in 20 generations from creation to Abraham was 100 years. From Abraham to Christ 40 generations, it was but 50 years. We might go into further details from Jacob to Moses but it is not necessary, for it is surely evident to those who will give it sufficient study that those who placed the Chronology in our Bibles in this respect, had given it careful thought. Jacob was in Egypt before his death 17 years; his total age 147. Joseph lived to the age of 110 years. Gen. 50:26. God is very particular to give every evidence we need if we will but find it in his word, it is there for all who want it bad enough to put forth the effort. The trouble with many is, they base their faith on one or more statements without taking the whole field into consideration. Then they become very positive and nothing seems able to move them.

215 years of the promise of 430 years was used up with Abraham, Isaac and Jacob. We surely could

not expect 430 to be used with Aram, Aminadab and Naasson till Moses.

In conclusion (in order) to settle the matter forever, we give Paul's positive statement, as follows: Now to Abraham and his seed were the promises made. And this I say that the covenant that was before confirmed of God in Christ, the law which was 430 years after could not make the promise of God of none effect. Gal. 3:16-17.

So Paul plainly says it was 430 years from the time the covenant was made until the law was written on Sinai.

BORROWING TIME OF THE LORD.

We often hear it said by men who have lived over seventy years, that they are on borrowed time. We recently read an article which said the six thousand years was past for Christ to come but now we were on borrowed time.

They also say it is our fault that we are not in the Kingdom, for Christ would have come long ago if we had done our duty in warning the world. All we can say is that neither one of these positions have any truth in them and are misleading to the people. God says "at the time appointed, the end shall be." And so it will be. Others say the six thousand years are not up but He will cut the work short in righteousness and in this way he can come in this generation., These are all hatched up arguments to meet the difficulty they are in on account of their false positions. It is true He will cut it short when the time is up which he has appointed. The prophet says "the time shall not be prolonged." But some are borrowing of the Lord. Wonderful wisdom is manifested in defending a false position. But God says that such wisdom "is foolishness with God," and we may add that it is also foolishness with all who know the truth of God. No two of their positions agree with each other. The real trouble is this: They have taken false positions and are now trying to defend them rather than give up their error for the truth.

The facts are, the six thousand years are not up. The time now is 5,919 years from the creation of the world, and we do not hesitate to say that Christ will not come until the six thousand years has expired. It matters not what our position has been or is now, our positions will not change the facts and we had far better be studying what God has said about the remaining time yet allotted the world than to be trying to patch up our false positions. The whole Bible is built on the platform of six thousand years allotted to the work of Christ prior to his coming, and we need never fear, when that time is up then He will come *and no sooner, neither any later.*

The article referred to, examined. We quote as follows:

“SIX THOUSAND YEARS.

“Long was to be her voyage,—the time,—
Six thousand years almost,
Ere she would make the highland heights
Along the heavenly coast.”

“Thus wrote the poet concerning the experience of the church militant, and there seems to be a persuasion in many minds that the period of this earth’s history in its present condition will be measured by about the space of these six millenniums. Is there any ground for this opinion?”

“Inasmuch as we find from Rev. 20:1-7 that the close of human affairs is to be followed by a period of one thousand years, during which the earth lies desolate, at rest, and as one day is with the Lord as a thousand years (2 Pet. 3:8) it would seem reasonable to understand that this one-thousand-year judgment day is preceded by six like periods of one thousand years each, during which the activities of man are in progress. This would be in keeping *with the original plan* of six periods of labor and one of rest, as seen in the weekly cycle marked off by the holy Sabbath, and by the Sabbatical year at the close of six years of toil, sowing and reaping the products of the soil.”

That is sound doctrine according to the Bible and many, many texts might be cited to prove the position beyond all question.

However, the writer sees that this truth would not agree with certain positions he and his people have been teaching so must doctor it to make it suit what they have held to be truth though contrary to the original plan. (The italics in the article are ours.) Here is the writer’s explanation for the seeming difficulty:

“The idea may probably occur to some minds that if this is the case, then we must be quite remote from the close of this earth’s history, and that the end could not by any means come *in this generation*, for a little more than four thousand years before Christ and something over nineteen hundred years since that epoch amount to but little over fifty-nine hundred years, thus lacking nearly a century of completing the six thousand years.”

The writer in the above admits the correct Chronology but that only increases the difficulty, hence something must be devised, though it makes a contradiction to his admittance to sustain his past position and not give up his infallible position taken.

