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THE STORY of the REAL JEW
AND
THE GATHERING OF ISRAEL
INTO THEIR OWN LAND

PART III
Of "The Inspired History of the Nations"

A Companion to "The Gathering of the
Nations to Armageddon"

BY G. G. RUPERT
AUTHOR OF
"The Inspired History of the Nations;" "The Yellow Peril;"
"Time, Tradition and Truth Concerning the End
of the World;" "The Bible Atlas," Etc.


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PREFACE.

IT is with a sincere desire to comfort others "by the comfort wherewith we ourselves are comforted of God" that we have written this volume. Any rays of light the gleaner has been able to gather from the sacred page have created a desire that others might enjoy the same blessing. The Sacred Scriptures have ever been the source of greatest comfort to those who put their trust in God.

The last days are days of special promise to the seeker after truth. The Lord has said that at the time of the end knowledge should be increased, as many would run to and fro through the scriptures of truth. Everything shows that we have reached that time in the world's history, and we do not, therefore, take any credit to ourselves that light is shining on divinely inspired writings.

The question treated in this volume is one of especial interest to all the world. There was at one time, as all are aware, a nation of God's peculiar people, separate and distinct from the world. That nation was broken up and scattered abroad throughout all the earth, but God has said He would set His hand again the second time to recover His people and break their yoke from off their necks. He has said, too, it would be in the latter days.

Now to that subject this volume is devoted, and all we ask is a careful perusal of its pages, believing that in so doing the reader will be well paid for his time; and to those who believe, it will be a source of great comfort.

May the God of all grace accompany the reading of its pages by His Holy Spirit, and in so doing make it a great blessing to many souls.

THE AUTHOR.

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INTRODUCTION.

COME OUT OF HER MY PEOPLE.

The above title is a direct and positive command of God. Rev. 18:1-4.

Those who do not heed the command are unbelieving and rebellious, hence must reap the consequences which are the seven last plagues of Rev. 16th chapter. We need not repeat that Babylon is fallen organizations of Christendom for most all if not all students of prophecy know it to be so. Notwithstanding each sect admits the others are fallen but in some way they are accepted, so each claim.

WHEN IS THIS CALL TO BE GIVEN.

We reply when Babylon becomes as here described. That will not be till her cup is filled and no more can be done for her and she must meet her punishment. As her plagues are visited without mixture (of mercy) it is settled that the call does not take place till probation closes. It will be then as stated by Zechariah: "Flee out of Babylon and deliver every man his soul." Zech. 2:6, 7. Babylon's plagues are called judgments. It is said in one hour and in one day her judgments will come. Rev. 18:8-10. That is suddenly, unexpectedly. That is just the manner, probation closes. With these facts settled as to the time when the call is due it will aid in the understanding of other texts of truth.

THE THREE MESSAGES OF REV. 14:6-12.

The first says, "Fear God and give glory to Him for the hour of his judgment is come."

What judgment and its nature is the question? The scripture that follows must explain. Verses 19, 20; of the fourteenth chapter states these judgments as the wrath of God:

"And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had

the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

“And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

“And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.” Rev. 14:18-20.

Chapter 15:1 says, “And I saw another sign in heaven great and marvelous, seven angels having the seven last plagues for in them is filled up the *wrath of God*.”

The sixteenth chapter gives a history of the plagues as they will fall. Verse 7 says these plagues are “righteous judgments.”

Chapter 17:1 says, “Come hither and I will show thee the *judgments of the great whore*,” (Babylon).

Chapter 18:10 says, “For in one hour has thy *judgments come*.” Chapter 19:2 says, “For true and righteous are his *judgments*, for he *has judged* the great whore which did corrupt the earth.” With these plain statements before us it is easy and clear to see the first angel’s message of Rev. 14:6 gives us plainly what judgment it refers to and, second, the time the message to Babylon is due, namely the close of probation when no more can be done for fallen Christendom. The second message of Rev. 14:8, is a part of the first and due at the same time for it gives the reason why the judgments are due, namely because Babylon is fallen as stated in Rev. 18:1-4. She “has become the habitation of devils, the hold of every foul spirit. The cage of every unclean and hateful bird,” therefore “come out of her and receive not of her plagues.”

The third angel of Rev. 14:9 is also a part belonging with the two former and due at the same time, saying: “If

any man shall worship the beast or his image, the same shall drink of the wine of the wrath of God," (seven last plagues.) How easy, natural and plain that these three messages are one. All due and all to be given at the same time and that time is when the Remnant knows probation is closed.

Next. They are not given to convert people but they are given to the children of God not to yield to the decree that will then be passed that "All who will not worship the beast and his image shall be killed." "The remnant" must then stand as did the Hebrew children when asked to fall down and worship the golden image. We advise all our readers to get the messages located correctly for it has not been done by those who claim they were due years ago and are now giving the third angel's message. Such teaching is wholly false and a mistake.

ISA. 18TH CHAPTER.

The 18th chapter of Isaiah brings clearly to view the work of those messages. Study our comments on this chapter in this book.

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CHAPTER XXX.

THE OLD STORY NOW ESPECIALLY IMPORTANT AND NEW.

The admonition of the prophet is to "stand ye in the way, see and ask for the old paths, and walk therein and ye shall find rest for your souls." The answer comes, "We will not walk therein." Jer. 6:16.

The above is the condition that now exists regarding the work God wishes now to have done for the people. God wants to help the people but they are not grateful for the effort. When the old paths are presented before them they utterly refuse to heed the admonition. The Lord says in the next verse, "He will therefore bring evil on this people for they have not hearkened to His word nor to His law but rejected it."

The Bible is the only book in the world which people try to learn by beginning at the back part to study. The religionist of this age says, "the New Testament is their guide." Such foolishness and ignorance is deplorable. The facts are, they know nothing of what the New Testament teaches. The New Testament is made up wholly from the teaching of the Old. Neither Christ nor the Apostles had any New Testament to preach from. The

discussion between Christ and the Apostles with the Jews was on points of doctrine taught in the Old Testament. The ignorant Jews know nothing of its true teaching. Hence neither Christ nor the Apostles had any New Testament to teach. They taught Moses. Today the exact condition is repeated. The teachers who take the New Testament as their guide only know about as much about God's will and truth as did the ignorant Jew. That was practically nothing. But as stated by the prophet when the truth on the writings of Moses is taught these blind guides will not hearken to God's word nor to his law but reject it. They are entirely unable to connect the Bible into one story and one truth and always teaching the same thing. But like a drowning man grabs at straws here and there until they and their flock both fall into the ditch. We are safe in saying the majority of the people who have gone to church all their lives have never read the Bible through much less to become acquainted with its true teaching. This class is ever ready to condemn but they know not what. But like the claim is made against a certain political party, "they are against it" if the teaching in any way pertains to the teaching of Moses and the Prophets. This class trusts their bodies to the doctor and their souls to their preacher as the saying is, and they look after the things pertaining to the world and go to meeting on Sunday.

The old story begins with the creation in the first part of the Bible. It relates the temptation and fall and the descendants of Adam and Eve. The story divides with the two boys of Adam—Seth and Cain. The descendants of Seth were the righteous class. The wicked class from Cain. Separation of these classes both in social and marriage relation was advised from that day to this. We note more particularly the descendants of Seth. From him there were ten generations from Adam to Noah. The



flood was 1656 years from creation. As a result of not keeping these classes separate, the whole world became wicked and was destroyed. Again the earth was populated by the three sons of Noah, Shem, Ham, and Japheth. The lineage and location of these three boys are given in Gen. 10. Especially that of Shem. From him descended ten generations more till Abraham. The total time to the birth of Abraham from the creation is given as two thousand and eight years. At this point God accepted Abraham as a righteous man because he believed God and obeyed Him by keeping all His commandments, His statutes, and His laws. Therefore God made a covenant with him that in him all nations of the earth should be blessed, and that Christ should be born as a redeemer of the world, from his seed. His promised seed was Isaac. His grandson was Jacob. His great grand-children were twelve boys of Jacob, from which the twelve tribes of Israel sprang. Their sojourn in Egypt as bondmen of Pharaoh was two hundred and fifteen years.

The story of Joseph, one of the twelve boys comes in the story at this time. The time finally came when they were delivered by Moses as a servant of God from Egyptian bondage. They were delivered just 2513 years from creation and on the very day God had told Abraham they would come out. This is all told thus far in the book of Genesis, never was there a book containing so much truth on history, the plan of salvation, the dealings of God with His people which were intended to give hope to the people of God as does this book of Genesis. Every promise of the Gospel is in it. The principles of every law ever given is in it. The everlasting covenant by which men are saved is in it. The story of our fathers is in it. The story of the flood from which the lesson is drawn of the next destruction of the world is in it. In short every truth and plan God ever had is couched in it. Yet how little read

and known by his professed children of today. No wonder "darkness covers the earth and gross darkness the people." Leaving the book of Genesis the story is continued in Exodus. They left Egypt. These twelve tribes wandered as a result of their unbelief forty years in the wilderness. Moses and Aaron die and Joshua leads Israel over Jordan's dry channel, through icy walls of water on either side, which was a symbol to Israel of death and the grave before they could enter the final inheritance promised to their father Abraham, of which Canaan was a type. Rahab the harlot hung out the scarlet cord from her window on the wall of Jericho, showing to Israel her faith in the same Christ they believed in as the sin bearer of the world. Thus saving her house. The surrounding of Jericho for seven days and on the seventh day seven times showing their faith in the seven thousand years the world would stand from creation before they entered their final inheritance in the earth made new of which the entrance to Canaan was a type. The trouble with Achan who stole the golden wedge and the Babylonish garment, and the lot being cast to search out the wrong person who had caused the trouble in the camp, and the burning of Achan and his house and all his stuff—all teaching them a lesson of the final valley of Achor which means the valley of trouble through which the people of God must pass before their entrance into their inheritance after the close of probation. The casting of lot to find out the wrong doer was a symbol of the judgment in the end of the work of the Gospel, to find out who would be saved and who would be lost—who would enter the land and who would be burned in the lake of fire. Also prior to their crossing Jordan all were to be circumcised which was the token of the covenant made with Abraham that he and his seed should enter the final inheritance but before they could be saved and enter they must all be converted at heart. We say that

every step of the story from Creation to the end is full of the most interesting thoughts ever penned by man. All of which is lost to the man who begins at the wrong end of the Bible to study eternal things. Moses as he viewed the promised land from Pisgah saw the new earth in its beauty of which the land of Canaan was but the type.

Next, Joshua divides the land among the twelve tribes, a type of the division of the new earth. Each tribe having their own standard or ensign. Each color reminding them of the lesson taught Noah by the colors of the bow in the cloud and the lessons taught by each color. Four hundred and fifty years were covered in the story from Moses to the anointing of a king. The first of which was Saul. He reigned forty years, David forty, Solomon forty, Samuel the last judge also ruled forty years. Three years before the death of Solomon the tribes were divided into two houses, the house of Judah and the house of Israel. Judah consisted of Judah, Benjamin, and the half tribe of Manasseh, the son of Joseph. The house of Israel was composed of nine tribes and the other half tribe of Joseph which was Ephraim, Joseph having had two sons while in Egypt. The tribe of Levi being taken for the service of the Lord in spiritual things had no inheritance. Solomon appointed before his death Jeroboam the son of Nebat ruler over the house of Israel. Rehoboam the son of Solomon was king over the house of Judah. The house of Israel was wicked never having a good king. The house of Judah was but little better, having in the four hundred and about fifty years that followed, only eight good kings. It is stated in I Kings 6th chapter that it was four hundred and eighty years from the time they left Egypt till the fourth year of Solomon's reign. The division of the tribes was 33 years later, which would bring us in the story 3026 years from the Creation. Note it is one story of one people, the descendants of Seth, and Adam in direct

lineage. It was three hundred and ninety years from this division of the tribes till the Babylonian captivity, (Ezekiel 4:5) or 3416 years from the Creation. Note in all the story if you were to read it there would not be one unbroken thought or a single link left out of the chain of history of this people and God's dealing with them. Will any one who wishes to know the truth of the Bible tell me why this line should not be the line to be studied by all? Will they tell me if they wish to know sound doctrine why they should not begin where God begins with the story to learn that doctrine? Why should not every child know the story as well as Timothy knew it as he was taught it by his grandmother and mother? Why should not all take the Bible and begin to study in their church lessons at the beginning and take it as it comes in its order? In this way you will get familiar with the scripture and in no other way will you become familiar.

THE CAPTIVITY.

What is the reason? Why is it so hard to get those who profess to be interested in learning the Bible that they will not give heed to all subjects presented to them for consideration? Is it because they fear it may not suit their present condition? Is it because they wish to study only such things as their denomination teaches?

I wish to present in this article a subject of vital interest to every one in the world at this time who expect to be prepared to meet the things before us. It is this: *The Gathering of Israel*. Read what I say and then ask yourself the question if it is not an important subject.

Following the captivity when Israel was scattered abroad and have not been a nation to this day, the prophet Hosea speaks thus, "For the children of Israel shall abide many days without a king, and without a prince, and with-

out an ephod, and without a sacrifice, afterwards shall the children of Israel return and seek the Lord and His goodness and David their king in the latter days." Hosea 3:3, 4. Is not that a plain statement? Why should not the people of God be interested to know about the fulfillment of the prophecy?

Isaiah speaks thus, regarding the fulfillment of the prediction, "And it shall come to pass *in that day* there shall be a root of Jesse (Christ) and to it the Gentiles shall seek," and says when it is fulfilled "it will be a movement like it was when Israel was led out of Egypt." Isaiah 11:10.

Ezekiel says of the same thing, "I will bring you out from the people and from the countries wherein ye are scattered with a mighty hand and with a stretched out arm and with fury poured out and I will bring you into the wilderness of the people and I will plead with you face to face like as I plead with your fathers when I brought them out from the land of Egypt." Ezek. 20:34-36. Over and over are such prophecies written, (see our book *The Gathering of Israel*) but who gives any consideration to such scriptures? Very few indeed. This shows how little people are interested—insufficient to investigate anything unless it is some of the denominational printed matter of their sect. I even read the prophecy that tells of the number of Israel that will be gathered and sealed when these prophecies are fulfilled. John says the number is one hundred and forty-four thousand. Twelve thousand of each twelve tribes. Rev. 7. He even gives their character as not defiled with women. That is, they are not connected with any denomination or class of religionists. The women here referred to are those mentioned in the seventeenth chapter of Revelation as the woman having on her head the title *Mystery, Babylon the Great, the Mother of harlots*. The eighteenth chapter says when they are gathered

they will be from and called out from these organizations. The fourteenth chapter of the same book says "they are redeemed from among men," and keep all the commandments of God and have the faith of Jesus.

These prophecies have their application in our day and at this time. Why will not people study them. The only answer that can be given is that the teachers of the day in the various sects and organizations do not bring them before the people. They seem to think they are not of sufficient importance to even consider them. Next no one can read these prophecies and not conclude there will be a time come when Israel will be literally gathered out of the countries as where they now sojourn, and gathered to some locality.

The next question to consider, is it speaking of the literal Jew or is it speaking of the Lord's people in general? Isaiah says, "to it (Christ) shall *the Gentiles seek.*" John in speaking of the prophecy says the message that will gather them will go to every nation, kindred, and people. Paul says, "he is not a Jew which is one outwardly, but he is a Jew which is one inwardly and circumcision that of the heart and not of the flesh." He further says that some of the Jews were broken off from the tame olive tree and the Gentiles "were grafted in among them and made partakers of the root and fatness of the tame olive tree." He says this graft was contrary to nature, thus making them as they come a real Jew.

We merely mention these points that the reader may know how the Gentile becomes an Israelite. As the work among the Gentiles has been especially carried on among the Gentiles since Christ it seems to us not strange this movement should be among the Gentiles and thus gather all nations among that class. Upon this point rests a clear understanding of the prophecy. Personally we have no fear to say that all these prophecies meet their fulfill-

ment among all nationalities and no one race in particular. In fact we feel to say *we know* that is true.

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.

Abram 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." Christ said Nathaniel 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 *Isles of the Gentiles divided*. They emigrated from there, west into Europe. Paul says to the brethren at Ephesus: "Remember that ye being in time 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 indeed, 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 of 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 *true Jew*. 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 sware 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;

“‘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 wilderness 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 largely 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 creation 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 gospel 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 descendant of Jacob. Christ and all of his disciples were both National 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 foretold 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.

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 ter-a-phem* :

"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 removed, 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. Rom. 11.

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 (the children of God), 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 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.

“*Seemeth 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 David* 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 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 *meanest* 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 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 thy 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 E-gypt, 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 Le-vites:

“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, promised 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 for 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, Jerome, Huss, Latimer, Zwingli, Melanethon, the Wesleys and some of latter times than the ones mentioned. 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 commonwealth 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 grafted 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-rael." Isaiah 4:1-2.

"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.

A SALVATION BY BLOOD, OR BY NEW BIRTH—WHICH?

What does it mean when it says “we are to be the children of promise as was Isaac”? Paul answers the question thus. “They are not all Is-ra-el that are of Israel. Neither because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called.” “That is, they that are the children *of the flesh*, *these are not the children of God*, but the children *of the promise are counted for the seed.*” The above is a direct answer and one that should be remembered well by all bible students. If this scripture does not teach that those who become the children of promise as was Isaac *are counted for the seed* then tell us what does it teach? Next how and why was Isaac a child of promise? We reply as Paul also says that the birth of Isaac was a miraculous birth when the parents were past age for such an event, but nevertheless the child *was born by promise* when the parents by faith “staggered not at the promise.” So to become a child of God by promise as was Isaac is to believe that God is able to give us a new birth by a miraculous deliverance from sin.

When this is done *we then become a child of promise as was Isaac.* Paul says there is neither Jew, nor Greek (Gentile), bond, nor free, if you are baptized into Christ “then are ye Abraham’s seed and heirs according *to the promise.*” Why not believe such positive plain statements? Peter was converted on the blood salvation when he went to the home of Cornelius (a Gentile). He admitted that it was a truth

that in *every Nation* he that feareth him and worketh righteousness *is accepted of him.* Acts 10: The National Jew many of them in the time of Christ lost sight of this principal and held the position that salvation was by the works of the law and not by faith in Christ and today there are plenty to teach that the Jews were saved by the law. Poor blind guides and fools as to the teaching of the scripture. They also believed that being Abraham's literal seed by flesh entitled them to salvation. Paul corrected that. Gal. 3:15. Christ told them their father was the devil instead of Abraham.

There are those now who hold to the salvation of the *literal blood* of the twelve tribes and try to trace that blood through the Anglo-Saxon and American people to the lost ten tribes as they believe. We are sorry to see them fall into this error for they teach the Gathering of Israel in the last days and use so much scripture of truth in the prophecies of the Old Testament in which we can bid them God-speed in most all their teaching. But in applying the prophecy all the time *to the literal blood* and try to trace the ten tribes as they were scattered 721 B. C., and locate them in America and England with the other European Nations we cannot agree with them. If their trace was even correct it would amount to nothing whatever for it is only those who become heirs through faith that become the real seed and will be gathered. They also make the literal land of Canaan the place to which they return. This stands on the same interpretation of the other. When God told Abraham all the land he saw would be given to him and his seed, Paul says positively that promise was that he should be the heir of the World. Rom. 4:13. Then why not believe what is stated in all the scriptures that the land was a type of the earth restored and the promises applied to that restoration? These and many more scriptures must be cleared up before we can believe the literal restoration of

the blood, the literal land of Canaan, and salvation by blood, or by the works of the law.

FULLNESS OF THE GENTILES COME IN.

Much is said about blindness in part happening to the Jew till the fullness of the Gentile comes in. Now tell us what is the fullness of the Gentiles. We reply there is but one intelligent reply. That is that God has gone to the Gentile to seek a people for his name. That work will continue till probation closes and the decree passes "he that is filthy let him be filthy still he that is holy let him be holy still behold I come quickly." Does it say then the Jews will get their eyes open and be saved? No. It is true they with all others will then see their mistake but it will be too late. Why build up something on the "fullness" of the Gentile when there is nothing and no statement to carry out the theory that then they the Jew will come back and be saved? These teachers teach that the Gentile times ended in 1914. This is another theory that cannot be proven. Their argument is built on the expression *seven times* mentioned in Leviticus 26th chapter.

They say a time there is one year or 360 prophetic days which stands for 360 literal years in prophecy, seven of these amounting to 2,520 years beginning 606 B. C. at the time of the Babylonish captivity, and ending 1914, and now the war comes in to mark the fulfillment of the prophecy. Now if they had described the war beforehand as it now exists with the Nations on each side as they now are, then we would have had more confidence in their prophecy. Mr. Russell, another writer on this reckoning of the 6,000 years, to the Millennium said it had its end in 1872, which marked the spiritual coming of Christ. He also had a prophetic period end in 1914 when Christ would make himself *manifest to all the people and would take the Kingdom and reign*. If he is reigning then it is a poor reign it would

seem. He also held the Millennium began in 1872. If Satan is barred since then he is a lively prisoner. Turn him loose.

What the Lord really said in Lev. 26th chapter:

From verses one to fourteen he pronounced on condition of Israel's obedience certain blessings were to be manifest at all times in life. Verse 14 says "but if ye will not hearken unto me and will not do all these commandments then I will punish you seven times more for your sins." Verse 18. Continuing to point out God's judgments he repeats the statement, he again says in verse 21, I will bring seven times more plagues upon you according to your sins, in verse 24 it is again repeated, the 28th verse it is again repeated. Now all any one has to do is to turn and read the chapter and then follow the history of Israel from that time on for nine hundred years they will see the prediction was fulfilled not once, nor twice, regarding the seven times punishment *but many* times as stated in the chapter till finally they were scattered abroad. Now the question is does the seven times teach a prophetic period? We reply no not at all. There is where every one misses it that builds on it for a certain thing to happen, when they say it will end. Any one taking the chapter will see the judgments there mentioned were to follow Israel in *All* their history and to be repeated over as often as they sinned and so it was just that way in their history, *Why seven times?*

We reply the seven times covered all punishments for seven thousand years or the age of the World as used often in the scriptures. Seven meaning fullness, having no reference to any prophetic period further than during the age of the world and Judgments were to be meted out. So don't try to make it a prophetic period lest you fail as all others have done who have used it in that way, and made themselves false prophets. Don't say the war beginning in 1914 was a fulfillment of that period for it was not, the teachers who say so make it a pretext to cover their blunder. Their

former writings describe no such a war, and they did not expect it, or they would have described it.

THE BOOK OF ESTHER AND THE LAST DAYS.

“And many of the people of the land became Jews.” “For the fear of the Jews fell upon many.” These could not become of Jewish blood, but they saw that God was with the Jews and this led them to believe on the true God, and become followers of God. All the above scriptures show *it is not a question of blood* but that of becoming a true follower of God, that makes a real Jew, in the full meaning of the word. The same is equally true of the word Israel. Hence it is *not the literal blood* the many promises apply to but those who are entitled to the name Jew and Israel. Any effort to try to trace the literal blood and apply the promises in prophecy to the literal race is a failure. The book of Esther is a present truth book for this time. There is to be another decree pass in the time of trouble. That is, “all who will not worship the beast and its image are to be killed.” The remnant are to be delivered from it the same as the Jews were in the days of Esther. It is not written as mere history that they were delivered on the fourteenth day of Adar but to teach us that at that time of the year we will also be delivered and make our move for the feast of tabernacles. Take heed to the lesson. You will see in all the books of the Bible present truth if you will but get your eyes open to see it.

THE TEN TRIBES.

Many talk of the lost ten tribes. We have never seen any evidence that they were lost after the captivity of the house of Israel 721 B. C. by the Assyrians. They might just as well say the house of Judah was lost after the captivity of Jerusalem by the Babylonians. We have the conversation with the Samaritan woman and Christ showing that the

people of each house was still represented when he was here, 700 years later. Any one who reads carefully the scriptures will see that the word Israel applies to all the National descendants of Jacob in many places regardless of the house they belonged to. Also the word Jew is applied to all. The woman of Samaria understood the House of Israel was still represented at Samaria and the house of Judah was still at Jerusalem. How then could they be lost? The word Gentile originated and was applied to the descendants of Japheth. It says "from these were the Isles of the Gentiles inhabited." In no sense can the term Gentile be applied to the blood of Abraham which is Shemetic.

WORTHY OF CONSIDERATION.

It is worth studying the history of the Lord's people before Christ and the divisions of Israel with the history among the Gentile since Christ, before Christ when the descendants of Jacob were the representatives of God, there were after the death of Solomon two houses. Nine tribes to one of which the half tribe of Joseph, that of Ephraim was added. The house of Judah consisted of Judah, Benjamin, and the half tribe of Joseph, Manassah. The tribe of Levi had no inheritance they were chosen for the service of God to minister to them all. The capital of the ten tribes was at Samaria. The capital of the two was at Jerusalem. Ephraim, who was of Egyptian birth (His native land being Africa). His division headquarters was at Bethel and became the leader of the ten tribes, called the House of Joseph.

THE GENTILE HISTORY SINCE CHRIST.

The first and oldest division is the Greek (Gentile), numbering today 140,000 million. Their headquarters is Constantinople. The next is the Latin (Gentile) division with its capital at Rome, numbering 260,000 million. The Latin

division was divided territorially into ten kingdoms, with one the Vandals in Africa. The Greek or eastern division in prophecy today with its capital at Constantinople is called the house of Judah. The two tribes are each spoken of as under and belonging to the ancient divisions of Israel. The ten divisions of the western Empire of Rome are the ten Kingdoms of western Europe. The identity still being carried down from ancient to modern Nations. Remember the inhabitants of these divisions are Gentile with no Jewish blood only as the Jews are scattered among them.

Under Roman rule the Vandals were in Africa. But under professed Christian rule Ephraim is in America in prophecy and stands today to the ten kingdoms as did the Vandal in Africa under Roman rule. Why this? We reply because Ephraim was an Egyptian of African Nativity. In prophecy Ephraim's home in modern times, is "the land beyond the rivers of Ethiopia, Isaiah 18," which we have shown in all our writings to be America. Now take your map and see the ancient divisions of Israel in Palestine with Ephraim on the west and south. Then take the civil divisions of the Roman empire with its two capitals one at Constantinople in the east the other at Rome in the west with the ten kingdoms in the west with one in Africa (the Vandals) and next take the professed Gentile Christian divisions of the east. The Greek church in the east, the west, the Latin church, with Ephraim Protestant in America on the south and west and you will see that this is all managed by divine providence in order to keep up the identity. Then next take the ancient Moabite. The Ammonite, and the Edomite in prophecy and you again have the application in modern prophecy to this territory, and once more you take the three ancient capitols of Syria which was Damascus, on the east. Then take Tyrus on the west and Gaza on the south and west. Tyrus was Phoenician, Gaza Phillistine, and you have it again, see Amos, chapters one and two. See

our comments in *The Yellow Peril* on these divisions also on ancient and modern worship. God has surely given us a wonderful book when he gave us the Bible. It shows His wisdom in all National and spiritual life of the world. To be a Bible teacher required great familiarity with the book. This, denominationalism will never give. It is individually obtained by personal touch with the author of the book.

DON'T GO OUT IN HASTE.

The prophet Isaiah in speaking directly on the subject of the literal gathering of Israel, says "Depart ye, Depart ye, Go ye out from thence, touch ye no unclean thing, Go ye out from the midst of her. For ye shall not go out *with haste nor go by flight*. For the Lord will go before you. The God of Israel shall be your rearward. Isaiah 52:11, 12. As shown in Isaiah chapter four and other places God will again lead his people by the cloud as when they left Egypt.

No doubt but the time will come when men will take it in their own hands to start a movement to some point possibly Palestine or some other locality and claim it is time for to flee out of Babylon, but if they do it can only be a mistake. Read Isaiah 51 and 52 where the above quotation is found. There are those now who think and even urge people to go to Palestine and build up that country to be ready to meet the Lord. God will settle the location positively when the time comes. How necessary to consider every scripture in order that we are not mistaken. We feel very confident the Remnant will be gathered to this country of America which is Modern Egypt, but be that as it may, don't go till God leads according as he has promised. It may be necessary to get out of centers for the purpose of evading the trouble that may exist but the real gathering out God will lead that movement himself with no fanati-

cism connected with it. See the Chapter *Cloud by Day, Fire by Night.*

We are glad to see this question of the literal gathering of Israel agitated. For eighteen years we have been greatly interested in it and glad to know others are becoming so by our teaching. It is the central point of all truth for the Remnant people of God, and if others think they will go to Palestine while we do not agree with them it may call attention to the subject and do some good. We do not mean by the gathering of Israel the National Jew, neither do we believe in the so-called lost ten tribe theory but we do believe the children of God of all Nationalities under the name of Israel will be gathered out into the feast of tabernacles as was Israel of old before the Lord comes. That is truth and no evading it.

RESTITUTION OF ALL THINGS.

In connection with the subject of "the fullness of the Gentiles come in" the question of "the restitution of all things" should be noticed for many do not stop to consider and from the teaching they accept the idea that Restitution means that some plan of salvation will then take place that will save all or nearly so at last. So that scheme of salvation is promised by these teachers to the heathen and others who have never come in this life to a knowledge of the truth. This is one shade of Universalism. We will say as to the need of the heathen and those who have not come to a knowledge of the truth in this life: they do not need such a time in the future to be saved for provision is already made for all who have not that opportunity of knowledge here. They are saved through the atonement of Christ on conditions of their honest intentions and honest heart now to do the things which they do know. God judges and saves not from the standpoint of what a man knows but from the

point of his desires and willingness *to do the things he knows* and believes to be right even if it is not in accord with the letter of the law. This is all made very plain in the second chapter of Romans, it is there stated that the Jew who has the truth and letter of the law and knows what the law teaches but does not obey the law will be lost in the day when God shall judge the secrets of men's hearts according to the Gospel, and on the other hand Paul plainly says the Gentile who has not the letter of the law but the principles of the law written in his heart desiring to do that which his conscience teaches him, will be saved and his uncircumcision will be counted for circumcision. But the Jew who breaks the law his circumcision will become uncircumcision for it is not the hearers of the law that shall be justified, but the doers of the law shall be justified. So we need no future plan to save the heathen for every honest heart is provided for now. But God pity the hypocrite and he who tries to evade what they now know and could know if they wished. We send missionaries to teach the truth that they may see and understand and rejoice with us in the light God has for them. Christ will attend to the saving Himself.

