

"The Ensign of Israel"



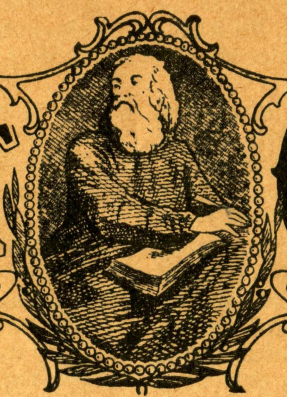
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THE REMNANT OF ISRAEL



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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. 11

OKLAHOMA CITY, OKLA., JANUARY, 1931.

No. 7

Creation' What?

By R. G. G.

The correct answer to the above question must come from one who can and does create. The created, the effect, lacks power and ability to tell how the work ever has been or is done, or to shift himself from the position of product to Producer. The whole question rests in a divine philosophy and fact as far removed from the highest product, man, as the Infinite has been above the finite! The image cannot *originate* himself nor of himself, sense nor explain his origin. In whole and in detail, to the extent he truly comes to know and understand it, all must be *revealed* to image; and whatever degree of power or ability, if any of either in relation thereto, —under safe conditions,—he may acquire and use, must come to him as a *gift* from his Creator, not from a germ generated himself! "Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth." Ps. 46:10.

That humanity has such a *revelation* I assume at this point, without fear of successful contradiction and read Gen. 6:1: "In the beginning God created the heaven and the earth." Then there was a time when "the heaven and the earth" did not exist; there was a time when the work of creating began and progressed, and when the "heavens and the earth were finished." "God created." Let us note some other expressions unfolding the first word here. Eph. 3:8, 9: "Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."

Heb. 1:1, 2. "God who at sundry times and in divers manners spake in time past unto the fathers

by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also He made the worlds."

Co. 1:12-16. "Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son, in whom we have redemption thru his blood, even the forgiveness of sins; who is the image of the invisible God, the first born of every creature; for by him were all things created, that are in heaven, and that are in earth visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him."

Rev. 4:11.—"Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created."

Jno. 1:1-3. "In the beginning was the Word, and the world was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made." So God by His Son Jesus Christ "created"! By Him and for Him who is the image of the invisible God, the first-born of every creature, were all things created and made! He is that blessed and only begotten Son that God gave to the world, "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." Jno. 3:16. "And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." Jno. 1:14.

Phil. 2:58- (R. V.) "Have this mind in you, which was also in Christ Jesus; who, being in the form of God, counted it not a prize to be on an

equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross."

For centuries, learned men, diligent students, have sought to solve the mysteries of the earth and of the heavenly bodies, especially of this "solar system." They have discovered many phenomena and gave such phenomena names; but without the aid of *Revelation* such names are only a hollow mockery, empty of sense though resonant of sound! They discovered a phenomenon, the result of a supposed "force which attracts material bodies to each other," and called it "gravitation"; another supposed "force which tends to draw all bodies toward the earth and to this they gave the name," "gravity," that is all! What such "force" is none can tell! But *Revelation*, of this same Son declares, "Who being the brightness of His glory, and the express image of his person and *upholding all things by the word of His power*, when He had by Himself purged our sins, sat down on the right hand, of the Majesty on high." Heb. 1:3. So again, "And he is before all things, and by Him all things consist." Col. 1:17.

AN EXPLANATION

Am very sorry some articles that were "to be continued," were left out of the last paper. One was Brother Sultz's on the 2300 days, and one of Bro. Stanfords. It was the fault of the printer, not mine. But I shall avoid these mistakes from now on. Be sure to go back to the September number and get the beginning of these articles, to get the connection.

The article by A. L. Orr was different. He did not want his article completed until he made some changes.

The 2300 Days

By I. C. Sultz

(Continued from Sept. Issue.)

The very fact that the Sanctuary is to be cleansed at the end of the 2300 days, and the 2300 days end in the last end of the indignation which is at the end of the indignation which is at the end of the world, is sufficient proof to show beyond a doubt, that the 2300 days is correct, and must extend from B. C. 304-301 before the birth of Christ) to the end of the world. No amount of speculation can change these facts, and all positions out of harmony with them must be wrong and misleading.

