

THE STORY OF
The Real Jew
And the Gathering
of Israel

By G. G. RUPERT



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THE STORY OF THE REAL JEW AND THE GATHERING OF ISRAEL.

The story of the real Jew, just now in the time of the "Gathering of Israel" and the fulfillment of the Old Testament prophecies is an important story indeed. And while it should be one of the most familiar to Bible readers, it seems to be the least known.

The word *Jew* is like that of *Israel*, it has two definitions. First, the *real Jew* is defined by Paul thus: "For he is not a Jew which is one outwardly; but *he is a Jew which is one inwardly.*" Just when the word *Israel* and *Jew* originated we know not. The word *Israel* is first used in the story of Jacob. That name was applied to him for the reason that as a prince, he had *prevailed with God*. The Word *Jew* belongs, says Paul, to one who is circumcised at heart, and not of the flesh only. Circumcision was first required of Abraham as a token of the everlasting covenant of grace. Moses said the rebellious was uncircumcised in heart. Therefore we see the word *Jew* had a much earlier history than when first applied to the tribe of Judah. And like the name *Israel* it is applied to any nationality of people who are true followers of Christ. The Lord says: "Behold I will make them of the synagogue of Satan which say *they are Jews* (Christians), and are not; *but do lie.*" Rev. 3:9. There is therefore no doubt but the names *Jew* and *Israel* were given to the children of God in the beginning.

The reason one of the twelve boys of Jacob was named Judah, God uttered a prophecy through Jacob in the naming of the boy. It signified that Christ would be born of that tribe and that the scepter should never depart from Judah. Christ is called the Lion of the tribe of Judah. In the naming of the twelve boys by Jacob, the history of the children of God is forecast. See the last chapter of Genesis.

Abraham had his name changed by God to Abraham for he was to be a father of nations. So the word Abraham means *father*. We now see that every true child of God is indeed and truth a *real Jew*, and an *Israelite*.

Second, God called all the descendants of Jacob "Israel" because they were the literal seed of Jacob. Hence Paul said

"they are not all Israel that are of Israel." Nathaniel said Christ was an *Israelite indeed*, in whom there was *no guile*. In fact all whom God named, or had their names changed, there was a future meaning to the name. See Gen. 17:25, 49; Heb. 4; Matt. 1:21, etc. The world's future is all told in ancient names. Study the lesson well. Unless these principles are clearly understood it is useless to try to understand the Bible.

GENTILES.

There were three boys of Noah. Abraham came from Shem. The Ammonite and Moabite were descendants of Lot, the nephew of Abraham. The Midianites were descendants from Abraham's wife, Katurah. The Edomite came from Esau, the brother of Jacob. The Ishmaelites settled in Arabia. They were descendants from Abraham by his handmaid, Hagar. The descendants of Ham settled in Canaan, Egypt, and Africa. Japheth's (the third son of Noah) went north in the land now Russia. It is said, by these, was the west of the Gentiles divided. They emigrated from there, into Europe. Paul says to the brethren at Ephesus: "Remember that ye being in times past gentiles, that at that time ye were without God in the world, having no hope, being strangers from the commonwealth of Israel, and aliens from the covenants of promise." In addition to this he tells us plainly how we can become an *Israelite* in deed, and a *real Jew*, namely: by becoming grafted into the tame olive tree, and made partakers of the root and fatness of it, and he says this grafting must be "*contrary to nature.*" By nature the limb grafted in will bear the fruit according to the limb or the tree from which it is taken, but if *contrary to nature* it will bear the same fruit of the tree in which it was grafted. Let the gentiles remember every verse of the scripture was written by one who was both a Jew by flesh and a *real Jew*. That every promise is to that people; every law ever given, or that will be, was given to that people; every prophecy ever written was uttered by that people. And the only way any gentile can receive the blessings of Abraham (for in him all nations of the earth will be blessed) is to accept the conditions granted to, them and be like the poor woman

who said, "True, Master," yet "the dogs (Gentiles) eat the crumbs that fall from the master's table." And said Christ, "Salvation is of the Jew." Some seem to dislike everything in the Bible that bears the name Jew or Israel and put it away from them by saying that was written for the Jews. But every word in the Bible was written for the Jews. Therefore in the place of disliking anything that is Jewish, let us love it the more and pity the poor national Jew who discards any part of it. And let us also remember that they to this day, believe more of the scriptures than does the Gentile. Many so-called Christians disregard all the Old Testament, and hold to but very little of the new. We say to all such, the national Jew believes more of God's word to this day than all such teachers as that. And their chance of heaven is no worse to say the least. We are glad for the part the national Jew even holds in maintaining the Bible in the World.

