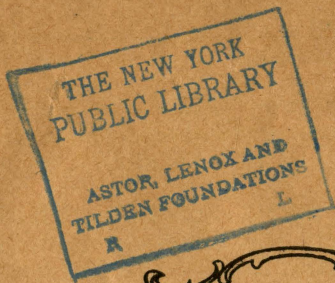


"The Ensign of Israel"



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. 11

OKLAHOMA CITY, OKLA., MARCH, 1931.

No. 8

When to Partake of the Bread and Wine (Which is the Passover)

Marh 21, 1931, Spring Begins, or (as we say) it is the Spring Equinox. Roman Times says April 17, 1931 next new moon. But (Bible Time) days begin at sundown, so 8 p. m. will make it come on April 18, 1931 instead of the 17th. This new moon is the beginning of the year to God's people. (All those who obey God and keep His Commandments, His Statutes and His Laws.) This is the "First month of the Year to us. (Ex. 12:2). On the FOURTEENTH Day of the First Month, is when they killed their passover (in the afternoon) (same as Jesus) and that same night ate the passover. So Jesus was killed on the Fourteenth Day of the First Month, (in the afternoon 9th hour, 3 p. m.) For the Antitype, ALWAYS, fulfills, in perfect detail, the type that is given. So, the 15th day of this first month is when we are to eat the passover (after sundown of the 15th). For in partaking of the (Bread and Wine), "Lord's Supper" (1 Cor. 11-20), we are keeping The Ordinance of the passover". (Ex. 12:14). We cannot, now kill a lamb, because "The Lamb of God has been killed, (for us.) "Christ our passover is sacrificed for us," (1 Cor. 5:7). But we are Required to observe the Ordinance just as truly.

Begin to eat unleavened Bread (with Passover) Friday night, May 1, after sundown 1931 and keep it up (exclusively till Friday, May 8 up to sundown. Saturday, May 2, 1931 is a Sabbath, (no work.) also Friday, May 8 is a Sabbath (no work.) After that, Leavened Bread again, and work. Remember ye the Law of Moses." (Mal. 4:4.)

Jesus did not eat the passover with the disciples. He could not. For The Passover was not to be eaten until after it was killed, and He was not yet killed when He instituted the Memorial of the Bread and Wine. Luke 22:15. It does not teach that He was eating it with them. It only expresses that He had a hearty desire to do so, but (next verse), says

that He would not any more do so till the Kingdom of God gets here. (Which will be in the coming "Wilderness" experience.) But Jesus, "on the night that He was betrayed." (1 Cor. 11:23), "took Bread," etc. and ate supper with them and instituted "The Lord's Supper," which was to serve as the memorial of The Passover (in place of killing a lamb.) But it is to be eaten as The Passover Ordinance, in Remembrance of Him. And, as the Passover was eaten on the night following the killing, on the fourteenth, (really the beginning of the fifteenth, for that would be after sundown, when the fifteenth began, (Bible time,) we are to eat "The Lord's Supper", (of Bread and Wine), after sundown on the night of Friday, May 1, 1931. Which (Bible Time), is the beginning of the fifteenth day of the first month, really the beginning of Saturday.

BRO. JOHN, January, 1931.

A Group of Texts

In this issue of the paper we have a large group of texts. They are the promises of God to his children. We all live beneath our privileges as the children of the great Creator. He has promised us so many material blessings as well as spiritual, but we must believe — have faith — or this promises mean nothing to us. The only thing we must keep before us, is, that they are on condition — that we keep His commandments.

These texts were compiled by my sister, Loretta Pennington. She has used them for herself reading some of them every day, along with her other reading, and in her work for others. She has copied them all, long hand, many times, for those to read who were sick or in trouble. And many have

found them a blessing. So we are printing them, that you too, dear reader, may benefit thereby. We add God's blessing to them as they go to you.

Isa. 26—3 and 4.—Thou wilt keep him in perfect peace whose mind is stayed on Thee: Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength.

Prov. 4-20-22.—My son attend to my words For they are life unto those that find them, and health to all their flesh.

Phil. 2-5—Let this mind be in you which was also in Christ Jesus.

Deut. 29-9.—Keep therefore the words of this covenant and do them, that ye may prosper in all that ye may do.

Col. 2-8, 9, 10.—Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fullness of the God head bodily. And ye are complete in Him, which is the head of all principality and power.