A gentleman from Chicago writes, that 2400 days, which he interprets to be six and one-half years, is the correct rendering and begins his count 168 B. C. As what we have said shows, this position to be in error we shall pass it up.

There are three characters given by different ones to represent the little horn of Daniel eighth chapter. These are, Rome, Antiochus, and Mahomet. As Rome did not come out of one of the four divisions of Greece we shall lay it aside as lacking in characteristics to fill the prophecy. Antiochus did, but he passed off the stage of action before the prophecy has its fulfillment. Neither was the Sanctuary cleansed at the close of his career. For the last rea-

son Mahomet must be laid aside, and he also has passed off the stage of action. This is enough to show that the positions taken thus far cannot be sustained by the scriptures.

Now what are we to do? Shall we give up the study of the 2300 days as a failure? No, that would be wrong, and I am sure if we seek the Lord for light, we shall yet know the truth on this very important subject.

Notice, in Dan. 8:13 the question is asked, how long shall be the vision concerning the things seen in the vision. "And he said unto me, unto two thousand three hundred days, then shall the sanctuary be cleansed." As all will admit, the vision of the 2300 days began with the little horn that came out of the four divisions of the Alexandrian kingdom, and he was to arise in the latter time of *their kingdom*.

At the death of Alexander (323 B. C.) he said the strongest should rule and handed his signet ring to his leading general, Perdiccas. This threw his four generals into a war which lasted twenty-two years. Thus, four monarchies rose out of the ruins. The climax of which was the battle of Ipsus, 301 B. C. (Myers Ancient History p. 286.) This 22 years of warring for the supremacy is unquestionably the time and kingdom referred to by Dan. 8:23 when it says, "And in the latter time of *their kingdom*, when the transgressors are come to the full, a king of fierce countenance and understanding dark sentences shall stand up.

It could not reasonably be said to be *their kingdom* after it was divided into four. The latter time of their kingdom (singular) could not be later than the battle of Ipsus 301 B. C. This places the beginning of the 2300 days just where it belongs, and ends at the end of the world, the cleansing of the sanctuary and the last end of the indignation. Place it at any other date and it throws it out of harmony with the rest of the vision thus making one's position a mess of conflicting ideas to say the least.

The transgressors referred to in verse 23 were those Jews who did not remain loyal to the worship of God, and they had come to the full at the time of the division of Alexander's kingdom.

As shown above, Dan. 11:15 connects the king of the south (Ptolemy) with the little horn (king of fierce countenance). And what Antiochus did in destroying the temple worship was done at the suggestion of Ptolemy. 2 Mac. 5:8. Then who was responsible? I say Ptolemy.

"Upon the partition of the empire of Alexander, Ptolemy received Egypt, parts of Arabia and Libia. By conquest he added Cole, Syria, Phoenicia, Palestine, Cyrene and Cyprus. He transported 100,000 Jews from Jerusalem to Alexandria, attached them to his person and policies by wise and conciliatory measures, and effected in a measure the fusion of the races of the east and the west which was the dream of Alexander." Myers Ancient History, p. 291. This was a peaceful measure by which he destroyed many.

The Ptolemies constitute a series of very wicked kings. One of them went so far as to enter the temple at Jerusalem and defy the God of the Jews. He was immediately stricken with paralysis and died. They certainly were of fierce countenance.

"He shall stand up against the Prince of Prin-

ces." This means much more than speaking against God and persecuting his servants. Many have done that. Evidently this scripture is to be taken literally. Rome is the only one that has done this, and that was done in crucifying the Savior.

In looking up the history of the conquests and works of Mohomet, it seems very evident that Dan. 11:31 applies to that power about 628 A. D. when he took away the daily sacrifice (worship) of the Jews and built a shrine beside their Jewish temple. This abomination is referred to again in Dan. 12:11: "And from the time that the daily sacrifice shall be taken away, and the abomination of desolation set up, there shall be 1290 days. This would reach to 1918. Not the close of probation, but the close of the World War when Russia began its attack on christianity; on the three divisions of christendom, which must begin with Greek Catholicism, then pass to Roman Catholicism and Protestantism.