In all our study of the Bible remember this one thing, namely: the story of the true Jew is the pith and kernel of it all. Every thought and record is the outgrowth of the story of the Jew and the Israelite. So we now begin with the Father of the real Jew, and also the national Jew. God said to Abraham, "Thy name shall no more be called Abram, but Abraham, for I have made thee a father of nations."

"Now the Lord had said unto Abraham, 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.'"
 "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing."

"And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed."—Gen. 12:1-3.

This forever settles the question that any blessing any soul may receive must be the result of being of the seed of Abraham. The seed embraced first, Christ; second, all who accepted Christ.

"Now to Abraham and his seed were the promises made.

He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:16, 28, 29.

No person can possibly become the seed of Abraham only by being grafted into the original stock of Abraham, contrary to nature.—Rom. 11:24.

The connected story of the real Jew as connected with the promise is as follows: It was renewed to Isaac, the son of Abraham thus:

"And the Lord appeared unto him, and said, 'Go not down into Egypt; dwell in the land which I shall tell thee of.

"Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham, thy father.

"And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed.

"Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."—Gen. 26:2-5.

The blessing was next conferred upon Jacob by his father Isaac.

"Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine.

"Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee."—Gen. 27:28-29.

This blessing was next placed upon the sons of Jacob. First upon Ephraim the grandson of Jacob, the son of Joseph. The blessing is as follows:

"And He blessed Joseph, and said, 'God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day;

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"The Angel which redeemed me from all evil, bless the
lads; and let my name be named on them, and the name of
my fathers Abraham and Isaac; and let them grow into a
multitude in the midst of the earth."

"And He blessed them that day, saying, 'In thee shall
Israel bless, saying, "God make thee as Ephraim and as
Manasseh"; and he set Ephraim before Manasseh. 'His
younger brother shall be greater than he, and his seed shall
become a multitude of nations.'"—Gen. 48:15, 16, 20.

Following this blessing, the whole twelve boys were
blessed by Jacob as recorded in the forty-ninth chapter of
Genesis, showing the future history of each of the twelve
tribes and the character of each according to the names they
bore, each name having a definite meaning, and expressive
of the character of each tribe. The next point of history of
the twelve tribes, is their sojourn in Egypt as bond men under
Pharaoh.

By and by the time of 430 years arrived, foretold by the
Angel to Abraham, when they would be led out. God raised
up Moses to perform that wonderful act. By the blessing
of God, when the selfsame day arrived, the whole multitude
left Egypt and not even a dog lifted a voice against their
deliverance. They were gathered around Sinai in the wil-
derness and there God appeared in all His glory and delivered
His laws for their government.

These were not new laws as some suppose, for we read
that Abraham, their father, kept God's commandments, His
statutes, and His laws. But Israel while in bondage had large-
ly lost the knowledge of them, so God gave them to Moses
in written form that "He might teach them."

For forty years they were led by the cloud by day and
a pillar of fire by night, till finally Joshua led them over
Jordan into the promised land. The name Joshua, meaning
Savior. (Heb. 4.) Their story in Canaan for the next four
hundred years is recorded in the books of Joshua and the
Judges. Then they desired a king to rule over them. Saul
was the first king, David the second, and Solomon the third.

Owing to circumstances at that time the tribes were
divided into two houses: the "House of Israel" and the

"House of Judah." The story of the kings is told in the
Books of First and Second Kings, and Chronicles. The reign
of the two houses was three hundred and ninety years, till
Zedekiah the last king was removed by Nebuchadnezzar, king
of Babylon. The Bible, in order to keep up the unbroken
line of the story, says "it was fourteen generations from
Abraham to David," and "fourteen generations from David
to the captivity," and "fourteen generations from the captivity
to Christ," making sixty generations in all from the crea-
tion to Christ, giving each name from Adam to Christ. Thus
making the whole Bible one unbroken story.

During all this history of four thousand years, from
Adam, the same blood was ever preserved as distinct from
other tribes and nations which were developed in the world.
It is also a truth that other people could always accept the gos-
pel by becoming connected with this family. By adopting
their faith, their laws and government. And it is further a
truth that among this family there were false Jews as well as
there were true Jews. The false was a mere professor of God,
or since Jacob, a national Jew, merely because he was a descen-
dant of Jacob. Christ and all of his disciples were both Na-
tional Jews and *real Jews*. Christ *never chose a Gentile* as a
disciple. He went to the lost sheep of the House of Israel.
He told his disciples "Not to go in the way of the gentiles."

