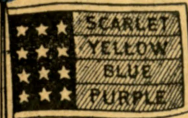


THE NEW YORK
PUBLIC LIBRARY
ASTOR, LENOX AND
TILDEN FOUNDATIONS

"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. 10

OKLAHOMA CITY, OKLA., JULY, 1928

No. 4

The Book of the Law Found Again

(Continued from May Issue)

THE LAW OF BLESSINGS AND CURSINGS

Let the reader note on the chart the next code carefully, and then remember that Christ said that on the ten commandments hung all the law and the prophets. This law of Blessings and Cursings were to follow the Lord's people throughout our history, while the world stood until the end of time. Note, it says "if they would harken to keep his commandments" (the ten) then the blessings would follow them. But if they would not obey His commandments (the ten) then the curses of drought, sickness, the sword, and the pestilence would follow—Deut. 27th to 32nd chapters. This law is unalterable and lasts while time lasts and over and over in the history of the Lord's people has it been fulfilled. One example is the Babylonish captivity, 606 B. C.

"To the Lord our God belong mercies and forgiveness though we have rebelled against him;

10 Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets.

11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

As it is written in the law of Moses, all this evil is

come upon us, yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth."—Dan. 9:9-13.

The wars pointed out to occur, and that are going on in the last days are a fulfillment of this law. See our other writings in "Inspired History" on this point.

The reader will see that this code is separate and distinct from the civil law written by Moses, and if we would get a correct understanding of the Bible we must keep them separate. This law also hangs on the ten commandments, for it is the keeping or breaking of that law which produces the curses and the blessings.

THE SANITARY AND DIETETIC CODE

In every well regulated government there are pure food laws and sanitary regulations. So with the government of Israel.

Let the reader read this code on the Chart and see how it hangs on the ten commandments. First the leper was not permitted to transmit his disease to others. The disease was deadly in its effect and should he carelessly do so, he could only be guilty of murder and the ten commandments said, "thou shalt not kill." Thus it is easily seen that the sanitary law in all its phases hangs on the ten commandments. The dietetic law the same. If unclean food were permitted to be eaten, it produced disease and that disease was transmitted to the offspring and so became a violation of the ten commandments. The dietetic laws are recorded in Lev. 11 and Deut. 14. They should be studied and practiced by every lover of health and purity.

Paul, in his comments on this code says: There will be those in the last days who will forbid the marriage relation and command us not to live on meats (food) which God has created to be received with thanks giving of them which believe and know the truth. "For every creature (created) of God is good and nothing to be refused, if it be received with thanks giving." "For it is sanctified by the word of God and prayer." First Tim. 4:3-5.

Many have supposed this to teach that now all animals are eaten. Now it does not say so, first the word "creature" is anything vegetable or animal that is created. Second, by reading in the beginning you will see that God set apart a bill of fare by his word to guide his people. Hence anything "sanctified by the word of God" in all God's creation is good for food and nothing of that kind to be refused. But some oppose that kind of living and command us not to live to that order of diet. The whole scriptures teach that that code is just as obligatory on the people today as it was when first written, and any violation of its teachings is a violation of the ten commandments.

A DROWNING MAN GRABS AT A STRAW

So some try to excuse themselves by saying the Lord showed Peter when He let down the sheet full of all manner of four-footed beasts and creeping things and told him to slay and eat, now we can eat anything we desire. If their interpretation is true then nothing under the heaven that could enter the mouth of man would defile him. Peter said nothing common or unclean had ever entered his mouth. Would to God more could speak the same. All we need to say of this is that the explanation is all given in his record in the tenth chapter of Acts and no one need stumble. It is plainly stated the unclean things in the sheet represented the Gentile and no reference to the eating question at all.

In Mark 7:14-23 is another Scripture the drowning man grabs at. There is recorded that Christ said that "nothing entering into the mouth of man" (that might cling to his unwashed hand) "would defile him," but that which came out of the mouth would defile." All we need to say of this Scripture is that the subject considered had nothing to do with clean and unclean flesh at all but to the imaginary uncleanness of a person's hands unwashed.

Again, in Romans 4, it is said that to "the man who esteemeth a thing to be unclean to him it is unclean." The same is true of this Scripture as of the ones just mentioned, namely; Nothing whatever to do with the eating of clean and unclean flesh, but it does refer to the reception of the Gentile who was weak in faith. "Faith cometh by hearing and hearing by the word of God," so these spoken of in this chapter pertains to the class who knew but very little if anything about the teaching of the Word. Some of this class believed they might eat herbs, others thought they could eat all things, some believed in certain days that should be observed, and so on. Paul says while they are in that weak condition of little knowledge let them be fully persuaded in their own minds. Who wishes to be classed with the class of ignorant people, or who would be fully persuaded in his own mind who knew anything about the laws of God that Sunday keeping or hog eating was admissible? This chap-

ter is for people who know little but are sincere. Now if any reader wishes to belong to this class and eat swine and keep Sunday they are to be pitied and need help. If they are sincere they will be soon persuaded in their own mind that they better give up such foolish notions and obey the truth.