Now coming back to the question,—restitution as taught in the Bible. What is it? The answer is: Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Acts 3:19, 20.

We reply as the above scriptures teach, it is that restitution according as taught "by the mouth of all the Holy prophets since the beginning of the World." The reader will see by that teaching it is not universal salvation nor a large part of the race to be saved. From the very beginning till

now it has been the few and the way has been the narrow way that leads to life.

So far as the restoration of man is concerned that is given him on conditions of his choice to receive his restoration, if he so desires to be restored by complying with the conditions. This is the teaching of all the prophets from the beginning till now. Hence the restoration or salvation of the race depends on their choice, and compliance with the specification. The Prophets have also taught the restoration of the earth and the removing of the curse. That restitution is to be done as specified. First, to destroy the sinners out of it. To make a clean riddance of all that in any way offends. This according to the prophets is caused by the wicked being burned up in the lake of fire in the last days. This earth is to be purified by this same fire and every curse removed. This is the plan laid down by all the prophets from the foundation of the world. So in brief the restoration of all things according to the teaching of all the prophets from the foundation of the world requires a definite time for it and time to do it.

The restoration of Christ's Kingdom lost in the beginning is done in the same way, The Kingdoms of this world are to become the Kingdoms of our Lord and His Christ. But before that is done He is to dash as a potter's vessel the earthly kingdoms which is completed when he comes. Restitution of all things then is to accomplish all things what the Bible teaches will be done. Then the people who have made the choice will be restored to their Eden home as promised.

Christ is the restorer, hence His work as such is not completed till the end of the seventh thousandth millennium is completed and all things told in the Bible will come to pass. This is restitution, and nothing else. No future millennial plan, neither in any sense Universalism.



CHAPTER XXXI.

THE GATHERING OF ISRAEL.

THERE is a period mentioned in the Scriptures as "the captivity." There is also mentioned with this period a time called "the gathering." Both of these terms apply to Israel. From these statements many have supposed that a time would come when the Jews would return to Palestine and settle again in that country, and have a kingdom as of old. It only requires a careful study of the Scriptures to understand this subject clearly. The following scripture opens the subject before us:—

"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim; afterward shall the children of Israel 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.

The term "latter days" plainly indicates the time to which this prophecy applies. Now when was their kingdom taken away? The prophet Ezekiel says: "And thou, profane wicked prince of Israel, whose day is come, when

iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it; and it shall be no more, until He come whose right it is; and I will give it Him." Eze. 21:25-27.

This text plainly gives the time in question, for the connection shows that Zedekiah was the last king of Judah. The time this was fulfilled was 588 B. C.

Saul was the first king to rule God's chosen people. Says the Lord, "I gave thee a king in Mine anger, and took him away in My wrath." Hosea 13:11. Prior to this for four hundred years the Lord had ruled Israel by judges, as stated in Acts: "The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought He them out of it. And about the time of forty years suffered He their manners in the wilderness. And when He had destroyed seven nations in the land of Chanaan, He divided their land to them by lot. And after that He gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king; and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when He had removed him, He raised up unto them David to be their king; to whom also He gave testimony, and said, I have found David the son of Jesse, a man after Mine own heart, which shall fulfil all My will." Acts 13:17-22.

It was the Lord's will in every age to be the direct ruler of His people. The prophet was to be His mouthpiece, and so the judges of Israel were under the direct guidance of the Lord. But as Israel departed from God, they desired to have a king like other nations. Samuel being the prophet, they made their appeal to him for a king: "Then all the

elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways; now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected Me, that I should not reign over them." 1 Sam. 8:4-7.

Their request was granted, and they were governed by kings for the next four hundred and fifty years, until the days of Zedekiah, who was the last king on the throne. This was what is called a theocratic form of government. The kings as well as the judges were governed by the Lord through the prophet, who was His mouthpiece. They, having communication with God through visions, communicated the will of God to the king, thus making God the real ruler in this form of government.

Many difficulties were experienced under the reign of the kings, owing to their apostasy and rebellion and their refusal to listen to the voice of God through the prophets. That the Lord was the real ruler, and the king only His ministers, is clearly shown by 1 Chron. 29:23: "Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him."

God being the real ruler, a prophet was necessary in order that the will of God might be made known to and carried out by the people. This is plainly taught in the word of the Lord to Elijah, 1 Kings 19:16: "And Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha . . . shalt thou anoint to be prophet in thy room." The Roman Catholic system of union of Church and State, with the pope ruling upon the throne, calling himself the representative of God, is simply a

counterfeit theocracy, there being no prophet of God to direct the ruler. Every attempt of man to enthrone Christ as the ruler of any nation is only to set up another "man of sin" like the Papacy. It can be nothing else, for of the only divinely-authorized theocracy it is recorded that the diadem and crown were removed in the days of Zedekiah, never to be restored "until He come whose right it is."

The prophecy previously quoted says, "I will overturn, overturn, overturn, it." The diadem was taken off when they were taken captive by Babylon, 606 B. C. The government of Babylon was overturned by Medo-Persia 538 B. C. Medo-Persia was overturned by Grecia 331 B. C. Grecia was succeeded by Rome as a universal government, and Judea became a Roman province; this made the third overturning. Then, said the prophet, "it shall be no more, until He come whose right it is; and I will give it Him." The One mentioned "whose right it is" is Christ, and when He comes the second time in all His glory, "then shall He sit upon the throne of His glory." Matt. 25:31.

Thus we see that the entire duration of "the captivity" of God's people extends from the time of Zedekiah, about six hundred years before Christ, until the Lord comes the second time, for during that time they are like Abraham only sojourners in a strange land. The disciples, failing to understand the length of time of the captivity, expected Christ to take the throne of His father David at His first advent. Several times there was strife among them as to which of them should be the greatest in the kingdom. Upon the occasion of our Lord's triumphal entry into Jerusalem they thought, Surely our Lord is about to take the kingdom, and were bitterly disappointed because He did not do so. And even after His crucifixion and resurrection we find them asking, "Lord, wilt Thou at this time restore again the kingdom to Israel? And He said unto them, It is not for you to know the times or the seasons,

which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:6-8.

Following the day of Pentecost, in fulfilment of the promise, the matter was all cleared up in the minds of the disciples. Said the apostle Peter: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit Thou on My right hand, until I make Thy foes Thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts 2:29-36.

This text teaches that Christ was to ascend to heaven and sit on the right hand of the throne of God. How long?—"Until I make Thy foes Thy footstool." When that time comes, the Son receives the kingdom from the Father. This is at the close of the judgment described in Dan. 7:9-14:—

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool; His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him;

thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him; the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Another text tells us that, when He comes the second time, He has "on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. 19:16.

Many have been mistaken regarding the restoration of Israel and the time of this restoration, but the text already cited makes the duration of the captivity plain, and sets the time when God's people will receive the kingdom, namely, at the second coming of Christ. Let it not be forgotten that the captivity will last till the Lord comes, and there can not be therefore another Church and State government of which God will approve.

Now let us study preparatory work of "the gathering of Israel." The foundation for this study is laid in the Old Testament prophecies. The exact time this gathering will take place is brought to view in the book of Revelation, and in this study we will examine the evidence from both the Old and the New Testaments. We read first in Isaiah: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the

Gentiles seek; and His rest shall be glorious. And it shall come to pass in that day, that 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 Pathros, 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. 11:10-12. The last expression shows that the work here mentioned is world-wide in its nature. Other scriptures show that it is a work which extends to every nation and kindred and tongue and people. Remember these statements,—that it is not national, nor does this work pertain exclusively to any one race of people; yet they that are gathered are called "the dispersed of Judah."

The prophet continues: "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with His mighty wind shall He shake His hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Isa. 11:13-16.

We wish to notice some points in this scripture. The Lord says that He will set His hand "the second time" to recover Israel. He also states that it will be "like as it was to Israel in the day that he came up out of the land of Egypt." If this is to be the second time, we inquire, When

was the first time that God undertook to have a nation of His people separated from the world? We answer, When He took them by the hand to lead them out of the land of Egypt and establish them in the land of Canaan. And so He states here that when He recovers them the second time it will be a work like that when He took them out of the land of Egypt. Another point to which we would call attention is that those gathered are to be "the remnant of Israel." The remnant, we all know, is the last part of anything. The book of James, a New Testament book, which we all recognize as being written to all nationalities of God's children, has the following address, "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." James 1:1.

All of God's children, regardless of nationality, are classed in the New Testament as the children of Israel. The apostle Paul, commenting on the prophecy in Jeremiah (11:16) where the Lord called Israel "a green olive tree, fair, and of goodly fruit," says to the Gentiles: "If the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear; for if God spared not the natural branches, take heed lest He also spare not thee. Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in His goodness; otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert

grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles shall be come in. And so all Israel shall be saved." Rom. 11:16-26. And again, "He is not a Jew, which is one outwardly; . . . but he is a Jew, which is one inwardly." Rom. 2:28, 29. "For they are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children; but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Rom. 9:6-8.

The above is so explicit that it needs no comment, therefore we pass this point, believing the candid reader will have no difficulty in seeing the truth.

Returning now to the eleventh chapter of Isaiah, where the outcasts of Israel are mentioned as being gathered, we read, "He shall set up an ensign for the nations." The thought expressed is that Israel will again lift their ensign, or banner, before the world, the same as of old. The inscription upon the ensign is found in Revelation 14:12: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." These principles will be lifted before the world by the remnant of Israel as they never have been lifted since the day of their former captivity. They will include every truth relating to the law of God and to the gospel of Jesus Christ. This being a work similar to that of leading Israel out of Egypt, this must be so. The law of God in the ark was the great standard of righteousness, and Paul says that "that spiritual rock that followed them was Christ." The principles of the law and the gospel were the ensign of Israel in the

days of Moses, and so they will be when God sets His hand the second time to recover the remnant of Israel. This thought is expressed thus in Isa. 11:16, "And there shall be an highway for the remnant of His people." This highway is the highway of truth.

Of the time when this work is to be accomplished we read, "Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days." Hosea 3:5. Turning to Rev. 7:1-4, we find just such a work as is here indicated plainly brought to view, also the time when it is to be done and the number that will be gathered. Let us study this text carefully: "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying. Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel."

From the scriptures previously quoted we understand why these servants of God are included in "the tribes of the children of Israel." The reader should note also that, in the description of the holy city, in Revelation, the name "Israel" is used to designate the children of God. The city "had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." Rev. 21:12. This shows that each one who enters the city of God will be reckoned as belonging to one of the twelve

tribes of the children of Israel. So those who are sealed are described as being sealed as children of Israel, twelve thousand from each tribe.

Having this point well established, we will further examine Revelation 7 regarding the time when this gathering and sealing work is to be done. The prophet saw the sealing take place "after these things." What things does the prophet refer to? We answer, After those things just mentioned in the previous chapter. There we read:—

"And I beheld when He had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?" Rev. 6:12-17.

We learn from this that the time for this work is under the sixth seal. The seven seals are a line of prophecy giving a history of the church, commencing with the apostolic church and closing with the second advent of our Lord. This subject is fully discussed in a previous chapter entitled "The Seven Seals and Seven Churches."

A great earthquake was to mark the opening of the sixth seal. The Lisbon earthquake, in 1755, wherein ninety thousand souls were swallowed up, marked the commencement of this period. The succeeding events given in order are the signs which are to precede the coming of

Christ. The first mentioned is the darkening of the sun. This was fulfilled May 19, 1780. Says John, "And the moon became as blood." This was also fulfilled the following night. The third in order was the falling of the stars. This occurred November 13, 1833. These signs are all mentioned by other Bible writers, such as Isaiah, Joel, Matthew, Mark, and Luke.

Now, inasmuch as the sealing work is to be accomplished before the Lord appears, it must take place before the events described in the remainder of the sixth chapter occur. Hence the expression "after these things" must apply after these signs have been fulfilled; and as the last sign took place November 13, 1833, we must expect the gathering of Israel to take place after that date. But there is still more evidence. This same company of one hundred and forty-four thousand are once more mentioned in the book of Revelation: "And I looked, and, lo, a Lamb stood on the Mount Sion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God." Rev. 14:1-5.

This company is represented here as having the Father's name in their foreheads. Next, they are not defiled with women. Babylon and her daughters, symbolizing Roman,

Greek and fallen Protestantism, are the women here referred to. The one hundred and forty-four thousand are those who, in Rev. 18:2-4, are called out from among them. And the prophet further says, "These were redeemed from among men, being the first fruits unto God." This shows that they will be taken from among the living when the Lord comes. The last point to which we would call attention is that they sing a new song, that no man could learn except the hundred and forty-four thousand.

Chapter 15 speaks of the same company thus: "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints." Rev. 15:2, 3.

This scripture leads us another step towards locating the very message under which this people will be developed. They are here represented as having "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name." Turning to Revelation 14, we read:—

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints;

here are they that keep the commandments of God, and the faith of Jesus." "And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap; for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped." Verses 9-12, 14-16.

Here is a message of warning to go to every nation, and kindred, and tongue, and people. The burden of it is to warn the people against worshiping the beast or his image and against receiving his mark in their forehead or in their hand. And as the showers of rain and the hot sunshine ripen the grain, so this message ripens the world for the final great harvest of the earth. And when the work is done, Christ is represented as coming in the clouds of heaven with a sharp sickle to reap this harvest. The Saviour said while here, "The harvest is the end of the world." Thus the hundred and forty-four thousand are developed under the third angel's message, and this connects the third angel's message of Revelation 14 with Isaiah 11, where the Lord said He would set His hand again the second time to gather the remnant of Israel. The book of Revelation presents the work as a warning message to the world. The Old Testament presents it as a gospel message to gather God's children out of the world before it meets its final doom.

The four winds which the four angels on the four corners of the earth are bidden to hold till this sealing work is accomplished, and the judgments announced in the warning message of Revelation 14, are called by Ezekiel "four sore judgments:" "For thus saith the Lord God; How much more when I send My four sore judgments upon Jerusalem,

the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast? Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters; behold, they shall come forth unto you, and ye shall see their way and their doings; and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. And they shall comfort you, when ye see their ways and their doings; and ye shall know that I have not done without cause all that I have done in it, saith the Lord God." Eze. 14:21-23.

In connection with the judgments here brought to view, the remnant is also mentioned, and we are happy to say "their doings" will be different from the world about them. The sore judgments are the famine, the sword, noisome beasts, and the pestilence. These elements of destruction are to be held in check till the servants of God are sealed. We have already mentioned these judgments to a considerable extent, excepting the pestilence, brought to view in Revelation 16, which is to fall especially upon the worshipers of the beast and his image; there it is called one of the seven last plagues.

The remnant, as before noticed in Revelation 7, are to be sealed in their foreheads with the seal of the living God. In Revelation 14 it is said that they have the Father's name written in their foreheads, and in chapter 15 it is stated that they get the victory over the beast, and over his image, and over his mark. In chapter 16 it states that those who reject the third angel's message have the mark of the beast in their foreheads. Now, if the hundred and forty and four thousand, or the remnant of Israel, get the victory over the beast and over his image, then they have had a warfare with those who have opposed the last message, and who have rejected the seal of God; and so we read, "And the dragon was wroth with the woman, and went to make war

with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

The remnant are said to keep the commandments of God and have the testimony of Jesus Christ; but there is a power opposed to these principles. Now over what particular point is the trouble? Let the reader remember that the beast and his image are two religious powers, and represent two divisions of the great spiritual city Babylon. To see this clearly, we will consider the commandments of God first. All Christendom is in harmony with nine of the commandments of God. While it is true that the Catholic does not enumerate the second commandment in his table of the ten commandments, he claims that the principle of the second is contained in the first. But Protestants accept in theory all the ten precepts, and have so published this fact in all their standard authorities. And yet the Lord says there will be a contention between the faithful remnant of His people and apostate Christendom concerning the commandments of God.

In order to discover the discrepancy or cause of contention between them, we shall have to check over these commandments and compare notes. Number one says, "Thou shalt have no other gods before Me." There is no issue to-day on that question in all Christendom. The same is true of number two, number three, number five, number six, number seven, number eight, number nine, and number ten. But it is not true of number four: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh

day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

But we ask, Is there any difference over this commandment between those claiming to be the true remnant people, on the one hand, and Catholicism and Protestantism on the other?—Certainly there is. In fact, nearly the whole world is against seventh-day people on this point, and yet no one can say that they are not keeping the commandments of God as He gave them. It is true that some Jews keep the seventh day, but they do not claim to believe in Christ at all. It is also a fact that all the so-called orthodox creeds are united and busily engaged in enforcing the observance of another day upon the people, a day which God never sanctified, never blessed, nor ever commanded any individual to observe more than any other one of the six working days.

Now, as one class is represented as having the seal of God and the other the seal or mark of the beast, let us see if the seal of God is in the fourth commandment. The word "seal" is a legal term, and is used especially with reference to contracts, laws, and legal documents, where there is a necessity for the authority's name being affixed, and is used by those empowered to issue such laws and documents. The seal is sometimes written by the author upon said document, and sometimes is engraven upon metal in the form of a stamp, and so used. The seal must, however, state in letters the following things: First, the name of the assembly, corporation, or person authorized to issue such law or document; second, the territory over which such authority rightfully extends; third, the office held.

Let us see if the fourth commandment fills the requirements as a seal to the law of God,—first, the name, "the Lord thy God;" second, the territory, the world; third, His authority, the fact that He is the Creator of all things in heaven and earth. This meets every specification; and the

fourth is the only commandment of the ten by which the true God can be distinguished from any other god. This is not mere human reasoning, but the Lord Himself has plainly stated this to be so, and it should ever be remembered by all of His followers:—

“Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.” Ex. 31:15-17.

The word “sign” here is synonymous with the word “seal,” and is so used by the apostle Paul: “And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised.” Rom. 4:11. As the Sabbath was to be a sign between God and His people forever, we would expect that when the true Israel is gathered, the fourth commandment would be given its proper place in His law.

The words “mark,” “sign,” and “seal” are all synonymous, and the Sabbath being the disputed point in the law, those observing it would receive the seal of God in their foreheads—literally, their minds. Those observing the counterfeit day instituted by the man of sin, who was to “think to change times and laws” (Dan. 7:25), would receive the mark of the beast in their foreheads. Thus the question turns upon the decision of each individual as to whom he will serve, each individual thus deciding his own destiny.

As a definite number is mentioned in connection with the sealing, it might be well to express a thought concerning it. The work, as stated in Isa. 11:16, is to be “like

as it was to Israel in the day that he came up out of the land of Egypt." We would naturally conclude that the numbering would include only the heads of families, as it did then, thus increasing the round number to many more than one hundred and forty-four thousand, to even several hundred thousand.

We have now examined one of the special characteristics of the remnant people. We next notice the other characteristic mentioned in Rev. 12:17, namely, "the testimony of Jesus." The evidences identifying this people and their special work are almost unlimited. But there are two characteristics that will distinguish them from every other people in the world, and when their ensign is lifted, there will be nothing else like it in the world; and the two leading principles of that ensign are the commandments of God and the testimony of Jesus Christ.

There are a few texts of scripture which teach clearly what the testimony of Jesus Christ is. The first to which we shall refer is Rev. 22:8, 9: "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God."

The angel here spoken of is the one referred to in chapter 1, which revealed the matter mentioned in the book of Revelation to John, and who is there called by the Lord Jesus Christ "My angel." In Dan. 10:21 the angel Gabriel tells Daniel that there is none that "holdeth with me in these things, but Michael your prince." Michael being Christ, this shows that Gabriel is Christ's angel, who communicates to the prophets, verifying the statement he made to John, "I am thy fellow-servant, and of thy brethren the prophets," and further promises that he would

The testimony of Jesus Christ is here referred to as one of the gifts of the Spirit which those who are waiting for the coming of Christ will enjoy, and, thus enjoying it, they will be blameless, and be confirmed unto the end. Spiritual gifts are the means that God uses to bring His people into the unity of the faith, as we read in Paul's letter to the Ephesians:—

“And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ.” Eph. 4:11-15.

God never intended that His people should be left to the finite reasonings of human minds, but through the gifts of the Spirit the Church might be in unity of faith and an understanding of God's word, they should grow up into Christ, the living head; not through a pope representing Christ, or through any other individual, but alone through Christ and His word. The Bible has been committed to us through the spirit of prophecy, and is in perfect harmony, although written in various ages of the world and under varied circumstances and by different men. And so, now, if any one claims to have the spirit of prophecy, be assured, if it is genuine, it will be in perfect harmony with principle and statement of the Bible, which was also written by the same gift. Christ is His own interpreter of His word. That interpretation is always found in the Bible. The gift of prophecy will call attention to things already

written, and throw rays of light upon the Scriptures, not a new revelation. Peter had the Spirit of Prophecy on the day of Pentecost when he quoted from Joel the Prophet, "This is that spoken by Joel the Prophet."

This is a question of which the apostle Paul says he would not have us ignorant. "Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal." 1 Cor. 12:1-7.

Thus we learn that these gifts are given for profit. The operations and administrations are varied as to individuals and the work performed, but it is all done by one Spirit. The first operation of the Spirit of God of which we have any account was manifested in the creation of the world, as recorded in the first chapter of Genesis, when "the Spirit of God moved upon the face of the waters." As a result of this energy, the world and all that is in it was created. The same power converts the soul. The same power changes the heart and creates a new man. The same power heals the sick and restores to soundness the injured flesh, blind eyes, and deaf ears.

But its administrations are through different individuals, and by different gifts and manifestations. "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another

prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many." 1 Cor. 12:8-14. The church, equipped with all the gifts of the Spirit in its various manifestations and operations, is here compared to the complete human body.

The apostle continues his comparisons regarding the necessities of these gifts: "If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased Him." "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts; and yet show I unto you a more excellent way." 1 Cor. 12:15-18, 27-31.

Thus reads the twelfth chapter of 1 Corinthians. It is so plain that no one need err; yet, as we look over the religious world, we find that only certain of these gifts, such as that of pastors, and evangelists, and teachers, and

governments, are claimed to exist. But the query is, Who has a right to divide the Scripture in this manner, and claim that just such portions as are being complied with and fulfilled by them are all that are necessary? We realize that the answer will be, Show us the apostles and prophets and the gifts of healing. But that is not an answer to the Scripture. We would far better say, We acknowledge that the Scriptures teach that all these gifts should be in the church of Christ, and then, instead of trying to justify our present condition, *seek a Scriptural reason why they are not manifested.* That they should be manifested there is no question in the mind of the individual who believes the Bible. We will therefore try to give a Scriptural reason why these gifts have not always been in the church.

Solomon lays down a principle to which we wish to call attention:—

“Where there is no vision, the people perish; but he that keepeth the law, happy is he.” Prov. 29:18. Here is a principle that has ever governed God’s dealings with His people, viz., in proportion to their obedience to the law of God have the gifts been manifested. In the days of Moses, as long as God was the direct ruler, the divine law in the ark and the prophet were the principal features in the government of His people.

Let the reader bear in mind that the apostle Paul plainly stated in 2 Thessalonians that the man of sin, the son of perdition, “who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God,” was to be manifested, and that the mystery of iniquity had already begun to work in his day. This is the power spoken of by Daniel, in chapter 7, verse 25, that was to “think to change times and laws.” For twelve hundred and sixty years the people and law of God were given into the hands of the church of Rome. The reformation of

truth wrought by Huss, Luther, Zwingli, Wycliffe, the Wesleys, and others, were only reformations in part. As we have already noticed, the Scriptures teach that the reformation on the law and the replacing of the seal, the Sabbath of the fourth commandment, are a work left for the remnant of Israel to perform. And upon their performance of this reformation we are glad to say that God has fulfilled His promise, by once more speaking to His people through the spirit of prophecy. Through these various gifts the whole Bible is opened up, both the law and the prophets. The Church will have a full understanding of both the law and the prophets.

The last days are especially characterized by many isms, lo here's and lo there's, and false Christs and false prophets, each one saying, "This is the way." The question would naturally arise in the minds of the candid, Has not God placed some particular mark or characteristic as the ensign of true Israel, whereby they may be distinguished from the mass of confusion that exists in the world? We are glad to say He has, and that He has placed this inscription under the third angel's message, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith [testimony] of Jesus." Therefore let the reader look for the people that practise all the commandments, and have in their midst the spirit of prophecy, and are giving the third angel's message of warning to the world. These characteristics will separate them and distinguish them from every other people in the world. This is God's distinguishing mark, placed upon the people, so that the world may know them. *To illustrate:* On the plains every stockman has his particular brand on his animals. If one has strayed and drifted into a herd of ten thousand head, as the owner rides through that herd, he has but one particular mark he looks for. He pays little attention to anything else, but when he sees that brand,

he knows that that is his animal. The money changer having one genuine bill among any number of counterfeits has no trouble whatever in finding the genuine, for he at once looks for the peculiar marks of the genuine. So God has lifted up an ensign in these last days in the midst of all the existing confusion, so that the one acquainted with the Bible need have no trouble whatever in finding the true church. It will not be by any particular name or man-made creed, but it will be a certain class of people, raised up at a certain time in the world's history, bearing a certain message, carrying a reformation which embraces the commandments of God and the testimony of Jesus Christ.

The Lord has spoken thus to His children concerning the various delusions and errors which they would encounter: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:19, 20. Here is the test given whereby God's children can try all false Christs, false prophets, and false teachers, yea, all Christendom. This is the ensign that God has lifted up to the nations, which will carry the remnant victorious through every conflict, so that they will at last place their standard on the battlements of the holy city under the reign of King Immanuel.

Satan, seeing that there would be true teachers in the last days, has sent "many false prophets out in the world," and by so doing he created prejudice in the minds of the people in regard to all prophets. The apostle Paul, in viewing this condition of affairs, writes to the remnant people thus: "Quench not the Spirit. Despise not prophesying. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole

spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:19-23.

It is a dangerous thing to quench the Spirit of God or to despise its various gifts, and especially the gift of teaching. But the Christian's duty is to prove all these manifestations, and "hold fast that which is good." The Lord has given many tests whereby we may know a true teacher from a false one: First, "By their fruits ye shall know them." The fruits of the flesh and of the Spirit are plainly recorded as follows: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5:19-21.

Here is the test of character which should be applied to every one claiming these gifts. Should they be found with any of the traits or sins here mentioned, you can rest assured that the Spirit of God is not working through such individuals. Then apply the following, and see if the real fruit of the Spirit is manifested: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:22-24.

We have no more right to expect the manifestations of the Spirit of God through individuals who do not possess these traits of character last quoted than we have to expect a thorn tree to bear grapes.

The second test to be applied is the comparison of their statements with those of the Bible. John was a prophet who lived sixteen hundred years after Moses, yet the principles taught by him are in perfect accord with the writings



CHAPTER XXXII.

A MOVEMENT AMONG THE GENTILES.

THAT there will be a movement among the Gentiles in the fulfilment of the prophecies just considered is evident. It is so stated in plain language: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek." Isa. 11:10. The root here spoken of is Christ. It was Christ who led the children of Israel into the wilderness; it is Christ who will bear the ensign of Israel before the nations; and as this ensign is displayed, the Gentiles are especially the ones that will be enlisted under its banner. There will also be the literal Jew, for all nations and tongues are to come to the light: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see; all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be con-

verted unto thee, the forces of the Gentiles shall come unto thee." Isa. 60:1-5.

This movement is not a small thing, but as wide as the world, and the forces of the Gentiles will come to the light, and kings will arise to the shining light. Even the nation whence this message will arise is clearly pointed out. Many have supposed the literal Jews were the ones spoken of here that would be gathered. This is a great mistake. "I am sought of them that asked not for Me; I am found of them that sought Me not; I said, Behold Me, behold Me, unto a nation that was not called by My name." Isa. 65:1. The Jews as a people would not accept of Christ. Now the Lord has appealed to a nation that was not called by His name. In speaking of the Jews and their relation to God, the prophet continues:—

"I have spread out My hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; a people that provoketh Me to anger continually to My face; that sacrificeth in gardens, and burneth incense upon altars of brick; which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels; which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in My nose, a fire that burneth all the day." Isa. 65:2-5.

This represents the Jews as a nation. They left the Lord, and partook of every abomination of the heathen in their diet and idolatrous worship; and while there are some that will accept the last message, as a nation they never will, and there is no scripture that says they will. The word "Israel" has been misapplied. "But ye are they that forsake the Lord, that forget My holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number." Isa. 65:11. Coverdale rendered the latter part of verse 11 thus, "Ye have set up an

after unto fortune, and given rich drink-offerings unto treasure."

The Septuagint puts it thus, "Preparing a table for the demon, and filling up [or pouring out] a libation to Fortune."

"Therefore will I number you to the sword, and ye shall all bow down to the slaughter; because when I called, ye did not answer; when I spake, ye did not hear; but did evil before Mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold, My servants shall eat, but ye shall be hungry; behold, My servants shall drink, but ye shall be thirsty; behold, My servants shall rejoice, but ye shall be ashamed; behold, My servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto My chosen; for the Lord God shall slay thee, and call His servants by another name; that he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from Mine eyes." Isa. 65:12-16.

