

THE EARLY WRITINGS.

As we have many calls for the original Early Writings of the late Mrs. E. G. White, the edition of 1851, which is now out of print, and there are many changes and omissions in the Early Writings now on the market by the S. D. A. people, it has been suggested that we reprint the first book just as it was originally. It will require perhaps a little over \$100.00 to print 1,000 copies of this book, a copy of which we have in the Advocate office, and one brother has offered to give \$50.00 for this work and requested that we make a call through the paper for others to assist. If sufficient amount can be subscribed and sent in we will make the books. So if there are any who are interested in getting a copy of the book, and in the work of putting it out to the public let us hear from you.

In this book at the bottom of page 62 the writer says, "I saw that old Jerusalem never would be built up, and that Satan was doing his utmost to lead the children of the Lord into these things." We are now to a time of the world's history when, we can plainly see that her prophecy was untrue, that it was not from the Lord, as was claimed. As she has led many people into error in other Bible teachings, because of their faith in these prophecies being genuine, we believe they should be reprinted. God says, "If a prophet speak in the name of the Lord, and the thing follow not, or come to pass, that is the thing which he Lord has not spoken." Deut. 18:22. We believe this book should be reprinted just as it reads.—Editor.

The Final Gathering of The Children of Israel.

M. N. Dickinson

The Lord said, I have not spoken in secret, or in a dark place of the earth; I said not unto the seed of Jacob, seek ye Me in vain: I the Lord speak righteousness, I declare things that are right. Assemble yourselves and come; draw near together, ye that are escaped of the nations; they have no knowledge that set up their graven images, and pray unto a god that cannot save." Isa. 45: 19, 20. "Gather yourselves together, O nation not desired: before the decree bring forth, before the day pass as chaff, before the day of the Lord's anger come upon you. Seek ye the Lord all ye meek of the earth, which have wrought His judgments; seek righteousness, seek meekness it may be ye shall be hid in the day of the Lord's anger." Zeph. 2: 1-3. Where shall we look or such a nation that the world desireth not?

Are they not scattered amongst the nations of the world, before the gathering time?

Look at the poor despised Jew, and the Sabbath keepers. Have you not had it said to you (I have) if you are going to keep the old Jewish Sabbath, you ought to be compelled to go with the Jews? Gather yourselves together, for there is a decree coming and not very far away. Will they gather themselves together?

"Who hath heard such a thing?" Who hath seen such a thing? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children. Shall I bring to birth; and not cause to bring forth? saith the Lord." Isa. 66: 8, 9.

In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts the Mount Zion. Isa. 18: 17. Here we have a people scattered and trodden down; brought for a present unto the Lord. Where? To Mount Zion. As the children of Israel bring an offering in a clean vessel into the house of the Lord. Isa. 66: 20. Be joyful and sing, O heavens, break forth into singing, O mountains; for the Lord hath comforted His people, and will have mercy upon His afflicted. But Zion hath said, the Lord hath forsaken, and my Lord hath forsaken, and my Lord hath forgotten me. A woman may forget her sucking child. The Lord will not forget His people; for they are engraven upon the palms of His hands; thy walls are continually before me. Isa. 49: 13-16. As it has become a fact, that the Lord has a people, scattered and trodden down, why are they brought to Mount Zion? Is it not because the Lord has placed salvation in Zion "for Israel my glory?" Isa. 46: 13.

This was the hope that David looked forward unto "O that salvation of Israel were come out of Zion." When did David look for this salvation? "When the Lord bringeth back the captivity of His people, Jacob shall rejoice and Israel be glad. Psa. 14: 7. Then will they blow the trumpet in Zion, sanctify a fast, call a solemn assembly; Gather the people, sanctify the congregation assemble the elders, gather the children. Joel. 2: 15, 16. "Then will the Lord be jealous for His land, and pity His people." Joel 2: 18. "And it shall come to pass, that whosoever shall call on the name of the Lord, shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2: 32. And in that day shall saviors come upon Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord's, Obadiah 1: 21. And I will restore thy judges as at the first and thy counselors as at

the beginning; afterward thou shalt be called the city of righteousness, the faithful city. Zion shall be redeemed with judgment and her converts with righteousness. Isa. 1: 26, 27. For I will restore health unto thee, and I will heal thee of thy wounds saith the Lord; because they called thee an outcast, saying, this is Zion whom no man seeketh after. Thus saith the Lord; behold I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palaces shall remain after the manner thereof. And out of them shall proceed thanksgiving, and the voice of them that make merrily; and I will multiply them, and they shall not be few; and I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me; for who is this that engaged his heart to approach unto me? saith the Lord. Jer. 30: 17-21.