Ps. 19-8-11.—The statutes of the Lord are right, rejoicing the heart. . . . Moreover by them is thy servant warned and in keeping of them there is great reward.

Ps. 25:12, 13.—What man is he that feareth the Lord? . . . His soul shall dwell at ease and his seed shall inherit the earth.

Ps. 10 3-17.—But the mercy of the Lord is from everlasting upon them that fear Him, and his righteousness unto children's children.

1 John 4-4.—Ye are of God little children and have overcome them: for greater is he that is in you, than he that is in the world.

Prov. 3-5, 6.—Trust in the Lord with all thine heart: and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths.

Ex. 23:20, 25.—Behold I send an angel before thee to keep thee in the way. . . . And ye shall serve the Lord your God, and he shall bless thy bread and thy water; and I will take sickness away from the midst of thee.

Rom. 8-5, 6.—For they that are after the flesh, do mind the things of the flesh; but they that are after the spirit the things of the spirit. For to be carnally minded is death; but to be spiritually minded is life and peace.

1 Peter 1-13.—Wherefore gird up the loins of your mind.

Ps. 39-6.—Surely every man walketh in a vain show; surely they are disquieted in vain. He heapeth up riches, and knows not who shall gather them.

1 Cor. 10-24.—Let no man seek his own but every man another's wealth.

Deut. 30-15.—See I have set before thee this day (life and good) and (death and evil.)

Deut. 30-8, 9.—And thou shalt return and obey the voice of the Lord: And the Lord thy God will make thee plenteous in every work of thine hand. . . . in the fruit of thy land for good.

Deut. 30-20.—For the Lord is thy life and the length of thy days.

Prov. 3: 1-5.—My son forget not my law. For length of days and long life and peace shall they add to thee. Write them upon the table of thine heart.

So shalt thou find favor and good understanding in the sight of God and man.

Prov. 3:10.—So shalt thy barns be filled with plenty.

Ps. 109-9.—For he satisfieth the longing soul, and filleth the hungry soul with goodness.

II Sam. 22-21.—The Lord rewardeth me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

II Sam. 22-23.—For all his judgments were before me; and as for his statutes I did not depart from them.

John 15:7.—If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Zech. 4:6.—Not by might, nor by power, but by my spirit saith the Lord of hosts.

1 Cor. 2:4,5.—And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. That your faith should not stand in the wisdom of man, but in the power of God.

Prov. 23:5.—Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings; they fly away as an eagle toward heaven.

I Tim. 6:17.—Charge them that are rich in this world, that they be not high-minded nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy.

Ps. 121.—I will lift up mine eyes unto the hills, from whence cometh my help.

2. My help cometh from the Lord, which made heaven and earth.

3. He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4. Behold, he that keepeth Israel shall neither slumber nor sleep.

5. The Lord is thy keeper: the Lord is thy shade upon thy right hand.

6. The sun shall not smite thee by day, nor the moon by night.

7. The Lord shall preserve thee from all evil: he shall preserve thy soul.

8. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

11 Cor. 5:7.—For we walk by faith and not by sight.

Isa. 59:1, 2.—Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy that it cannot hear. But your iniquities have separated between you and your God.

Ezekiel 18-32.—For I have no pleasure in the death of him that dieth, saith the Lord God; Wherefore turn yourselves and live ye.

Ps. 119:66, 67, 71, 92 and 93.—

66.—Teach me good judgment and knowledge, for I have believed thy commandments.

67.—Before I was afflicted I went astray, but now have I kept thy word.

71.—It is good for me that I have been afflicted, that I might learn thy statutes.

29.—Unless thy law had been my delight, I should then have perished in mine affliction.

93.—I will never forget thy precepts, for with them hast thou quickened me.

Ps. 84-11.—No good thing will be withhold from

them that walk uprightly.

Isa. 40:8.—The grass withereth the flower fadeth, but the word of our God shall stand forever.

Numbers 23:19.—God is not a man that he should lie; neither the son of man that he should repent: Hath he said and shall he not do it? or hath he spoken, and shall he not make it good?

Job 42:2.—Then Job answered and said—I know that, thou canst do everything and that no thought can be withholden from thee.

1 John 5:4, 5.—For whatsoever is born of God, overcometh the world: And this is the victory that overcometh the world even our faith.

Who is he that overcometh the world but he that believeth that Jesus is the Son of God?

Job 28:28.—And unto man he said. Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding.