This warfare which is the Yellow Peril conflict as brought to view in Eze. 38 and 39, will last 30 years. Hos. 5:17; Zec. 11:8; Isa. 32:10.

No one can deny that the movements of Russia for the past year are a marked fulfillment of the prophecy, and that Russia is the GOG there mentioned as leader of the heathen in a great conflict for the punishment of God's professed people for their transgressions of his law.

He is the king mentioned in Daniel 11:35 and on to the end of the chapter: He is the king of fierce countenance: He is the king that knows no god but the god of forces, and is broken without hand when the Lord comes to smite the earth, which is at the end of the 2300 days.

Therefore with all of this evidence before us we are bound to conclude that the little horn of Dan eight cannot be contained in the life of any one individual, therefore, it must be transferred from one nation to another. The king of the south (Ptolemy) began the work of desecrating and destroying the Sanctuary services, then it was shifted to Rome, Mohomet, and last to Russia. Each in his turn taking away the daily sacrifices (services of God) and setting up the abomination of desolation (false worship.)

Eighty-seven years ago it was taught that the Lord might come at any time. Was that true? No, it was as false as anything could be. Since then it has been taught continually. Is it any truer now than it was then? No, He will not come till the end of the 2300 days, "and then shall the sanctuary be cleansed. Everything that offends shall be taken away. The Lord He is God. Whom will ye serve? Maybell, Colo.

The Feast of the Tabernacles

JOHN S. STANFORD

(Continued from September Issue)

That means destruction *with the world*. And for my part *I am not going* to have it that way, in my experience. *I am going to serve God*. Keep His Commandments, (all of them), and live. Whether anyone else does or not.

So, now, brother, we can see what it means (in Malachi 4:4), where it says "Remember ye the Law

of Moses, My servant, which I commanded unto him in Horeb, for *all Israel*, with the *statutes* and *judgments*."

Shows that we are to keep *everything* that the Lord gave to Moses. You and I, (for years), have been keeping The *Ten Commandments*, including the Seventh-Day Sabbath and all. But *here* (in this verse) we find that God says "The *statutes* and *judgments*" as well. *You* will have to be allowed to do as you are of a mind to. But *I* am going to keep them from this on. It says it is for *all Israel*." Well you and I, belong to the "*All Israel*," (if we are *obedient*, just as much as they did back there. For, although we were not *born* naturally, among them, we have been "*Grafted in*" to the stock. And are privileged to enjoy all the promises of it if we *consent to obey*.—And *I'm going to*. I am *not* going to *lose it*. It is worth *too much*. (This Home in the Earth). Then, another and *better* thing, *I love God*. And I do not feel free in my heart to hang off and *disobey Him*, (if I know it). So, come on. Let us go together to the Kingdom.

Well, so much for the *whys* and *wherefores* of the matter. Now about the *How* of the matter. The actual *doing* of the matter.

All this was brand *new* to me, only a *little bit ago*. Last spring was the *first* that I got on to the gist and the requirements of the matter. But I saw, (first) about keeping the "*Passover*." (That was in April.) But as soon I did see it I was given grace to *walk* in it. "Walk in the Light *while ye have the light*, lest darkness come upon you." So, by *walking* in it when it came to me saved me from getting into darkness about that, and, also from *remaining* in darkness about *other* feasts, (which are to be kept as much as the Passover is). Of course, the Passover is the one prominent feast that has been *fulfilled*. Fulfilled when Jesus, (The Real Passover Lamb), came and was slain. And we keep it, (in this case), not as a *reminder* of *something to come*, but, instead, as a *Memorial* of the Great and Blessed Event that has already *come*. Which is all right. And we keep it, *in the manner*, (bread and wine) and *at the season* of year, (*only*), that Jesus prescribed. Do it in remembrance of Him. And, (As Oft"), (1 Cor. 11:25), as it *used to come*, and was *set to come*, namely, *once a year*, on the 14th day of the first month at even" (Lev. 23:5.) That's in April. *Once a year only*. Not every week or every three months, as some do. Just as they have a mind to, and, thereby make *confusion* in the Lord's work.