In Isaiah we find it mentioned again about the remnant of the Lord's people, and where to look for them, and they are also called "the outcasts of Israel; then they are in Israel or they could not be outcasts of Israel. Then may we not say that the outcasts of Israel, is the nation not desired that we called your attention to? And the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathos, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. Isa. 11: 11, 12. Yet the number of the children of Israel shall be as the sands of the sea, which cannot be numbered, nor measured; and it shall come to pass that in the place where it was said unto them, ye are not my people, there it shall be said unto them, ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head. Hosea 1: 10, 11. They shall seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days, Hosea 3: 5. In that day will I raise up the tabernacle of David that is fallen, and will close up the breaches thereof; and I will raise up his ruins, and will build it as in the days of old. Amos 9: 11.

Usher's Chronology gives the date of David's first building B. C. 1048. David took the stronghold of Zion; the same is the city of David. 2 Sam. 5: 7. Hiram king of Tyre sent messengers and carpenters to David and built David an house: and David

perceived that the Lord had established him king over Israel, and that He had exalted his kingdom for His people Israel's sake. 2 Sam. 5: 11, 12. This house that the King of Tyre built for David, is the House or dwelling place of the house that the Lord promised David, that He would make for him. This is where David's seed royal or lineage would dwell, in the house that the king of Tyre built for David; or in other words, it is a house, in a house; and it is this outside wall that was fallen down that Amos speaks of that in the last days; God would rear up the tabernacle of David, as in the days of old. Amos 9: 11. We have learned that the Lord told David, that He would establish the throne of his kingdom forever. If he committed iniquity, He would chastise him with the rod. And the falling down of the outside wall, or house is one of the ways in which he was chastised for his disobedience: yet the Lord hath made with David an everlasting covenant, ordered in all things, and sure, for this is all my salvation, and my desire. 2 Sam. 23: 5. The Lord God of Israel, promised His "servant David my father, saying, There shall not fail thee a man in my sight to sit on the throne of Israel." 1 Kings 8: 25.

After the death of David, Solomon reigned over Israel; but he forsook God and worshipped other gods: and for this cause, God told him, He would rend the kingdom from him and give it to his servant: nevertheless not in his day, but in the days of his son. To get the history of the Israelitish kingdom, under the reign of Solomon and after his death, read 1 Kings 11th and 12th chapters. Rehoboam the son of Solomon took the kingdom upon the death of his father. But he was very cruel and the people complained to him and he told them to come back the third day: and when they came he harkened not to them. So they asked "What portion have we in David? neither have we inheritance in the sons of Jesse: to your tents O Israel: now see to thine own house, David. So Israel departed unto their tents; and thus was the kingdom divided. 1 Kings 12: 16. God has promised this Jeroboam that He would build him a sure house, if he would keep His commandments as David had done. 1 Kings 11: 38. And by thus dividing the kingdom He would afflict the house of David; but not forever. Verse 39. When the division took place ten of the tribes went with Jeroboam and two tribes still remained with Rehoboam the son of Solomon. Thus we see the tabernacle of David a breach was made, ("but not forever"). The Lord told David, He would punish his children with the stripes of men; and when the kingdom was divided and most of the people turned to Jeroboam; and only two tribes left for Rehoboam to reign over; the stripes had begun to fall.

Fairview, Okla.

To be Continued.

THE BIBLE ADVOCATE

AND HERALD OF THE COMING KINGDOM

THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH.

“THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH.”