Much might be said on this code but we refer to our other writings on that point. We hope as we go through this question systematically it may be easily seen that the whole Bible is but one doctrine and one teaching. Thus far there can possibly be no trouble to understand the laws as given at Sinai and their relation to the new testament scriptures.

THE VOICE OF THE PROPHETS

The question may not be clear as to the meaning of Christ when he said, on these two hang the prophets. Let the reader now read the chart under that head and they will see that their teaching shows that they based all their teachings on the ten commandments. In brief the ten commandments is the foundation of the whole Bible. Paul said the righteousness of Christ was witnessed being witnessed by the law and the prophets.—Rom. 3:21. The commandments and the prophets are God's two witnesses. Let the reader look that point up and they will find it true. Isaiah says, "to the law and the testimony. The testimony is the witnessing of the prophets. The Remnant people keep the commandments of God and have the faith of Jesus.—Rev. 14:12. They keep the commandments of God and have the testimony of Jesus.—Rev. 12:17.

No true prophet of the Lord will ever say or teach that the law is not obligatory on christians. Christ, the greatest of prophets, said he "came not to destroy the law or the prophets but to fulfill. Therefore whosoever shall break one of the least commandments shall be called the least in the kingdom of Heaven, but whosoever shall do and teach them shall be called greatest in the kingdom of Heaven." Paul, the great apostle to the Gentiles, said, "by the law was the knowledge of sin." He further said, "he had not known sin but by the law for he had not known lust except the law had said thou shalt not covet." "Wherefore the law is holy and the commandment holy, just, and good."—Rom. 7. James, the Apostle, said, "whosoever shall offend in one point is guilty of all" for the law that said, "do not commit adultery" said also "do not kill."—James 2:8-11.

Said Christ, "All things whatsoever Moses bids you do that observe, and do." It is now equally clear that the Prophets all based their teachings on the ten commandments and hung their authority for a correct standard of life on the decalogue. Hence Christ knew what to say to the lawyer when he said, "on these two commandments hang all the law and the prophets."

John, the last of all the prophets to write, said, "Blessed are they that do his commandments that they may have a right to the tree of life and may enter through the gates in the city."

(To Be Continued)

Letter from I. C. Sultz

Maybell, Colorado, March 25, 1928.

My Dear Brother J:

This is my first opportunity to reply to your good letter of Feb. 12. As no address was given I take it that you would like a reply through the paper so others may benefit by what is interesting us at this time.

Your commendations of Bible Chronology and Age of the World were read and reread by us with much interest. And, coming as it does, from a Bible student of years, it gives us much courage in the study of the Scriptures. Your questions and suggestions reveal much study and thorough consideration.

As it took much thought and painstaking effort to prepare the Chronology for the press, it gives us much pleasure to know that it is being appreciated. After making a few minor corrections we wish to put it into tract form so it may be used by all who wish to do so. I find it will interest many in the study of the Scriptures who cannot be reached any other way.

Your suggestion that Gen. 11:10 seems to make Shem 98 years old at the flood and 100 at the birth of Arphaxad is very appropriate for the reason that this Scripture has bothered many, or, rather they have taken the wrong view of it. It reads as follows: "Shem was an hundred years old and begat Arphaxad two years after the flood." If there was no other Scripture bearing upon this point, we would be at a loss to know just how to take it. But, the record says, "And Noah was five hundred years old and begat Shem, Ham and Japheth." Gen. 5:32. It also says, "And unto Shem, the father of all the children of Eber, the elder brother of Japheth." Gen. 10:21, American Standard version. Then speaking of Ham, the same version says, "And Noah awoke from his wine, and knew what his youngest son had done unto him."

Now brother J, by putting the above scriptures together, you will no doubt see that Shem is the oldest of the three sons. We get the same idea from the King James version but the above shows it up a little clearer.

The record further states, "And Noah was five hundred years old, and Noah begat Shem, Ham and Japheth." Gen. 5:32. This teaches that the sons were born beginning with Noah's five hundredth year, and, on Shem being the oldest, he would necessarily be born when Noah was five hundred years old. You are familiar with Gen. 7:6 which gives Noah's age at the flood to be six hundred years: thus making Shem one hundred years old at the flood, one hundred and two at the birth of Arphaxad.

Possibly the foregoing should have been made clearer in the chronology, but sometimes we fail to make clear to others what we understand so well ourselves. I thank you very much for bringing this to my attention. But before leaving this point, I wish to show in another way that we are correct on this count, viz. Just take six hundred two (602) years of Noah's life, which brings us to the birth of Arphaxad two years after the flood, thus leaving Shem out altogether and we get the same result.