The Jews in the days of Christ could not see this lesson, and even the disciples had it to learn in their early experience. Peter said in learning this lesson, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Acts 10:34, 35. The Saviour said that they that worship Him must worship Him in spirit and in truth. The Jews had finally filled up the cup of their iniquity, and they prepared a table for offering to demons, and brought drink-offerings to the goddess of fortune; hence they were made to bow down to the slaughter by the Roman army in the destruction of Jerusalem. The prophet Isaiah continues:—

"But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word. He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations." Isa. 66:2, 3.

God's Word will be as literally fulfilled now upon any people that reject light and privileges as it was upon the Jews anciently. Our offerings and ceremonies in the service of God after rejecting the light of truth are as were the offerings of the Jews who continued to offer those sacrifices which should have ended at the captivity (Hosea 3:4), but their eyes were blinded till they could not see it. "For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream; then shall ye suck, ye shall be born upon her sides, and be dandled upon her knees." Verse 12. The apostle Paul says, "It was necessary that the Word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46. From this time forward the word "Israel" no longer applies to the Jewish race as a nation, but to the people of God scattered abroad. Says the apostle: "Because of unbelief they were broken off." "And they also, if they abide not still in unbelief, shall be graffed in; for God is able to graff them in again." "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved." Rom. 11:20, 23, 25, 26. All Israel here includes all the people of God: "For as many of you as have been baptized into Christ have put on 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. 3:27-29.

We refer now to the special or last gathering, and let no one say that he can not have a part in it. The conditions are plainly stated and the time when the work is done: "Thus saith the Lord, Keep ye judgment, and do justice; for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:1, 2. Says the apostle, "Unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28. Says Isaiah, "My salvation is near to come, and My righteousness to be revealed." The righteousness of God here referred to is expressed in Isa. 51:4-8, as follows:—

"Harken unto Me, My people; and give ear unto Me, O My nation; for a law shall proceed from Me, and I will make My judgment to rest for a light of the people. My righteousness is near; My salvation is gone forth, and Mine arms shall judge the people; the isles shall wait upon Me, and on Mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but My salvation shall be forever, and My righteousness shall not be abolished. Harken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but My righteousness shall be forever, and My salvation from generation to generation."

This law of righteousness, which is God's ten commandments, must be lifted and revealed to the world, and must be written by the Spirit of God in the heart of every true Israelite that will enlist under the banner or ensign of Israel.

Now, referring again to Isaiah 56, beginning with the second verse, let the reader observe that the Lord says there is a special blessing upon the man who at this time takes hold of the Sabbath and keeps it. In the revealing of the law, it will be clearly shown that they have not been keeping the Sabbath, as commanded by Jehovah; but as it is revealed to them, the true Israel will begin its observance. The prophet now admonishes to let no one make excuse by saying it is a Jewish institution: "Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from His people; neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep My Sabbaths, and choose the things that please Me, and take hold of My covenant; even unto them will I give in Mine house and within My walls a place and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off." Isa. 56:3-5. This language is addressed to the son of the stranger (Gentile) that hath joined himself to the Lord, and hence is already in Christ. God says, Let him not make an excuse, and say, as the light is revealed to him, I am not under obligations to keep the Sabbath; neither let the eunuch say, I am deprived from keeping it. The prophet continues, "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 servants, 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; their burnt-offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house

of prayer *for all people.*" Verses 6, 7. Not only the stranger that hath joined himself to the Lord, but those that will lay hold of God's covenants, the ten commandments (Deut. 4:13), and keep the Sabbath, they shall be brought to His holy mountain and be made joyful in the house of prayer. "For Mine house shall be called an house of prayer for all people." This reform, then, is for all people, as the following verses clearly express: "The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to Him, beside those that are gathered unto Him. All ye beasts of the field, come to devour, yea, all ye beasts in the forest." Isa. 56:8, 9. This locates the time just before the great slaughter called the great supper for the beasts of the field and the fowls of the air, fully described in Rev. 19:17, 18. The prophet now reveals the condition of those that do not receive the gathering message:—

"His watchmen are blind; they are all ignorant, they are all dumb dogs, they can not bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that can not understand; they all look to their own way, every one for his gain, from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant." Isa. 56:10-12.

The fifty-seventh and fifty-eighth chapters of Isaiah are on the same subjects as the verses just quoted, and reveal the spiritual condition of the world, containing an admonition to turn to the Lord, coupled with precious promises of restoration of health, and with precious light that is to shine upon their pathway. Then, in the closing verses of chapter 58, we again read:—

"And they that shall be of thee 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 dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, 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." Verses 12-14.

The Sabbath commandment is the seal of the law, but the "man of sin" has torn it from its place, has trampled upon the Sabbath, and for many generations it has been under the feet of the Gentile world; but now, under the restoration of Israel, all who are loyal will again take their feet from off the Sabbath, and it will be a delight to them, as it was to the faithful in the days of old. They will be called the repairer of the breach; for, as the righteousness of God is revealed and the ensign is lifted to the nations, a breach is discovered, and these at once go about to build up the wall in which the breach had been made, by restoring to its proper place the fourth commandment, so that the law stands again as it did when it came from the hands of God on Mount Sinai.

"And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the Lord shall be known toward His servants, and His indignation toward His enemies. For, behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh; and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord. For I know their works and their thoughts;

it shall come, that I will gather all nations and tongues; and they shall come, and see My glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain in Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord." Isa. 66:14-20.

Another important reform introduced here, as well as in other scriptures, is that of diet. This was true with Israel of old. The eating of swine's flesh is spoken of everywhere in the Scriptures as an unclean habit. The warning is here given against all idolatrous practises. Speaking of the gathering by means of the various conveyances mentioned, as they will gather at the holy mountain, Jerusalem, the reader will please note that this is already literally true, as people now come in their various forms of conveyance to the various places of worship erected in different parts of the earth; but no doubt it has a more significant meaning, as they will be more literally gathered out from among the people in the time of trouble, while the judgments of God are falling upon the earth.

From this point of history the prophet carries the mind of the reader forward through the time of trouble and destruction of the wicked to the final observance of the Sabbath in the earth made new:—

"And I will also take of them for priests and for Levites, saith the Lord. For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall

come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against Me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Isa. 66:21-24.

The Sabbath will not only be observed here by the true Israel, but in the new earth it will be honored by all the saved from the days of Adam to the close of probation. All will honor God's holy day as a memorial of His creative power and for the sanctifying grace administered through its observance.

With one more quotation we close this line of thought with the description the Lord has given concerning the final gathering of Israel as it will take place among the Gentiles and all the nations of the world:—

"For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save Thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together; a great company shall return thither. They shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a Father to Israel, and Ephraim is My first-born. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the

goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and My people shall be satisfied with My goodness, saith the Lord." Jer. 31:7-14.

This scripture shows clearly that God's people will be gathered out of the north country, and from the coasts of the earth; they will come with weeping and supplication; and in this company will be the blind, the lame, the woman with child, and she that travaileth with child together. We can not read this without our mind being called at once to the condition of those who were in Jerusalem before its destruction by the Roman army. The command was: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains." "But woe unto them that are with child, and to them that give suck, in those days!" Luke 21:20, 21, 23.

This scripture gives point to the words of Jeremiah, for as believers fled from Jerusalem and from Judea eighteen hundred years ago, so the people of God shall flee from the north country in the latter days. But the Lord says that He that scattereth Israel will also gather it. Therefore "strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; He will come and save you." Isa. 35:3, 4.

We are now ready to study the eighteenth chapter of Isaiah: "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia!" We can not understand the phrase "beyond the rivers of Ethiopia" to indicate direction, for there is not now and never has been any country in that quarter of the earth to which the prophecy could possibly apply. "Beyond" means not only "on the other side of," but "further than," and also "above in point of excellence." The prophecy clearly refers, therefore, to a country more distant from Palestine than Ethiopia, and superior to it. The children of Israel probably had no acquaintance with any country more distant from their own than Ethiopia. To them it was a distant land of wonders and of wealth. It was only natural, therefore, that a still more distant and more powerful country should be described to them as "beyond the rivers of Ethiopia;" a land more distant, more wealthy, and more powerful; a land governed in large measure by the spirit of commercialism; a land whose sails would be seen upon every sea, and which, owing to its commercial spirit, would seek in a measure to control the policy and trade of other lands. We have no hesitation in saying that the country designated in the prophecy is none other than America. We ask the reader to bear this suggestion in mind as we pursue our study, every step of which will serve to deepen the conviction that the prophet is describing the Western Continent, and the part which it is to act in the closing scenes of earth's history.

The prophet continues, "That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled." This scripture shows that this nation beyond Ethiopia will at some time send swift messengers

to a nation that has been "scattered and peeled," "meted out and trodden down," but that had been a nation "terrible from their beginning hitherto." Now to what nation could the prophet refer? We answer, To Israel, which had been taken captive, scattered abroad, "meted out and trodden down." That they were terrible from their beginning no one will deny after reading the history of the kings and judges of Israel, from the time the theocracy was formed under Moses till they were taken captive and scattered abroad, a period of nine hundred years. As God fought their battles and His miracles were wrought among them, the nations trembled before Israel, for they were a terror to the world.

God now, in the gathering time, as we learn, has a message to His children just before the Lord appears. Verse 3: "All ye inhabitants of the world, and dwellers on the earth, see ye, when He lifteth up an ensign on the mountains; and when He bloweth a trumpet, hear ye." The ensign to be lifted up is the ensign of Israel, the commandments of God and the testimony of Jesus Christ. The blowing of the trumpet is that mentioned by Joel 2:1: "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand."

Returning to Isaiah 18, we read in verse 4 this promise, "For so the Lord said unto me, I will take My rest, and I will consider in My dwelling-place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest."

These expressions are to Israel as refreshing as the dew in the heat of harvest, and as the clear light shining upon herbs to cause them to grow. Verses 5, 6: "For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, He shall both cut off the sprigs with pruning hooks, and take away and cut down the branches. They shall be left together unto the fowls of the mountains,

and to the beasts of the earth; and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them."

This text locates the time when the message is due the world. It is just as the grape is turning to ripen for the harvest, then the twigs and the branches are cut down together. This figure of the vine is explained in Rev. 14:18-20: "And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs."

Isa. 18:6: "They shall be left together unto the fowls of the mountains, and to the beasts of the earth; and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them." This is the great supper referred to in Revelation 19, where the fowls and beasts shall eat the flesh of captains and all men.

In Isa. 18:7 the prophet continues, "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 underfoot, whose land the rivers [the people] have spoiled, to the place of the name of the Lord of hosts, the Mount Zion." Israel will once more return unto the Lord, and a gift of the remnant people will be presented without fault and without guile to the King of Israel.

The prophet Zephaniah locates beyond question the principal country in which the remnant will be gathered when the present is brought unto the Lord: "From beyond

the rivers of Ethiopia My suppliants, even the daughter of My dispersed, shall bring Mine offering." Zeph. 3:10.

The third chapter of Zephaniah is a prophecy of the last days. This is clearly shown by verses 8 and 9: "Therefore wait ye upon Me, saith the Lord, until the day that I rise up to the prey; for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger; for all the earth shall be devoured with the fire of My jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent."

And still further, in verses 12 and 13, we read: "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. 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."

Thus we see the prophet Zephaniah is speaking of the same country as the one spoken of by Isaiah, "which is beyond the rivers of Ethiopia." There will be no question that the great number of the remnant will be gathered from the country here mentioned. In fact, it may be a place of refuge for all to flee to in the time of trouble, even as the sons of Jacob turned to Egypt in the day of famine. Nor does the likeness end here, for the land of temporary asylum represents spiritual Egypt, from which the final deliverance will be vouchsafed to the people of God. Then shall they "come with singing unto Zion; and everlasting joy shall be upon their head;" then the King of glory "shall see of the travail of His soul, and shall be satisfied." This scripture will then be fulfilled, and God's people will be saved in the everlasting kingdom.

The first and second verses of Isaiah 18 say, Woe to the nation whence these ambassadors were sent. Other scrip-

tures show that this nation, although established upon such favorable principles, like all other nations will reject the last message of mercy and form an image to the beast, and they with the beast will be finally cast alive into the lake of fire. Rev. 19:20.

Having now shown where the message was to start, let us couple with this the fact that in 1833, immediately following the last sign in the heavens,—the falling of the stars, as foretold in Matt. 24:29—God raised up different men to begin the proclamation of the advent message, just such a message of warning as is brought to view in the Scriptures, as we shall show later on.

Before leaving this thought, we wish to give another translation of this remarkable chapter in Isaiah, as given in the German Catholic Bible. We think it makes the matter even more plainer than the King James' translation.

ISAIAH 18.

("Translated from the Pictorial Bible for Catholics, prepared by Joachim Jaeck, Royal Bavarian Librarian at Bamberg, being a faithful rendering of the Latin edition of Pope Clement VIII, along with the best standard translations extant.")

(1) Woe to the land of the spreading wing, which lies beyond the stream of Ethiopia, (2) that sends messengers across the ocean in bulrush (light, swift) ships upon the waters. Go, then, ye swift messengers, to the divided and rent people, to the terrible people after whom there is (shall be) none any more; to the waiting and downtrodden people, whose rivers have devastated its land. (3) All ye dwellers upon the sphere of the earth, and ye who dwell in the land, ye shall look, and hear the sound of the trumpet when the ensign shall have been set up upon the mountains. (4) For thus says the Lord to me: I will

quietly look on in My place, like the brightness of the mid-day light and like a dew cloud in the time of harvest. (5) But before the harvest, when the blossom has disappeared, and yet the unripe fruit is developing, they shall lop off their stems with sickles, and likewise all the rest will be cut down and cast away. (6) All shall be for the birds of prey among the mountains, and shall be left for the wild beasts upon the earth; the birds will tarry the entire summer there, and all the beasts of the earth, the winter. (7) At that time shall gifts be offered to the Lord of hosts by the divided and rent people, the terrible people after whom none shall be any more. (By) the waiting and down-trodden people whose rivers devastated its land, (gifts shall be offered) at the place of the name of the Lord of hosts, at Mount Zion."—Translated and with the original Hebrew diligently compared by Prof. A. Kunze, Keene, Texas.

A few thoughts on the expression, "Woe to the land shadowing with wings!" as translated in the King James version, and which is translated from the German version as above, "Woe to the land of the spreading wing!"

The latter expression seems impressive; placing ourselves in Palestine, whence the prophet viewed the country, the new world of North and South America, with its ten thousand miles of ocean stretch, would seem more like the spreading wings of a great fowl than anything else. Then, should he view it again at this stage of the world, when the message which they were to send in swift ships was ready to be given to all dwellers upon the earth, he would see that long coast line white with sails spread upon vessels running to and fro along its shores. From still another standpoint, this country has been, as it were, under the overshadowing wings of the Almighty, hid, so to speak, from the view of the old world till the last days, when the shadow would be withdrawn from it, at which time it would open up as a new world; and last, as a coincidence

at least, the United States, where this message arose, and which is now sending its ambassadors to every country to the downtrodden nation that has been meted out as subjects of earthly governments, has chosen the great eagle with spreading wings as its ensign, and has it stamped upon its coins. All this meets the specifications of the prophecy; hence, as the chapter is analyzed and placed in its proper relation to those preceding and following it, all treating upon the same subject, there is not a doubt left in the mind of the student as to this being the country shown the prophet, neither would it be strange should this be the land mentioned in Eze. 38:8, 10, 12. But as that chapter is commented upon elsewhere in this book, we will not notice it further at this time.

In Isaiah 17, from the eleventh verse to the close of the chapter, the prophet leads our mind up to the statements in chapter 18 in the following language:—

“In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; but the harvest shall be a heap in the day of grief and of desperate sorrow. Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters; but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.”

Following this is the judgment pronounced upon the land shadowing with wings, as recorded in chapter 18. The Bible student would only need to compare verse 13 of the seventeenth chapter with Dan. 2:34, 35 to see that the prophet here is speaking of the destruction of the world

in connection with the coming of Christ. Isaiah 19 continues the story, under the heading of Egypt. It is easy to see why the name Egypt is used in chapter 19, when we remember that Israel was gathered out of Egypt when God first established them as a nation in the land of Canaan; and now, when God sets His hand again the second time to gather them out of the nations wherein they are scattered, says the prophet, it will be a work like unto that when He led them out of Egypt, hence Egypt is here used in that sense.

We wish to notice some points now on this nineteenth chapter. "The burden of Egypt. Behold, the Lord rideth upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at His presence, and the heart of Egypt shall melt in the midst of it. And I will set the Egyptians against the Egyptians; and they shall fight every one against his brother, and every one against his neighbor; city against city, and kingdom against kingdom. And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof; and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards." Verses 1-3.

This scripture should be compared with Rev. 16:13, 14: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

This locates beyond all question the time when Isaiah 19 also applies. Verse 4 continues, "And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts." This undoubtedly refers to the time of trouble, as the Scriptures continue to show, by the drying up of the sea and the

destruction of the defences and of the people, as represented by the stream. Verse 11: "Surely the princes of Zoan are fools, the counsel of the wise counselors of Pharaoh is become brutish." They ask of the people that bring the message to them, "How say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?"

The reader can continue this line of thought in this chapter, and it will open up clear before him that the prophet in all these chapters mentioned is speaking of the closing message and the place where it will arise. The Yellow Peril gives the place where the remnant will be gathered.

Fixed principles must be regarded.

If we would understand the Old Testament prophecies we must follow the Bible's fixed rules, and that is to remember that ancient nations, cities, people and even individuals are taken to represent modern conditions, people and events. On this point the reader should read in our book, "The Yellow Peril," the chapters on Modern and Ancient Nations, ancient and modern worship.

The name Jerusalem is seldom if ever in prophecy the literal city. Sodom and Gomorrah have their application to be found in our day. Ancient Babylon is now found in spiritual Babylon. The Israelite and real Jew is to be found largely among the Gentiles who have been converted. The Land of Israel is to be located in modern countries. Even individual names such as Elijah, Zerubbabel, Joshua, as brought out in Malchiah, Zechariah and Haggai, are to be found in the fulfillment of prophecy in our day. These are fixed principles that must be regarded if you would understand Old Testament prophecies. Don't try in any case to take the prophecy and apply it to the literal Jew, literal Jerusalem, literal Palestine, literal nations of ancient times or literal men. All must be transferred to modern times if you would understand the truth for this time. Don't fail on this point.



CHAPTER XXXIV.

A THREEFOLD MESSAGE.

“AND I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.” “And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap; for the time is

come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped." Rev. 14:6-10, 14-16.

Here is a work brought to view which commences by calling the attention of every kindred, nation, and tongue to the fact that the hour of God's judgment is come, and closes with the coming of Christ in the clouds of heaven to reap the earth. It is called the three angels' messages, from the fact that angels have the oversight and charge of the work that is done on the earth by men. This work is divided into three divisions. The burden of the first division is the judgment. The second calls attention to the fact that "Babylon is fallen, is fallen." The third is a warning to the world not to worship the beast or his image, and not to receive his mark in their forehead or in their hand. The third division will be a threefold message, as it will have in it the elements of the two former messages, thus increasing in power and intensity until the earth is lightened with its glory, as is described in Rev. 18:1-5:—

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

This brings to view the last call in the third angel's

message to the world, in the summons, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Of all the messages ever sent to this world, here is the most solemn. There will be but two classes of people, those who heed the call and are gathered out, and those who reject the message of warning and remain in Babylon. The reader will see at once that these messages bring to view the gathering of the remnant of Israel. As this prophecy begins with the warning, "The hour of" God's "judgment is come," have we any means of knowing in what age of the world this comes to pass? There are two separate and distinct points involved in the question of the judgment. First, the main and principal point, in fact the only one so far as Rev. 14:6, 7 is concerned, is God's judgments of the plagues on Babylon. See Rev. 15:1, 2, 4; 16; 17:1; 18:8, 10; 19:2. In the Book of Daniel there is another judgment (Dan. 7:9, 10) which pertains to Christ's closing work in the heavenly temple, which is His last work as high priest before the decree passes: "He that is holy let him be holy still, and he that is filthy let him be filthy still." This judgment is the anti-type of the day of atonement of Lev. 16. This atonement is for the house of God at the close of probation. This is ended before the judgment begins upon Babylon. The prophetic periods pointing to the close of probation is what gives power to the message saying, "The hour of His judgment is come." To understand the judgment of Dan. 7 it will be necessary to study the services of the tabernacle built by Moses and its cleansing. For an explanation of the prophetic periods see "Time, Tradition and Truth."

These messages are one message and all to be given at one time, covering all points in them. They all pertain to Babylon and her judgments, and the last message and last call is when probation closes then to forsake her utterly as the disciples left Jerusalem.

The cleansing of the sanctuary is a judgment which takes place in heaven just before the Lord comes to this earth the second time, and is described in Dan. 7:9, 10, in these words: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool; His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him; thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him; the judgment was set, and the books were opened."

This vast multitude are the angels of God. The Ancient of days is our heavenly Father. The reader will therefore see that the judgment here brought to view transpires in heaven *before* the Lord comes; and to this judgment we shall presently see that the two prophetic time periods of Dan. 12:11 and Rev. 9:15 apply. Let us therefore study it carefully.

As much has been said and taught making the two judgments of Dan. 7:9, 10 and Rev. 14:6, 7 one and the same, we will give what the Bible says about the sanctuary and its cleansing and when the two judgments will take place. As to the first question we will refer to the first instance in the Bible where the word "sanctuary" is used: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring Me an offering; of every man that giveth it willingly with his heart ye shall take My offering. And this is the offering which ye shall take of them: gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood, oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to be set in the ephod, and in the breastplate. And let them make Me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. 25:1-9.

This scripture states the materials of which the sanctuary was to be made. The Lord gives instruction to Moses concerning the different articles which were to be made and placed in the tabernacle when erected, such as the ark of the testimony, the table of shew bread, the lamp with seven burners, and the altar of incense. He also gave Moses instruction in regard to the size of the tabernacle; in fact, every particular was mentioned.

Continuing these instructions in chapter 26, verses 31-35, He says: "And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work; with cherubims shall it be made; and thou shalt hang it upon four pillars of shittim wood overlaid with gold; their hooks shall be of gold, upon the four sockets of silver. And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony; and the vail shall divide unto you between the holy place and the most holy. And thou shalt put the mercy seat upon the ark of the testimony in the most holy place. And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south; and thou shalt put the table on the north side."

Here is an item we wish the reader to remember, namely, the division of the tabernacle into the holy and most holy place, and the placing of the ark of God containing the law of ten commandments, covered with the mercy seat, in the second apartment, or most holy place. Much more might be said in regard to the erection of this tabernacle, but lest too much scripture should tend to confuse, we stop here, and pass to the services connected with the sanctuary in the old dispensation.

All religious services in this world have in them two elements: First, the removal of sin from the individual; second, the glory of God. We are sinners inasmuch as

we all have transgressed the law of God. The ten-commandment law in the ark was then, and ever will be, the standard of righteousness. So we read that, when men had sinned, they were required to do certain things in order to have their sin removed. Thus:—

“And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them; if the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin-offering. And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock’s head, and kill the bullock before the Lord. And the priest that is anointed shall take of the bullock’s blood, and bring it to the tabernacle of the congregation; and the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vail of the sanctuary. And the priest shall put some of the blood upon the horns of the altar of sweet incense before the Lord, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation.” Lev. 4:1-7.

This indicates how sins were removed from the individual into the first apartment of the sanctuary, namely, by the blood of the victim. Instructions were also given concerning other things, but the principle involved in this instance is the same in all cases.

We now pass to the next form of service, which occurred once every year, on the tenth day of the seventh Jewish month, our October. On this day there was a change in the nature of the service, and in this day’s service we will

find represented what is meant by the statement made by the angel regarding the cleansing of the sanctuary.

“And the Lord spake unto Moses after the death of the two sons of Aaron, when they offered before the Lord, and died; and the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not; for I will appear in the cloud upon the mercy seat. Thus shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired; these are holy garments; therefore shall he wash his flesh in water, and so put them on. And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering. And Aaron shall offer his bullock of the sin-offering, which is for himself, and make an atonement for himself, and for his house. And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat [Heb., Azazel,—the insulter of God]. And Aaron shall bring the goat upon which the Lord’s lot fell, and offer him for a sin-offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness.” Lev. 16:1-10.

Observe the three offerings to be brought: First, the offering of the bullock for Aaron’s own sins; second, the goat on which the lot fell for the Lord; and, third, the scapegoat, which was to be let go alive into the wilderness.

“And Aaron shall bring the bullock of the sin-offering,

which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself; and he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail; and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not; and he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times." Lev. 16:11-14.

This service was intended to make an atonement for Aaron and his house for all their transgressions committed during the year that was now closed. "Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat; and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." Lev. 16:15, 16. This service is an atonement for the whole congregation of Israel, and for the holy place of the tabernacle, where the sins of the people had accumulated during the year just closed.

"And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel." Lev. 16:17-19.

The last statement shows this service to be the cleansing of the sanctuary, and the cleansing of the children of Israel from all their uncleanness or sin. Sin in all its forms is defiling and unclean, and in that remedial system God provided that man offer the life of an animal instead of his own life to make an atonement for his iniquity. "The wages of sin is death" (Rom. 6:23), "and without shedding of blood is no remission" (Heb. 9:22), says Paul. The life of these animals and their blood simply typified the life and blood of Christ, as we will see later. The one who offered these animals did it in faith that the Son of God would die and shed His blood for his iniquity.

We now notice the closing act in the cleansing of the sanctuary. The word "atonement" signifies at-one-ment, or reconciliation between God and man. "And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them [the sins] upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness. And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there; and he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people. And the fat of the sin-offering

shall he burn upon the altar. And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp." Lev. 16:20-26.

This cleansing of the sanctuary occurred once every year. The day of atonement fell on the tenth day of the seventh month, nearly corresponding to our October. On the first day of the seventh month there was to be a blowing of trumpets to warn the people that the day of atonement was approaching, and every one that would not take warning and afflict his soul was to be cut off from among the people. This shows that there was an examination of each individual case. In other words, there was an investigative judgment of all the house of God. One of the articles of attire of the high priest on this occasion was a plate worn upon his breast, with the names of the twelve tribes of Israel, and on it was engraved the word JUDGMENT. So the cleansing of the sanctuary and the investigative judgment of the house of God are one and the same thing.

But the reader may say, What has all that to do with this dispensation and our day? We will let the apostle Paul answer the question. But first we will give the reason why he wrote the book of Hebrews on this very question which we are now considering, and addressed it to his brethren in the flesh. The object of the book was to convince his brethren that Jesus Christ was the One who should fill the position of high priest in the sanctuary above, to which all their earthly services in the tabernacle built by Moses pointed. The first seven chapters of the book give a history of these services in the sanctuary of the old dispensation. Beginning with the eighth chapter, he gives the conclusion of his argument thus:—

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right

hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this Man have somewhat also to offer. For if He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law; who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See, saith He, that thou make all things according to the pattern showed to thee in the mount." Verses 1-5.

This scripture teaches, first, that Christ is now our high priest; second, He sits on the right hand of the throne of the Majesty in the heavens; third, He is the minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man; fourth, that the tabernacle made by Moses was made *after the exact pattern of the sanctuary in heaven*; fifth, the priests on earth served as an example and shadow of Christ's priesthood in heavenly things. This opens the question before us in as plain language as could possibly be used. We will therefore give some scripture regarding the respective points brought to view. First, the heavenly sanctuary:—

"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second vail, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy seat; of which we can not now speak particularly." Heb. 9:1-5.

Notice the apostle calls this the "worldly sanctuary," which implies that there is a heavenly. We will therefore examine other scriptures which plainly show that there is a heavenly, although it has already been stated. "Thy way, O God, is in the sanctuary; who is so great a God as our God?" Ps. 77:13. "For He hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth." Ps. 102:19.

The book of Revelation, containing visions which John was permitted to see, gives many particulars concerning the heavenly tabernacle, in which is the throne of God: "After this I looked, and, behold, a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the spirit; and, behold, a throne was set in heaven, and One sat on the throne. And He that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald." "And out of the throne proceeded lightnings and thunderings and voices; and there were seven lamps of fire burning before the throne, which are the seven Spirits of God." Rev. 4:1-3, 5.

Here the tabernacle of heaven is open. We notice the seven lamps of fire, which correspond to the candlestick of seven burners in the earthly sanctuary. The throne of God is between the cherubim: "The Lord reigneth; let the people tremble; He sitteth between the cherubims; let the earth be moved." Ps. 99:1. The cherubim stood on either side of the ark, and their wings overshadowed the mercy seat. The mercy seat was the lid or covering of the ark of God, which contained the ten commandments, the law, or the standard of righteousness. This throne is called in Hebrews the throne of grace, to which all believers are invited to come boldly. Upon this throne Christ is now

reigning as mediator between God and man. At the end of every year the blood of the goat on which the lot fell for the Lord was taken into the most holy place and sprinkled upon the mercy seat, to make reconciliation between God and the sinner for the violation of the law of righteousness which was beneath the mercy seat.

This work of reconciliation is more clearly set forth by the psalmist David: "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven." Ps. 85:10, 11. David says, "All Thy commandments are righteousness," "and Thy law is the truth." Ps. 119:172, 142. This law of righteousness, engraven upon stone on the earth, was the truth that should spring up out of the earth. Christ is our righteousness, which came down from heaven. At the end of every year, in the most holy place in the earthly sanctuary, the Lord met with the high priest, and reconciliation between God and the people was made. Mercy, through the Lord Jesus Christ, and the truth of the law met together, and the righteousness of the law and the peace brought by the gospel of Christ kissed each other. This was an example and shadow of Christ's work on the throne of grace in the heavenly sanctuary in behalf of sinful men. This throne of grace is the place in which every believer's hope rests. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." Heb. 6:19, 20.