So I kept that (last spring), but it wasn't till later on that I saw that *all the rest* of the *feasts* (there in Lev. 23rd Chapter) were just as *plainly* commanded as the Passover feast is. Not (in their cases) as memorials of something already having taken place, but as events *to come*, which we are *to keep in mind*, and thereby, be *ready* for them when they do come. For, you know, that the *warnings*, concerning these things, are *very plain*. And *serious* as well, if we *neglect* to observe to do all that the Lord has Commanded us.

But if we *really do* set out to do and *actually* do do them, then we *know* that we are serving God. What is *serving God*, anyway? Why it is *doing*, *actually doing* the things He says do. But the churches do not do that. They have programs of their own that they carry out. But the things written down

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in the Bible they *do not* carry out. And if anything is said to them about why they do not carry them out. Oh! "they are *done away* with." But *who says* "they are done away with?" *God doesn't say so.* God says that these things are for a thousand generations. "Throughout your generations." So I am in for *keeping them.* In for *obeying God.*

So, this fall, (when it came to the "seventh month"), (that's the month the worldly calendar says is October), I read that, "In the seventh month, in the first day of the month, shall ye have a sabbath." "A blowing of trumpets," a holy convocation." The months, (according to the Bible) begin with the new moon. This year, that was October 6th. Beginning the night before at sundown. So I kept that. (Lev. 23:24). Then, (27th verse), "Then on the "Tenth day of the seventh month, there shall be a day of atonement." (that was the 16th of October this year). So, I kept that. Then, when it came to the 15th day of this seventh month, (that was the date that is at the head of this letter. Oct. 20, 1926, beginning the night before at sundown, Oct. 19), it reads in Lev. 23:34, "Shall be the Feast of Tabernacles, for seven days unto The Lord." "On the first day shall be an holy convocation." (no work). Then it says in 36th verse, on the 8th day, (from that), shall be an holy convocation unto you (and no work). And all thru the week, we were to keep the Feast of Tabernacles." To take the boughs of trees and to dwell in booths seven days. (42nd verse.) So, I went at it and kept that. Got me boughs of trees and made me a small overhanging arbor or "Booth" right in the house and slept under it all during the week. This taught me and reminded me (all the week), that God made His people "to dwell in booths when He brought them out of the land of Egypt." And, that is what it says in the 43d verse, "That your *children may know* these things. And as God is going to set His Hand the "Second Time" to recover His people from the sin-darkened world, (spiritual Egypt), and will do it as He did it back there, we know that there will be a wilderness experience again. A *dwelling in booths* and a like experience *as they had it back there.*

So, dear Bro. altho I could not be with you,

(at that time), I could, *and did*, keep the "Feasts of The Lord," as He has and still does command.

Kindly,
BRO. JOHN

PROBATION

His probation closed, or has it not? I have put many articles in the Remnant on this subject, without comment from me. Bro. Stanford, my assistant and contributing editor, gets after me very severely at times (all in brotherly kindness, however, because I do not "speak up and spress" myself, and show which side of the fence I'm on.

Well, I may never get anywhere as an editor, and I may be thought "wishy-washy" because I'm not definite on this question, but an honest confession is good for the soul, so here it is. I don't know. One thing there's a great variety of opinion as to what the close of probation means. If we all understand thoroughly what Bro. Stanford has written, that after probation there is still a great work to be done in the "hunting" and "fishing" for souls already converted, to bring them in harmony, it may be true probation has closed. If it means there's no more work to be done, it hasn't closed. And I don't want to express myself that every one who was not converted before 1918 was, or is, lost.

I am confident that 1918 is a prophetic date of importance. And it looks as tho it might parallel the end of the 120 years of Noah's time, and mean our days of grace are over. But I'm not positive. And I'm so thankful we're no ta denomination, standing for a creed, so I couldn't express myself. And I don't want what I say to influence anyone, any more than to make him study.