Your next suggestion that begat may not have

reference to the birth of the child, but to the time of conception, is no doubt another thought that has bothered some in their study of chronology. Just a few figures I am sure will clear this up to your entire satisfaction. In Gen. 5:3 it states that Adam lived one hundred thirty years and begat Seth. In verse five the days of Adam were given to be nine hundred thirty years. Verse four tells us that Adam lived after he had begotten Seth, eight hundred years. Deduct the eight hundred from nine hundred thirty, and you have one hundred thirty years, the time when Seth was born or begotten.

I have here used Seth for an example, but all the patriarchs figure out the same. Also when Cain was born, Eve said, "I have gotten a man from the Lord."

Now as to your most noble desire, Brother J, that I might see as you do, viz; that Christ was crucified on Wednesday, lay in the grave full seventy two hours, and rose on the Sabbath day.

Harmony between non denominational bible teachers is of the utmost importance: And with such teachers I have always tried to harmonize myself, if by so doing I may not sacrifice truth. Your appeal calls forth a statement from me making clear my reasons, why I cannot believe and teach the Wednesday crucifixion. This I shall try to do in as brief a way as possible, without entering into a lengthy argument to disprove someones belief.

Upon receiving your letter, we at this place, entered into a more complete examination of the subject with the idea of harmonizing the Scriptures to that view, if possible, as quite a few good people seem so desperately in earnest over the matter. As a very valuable aid to our research, a good brother sent me a tract entitled "Pagan festivals in Christian Worship" by Elder E. E. Franke of New York. In this the Wednesday crucifixion is argued as ably as can be, I think. I must confess to you frankly that the more we tried to harmonize the Scriptures to that view, the more discord prevailed, until we were fully convinced that there is not a proposition in Elder Franke's tract, or, offered by others that cannot be successfully and clearly refuted by the Scriptures.

Our first difficulty was encountered when we learned that the whole position hangs on one thread viz.; the preparation day as mentioned in the gospels, must be interpreted to mean the preparation day for the feast of unleavened bread. The Scriptures are so plain on this point that it seems to us that such interpretation would virtually rob the Sabbath of its preparation day as far as the gospels are concerned. And this all in the face of the plain and undeniable statement made by Luke, that Jesus was crucified on the preparation day, and the Sabbath drew on and they returned and prepared spices and ointments and rested the Sabbath day according to the commandment. Luke 23:54-56. Also, Mark 15:42 which says, "And now when the eve was come, because it was the preparation, that is, the day before the Sabbath." The above Scriptures are so plain, that I cannot conceive of any logic or sane process of reasoning that would make them that the preparation day was any other than the day before the seventh day—Sabbath. And the Sabbath day according to the commandment, always has and always will be the seventh day Sabbath.

Our next effort was made, to ascertain if possible whether or not there was a preparation day for

The Remnant of Israel

Published Bimonthly by

Union Publishing Company

P. O. Box 215 112 West Seventh St.
OKLAHOMA CITY, OKLAHOMA

G. G. RUPERT - - - - - Founder
LUCILE RUPERT SMITH - - - Managing Editor
I. C. SULTZ - - - - - Contributing Editor
ADOLPH SCHENK - - - - - Contributing Editor
JOHN S. STANFORD - - - - - Contributing Editor

Subscription Price, per year - - - - - \$1.00

Vol. 10 JULY, 1928 No. 4

the feast of unleavened bread, and found that there is no mention of such a day in the Scriptures. All the preparation that was made for the passover and feast of unleavened bread, called the preparation of the passover, was made the same day of the passover, with the single exception that the lamb was put up on the tenth day of the month. Ex. 12:3, 6, 15.

Again brother J, in trying to find Scripture to support the theory that the day following the passover was a feast day sabbath, we were halted with the plain facts in the case of the twelfth chapter of Exodus. It says the lamb was to be killed in the evening (first part) of the fourteenth day and eaten in the night with unleavened bread, v. 8, For the Lord would pass through the land of Egypt that night, the fourteenth day. v. 12. The passover was to be eaten with unleavened bread, thus beginning the feast of unleavened bread on the passover day, which was to last seven days. The first day was to be a holy convocation, and the last day was to be a holy convocation, and leaven was to be put out of their houses the first day, v. 15, 16. And they were to observe the feast of unleavened bread for in this self-same day (the 14th) the Lord brought them out of the land of Egypt, v. 17. This shows that the feast of unleavened bread began the day of the passover.

The next verse makes this point still clearer. "In the first month, on the fourteenth day of the month, at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even." The first day of the feast (fourteenth of Abib) was a holy convocation, and the last day (twentieth of Abib) was a holy convocation.