An anchor is an instrument thrown overboard from the vessel in the time of storm, or at any time when it is desirable to make it stationary. So in these last days, when every wind of doctrine is blowing and tossing the people to and fro, let the reader remember that there is a truth

concerning the sanctuary and its services, which, when once thoroughly understood, will forever settle his troubled mind, and prove an anchor to his soul both sure and steadfast.

As further proof that there is a heavenly sanctuary, we again quote from the prophecy of John: "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." Rev. 8:3, 4.

The altar of incense was in the first apartment of the earthly sanctuary. So John here sees the same altar with the same service in the heavenly sanctuary. Of another view given the prophet of the closing scenes of the world's history, he says: "And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. 11:18, 19.

In this vision the time of the dead that they should be judged was reached. The temple was opened in *heaven*; in other words, the vail dividing the holy and most holy was removed, and John beheld the ark of the testament. This shows beyond all question that the original law of ten commandments is in the heavenly temple, of which the ten commandments given to Moses on tables of stone were only a copy or transcript. And as the transcript was a rule of judgment in the typical service of the earthly sanctuary, so the original law of righteousness will be the rule of

judgment in heaven above, in the final decision of all cases. This is plainly stated by the apostle James: "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For the law [margin] that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:8-12. The apostle here takes two of the ten commandments and draws a comparison, and shows that, although we may keep the one, yet by the breaking of the other we shall stand condemned in the judgment. This principle is equally true of all the ten. Let the reader take heed. The law of righteousness is as unalterable and unchangeable in its nature and is as eternal as God Himself.

"And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:27, 28. The work of judgment in the heavenly sanctuary, in the most holy place, is Christ's closing work as high priest, which is parallel to the day of atonement in the earthly sanctuary, as we shall now more clearly show.

The book of Hebrews is very explicit on the question of the sanctuary service and the priesthood of Christ, but we shall only be able to give such points as will be needed to make the subject plain. The apostle, in speaking of the mission of Christ as high priest, introduces the subject thus: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who

through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Heb. 2:14-18.

"Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:13-16.

It is a comforting thought to know that we have such a being in heaven, who has been here upon the earth, and was subject to all the ills and temptations of man—"in all points tempted like as we are, yet without sin"—who will represent each individual case in the closing judgment before the throne of God, and pleading the merits of His blood in our behalf before the Father, One who can have compassion on the ignorant, and on them that are out of the way; for that He Himself also is compassed with infirmity. And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made an high priest; but He that said unto Him, Thou art My Son, to-day have I begotten Thee, saith also in another place, Thou art a priest forever after the order of Melchisedec.

Christ can not only be touched with our temptations,

but He has compassion on the ignorant. He grew up with His earthly father, and had to learn the lessons of life and develop His mind the same as all other mortals, so that He could have compassion on us in every walk of life.

Christ had a living experience, and was made what He was through the actual circumstances of life. The apostle further says, "Though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him." Heb. 5:8, 9. Perfection was attained by Him as He came in contact with the actual experiences of life, and by this process He became the author of eternal salvation. "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Heb. 2:10.

The order of His priesthood was not after the order of Aaron, but He was called of God an high priest after the order of "Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." Heb. 7:1-3.

We have no history or genealogy of this man Melchisedec, who was high priest in the days of Abraham, who was both king of righteousness and king of peace; neither have we any record when his priesthood ended; therefore the apostle takes this man as a type of the priesthood of Christ, who is now reigning upon the throne of grace, and who is also priest of the most high God. His priesthood is unchangeable, and He will continue to officiate as such

in the heavenly sanctuary until probation closes. The Aaronic priesthood changed by reason of death, but this "Man hath an unchangeable priesthood." Right upon this point is where the great necessity comes for a change of services from the earthly to the heavenly sanctuary. "If therefore perfection were by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should arise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For He of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of [the tribe of] Judah; of which tribe Moses spake nothing concerning priesthood." Heb. 7:11-14.

If the change of the law is to now pay tithe to the Melchisedec priesthood then no tithe need be paid, for there is no such a priest on earth. If it is to pay tithe to his representative, then that was all that ever was done, for Aaron was just that, and there is where they made their failure to understand the truth. The doctrine of the laws of God being changed are as far from the truth of the Bible as the doctrine of the Jews, who thought perfection was by the Aaronic priesthood. It says that under the Aaronic priesthood they received the law, that is, the law was then written, that they might be taught, and not that the law had not existed before that, for it had. Abraham kept God's commandments and His laws. Another point should be noticed in this connection. Some say the law of Moses was done away, but we now pay tithe because it was instituted before the law was given. Then on the same argument will they admit also circumcision, for it was also instituted in the days of Abraham. God says, I will not change nor alter the thing once gone out of My lips. Some have not considered care-

fully the points of differences between Christ and the Apostles and their Jewish brethren. This difference is clearly expressed in Heb. 7:11, thus:

Therefore, if perfection was by the Aaronic priesthood (for under it the people received the law), what further need was there that another priest should arise after the order of Melchisedec and not be called after the order of Aaron? The Jewish people very largely had fallen into the error of salvation by *the works of the law* as expressed by Paul in Galatians, and not *by faith in Christ* which the law revealed. They could only see perfection by the Aaronic or Levitical priesthood and needed no other. Paul argues the point in the seventh chapter of Hebrews under payment of tithe, showing that that duty did not begin with the establishment of the Levitical priesthood, but with the Melchisedec in the days of Abraham, and that the law was changed in the days of the establishment of the Levitical so they could now pay it there. He further says Levi paid tithe to Melchisedec, for he was in the loins of Abraham, that is, he descended from Abraham and therefore perfection was not in the Aaronic but the Melchisedec priesthood. This is a point that should be well understood for some say it was changed when Christ came. We say no.

The apostle, in the ninth of Hebrews, carries the comparison between the two priesthoods and services pertaining to the two sanctuaries still farther: "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people; the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing; which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service

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perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that *the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.* For Christ is not entered into the holy places [plural] made with hands,

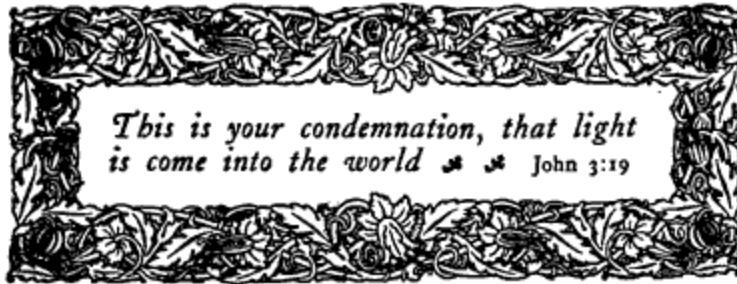
which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others; for then must He often have suffered since the foundation of the world; but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Verses 6-28.

Thus reads the ninth chapter of Hebrews. The language is clear and explicit, and the parallel so completely drawn that further comment or explanation is superfluous. We all can now see that there will be a time in the closing work of the heavenly sanctuary when Christ will close in the most holy place, and the judgment of the house of God, not of all the world, will take place, and that the Ten-Commandment law will be the rule of that judgment. The scene of this judgment has already been cited from Dan. 7:9, 10. There is just one more point we wish to notice before passing to the prophetic time which fixes the exact time when this judgment will begin, and that is what was represented by the two goats of Leviticus 16.

"And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering." "And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat [Heb., Azazel, —insulter of God]. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin-offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilder-

ness." The blood of the goat which was slain for the Lord was taken into the most holy place and sprinkled upon the mercy seat. After the high priest had done this, and when he had made an end of reconciling the holy place, he came to the door of the tabernacle, where the live goat was, and laid both his hands upon the goat's head, and confessed over him all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat, and sent him away by the hand of a fit man into the wilderness, into a place not inhabited, and let him go.

The goat representing the Lord was typical of Christ. Peter says He bore our sins on the tree. By the blood of Christ the sins of the people are carried into the sanctuary; but there is a time coming when they will be placed back on the head of him who caused sin. In the investigative judgment of the house of God all those whose sins have been confessed and forgiven will have their names retained in the book of life, but their sins will be blotted out. Those whose sins have not been forgiven will still bear their own sins and suffer for them. When this work is completed, the Lord Jesus Christ will again come from the sanctuary and place upon the head of Satan the sins of all those whose names are retained in the Lamb's book of life, he being the antitype of the scapegoat. He will then be left to await his final punishment, dwelling in utter darkness during the one thousand years in which the earth is to be desolate, without an inhabitant.



CHAPTER XXXV.

CRUCIFIXION OF CHRIST AND THE TWO ATONEMENTS.

THUS far we have clearly seen that there are two sanctuaries mentioned in the Bible, one on earth, the other in heaven; also that there are two priesthoods, one on earth, the other in heaven; and that there are two cleansings of the sanctuary, one on earth, the other in heaven. The sanctuary on earth was cleansed by the blood of bulls and goats, the one in heaven by the blood of Christ. The day of atonement, or the cleansing of the earthly sanctuary, occurred once every year, on the tenth day of the seventh month. The time of the cleansing of the heavenly sanctuary, the atonement, or the investigative judgment, will occur "once in the end of the world." Can we tell by the Scriptures the time when this last investigative judgment will begin?

Before noticing further as to the time of the judgment of Dan. 7:9, 10, we wish to connect with it the crucifixion of Christ as brought to view in the ninth chapter of Daniel. This chapter gives us an explanation of the seventy years' captivity predicted by Jeremiah before the captivity. Daniel seeks the Lord for an understanding of that vision. Some have supposed that it was the vision of the eighth chapter

of Daniel that Daniel desired an explanation of, but that is a mistake; for the two chapters are as distinct and separate as anything could possibly be when read with care?

The Angel in explaining Jeremiah's vision to Daniel covers the entire history of the world, as verse 27 shows. But he also utters a history of the Jewish people and the crucifixion of Christ with it, thus leading us clear through to the end. Some have thought the prophetic period of Daniel, ninth chapter, was cut off of the one in the eighth by the word determined in verse 24. But that is not correct. Verse 27 uses the same word, showing it means allotted, also Dan. 11:36. The subject in the two chapters is not the same. There is no connection whatever between them. Dan. 8 is fully considered by us in "Time, Tradition and Truth." The Prophet Daniel says the vision of Jeremiah made plain to him. We read: "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." Dan. 9:21-24.

We see how the angel begins at once to explain the vision of Jeremiah in the twenty-fifth chapter. He informs Daniel, first, that a portion of the entire period is determined,—Hebrew, allotted,—upon his people and upon his holy city. Daniel was a Jew, and the holy city was

the city of Jerusalem. During this portion that was to be given to and allotted to the Jews and Jerusalem, the events above mentioned were all to be accomplished. The first was to make an end of sins, literally the sin-offerings of the Son of God; second, to make reconciliation for iniquity, which was the offering up of Christ, for through His blood the reconciliation is made; third, to bring in everlasting righteousness, the righteousness of Christ, which is offered as a substitute for all who will accept Him; fourth, to seal up the vision and prophecy, literally, to test the prophecy; fifth, to anoint the most Holy, the heavenly sanctuary. The earthly sanctuary and all its vessels were anointed in its consecration service, so at the close of the seventy weeks, the portion of this prophetic period allotted to the Jews, the services were to begin in the heavenly sanctuary.

Before we proceed further in the investigation of this period, we wish to call attention to a principle laid down in the Bible for the interpretation of a prophetic day. In Ezekiel we find this rule, "And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year." Eze. 4:6. This is accepted by all standard interpreters of prophetic time. More evidence might be produced from the Scriptures, but it will not be necessary, as the angel's explanation of this prophetic period proves it within itself. Then let us remember that the days here mentioned represent years. To illustrate: Seventy weeks, seven days to the week, would be four hundred and ninety days; hence really four hundred and ninety years were to be allotted to the Jews and the holy city.

Now, beginning with Dan. 9:25, the angel tells Daniel when this period begins: "Know therefore and understand, that from the going forth of the commandment to restore

and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times." The date given when this period is to begin is the time when the commandment should go forth to restore and build Jerusalem. Jerusalem at this time had long been desolate, and Daniel was a captive in Babylon. This commandment had not yet gone forth, and was not issued for nearly one hundred years after this statement; yet the angel understood the whole, and knew that at a certain time the kings of Persia would be influenced to issue a decree for the Jews to return to their own land and rebuild their city. This decree is recorded in the seventh chapter of Ezra, and the chronology in the Bible gives it as 457 B. C.

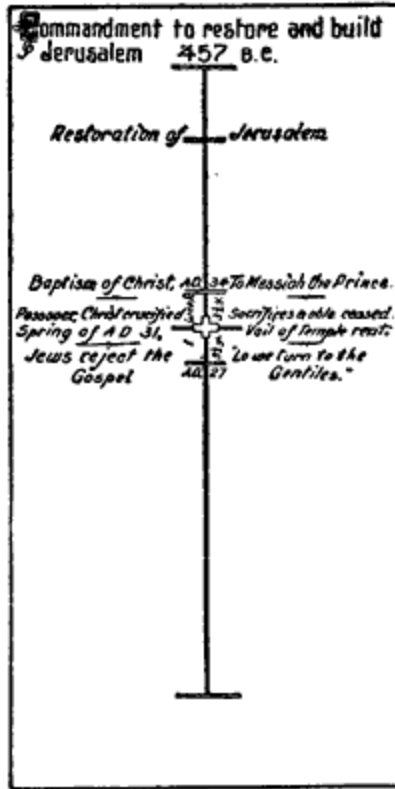
Now, taking this date as given by the angel, and applying it to the prophecy, we will soon see the accuracy of God's Word. Said the angel, From this date, seven weeks and threescore and two weeks shall reach unto the Messiah the Prince. The word "Messiah" signifies "the Anointed One," and by turning to John's gospel we read, speaking of Andrew, "He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ [margin, "anointed"]." John 1:41.

Now, beginning 457 B. C., and adding four hundred and eighty-three years, the time here spoken of, would bring us to the autumn of A. D. 27. Turning to Mark's gospel, we read of Christ's baptism: "And straightway coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending upon Him." "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." Mark 1:10, 14, 15. Thus the first statement made by the angel was literally fulfilled.

"And after threescore and two weeks shall Messiah be

cut off, but not for Himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." This period, the

reader will notice, is the same as already given, except that it is seven weeks, or forty-nine years, shorter. These forty-nine years were allotted to the building and restoration of Jerusalem, this being the first division of the whole time. Deducting that forty-nine from four hundred and eighty-three would leave four hundred and thirty-four. And forty-nine from 457 B. C. would bring us to 408 B. C. Adding sixty-two weeks, or four hundred and thirty-four years, to B. C. 408 would again bring us to A. D. 27. This leaves the last week of the four hundred and ninety years determined and allotted



to the Jews, to be determined for the work of the Messiah, beginning with the autumn of A. D. 27.

The next statement of the angel reads, "And He shall confirm the covenant with many for one week; and in the midst of the week He shall cause the sacrifice and the obla-

tion to cease, and for the overspreading of abominations He shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

By counting the number of passovers the Lord attended, the last being on the night of His betrayal, we see that His ministry lasted just three years and a half, or till the spring of A. D. 31, when He was crucified, and the vail of the temple was rent in twain from top to bottom, showing that His sin-offering had then come to an end, and that the reconciliation through His own blood, then being offered for all the people, was the closing act of the midst of the week, still leaving three years and a half of the four hundred and ninety years allotted to the Jews.

The apostles took up the work where Christ left it, and completed the last three years and a half allotted to the Jews, as we read in Paul's letter to the Hebrews, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him?" Heb. 2:3. The gospel was carried to the Jewish people for three years and a half, the remaining part of the four hundred and ninety years, bringing us to A. D. 34. This period connects the work of the gospel with the Gentiles as the time when the Jewish people as a body turned against the gospel. God now turns to the Gentiles to take out a people for His name. The time allotted for the fullness of the Gentiles to come in is till probation closes for the world, and when that time comes the decree passes and probation closes as shown in the last verse of Dan. 9:27.

Turning to Rev. 14:7, we learn that the first of the three Angel's messages of that chapter was to go to the world with a loud voice.



THE CLOSE OF PROBATION AND THE LAST ATONEMENT.

There are five distinct and separate prophetic periods in the Book of Daniel, one of 2,300 days, one of 1,260 days, one of 1,335 days and one of 1,290 days. All are explained in "Time, Tradition and Truth." But we will give some attention here to the 1,290 days. It was given Daniel in reply to his desire to know the end of these wonders, especially the things given in the beginning of the twelfth chapter, the time Michael should stand up. The standing up of Michael marks the close of probation, for following that there is to be a time of trouble such as never was since there was a nation, as other scriptures show to be the seven last plagues. This standing up is at the same time when the mystery of the gospel shall be finished, spoken of by John in connection with the events when the sixth trumpet is to close and the seventh trumpet begins. Rev. 10:7. This period of 1,290 days must be studied in connection with the sixth and seventh trumpets, for they belong together. Also must the eighth chapter of Daniel be connected with the study, for the sacrifice "taken away" mentioned as the time when the 1,290 days begin, spoken of in Dan. 12:11, is found in Daniel 8. Therefore, the trumpets (Dan. 12:11 and Dan. 8) are inseparable.

The trumpets show that the power who took away the daily sacrifice was the Mohammedan power, and that it arose in 628 A. D., adding 1,290. It marks the close of probation and we understand that the sixth trumpet ended at the close of the 391 years and 15 days found in Rev. 9:15. This with chronological evidence all teach that probation will end at that time, which is 1918 A. D. or 5922 A. M., or year of the world. For full information we refer to "Time, Tradition and Truth." This is the time when the anti-typical day of atonement will take place, marking the close of probation and the close of the priesthood of Christ. Note this is not the atonement made by Christ on the cross.



CHAPTER XXXVI.

THE PROPHETIC CHURCH.

By the expression "the prophetic church" we mean a future church, as viewed in John's day, or, more particularly, a special division of the church of Christ, which was to accomplish a special work. In the second and third chapters of Revelation we have seven divisions, or churches, brought to view, covering the history of God's people from the days of the apostles to the second advent of Christ. This prophecy is parallel with the seven seals. We now read of the sixth division, or sixth church, called the Philadelphian church. The definition of Philadelphia is "brotherly love."

"And to the angel of the church in Philadelphia write; These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept My Word, and hast not denied My name. Behold, I will make them of the synagogue of Satan, which say they are Jews [true Christians], 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. Because thou

hast kept the Word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out; and I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which cometh down out of heaven from My God; and I will write upon him My new name. He that hath an ear, let him hear what the Spirit saith unto the churches." Rev. 3:7-13.

The sixth church, we naturally conclude, would be near the close, as is evident from certain statements made concerning the same. "Behold, I come quickly." This shows that they will be living just before the coming of Christ. "I will write upon him the name of My God." This proves that they are the same as the one hundred and forty and four thousand of the fourteenth chapter. "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world." This refers to the time of trouble mentioned in Dan. 12:1, that some of these at least will pass through. One of the most important statements made to this church is that to them is given the "key of David."

David was a king, and reigned upon the throne of the Lord, typical of the heavenly throne where Christ is now reigning in the most holy place between the cherubim over the ark of God. The key is that which unlocks and opens. Said Christ to the Pharisees, "Ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered." This shows that the truths of God's Word are to be opened by His servants here upon the earth. So there is committed to this *prophetic* church the key of knowledge to open the truths of

the sanctuary service, and especially to call attention to the truths connected with the throne of David, and to show the people that the time is here when God has set His hand the second time, as He did at the first, in the days of Moses, to recover the remnant of His people. And still further the statement is made to this church, "He that openeth, and no man shutteth; and shutteth, and no man openeth." Now great light shines and the way is opened into the most holy place, and by faith we follow the Lamb whithersoever He goeth. The evidences surrounding the opening of this door can no man shut (overthrow). He also says He "shutteth, and no man openeth." The door into the first apartment of the sanctuary was at this time closed, and the services in the first apartment ceased. This door, like the other, can no man open. And now, by faith, we are saved by the blood of Jesus sprinkled upon the mercy seat during the ministration of Christ in this inner apartment, as were the people in the former dispensation on the day of atonement by the blood of the goat carried into the most holy place, while the services of the holy or first apartment were closed on that day.

The sanctuary was the point in which all the believers' hopes were centered, and in all their prayers and devotions in the old dispensation, their minds, as well as their faces, were turned toward Jerusalem. But the time came when the services were changed from the earthly sanctuary to the heavenly. And it was said unto them by the Saviour, "Behold, your house is left unto you desolate." Matt. 23:38. Those who rejected the Saviour failed to follow Him by faith into the heavenly sanctuary, and, as a result of this, through their unbelief, they were left without a mediator, and from that day to this the vail has been over the eyes of the Jewish people, and they can not understand the mysteries of the gospel of Christ. So now those who fail to know the closing work in the second apartment to

the most holy, and those who fail to recognize this change are again left with a veil over their faces, like the Jews, and cannot see the truths for this time. Let the reader consider this point well.

THE THRONE OF DAVID.

The expression, he hath set before them an open door and no man shutteth and openeth a door and no man can shut it, is mentioned by the prophet Isaiah thus:

And it shall come to pass in *that day*, that I will call my servant Eliakim the son of Hilkiyah:

And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house.

And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that *was* upon it shall be cut off: for the Lord hath spoken *it*. Isaiah 22:20-25.

In looking over the name Eliakim one of that name is mentioned in the genealogy of Christ, another is mentioned as a priest who took an active part in the restoration of Jerusalem in the days of Nehemiah, and another when Hezekiah was threatened with an overthrow by the King of Assyria. In the study we learn that great responsibility fell upon each of them at special periods. And as Christ is

both King and Priest in his Father's house, we conclude this prophecy refers to Christ. That it applies to the last days there is no question. It also shows that when that *nail* (Christ) *is cut down*, which nail is Eliakim upon which all has been hung, that is the close of probation, hence the prophecy of John refers to the same thing under the Philadelphia church.

Jacob in blessing his twelve sons said of Judah that "the scepter should not depart from Judah nor a lawgiver from between his feet till Shilo come; and to him the gathering of the people would be." Reuben was the elder, but on account of bad conduct on his part Judah was chosen and became the chief ruler. (1 Chron. 5:1, 2.) Peter on the day of Pentecost spoke of the prophecy of David thus: "Therefore being a prophet and knowing that God had sworn by an oath to him that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne."

This will make it clear that when Christ comes and the people of God are gathered to Him then He will reign on the throne of David. This will make it clear so that as we study the prophecies pertaining to the coming of Christ and the building of the tabernacle of David we will understand the prophecy.

Amos the prophet speaks thus: In that day will I raise up the tabernacle of David that is fallen and close up the breaches thereof, and I will build it as in the days of old. (Amos 9:11.) This prophecy was quoted by the apostle:

And to this agree the words of the prophets; as it is written,

After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

Known unto God are all his works from the beginning of the world. Acts 15:15-18.

The things in this quotation are worthy of careful notice: First, this work was to be done by Gentile converts; second, such converts as would "*do all these things,*" and third, *that his works were known from the beginning of the world.* Fourth, will those who read this see that beyond all question that the Gentiles as they come in are to do the same work that the house of David was required to do, and fifth, that the decision reached by the apostles concerning the Gentile in Acts 15, there was no change made in any law but that they should be required as new babes in Christ as they came in to abstain "from fornication," "things strangled," "from blood" and "idolatry," and then learn further by hearing every Sabbath Moses and the prophets read in the synagogue, to learn the rest of their duty? And further, they ought to next see that that which troubled Israel was salvation by works of the law and not by faith. That was the yoke of bondage which they tried to place upon the necks of the disciples and that circumcision was not the yoke at all. Let us sometime get our eyes open to see truth. There is another point that needs clearing up to the reader and this is the position Judah now holds in prophecy and will hold when Christ comes to reign on the throne of David. There were three divisions in the old dispensation of the twelve tribes, but there were but two houses. The two houses were Israel and Judah. This division came after the death of Solomon, then the house of Israel was subdivided. Then Ephraim became a division and a leader of the house of Israel. These divisions will continue through Gentile history till Christ comes. Then when all Israel is gathered after probation closes, all the saved of all three of the divisions will be placed in their respective tribes and all will be ruled over by David (Christ) as *one house* and that house *will be Judah.* Learn this point well so you

can read the prophecies understandingly. Hosea says: Then shall the children of Israel and the children of Judah be gathered together and appoint themselves one head.

Hos. 1:11. Ezekiel speaks thus:

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

Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and *for* all the house of Israel 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 shew us what thou *meanest* by these?

Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick and they shall be one in mine hand.

And David 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 Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children forever; and my servant David *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.

My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. Ezekiel 37:15-27.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all

nations drink of the wine of the wrath of her fornication." We have already clearly shown that Babylon, the great city, applies to the three great systems of worship in the world,—Greek, and Roman Catholicism, and Protestantism.



The two former being unchangeable systems, as we have seen, the fall here must refer to the latter division. The prophet does not say that this message was to go with a loud voice, but was to be "saying, Babylon is fallen," or, in other words, a general

admitting that Protestantism had changed for the worst. This point we need not argue, as it has already been fully considered under the chapter "True and False Prophets." We would, however, again call the attention of the reader to the fact that as it was a sad day when the Jews refused to follow Christ into the true temple of the heavenly sanctuary, so it is a sad time for Protestantism when it fails now to follow Christ by faith into the second or most holy place of the heavenly sanctuary. The experience of the Jewish people and that of Protestant in this respect is somewhat similar.

Rays of light rejected invariably result in darkness and hatred of the truth. The Jews turned with bitterness upon those who still followed the Saviour, and persecuted them in every way, and their teachers followed God's laborers, and tried to overthrow the believers who had embraced the truth through their labors. So the rejection of light to-day in regard to these messages will produce the same effect, and efforts will be made upon the part of popular religious teachers in every way possible to overthrow the believers and persecute and hinder the progress of this work. Next comes the third angel's message:—

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and

receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.



This shows that the remnant people, as they are being gathered, will meet with bitter persecutions upon the part of the beast and his image. But the conflict is short, though it may be sharp, and, as before shown, under this message the hundred and forty-four thousand who are gathered get the victory over the beast and over his image, and over his mark, and over the number of his name, and stand on the sea of glass, which is before the throne of God. Thus we have shown that these three messages are the same identical work as that foretold by the prophet Isaiah, where he says that in the last days God would set His hand the second time to recover the remnant of Israel. Having before shown what the mark of the beast and the seal of God are, and how they are related to the third angel's message, we now return to the Old Testament, and take up its prophecies concerning the gathering of Israel.

"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim; afterward shall the children of Israel 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.

"For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of My people shall die by the sword, which say, The evil shall not overtake nor prevent us." Amos 9:9, 10. The gathering is here compared to the sifting of corn in a sieve, yet without the loss of one grain. Every honest soul in the world who desires truth will be found and saved by it. Here the class is also brought to view who say that the evil shall not overtake nor prevent them. This class shall fall by the sword. "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." Verse 11. The tabernacle of David was the place of David's throne. It was torn down when Israel was scattered abroad and taken captive by earthly governments. But in the gathering time the Lord will set His hand again to build the tabernacle of David.

Paul the apostle in his letter to the Ephesians says, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:19-22.

In the raising up of the tabernacle of David is brought to view the gathering together of Israel and fitly framing them together into an holy temple. This, the apostle says, is done through the Holy Spirit. All the gifts of the Spirit heretofore mentioned will be manifested in their midst, and through these gifts, in connection with the Holy Spirit,

they will be so completely framed together that they will see eye to eye, and all speak the same thing, and be of the same mind and of the same judgment. And when that is once accomplished, the Lord will again come to His temple and literally reign upon the throne of David and be their king. As the prophet says, "It will be as in the days of old."

We will now return to the prophecy of Amos 9: "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt." Verse 13. This is the closing work of the gospel. The reaping is the harvest; the plowing and sowing of the seed are the gospel work of the ministry. But here these different classes of laborers come together. Christ is the reaper, and when that work begins, the minister's work ends. "And I will bring again the captivity of My people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Verses 14, 15. The work beginning with the first proclamation of the first angel's message reaches through the time of trouble, the melting of the earth, the resurrection of the dead, and the placing of the righteous in their Edenic home, with Christ as their literal king.

The prophet Micah, speaking of this work, says: "I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold; they shall make great noise by reason of the multitude of men. The breaker is come up before them; they have broken up, and have passed through the gate, and are gone out by it; and their king shall pass before them, and the

Lord on the head of them." Micah 2:12, 13. The breakers here mentioned are those engaged in war in the time of trouble. At that time the remnant are gathered into the fold as sheep. The multitude of men referred to are the assembly of nations, especially the heathen or dragon power as it comes against Christendom. They are called "the breakers." This again locates the time of the gathering of the remnant.

The prophet Isaiah gives a most beautiful description of the work as it progresses: "For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour My Spirit upon thy seed, and My blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." Isa. 44:3-5. The water poured upon the dry ground is the doctrines of the Bible when taught, for the prophet here says, "I will pour My Spirit upon thy seed." The outpouring of the Spirit of God on the day of Pentecost and during the work of the first disciples was a witness to the truth. A blessing similar to that is to be experienced by the remnant people, and called the latter rain. Individuals will spring up as among the grass, and as willows by the water courses, taking the name of Israel, and will go to make up the one hundred and forty-four thousand which are to be sealed of all the tribes of Israel. This work will not be done in a corner, but will go with mighty power.