We must study for ourselves. You can't be saved by what Bro. Stanford says, or by what G. G. Rupert thought or by what his daughter thinks. Let me have freedom to print these wonderful articles without it having to mean I agree with every bit of it. In fact some of the articles don't agree, so I couldn't think them all perfect. Study—"study to show thyself approved.

There's no question but what the "Gathering of Israel" a second time is biblical. But the details of that gathering may be interpreted differently by various individuals. Surely God intends for us to be in unity on these things, sometimes, but I don't think now is the time to take the first plausible looking interpretation, and stand on that to the exclusion of further study.

The "Gathering," the "Yellow Peril," the "Northern Army," the Battle of Armageddon," the Close of Probation," the two "Little Horns," the "2300 Days," the "Resurrection," the "Wilderness Experience," the "Feasts" of Leviticus and their anti-type, the "Sign of the Son of Man," and many other things, need deep study, and more than one persons opinionopinion before we come into perfect unity. O yes, the subject of "divine healing" is very important. There is not to be a sick one among Israel in her final experience. These things don't come in a moment. Our faith is a growth that comes from study. We "grow in grace and in a knowledge." If you're thinking and studying and practicing what you learn, you're growing.

Now, I presume, Bro. Stanford is thinking. 'She

is hopeless." But I'm not. No one is hopeless who loves the Lor das I know I love Him.

I am so glad for every letter from Bro. Stanford, saying how blessed he is of God, with health. He healeth all our diseases. I praise Him for it.

LUCILE RUPERT SMITH,
Editress.

Redlands, Calif., Jan. 3, 1931.

Mrs. Smith,
Oklahoma City, Okla.
Dear Dr. Smith:

Regarding the article that I sent you for the Remnant. I have been undecided and have been waiting to see what your final attitude respecting it would be. Expected to hear from you that you had withdrawn it for more study, that would have been most satisfactory to me. Indeed I wrote you that the article called for much study and got Bro. Stanford's address in order to warn him that the article should be given much study. As I have not heard from you I have concluded that the article in the November number headed "A Letter" and dated 1927, is intended for your answer to my article. I want to examine the article in question and also the one on page 5 of the same issue and show the kind of superficial that has been expressed in the paper. First, the trend of the article is that the Lord will come at the end of the six thousand years from creation. That is just a supposition. I believed that myself in 1927, but I know now that the Lord will come at the end of the 1335 days of Rev. 12, when the Angel told Daniel that he would be resurrected. He will then gather his people and take them into the wilderness where they remain until the 6,000 years are up. Eze. 20:33 and onward.

The last paragraph of this article says the bride of Jesus is the holy city: And says "it says so in Rev. 21:9-10. I submit that that statement is not so neither does it say so. A superficial thinker could easily jump to the conclusion that the city was the bride because the text says that the Angel showed him the city without stating what else was shown. And again we must use the minds that God has given us even in reading the Bible, and in this case we must consider other statements about the bride and about the city for example the statement "The Spirit and the bride say come." And the statement that his wife (bride) has made herself ready. Rev. 19-7. Did the city make "herself ready." No, the city was prepared as a bride is adorned for her husband. (Not the city as a bride.) Now I want you to read Isa. 61 and 62, both chapters, and I am sure you will agree with me that the bride is the church redeemed, the most precious object on earth to him. The statement is made in this article that the holy city is a part of the many mansions that Christ said were in his fathers house. Not so, He stated that there were many mansions in his fathers house and that he would go to prepare a place for them (to dwell in) and he went and prepared the holy city. And the next we know of it is coming to the earth from Heaven, no hint that any one is in the city but rather that it is coming to the earth for the ones to dwell in for whom it was prepared. Not a statement in the Bible that the righteous are taken to Heaven. The nearest statement to that is that the angels will

be sent to fly thru the air (atmospheric heavens) and to gather his elect from one end of heaven to the other end of heaven. Not into Heaven but from the heavens He says I will receive you unto myself that where I am there ye may be also. That doesn't say he will take them to heaven but it does say that in the days of the present divisions of Europe that he would set up his kingdom on the earth and that it should stand for ever and it will not be transferred to some other planet.