You will no doubt note that verses fifteen and eighteen show clearly that the feast was just seven days, and not eight as some claim, and the passover day was the holy convocation, and not the day following.

Now, brother J, if I read the above scriptures correctly, and I am sure I do, they positively forbid the idea that the second day of the feast was a feast day Sabbath, which is absolutely necessary to prove the Wednesday crucifixion theory. True it says in Lev. 23:6, "And on the fifteenth day of the same month is the feast of unleavened bread." So also was the sixteenth and seventeenth, and so on to the twenty-first.

This same chapter says that the feast was to last seven days. Another positive witness to this fact is found in Eze. 45:21. And the passover there, is called a feast of unleavened bread.

Thus you will see that the foregoing Scriptural statements forever bar the idea of a feast day sabbath following that passover day. This breaks the thread of the argument, and the position cannot be sustained.

You no doubt understand brother J, that according to the law of Moses, the wave sheaf was to be offered on the first day of the week. It says the sheaf was to be waived on the morrow after the Sabbath. "Lev. 23:11. This would be the first day of the week, and this Scripture is prima facie evidence of this fact.

We cannot dodge the fact by saying the Sabbath here referred to was a feast day sabbath, for it plainly states in verse three above that the Sabbath referred to in this chapter is the seventh day Sabbath. This fact teaches us that Christ (the first fruits) would be resurrected on the first day of the week, and through his power over death and the grave we may be gathered also.

The expression, heart of the earth, in Matt. 12:40 furnishes another obstacle, for the reason that we can find no Scripture nor definition of the word heart, that will give us the right to call the grave the heart of the earth. It appears to me, that if we are going to insist on finding the technical heart of the earth we must not stop at a small hole on its surface.

Any Bible student is aware of the fact that there are many expressions in the Scriptures referring to the people of the earth as the earth, such as Deut. 32:1, Chron. 16:31. Then it is most reasonable to conclude that when Christ was in the heart of the earth he was simply in the grasp or power of the people. This is corroborated by Luke 24:21 which says that this (the first day of the week) is the third day since all these things were done. What things? All the things from the deliverance of Christ into the hands of the people till his resurrection.

There is nothing in Matt. 12:40 or Luke 24:41 to bind every statement in the scriptures concerning the time that Christ was in the grave to just seventy-two hours. Those scriptures are not qualified statements and are shown by other passages to be only approximate. Some go so far as to say that Luke 24:21, in the King James version is a faulty rendering. To this we must object. But, admit for a moment that it should be three days instead of "the third day." There is practically no difference in meaning. Sunday was the third, Sabbath the second and Friday the first. If "this day," is the third day, "this day," is also three days. It is making a mountain out of a mole-hill, to try to make one of those expressions mean more than the other. They must be taken approximately or we destroy the harmony of the Scriptures. We must prove Scripture by scripture thus letting the Bible be its own interpreter. "In the month of two or three witnesses shall every word be established. 2 Cor. 13:1.

The testimony of the following witnesses cannot be denied. Mark says, the women came to the sepulchre the first day of the week, at the rising of the sun. Mark 16:2. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene." v. 9. The comma must remain where it

is or discord prevails. "And they said among themselves, who shall roll us away the stone." v. 3. The Scripture shows positively that Mary Magdalene had not been to the sepulchre the day before and saw that Christ had risen, as some claim, and no amount of fixing can change this fact.

Luke says early upon the first day of the week they came to the sepulchre, and the angels told them he was to be delivered into the hands of sinful men and be crucified, and the third day rise again. Thus signifying that this was the third day Luke 24:1, 7, 21. If he was crucified on Wednesday, then the first day of the week would be the fifth day.

From His deliverance into the hands of the gentiles, He was to rise the third day. Matt. 19:19; Luke 9:12.

The statement made in Matt. 28:1, "In the end of the Sabbath as it began to dawn toward the first day of the week, is the same circumstance as mentioned by the other apostles, and instead of proving that the coming to the sepulchre was on the Sabbath, it shows that it was at the dawning (daybreak) of the first day of the week, the same as told by other writers. Matthew simply calls the night following the Sabbath, the end of the Sabbath. Paul uses the word end in the same sense when he says the end of those things is death. Death is not a part of those things, but the end.

The U. S. Naval Observatory is no evidence in the case, for the reason that the different observatories disagree as to which day of the week the fourteenth of Abib came on at the time of the crucifixion. This difficulty is brought about by figuring from imperfect chronologies and calendars. Let us prove the word by allowing the Scripture to prove itself.

Looking forward to the time when we shall all see alike, I beg to remain as ever your brother in the blessed hope.