Ecol. 9:1.—For all this I considered in my heart even to declare all this, that the righteous and the wise, and their works are in the hand of God.

11 Cor. 4:18.—While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.

11 Tim. 3:5, 16, 17.—Having a form of godliness but denying the power thereof; from such turn away. All scripture is given by inspiration of God and is profitable; for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works.

1 Sam. 17:37, 45, 46.—David said moreover—The Lord that delivered me out of the paw of the lion and out of the paw of the bear, he will deliver me out of the hand of the Philistine. Then said David to the Philistine. Thou comest to me with a sword, but I come to thee in the name of the Lord of hosts. This day will the Lord deliver thee into my hands.

Matt. 6:24 and on.

Isa. 54:10.—For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee.

Ps. 30:2.—O Lord my God, I cried unto thee and thou hast healed me.

Ps. 100:3.—Know ye that the Lord he is God. It is he that hath made us, and not we ourselves: we are his people and the sheep of his pasture.

Ps. 111:10.—The fear of the Lord is the beginning of wisdom. A good understanding have all they that do his commandments; his praise endureth forever.

1 Peter 5:7.—Casting all your care upon him for he careth for you.

Matt. 7:1, 2.—Judge not that ye be not judged, for with what judgment ye judge, ye shall be judged, and with what measure ye mete it shall be measured to you again.

Matt. 6:14.—For if ye forgive men their trespasses your heavenly father will also forgive you.

Ps. 103; 2, 3.—Bless the Lord, O my soul, and forget not all his benefits; Who forgiveth all thine iniquities; who healeth all thy diseases.

Heb. 13:8.—Jesus Christ, the same yesterday, and today and forever.

Ps. 34:19.—Many are the afflictions of the righteous; but the Lord delivereth him out of them all.

Jas. 5:15.—The prayer of faith shall save the

sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him.

Ps. 48:11.—For this God is our God forever and ever.

1 Cor. 13—Whole chapter.

Ps. 92:1.—It is a good thing to give thanks unto the Lord.

Matt. 11:28.—Come unto me all ye that labor and are heavy laden and I will give you rest.

11 Cor. 10:5.—Bringing into captivity every thought to the obedience of Christ.

Deut. 7:11.—Thou shalt therefore keep the commandments, and the statutes and judgments.

Deut. 7:15.—And Jehovah will take away from thee all sickness.

Jer. 23:23, 24.—Am I a God at hand saith the Lord, and not a God afar off? Can any hide himself in secret places, that I shall not see him. Do not I fill heaven and earth saith the Lord?

Isa. 40:28.—Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint, and to them that have no might he increaseth strength.

Prov. 30:8.—Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me.

Ps. 37:35, 36, 39.—I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passeth away, and lo he was not: yea I sought him but he could not be found. But the salvation of the righteous is the Lord; he is their strength in the time of trouble.

Deut. 8:11-15.—Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments and his statutes which I command thee this day. Lest when thou hast eaten and art full, and hast built goodly houses and dwelt therein:

And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied.

Then thy heart be lifted up and thou forget the Lord thy God.

Deut. 8:18.—But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth.

Mark 11:24.—Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

Mark 10:29-30.—Also Luke 19:29-30.—And he said unto them, verily I say unto you, There is no man that hath left house or parents, or brethren, or wife, or children, for the kingdom of God's sake who shall not receive manifold more in this present time, and in the world to come life everlasting.

James 1:5-7.—If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

For let not that man think that he shall receive anything of the Lord.

Mark 10:27.—And Jesus looking upon them saith with men it is impossible but not with God; for with God all things are possible.

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Mark 9:23.—Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

Prov. 9:10.—The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding.

Jas. 1:17.—Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness neither shadow of turning.

Phil. 4:13.—I can do all things through Christ who strengtheneth me.

Matt. 9:2-7.—And behold they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy: Son be of good cheer; thy sins be forgiven thee.

And behold certain of the scribes said within themselves: This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee; or to say, Arise and walk?

But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy) Arise, take up thy bed, and go into thine house.

Ps. 24:3, 4.—Who shall ascend into the hills of the Lord? or who shall stand in his holy place?

He that hath clean hands, and a pure heart, who hath not lifted his soul unto vanity, nor sworn deceitfully.

Isa. 41-10, 11, 12, 13.—Fear thou not; for I am with thee: Be not dismayed for I am thy God; I will strengthen thee; yea I will help thee; yea I will uphold thee with the right hand of my righteousness.