Every New Testament writer was a Jew both real and
National. And there were thousands of the literal Jews who
accepted Christ as the one they had long looked for as fore-
told by Jewish prophets of past ages. Acts 21: The National
Jew, as a body rejected Christ, then Christ said "Other sheep
I have which are not of this fold," and when the time came
that the National Jew would no longer listen, then the Apostles
"Turned to the gentiles," to preach to them the same gospel
which they had been preaching to the National Jew. So they
were brought into the fold. Was it a new fold? No. But into
the old fold that there "might be *one shepherd and one fold*,"
not two. And any shepherd who tries to climb up some other
way by starting a new fold, the same is a thief and a robber.

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THE CAPTIVITY.

This occurred 588 years B. C. The sheep were scattered abroad and left without a King.

"For the children of Is-ra-el shall abide many days without a king, and without a prince, and without a sacrifice and without an image, and without an e'-phod, and without teraphim:

"Afterward shall the children of Is-ra-el return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days," Hosea 3:4-5.

Note what the above quotation says. They shall abide many days without a King, and without a *ephod*, and without a *sacrifice*. The King was removed at the time of the captivity. They have never had one since. The *ephod*, the garment of the Priest was also taken away. *The ark, too, was taken away at this time.* And last, a sacrifice. While it is true they continued to hold service in the temple, *the glory of God did not attend it*, and when they rejected Christ the last vestige of the theocracy, the government of God, vanished away.

After the captivity, the daily sacrifice lost its significance, the ephod with its colors woven in it, representing the colors of the everlasting covenant (seen in the cloud) was no longer in use. The ark containing the laws of Jehovah was no longer thus signifying from that time, the National Jew had no more privileges than any other nation. They had rejected the Lord and now they, with other people, must be grafted in if they ever expect to be saved.

But the story does not end there. Hosea says "in the latter days the children of Israel will return and seek the Lord their God and David, their King, and his goodness.

We wish to now give the reader a vivid description from the Prophet Ezekiel, the condition in which Israel has been placed since they were scattered abroad in the world. The scripture given has been literally fulfilled and is being fulfilled before our very eyes today.

"And the word of the Lord came unto me, saying, "Son of man, prophesy against the shepherds of Israel. prophesy, and say unto them, Thus saith the Lord God unto

the shepherds: Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

"Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flock.

"The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

"And they were scattered, because there is no shepherd; and they became meat to all the beasts of the field, when they were scattered.

"My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

"Therefore, ye shepherds, hear the word of the Lord; "As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;

"Therefore, O ye shepherds, hear the word of the Lord;" "Thus saith the Lord God; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

"For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out.

"As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

"And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Is-ra-el by the rivers, and in all the inhabited places of the country.

"I will feed them in a good pasture, and upon the high mountains of Is-ra-el shall their fold be: there shall they lie in

those showers are in the chapter on the "latter rain" in the Story of the Jew. The Prophet Ezekiel gives another parable of the *two sticks* to teach the restoration of Israel and complete the story. Here it is:

"The word of the Lord came again unto me, saying,

"Moreover, thou son of man, take thee one stick, and write upon it, For Ju-dah, and for the children of Is-ra-el his companions:

"And join them one to another into one stick; and they shall become one in thine hand.

"And when the children of thy people shall speak unto thee, saying, 'Wilt thou not show us what thou *mearest* by these?'

"Say unto them, Thus saith the Lord God; Behold, I will take the stick of Jo-seph, which is in the hand of E-phra-im and the tribes of Is-ra-el his fellows, and will put them with him, *even* with the stick of Ju-dah, and make them one stick, and they shall be one in mine hand.

"And the sticks whereon thou writest shall be in thine hand before their eyes.

"And say unto them, Thus saith the Lord God; Behold, I will take the children of Is-ra-el from among the heathen, whither they be gone and will gather them on every side and bring them into their own land:

"And I will make them one nation in the land upon the mountain of Is-ra-el; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

"Neither shall they defile themselves any more with their idols nor with their detestable things nor with any of their transgressions but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them so shall they be my people, and I will be their God.

"And Da-vid my servant *shall* be king over them; and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them.

"And they shall dwell in the land that I have given unto Ja-cob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their

a good fold, and *in* a fat pasture shall they feed upon the mountains of Is-ra-el.

"I will feed my flock, and I will cause them to lie down, saith the Lord God.

"I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick; but I will destroy the fat and the strong; I will feed them with judgment.

"And *as for* you, O my flock, thus saith the Lord God; Behold, I judge between cattle and cattle, between the rams and the he goats.

"*Search* it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

"And *as for* my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

"Therefore thus saith the Lord God unto them; Behold, I, *even* I, will judge between the fat cattle and between the lean cattle.

"Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

"Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

"And I *will set up one shepherd* over them, and he shall feed them, *even* my servant Da-vid; he shall feed them, and he shall be their shepherd.

"And I the Lord will be their God, and my servant Da-vid a prince among them; I the Lord have spoken it." Ezek. 34:1-24.