I. C. Sultz.

NOTICE

Anyone having a "Bible Atlas" by G. G. Rupert, a tract "The Seven Thunders" or a pamphlet "The Two Covenants" by the same author, would do us a great favor by sending same to me. I will reimburse you for same with the postage. Also the following numbers of the "Remnant of Israel"—Sept. or Oct. of 1923—June, July, Aug., Sept., Oct., Nov., Dec., of 1916—Jan. or Feb. of 1917.

Ephriam Is Joined To His Idols

(Continued from the May issue.)

Jesus (we know) has been sitting as High Priest. As Mediator. When all has been done that can be God, The Father, commands that they bring Jesus before Him to receive Dominion and Glory and a Kingdom". (Dan. 7:14). "And I saw and behold One like The Son of man, came with the clouds of heaven and came to the Ancient of Days, and they, (the angels), brought Him, (Jesus), near before Him (God the Father) and these were given Him (Jesus)

Dominion and Glory and a Kingdom." So that is what took place when God saw that the cup of iniquity of the world was full. ("Michael stood up") (Dan. 12:1). Jesus was crowned "King of Kings and Lord of Lords." You remember that when the crown and diadem was removed from off the head of that profane and wicked prince of Israel, (Zedakiah) (in 588 B. C.) to be no more until He come, whose right it is," (Ezk. 21:26) that meant until Jesus comes, (whose right it is). Well that was when Jesus came (came to the Ancient of Days) and it was placed on His Holy Head. For it is His by right. And, now, after over 2500 years of being "without a King" The children of Israel, (God's true people have (at last) got a King." Not only King in their hearts (as always) But an actual, Active, Executing King whose earthly reign has begun.

"The children of Israel shall abide many days without a King, and without a Prince and without a sacrifice and without a pillar, (pillar of cloud) and without an ephod and without terraphim." But it is all coming back. We already, now, have a King, (Jesus of Nazareth, crowned "King of kings and Lord of lords" and as soon as God gathers His believing people together, we will have the "King", the "Prince", the "sacrifice", the "pillar" (pillar of cloud) the "ephod" and the "terraphim" all back again. And we, who are God's true, believing children, ("The children of Israel) shall return and seek the Lord, their God and David (Jesus) their King", "and shall fear the Lord, and His Goodness, in the latter days." (Hos. 3:4-5. Just as they did, (or ought to have done). in Moses' time. So, we can see that although God's people have been dispersed and have been without His direct government, and have been under the government of men (captivity, as God calls it), (Ps. 85:1) yet, now that probation has closed, and Michael has stood up" and He has come, "Whose right it is" (Jesus) and has been crowned "King of Kings" we have begun and are on the way to have all these things and God's (Direct) government over us and for us. And, we will, indeed, "Remember the Law of Moses" as it says in Malachi 4:4.

So, brother, that is how it is concerning the close of probation and what it is worth to the believing and obedient children of God.

Now as to the Scriptural evidences, that probation has really closed. It will close sometime and God will notify us. By calling our attention to what is written about the matter.

First, He has given us a week of seven days, which is symbolical of His 7000 years of Salvation work. Next, we have chronology given in the Bible margins to show that we are, (at 1918) 5922 years from creation. This would leave 78 years from 1918 until the end of the 6000 years, during which the work of Salvation has been and is being carried on to be followed by a thousand years of a Heavenly Sabbath, (same as our week of six days work is followed by our earthly sabbath here). Then we have Scriptures that shows us that 30 years is allotted to the falling of the plagues on the "three shepherds" (Hos. 5:6-7) and Zach. 11:8), also Scripture to show that God's people will have a wilderness experience. An actual antitype of the wilderness experience back in Moses' time. These two periods make 70 years of the 78. Leaving 8 years of the 6000. During all of these 70 years remember the

plagues have been falling on the wide and unbelieving world, but not on God's people. But God's people have been gathered together in one place. Protected (all the time) from the plagues. (There shall no plague come nigh thy dwelling") Ps. 91:10. And gathered together, in one place. (Ps. 106:47) and (Is. 52:12) and (Is. 43:5) and (Is. 40:11), and (Is. 54:7) and (58:8) and (Jer. 23:3) and (Jer. 31:8) and Jer. 32:37) and Ezk. 20:34-31) and Ezk. 34:10) and (Ezk. 11:17) and (many, many more.) (Read them all with this in mind.)

So, there God's people are. Gathered together in one place. This is when the "Battle of the Great Day of God Almighty," takes place, called by men the battle of Armageddon." when the armies of the world attack God's people to exterminate them. (Ps. 83 the whole chapter) takes place. But God protects them, his people, fights for them as He "fought in the day of battle." (Zach. 14:3.) So, God's people do not get hurt, at all. "At that time Thy people shall be delivered, every one, that shall be found written in the book." (Dan. 12:1.)