Behold all they that were incensed against thee shall be ashamed and confounded; They shall be as nothing; and they that strive with thee shall perish.

Thou shalt seek them and shalt not find them; they that war against thee shall be as nothing and as a thing of nought.

For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

Isa. 40:28, 29, 30, 31.—Hast thou not known? Hast thou not heard, that the everlasting God, the Lord the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding.

He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; But they that wait upon the Lord, shall renew their strength: They shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint.

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

Isa. 43:25.—I even I am he that blotteth out thy transgressions, for mine own sake, and will not remember thy sins.

Eph. 2:8, 9.—For by grace are ye saved through faith; and that not of yourselves; it is the gift of God.

Not of works lest any man should boast.

11 Peter 3:9.—The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to usward, not willing that any should perish, but that all should come to repentance.

Ps. 91:1-11.—He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty.

I will say of the Lord. He is my refuge and my fortress. My God, in him will I trust.

Surely, he shall deliver thee from the snare of

the fowler, and from the noisome pestilence.

He shall cover thee with his feathers and under his wings shalt thou trust: His truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day:

Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side and ten thousand at thy right hand; but it shall not come nigh thee.

Because thou hast made the Lord which is my refuge, even the most High thy habitation.

There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee, to keep thee in all thy ways.

Isa. 33:24.—And the inhabitant shall not say: I am sick: The people that dwell therein shall be forgiven their iniquities.

11 Cor. 4:8 to 11, 14, 15, 16 and 18.—For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us.

We are troubled on every side but not distressed; we are perplexed but not in despair;

Persecuted but not forsaken; cast down but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

Knowing that he which raised up the Lord Jesus shall raise up us also, by Jesus and shall present us with you.

For all things are for your sakes that the abundant grace, might through the thanksgiving of many redound to the glory of God.

For which cause we faint not; but though our outward man perish yet the inward man is renewed day by day.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal: But the things which are not seen are eternal.

Isa. 32:17.—And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever.

Deut. 32:18, 46, 47.—Of the Rock that begat thee, thou art unmindful, and hast forgotten God that formed thee.

And he said unto them: Set your heart unto all the words which I testify among you this day, which ye shall command your children to observe to do all the words of this law.

For it is not a vain thing for you: because it is your life: And through this thing ye shall prolong your days in the land.

Ps. 69:19.—Blessed be the Lord who daily loadeth us with benefits, even the God of our salvation.

Ps. 67-2.—That thy way may be known upon earth, thy saving health among all nations.

Job. 33:14-17, 19 to 25, 29.—For God speaketh once, yea twice, yet man perceiveth it not.

In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed.

Then he openeth the ears of men and sealeth their instruction.

That he may withdraw man from his purpose, and hide pride from man. . . .

He is chastened also with pain, upon his bed, and the multitude of his bones with strong pain. So that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away; that it cannot be seen; and his bones that were not seen stick out. . . .

If there be a messenger with him an interpreter, one among a thousand, to show unto man his uprightness: Then he is gracious unto him, and saith. Deliver him from going down to the pit: I have found a ransom.

His flesh shall be fresher than a child's; he shall return to the days of his youth. . . .

Lo all these things worketh God oftentimes with man.

Job. 36:10, 11.—He openeth also their ears to discipline and commandeth that they return from iniquity.

If they obey and serve him they shall spend their days in prosperity and their years in pleasures.

Job. 39:11, 12.—Wilt thou trust Him because His strength is great?

Wilt thou believe him that he will bring home thy seed and gather it into thy barn?

1 Sam. 2:2, 3, 7.—There is none holy as the Lord: for there is none beside thee: Neither is there any rock like our God.

Talk no more so exceedingly proudly; let not arrogancy come out of your mouth: For the Lord

is a God of knowledge, and by him actions are weighed.

The Lord maketh poor, and maketh rich; he bringeth low and lifteth up.

Ps. 62:11.—God hath spoken once; twice have I heard this: that power belongeth unto God.

Ex. 15:26.—And God said—If thou wilt diligently hearken to the voice of the Lord thy God, and will do that which is right in his sight and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon you which I have brought upon the Egyptians: for I am the Lord that healeth thee.

John 15:5, 7.—I am the vine, ye are the branches; He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

John 6:33.—For the bread of God is he which cometh down from heaven and giveth life unto the world.