VOLUME LIII

STANBERRY, MO., TUES DAY, NOVEMBER 18, 1919.

NUMBER 47

YE GOLDEN ROD.

Benjamin Watkins.

Whence thy gorgeous coat of gold
Ye “golden dor” of perfect mold?
Why flaunt thy treasure everywhere,
Why wave such value in the air?
Nay, not vain, but I constant plead
The sparing of a worth weed,
Which struggles all the summer through
To reach the stage which pleases you,
My crest now perfect to your gaze
Inlaid with gold and autumn days
Compels much cheer from souls like thine;
Compels the thought of love divine.

Morrow, Ohio.

The Final Gathering of The Children of Israel.

M. N. Dickinson.

Continued.

God had promised that David's throne should be established forever. 2 Sam. 7: 16. Nevertheless He would punish his disobedient successors; as in the case of Rehoboam: God took ten tribes from him, and only left the tribes of Judah and Benjamin as his subjects; not for any good thing He found in Rehoboam, but for David's sake, and for Jerusalem's sake, the city He had chosen to place His name there: that David His servant might have a light in Jerusalem the chosen city. 1 Kings 11: 32-36. As the result of the division of the kingdom, envy and jealousy sprung up, with Jeroboam, for fear that Israel would return to the Lord and to Rehoboam. So he made two calves of gold, and reared up altars of worship and caused the people to forsake God and plunged them into idolatry. He

understood his throne was not to be established forever. 1 Kings 11: 39 and he feared lest he should lose his dominion during his life. And that is why he prevented the people from going up to Jerusalem where Rehoboam reigned, to worship God.

The ten tribes went on from bad to worse until the reign of Hoshea. In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah, and in Habor, by the river Gozen, and in the cities of the Medes: for the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; until the Lord removed Israel out of His sight, as He had said by all His servants the prophets: so was Israel carried away out of their own land to Assyria unto this day. 2 Kings 17: 6, 22, 23. Thus we see one of the breaches made in the kingdom.

Now we will turn our attention to the house of David, and the two tribes. We find that the descendants of David, that reigned over the tribes of Judah and Benjamin, were alternately good and bad, until we came to Zedekiah, whom Nebuchadnezzar carried away captive to Babylon with the children of Judah. 2 Chron. 36th chapter. Here we find the complete overthrow of the tabernacle of David. Now listen to what the prophet was told at the time of this overthrow. “Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all inhabitants of Jerusalem, that enter in by these gates: thus hath said the Lord, Take heed for your souls, and bear no burden on the Sabbath day, nor bring it in through the gates of Jerusalem, nor shall you carry forth a burden out of your houses on the Sabbath day, and no manner of work shall ye do, but hallow ye the Sabbath day, as I commanded your fathers; but they hearkened not, nor inclined their ear; and they made their neck stiff, so as not to hearken, and not to receive instruction. Jer. 17: 20-23. And as a result of this rebelliousness the Chaldeans came and destroyed the city. Jer. 32: 28, 29. 2 Kings 25: 10, 11. We

have followed the Israelitish kingdom from its division on down to its overthrow. We have seen the ten tribes go into captivity to the north and the two tribes carried away to Babylon.

We have learned that Hiram, king of Tyre, built a house for David, and that Solomon built a house for the Lord. We have also learned that the king of Babylon destroyed both of these houses. Then we found that the prophet foretold this event and that it was to lay desolate seventy years: And this whole land shall become a ruin and an object of astonishment; and nations shall serve the king of Babylon seventy years. Jer. 25: 11, after which it was to be built again. Seventy weeks are determined upon thy people and upon thy holy city, to close up the transgression, and to make an end of sins, and to atone for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the most holy thing. Know therefore and comprehend, that from the going forth of the word to restore and to build Jerusalem unto the anointed the prince will be seven weeks: and during sixty and two weeks will it be again built with streets and ditches around it, even in the pressure of the times. Dan. 9: 24, 25.