“It will be helpful to consider the chronology of past Bible history in order that we may arrive at a more exact conclusion in regard to our present whereabouts in the stream of time.

“It is an *easy matter to figure out from statistics furnished us by inspired writers*, how long it was from Adam to Noah, to Abraham, etc. We find that it was *two thousand five hundred sixty years from creation*

until the dividing of the land of Canaan by lot among the tribes of Israel under Joshua. This is set down in the margin of our Bibles, according to Bishop Usher’s chronology, as being in the year 1444 before Christ. From this event to the time when Israel obtained a king, is stated by Paul in Acts 13:20-21 to be four hundred and fifty years. During this time Israel was ruled by judges.

“But by comparing dates in the marginal columns of the Bible we find that only about three hundred fifty years are allowed for the rule of the judges, viz., from B. C. 1444 to B. C. 1095, *or to be exact, three hundred forty-nine years*. Compare Joshua 14-24 and I Samuel 10, margins. So here is an error of one hundred years in the chronological reckoning as given in our marginal references, for the inspired apostle says Israel had judges *about the space* of four hundred fifty years, when the chronology allows only three hundred fifty years for this period. Thus, as Elder J. N. Andrews used to say, Bishop Usher stands corrected by Paul to the amount of one hundred years, making the period of this world’s history from Adam to Christ, one century longer than commonly allowed. In order to ascertain this world’s age, we must add this one hundred years to the 5912 (4004 plus 1908) years as complete, and a little more too.

“So, as far as the facts are concerned regarding the six thousand years, we have no longer to wait to see that period filled out, but the old earth is really continuing its career *on borrowed time*. But this is only in harmony with Scripture statements that represent the coming of the Lord as taking place after a short delay that his people might be ready for that event. See Hab. 2:2-4; Heb. 10:36-37; 2 Pet. 3:9-10; Jas. 5:7-8; Isa. 25:9.

“We may not claim to have the exact number of years of this world’s existence, but it is very evident that, as far as the period of six thousand years is concerned, there is nothing that stands in the way of the speedy return of our Lord, and the warning must go to this generation, and the work soon be brought to a glorious triumph; and may we be personally ready for the change.”

THE ABOVE GIVES THE FULL POSITION OF THE WRITER.

This states the position of the writer in full so there can be no mistake as to the position taken which is to be defended, and the defense offered.

We remark now that it is for no reason whatever to find fault with either the writer or the people he represents that we examine this article but for the sole reason that the reader may examine and know two sides of the question.

What are the facts? We reply first, that Paul was not writing Chronology when he said it was *about*

four hundred and fifty years they were ruled by judges. However, we admit that it was, as stated, about that time. But for the definite time we must go where they wrote exact facts. Paul spoke in a general way on that which had been written.

For a positive statement we go to the following:

"And it came to pass in the four hundred and eightieth year after the children of Isra-el were come out of the land of E-gypt, in the fourth year of Sol-omon's reign over Is-ra-el, in the month Zif, which is the second month, that he began to build the house of the Lord." 1st. Kings 6:1.

This scripture is positive and very carefully worded. Now let me see if the story will hold together, from the exodus to this time. They were forty years in the wilderness. Seven years after crossing Jordan until the land was divided. This makes twenty-five hundred and sixty years from the creation as stated in the article we are examining which is correct and in harmony with us to that date.

The article says "to be exact," the next point added "is three hundred and forty-nine years for the rule of the Judges." This point reaches until the anointing of Saul. So far as this time is concerned we also agree. This makes, by adding forty-seven, (forty in the wilderness and seven for the dividing of the land), 396 from the Exodus to the anointing of Saul. Forty years reign of Saul, forty reign of David and four reign of Solomon total 84-396-480. Four years later brings us to the laying of the foundation of the temple by Solomon. We therefore add forty for the wilderness experience, seven for the division of the land, three hundred and forty-nine for the rule of Judges and 84, to the laying of the foundation of the temple and we have just four hundred and eighty years, from the exodus to that point. Or 2993 years from the creation.

So we will agree thus far. But the trouble is all in the understanding of Paul's statement, "for four hundred and fifty years for the rule of the Judges" and someone must be corrected. The writer of this article says Paul corrected Usher one hundred years. We say no. But the writer of this article and Andrews are the ones to be corrected by Paul according to their own admissions.