Well, then, there are 8 more years before the 8000 is up, from 1918, you remember) and then the Scripture tells us that God's people will be occupied 7 years in gathering up and burning the armaments and fuel of the armies of the world (that attacked them), and that God has destroyed before their helpless faces.

(Ezk. 39:9). That is now the last year, before the close of the 6000. That is the year that Jesus comes. The year of recompenses for the controversy of Zion." "The Day of the Lord's Vengeance." The year that Jesus never said a word about when He stood up for to read," there in Luke 4:16. Altho He quoted (Is. 81:1,) clear down to that.

So, there we have a chronological figuring that brings us down correctly from the close of probation in 1918 to the end of the 6000 years. That is one Scriptural proof, that probation closed in 1918. Or, reckoning it this way, take the 6000 years, (at the end of which, Jesus will come), subtract the one, 5999, subtract the 40, 5959, subtract the 30, 5929 subtract the seven, 5922. And then the 4004 years B. C. subtracted from the 5922, leaves 1918, (the year that probation closed.) The year 1918 also meets quite a number of prophetic reckonings. We know that the papacy became established in 538 A. D. and ran (according to prophecy), 1260 years, to 1798. And 120 years (same as Noah had) brings us to 1918.

Then the 1290 years of Daniel 12:11, also brings us to 1918. The Turk is the one who took away the "Daily Sacrifice" spoken of in Dan. 12:11. And the time to reckon it from, is when Mohammed, first got the power to do such things. And that was 628 A. D. For that was when he first made his successful appearance in national questions of the east. So, we add 1290 to 628 and we get 1918.

And in 1918, was the very year that the Turk was put a stop to. (As far as his continuing to tread down Jerusalem is concerned.)

And right in line with all this, is what Jesus told the disciples. He said in Luke 21:24, 'Jerusalem shall be trodden down of the gentiles until the times of the gentiles be fulfilled.' The "times" of the gentiles means the number of years appointed to the gentiles to do this work. And that was the 1290 years of Dan. 12:11. That began in 628 A. D. and ended in

1918 A. D. And that was exactly the year that the British general, Allenby, entered Jerusalem, (beginning of 1918.) and in Oct. 1918 the Turk signed the armistice and the allies got full control. This has been the most striking evidence. Dan. 12:11 fulfilled, Luke 21:24, fulfilled, making the matter as plain as day.

The 6th trumpet is another recorded move of the Turk. Which also, ended in 1918. The "day," "month," and "year," prophetic time) is 391 and a part years. That the Euphrates country was to have those engels loosed (Rev. 9:14-15). The Moham-medans, had become powerful and well established. And this movement was fulfilled when a general war was started against the western nations. This was begun in 1527. Sulzman, (a Turkish warrior) started it in that year and it lasted many years and the Turk came near over running the whole of Europe. Along in the year of 1527, when Sulzman began it, plus 391 brings us to along in the year 1918."

How convincing it all is that probation closed in 1918. Then, notice another thing. The sixth trumpet is ended. And, so, of course, the seventh trumpet has begun. The 6th trumpet ended in 1918 when the 391 and a fraction years ended. And that is what is meant in the 6th verse of the 10th chap. of Rev. where the angel said there should "Be Time no Longer." He meant probationary time. He didn't mean natural time. (For that is still going on). He didn't mean prophetic time. For there are still (at least) two prophetic periods to be fulfilled which are going on. So, of course, he meant probationary time. That is the time of probation should be no longer.

So brother, here we are when God says "Ephram is joined to his idols let him alone." That is professed Christendom generally have turned to worldly idols and nothing can be done for them. Now that doctor you suggested that he be written to, there isn't the least bit of use in the world. He knows all these things. He is an old man. Has heard them from youth up. He has made his decisions. Has made his decisions, by building up for himself idols. Is going to build another \$200,000 one. Evidently he is joined to his idols, and God says do not spend your time with him. "Let him alone." I wouldn't mind writing to him. I used to know him. And always loved him. But Brother we have got to stop grieving over those that we love, (even) and turn our attention to hunting out those who are the Lord's to strengthen them. Souls, who, (in their heart) really do "hunger and thirst after righteousness." But, who maybe, are uninformed and, perhaps weak, but, if they are found by other believers they can be strengthened and encouraged. There is lots and lots of work for God's people to do. But it is not striving with those who know things and are "joined to their idols" and will not do what they do know.

So, that is the way it is now that probation has closed, we are not to sit down and do nothing. No. But we are to hunt. Hunt out believing and hungry ones. Honest souls that have not heard but little, but that (maybe) will respond to the light when they do hear. That was the way it was with me. I was in the dark, just as much as any of them. But when The Lord sent Light I saw and rejoiced that it was Light. You know that The Lord says, "Afterward I will send for many hunters." "Afterward" means after probation has closed. (Jer. 16:16).