Another result of superficial thinking is shown in this article when the statement is made that Christ will destroy the wicked at his second coming, or the coming on the white cloud. There is no such statement in the Bible, and it is not true. Read every text that speaks of this coming in the clouds and you will find no such statement. It is true that Paul says in 2 Thess. that a time will come when some wicked combination of men will appear whom the Lord shall consume by the manifestation of his presence. (Revised.) I know just what that thing will be and about when it will be destroyed. There is another coming or appearing of Christ in Rev. 19 that is after his coming in the clouds. Namely, his appearing when John saw the heavens opened and Christ coming on the white horse. The beast and the kings or the whole world are said to be on the earth at that time. How could that be if the wicked were destroyed when he came in the cloud? That is no resurrected host, for the fowls are called to feast, and it is when he treads the wine press of the wrath of God and destroys them that destroy earth. This is positive proof that the wicked remain on the earth with the righteous also, until the wicked are destroyed at Armageddon.

In Rev. 9 the statement is made that when the Seventh Angel prepared to sound (Revised ver.) that none of mankind repented of the sins there enumerated. Are we going to believe that or are we going to believe that heathens are still being saved. If you can find a heathen who is not filthy it is possible. The next superficial statement is "I know probation is closed because there must be time for plagues, 30 years, wilderness 40 years and Armageddon 7 years. That is nonsense for there is nothing to prevent any of these periods from overlapping. The only proof is the ending of the prophetic periods of the Bible. I hope that you will open the columns of the Remnant to the new light that God is giving so that he will not have to seek other means.

Kindly,
BROTHER ORR.

The Yellow Peril

By G. G. RUPERT

(Continued from Previous Issue)

And it shall be to them a renown the day that I shall be glorified, saith the Lord God. And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it; after the end of seven months shall they search. And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the

valley of Hamon-gog. And also the name of the city shall be Hamonah. Thus shall they cleanse the land." Eze. 39:8-16.

Those left in the land of Israel after the great slaughter will even undertake the cleansing of the land, but it is all in vain. The day of their probation has passed, and it is only to meet the greater calamity that awaits them,—the lake of fire. So with the sixth part of the heathen, they are to be destroyed by the sword of Him that sits on the horse.

The great supper, as prepared for the beasts of the field, and for the ravenous bird, likewise will last more than one day. It will last many days. "And thou son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to My sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of My sacrifice which I have sacrificed for you." Eze. 39:17-19.

When the Son of man comes in the clouds of heaven. He comes in all His glory, and all the holy angels with Him. So the prophet Ezekiel, as the next thing in order, says: "And I will set My glory among the heathen, and all the heathen shall see My judgment that I have executed, and My hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward. And the heathen shall know that the house of Israel went into captivity for their iniquity; because they trespassed against Me, therefore hid I My face from them, and gave them into the hand of their enemies; so fell they all by the sword. According to their uncleanness and according to their transgressions have I done unto them, and hid My face from them." Eze. 39:21-24.

The remainder of the wicked who are left of all classes now see the Lord appear. The lesson is now fully realized why all these judgments have come, and they with the rest meet their final doom. But the Lord never leaves His true people without hope, and, while they pass through this trying hour of temptation that comes upon all the world to try them, their Saviour still lives. They have made the necessary preparation, and they have expected and understood the time of Jacob's trouble, and now the prophet closes with these comforting words, which should ever be cherished in the hearts of the true and faithful: "Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for My holy name; after that they have borne their shame, and all their trespasses whereby they have trespassed against Me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen; but I have gathered them into their own land, and have left none of them any more there. Neither will I hide My face any more from them; for I have

poured out My Spirit upon the house of Israel, saith the Lord God." Eze. 39:25-29.