1 Tim. 5:8.—But if any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel.

Rom. 8:6, 13.—For to be carnally minded is death; but to be spiritually minded is life and peace.

For if ye live after the flesh ye shall die; but if ye through the spirit do mortify the deeds of the body ye shall live.

Matt. 5:8.—Blessed are the pure in heart for they shall see God.

Luke 10:27, 28.—And he answering said, Thou shalt love the Lord thy God, with all thy heart and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

And he said unto him: Thou hast answered right; this do and thou shalt live.

Deut. 8:1, 3.—All the commandments which I command thee this day, shall ye observe to do, that ye may live. . . .

And he humbled thee and suffered thee to hunger, and fed thee with manna which thou knewest not; neither did thy fathers know; that he might make thee know that man does not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

Deut. 6:4, 5, 6, 7, 17, 18, 20, 21, 24-26.—Hear O Israel: the Lord our God is one Lord.

And thou shalt love the Lord thy God, with all thine heart, and with all thy soul, and with all thy might.

And these words which I command thee this day shall be in thine heart.

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest in the way, and when thou liest down and when thou riseth up.

Ye shall diligently keep the commandments of the Lord your God, and his testimony and his statutes which he hath commanded thee.

And thou shalt do that which is right and good in the sight of the Lord; that it may be well with thee.

And when thy son asketh thee in time to come saying, what mean the testimonies and the statutes, and the judgments, which the Lord our God hath

commanded you?

Then thou shalt say unto thy son: We were Pharaoh's bondmen in Egypt: And the Lord brought us out of Egypt with a mighty hand.

And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day.

Zeph. 3:13, 17.—The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down and none shall make them afraid.

The Lord thy God in the midst of thee is mighty: he will save.

I John 4:4, 7, 8, 18.—Ye are of God little children, and have overcome them; because greater is he that is in you, than he that is in the world.

Beloved let us love one another, for love is of God.

He that loveth not knoweth not God; for God is love.

There is no fear in love; but perfect love casteth out fear; because fear hath torment; he that feareth is not made perfect in love.

Deut. 7:9, 15.—Know therefore that the Lord thy God, he is God, the faithful God which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.

And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt upon thee; but will lay them upon all them that hate thee.

John 14:12, 13-15.—Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go into my Father.

And whatsoever ye shall ask in my name, that will I do that the Father may be glorified in the Son. If ye ask anything in my name, I will do it.

If ye love me keep my commandments.

Isa. 55:6-14.—Seek ye the Lord while he may be found, call ye upon him while he is near.

Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon.

For my thoughts are not your thoughts; neither are your ways my ways saith the Lord.

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth: . . .

So shall my word be that goeth forth out of my mouth: It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

P. S. 37-3, 16, 18, 19, 21, 25.—Trust in the Lord and do good; so shalt thou dwell in the land and verily thou shalt be fed.

A little that the righteous man hath is better than the riches of many wicked.

The Lord knoweth the days of the upright; and their inheritance shall be forever.

They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied.

The wicked borroweth and payeth not again;

but the righteous showeth mercy and giveth.

I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

Rom. 12:10, 12, 13, 15, 16, 18.—Be kindly affectioned one to another, with brotherly love; in honor preferring one another.

Rejoicing in hope; patient in tribulation; continuing instant in prayer;

Distributing to the necessity of saints; given to hospitality.

Rejoice with them that do rejoice, and weep with them that weep.

Be of the same mind, one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

Recompense to no man evil for evil. Provide things honest in the sight of all men.

If it be possible, as much as lieth in you, live peaceably with all men.

Rom. 13:8.—Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law.

The Days of Daniel 12-11

By A. L. ORR

(Continued from October Number)