When God's Spirit is poured upon His servants in the latter rain, the sick will be healed, and signs and wonders will follow the believers. The work of educating the people regarding the messages has been largely accomplished. They see the time of trouble approaching; the heathen powers are waking up, and the believers spring up every-

where as willows by the water brooks. "And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Isa. 27:12, 13. This shows that they will be gathered *one by one* from the midst of the people. The great trumpet shall be blown. Joel says, "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.

"And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean. And it shall be as when the harvest-man gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim. Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel." Isa. 17:4-6.

While the popular ministry is teaching that the world is growing better, and is becoming converted, the prophet says "the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean." Said Christ, "Because iniquity shall abound, the love of many shall wax cold." Matt. 24:12. Says the prophet, The gathering of Israel will be as when the harvest-man reapeth the ears with his arms. The farmer knows when he has but a thin crop of corn, and when the gathering time comes, he can frequently gather here and there, and carry it in his arms to the wagon, rather than drive the wagon to the corn. Yet the Lord says there shall be gleaning grapes that shall be left as in

— The Lord will come to the harvest of the nations.

“the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches.”

This shows that the work of the gathering of Israel will not appear to be of the most prosperous nature, neither of the greatest encouragement to the laborer. But let us remember that there are precious souls here and there who are longing for the truth of God, and will accept it when it is brought to them. This work will become more and more difficult as it advances, but in the time of the latter rain these scattered souls here and there throughout the world will spring up as among the grass, and will become shining lights, and help make up the number of the one hundred and forty-four thousand of Israel who are to be gathered out.

“At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel. And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images. In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel; and there shall be desolation. Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips; in the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; but the harvest shall be a heap in the day of grief and of desperate sorrow.” Isa. 17:7-11.

The figure here used to illustrate fallen Christendom in the earth at this time is that of a florist who has set too many strange slips among his beautiful plants. The harvest reveals his mistake, as the strange slips have choked out his good plants, and he simply has “a heap in the day of grief and of desperate sorrow.” The day of grief and

of desperate sorrow is the time of trouble, as shown in the next verses: "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters; but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us." Verses 12-14.

The reader can not help seeing that this is a wonderful description of the work of Christianity. The rushing of the nations here brought to view is the time of trouble. The trouble with Christendom is that they have set too many strange slips, a figure of the mass of unconverted people received into the churches. The day of trouble will reveal this, to the sorrow of many a minister.

"And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth." Isa. 10:20. The time is near at hand when God's children will no longer trust in the arm of flesh, but will look to the Lord alone and to His Word for truth. "The remnant shall return, even the remnant of Jacob, unto the mighty God. For though Thy people Israel be as the sand of the sea, yet a remnant of them shall return; the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land. Therefore thus saith the Lord God of hosts, O My people that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation

shall cease, and Mine anger in their destruction. And the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb; and as his rod was upon the sea, so shall he lift it up after the manner of Egypt. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing." Verses 21-27.

The reader will observe in all these scriptures that there are two points quite prominent, one the gathering of the remnant people, the other the time of trouble upon the wicked, and their attitude toward the remnant. The remnant are admonished not to be afraid of the Assyrian. "He shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt." As the Israelites were leaving Egypt, the last act of the enemy was to undertake to destroy them. So here the remnant will be bitterly persecuted, and even a decree will be issued, as we read in Revelation 13, that they shall be killed. Assyria is here used as a symbol of the heathen, as it is to be fulfilled in heathen territory. But the Lord says, "It shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing." The children of God have worn the yoke of civil powers throughout the time of their captivity. But now civil rulers have no more authority or power over them. They have been anointed with the Holy Ghost; the latter rain has fallen upon them. They are sealed with the seal of God in their foreheads; they are now a free people from every earthly power. They have but one king, that is Jesus. They pay allegiance only to Him. The captivity of Zion is removed. They have obtained the victory over the beast, and over his image, and over every foe, and are awaiting translation and the gift of immortality. This will be a glad day for Zion.

Now, turning to the eighth chapter of Isaiah, the remnant and their work are again brought to view: "For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." Verses 11-15.

In this we have a warning given the remnant in reference to their becoming entangled with the world. The word "confederacy" implies a binding together. If there ever was a time of confederacies for the mutual protection of men, political and financial, as well as social and spiritual, it is now. All are uniting into organizations for mutual protection and strength of some kind. But the admonition of God to the remnant is to "sanctify the Lord God of hosts Himself; and let Him be your fear, and let Him be your dread." Beneficiary societies, in the form of secret organizations, are almost without number. Trusts for the protection of the prices on commodities exist everywhere. Corporations are uniting against labor, and labor against capital, anarchists against governments, and religionists are seeking by cooperation the support of the civil power. All are being bound in bundles for the time of trouble. These organizations only show the fulfilment of the words of Christ, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Now, says the Lord, Let the Lord of hosts be your dread and your fear, for to you "He shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both

the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem."

As the literal house of Israel stumbled over the Word relating to the first advent of Christ, so will the professed people of God stumble over the Word again at His second coming. The professed people of God at this time would better be trusting in God than in any of these organizations of the world. What association or guild does any man need beside the church of Christ? But just in proportion as we lose our hold upon God will we seek the associations of the world. We would say regarding these organizations that they are all right for the man of the world, who exercises no faith in God, and whose mind is unenlightened by spiritual things. These are worldly organizations, and all right in their place for those who enjoy them; but for a professed Christian, who claims to believe the promises of Christ, who said, "I will never leave thee, nor forsake thee" (Heb. 13:5), and before whom the mysteries of the gospel have been opened, for him to seek the support and association of organizations of the world is, to say the least, of very doubtful propriety.

The work of God's people for the last days is thus indicated by the prophet: "Bind up the testimony, seal the law among My disciples. And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him. Behold, I and the children whom the Lord hath given Me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion." Isa. 8:16-18. The sealing of the law is the same work that was before noticed in Revelation, where the one hundred and forty-four thousand were sealed. It is said here, "And I will look for Him," showing that this people are expecting the return of their Lord. They are also to be for "signs and for wonders in Israel," showing that these are the ones who have lifted the Lord's ensigns before the nations. The

prophet further counsels: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Verses 19, 20.

Confederacies are not the only thing God's children are to guard against at this particular time, for they will be admonished on every hand to seek unto them that have familiar spirits. But the prophet asks, Shall we go from "the living to the dead?" No, he says; try them by this rule. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." As shown elsewhere, those having familiar spirits are identical with what we now term Modern Spiritualists, or all those who claim to have communication with the dead.

The last days are especially spoken of in the Scriptures as a time of great deception through the agency of the devil, in the name and under the garb of Christianity. The warning is given, and, as a safeguard against the delusion, the remnant are to apply the test here given. If there ever was a time when the people needed a knowledge of the Word of God, it is now. It is this Satanic power which is to gather the nations, according to Rev. 16:12, and is to deceive if possible the very elect (Matt. 24:24), even impersonating Christ Himself before the Lord comes, and with great signs and wonders is to deceive every soul who has not received a love for the truth (2 Thess. 2:9-12). Every lover of Bible truth should study this question carefully, and remember the rule laid down by the prophet by which to try them.

Leaving Isaiah for a time, we turn to the prophecies of Jeremiah. "Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that

brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them; and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." Jer. 16:14-16. It is a wonderful thought to know that God is now doing a similar work to that which He did in Egypt in the deliverance of the children of Israel from bondage, but it is even so. Even the time is given when God will set His hand the second time to recover the remnant of Israel. We are living in that age. We can see His hand in the work even now being done. The great mistake made by the Egyptians was that they could not see, and the king asked the question, "Who is the Lord?" So the people of this age will also be blind to the time of their visitation.

The figure here used to represent the gathering is that of a hunter and a fisher. How cautious the hunter is! and how interested in looking for the object of his search! So the true laborer will search every home and seek conversation with individuals, study their characters, and do all in his power to rescue the perishing from the threatened destruction.



CHAPTER XXXVII.

THE HEAVENLY WEDDING.

As already seen, the Bible abounds with parables and figures to teach certain lessons. Christ especially used these illustrations in His teaching. The twenty-fourth chapter of Matthew takes up the evidences and signs that precede the return of the Lord. The twenty-fifth chapter continues the subject, illustrating the same by a marriage, thus:—

“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage;

and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh." Verses 1-13.

This scripture, like the tenth of Revelation, is designed as a lesson illustrating the experience those connected with the message would pass through. An Eastern wedding is taken to represent this experience. A woman is used in various places in the Scriptures as a symbol of the church. The bridegroom here brought to view is Christ. The bride, we will readily see, could not be the church, as that is represented by the virgins, who are the invited guests. The apostle John tells us who the bride is: "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." Rev. 21:9, 10.

The prophet Isaiah speaks thus of the holy city, "For thy Maker is thine husband; The Lord of hosts is His name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall He be called." Isa. 54:5.

The apostle Paul, in contrasting the Jerusalem of earth with the heavenly city, says: "Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath a husband." Gal. 4:26, 27.

These statements are positive and decisive, hence the end of all controversy upon the point under consideration. It is true that the Scriptures, in speaking of the mystical union that exists between Christ and His followers in this

life, also represents it by the union that exists between husband and wife; but it is clear that the church is not the bride. The apostle John says, speaking of the relation Christ's followers sustain to the heavenly wedding, styles them the friends of the bridegroom: "He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this My joy therefore is fulfilled." John 3:29.

This scripture teaches that, when the heavenly wedding takes place, Christ's followers are the invited guests or friends of the bridegroom. The invitation to this wedding has been extended over all the world's history, and will continue to the close of probation; and when the close of probation draws near, then will Matthew 25 have its application, and then will the heavenly wedding take place, following which will be the marriage supper of the Lamb, as we read: "Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." Rev. 19:7, 8.

That the wedding takes place in heaven before the Lord comes there is no doubt, for it is plainly implied in this scripture: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed

are those servants, whom the lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also; for the Son of man cometh at an hour when ye think not." Luke 12:32-40.

Note the statement here made that, when the Son of man comes, the admonition is to His followers that they should be in readiness, with their loins girded about and their lights burning, and they should be like unto men that wait for their lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. This shows that the friends of the bridegroom are not present in person at the wedding itself, but are in readiness, waiting for their lord, when he shall return from the wedding. The wedding, therefore, is an event that takes place in heaven before the Lord comes. The Saviour, in speaking of the invitation to this great event, uses a parable, which met its fulfilment in His own day, as it applied to the Jews and the relation they sustained to the work of God in that age of the world:—

"And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his

farm, another to his merchandise; and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment; and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." Matt. 22:1-13.

This is represented as an invitation to the dinner. There is another parable recorded by Luke as an invitation to the supper. These two parables have their application at two different periods of the world's history. As before stated, this one was spoken to the Jews, and was largely fulfilled by them.

There is introduced in this scripture a point to which we would call special attention, that of the wedding garment. The ancient custom of the East was to furnish the guests with a wedding garment, and before the ceremony was to take place, the guests were all to be examined, to see that everything was in readiness and every guest properly attired. In this parable, when the examination of the guests took place, there was found one guest that did not possess this wedding garment. The question was asked, How came this? The man was speechless. The garment was furnished free, and hence no excuse could be offered.

The command was then given to bind the delinquent guest and cast him into outer darkness.

We have already learned that these guests were not present in person at the wedding, but were waiting for their lord when he should return from the wedding. Therefore this examination must take place before the wedding occurs, and before the Lord returns to this earth to gather His people. This can only be fulfilled in the examination of the character and lives of those whose names have been recorded in the Lamb's book of life. This takes place at the time of the investigative judgment, which begins at the end of the twelve hundred and ninety days, which period reached to the cleansing of the sanctuary. As these individuals are examined and found without the wedding garment, which is the righteousness of Christ, their names are blotted out of the book of life. Without an understanding of the sanctuary question, this scripture would forever remain unexplainable.

“And unto the angel of the church in Sardis write; These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels. He that hath an ear, let him hear what the Spirit saith unto the churches.” Rev. 3:1-6.

We are now prepared to understand the wedding as it will take place at the close of the investigative judgment in the heavenly temple. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool; His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him; thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him; the judgment was set, and the books were opened." "I saw in the night visions, and, behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. 7:9, 10, 13, 14.

As the investigative judgment closes in the heavenly temple, the Son of man is brought before the Ancient of days, and is crowned as King of kings and Lord of lords. He is presented with the holy city, the bride, the Lamb's wife, preparatory to His descent to this world. She is "prepared as a bride adorned for her husband." The guests have all been examined, and found having on the wedding garments. Then Christ, the bridegroom, comes to receive His people.

Turning again to the twenty-fifth chapter of Matthew, we are better prepared to understand the experience believers will pass through as they receive light on the messages of truth that prepare a people to meet the Lord "when He shall return from the wedding." The church is there represented by ten virgins, five of whom are wise and five foolish. They all started out to meet the bridegroom; that is, they believed the time had come for the bridegroom to come

to the wedding. The lamps are explained by the psalmist David thus, "Thy Word is a lamp unto my feet, and a light unto my path." The oil in these vessels is the Spirit of God, which leads into all truth. These believers had both the lamp and the oil, but in their experience the oil burned out of some lamps, while others made provision for this emergency by taking oil in their vessels with their lamps. The Spirit of God must be renewed continually in the experience of the believer; a blessing to-day is not sufficient for to-morrow. Light on God's Word must shine brighter and brighter all along a man's experience; he must continually grow in a knowledge of the truth by proving all things and holding fast that which is good, or he will be sure to lose his Christian experience. So the believer is here introduced as receiving light on the coming of the Lord. But some of them failed to keep up with the increasing light on that question, and hence are represented by their lamps going out for want of oil.

Now the question is, In what particular time does this twenty-fifth chapter of Matthew find its specific application? We answer, In the experience of those connected with those especially interested in the coming of the Lord.

The parable of the virgins teach the importance of progression. The scriptures show that 1798 marked the beginning of the end when knowledge would be increased. From that time till the close of probation light is to shine brighter and brighter till the last day.

These virgins are those who become at some time in their history especially interested in the coming of their Lord. Their lamps are filled and burning bright, but as their Lord does not come just as soon as they expected, they slumber and sleep and the oil is burned out of their lamps. This slumbering and sleeping is, they have become weary in well doing and lose their interest. They become overcharged with the cares of this life and neglect their lamps. Some

have been disappointed and lost their bearings as to the time. Some have met with bitter disappointments in their calculations and given up the race. Many more have formed creeds till no advanced light could enter, and so they become formal and worldly. So we can't expect more than half at least who first become interested will keep their lamps filled with oil (the spirit of God) and their minds open to any additional light God has for them. But there are connected with this movement many such as are connected with every movement. They have lost their hold upon God, and are here represented as being in darkness, thus showing the great importance of keeping pace with every phase of the work of God; and even from this time forward many lose their hold and their bearings as to the teaching of God's Word in the coming of Christ. But those who are in connection with God will go by faith into the wedding, and remain there by faith, confessing their sins, until the close of probation, till the door is shut.

There are various expressions in the New Testament regarding the different phases connected with the coming of Christ, for instance, His coming in the clouds of heaven to the Ancient of days to receive the kingdom. This, as before stated, takes place in heaven above. His coming to the judgment is another phase. This also takes place, and He is represented as coming as a thief. This is true to all, for no one will know when his case is considered in the heavenly temple. Third, His coming to this earth in all His glory is mentioned: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matt. 25:31.

Concerning the last event mentioned, those who have walked in the light will not be in darkness, but will look up and say, "Lo, this is our God; we have waited for Him, and He will save us."

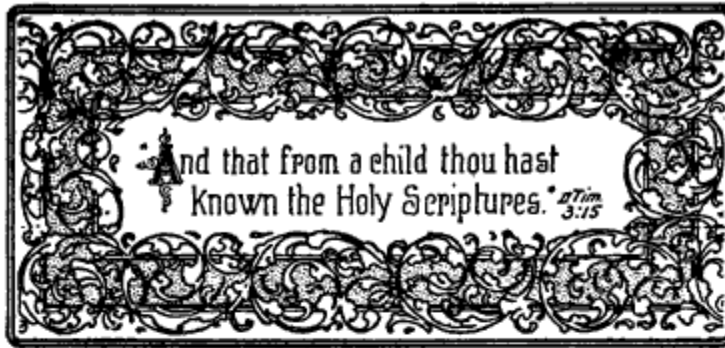
The last invitation and the last call to the marriage of the Lamb are now due the world:—

“And when one of them that sat at meat with Him heard these things, he said unto Him, Blessed is he that shall eat bread in the kingdom of God. Then said He unto him, A certain man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I can not come. So that servant came, and showed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.” Luke 14:15-24.

As the invitation before referred to applies to the first advent of Christ, so the one just quoted refers to His second coming. One was an invitation to dinner and the other to supper. The invitation to the dinner went first to the Jews, who were then the people of God. In like manner, the invitation to the supper goes first to God's professed people in this age of the world.

In both cases the experience was the same. Excuses are offered. There are three calls in this last invitation, representing the threefold message, as before noticed. The

last call is a compelling invitation, not that physical force will be used, but that the evidences presented will be so complete and conclusive that men and women will be compelled, as they listen to it, to accept the invitation and make ready for the event. We can only add that it is wonderful the evidence God gives to His children by His providence and the work He is doing in the world. May the invitation be accepted by every lover of truth, and preparation be made for the great marriage feast that is soon to be spread, when the guests shall sit down at His table, and when He will gird Himself and serve them. It will be a glad day for Zion.



CHAPTER XXXVIII.

TIME OF JACOB'S TROUBLE.

"FOR, lo, the days come, saith the Lord, that I will bring again the captivity of My people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him; but they shall serve the Lord their God, and David their king, whom I will raise up unto them." Jer. 30:3-9.

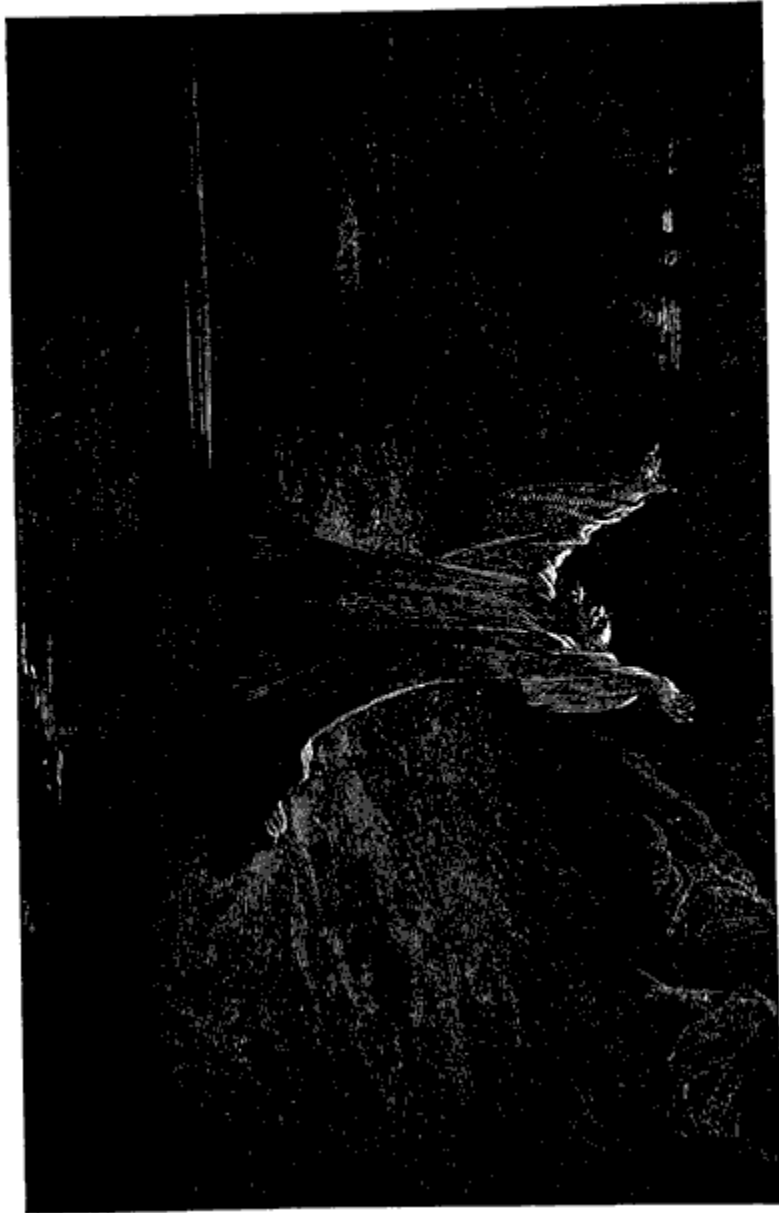
This captivity is again mentioned, and especially the

time when their yoke would be broken. It is called the time of Jacob's trouble. There is a time of trouble both to the remnant and to the wicked. To the remnant it is compared to Jacob's trouble. There was a time in Jacob's experience when he was forced to meet Esau, his brother, who hated him. He realized that this meeting meant either life or death to him. He therefore set about to make all possible reconciliation, by sending gifts to his brother and confessing his wrong. He came up to the last night before the meeting, and still had no evidence of his acceptance by Esau. While in prayer and confession of his sins, an angel appeared to him, whom he supposed to be a robber and murderer. They engaged in a struggle, which lasted all night. At the break of day the angel made himself known, but Jacob would not then let him go except he first blessed him.

This experience is taken to represent the remnant people in the time of trouble. The decree has been issued by the two-horned beast that all should be killed who would not worship the beast and his image, and who would not receive his mark in their forehead or in their hand. The prophet Jeremiah, having seen this time in vision, says, "Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?" The answer is, "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it." Jacob was delivered from Esau; so the remnant in this hour of anguish will be delivered by Him who died for them. Then the prophet says, "Strangers shall no more serve themselves of him," for they will serve "their God, and David their king."

"Therefore fear thou not, O My servant Jacob, saith the Lord; neither be dismayed, O Israel; for, lo, I will save thee from afar, and thy seed from the land of their cap-

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tivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished." Verses 10, 11. The remnant will have their portion of punishment and correction, but it will be for their good, and they will be saved out of all their trouble. "And out of them shall proceed thanksgiving and the voice of them that make merry; and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small." Verse 19.

Undoubtedly the resurrection is here brought to view, and when the righteous dead are raised and added to the remnant, they will be neither few nor small. "And ye shall be My people, and I will be your God." Verse 22. This is a declaration embracing the final restitution of all of God's children.

The prophet now calls our mind, in connection with this work, to the great destruction coming upon the world: "Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until He have done it, and until He have performed the intents of His heart; in the latter days ye shall consider it." Verses 23, 24. The last expression shows where this prophecy especially applies, and this is to be considered. We are now near that time. Will we, then, as individuals heed the warning? This is the question for each one to decide.

We wish the reader to understand clearly that there is to be a time of trouble for the remnant as well as for those upon whom the judgments are to fall. When probation closes, **all are left without an intercessor, and after the**

closing work of the judgment the famine and the sword and the pestilence and the noisome beasts are doing their work. The decisions of the individual cases have not yet been made known, and the great question in every mind will be, "Who shall be able to stand?" The remnant will know that they have been engaged in the Lord's work; they will know that probation has closed; but as to each individual case they know nothing, and great distress and anguish are upon every brow. Thousands of the wicked are falling by the sword and the pestilence. The remnant know not whose turn will come next, and they cry unto God day and night for deliverance. As the Saviour said: "Shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily." Luke 18:7, 8. Yes, their deliverance will come; but before it comes there will be a time called Jacob's trouble, such as tongue can not tell. Zechariah the prophet tells us about it:—

"And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart." Zech. 12:9-14.

In the time described by the prophet, children will not then depend upon their parents, nor wives upon their husbands. Each one will forget everything else but his own case. Probation has closed, and they realize it. There will be no praying then one for another. All will have a vivid realization of what it is to stand individually before the throne of God without an intercessor. Compare Isa. 59:16. It is not a seeking of God for the forgiveness of sins. They know that would be useless; but it is a mourning for their iniquities. They know that if God has not forgiven these iniquities through Christ, their doom is forever sealed. "The sword is without, and the pestilence and the famine within; he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him. But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity. All hands shall be feeble, and all knees shall be weak as water. They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads." Eze. 7:15-18.

As those who reject the truth go into the defenced cities, the remnant leave the cities, and these are the ones who are here spoken of as those who escape. They go into the mountains and solitary places, and the prophet says: "All of them mourning, every one for his iniquity." "They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces." There will be no time then for boasting. The false or counterfeit spirit of professed sanctification or holiness, which has crept over many deluded souls, will then be seen, but too late, for the great deception that has been practised upon them will then be made manifest. May the Lord help every one connected with the remnant people of God to realize to the fullest extent his unworthiness, and to say,

like the publican of old, "God be merciful to me a sinner." Thus we see that the time of Jacob's trouble pertains especially to the remnant people.

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you; and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will purge out from among you the rebels, and them that transgress against Me; I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord." Eze. 20:33-38.

This is a remarkable scripture. The entire chapter is devoted to a comparison between the second gathering and the first, when the Lord took the people by the hand to lead them out of the land of Egypt. The Lord relates His experience with them in giving them His law and statutes, and especially the Sabbath, as a test whether they would walk in His law or no. He purged them till only the faithful ones entered the promised land. So now the Sabbath is the great moral test for all the people, and especially the remnant. The law is prominently set forth in connection with all the reforms necessary to correct evil habits, such as appetite, lust, and pride, acquired by their past worldly associations. And many Old Testament scriptures represent this gathering in the last days as again coming out of spiritual Egypt and Babylon.

This work is nearly identical with the work in the wil-

derness of Sinai, and all those who will not stand the test will be purged out. All are to pass under the rod. In the decision of the Israelites to follow Moses, they passed the test whether they would leave Egypt or not. But now the real trial for eternal life came upon them in the wilderness in deciding the various questions brought to bear upon them by the Lord for the correction of their wrong habits acquired in the land of Egypt. The great majority who left Egypt failed in these things. Now the apostle Paul desires that we shall learn a lesson from their experience, and profit by it. He says:—

“Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ. But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.”
1 Cor. 10:1-12.

This scripture was written especially for the benefit of the remnant who would be gathered under the third angel's

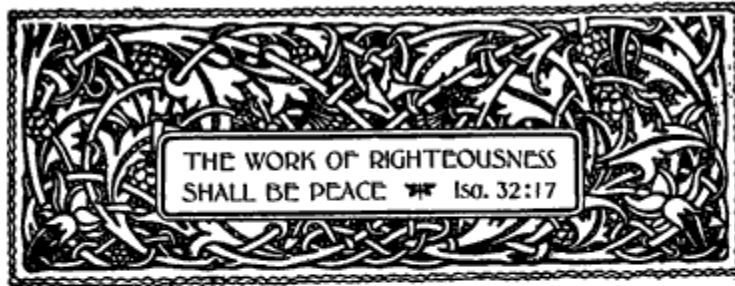
message. The experience of the remnant and that of those who passed through the wilderness is quite similar. Therefore let every one study the twentieth chapter of Ezekiel carefully. If we were acquainted with the principles and lessons of the Old Testament, how much more would we appreciate the teachings of Christ and the apostles! The foundation of all truth is laid in the Old Testament. The New Testament is simply the unfolding of these principles. The parables of Jesus, which are so beautiful and instructive, are all drawn from the Old Testament writings. Ezekiel said that Christ would gather the remnant as sheep are gathered into the fold. In the New Testament we read the parable Jesus gave us of the one sheep that had gone astray, and how the good shepherd went out to bring it back. This parable simply illustrates the gathering of the remnant, who are scattered upon the mountains and hills in all parts of the earth. The foundation of this parable is identical with that in the prophecy of Ezekiel, spoken concerning the remnant in the last days:—

“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 Israel 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 Israel shall their fold be; there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. 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. Seemeth 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 David; he shall feed them, and he shall be their shepherd." Eze. 34:11-23.

Any one who ever had the care of animals will realize the force of this illustration. The remnant is always in the minority, and have had to listen to false doctrines, while the truth was being trampled underfoot; and what truth they did get had been fouled with the feet of false teachers. Yet they had no power, for the fat cattle,—the rich and those drawing good salaries, who are in the majority,—would, just like this class of animals in the feed lot, push with their horns and shove the more helpless off into the corner, possibly to perish. Thus this scripture gives the condition of affairs at the present time. We have all seen more or less of its fulfilment, and shall see more and more as time passes by. But the Lord is gathering the sick and helpless ones, who are really the ones who are crying and sighing for the abominations that are done in the land,

and He is putting them into His own fold, where there will be but one chief shepherd, who is Jesus. And through the gifts of the Spirit, which He has placed in the church, and through the Word He has already written, He will find them with clean provender. Not only was the food fouled, but the drink,—the water of life, the doctrines of God,—had also been counterfeited, and other spirits have been substituted, who claim great things, such as healing, while in not a few cases it is simply a delusion of the evil one.



CHAPTER XXXIX.

THE GREAT TYPICAL FEASTS.

WE find in the book of Leviticus, in the twenty-third chapter, a record of seven feasts, which were to be observed on certain days of the year. On the fourteenth day of the first month, which answers to our April, was the Lord's passover. This feast was to commemorate the deliverance of the first-born of Israel just prior to their leaving Egypt. Their houses were marked by the blood of the slain lamb, and when the destroying angel saw this mark, which showed their faith in God, he passed over the dwelling. But it was not so with the first-born of the Egyptians; they were slain. This feast was not only commemorative, but was typical. It pointed forward to the crucifixion of the true Lamb of God, and hence Christ was the true passover. On the fifteenth day of the same month was the feast of unleavened bread. This was also typical of Christ, the bread of life, which came down from heaven.