You ask when do the 30 years begin? They begin on time. Began in 1918. But brother that does not mean that all at once, suddenly and furiously there will be a rain of things. Destruction and people falling on every side. Right away but the date is here, and if God begins slowly, that's his way. If the terrible things burst on the world right away, people would say yes, because they were scared into it. But God doesn't want this kind of converts. He wants people to receive a thing by believing what He says. "By Faith." So, He states a thing in His Bible and because it doesn't come all at once people do like they did in Noah's time. Laugh at it. But it began on time. And things will get worse.

You know that it is after the 6th seal and before the 7th, and after the 6th trumpet and before the seventh that Rev. 7:1-4 comes in. Where the four angels "hold the winds." In 1918 the decree in Heaven goes forth that "he that is holy let him be holy still." But all this has got to be received in their "foreheads." Now you may have been able to see that you and I would "be holy still." But unless you and I show that we really believe these things, really receive these things in our foreheads." We would not ever be "holy." So God, (although the trouble began promptly to blow in 1918,) God's commands to hold the winds till He has "sealed the servants of God, is being obeyed. sealed in their foreheads that is understand it and obey it.

So, we can see that our work, now, is to hunt out those who are (really in their hearts), God's children, help, encourage and strengthen them and as they receive this light and Truth God, by his Spirit will seal them. And the "winds" will blow (all right), and the "Time of Trouble" will rage.

So cheer up and let us all take hold, and write things and talk things and print things and God will help us to find them. What there are, never will be but a few, (comparatively.) But there will be 144,000.

Praise The Lord,
Lovingly Bro. John

WHOSOEVER WILL

W. W. Walker

The invitation is universal whosoever will may come. Yet there is room for many more. The gospel feast fills the heart with joy, for the gospel is "good tidings of great joy"—not sad tidings of great misery.

Many say "It is so difficult to be a Christian. I have tried and failed." Maybe you have. You are trying to do for yourself what God sent his son to do for you. "Not that we love God, but that he loved us and sent his son to be the propitiation for our sins." John 4:10. Others say it does not matter what one believes so he is sincere and this is not true. If he believes the lie of Satan he will eternally perish. "There is a way that seemeth right unto a man but the end thereof is the way of death." Prov. 15:12. Sincerity in belief is not sufficient for it can end in destruction. Jesus says "He that believeth on the Son hath everlasting life." John 3:36. Says one "I have always believed on Jesus." But what have you believed. You may have believed a great deal about the Lord Jesus, but if you can't say and

know that you are saved it is "Because he believeth not the record that God gave of his son." John 5:10. There is a record about Christ that we are to believe given by God through his prophets and apostles and we are to believe it regardless of what we may have been taught or may imagine. And here is some of the record "That God was in Christ reconciling the world unto himself not imputing their trespasses unto them and hath committed unto us the word of reconciliation." 2 Cor. 5:10.

God made the sacrifice for us and gave us the record of his son. "Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes we were healed," 1 Peter 2:24. The sacrifice for our sins has been made, and accepted by the Father. You may have believed that Christ is the Son of God, and that he was crucified but have you believed that in that act, you were saved and have everlasting life by believing it?" "For God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish but have everlasting life." John 3:16.

The jailor inquiring of Paul and Silas of what he should do to be saved received this answer, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." Acts 16:31. Paul did not say to believe and you would have a good chance to be saved. But he said "Thou shalt be saved." Dear reader if you are inquiring how to be saved just take Paul's answer. I am sure you can't go wrong. when you fully surrender and are willing to accept God's way of saving you then will declare "For with the heart man believeth unto righteousness: and with the mouth confession is made unto salvation." (Rom. 10:10.) For salvation was given to us unmerited so far as anything we can do." "For by grace are you saved through faith and that not of yourselves; it was the gift of God: not of works lest any man should boast." (Eph. 2:8-9.)

Some will say, "Oh, this is too easy." Yes, this is easy for you. But it was not easy for God who suffered his Son to be persecuted and crucified for your sins and yet many will contend that their salvation depends on what they do or how they feel, but God says, "He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believed not the record God gave his Son." (1st John 5:10.) Beloved, it is an awful thing to contend with God or to question his wisdom in saving a lost world. Too many are depending on what So and So said, or "I will ask our minister," instead of consulting the record God gave of his Son. "And we have seen and do testify that the Father sent the Son to be the Saviour of the World." (1st John 4:14.) Abraham was given as an example. "For if Abraham was justified by works, he hath whereof to glory; but not before God. For what saith the scripture, Abraham believed God and it was accounted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4:2-5.)

The writer makes it plain here that Abraham became a favorite with God because he believed him. And now, "That the God of our Lord Jesus Christ, the father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him;

The eyes of your understanding being enlightened that ye may know what is the hope of his calling, and what is the riches of the glory of his inheritance in the saints. And what is the exceeding greatness of his power to usward, who believe, according to the working of his mighty power. Which he wrought in Christ, when he raised him from the dead." (Eph. 1:17-20.)