There is still another prophecy that proves that the conclusions arrived at in regard to the end of this (Mohammedan) power are correct. In Rev. 9, "Chapter 14" verse, a statement is made that when the Sixth Angel (trumpet) sounded, that a voice was heard from Heaven saying "loose the four Angels that are bound in the great river Euphrates that are prepared for an hour and for a day for a month and for a year to slay the third part of men." These periods added give 391 years and 15 days. History tells us that the reign of Sulzman who was the greatest Turkish Chieftain of all time, began in 1526 A. D. That he built up one of the greatest empires of all time, his warriors overrunning all of Europe for many years and that no European power dared give decisive combat. And the fact that his reign was an exact fulfillment of this prophecy makes it plainly apparent that the sixth angel commenced to sound in 1526 A. D. and continued to sound until 1918 A. D. or until the end of the 391 years and 15 days. It was said of this power that they were prepared "to slay the third "part of men" in that period of time "by the fire and by the smoke and brimstone that the prophet saw attending their murderous assaults upon Europe. When Turkey united with the Central powers in the world war, the sixth Angel (trumpet) was still sounding and the decree to slay the third part of men was unfulfilled. By an act of Turkey which will be explained in this article the world war was continued for about 3 years after it had virtually been decided in 1915. With the result that 6 or 7 millions of men sleep in the cemeteries of Europe who otherwise would not have died on her battlefields by the fire and smoke and brimstone seen by the prophet. And now consider just as the sixth angel is about to cease sounding at the end of this prophetic period 391 years 15 days in 1918 we read in Rev. 9, 18-20, that the rest of mankind who were not kill-

ed by the fire and smoke and brimstone. (of the world war) repented not. That statement means that probation ended while the sixth angel was yet sounding in 1918 A. D. The subject is continued in the next chapter. Here an Angel is described as coming down out of Heaven and proclaiming that there should be "time no longer." But (in place of there being time) the mystery of God should be ended when the seventh angel was about (Revised Version) to sound. That means that before the seventh angel made a sound that probation should end, and (probationary) time should be no longer.

The scriptures cannot be broken, that prophecy alone prevented the ending of the world war at least 2 years sooner than it did. Because of this prophecy as stated before the bones of six or seven million men lie in their graves in Europe who otherwise would not have died on her battlefields. An article published in Colliers magazine of July 5, 1930, and written by Hon. Winston Churchill, First Lord of the British Admiralty in 1915 shows a most remarkable situation that developed then. The title of that article is "Drednaughts at Bay." In that article it is shown that at the time of the so called Gallipoli peninsula campaign in March, 1915, when the Allied fleet was trying to force the passage of the Dardanelles, that even then the Central Powers and Turkey were practically defeated. That the success of a little Turkish steamer in an attempt to lay unseen a short string of small iron pot mines, none of which could sink a battleship in a swept mine field caused the withdrawal of the Allied fleet. And the defeat of the plan to open the Dardanelles, which the author says if accomplished would have been a vital blow to the Central powers. The plan failed and the war continued for 3 years or to the end of the prophetic period or until 1918. After three mines were laid 3 of the vessels of the attacking fleet were damaged by them and being in waters that the Allies were sure had been swept free of mines, the commander of the fleet Admiral De Roebeck ordered an immediate withdrawal of the fleet (all should read that article if possible), (and thus the end of the war was postponed by Divine dictate until the prophecy had been fulfilled.

Mr. Churchill says in closing. After explaining that no real reason existed for the withdrawal of the fleet, that those few small mines could have been removed in a short time. And that the fleet was ordered to withdraw, solely because of a mental panic or psychologic influence on the mind of the commander, Admiral De Roebeck. That it was the direct cause of the downfall of the liberal Ministry of Mr. Asquith, and had an influence in shaping the destiny of the world, unequalled by any other event of comparable magnitude in the history of the world. That because of it, the Allies were unable to get supplies thru the Bosphorus to Russia, as a result the Russian Armies were pounded to pieces by the Central powers and in defeat and disappointment in not getting Constantinople as had been promised them they slid in to Bolshevism which carries with it all of the evil that is in store for the world because of its existence. Advanced Bible students know the meaning of this, to some degree. Mr. Churchill says: If the fleet returned to the attack, it is unthinkable that the war could have continued beyond the winter of 1916.

Ah! . . .
doms of men a . . .
It seems that all of the . . .
sound when the preceding a . . .
is true in this case the seventh angel . . .
sound in 1918 and probation ended at that time . . .
the prophetic periods agree and point to 1918 as the end of the probation. Yes probation for earths inhabitants has ended almost 13 years ago. Some of us knew it at the time. All missionary effort for the heathen has been in vain since that time. All of the organized churches know it not. And like Israel of old, their house is left unto them desolate." That great organization of supposed Bible teachers before mentioned who claim that they are God's remnant people are the most marked example among them. They have become a big business corporation only. One can plainly see the grasping commercial spirit that dominates their institutions. That does not mean that none of God's people are among them. I believe that the most of God's people are in that organization still and that they will soon come out of her.