Also in the beginning of the harvest, on the day following the weekly Sabbath, they were to wave, or offer, before the Lord a sheaf of the first-fruits of the harvest. This sheaf was typical, and represented the resurrection of Christ, as we read: "But now is Christ risen from the dead, and

become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits; afterward they that are Christ's at His coming." 1 Cor. 15:20-23. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." John 12:24. And Paul says, "That which thou sowest is not quickened, except it die." 1 Cor. 15:36. Man's death and resurrection are compared to the grain as it is cast into the ground and dies, thus bringing forth fruit.

Following this feast, they were to count fifty days, thus, "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete; even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord." Lev. 23:15, 16. Then was to be another wave-offering of two loaves of bread, seven lambs, one young bullock, and two rams. The latter should be for a burnt-offering to the Lord. Verse 18. This was a great feast, and met its antitype fifty days after the resurrection of our Lord, on the day of Pentecost. These were called spring types, as they occurred in the spring of the year. Following these, in the fall of the year, on the seventh month, on the tenth day of the month, was to be a day of atonement; but before this, on the first day of the month, was to be a blowing of trumpets:—

"Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein; but ye shall offer an offering made by fire unto the Lord. And the Lord spake unto Moses, saying, Also on the tenth day of this sev-

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enth month there shall be a day of atonement; it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day; for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work; it shall be a statute forever throughout your generations in all your dwellings. It shall be unto you a Sabbath of rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath." Lev. 23:24-32.

In our consideration of the threefold message in this book, where the day of atonement is considered, the reader will remember that it meets its antitype in the atonement at the close of probation. Hence prior to the close of probation it must be reasonable that God will begin and complete the work for the event. This work will be the latter rain (doctrinal teaching), a period when special light will be given on the law and the prophecies. And every individual who will not afflict his soul will finally be cut off from among the people. The fifteenth day commenced the feast of tabernacles, which was to last eight days: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord. On the first day shall be an holy convocation; ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto the Lord; on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the Lord; it is a solemn assembly; and ye shall do no servile work therein." Verses 33-36.

The Lord now instructs them how they shall celebrate this feast of tabernacles: "And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute forever in your generations; ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths; that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt; I am the Lord your God." Verses 40-43.

This was to commemorate their experience in the wilderness. And let the reader bear in mind that it was after their deliverance from Egypt and before their entrance into the land of Canaan that this feast was established. The anti-type of this feast must also be met before the final deliverance of the people of God. Note also that, when the end of the year was reached, and they would gather in the fruits of their land, in connection with this feast of tabernacles was to be held the feast of ingathering:—

"Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your free-will offerings, which ye give unto the Lord. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days; on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath." Verses 38, 39.

Now if Christ was the first-fruits of them that slept, when will the final ingathering, or the resurrection, take place? We answer, as shown by Dan. 12:1-3, that a partial resurrection of the righteous will take place during the time of trouble, after the close of probation. Before Israel's deliverance in connection with the coming of Christ, the resurrection of all the just will take place. Hence, as the

feast of tabernacles was to take place while they were in the wilderness, so we conclude that the Scriptures teach that the feast of tabernacles will again be lived over in the time of trouble, when Israel will be gathered out of spiritual Babylon, and live in the most solitary places. And so we read:—

“As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you; and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will purge out from among you the rebels, and them that transgress against Me; I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord.” Eze. 20:33-38.

It was in the wilderness where Israel was purged, and where the carcasses of the unbelievers fell. So in the time of trouble, when the plagues are falling, every one that is not sealed will feel their effects. It is at this time that these words written by Zechariah apply:—

“And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up

against the hand of his neighbor. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague. And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles." Zech. 14:12-19.

All who have not come to the Lord and made preparation will then fall by these plagues. The great antitypical feast of tabernacles is very soon to take place. Let every one be sure that the preparation necessary to stand be made without delay. Without this preparation, no soul, of whatever creed or class, will be able to stand.

The prophet Isaiah also undoubtedly refers to the feast of tabernacles in the closing part of his book, in these words: "For I know their works and their thoughts; it shall come, that I will gather all nations and tongues; and they shall come, and see My glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles. And they shall bring all

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your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord." Isa. 66:18-20.

Now, turning again to the book of Leviticus, we find there is one more feast, as recorded in the twenty-fifth chapter. Every seven years the Israelites were to allow their land to rest. And when they had counted seven sabbaths of years complete, and had reached the day of atonement, the trumpet of the jubilee was to sound. Here is the record:—

"And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you; ye shall eat the increase thereof out of the field. In the year of this jubilee ye shall return every man unto his possession." Lev. 25:8-13.

The trumpet of the atonement was to begin to sound ten days before the day of atonement, that every soul might be prepared. But when the day of atonement was reached, the trumpet of the jubilee sounded. At the time of the jubilee every man was to return unto his own possessions.

This can be fulfilled only in man's final redemption and deliverance, and when Christ comes as King of kings and Lord of lords. Hence the year of jubilee will begin at the appearing of Christ, when this mortal shall put on immortality, and when He comes "whose right it is," says the prophet, "and I will give it Him." Man will fully realize his own possessions when he is finally placed in his Eden home, which subject comes under consideration in the closing chapter of this book.

Remember that the trumpet on the first day of the seventh month was to call attention to the approaching typical judgment, or day of atonement, and every soul that did not confess his sins and make the needed preparation, his name was cut off from the house of God. The burden of the priests during the blowing of this trumpet was to plead with the people to make the necessary preparation. This meets its antitype at the close of probation: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

The next trumpet to be blown was during the day of atonement. This was the trumpet of the jubilee. The antitype of this is to be fulfilled in the proclamation of the third angel's message of Rev. 14:9-12: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of

their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

This is a threefold message, including the two prior messages, the burden of which is to prepare the people for the coming jubilee. This is referred to by the prophet Joel: "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.

Now the messenger engaged in this work will ever remember he has a special message for the world. Whenever a messenger loses sight of this fact, and becomes conformed to the manner and forms of the ministry who are not engaged in this special work, he is then drifting backward, and not going forward. Let every messenger be faithful in giving the trumpet a certain sound.

These messages while given under three heads or points involved in them, are but one message to be given at one time which is at the close of probation when the Judgment of God is to fall on Babylon, mentioned in every chapter from Rev. 14th to 19th chapter. Don't in any way mix this Judgment with the one in Dan. 7:9, 10; Neither with the cleansing of the Sanctuary of Dan. 8:14; this message pertains to the plagues on Babylon only.



CHAPTER XL.

THE LAST CALL OUT OF BABYLON.

THE rise and progress of these angels' messages are described in the following scripture, "And I saw another angel ascending from the east, having the seal of the living God." Rev. 7:2. This message is compared to the rising sun. The rays of light from it will increase in power and brightness until, as stated in the eighteenth chapter, the earth shall be lightened with its glory. The Lord has said that the last message would go "with a loud voice" to every nation, kindred, tongue, and people. And while the difficulties are not few, nothing up to this time has been able to hinder its progress and preparation for the work.

Some have supposed that the time required for the work of warning the world was many years. So have followed the plans of others to establish missions and organize systematically and thus warn the world. They have tried this plan for long years but the world is no nearer warned so far as they are concerned than when they begun. God's ways are not man's ways. If you will study the article in this book "The Glory of God," you will there see that God alone can warn the world and He can do it in short notice. The early rain preceding the day of Pentecost covered about four years. The latter rain will also be brief in its

preparation for the close of probation and the witness of the spirit to close the work.

THE LATTER RAIN.

We have before called attention to the outpouring of the Holy Spirit in the last message, in the closing part of its work, as a parallel to the outpouring of the Holy Ghost on the day of Pentecost, and afterwards following the work of the disciples. We will now call attention to a few scriptures on this point, showing that as the Spirit of God is being withdrawn from the world, and especially from fallen Babylon, its work will be more directly centered among the remnant people. The low spiritual condition of God's people in the last days and the results that follow it are then described by the prophet:—

“Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness. Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed.” Jer. 3:2, 3.

But, strange to say, the judgments here described do not lead to repentance, and as the sins of Babylon increase, the Spirit of God will be withdrawn; but they will not be without a spirit, for, like the house that was empty, swept, and garnished, the unclean spirit returns, and with it seven more, worse than the first. Spiritual power will be manifested in Babylon, imitating all the gifts of the Spirit, especially that of healing and various other miracles. But those who are acquainted with and know how to apply the test will not be deceived by it.

“But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart,

Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season; He reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good things from you." Jer. 5:23-25. This language is very explicit, and sets forth the true condition of spiritual Babylon.

But while Babylon is going farther and farther from God, and becoming the prey of every delusion, the latter rain is falling upon true Israel: "Thus saith the Lord that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, My servant; and thou, Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour My Spirit upon thy seed, and My blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water courses." Isa. 44:2-4.

The prophet Hosea has a prediction concerning the three divisions of Babylon, taking three days to represent the three divisions. By studying the connection, the reader will readily see that this is true. Says the prophecy, "Come, and let us return unto the Lord; for He hath torn, and He will heal us; He hath smitten, and He will bind us up." Hosea 6:1.

This text describes the experience of the believers in the days of the early Church. They were days when the true believers were torn and scattered by persecution and false doctrines. But the Lord said He would bind them up, once more unite the true ones, and again bring them into the unity of the faith. "After two days will He revive us; in the third day [in the day of the Protestant reformation] He will raise us up, and we shall live in His sight." Verse 2. Under the third day's history, or when they saw the light regarding it, they were revived and raised up and made again to be a living, active factor in His work.

"Then shall we know, if we follow on to know the Lord; His going forth is prepared as the morning, and He shall come unto us as the rain, as the latter and former rain unto the earth." Verse 3.

The expression in this scripture, "His going forth is prepared as the morning," is the same as the angel of God arising out of the east. Now under the third angel's messages it is the privilege of the believers to ask for the promise here made. For four years before the outpouring of the Holy Ghost, the disciples sought the word of God, and when the time had fully come, the promise was realized. The Holy Spirit is not given to satisfy curiosity, but as an actual necessity in time of need, to enable God's people to do the work committed to them as taught in the word.

The church is soon to pass through affliction and trial which they do not now comprehend. The Lord has promised to be a present help in time of need, and in these times the Spirit of the Lord God will be bestowed in proportion to the need, and on these occasions we are admonished, "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Zech. 10:1. Let us ask for these showers so graciously promised through the prophet.

Turning now to the prophet Joel, where he speaks of the time of trouble, the admonition is:—

"Be not afraid, ye beasts of the field; for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God; for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month." "And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy,

your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out My Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." Joel 2:22, 23, 28-31.

Here is a manifestation of the power of God possibly unequalled in the world's history. At this same time it is said that Satan will work with all power, knowing that his time is short. Great signs and wonders will be manifested by the arch-deceiver. Miracles will be wrought by him. The sick will be healed, and great manifestations of power will attend his deceptions. And as Jannes and Jambres, working their miraculous deceptions before Pharaoh, withstood Moses, so Satan will again work under the garb of Christianity through those who receive not the love of the truth. On the other hand, God's power will also be manifested as never before in the world's history, but the question will be, How shall we discern between the two? Only those who are acquainted with the evidences given in the great detector, the Bible, will be able to stand.

That fallen Babylon will be full of these foul spirits we can not deny: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of

her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18:1-5.

The reader should remember that the mystic city of Babylon is divided into three parts,—Greek, Roman Catholicism, and Protestantism. The two former have never changed in their nature or character. The fallen state here spoken of must therefore apply to the third and last division,—Protestantism. She, too, like the former, at this time is in darkness and filled with foul spirits. That there has been a marked change in Protestantism during the past fifty years, both in the discipline of its members and the manner of preaching, no one can deny. We need only to learn what caused the fall of the Jews, and apply the same rule to Christendom to-day. Said Christ, John "was a burning and a shining light." The truths he was giving were throwing a special light upon the Scriptures. The Saviour said to the people, "Walk while ye have the light, lest darkness come upon you." John 12:35. Also, "If therefore the light that is in thee be darkness, how great is that darkness!" Matt. 6:23. The Jews rejected the light of the gospel, and their eyes became blinded. So now, in the commencement of these messages, great light is to dawn upon the world, like the rising of the sun; but the Protestant churches have failed to join in and take hold of the work. As a result, they, like the Jews, are groping in darkness to-day concerning the truths of the Bible. There was a time when the founders of all these denominations were putting forth publications and preaching powerful sermons upon the fundamental doctrines of the Bible, so far as they knew them, but this has largely ceased, and the pulpits are filled with those who preach "smooth things."

Now the Lord has in all the various church organizations God-fearing, honest souls. This is evident, as the

last call says, "Come out of her, *My people*." And, as the time of trouble approaches, it will be more and more evident that the judgments will fall first upon those who have abused their privileges, and the call to come out of her will have a force that we now little realize. The example given is that of Lot leaving Sodom before her destruction. I earnestly hope that no one will look upon this matter and judge the writer harshly, for I understand that we are talking of principles, and not of persons. This book is only written as straight, plain Bible teaching, as the writer understands the word. Those who do not believe it, let them turn and carefully read the scriptures on this question for themselves, and then will they not surely come to the same conclusion as the writer?

The eighteenth chapter of Revelation tells of the great worldliness into which Christendom has drifted, and because of this worldliness she is spoken of as a corrupt woman. In the time of trouble she is forsaken by God and man, and she is then to reap the fruit of her work. It will be a sad thing to be found in her borders when probation closes and the time of trouble bursts upon her. Now is the time to come out of her. Her doom is sure to come.

"O that thou hadst harkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea; thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before Me." Isa. 48:18, 19. Protestantism in its early days had bright prospects. God's blessing attended their work, and the Reformation could have gone on from victory to victory; but it is sad to realize that, when the greatest light ever enjoyed by God's children was to be given to the world, His professed church should be the very first to reject it. The only remedy left, therefore, is here given: "Go ye forth of Babylon, flee ye from the Chaldeans, with

a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The Lord hath redeemed His servant Jacob. And they thirsted not when He led them through the deserts; He caused the waters to flow out of the rock for them; He clave the rock also, and the waters gushed out. There is no peace, saith the Lord, unto the wicked." Verses 20-22. Babylon, whose name signifies confusion, was an ancient city of Chaldea, hence this name, meaning the same, is here used. The remnant are admonished to flee out of her.

"Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity; for this is the time of the Lord's vengeance; He will render unto her a recompense. Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunken of her wine; therefore the nations are mad. Babylon is suddenly fallen and destroyed; howl for her; take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed; forsake her, and let us go every one into his own country; for her judgment reacheth unto heaven, and is lifted up even to the skies." "And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up; and the nations shall not flow together any more unto him; yea, the wall of Babylon shall fall. My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord. And lest your heart faint, and ye fear for the rumor that shall be heard in the land; a rumor shall both come one year, and after that in another year shall come a rumor, and violence in the land, ruler against ruler." Jer. 51:6-9, 44-46.

We have before spoken concerning the judgments that are to fall upon Christendom, and concerning this text, which speaks of a rumor coming one year, and another year another rumor, and violence in the land, and ruler against

ruler. There is a significance to this admonition to flee out of Babylon. We have before shown that there would be a power that would come out of the north country. This power is Russia, which is to lead all the heathen bands against Christendom. The remnant people, as they see this trouble approaching, will raise the loud cry of the third angel's message. The great burden will be to save God's perishing children who are yet in the folds of fallen Christendom, and the cry will be, "Flee out of the midst of Babylon, and deliver every man his soul." And as the army encompassing Jerusalem was a sign for the disciples to leave the city, so when they see the *northern army* preparing for its work, and a rumor coming one year, and then in another year another rumor, and when ruler will be against ruler and violence in the land, then will they know that it is time to raise the last cry to flee out of Babylon and deliver every man his soul.

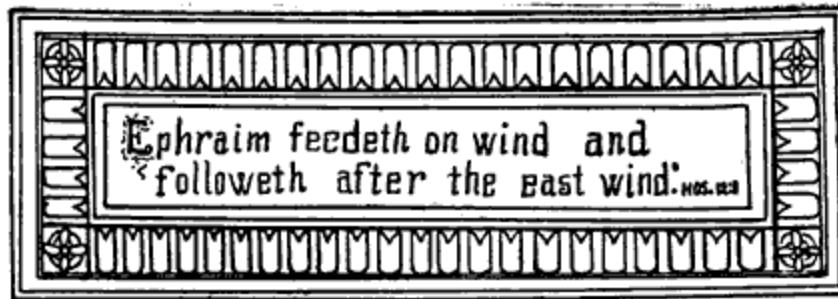
"Ho, ho, come forth, and flee from the land of the north, saith the Lord; for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon. For thus saith the Lord of hosts; After the glory hath He sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of His eye. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants; and ye shall know that the Lord of hosts hath sent me." Zech. 2:6-9. As before noticed, the great majority of God's children are now with the daughters of Babylon. So the message is here addressed to the daughters.

The earth is to be lightened with the glory of the gospel. This will reach men in every walk of life, from the king upon his throne to the laborer in his shop, and nations will yet inquire as of old through messengers the meaning of these things. "For there shall come from the north a

smoke, and none shall be alone in his appointed times. What shall one then answer the messengers of the nation?" Isa. 14:31, 32. The answer is here given, "That the Lord hath founded Zion, and the poor of His people shall trust in it." Verse 32. Kings will yet embrace the truth of the last message to a perishing world, as it swells into a loud cry.

The Lord says: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 60:1-3. When these things come to pass, and the work closes up, then will those who have rejected the truth sense their great mistake. The Lord, speaking of this class, says, "Behold, I will make them of the synagogue of Satan, which say they are Jews [real Christians], 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. This is addressed to the Philadelphia (state of the) church, which was to open the truths concerning the sanctuary service and those pertaining to the throne of David.

We have thus followed the history of the gathering of Israel, whom God has set His hand the second time to recover, from the time the Lord began the work until it closes. It seems to us that the Scriptures are plain and explicit, even to the details and experiences of the work of the remnant. These evidences have been gathered from both the Old and New Testaments, and they fit together in perfect harmony. In conclusion we can only say, May the God of all grace add His blessing to the effort put forth, and may it redound to His glory, and result in the leading of many precious souls, for whom Christ died, to a saving knowledge of His power and truth. And to Him will we ascribe all the praise now and evermore. Amen.



CHAPTER XLI.

GOD'S PRINCIPLES IN THE NATURAL LAWS AND THE
CONVERSION AND DEVELOPMENT OF CHRISTIAN
CHARACTER THE SAME.

We are made to wonder if there ever was a period in the world's history when there were so many isms and lo~~x~~ heres and lo~~x~~ theres, as pertaining to religion, as now. The Bible indicates strongly there never was. It says in the latter days that great signs and wonders would be wrought under the name of Christianity until that, if it were possible, they would deceive the very elect. And the scriptures further state: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables"—2 Tim. 4: 3-4. It is further said that Mystery Babylon the great will make all nations drunken with the wine of her fornication (false doctrine). Many such statements as the above show that the age in which we live are the perils of the last days. Every gift of the spirit is counterfeited. Every ism that can be devised by men is advocated and the people at large are ever learning and

never able to come to the knowledge of the truth, hence how careful the speaker of truth should be to obtain the true principles upon which God works for the conversion of souls, and the development of Christian character. Of all the scientific and harmonious books in the world the Bible stands at the head. God, who is unchangeable, always deals upon fixed principles, and He, being the Creator, and the author governing the laws of nature, He must be the same in the development of Christian character and conversion of the soul. A little study of the Bible will reveal the fact that God deals upon the same principle in the conversion, birth and development of the Christian as he does in the vegetable life and development of the herbs and trees of the earth and the fruit they bear, and if these principles are understood by the speaker of the truth, they need never be deceived by the isms and delusions of the last days.

Christ, the great teacher, gives us in plain language these principles in the many parables that He spoke when here. Quite a number of these are recorded in the 13th chapter of Matthew to which we now call attention: "And He spake many things unto them in parables, saying, 'Behold, a sower went forth to sow; and when he sowed, some seed fell by the wayside, and the fowls came and devoured them up; some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched, and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: but others fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.'" Matt. 13: 3-8. The explanation of the above parable is given in plain language. "Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then

cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side, but he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but endureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty"—Matt. 13: 18-23. Thus it is clear what the seed is, namely, the word of God. The sower is the one who teaches the word of God. The ground is the heart of the believer, and the condition of the heart determines the result of the sower, therefore another writer says: "Break up the *fallow ground of your heart.*" The Lord instructs the sower how to sow: "Whom shall he teach knowledge? and whom shall he make to *understand doctrine?* them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Isa. 28: 9-10. "*Give ye ear, and hear my voice; hearken, and hear my speech.* Doth the plowman plow all day to sow? Doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rye in their place? For *his God doth instruct him to discretion,* and doth teach him. For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised; because he will not ever be

threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. This also *cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working.*" Isa. 28:23-29. Thus the instruction could not be made plainer how God develops Christians. This sowing *precedes the birth of the Christian* as we read: "Being born again, not of corruptible seed, but of incorruptible, *by the word of God, which liveth and abideth for ever.*" I Pet. 1:23. When this seed is received into the heart *God gives the increase*, just the same as he gives life to the grain of corn planted in the ground. The apostle further says as this birth is produced: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, as newborn babes *desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious.*" I Pet. 2:1-3. In order that seed in the earth might grow and bear fruit it must be *watered and cultivated*, just so with God's word as it is sown in the heart. Unless the thorns are taken out and the word continue to dwell in the heart, *no spiritual growth can be produced*: "Seeing you have purified your souls in *obeying the truth through the spirit* unto unfeigned love to the brethren, see that ye love one another with a pure heart fervently: *for all flesh is as grass*, and all the glory of man as the flower of grass. *The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever.* And this is the word which by the gospel is preached unto you." I Pet. 1:22, 24, 25. The trouble with professed Christians has ever been this *lack of spiritual growth*. The apostle Paul met this difficulty with the Jewish people. He had many things he wanted to teach them, but they were so poorly prepared and *dwarft in Christian experience and knowledge*, that he was compelled to say of them: "Of whom we have many things to say, and hard to be uttered, seeing ye are *dull of*

hearing. For when for the time *ye ought to be teachers*, ye have need that one *teach you again* which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that *useth milk is unskilful in the word of righteousness: for he is a babe.* But strong meat belongeth to them that are of full age, even those who *by reason of use* have their senses exercised to discern both good and evil." Heb. 5:11-14. The whole matter of Christian development and salvation depends upon the development of the individual who receives the ingrafted word and develops a Christian character. We grasp the divine promises of God as they are presented before us and by faith we accept them. This is the first step in conversion: "Whereby are given unto us *exceeding great* and precious promises: that *by these* ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Pet. 1:4. But this alone does not suffice: "And beside this, giving all diligence, *add to your faith virtue*; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither *be barren nor unfruitful in the knowledge of our Lord Jesus Christ.* But he that lacketh these things is blind, and *cannot see afar off*, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, *give diligence* to make your calling and election sure: for if ye do these things, *ye shall never fall.*" 2 Pet. 1:5-10.

Many more scriptures might be given to teach this divine principle laid down in the Bible, for the conversion of individuals and the development of Christian character. The word is spirit and it is life. Both elements are in it to produce the development of the Christian.

Paul, in his letter to the Ephesians, symbolizes this process by a woman who washes her garments. Speaking of the church, he says: "That he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that he should be holy and without blemish." Eph. 5:26-27.

The apostle, in his letter to the Corinthians says: "*I have planted, Apollos watered; but God gave the increase.*" 1 Cor. 3:6. Paul *planted the seed*, Apollos sowed additional seed, and taught additional light upon the doctrines which Paul had sown in the hearts of the people, hence 'Apollos' work *was watering* the seed that Paul had sown. Having this matter clearly before us, we are prepared to study the prophecies concerning the early and latter rain.

Turning first to the writings of Moses, where we find the foundation of *all gospel truth*, we read: "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. *My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:* because I will publish the name of the LORD: ascribe ye greatness unto our God. He is the Rock, His work is perfect; for all His ways are judgment: a God of truth and without iniquity, just and right is He. They have corrupted themselves, their spot is not the spot of His children: they are a perverse and crooked generation." Deut. 32:1-5. This tells us plainly what the rain is, namely, *the doctrine of the Lord or the fundamentals governing the Christian's life*. As these are taught to the people they overthrow the errors and *false isms*, and *unsound positions*, and just as the rain waters the herbs and grass of the field so they grow, so *this kind of labor* among the people produces the growth of those who accept it. God says these doctrines distil as the dew. They *clear the mind, and develop a sound faith* in

those who receive it, so the rain of the Bible *is the doctrines of the Bible* and not the outpouring or any manifestation, as it was manifested upon the day of Pentecost, as so many are now claiming. The doctrines had been taught before that manifestation. The disciples had been developed and *were all of one accord and of one mind*. The outpouring of the Holy Spirit *was a witness* to their development and of the work that *had been going on for four years in the falling of the early rain prior to the event*. This work of teaching began with John the Baptist, and followed up by Christ and His disciples, *was the former rain*, and when that rain of doctrinal teaching had developed the growth of the individuals and prepared their minds *to receive the witness of the Spirit*, then God witnessed to it, and we lay down this principle now as an eternal truth *unalterable*, and it is useless to attempt to change it: namely, no such demonstration as on the Day of Pentecost can possibly take place *as a genuine thing*, in our day, until *the genuine doctrines of the Bible precede the manifestation* and develops a company of united believers. It is sad to know that in all the *so-called wonderful manifestations* of power now sought for and claimed to be manifested, this element of knowing the truth of God and *the doctrines of the Bible* are almost unknown and unthought of. This prepares us for a more thorough study of the prophetic utterances on this point.

Remember that the people are symbolized by *the grass, herbs and trees that are watered*, hence it makes those who receive *the doctrine grow*, and it will root up the false: "Every plant, which my heavenly Father hath not planted, shall be rooted up." Matt. 15:13.

The prophet Joel gives this consecutive order concerning the latter rain and also the outpouring of the Spirit of God: "Fear not, O land; be glad and rejoice, for the LORD will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree bear-

eth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the LORD your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the *first month.*" Joel 2:21-23. The verses following this quotation say that God's people shall eat and not be ashamed. Then, following this experience, he says: "And *it shall come to pass afterwards*, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. 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 2:28-32. Note he says it shall come to pass *afterward* that the spirit is poured upon the people Zechariah gives *the reason why this rain of doctrine* should fall upon the people, and says: "Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field. *For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain:* therefore they went their way as a flock, they were troubled, *because there was no shepherd.* Mine anger was kindled *against the shepherds*, and I punished the *goats:* for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle." Zach. 10:1-3. This makes it clear: for the idols have spoken vanity, the diviners have seen a lie and

have told false dreams, they comfort in vain. Mine anger is kindled against the shepherds. This shows that when this condition exists, *false dreams, false tongues, and idols are speaking vanity, and there are false healings, false doctrines, and false shepherds* on every hand. Then the Lord's admonition to his children is: "Ask ye of the Lord rain in the time of the latter rain, and he shall make bright clouds and give them *showers of rain*, to every one grass in the field.

In the place of agonizing and wrestling and working ourselves up to obtain a thing in their imagination, which is nowhere promised in the Bible, we had far better be asking God *for light upon His word* and He has promised to give every one that light who will search His word as for a treasure. The office of the Holy Spirit is to lead into all truth, and truth is obtained by *searching as for a hid treasure*. *Ask of God* and He will *give it to you willingly*, hence the agonizing and hungering and thirsting should be *for knowledge*. Hosea says: My people *perish for lack of knowledge*. No man need ever spend an hour in wrestling with God for His Holy Spirit with which to perform miracles in order to magnify themselves *as a sign* that they are the children of God. Christ says: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" Matt. 7:11. This shows that He is always anxious to bestow His Spirit, but, to know the word of God *requires seeking, knocking, hungering and thirsting, and searching as for a hid treasure*. The Spirit of God is a gift from the Lord and is ever present in every time of need or condition. "Jesus answered and said unto him, 'If a man love Me, *he will keep My words*: and My Father will love him, and we will come unto him, and make our abode with him. He that loveth Me not keepeth not My savings: and the word which ye hear is not Mine, but

the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in My name, *he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*" John 14: 23-26. He never even promises to give that light in answer to prayer alone, but it is by diligent search and by becoming familiar with the word that we are able to detect the false from the true. In certain instances misled souls have been known to agonize all night long for this visionary and imaginary power: asking the Lord for the latter rain when they have not the faintest idea what the latter rain is or will be, and should they receive the Spirit, they would not obey the doctrines and truth if brought to them, for such doctrines they have no interest in whatever.

This latter rain is promised on certain conditions as stated by Hosea: "Then shall we know, *if we follow on to know the LORD*: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6: 3. *This following on to know the Lord* is spoken to protestantism (see *Yellow Peril* by the writer). This, protestantism has not done. As fast as light has come in the protestant reformation, in the place of *following on to get more light and more truth*, each one has stopped and established a creed, *ceased to grow* and, as a result, opened the door to false isms, thus leaving the latter rain, *the greatest of all light, to the remnant who are called out of these organizations* and out of the world and upon them falls the responsibility of the *complete reformation of truth and sound doctrine* which is to develop a people who will be prepared to meet the Lord when He Comes. When they are developed upon the broad platform of the whole Bible in one harmonious chain of truth and every plant which our heavenly Father hath not planted is rooted up, and they are brought into one accord

and of one mind, as on the day of Pentecost, then, *and not until then*, will God witness with the outpouring of His Holy Spirit and signs follow the believer. The Lord's people are symbolized by trees, grass, herbs, etc., in the study of this question. Isaiah, speaking of the last message, gives us this encouragement as to the success and shortness of his work. He says: "For I will *pour water upon him that is thirsty, and floods upon the dry ground*: I will pour my spirit upon thy seed, and my blessing upon thine offspring. And they shall spring up as *among the grass, as willows by the water courses*. One shall say, *'I am the Lord's*'; and another shall *call himself by the name of Jacob*; and another shall *subscribe with his hand unto the Lord, and surname himself by the name of Israel*." Isa. 44: 3-5.