We will now see if we can learn when this work was accomplished. We learn from Haggai 1: 14, 15 that they came and did work in the house of the Lord of Hosts, their God, in the four and twentieth day of the sixth month, in the second year of Darius the king, Haggai 1: 14, 15. "And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king. Ezra 6: 14, 15 and for the building of the city read Nehemiah 4th, 6th and 8th chapters.

We here learn that they built the city and also a house for the Lord: but they did not build a house for David or any other king to dwell in. After all this had been accomplished: We find the prophet predicting another overthrow and destruction, and after sixty and two weeks will an anointed one be cut off without a successor to follow him: and the city and sanctuary will the people of the prince that is coming destroy; but his end will come in a violent overflow; but until the end of the war devastations are decreed against it. Dan. 9: 26.

Micah shows how complete the destruction would be: "Therefore for your sakes shall Zion be ploughed up as a field, and Jerusalem shall become ruinous heaps, and the mount of the house, forest-covered high places. Micah 3: 12. Jesus prophesied of the same thing. "When ye shall see Jerusalem compassed with armies know that the desolation thereof is near." Luke 21: 20. And even said that the magnificent temple would be destroyed so completely that there should not be left one stone upon another that would not be

thrown down. Matt. 24: 1, 2. Jesus claimed this very house saying, "It is written, My house shall be called a house of prayer; but ye have made it a den of thieves. Matt. 21: 13. Yet he predicted its destruction. He said that Jerusalem would be trodden down of the Gentiles until the times of the Gentiles be fulfilled. Luke 21: 24. He said their house was left desolate, and that the kingdom of God would be taken from them and given to a nation that would bring forth the fruits thereof. But why was it so? O Jerusalem, Jerusalem, thou that stoneth the prophets and killeth them that are sent unto you, how oft would I have gathered your children together as a hen gathereth her chickens under her wing and ye would not. Behold your house is left unto you desolate. Matt. 23: 37, 38. He gave them the parable of the wicked husbandmen and asked what should be done to them. And they said, He will miserably destroy those men and will let out the vineyard unto others which shall render Him the fruits in their seasons. Then He called their attention to the scriptures where it is written, "the stone that the builders rejected is become the head of the corner. This is the Lord's doings and it is marvelous in our eyes. Therefore (for this reason) say I unto you; the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. Matt. 23: 33-43.

The same rejection was prophesied of by Isaiah. He was despised and rejected of men, a man of sorrow and acquainted with grief: and we as it were hid our faces from Him: He was despised, and we esteemed Him not. Isa. 53: 3. It was prophesied that He would come, meek and lowly riding upon an ass, the foal of an ass. Zech. 9: 9. And when He was fulfilling this scripture the multitude of the people, shouted Hosanna to the son of David! Blessed is He that cometh in the name of the Lord: Hosanna in the highest. Matt. 21: 8. But the chief priests and the elders rejected Him. Verses 45, 46. It was prophesied that He should sit upon the throne of David. Isa. 9: 6, 7. And the angel told Mary, when He appeared to her that He should be called the son of the Highest, and the Lord God would give Him the throne of David His father, and He should reign over the house of Jacob forever and of His kingdom there should be no end. Luke 1: 32, 33.

When He was fulfilling the prophecy of Isaiah 53: 7, 8, when on trial before Pilate, He was asked the question, "Art Thou then a king?" He did not deny His right, but said, "To this end was I born." John 18: 37. But said again "My kingdom is not of this world. If it were my servants would fight." Verse 36. Why was not His kingdom of this world? If it was of this world, and gained by conquest as other earthly kingdoms, then His servants would fight. But His kingdom was

by promise of God, and was to be given to Him by the God of heaven. Dan. 7: 13, 14. Jesus in the parable of the husbandmen shows that the ruler of the Jews was the husbandmen referred to, and the chief priests and the scribes understood it so Isaiah speaks of this same vineyard, and says, it is the house of Israel and the men of Judah Isa. 5: 7. The rulers of Judah were the husbandmen, that cared for the vineyard, but they did not render the fruits, so Jesus said, the kingdom of God (or rulership) should be taken from them and given to a nation bringing the fruits thereof. And as Israel was God's anointed people to bear the message of salvation, and it was through them that all nations of the earth were to be blessed. Then we must look for those fruits, (or carrying the gospel of salvation to the other nations of the earth.) and as kings and rulers make laws that forward or retard the work of God, we must look among them to find what ones are doing the work destined for them to do.