And because probation has ended does not prove that the door of mercy closed to all as the denomination mentioned taught had been in 1844 and up to 1851. No if the door of mercy is closed it is because no one opens it or knocks for it to be opened. "But mercy endureth forever." The statement "there is none righteous not one," is just as true today as it ever was. All must be taught and perhaps disciplined by the 40 years wilderness experience that the Bible teaches is to take place in the future. Eze. 20-33-45. And so none have been more than candidates for eternal life. Then any one who ever in his life has ever told the Lord that he wanted to be his child; ever since such an one has been a candidate for eternal life, and just as truly a candidate as the one who has been a church member all of his life. And always claiming to be a child of God. And at the same time failing to be as true a child of God perhaps as the one who wanted to be, but never claimed to be. The door of mercy surely is not closed to such an one. Although it seems that probation for all others has closed. Many who have never taken their stand publicly for God have told the Lord even in infancy or childhood that they wanted to be such. I believe that they still may be if they so desire. And so could any one else if they would, perhaps. But it seems they will not.

And so the close of probation is not the awful thing that some have pictured it to be. Not followed immediately by the plagues as some have taught. It is not generally known or taught that the plagues will not be poured out upon sinners in general but upon the Apostate churches in particular. They will last at least 30 years and it is always said of them that they are punishment for Apostasy. Three shepherds also I cut off in one month (30 years) Zech. 11-8. How shall a month devour them Hos. 4:7: The plagues cannot fall on the churches until God's people are out of them.

Returning to the 12th Chapter of Daniel another prophetic period is brought to view namely, the 1335 days of the 12th verse.

The 1290 days of the 11th verse began when the Mohammedan power was set up in 628 A. D. The next verse says blessed is he that waiteth and cometh

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to the 1335 days. From the same time of course, add the 1335 to 628 A. D. We have 1963 A. D. Daniel is also told that he should rest (in the tomb) and stand in his lot (be resurrected) at the end of that period. So Daniel will be resurrected in 1963 A. D. And as God is no respecter of persons, all of the righteous dead will be resurrected at the same time and as the righteous living are caught up into the white cloud and go into the wilderness when Christ comes. Eze. 20, 33-45. And all of the righteous dead are raised at the same time it follows that they go into the wilderness also. There is no statement in the Bible that says the righteous are ever taken to Heaven at any time. But we find a time mentioned when all of the living and resurrected, both righteous and wicked are living on the earth at the same time. Rev. 20th Chap. It is said that the Holy City comes down from Heaven. Nothing is said about any righteous coming back to earth only by false teachers. The figures show that these prophecies end in 1963 A. D. We get our system of reckoning chronology from an act of the English Parliament who voted and established by law, the untruth that God created the earth in October 4004 years before Christ was born. That makes all of our dates 4 years too much or too late, so taking 4 years from 1963 we have 1959 A. D. The year when the Lord will come, on the white cloud and take his people into the wilderness for about 40 years which period will end in or about 1999 A. D. Armageddon or the cleansing of the sanctuary occurs at the appearing of Christ on the white horse at the end of the 6000 years from creation Rev. 19, 11-15. At that time when all the righteous who have ever lived on the earth are living on the earth. At the same time, what wonderful things occur. The Holy City comes down from Heaven. Christ dwells on the earth with his people. The enemy Satan is bound and shut up in a pit. This continues for 900 years. Then the unsaved are raised from the dead and those among them who have never "seen or heard" given 100 years in which to make their choice. Satan has been loosed from his prison and allowed to deceive if he can. Read it in Isa. 52-15 and Rev. 20:7. But Satan will not be loosed until this 900 years is ended. And the result will be that whole nations and kings will turn to Christ, of whom they have never heard. "And then they shall consider the things that they have not been told and shall see the things they have not heard." Isa. 52-15. (Read in connection with the word "Sprinkle" (there used). Eze. 36-25:) And then under the leadership of the unbound enemy Satan, the rest of the wicked who have been resurrected attack the righteous and the Holy City and try to destroy them and to capture it. Then fire comes down from God and devours them, and thus the great tragedy of sin comes to its end in the earth.

A. L. ORR, Redlands, Calif., Rt. 2.

I am sure you all realize everywhere the great depression. Never since I remember anything has money and employment seemed so scarce. It has hit our work very hard. Unless I get in more money soon, the paper may have to lapse a few issues. Let us pray that this does not happen. I feel that there might be some one who could donate one issue, and if so, the Lord will find him. God will look after this. It is His work.