The gathering of Israel has been going on during the preparation for the closing work of God in the earth, and "Now," says the prophet, "will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel." The whole house includes all that have died since the days of Adam. The resurrection of the righteous will now take place. "When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen." They, too, shall then be fully satisfied, as they will see that which they have all looked forward to since the creation of the world.

Thus we end this remarkable prophecy that meets its entire fulfilment in the closing events of the world just before us. May we study its lesson well. The foundation here laid will enable us to open up with a clearer understanding the prophecies of the Old Testament writers. As we shall see, Ezekiel is not the only one that speaks on this important question.

CHAPTER X.

THE YELLOW PERIL, OR THE KINGS OF THE EAST

The positions taken in the foregoing chapter point out a mighty movement among the powers of earth. If this position be sound, all other scripture must be in harmony with it. The prophecies of the Old Testament have pointed out great and terrible judgments to come upon professed Israel because of their backslidings. These judgments have been supposed to have had their application in past ages, but history records nothing adequate to their fulfilment.

A more careful study of this subject will show that the whole world is involved in the matter, and not some one locality. Such study will also reveal to the searcher for truth that the prophets have spoken of the future, and mentioned particularly the events to take place as being connected with the coming of Christ and the end of the world. Jeremiah especially reveals this in his prophecy. The first sixteen chapters of his book contain an unbroken, connected story as it pertains to this question.

The phrase, "the yellow peril" is an expression taken from the emperor of Germany, and applied by him to the yellow races of the East, especially to China, as he viewed the situation in 1895. The accompanying cut represents the emperor's ideas, as it is his own design, made by him, and sent to the czar of Russia in 1895. In 1900, during China's difficulty with the kings of the West, this cartoon appeared in the public prints, showing the foresight of the emperor; an dwe might remark right here that the events of 1900 with the kings of the West were only forerunners of what will take place in the near future.

The prophecies of the Bible speak of certain events, but statesmen and politicians can see these things coming from their own standpoint. The Scriptures tell the outcome, but the rulers of the

world know not the result. Russia and the kings of the West stand to-day in their relation to the Chinese question just as they have been standing for years on the Turkish question. The kings of the West realize that, should Russia take Constantinople and become the possessor of Turkish territory, she would be the mistress of all the East, and ready for a struggle for the dominion of the world. The kings of the West also realize that, if Russia becomes the possessor of the Chinese Empire, it only increases her power to become the mistress of Constantinople and all the East. Hence the Eastern question of to-day is, Shall Russia possess any more territory in any part of the East? The question with Russia is, Shall the Western power possess any more territory in the East? That is the Eastern question, and must remain the Eastern question until it is settled; and it will never be settled until the East and the West are gathered with their armies; then the Lord settles the question forever. Then the kingdoms of this world become the kingdom of our Lord Jesus Christ; then will there be a time of trouble such as there never was since there was a nation; then "shall Michael stand up, the great Prince which standeth for the children of thy people."

With this introduction to the chapter, we now desire to study the prophecies of the book of Jeremiah, believing that the situation is all plainly described by him. Jeremiah was a man especially called by the Lord as a prophet to the nations. He, like Daniel, lived at the time of the breaking up of the theocracy of Israel. Their prophecies carried the history of nations from that time forward.

"Then said I, Ah, Lord God! behold, I can not speak; for I am a child." "Then the Lord put forth His hand, and touched my mouth. And the Lord said unto me, Behold, I have put My words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." Jer. 1:6, 9, 10.

This is the position Jeremiah holds as a prophet of the nations. The word of God, when once uttered, roots out, pulls down, destroys, overthrows, and builds and plants the nations of the world. That is, when the word of God is spoken concerning a nation or kingdom, it will be literally fulfilled. Following this introduction, the Lord causes to pass before Jeremiah a scene concerning the movements of these nations: "Moreover the word of the Lord came unto me, saying Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then said the Lord unto me, Thou hast well seen; for I will hasten My word to perform it. And the word of the Lord came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof is toward the north. Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the families of the kingdoms of the north, saith the Lord; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. And I will utter My judgments against them touching all their wickedness, who have forsaken Me, and have burned incense unto other gods, and worshipped the works of their own hands. Jer. 1:11-16.