Fairview, Okla.

To Be Continued.

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VOLUME LIII

STANBERRY, MO., TUES DAY, NOVEMBER 25, 1919

NUMBER 48

OUR WORDS.

Words are very little things,
But the words we speak have wings;
And they fly beyond our care,
Here and there and everywhere.
And the little words we know,
Just like seeds will surely grow;
May our words like fruitful seeds,
Grow good plants instead of weeds.
All our words if winged with love
Will a lasting blessing prove;
Will to some discouraged heart,
Light and joy and hope impart.

—Lewis Buchtel.

The Final Gathering of The Children of Israel.

M. N. Dickinson.

Continued.

Jesus said "other sheep I have which are not of this fold." Jesus said again, "I am the good shepherd: the good shepherd giveth his life for the sheep." John 10: 11. And again, "I am the good shepherd, and know My sheep, and am know of mine. And other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice, and they shall be one fold, and one shepherd." John 10: 14, 16. The other sheep that Jesus here speaks of are the ten lost tribes that must come in: to make up the twelve tribes. Jesus said, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel. Matt. 19: 28. We will now go back to the words of Christ, where He foretold the destruction of the temple. "There shall not be

left one stone upon another that shall not be thrown down." Luke 25: 5, 6. "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Luke 21: 24. The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Matt. 21: 43.

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall." The archers have sorely grieved him, and shot at him, but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd the stone of Israel;) even by the God of thy fathers, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breast and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors, unto the uttermost bounds of the everlasting hills: they shall be on the head of Joseph, and on the CROWN of the HEAD of him that was separated from his brethren." Gen. 49: 22-26. As the ten lost tribes were separated from Judah (the Jew) the same as Joseph was separated from his brethren. The ten tribes are in the world somewhere, and as Joseph's sons are of that branch of the nation of Israel they are among the dispersed tribes.

We will now endeavor to show that the blessings of Joseph fit the English speaking people of our time. The two sons of Joseph, Ephraim (England) and Manassah, (the United States). And of Joseph he said, "Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath." (The gold and silver, coal and oil). Deut. 33: 13. Jacob blessed the sons of Joseph, and said, "The angel which redeemed me from all evil, bless the lads;

and let my name (Israel) be named upon them, and the name of my father Abraham and Isaac; and let them grow into a great multitude in the midst of the earth." Gen. 48: 16. (The descendants of Joseph are the fruitful bow of the vineyard of God). And the husbandman (Judah) had the Sceptre till Shilo came, which was Christ, whom they rejected, Shilo was to bind his foal to the vine, and his ass colt to the choice vine; (Joseph). As Israel blessed the two lads, he said that Manassah (United States) should become a people, and he shall be great. But Ephraim (England) shall become a multitude of nations (England and her colonies) and he set Ephraim before Manasseh. Gen. 48: 16-19. And by placing Ephraim before Manasseh, He placed the stick of Joseph in the hand of Ephraim. Ezek. 37: 19. The ten tribes which Jeroboam ruled over, contained the tribe of Joseph, (or Ephraim and Manasseh.) which carried the name of Israel, and the blessing of the multitude of nations. However the Lord said, "I will cause to cease the kingdom of the house of Israel." Hosea 1: 4. Though He destroyed the kingdom, yet the number of the children of Israel shall be as the sands of the sea which cannot be measured nor numbered. Hosea 1: 10. We have already shown how this was done, when Israel said, "I will go after my lovers, that give me my bread, and water, my wool and my flax, mine oil, and my drink and she shall follow after her lovers." Hos. 2: 5, 7. "Therefore, Behold I will allure her and bring her into the wilderness and speak comfortably unto her." Hosea 2: 5, 7, 14. And the Woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there
..... Rev. 12: 6.