Never was there a truer picture drawn by the pen of inspiration. Let the herdman think of the parable given of the cattle. It was from this picture Christ drew the parable of the lost sheep that had gone astray. Note that when they are gathered in the *cloudy and dark day, David will then reign over them and there will be showers of blessings.* Read what

children's children for ever: and my servant Da-vid shall be their prince for ever."

"Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore." Ezek. 37:15-24.

This shows these two houses still, and will exist 'till the end of the world. To locate them, see comments on Hosea, by the writer in "The Yellow Peril." Amos speaks thus on the restoration:

"In that day will I raise up the tabernacle of Da-vid that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." Amos. 9:11.

The restoration of the tabernacle of David is the truths governing the House of David. And if we wish to know what they are, read the following:

"When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me;

"Thou shalt in any wise set *him* king over thee, whom the Lord thy God shall choose; *one* from among they brethren shalt thou set king over thee; thou mayest not set a stranger over thee, which is not thy brother.

"But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way.

"Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

"And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of *that which* is before the priests the Levites:

"And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them:

"That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Is-ra-el." Deut. 17:14-20.

Can it be possible that any one after their attention is called to these plain scriptures, will not see that there is *but one story* upon which *the whole Bible is founded*, and that there is *but one doctrine*, and *but one fold*, and *one shepherd*. And the names which God gave stand *above all names* as a distinguishing name and that is *Israel and Jew*.

Touch the Bible where you may, you touch this theme. Read what chapter you please, it is a part of the story. Think of what writer of the Bible you may and you will only see the part he acted in the program as a Jew. The good old book is *scientific*. It is *mechanical*. It is *true to the dot*. It is a *unit in every respect*. It is *from heaven*. Its author is *Jesus Christ the Savior of the World, the truest of all true Jews*, one who never sinned.

Readers of fiction may read their books but give me *the beautiful story of the Jew* and I shall be satisfied. Give me *the hope of the Jew* which reaches beyond this life and I shall rejoice. Give me the hope of Israel, promise them in this story of a resurrection from the dead, where I can see Abraham the father of Nations, with all the rest of the real Jews, and my own family I shall labor on in that hope till the coming day. There is no cross too great. There is no scoff that can deter me. There is no sacrifice too great to make. As Paul said, I dare not confer with flesh and blood and while these light afflictions come, they are but for a moment. Let *the hope of the true Jew* ever burn bright in my soul for it is then we rejoice in tribulation.

And finally to see the King in all his beauty reigning over Israel. Then and not till then, the story ends.

GENTILE AND JEWISH HISTORY.

The Gentiles have furnished many noted characters since the Gospel was especially taken to them, among which are Luther, Wycliffe, J. Huss, Latimer, Zwingle, Melancthon, the Wesleys and some of latter times than the ones mentioned.

“Thus saith the Lord of hosts; *It shall yet come to pass*, that there shall come people, and the inhabitants of many cities

“And the inhabitants of one *city* shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also.

“Yea, many people and strong nations shall come to seek the Lord of hosts in Je-ru-sa-lem, and to pray before the Lord.

“Thus saith the Lord of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.” Zech. 8:20-23.

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These, with the millions of Martyrs who gave their lives for the truth of God among the Gentiles make a good showing. But when we compare them with Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Caleb, Gideon, Barack, Jephtha, David, Solomon, Daniel, and all the prophets, the three Hebrews in the fiery furnace, Christ and all the Apostles and a host of worthies whom we cannot mention. Men whom God has talked with, walked with wrought miracles through, given visions and revelations of the future. A race whom he has chosen as his peculiar people; whose identity has been preserved even as a Nation; I say, the story of all these, when compared to the story of the Gentile since Christ, shows a wide difference. And as the two classes come before my face, *being a Gentile*, an alien from the common wealth of Israel, a stranger from the covenants of promise, having no hope in the world, and without God, I can say of myself *only a dog eating crumbs from the Master's table*, and it is through the grace of God I am what I am, and by grace I am saved through the mercy of the *Chiefest of Jews*, who gave his life for me that I might be gratified in and become a member of the household of God.

Then my mind is again taken to the scripture which reads:

“Behold, I will make them of the synagogue of Sa-tan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.” Rev. 3:9.

And in conclusion, let us say, the day is but a short distance in the future, when many will be too glad to be called a Jew. But the time will then have passed with many, but thank the Lord not with all. In the gathering time, the following scriptures will have their force and meet their fulfillment:

“And in that day seven women shall take hold of one man, saying, We will eat our own bread and wear our own apparel; only let us be called by thy name, to take away our reproach.”

“In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Is-ra-el.” Isaiah 4:1-2.

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