Y. M. C. A., Cedar Rapids, Iowa
April 14, 1928

Dear Brethren and friends,-
Greetings in Jesus' Name:-

Just a word to let you know that we are back in Cedar Rapids at the I. O. O. F. Hall, 109 Second Avenue, East, holding services here over every week end, speaking every Friday, Saturday and Sunday nights at 7:30 p. m., and on Saturday and Sunday afternoons at 2:30 p. m.

When we returned to Cedar Rapids from Oklahoma City, the people received us with wonderful enthusiasm and we are anticipating a great meeting here. There was a nice crowd out the first night. We will be here indefinitely.

We are getting subscribers for the Remnant of Israel paper and expect to write an article for each issue of the paper, the Lord willing.

We shall be glad to hear from any of you by correspondence, or if it is possible for you to attend come and enjoy the meetings with us.

Our address is—

Evangelist Lloyd C. Shanklin, B. D.,
Route 2, Box 4, or Y. M. C. A. Room 321.

P. S.—I wish to compliment brother Rupert's two daughters, Lucille and Laretta, the twins, who have so nobly carried on the work of publishing the Remnant of Israel since they lost their faithful father.—L. S.

OUR FOOTSTEPS

It is no use trying to fool ourselves into thinking that we can jump forward from infirmity to gifts or to duties in advance, thereby neglecting some lesson we need to learn. Every crevice must be practically searched out, and illumined with the searchlight of divine intelligence. If we jump over one step we shall have to retrace our skipping and do faithfully what was left undone. The children of Israel who wished to drink of the flowing waters when Moses smote the rock had to take the necessary steps. If some had refused to leave their tents, if others had walked in the wrong direction, or if others still had declared the waters to be impure; if they had quarreled among themselves or got in each other's way; if they had stopped to discredit Moses or to berate Aaron—when would their thirst have been stayed or their arrival accomplished? And even if some helped others to arrive each one had to do his own drinking.

THOUGHTS IN PASSING

We can make it a Christian duty, not only to love, but to be loving—not only to be true friends, but to show ourselves friendly. We can make ourselves say the kind things that rise in our hearts and tremble back on our lips—do the gentle and helpful deeds which we long to do, and shrink back from; and little by little it will grow easier—the love spoken will bring the answer of love, the kind deed will bring back a kind deed in return.—Harriet Beecher Stowe.

The Inspired Biblical, Ecclesiastical AND Secular History of the World

By G. G. Rupert

The result of forty-four years a student of the Bible, and twenty-five years especially devoted to the development of the following volumes:

This library of information is included in four volumes.

Volume One. "From Creation to the Captivity."

Volume Two. "The Future of Nations." "The Gathering of Nations to Armageddon."

Volume Three. "The Gathering of Israel." It brings to view the remnant of Israel in the last days; who they are, where found, their experience in the wilderness after leaving Egypt, etc. This volume is complete on that question and Israel's future.

Volume Four. "The Yellow Peril." This question is well known now, but not so in 1898, when the writer first taught the subject. Then he was scoffed at. Now kings and rulers are considering with gravity the situation. No book from a Bible standpoint deals with nations as pointed out by the inspired writers as this book deals with them. It is now in the hands of many of the rulers of the world. It deals especially with Russia and the kings of the East. It should be in every home.

In these volumes are the questions for the Gamaliel Bible Correspondence School.

Sold separately or in full sets. Price in sets \$10.00, single copies \$3.00 each, postpaid. Union Publishing Company, Box 215, Oklahoma City, Oklahoma.

* * * * *

Time, Tradition and Truth

"Time, Tradition and Truth, Concerning the End of the World." Bound in cloth. Price \$1.80.

* * * * *

The Two Covenants

"The Old and the New. Between God and Man." 65 pages, price 25 cents. Very few left.

* * * * *

The Four Great Cycles or God's Great Timekeepers

It lays the foundation of the Sabbath and then follows it through to our day, giving both the Biblical history and the secular history of our day. It quotes 84 languages on the enumeration of the weekly cycle. 36 pages, price 20 cents.

* * * * *

The Book of the Law Found Again

This book is the most complete of all books published on the laws and statutes of God. Price, postpaid, two volumes \$2.00. Vol. 1, \$1.25. Vol. 2, \$1.75.

* * * * *

Tracts

There are about 25 or 30 tracts on all Bible subjects. Send for free list with prices. Or write us what subject interests you and we will mail you what we have on that subject.

All these tracts are greatly reduced in price when ordered in larger quantities.

* * * * *

Union Publishing Company

Oklahoma City, Okla., U. S. A.