For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image: afterwards shall the children of Israel return unto the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days. Hosea 3: 4. 5. Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth: in his days Judah shall be saved, and Israel dwell safely. Jer. 23: 5, 6. In the regathering Joseph is Ephraim, (known as England) and Manasseh, (The United States) Joseph's bow was to abide in strength by the mighty hand of the God of Jacob.

Joseph was a fruitful bough, and Shilo the one who had the sceptre of Judah was to tie (or did bind) his foal to the choice vine, of the vineyard of the Lord. So we must look for the sceptre of Israel in the tribe of Joseph, (or Ephraim, England) and from this source comes the shepherd the stone of Israel. So Joseph was especially chosen to be

the servant of the Lord that would raise up the tribes of Israel. Isa. 49: 6 and where the house of Israel and the house of Judah, is spoken of, Judah, is the Jew, and Israel is the ten tribes; as in the next scriptures referred to. In those days Judah shall walk with the house of Israel, and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers. Jer. 3: 18. The envy of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. Isa. 11: 13.

The Lord shall also save the tents of Judah first, that the glory of the house of David (the sceptre of Judah in the tribe of Joseph) and the glory of the inhabitants of Jerusalem, do not magnify themselves against Judah. Zech. 12: 7. The next scripture reference will bear us out in saying, that the ruling house of David is found with the ten tribes. We will now take up the parable in Ezekiel of the two sticks: "Take thee one stick, and write upon it for Judah (The Jew) and the children of Israel his companion, (the tribe of Benjamin) then take another stick and write upon it for Joseph the stick of Ephraim; (England) and for all the house of Israel his companions, and they shall become one in thine hand. Ezek. 37: 16. Here we have the two houses of Israel united; Judah and his companions. And Ephraim (or Joseph) and his companions. And say unto them thus said the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side and bring them into their own land, and will make them one nation in the land upon the mountains of Israel; and one king shall be king over 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 any of their detestable things, nor with any of their transgressions, so shall they be my people, and I will be king over them; and they all shall have one shepherd. Ezek. 37: 19-25. John 10: 16. And David my servant shall be king over them: and they all (Israel and Judah) shall have one shepherd—and my servant David shall be their prince forever. Ezek. 37: 24, 25.

Concluded next week.

Longdale, Okla.

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VOLUME LIII

STANBERRY, MO., TUES DAY, DECEMBER 2, 1919.

NUMBER 49

AUTUMN.

In former days the poets gave to us
Laments of sorrow as the autumn passed.
We should not murmur when November winds
Sweep fallen leaves in gusts across our way,
Nor tune our lyrics into mournful rhyme,
Because the trees and fields are green no more.
The swirling leaves but seek some quiet nook
To wait that metamorphosis which comes,
Transforming all their fading life and hue,
Fiber and cell, to life for future spring.
The dormant boughs are gaining power anew
To bear aloft banners of verdure soon;
Each leaf is shed a promissory note
Of joys reserved in store for future days.
Must we receive fulfillment ere we bring
Harmonious lays from joyous heartbeats? Nay!
That resurrection song rings out most true
Which sees in faith the promise perfected.
And frames in praise vibrations sweet,
While waiting for the promised gift of life.

—Lois R. Fay.

The Final Gathering of The Children of Israel.

M. N. Dickinson.

Concluded.

All the sinners of my people shall die with the sword, which say, the evil shall not overtake us. In that day will I raise up the tabernacle of David 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: 10, 11. "And they that be of thee (the house of Jacob) shall build the old waste places: Thou shalt raise up the foundations of many generations; and thou shalt be called the repairer of the breach, the restorer of paths to

dwel in: If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and shall call the Sabbath a delight, the holy of the Lord honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words. Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58: 12-14. Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servant, every one that keepeth the Sabbath; from polluting it, and taketh hold of My covenant; Even them will I bring to My holy mountain, and make them joyful in My house of prayer." Isa. 56: 6, 7. The breaking of the Sabbath was the cause of the downfall of our fathers, Jer. 17: 20-27, and those of the Israelitish people who keep the Sabbath are the ones who will be gathered to the Lord's holy mountain, and be fed with the heritage of Jacob.