May God speed on His truth and raise up men of His own calling, not *hirelings*; not men who have been made by denominational creeds, schools, and various isms, but men of God's own calling; men who are seeking to know what is truth; men who are willing to take the Bible, the whole Bible, *and nothing but the Bible as authority*; men who are in such touch with the Lord that His spirit can lead them into all truth; men who are not afraid to declare the whole counsel of God; men who do not dare confer with flesh and blood as to their support; men who will make soldiers for the cause of truth and who love God with **all the heart, soul, mind and strength**.

May the Lord raise them up at this time for the harvest truly is great and such laborers are truly few. May the latter rain fall in abundant showers from the lips of such servants, is our prayer.

MIRACULOUS POWERS.

As we study the Bible we see that it has ever been the desire of the human heart to practice some mystical thing which would be regarded as supernatural and thus lead

and attract the people to themselves. Satan, knowing this part of human nature, has taken every advantage of it and has worked with signs and wonders with all power and de-ceivableness in them that perish. Every true manifestation of God's power has been counterfeited until it is difficult for even many conscientious people to discern between the true and the false, thus he deceives, if it were possible, the very elect. In the last days of the world's history Satan is to especially work in this manner. The Bible alone, and a correct understanding of its teachings is the only thing that can possibly protect us from these deceptions.

The prophet says of this time "Ask of the Lord rain, in the time of the latter rain" that is, ask for a knowledge of His word and to understand *sound doctrine*. The reason for this is stated "for the idols have spoken vanity and the diviners have seen a lie and have told false dreams." This is a great age for the people to be led by *dreams, false visions, false impressions*, and to hear a voice speaking unto them, *fortune telling, mystical interpretation of dreams, supposed divine healing, supposed tongues, etc.* All should be received only after the most careful study of the Bible and the general tenor and influence surrounding the one who practices these things.

The Bible says: "To the law and to the testimony (law and the prophets) if they speak not according to this word" it is because there is no light in them. Miracles are not confined to God alone. Janes and Jambres withstood Moses with their miraculous workings. Protestantism is to deceive the world by means of *those miracles* which will be wrought among them. It is far from a denial or unbelief of the gifts of the spirit of God manifested by His power to *disbelieve every counterfeit purported to be the work of the spirit of God*. What we want is the genuine and not the counterfeit, and rest assured that no genuine will ever be offended at the most critical examination as to its **genuineness**.

Divine healing is as much a gift of the spirit of God as any other gift. The speaking with tongues is also another gift of the spirit and to deny the counterfeit is no denial of the genuine. We speak of these two gifts because the counterfeit of these two is the most prevalent. The baptism of the Holy Ghost could be added as the third.

How are we to know *the genuine gift of tongues from the counterfeit?* We need not be mistaken for we have an example of its manifestation as recorded in the 2nd chapter of the Acts as taking place on the day of Pentecost. It says on that day there appeared and sat upon the disciples "cloven tongues like as of fire" and they were all filled with the Holy Ghost and began to speak with other tongues as the spirit gave them utterance. The *other tongues* here spoken of are plainly stated as *Parthians, Medes, Elomites, dwellers in Mesopotamia, Judea, Capadocia in Pontus and Asia, Phrygia, Pamphylia, Egypt, Libya, about Syrene, strangers of Home, Jews and Proselytes and Cretes and Arabians.* Now the record says, "that every man heard the disciples speak *in his own tongue.*" It says the spirit sat upon them with *cloven tongues, two languages* at least. Thus enabling them, as a whole, to speak *in the language which they had never learned.* This manifestation became a mystery to the hearers so much so that there were 3000 added to them that day. This manifestation was truly *a sign to the unbelievers.* Thus we have the manifestation, its effect upon the unbelievers, and the plain statement that it was the power of God working a miracle enabling the disciples to *convey the thoughts of their own mind in an unknown tongue to the unbelievers.* And remember, that that unknown tongue *was the language of the unbeliever who heard it and not the natural language of the speaker.* It was not a manifestation called tongues which the *speakers themselves did not understand at the time they were speaking for they did, for they conveyed their own thoughts, not*

the thoughts of some other power which they knew nothing about, for the record says that Peter spoke to them from the book of Joel and other Old Testament writers.

This record is too plain and positive for any one to be mistaken, namely, that any miracle God may work in speaking in an unknown tongue is simply the *shortening of the process* of learning the language. Christ made wine out of water, whereas the lengthened natural process was to make it through the vine. The lengthened natural process of speaking in an unknown tongue is to learn that language and *convey our thoughts to another of a foreign tongue from ours*. The *miraculous part* of speaking in an unknown tongue is to be able to *convey your own thoughts immediately without learning the language by the natural process*, and remember that tongues are always for conveying *your own thoughts*, and *not being placed under a mystical power to use you to do a thing that you don't know anything about yourself*. That is *hypnotism* that is practiced, nothing more, nothing less.

We find, therefore, the apostle, having difficulty in the church of Corinth, not with what is now called an unknown tongue, but what was a *real unknown tongue or unknown language* to the body of the church. He was compelled to write upon this question and from his statements on that occasion *the counterfeiters of this gift now take advantage* and try to prove that their gift is scriptural and genuine, but a careful examination will show that these false interpretations of this scripture will not stand. There were, in the church at Corinth, men who possessed different languages and from the reading of the 14th chapter of 1st Corinthians these different languages became a source of annoyance and disorder in the church. Those who possessed them were not willing to be governed by the majority who possessed a known language.

Paul says: "For he that speaketh in an unknown

tongue speaketh not unto men but unto God for no man understandeth him; that is, no one in the congregation understandeth him, but he that prophesieth (teaches), speaketh unto men to *edification, exhortation and comfort.*" He further says: "He that speaketh in an unknown tongue edifieth himself." That shows *he understands himself* but no one else understands him, but he that prophesieth (teaches), edifieth the church.

Now says the apostle: "If I come unto you speaking with tongues (different languages), what shall I profit you? He further says: "So likewise ye, except ye utter by the tongue words *easy to be understood*, how shall it be known what is spoken for ye shall speak into the air? Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. Even so ye, for as much as ye are zealous of spiritual gifts, seek that ye may excell to the *edifying of the church.*"

"Wherefore let him that speaketh in an unknown tongue pray that he may interpret." We ask what is it to interpret? We reply to be able to translate *his own thought and language into the language of those who hear him.* Paul says the man who speaks in an unknown tongue *gives thanks well at the table*, but *no one understandeth what he says.* He sums up the question of unknown tongues and the *profitableness* of practicing an *unknown language in a church where the body of the people cannot be edified* thus: I thank my God, I speak with tongues (languages) more than ye all: yet *in the church* I'd rather speak *five words with my understanding*, that *by my voice* I might *teach others* also, than 10,000 words in an unknown tongue (language). With this plain, positive statement as to the value of an unknown tongue being uttered in the church, it is a mystery why anyone should advocate now a manifestation in which *there is no*

language. The individuals themselves admitting they do not understand what they are saying as a thing of importance now to be attached to a religious service. Is it not purely suffering this hypnotic influence to come upon them that they may advertise themselves as a chosen vessel of the Lord in preference to all others. Even if their manifestation was true, it would still remain the fact that its value to any body of unbelievers or believers would be practically worthless. These counterfeit manifestations are supposed to be interpreted by the individual, hence an attempt is frequently made but the interpretations are of the *most ordinary thought* and which they could utter without the manifestation.

Now, says the apostle: "Tongues are for a sign, not to them that believe, but to them that believe not, but prophesying (teaching) serveth not for them that believe not, but to them which believe. On the day of Pentecost this was fulfilled. But whoever heard of anybody being converted to God by what is now called the gift of tongues? It would even discourage and drive away the thoughtful and the candid. It can only possibly astonish or hypnotize some superstitious mind who is unacquainted with the word of God.

The apostle further instructs the church concerning the use of an unknown language to the body of the believers. He says thus: "If any man speak in an unknown tongue let it be by two, or at the most by three, and that by course: and let one interpret, but if there be no interpreter, let him keep silence in the church, and let him speak to himself and to God." The writer has spoken many times through an interpreter: thus translating his own thought and words into another language by the second party, likewise in the church. It is supposed that the body of the believers shall be the ones to conduct the meeting in their language, and, if anyone having another language is present there are two

ways by which his thoughts can be conveyed to the church. First, by God working a miracle enabling him to present *his thoughts* in the language of the people in the church; second, if the church desire, those having the unknown language can speak to the church through a translator or interpreter. This is the Bible teaching upon the subject of tongues.

Let no one be deceived by any manifestation not in accordance with the Bible teaching. God's truth should stand out clear and be separated from every false ism and doctrine, and the latter rain is designed to do this by all who will receive it.

"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, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

"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." Isah. 55:10, 11.

This scripture shows us again plainly that the word of God is the rain. The spirit of God is symbolized in the Bible by *oil* and *not water*. Oil is what makes the lamp burn so the spirit is what leads us into all truth as we study the word. God has set a *definite time* for the outpouring of His spirit in the end of the World to follow the latter rain. The Pentecost came fifty days after the resurrection. It was called the Feast of Weeks and it was to mark the beginning of the harvest and it was the time appointed when there should be a gathering of souls. So in the following of the latter rain "the feast of the weeks of the harvest" will again come when miracles will be wrought and signs

will follow the true servants that gather the remnant. See our writings on the Glory of God. Note the following scripture and compare it with the present conditions; compare it with Revelation, 18th chapter, and you will be able to discern between Babylon and the true manifestations which have a special time for us to look for those signs. To a limited degree God's miracles are always present with His children, but not such as was manifested on the day of Pentecost, and it is useless to expect it *till the time and conditions* are complied with. The latter rain must precede it and a class accept *the true doctrines*. God cannot witness to false doctrines. *So get the truth first for this time* is our admonition to all true seekers for what is right.

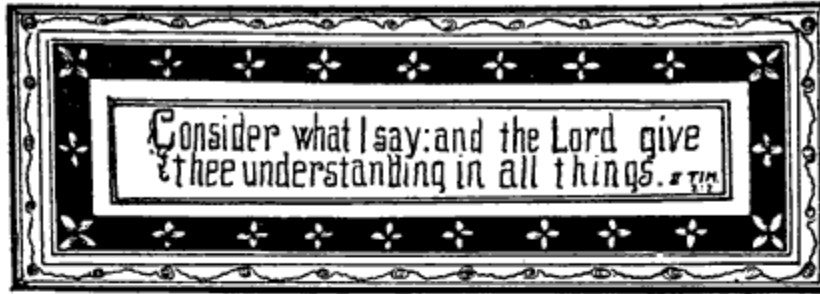
"But this people hath a revolting and rebellious heart; they are revolted and gone.

"Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: *He reserveth unto us the appointed weeks of the harvest.*

"Your iniquities have turned away these *things*, and your sins have withholden good *things from you*.

"For among my people are found wicked *men*: they lay wait, as he that setteth snares; they set a trap, they catch men.

"As a cage is full of birds, so *are* their houses full of deceit."



CHAPTER XLII.

THE VIRGIN AND THE HARLOT OF THE TWELFTH AND SEVENTEENTH CHAPTERS OF REVELATION.

It is marvelous to realize what we find in reading the bible different from the common teaching and we feel safe in saying that there is no greater cause for this than the error that has crept in, by dividing the scriptures into the Old and New Testaments, and then placing on these two divisions a dividing line as to the point when a *new* dispensation began and the old ended. And the new dispensation was a new plan to save men, and a better one than the old one, that this *new plan* embraced *new teaching, new laws,* and, in short, *a new beginning.* And upon this understanding a supposed *new church was formed. New doctrines must be taught,* and, in short, everything *became new. Old laws, the old church,* and even the Jews and all connected with them *passed and ended* at Christ and His crucifixion.

We will consider the woman of the twelfth chapter first. She is described thus:

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

"And she being with child cried, travailing in birth, and pained to be delivered.

"And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

"And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

"And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to His throne.

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."—Rev. 12:1-6.

We inquire first, "What does this woman represent?" We reply, "the Church." As this is so generally accepted, we will not say more as to that. Second, "Who was the man Child she gave birth to?" We reply, "Christ." Third, "Who was the dragon that stood before the woman to devour her child?" We reply that it was fulfilled by Herod, a Roman king. Fourth, "What is the lesson taught by the man child being caught up to heaven, to God and His throne?" We reply, "The resurrection of Christ and His ascension where He sat down with His Father on His throne." We ask next, "Were there two churches at this time?" We reply, "No, there never was but one church of God and never will be."

We ask, "How old was this woman?" We reply, "She was older, to say the least, than the birth of her son, for the mother is always older than her children." We next ask "What name is given her in the scriptures?" We reply, "Rachel," for it was Jeremiah that said that it was Rachel weeping for her children. He speaks thus:

"Thus saith the Lord; A voice was heard in Ra-mah, lamentation, *and* bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they *were* not.

"Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy."—Jer. 31:15-17.

We ask, "Who is Rachel and why is this woman called Rachel?" We reply, "That Rachel was the wife of Jacob who lived over two hundred years before Moses." We now ask one more question, "How long does this same identical woman continue after the birth of Christ and His resurrection and ascension?" We reply, "To the end of the world, for it is the Remnant of her seed that gets the victory over the beast and his image, which seed constitute the one hundred and forty-four thousand who meet the Lord when He comes." Read the entire twelfth chapter of Revelation. Having this point beyond all question pertaining to the history of this woman. We ask next, "Where is there any room for any other church to be established at the time of John the Baptist, Peter, or on the day of Pentecost?" We reply emphatically, "There is no such a church that can be called the Church of God and all claims to succession and establishing of a new church at the time of Christ and the Apostles is a fraud and without foundation." And this woman also bears the name of Sarah, Abraham's wife, and can easily be traced back to Eve, the wife of Adam. But that is not all of the story of this woman. She was clothed with the sun and the moon under her feet and twelve stars upon her head. We ask again, "What is the lesson taught by those symbols?" We go to the dream of Joseph for a reply which reads thus:

"And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

"And he said unto them, Hear, I pray you, this dream which I have dreamed:

"For behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

"And his brethren said to him, Shalt thou indeed reign over us? or shall thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

"And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

"And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?"—Gen. 37: 5-10.

There is no question about God's interpretation of the symbol of the Stars, Moon and the Sun. But what does Clothing mean in the Bible? We reply, "Either righteousness or filthiness of character."—Rev. 3:17-18, Rev. 19:8. This character is attained either by obedience or disobedience to the commandments of God. This woman is represented as being clothed with the sun, (Light) the moon under her feet.

For a scriptural explanation, we turn to Exodus, where Christ descended upon Sinai and made the covenant with Moses and the children of Israel. We read:

"Then went up Moses, and Aaron, Nadab, Abihu, and seventy of the elders of Israel:

"And they saw the God of Israel: and *there was* under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness.

“And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

“And the sight of the glory of the LORD *was* like devouring fire on the top of the mount in the *eyes* of the children of Israel.”—Ex. 24:9-10-16-17.

For an explanation of this, see our writing on the “Glory of God.” Suffice it to say here, the sapphire stone is blue and signified the laws of God. The Glory of the Lord was the colors of the rainbow and so *light it was like devouring fire*.

Therefore this woman was clothed with the doctrines of the Gospel in all its purity, and the moon under her feet, the light of the law, the same doctrines that governed Rachel and Jacob in their day. The twelve stars representing the twelve boys of Jacob which stood for the twelve tribes of Israel. So we ask again, “Does this woman change her clothing since Christ?” We reply, “Not one garment or even a piece of her clothing. And any one who attempts to change her clothing is guilty of the same who tries to institute another woman (church) this side of Christ.” We can say with all our heart, we thank God the day is here at last when the tribes of Israel are to be made up and the same woman is to again let her light shine in all its glory just the same as it did with Jacob and Rachel, with Moses and the seventy elders, of Israel, and with the twelve Apostles of the Lamb. The Remnant of her seed keep the commandments of God and have the testimony of Jesus Christ which is the law and the prophets. The reformation will never be complete till the blessed woman once more shines in all her beauty. So don't look for new doctrines, but look for the old paths. Don't look for some new church, but look for the same that has existed from the beginning. God never changes. Truly darkness covers the earth and gross darkness the people. Let us press *to the light* for the path

of the just is as a shining light that shines more and more to the coming day.

SHE IS NO WIDOW.

She is the espoused of Christ. Her City bears the name of Zion, the City where her husband, David lived. She is Jerusalem, the capital of the Nation over which her husband rules, and her business is to clean and wash her children as they unite with her.

"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 Israel.

"And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called holy, *even* every one that is written among the living in Jerusalem.

"When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

"And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *shall be* a defence.

"And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain."—Isa. 4: 2-6.

The above speaks particularly of the Gathered Remnant in the feast of tabernacles. Paul speaks thus:

"Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

"That he might sanctify and cleanse it with the washing of water by the word,

"That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—Ephe. 5:23-26.

John says this cleansing is done by the blood of the Lamb.

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?"

"And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—Rev. 7:13-14.

She is truly no widow. She is clean and not divorced. Glorious in her apparel, bright as the sun, clear as the moon, and glittering as the stars, her colors and beauty never fade. She will never grow old. Wrinkles will never cover her brow, nor gray hairs her head. Her children are all taught of God, well behaved and mannerly in all their ways. Washed clean and crowned with immortal beauty and glory, to ever honor Him who redeemed them from sin, the grave death, and everything not right.

The other woman of Revelation, 17th chapter is described thus:

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

"With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

"And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls,

having a golden cup in her hand full of abominations and filthiness of her fornication:

“And upon her forehead *was* a name written, MYSTERY, BAB-Y-LON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.” Rev. 17:5.

This woman has neither the light of the sun nor the clearness of the moon, neither is she decked with the stars. But is clothed with scarlet and purple and decked with all manner of precious stones with a golden cup in her hand, and a crown upon which her name is written *Mystery, Babylon the Great, the Mother of Harlots and Abominations of the earth*. She is seated upon a scarlet colored beast *full of names of blasphemy*. This description ought to make the child of God shudder as he beholds such a character. That she is a woman of pretensions to the religion of Christ there is no doubt, her clothing shows it in form, also the scarlet color of the beast, the government she rules is religious. She has on her the purple and the scarlet worn by the priest. She has in her hand the yellow cup of gold and gold is the symbol of faith. Her cup is filled with the *filthiness of her fornications* with which she made all nations drunk. The drink offering of the priest was the pure wine, a symbol of doctrine. So she is here giving the world her false doctrines and as Moses said of false doctrine, the drink is sour. That is, it is fermented and produces drunkenness and that drunkenness of false doctrine produces Babylon (confusion). The word from which Babylon is derived, as worn by her on her crown. She is seated upon a beast having seven heads and ten horns. A¹ beast is the symbol of an earthly government and that government was western Rome. But she did not originate with Rome. No, indeed. This beast, in the thirteenth chapter, is stated to have the body of a leopard. The symbol of Grecia, and it had the feet of a bear, a symbol of

Medo Persia, and last, a mouth of a lion, which was the symbol of Babylon. So her beginning was not with Rome, neither was her doctrine the doctrine of Rome only. She, like the other woman was much older than Rome. Her history dates farther back. Ezekiel says her nativity was of the Land of Canaan. Her father was an Amorite and her mother a Hittite. Canaan was settled by the Hammetic race. Abraham, Isaac and Jacob were Syrians and Shemetic. The Amorites filled up their iniquity before the Israelites entered Canaan. Gen. 15:16.

So she is of Hammetic origin and her location belongs in early history to the south country. In the book of Revelation she bears the name of Jezebel.

"Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

"And I gave her space to repent of her fornication; and she repented not.

"Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

"And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works." Rev. 2:20-23.

Jezebel was the wife of King Ahab, one of the most wicked Kings ever seated upon the throne of Israel. His wife was a worshiper of Baal. She and her husband were the most bitter persecutors of the true faith we have on record. Her husband desired the vineyard of Naboth. She hired men of Belial to swear falsely against him and had him put to death that the desire of the king might be obtained. But prior to that, Jereboam, after the death of Solomon, established the worship of Baal into the house

of Israel and the record is there made that, that worship was the same that was held by the Egyptians. First Kings 11:20-23. Egypt is called in the Bible, the land of Ham. It is therefore evident that this woman has a birth not later than the scattering abroad after the attempt to build the tower of Babel, Baal worship is defined by Moses as the worship of the planets of heaven. In his statement the sun is called the queen of heaven. Also the martyr Stephen speaks of it thus:

“And they made a calf in those days and offered sacrifice unto the idol, and rejoiced in the work of their own hands, then God gave them up to worship the host of heaven as it is written in the book of the prophets. O, ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness. Yea, ye took up the tabernacle of Moloch and the star of your God Remphan, figures which ye made to worship them.” Acts. 7:41-43.

That this woman has a history in the church of the Gentiles this side of Christ there can be no question. First, the beast upon which she is seated represents a government this side of Christ. All students agree also, that this beast is a symbol of the western empire of Rome by the ten horns on his head. Also by the time of its rise and its location in the field of national prophecy. Second, That there was a falling away from the true doctrine as established by Christ and the apostles will not be denied among protestants.

The Woman's Character: John says she is an adultress. Ezekiel says she committed whoredom with the Egyptians, the Assyrians, and those of the land of Canaan and Chaldea. He says:

“Thou hast also committed fornication with the Egyptians thy neighbors, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

"Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary *food*, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way.

"Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

"Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.

"How weak is thine heart, saith the Lord God, seeing thou doest all these *things*, the work of an imperious whorish woman." Ezek. 16: 26-29.

She has been the worst of all women, even contrary to any practice of women of that class.

"In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire;

"*But as a wife that committeth adultery, which taketh strangers instead of her husband!*

"They give gifts to all whores; but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom.

"And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms; and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary." Ezek. 16: 30-34.

This woman was once the betrothed of Christ.

"Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love; and I spread my skirt over thee, and covered thy nakedness; yea, I sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine." Ezek. 16: 8.

That is, she in her earliest history was connected with

the true church symbolized by the woman of the twelfth chapter of Revelation but when the division came, this woman is represented as having a separate existence and becomes another woman under a different organization and is governed by different principles. Christ being her husband she is presented in the scriptures as being divorced and put away and becomes a widow, and under the common phrase, a grass-widow. Although she denies it and says "she is no widow and shall see no sorrow." Rev. 18:7.

Hosea in order to teach the lesson, was instructed to take a wife of whoredoms. (Not that he married such a woman.) She became the mother of three children. Hosea 1:1-3. This prophecy, Paul says, ~~it~~ has its application to the Gentiles this side of Christ.

"Even us, whom he hath called, not of the Jews only, but also of the Gentiles.

As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

"And it shall come to pass, *that* the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.

"Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." Rom. 9:24-27.

Ezekiel says also, she became the mother of three children. The names given these children by Hosea are Jezreel, Loruhamah and Loami. They are then changed to Judah, Israel and Ephraim.

Ezekiel gives them the names of Jerusalem, Samaria and Sodom. Ezek. 16: In character, Ezekiel says, "as is the mother so are the daughters." Ezek. 16:44.

Hosea says their names as changed are:

"Though thou, Israel, play the harlot *yet* let not Judah offend; and come not yet unto Gilgal, neither go ye up to Bethaven, nor swear, The Lord liveth.

"For Israel slideth back as a backsliding heifer; now the Lord will feed them as a lamb in a large place." Hosea 4:15-18.

"Their drink is sour; they have committed whoredom continually; her rulers *with* shame do love, Give ye."

In order that the reader might know that they stand for professed Judah, Israel and Ephraim their first names, were given as Jezreel, after the name of the valley of Jezreel where the palace of Ahab and Jezebel lived. The second child was called Loruhamah which signifies "not my people" (see marginal reading); and the same of the third child Laomi, thus showing they were all apostate from God.

In Revelation seventeen, the woman is called that great city Babylon and says John, the city is divided into three parts all showing clearly that her children which are also harlots are the three great divisions of the Gentile professed church which is the Greek division, the oldest. It now numbers one hundred and forty million. The second, the Roman division, numbering now, two hundred thirty million and last, Protestantism, numbering one hundred and sixty million of people.

The character of both the woman and her daughters are bad in the extreme. She is drunken with the blood of saints and with the blood of the martyrs of Jesus. Let the reader note the mother is represented as the mother of her three daughters, thus making her the mother of *all* Apostate Christendom and not some branch of it. Before Christ there were three divisions in the Jewish history: Judah, Israel and Ephraim. Those names are carried down in Gentile history as the three divisions now exist.

DAUGHTERS OF HER DAUGHTERS.

Ezekiel in the sixteenth chapter speaks of the daughters of her daughters. These grandchildren can be nothing else but the subdivisions in which the three great divisions are divided. All bearing the same character of the mother as

is clearly shown by a full study of the subject. It is said that the one hundred and forty-four thousand are not defiled with women. The women here mentioned are the daughters of Babylon.

THE CHILDREN OF GOD WITHOUT AN ORGANIZATION.

The Lord has never had a federated organization of his people since the Babylonish captivity 588 years before Christ. *At that time, the Crown, the Diadem, the Ephod, the Ark and the Sacrifice* were all removed. Hosea 3:4, which eternally settles the question of any federated organization of the Lord's people *since that time*. He, from that day to this, has never had a representative as head leader of his people. Neither have his people been federated in one organization *since that time*. They have been scattered sheep on every mountain and hill of this world. In the days of the Apostles, the true shepherd went out to find his flock and as they were gathered in companies, great or small in different places, they were called *the church*, taking the name of the town or house where they assembled.

Those shepherds of God's own calling have cared for them as best they could. But this woman and her children again arose and federated these companies into denominations and thus they became women. In these federations God's honest children have also been inclosed in Babylon.

But now the time is when they must leave or be lost, when probation closes. Read carefully on the gathering of Israel in this book, "The True Jew and the Gathering of Israel." This question is one of great importance. Who will heed the lesson?

In order that the reader may know of a surety that the things we are teaching are the truth, we will give *more* of her history. In the third chapter of Revelation her story is told in the prophecy of the seven seals. There she is represented as riding a red horse with her sword in her hand to take away peace from the earth. This had its applica-

tion in the first centuries in the Greek division. In the Latin division, she is there riding a black horse, a symbol of her darkest history with a pair of balances in her hand saying "a measure of wheat for a penny and a measure of barley for a penny, but see that thou hurt not the wine or the oil." This wine and oil are what was used in the priesthood of Aaron to teach gospel blessings. So in her career she is a worldly organization dealing in the traffic of the world under the claims of Christianity. Then she is next seen riding on the pale horse, of death and hell; (the grave.) Here "she is made drunken with the blood of saints." Under the fifth seal the saints who died on the altar of sacrifice are represented as saying "O, Lord, how long wilt thou not avenge our blood on them that dwell on the earth."

Hosea says: "She sold the poor for a pair of shoes." He again says: "Thou hast gone a whoreing from thy God; thou hast loved a reward upon every corn floor." He further speaks of two of the divisions thus: "Ephraim has compassed me with lies and Israel with deceit. Ephraim, he hath mixed himself among the people, Ephraim is a cake unturned." (Half baked.)

"They will not frame their doings to turn unto their God, for the spirit of whoredom is in the midst of them. They have all dealt treacherously with the Lord. *They have begotten strange children.*" The above quotations are all from Hosea. The Prophet Micah says: "The head thereof judge for reward, the priests teach for hire and the prophets thereof divine for money." Yet will they lean upon the Lord and say, "*Is not the Lord with us?*" "*No evil can come upon us.*" Micah. 3:11. That they may do evil with both hands earnestly, the Prince asketh and the judge asketh for a reward. Mich. 7:3.

"Woe to her that is filthy and polluted, to the oppressing city;

"She obeyed not the voice; she received not correction;

she trusted not in the Lord; she drew not near to her God."

"Her princes with her *are* roaring lions; her judges *are* ravening wolves; they gnaw not the bones till the morrow.

"Her prophets *are* light *and* treacherous persons; her priests have polluted the sanctuary, they have done violence to the law." Zeph. 3:1-4.

She is spoken of in the New Testament thus:

"This know also, that in the last days perilous times shall come.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

"Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good."

"Traitors, heady, highminded, lovers of pleasures more than lovers of God.

"Having a form of godliness, but denying the power thereof: from such turn away.

"For of this sort are they which creep into houses, and lead captive silly woman, laden with sins, led away with divers lusts.

"Ever learning, and never able to come to the knowledge of the truth.

"Now as Jan-nes and Jam-bres withstood Mo-ses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

"But they shall proceed no further; for their folly shall be manifest unto all *men*, as their's also."

"And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit and a cage of every unclean and hateful bird.

"For all nations have drunk the wine of the wrath of **her** fornication, and the kings of the earth have committed

fornications with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." 2nd Tim. 3:1-9. *Rev. 9:12, 3.*

"Let no man deceive you by any means; for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

"Remember ye not, that, when I was yet with you, I told you these things."

"*Even him*, whose coming is after the working of Satan with all power and signs of lying wonders.

"And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

"And for this cause God shall send them strong delusion, that they should believe a lie:

"That they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2nd Thes. 2:3-5, 9.

Her counterfeit worship was very similar to that of Israel except different days of worship. One was the worship of Baal, the other the worship of God. Baal worship remember, was the worship of the planets and her Sabbaths and days set apart for her feasts were named after her Gods. She is a counterfeit in every way. Hosea speaks thus of her feast days:

"And now will I discover *her lewdness* in the sight of her lovers, and none shall deliver her out of mine hands.

"I will also cause all her mirth to cease, *her feast days, her new moons, and her sabbaths*, and all her *solemn feasts*.