The Book of the Law

By G. G. RUPERT

(Continued from Nov. Issue).

CHAPTER XII.

LOOKING TO MAN FOR INFALLIBILITY

Will teachers not learn better some time, that infallibility is not in man or in an assembly of men? Will they never learn that the new testament scriptures alone, is no guide for instructions on church government?

From Rome down to almost the last, would be teachers of the Bible have tried in some way to make Man or a certain class of men infallible. This is demonstrated clearly in their teaching of Matthew the eighteenth chapter, on church government, and the power vested in the church to loose and bind in heaven. The latest effort is found stated thus, in a religious paper:

"An assembly of real members, filled with the spirit, and controlled by the head which is Christ, is recognized by Christ and is entrusted with important powers and duties, because assemblies and organizations of men claiming to be, have really been and acted like the synagogue of satan' does not prove that there are no assemblies of Christians more than the presence of anti-Christ proves there is no Christ?"

The reader will note this. The writer says and claims there are assemblies that are guided by the head and later on he states that such assemblies are infallible and what they bind on earth is bound in heaven, and so on. Thus leaving the question of the decision made, purely in the minds of the members of the church and their unity as to making it infallible sufficiently to bind or loose in heaven.

The writer then takes up the case of a church trial in Matt. 18, concerning the brother who gives offence to another brother. He now proceeds to prove by that, that there must be such a church as Christ recognizes in order for the trial to come off. He says, "Of course, he could not tell it to the church unless there was a church or an assembly of believers which he (Christ) recognized in that place." He says further, "if the offender refuses to hear the church, this proves that the church speaks." "Notice," says the writer, "it does not say half of the church nor the majority of the church, but the church."

"It is understood, of course, that the church is of one mind in the matter and indeed must be. Christ is giving instructions to a church one of whom is carnal. And notice that heaven deals directly with the church and not with it through a federation of churches."

"The action which he takes through the local assembly as head of that local assembly is final. From it there is no appeal."

The above is the position taken and is as follows: First, the decision is made by the local church, whether it be small or large, it is infallibly correct. Second, they are to be perfectly united in one mind, each and every one, not half nor a majority, but all but one, who is carnally minded. Third, the whole assembly is to be filled with the spirit of God. And fourth, it must be a church which is recognized by

God as his church. Now the question is who on earth is to decide, and what rule will they follow in making the decision as to where that church is, in distinction to all other local organizations?

It could not possibly be any one else but the writer of such a position that would be capable of deciding such an important question. For such an assembly as described could not be found by men, I am sure. Next that church being the only one which exists on earth where can it be found. Every organization has foundered on the position, and the result was some kind of a pope.

Now the blunder made is just the same that all others have made, namely, in vesting men with infallibility, whether it be one man or any number of men. The decision of the case is not in men at all. What do the ones in difficulty take the case to the church for? Is it to get the opinion of men, or for them to have a vision from God and report it to the parties on trial? We say emphatically "No." They take it to the church to hear the word of God on the point in dispute. If people would read the law of Moses, the eighteenth chapter would be all clear to them and they would not go stumbling over which one was the infallible church, and the one, God recognized as his. Each one is really claiming infallibility just as much as any other. Let us read what God says in such cases.

"If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates; then shalt thou arise, and get thee up into the place which the Lord thy God shall choose;

"And thou shalt come to the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgment:

"And thou shalt do according to the sentence, which they of that place which the Lord shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:

"According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do; thou shalt not decline from the sentence which they shall shew thee, to the right hand nor to the left.

"And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

"And all the people shall hear, and fear, and do no more presumptuously." Oeut. 17:8-13.

"And the priests the sons of Levi shall come near; for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord; and by their word shall every controversy and every stroke be tried." Deut. 21:5.

What do men go before courts for when they disagree? They go for the Judge to decide the case according to law and testimony. Just so in the Church, it is the law that decides and it is God's word alone that is infallible and not the minds of men or a man.

(To Be Continued).

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