As the shepherd the stone of Israel was to come from Joseph, then it is he who should shepherd the return of Judah and Israel, or raise up the tribes of Israel, as told in Isa. 49: 6. We must look for the shepherding work to begin where the stick of Joseph in the hand of Ephraim is located. We must look for a people who are guarding the welfare of the Jewish people; to find who is fulfilling the words of the prophet. "Surely the isles shall wait for thee and the ships of Tarshish first to bring thy sons from afar, their silver and their gold with them, unto the name of the Lord thy God, and to the holy one of Israel; because He hath glorified thee." Isa. 60: 9.

We will now locate Tarshish so we will know who is spoken of when it says, "The Isles shall wait for thee." Turn to Gen. 10: 4, 5, and you will find that the Isles were a part of Tarshish. We will now find where some of the sons of Jacob were

scattered. Isa. 11: 11. You see they come from the Isles of the sea. As Tarshish is first to bring them; then they must come from the Isles of Tarshish first. "Listen, O Isles, unto me and hearken ye people from afar, thou art my servant, O Israel, in whom I will be glorified." Isa. 49: 13. "Thus saith the Lord, in an acceptable time have I answered thee, and in a day of salvation have I helped thee, and I will preserve thee; and give thee for a covenant of the people (England has pledged her support to Judah) to raise up the land to make them inherit the desolate heritages; saying, to them that are bound (the Jews) go forth, to them that are in darkness show yourselves..... and I will make my mountains a way, and my highways shall be exalted, Lo these shall come from far, and lo, these from the north and from the west (northwest), 49: 10-12. Ephraim or England or the Isles of Tarshish is exactly northwest of Jerusalem. So the stick of Joseph, in the hand of Ephraim is bringing forth the fruits. The English (Ephraim) and American (Manasseh) Bible societies are doing more than all lands, and putting out more Bibles than any other people in the world, and by so doing are preparing for the great harvest, and when they shall protect the Jews in the home land, and the tabernacle of David is reared up, then the promise that was made to Jesus will be fulfilled, and the throne of David is given unto him. The throne of David must be in existence before it could be given to him.

Jesus is now sitting at the right hand of God, waiting for His enemies to be made His footstool. Heb. 10: 12, 13.

He said also that we should see Him coming in the clouds of heaven. Matt. 24: 30. John speaks of the same event in Rev. 1: 7. What is He coming to do? The kingdom of the world is become the kingdom of our Lord and His Christ, and He shall reign for ever and ever. Rev. 11: 15. (Revised version.) Then He comes to take possession of the kingdom that was promised to Him; which is the throne of David, and will reign over the house of Jacob forever. Luke 1: 32, 33. The tabernacle of David will have been raised up and the breaches closed. Daniel says, he saw one like the son of man coming in the clouds of heaven, and he came to the ancient of days. Dan. 7: 13. We have learned and that when Jesus comes in the clouds of heaven that he comes to earth; then the ancient of days, must be some one, or some body that is in the earth, and He receives the kingdom over all the world. Dan. 7: 27.

Now the question is, who is this ancient of days, Isaiah tells us very plainly whom he reigns before. "And the moon shall not be put to the blush and the sun be made ashamed; for the Lord of hosts will reign on Mt. Zion and in Jerusalem, and before

His Ancients in glory." Isa. 24: 23. (Lesser.) "And who as I, shall call and shall declare it, and set it in order for me, since I appointed the ancient people, and the things that are coming, and shall come, let them show unto them. Isa. 44: 7. In verse 6 God calls Himself Israel's King, and in V. 1 says, that He has chosen them. Then the ancient of days described in Daniel 7: 9, is the ancient chosen people of God, and they will be all righteous. Isa. 60: 21. Rev. 14: 4, 5. And Jesus will be given the throne of David, which has been established. Then it can be said, (not as he said to Pilate, "to this end was I born), but the kingdoms of this world is become the kingdom of our Lord and His Christ, and He shall reign forever and ever. Rev. 11: 15. . And this reign will be on earth, Rev. 5: 10. Then His angels will go forth and gather out of His kingdom all things that offend and them that do iniquity. Matt. 13: 41. So shall it be at the end of the world (or age). The angels shall come forth and sever the wicked from among the just. Matt. 13: 48.