There is no scripture that tells just when the Judges time was begun to be reckoned or ended. But we can determine that easily. Was Moses a Judge in the wilderness? He certainly was. Next, were those judges appointed by him as advised by Jethro? They certainly were. Was Joshua a judge when he became ruler? He certainly was. Next, at the end of the three hundred and forty-nine years when the writer closes his reckoning, was Samuel a judge? He certainly was, for it says he judged Israel forty years.

All we need to do is to accept the plain teaching of the Bible and we will have no trouble in finding that Paul was correct when he said they were judged by judges about the space of four hundred and fifty years. The contemporary reign of Saul and Samuel did not interfere with the facts, and it was Samuel that appointed both Saul and David. We say in conclusion, get the facts though it spoil every false position we have ever held regarding the "generation" and "borrowed time" and the "cutting off of time."

We understand there is a Norwegian Bible revised by some one who was so positive Usher had made a mistake that the Bible is translated three hundred and eighty years to the laying of the foundation of the temple by Solomon instead of four hundred and eighty years, as he interpreted Paul's statement. The reader will see that the whole matter depends on who God called judges, for the whole time is there from Exodus to the laying of the foundation, any way it can be interpreted and there is no evading the question.

There is no question of greater importance now to be considered by all who believe in the soon coming of Christ than the study of the age of the world.

That the whole Bible is built or written on the position that the world in its present condition will stand six thousand years from creation there is no question in the mind of any who will consider its teaching. This principle of Bible teaching has been held by most eminent students of the Scriptures from our day back to the most remote ages. See our book "Time, Tradition, and Truth," concerning the end of the world. It has been held that God took six days of creation and the seventh day, Sabbath, to represent seven thousand years in which it would require Christ to reconcile the world and save a sufficient number to inhabit the earth made new.

This principle was taught very fully in the object lesson system of teaching written by Moses. All have noticed the free use of the full number seven such as the sprinkling of blood seven times before the vail, the unclean person was to stay outside the camp seven days, the water of purification for the dead was to be sprinkled the seventh day. The land was to be tilled six years and rest the seventh, the slave was to serve his master six years, the seventh to be free. All debts were to be released the seventh year, it was called the year of release. Enoch, the seventh from Adam, was translated, a type of those who will be translated at the beginning of the seven thousandth year. Jericho was surrounded seven days, and the seventh day seven times on entering the land of Caanan, which land is a type of earth made new. The Sabbath, says Paul, prefigured the final rest which remaineth for the people of God. Heb. 4. Peter and David both in speaking of the end of the world say they would not have us ignor-

ant of this one thing that one day with the Lord is as a thousand years. Both Peter and David referred to this general principle of the Bible that the creative week was typical of the seven thousand years. When God made a covenant with Abraham that his seed should inherit the new earth circumcision the eighth day was the token of that covenant showing that when the eighth thousand year came then his seed would enter the land that remained for them. Gen. 17. These with many other lessons taught this great truth. Most all of which have been overlooked but now it is time for Bible students to consider. Therefore Chronology is very essential in the study of prophecy. So we begin in this brief article at the creation and give the evidence to show that the time is now nearly up for the end of the world. For a full and complete evidence we would recommend the reading of "Time, Tradition, and Truth."

(To be continued)

ARE YOU THANKFUL?

By Mrs. Matilda E. Andross

"For grief unsuffered, tears unshed;
For clouds that scattered overhead;
For pestilence that came not nigh;
For dangers great that passed us by;
For every evil turned away,
Let's give unmeasured thanks today."

And it is time to praise God when the clouds of sorrow and trouble hang low and seem to shut out every friendly face. When the frost gathers our fruit and the hail devours our fields of waving grain; when prices go up and profits go down; when bills stare us in the face that we know not how to meet; when dangers threaten on every hand; when health flees and income ceases; when friends fail and slander silently saps our lifeblood; when our own mistakes and shortcomings depress us; yes, and even when the cruel hand of death lays a loved one low, then it is time to praise God. Praise Him because for all these things His "grace is sufficient"; thank Him because He has always supplied *all our need* "according to His riches in glory."

It is good to praise God. It cheers and strengthens our own hearts as well as the hearts of others. It changes the murmuring stream of life, with pools of bitter waters standing along the edges of the channel, to a pure, sparkling stream, singing songs of praise and thanksgiving all along the way.

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