Though Israel be as the sand of the sea, that cannot be numbered, nor measured; yet a remnant shall return (or be saved). Isa. 10: 22; Rom. 9: 27. And we find that John saw a hundred and forty four thousand sealed of the twelve tribes of Israel. Rev. 7: 4-8. He said again, and I looked and lo, a lamb stood on Mount Zion and with Him Father's name written in their foreheads, Rev. 14: 1. And after he saw the hundred and forty four thousand out of Israel sealed, twelve thousand out of each tribe, he says, he saw an innumerable company out of every nation and kindred, tongue, and people, which no man could number. Rev. 7: 9.

Jesus said, that the twelve apostles should sit on twelve thrones judging the twelve tribes of the children of Israel, Luke 22: 30. We will see the whole structure is built upon the foundation of the apostles and prophets; Jesus Christ Himself being the chief corner stone. Eph. 2: 20. And the names of the apostles of the Lamb is in the foundation city of the New Jerusalem, and the names of the twelve tribes of Israel are on the gate. Rev. 21: 12, 14. These statements show us very plainly whom Jesus was talking to when He said, In My Father's house are many mansions. For He said He was sent but to the lost sheep of the house of Israel. Matt. 15: 24. And the gates having the names of the twelve tribes on them show who will occupy the city, and they will all be commandment keepers, Rev. 22: 14. And the nations of the saved, (or the innumerable company) shall walk in the light of the city. Rev. 22: 24. Jesus tells us that He is the Root (or starting point) and the offspring of David, the bright and morning star. Rev. 22: 16. Much more might be said, as the

subject is inexhaustible, and is the whole gist of the scriptures from Gen. 3: 15, to the last chapter of Revelation.

Bye and bye, O when the morning dawns;
All the saints of God are gathered home,
We'll tell the story of how we over come,
And we'll understand it better bye and bye.
Longdale, Okla.

It was advertised 18 Nov 1919, p. 752; 25 Nov 1919, p. 768; 2 Dec 1919, p. 784 and 9 Nov 1919, p. 800 per the below:

NOTICE.

For the benefit of the ADVOCATE readers we have written a tract or leaflet on "The Final Gathering of the children of Israel." The Ten Lost Tribes were scattered as well as Judea, the Jew, and will just as certainly be gathered.

Anyone interested on this subject and wanting some of these tracts to scatter can purchase as many as they want to distribute by sending Bro. Dugger enough to pay postage as there will be a supply left at the ADVOCATE Office for free distribution.

M. N. Dickinson.

Longdale, Okla.

The Gathering of Israel

MRS. LORETTA REYNOLDS

THE prophecy concerning the gathering of the 12 tribes from the four corners of the earth and planting them in their own land, does not relate to the Jews alone. The most important truth for us to understand now, is the identity of the ten lost tribes. It is just beginning to be understood and appreciated that we are the descendents of those tribes. That is the people among the nations of Western Europe and the U. S. and Canada. The Jews are one tribe only, Judah. The tribe of Benjamin is said to have joined the other ten after their captivity.

God is now gathering all Israel, not Jews alone, to

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Palestine by the ordinary modes of travel. It is but reasonable to suppose that will be the means of transportation from all who desire to avail themselves of an opportunity to escape the seven last plagues, and the enforcement of the false worship of the Beast? and they will continue to be gathered notwithstanding the Turks and Germans, who are not as bad as they are painted by a subsidized American Press.

The key to the solution of the present situation is the identity of the ten lost tribes, and of Esau, Edom and Turkey.

Do you know you are a descendent of one of the ten tribes? When you know this, the Bible will seem like a new book, and you will understand your relation to God; and where he wants you to be during the pouring out of the plagues. Northern Palestine for the ten tribes; Southern Palestine for Judah and Benjamin. You cannot understand this unless you study the Bible. No words of mine are sufficient. I earnestly entreat every one who reads this to study this subject.

Chicago, Ill.