"And I will destroy her vines and her fig tree, whereof she hath said. *These are my rewards that my lovers have given me*: and I will make them a forest, and the beasts of the field shall eat them.

"And I will visit upon her the days of Ba-a-lim, wherein she turned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgat me, saith the Lord." Hosea 2:10-13.

Isaiah calls these feasts "*Your appointed feasts*" and says *my soul hates them*.

"Hear the word of the Lord, *ye rulers of Sod-om*; give ear unto the *law of our God*, ye people of Go-mor-rah

"To what purpose is the multitude of *your sacrifices* unto me? saith the Lord; I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

"When ye come to appear before me, who hath required this at your hand, to tread my courts?

"Bring no more vain oblations; incense is an abomination unto me; the *new moons and sabbaths*, the calling of assemblies, I cannot away with; *it is iniquity*, even the solemn meeting.

"Your *new moons* and *your appointed feasts* *my soul hateth*: they are a trouble unto me; I am weary to bear them."

They were adopted by Jeroboam after the death of Solomon:

"Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

"And he set the one in Bethel and the other put he in Dan.

"And this thing became a sin: for the people went to *worship* before the one, *even* unto Dan.

"And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi." First Kings 12:27, 28, 32.

Paul shows that these days, New moons, and Sabbaths

were of heathen origin and the worship was based on vain philosophy, and consisted of the rudiments of the World, Doctrines of men, Commandments of men, Worshipping of Angels, and not after Christ. They were a shadow of things to come in their own imagination, thus leading them away from the body which saved them, which body was Christ. All such ordinances says the Apostle touch not, handle not, which are all to perish with the using. On these ordinances the principalities and powers of heathenism were founded:

"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, which all are to perish.

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

"*And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*.

"Which are a shadow of things to come; but the body *is* of Christ.

"Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his *fleshy mind*,

"And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

"Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances.

(Touch not; taste not; handle not; which all are to

perish with the using;) after the commandments and doctrines of men?

"Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh." Col. 2:8, 14-23.

Any attempt to make these Bible ordinances of the true woman is a fraud. They are heathen ordinances and nailed to the cross as men are converted.

"After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

"Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God.

"Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I *am* the Lord." Lev. 18:3-5.

Much more might be said on this point. Suffice it to say that her doctrines with which she made all Nations drunken are not the doctrines of the true woman.

With this picture of the woman and her work what should we expect?

We will let the reply come direct from the word of God without scarcely a comment. We will say, however, that in every other age of the world when this woman became the principal ruler of the professed people of God her character so marked as it is now by the prophecies there followed a judgment of God, and if it does not come now then the Lord has changed his plans of operation. He has not, though, and the world will soon witness that the same God rules among men as of old and his plans are the same.

Her destruction, ^{sure} to come.

"Your country *is* desolate, your cities *are* burned with fire: your land, strangers devour it in your presence, and *it is* desolate as overthrown by strangers." Isa. 1:7.

"Shall I not visit for these *things?* saith the Lord: and shall not my soul be avenged on such a nation as this?"

"Go ye upon her walls, and destroy, but make not a full end: take away her battlements; for they *are* not the Lord's.

"For the house of Israel and the house of Judah have dealt very treacherously against me, saith the Lord.

"They have belied the Lord, and said, *It is* not he; neither shall evil come upon us; neither shall we see sword nor famine:

"And the prophets shall become wind, and the word *is* not in them: thus shall it be done unto them.

"Wherefore thus saith the Lord God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

"But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:"

"The Lord shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not understand:

"A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:

"Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and *of long continuance*, and sore sicknesses, and *of long continuance.*"

Deut. 28: 15, 49, 50, 59.

"Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord: *it is* a mighty nation, *it is* an ancient nation, a nation whose language thou knowest not, *neither understandest what they say.*

"Their quiver *is* as an open sepulchre, they *are* all mighty men." Jer. 5:15-16.

"In that thou buildest thine eminent place in the head

of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire:

“Behold therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

“And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.

“And I will also give thee unto their hand, and they shall *throw down thine eminent place*, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.

“They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

“And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.” Ezek. 16: 31-37-41.

“Thus saith the Lord God: *Art* thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days *many* years, that I would bring thee against them?” Ezek. 38:17.

“Behold, the Lord hath a mighty and strong one, *which* as a tempest of hail *and* a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.” Isa. 28: 2.

“And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

“Neither shall he regard the God of his fathers, nor

the desire of woman, nor regard any god: for he shall magnify himself above all.

"But in his estate shall he honour the God of forces; and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

"Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for gain." Dan. 11: 36-39.

Her judgments are fully described in the book of Revelation, from the sixteenth chapter to the nineteenth chapter. For a full explanation of the national situation see the "Yellow Peril," by the writer.

HER NATIONAL HISTORY.

There are two beasts in the Book of Revelation, both representing a Government connected with this harlot woman, one in the thirteenth chapter, the other in the seventeenth chapter. The beast in the thirteenth chapter, represents her history for twelve hundred and sixty years when she was connected with the civil power of western Rome. The other beast in the seventeenth chapter gives her entire history from her rise until her final overthrow and ruin. The scarlet colored beast in the seventeenth chapter is scarlet, because that the Government ruled by her is professedly Christian. This is the only beast in all the field of prophecy that is scarlet, showing it is the only Government ruled by her under a professedly Christian character. All the rest are simply the beasts of nature, in their color. Christ is represented as being clothed in scarlet, the sin bearer of the world. See our studies on the Glory of God and the rainbow.

Under this form of Government she ruled as a Chris-

tian, representative of Christ. It was a theocratic form of government where the church ruled the state, (but it was a counterfeit). She is called the mystery of iniquity, the lawless one. No blue is connected with her clothing or in the color of the beast. In the seventeenth chapter her entire history is told. The angel said "I will tell the mystery of the woman and of the beast that carrieth her which hath the seven heads and ten horns. The beast that thou sawest was and is not and shall ascend out of the bottomless pit and go into perdition; and they that dwell upon the earth shall wonder whose names are not written in the book of life from the foundation of the world. When they beheld the beast *that was and is not and yet is.*" We now stop for a moment before going further. Let the reader remember this beast in both these chapters thus far gives the history of western Europe during the days of the Papal rule over the ten kingdoms there located. This was from 538 A. D. until 1798 A. D. when this point was reached she received her deadly wound as described in the thirteenth chapter and now she *is not.*" But the seventeenth chapter says these ten kingdoms will again renew their allegiance to the beast and then she will be again. "*Yet is.*" So much for that history. But that is not all. The prophet next explains the seven heads of the beast. Thus the seven heads are seven mountains on which the woman sitteth." These mountains are explained thus: "And there are seven kings (governments) five are fallen and one is and the other is not yet come." We again stop and ask what and where are the five governments ruled by this woman which have fallen or had fallen in John's day, and what one was in his day then in operation? In order to answer this question we must go back and study the history of the woman and her worship and see what nations she had been associated with *in her past history*. If we will but call our attention to Baal worship (for that is ever her religion) we will at once see that

the first mentioned in the Bible where she enticed the Lord's people in the worship of Baal, was *the Asyrian*, founded by Nimrod after the building of the tower of Babel. The second was the *Egyptian*, the third was the *Babylonian*, the fourth was the *Medo Persian* and the fifth was the *Grecian*, and the one that was as stated "*now is*" (in John's day), was *Rome*, which was the sixth, but none of those were professedly Christian. But when we come to the beast, representing *the western kingdom of Europe*, it was *scarlet in color* and was professedly Christian showing the blending of the two religions in one under that form of government, making it the mystery of iniquity. *Hence the beast is scarlet in color.* Now says the prophet, there is to be another, *the eighth* but "*it will be of the seven*," so we look for one more after probation closes, like the one that was and is not and *yet is* and when it comes it will go into perdition.

Every other nation ruled by her has fallen and now these kingdoms which stand for her and will again renew their allegiance to her after probation closes, are now under the reeling, tottering condition that marks *their downfall*. And their future attempt to save her and themselves will only increase their calamity. The story is told and the race is nearly run and note this point—there never was nor never will be but that one Government ruled by Her under professedly Christian rulership. The United States will make an image to her and unite with her but never will church and state be united in this country *until after probation closes*, for the two-horned beast *is not scarlet*.

Who will learn this lesson? Who will see that National religious liberty is secured until probation closes and then the remnant are cared for and flee out of Babylon. Let the effort now put forth to prevent laws being enacted that will prevent persecution, be put forth to save souls and teach how to flee out of Babylon.

A STRONG INDICATION.

The question arises in the mind of the thoughtful whether the beast, after its restoration, after the close of probation will be scarlet in color?

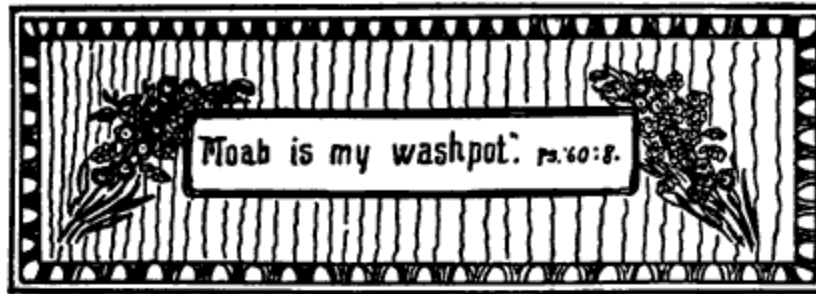
There are strong indications that it will not. We know that at the end of seventy years they will federate with the nations of the whole world to destroy the Remnant and to blot out the name of Israel forever. Note what we said before who Tyre was. We know that the beast that is to come "the eighth and is one of the seven" comes out of the bottomless pit. Rev. 17; and goes into perdition. We also know that in chapter eleven this same beast, when renewed, comes out of the bottomless pit and makes war against the Bible for three years and a half. These are some things we know. Now what is it to come up out of the bottomless pit? In the Ninth Chapter of Revelation there is brought to view, a power also that came out of the bottomless pit and that power undoubtedly is the Mohammedan power clearly defined. Now that power professes to believe in God but not in Christ, but says that Mohamet is their prophet. They hate Christianity and we also know another thing, and that is that the world is going into skepticism regarding the inspiration of the Bible and the story of the gospel just as rapidly as possible; and another thing we know and that is the Catholic power never was, to say the most favorable thing possible no more than half Christian, the other half was pagan; and further, every other nation ruled by the woman, except western Rome, was not represented by a scarlet colored beast and to say the least, after probation closes, it is not likely they will become more true believers than they are now. For the spirit of God will be entirely withdrawn from them.

It is true they will, as before quoted from the prophet "run from sea to sea and from north to south to find the

word of the Lord, but they shall not find it." Then they say it is because we have no King and "What would a King do to us" and then they also, with Protestantism, make an image to the beast, but on what principle it will be made is the question. To say the least, there is a strong indication that the beast, as made, will not be scarlet in color, thus leaving but one^{the} beast in its history as the only beast in all the field of prophecy—scarlet in color.

At the most, if the beast is ever scarlet, it could not be but one hour (fifteen days, prophetic time). It does seem that in their first move to again unite the ten kingdoms the aim will be to restore the scarlet form of government, but if it is ever formed, it can be but the brief time specified, for verses 16 and 17 says they *hate the whore and make her desolate* and shall eat her flesh and burn her with fire for God has put it in their hearts to fulfill His will and *to agree and give their Kingdom* to the beast until the *words of God shall be fulfilled*. This shows that the ten kingdoms to give their power and kingdom unto the beast *is not to give it to the support of the whore that sits on the beast*.

This will harmonize the statement of Daniel which says that at the expiration of the scarlet colored beast, in 1798, his dominion was taken away and *consumed unto the end*, Hence it is the old Baal worship restored after probation closes.



CHAPTER XLIII.

THE CLOUD BY DAY AND FIRE BY NIGHT THE TOKEN OF THE EVERLASTING COVENANT TO NOAH.

The everlasting covenant was the covenant made with Adam in the beginning of the world, "That the seed of the woman should bruise the serpent's head."

The seed of the woman is Christ, and through Him the promise was made that whosoever will, may come and partake of the water of life freely.

This covenant was renewed to Noah after the flood; and, while circumcision was the sign or token of the covenant that the seed of Abraham should inherit the earth made new, the rainbow in the cloud was the token given to Noah that the everlasting covenant should hold good to him and to all the inhabitants of the earth as long as they beheld the bow in the cloud.

As circumcision was the token of the everlasting covenant to Abraham, it was perpetuated in the teaching of Israel in the days of Moses, so was the token to Noah adopted as one of the fundamental principles in the teaching of Israel in the days of Moses. The colors of this bow were worn in the garments of the priest. The instruction to Aaron the

high priest, who represented the priesthood of Christ is thus given:

“And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle; and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto men in the priest’s office. And they shall take gold, and blue, and purple, and scarlet, and fine linen.

“And they shall make the ephod of gold, of blue and of purple, of scarlet, and fine twined linen, with cunning work. It shall have the two shoulderpieces thereof joined at the two edges thereof; and so it shall be joined together. And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen.” Exo. 28: 4-8.

In addition to these garments the priests were to wear upon their shoulders and upon their breasts twelve stones of superior lustre and color. These colors as represented by the stones became the distinctive color or standard and ensign of each tribe. The stones were worn and placed in the ephod in their order according to the birth of the twelve sons of Jacob, all of which had its significance and lesson.

But the colors of the garments of the priests are what we wish to notice more particularly: The blue, scarlet, yellow or gold, purple and white.

The first four mentioned as blended are the principal colors of the rainbow. The Lord was so particular that the gold should be interwoven throughout the garment of the ephod that the following instructions were given:

“And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen. And they did beat the gold into thin plates and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work.” Exo. 39:2-3.

The curious girdle of his ephod, that was upon it, was of the same, according to the work thereof; of gold, blue, and purple, and scarlet and fine twined linen; as the Lord commanded Moses." Exo. 39:5.

The curtains of the tabernacle, which constituted the inner lining, were made in the same manner.

"Moreover, thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet; with cherubims of cunning work shalt thou make them." Exo. 26:1.

These curtains were looped together at the edge of each by loops of blue. Then in addition to the blue, they were to take fifty taches of gold and couple the curtains together with the taches; thus forming all into one curtain.

"And thou shalt make fifty taches of gold and couple the curtains together with the taches; and it shall be one tabernacle." Exo. 26:6.

The entire tabernacle was covered with ram skins dyed red. Thus we see that these colors were carried into the making of the tabernacle, as well as into the making of the garments of the high priest. These were to teach to the people certain lessons of truth. And as the whole ministry of the Aaronic priesthood was a figure for the time then present, this was designed to represent the ministry and priesthood of Christ in the heavenly sanctuary.

The question naturally arises what lesson were these colors designed to teach us?

The following scriptures will give us a clue as to what truth each of these colors conveys as taught in the law of Moses:

"When the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it; and shall put thereon the covering of badgers' skins, and shall spread over it a

cloth wholly of blue, and shall put in the staves thereof." Num. 4:5-6.

The badgers' skins were used as a protection from the weather. The blue was, in this instance, to cover the ark. In the ark was the law of God, the ten commandments; and also the laws written by Moses termed the book of the law; the book of the law being placed in the side of the ark. And for further evidence that the blue was a symbol of the laws and commandments of God we read:

"And the Lord spake unto Moses, saying: Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue; and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring." Num. 15:37-39. t

Thus it is evident that the blue has its specific significance and application to the legal precepts of Jehovah. We read further:

"And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls and covers to cover withal; and the continual bread shall be thereon; and they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof." Num. 4:7-8.

It will be observed that the table of shewbread had two coverings: First, the blue for the table; then the instruments of ministry and the continual bread was to be placed upon this and these covered with a covering of scarlet.

It is therefore necessary to get the scriptural explanation of the scarlet. We turn to the following:

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength?"

"I that speak in righteousness mighty to save." "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" "I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment." Isa. 63:1-3.

Now as to the symbol used to represent sin we read:

"Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18-19.

Thus it is clear that the scarlet represents Christ as the sin-bearer of the world; "Not for our sins only but also for the sins of the whole world."

Christ tasted death for every man and made a way of escape for every one born into the world. He thus made it possible that whosoever will may come and accept of the free gift of the righteousness of God.

The bread upon the table was called the "bread of the presence;" symbolizing the presence of Christ, "the true Bread that came down from heaven and giveth life unto the world."

The blue represents the commandment of God. Upon this table the law and the gospel had their union as described by the psalmist:

"Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven." Ps. 85:10-11.

The word truth signifies the law as written upon tables of stone and in the book. Righteousness is said to be the

habitation of His throne. "Christ our righteousness" is symbolized by the bread; and in Him truth and righteousness meet together as symbolized by the table of shewbread.

These two principles being the foundation principles of the whole structure of the plan of salvation are here revealed upon the table as covered with the blue and the scarlet.

The Apostle Paul taught these principles publicly and from house to house as stated in the following:

"And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. Acts 20:20-21.

Thus the matter is made clear as pertaining to the two colors, scarlet and blue. An incident of this faith in Christ is brought out by the record of the event of the spies entering Jericho. Paul says, "By faith Rahab the harlot received the spies." Here is the record.

"And the men said unto her, We will be blameless of this thine oath which thou hast made us swear. Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by; and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee." Josh. 2:17-18.

By this scarlet cord all Israel knew that that house had faith in Christ. Hence she was saved by the scarlet cord as the sign of that faith by which her sins had been borne by Christ.

The candlestick with its vessels was covered with blue, as we read:

"And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and

his snuff-dishes, and all the oil vessels thereof, wherewith they minister unto it." Num. 4:9-10.

This was true also of the golden altar whereon the incense was burned. Also the instruments used in the ministry of the sanctuary were all covered with the covering of blue, signifying that each of them pertained to a ministry connected with the law of Jehovah, which was in the ark:

"And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof; and they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers' skins, and shall put them on a bar." Num. 4:11-12.

The candlestick is explained by the prophet Zechariah as follows:

"And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, 'What seest thou?' and I said, 'I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.'

"So I answered and spake to the angel that talked with me, saying, What are these, my Lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my Lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying: 'Not by might, nor by power, but by my spirit, saith the Lord of hosts.'" Zech. 5:1-6.

The two olive trees signify that which furnishes the oil for the lamps. The oil is the symbol used in the Bible to represent the Spirit of God. This Spirit, symbolized by the oil, dictated to the prophets and others who wrote for

the Bible, the Word of God which is the light. *Psa. 119: 105; Isa. 8: 20.*

The incense offered upon the golden altar is explained in the gospel as the symbol of the "prayers of all saints." *Rev. 8:3.* And "he that turneth away his ear from hearing the law of the Lord, even his prayer shall be abomination." *Prov. 28: 9.*

The candlestick itself was of gold. And gold was woven throughout the garments of Aaron intermingled as the warp of the entire garment.

The teaching of the Word symbolized by the golden lamp is the basis of all genuine faith; for "Faith cometh by hearing, and hearing by the Word of God."

In *Rev. 3:18* the Laodicean church is counselled to buy gold tried in the fire. And another writer says that faith is "much more precious" than fine gold.

Thus it is easy to see the lesson taught in the covering of blue to each of the furnishings; and also the free use of gold in the overlaying of the ark with Gold, the golden candlestick and the vessels of ministry.

Thus the blue, the gold, and the scarlet, tell the story of the love, expressed in the commandments of God, the faith of Jesus, and the external redemption from sin.

The next color is the purple:

"And they shall take away the ashes from the altar, and spread a purple cloth thereon; and they shall put upon it all the vessels thereof, wherewith they minister about it, even the censers, the fleshhooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it." *Num. 4:13-14.*

We see that this covering pertains to the altar whereon the offerings were made. The priest was the one who ministered at the altar in behalf of the people. It was his ministry that taught the people the way of life. And he was a

type of Christ, our Great High Priest. And so we read that Christ, as He gave His life for the sheep, was clothed in purple:

“And the soldiers led him away into the hall, called Praetorium; and they called together the whole band, and they clothed Him with purple, and platted a crown of thorns, and put it about his head.” Mark. 15:16-17.

And to show that he was also the sin-bearer of the world Matthew records the fact that there was a scarlet robe put on Him. This was all providentially done to show and teach us that He met every requirement that pertained to the redemption of men through Him.

The next important point of this study is the further significance of the placing of these colors in the cloud, as the token of the everlasting covenant; and to be there the sign to the world that as long as that token could be seen, the world should not be destroyed.

This token is not only to be seen in the cloud, but it is to be realized by faith through the Word of God that it is also in heaven itself. There it surrounds the throne of grace from which Christ ministers salvation to the world:

“And immediately I was in the Spirit; and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald.” Rev. 4:2-3.

It seems that the reflection of the glory of God, from Christ himself, produces this rainbow as He ministers upon the throne of grace: “And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.” Rev. 10:1.

Here Christ is called a mighty angel. He is “Michael the archangel.” Thus, the rainbow is a sign that distinguishes Him from all others in His ministry.

The prophet Ezekiel was given a vision of this throne as follows:

“And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the color of amber, as the appearance of fire around about within it from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord.” Ezek. 1:26-28.

It is here plainly stated that “as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about” the One on the throne. Thus we see that beyond all question, that bow is the sign of the everlasting covenant. It was placed in the cloud simply as a token of the everlasting covenant, for the encouragement and hope of all who would be benefitted by it.

But there comes the time when that covenant will be broken with all the people, as we plainly read in the book of Zechariah:

“And I took my staff, even beauty, and cut it asunder, that I might break my covenant which I had made with all the people. And it was broken in that day; and so the poor of the flock that waited upon me knew that it was the word of the Lord.” Zech. 11:10-11.

The poor of the flock, which signifies the remnant (Zeph. 3:12-13), will know when that covenant is broken which has been made with all the people. Can these know this without knowing the sign of the Son of Man and the token

of that covenant? No. Therefore, we read how they will know.

Jesus further says: "Verily I say unto you, this generation shall not pass till all these things be fulfilled." "All" includes the personal coming of Christ as well. Hence "this generation" could not apply until the signs have been given; the last of which is the culmination of the seven last plagues, "the time of trouble such as never was since there was a nation," when all the tribes of the earth are mourning.

Note these points well and believe what the scriptures say. The sign of the Son of Man will be seen when probation closes, and prior to the falling of the plagues. And as the bow is the sign of the everlasting covenant, that bow must be manifested in some remarkable manner, (or withdrawn entirely from the heavens,) that the poor of the flock may know that it is the Word of the Lord and that probation is closed.

In the Lord's discourse on this very subject (Matt. 24:3), as recorded by Luke and Matthew, there are given nine distinct signs which indicate the nearness of the coming of the Son of Man. "There shall be signs."

1. "In the sun;
 2. "In the moon;
 3. "In the stars;
 4. "And upon the earth distress of nations, with perplexity;
 5. "The sea and the waves roaring;
 6. "Men's hearts failing them for fear, and for looking after those things that are coming on the earth;
 7. "The powers of heaven shall be shaken;
 8. "And then shall they see the sign of the Son of Man in heaven;
 9. "And then shall all the tribes of the earth mourn;
- "And then shall they see the Son of Man coming in the

clouds of heaven with power and great glory." Luke 21:25-27; Matt. 24:29-30.

"And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh." Luke 21:28.

And "When ye shall see all these things, know that the last generation is then living and it (or 'He,' margin), is near even at the doors." Matt. 24:33.

When the first sign was given, and thus these things began to come to pass, redemption was "nigh." When the second was given it was nigher. And so nigher and nigher till the ninth and last one, "And then shall ye see the Son of Man coming."

The eighth one is "the sign of the Son of Man," seen in heaven. The ninth one is the mourning of all the tribes of the earth. "And then shall they see—not the sign of the Son of Man, but—the Son of Man" Himself, "Coming in the clouds of heaven."

So to "See all these things" must include the ninth which is the seven last plagues. Hence the last generation does not begin till the plagues are seen and probation is closed. That must be plain to any one who will believe what it says.

THE ENSIGN OF ISRAEL AND THE GLORY OF GOD.

In harmony with the foregoing, the same thought of the rainbow being a token of the everlasting covenant, is expressed in various scriptures under the title "*The Glory of God*." In the making of Aaron's garments the Lord said "And thou shalt make holy garments for Aaron, thy brother, for glory and for beauty." This leads us to inquire what and how *the glory of God* was manifested. It is stated in the 24th chapter of Exodus as follows: "And *the glory of the Lord* abode upon Mount Sinai, and the *cloud* covered it six days; and the seventh day he called unto

Moses out of the midst of *the cloud*. And *the sight of the glory of the Lord was like devouring fire* on the top of the mount in the eyes of the children of Israel." Exo. 24:16-17. This teaches that *the glory* of God was associated with *the cloud*. On examination of other writers of the Bible we will see that they all understood that the rainbow, as manifested *in the cloud*, was a representation of *the glory of God*. There is an important record of this matter in connection with the establishment of the covenant with Israel.

In the 19th chapter of Exodus is the record of the covenant made with Israel, and in the 32d chapter is a record where it is recorded how that covenant was broken when they made the golden calf and how Moses pled in behalf of the people that God would again renew that covenant. In the 33d chapter we are told that the tabernacle was taken out from the camp, thus indicating that the Lord had separated himself from Israel, but when Moses entered into the tabernacle, *the cloudy pillar* descended, and stood at the door of the tabernacle, and the Lord talked with Moses. And all the people rose up and worshipped every man in his tent door. *They saw in this cloud* that the covenant was still in existence, and as they saw the sign of that covenant they worshipped the Lord. But Moses was not satisfied. He had to have the evidence that God would go with them and so he says: "*For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated. I and thy people, from all the people that are upon the face of the earth. And the Lord said unto Moses, I will do this thing also that thou hast spoken; for thou hast found grace in my sight, and I know thee by name. And he said, I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be*

gracious, and will show mercy on whom I will show mercy. And it shall come to pass, while *my glory passeth by*, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by." Moses knew that if he could see the *rainbow*, the token of the everlasting covenant of *grace*, then the breach was fully restored. Exo. 33:16-22. The 34th chapter of Exodus contains the record of the renewal of the tables of stone and Moses' visit again to the mount: "And the Lord descended *in the cloud*, and stood with him there and proclaimed the name of the Lord. The Lord, the Lord God, *merciful and gracious, long-suffering and abundant in goodness and truth.*" In all these instances we find that grace and mercy are associated with the appearance of *the cloud*. Following the renewal of this covenant with Israel the tabernacle is built. God again meets with Israel. The dedication of the tabernacle takes place. God's presence is again manifested: "*Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.* And Moses was not able to enter into the tent of the congregation, because *the cloud abode thereon, and the glory of the Lord filled the tabernacle.* And when *the cloud* was taken up from over the tabernacle, the children of Israel went onward in all their journeys; but if *the cloud* was not taken up, then they journeyed not till the day that it was taken up. *For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night*, in the sight of all the house of Israel, throughout all their journeys." Exo. 40:34-38.

DEDICATION OF KING SOLOMON'S TEMPLE.

"And it came to pass, when the priests were come out of the Holy place, that *the cloud filled the house of the Lord*, so that the priests could not stand to minister because of *the cloud; for the glory of the Lord* had filled the tabernacle of the Lord." 1 Kings 8:10-11. We now read con-

cerning *the remnant people* that this *glory of the Lord*, as manifested in the cloud will again be manifested in the world and will ever guide them in the feast of tabernacles. "And the Lord will create upon every dwelling place of Mount Zion and upon her assemblies *a cloud and smoke by day and the shining of a flaming fire by night*, for upon all *the glory shall be a defense.*" Isa. 4:4-5. This *glory of God* is a defense to the remnant people. No man can pass through it because of the exceeding brightness. It was a defense to Israel when they left Egypt and so it will be a defense again to the remnant people. The prophet Haggai speaks of the *two glories*, one as it was manifested in King Solomon's temple, the other in the future temple when peace will be given to all his people. He says: "For thus saith the Lord of Hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come; *and I will fill this house with glory*, saith the Lord of Hosts. *The glory of this latter house shall be greater than of the former*, saith the Lord of Hosts, and in this place will I give peace, saith the Lord of Hosts." Hag. 2:6-9.

This shows us that the everlasting covenant, which is perfect peace to his people, will continue forever with his people *but not with all the people*, and the bow in the cloud will ever be the token of perfect peace with his children. This sign of the Son of Man will not only be seen in the heavens *when probation closes*, but when God executes his judgments upon the heathen they will also witness it over Israel as the Egyptians did of old; "*And I will set my glory among the heathen*, and all the heathen shall see my judgments that I have executed, and my hand that I have laid upon them." Ezek. 39:21.

In the first chapter of the book of Ezekiel the prophet had a view of the throne of God. These colors were seen

as represented by different stones in connection with this throne. The prophet says: "As the *appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about.* This was the appearance of the likeness of the glory of the Lord." Ezek. 1:28.

The reader can turn to the tenth chapter of the book of Ezekiel and there he will find the Lord's throne again brought to view and *the glory of God* again mentioned. The High Priest, as he ministered in the earthly tabernacle, before he dared to enter before the mercyseat had to burn incense to produce a cloud: "And he put the incense upon the fire before the Lord, *that the cloud of the incense may cover the mercyseat that is upon the testimony that he die not.*" Lev. 16:13. This taught the people again that *the cloud* was the token of the everlasting covenant of mercy, and it is through this cloud of mercy that the prayers of God's people ascend to His throne: "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints ascended up before God out of the angel's hand." Rev. 8:3-4.

This teaches us that it is only through *the glory of God*, the token of the everlasting covenant, that our prayers are accepted before the Lord.

SAINTS GLORIFY GOD.

We will readily see that the principles taught by the colors of the rainbow represented the law and the gospel, then in order to have our lives *glorify God* our life must be according to those principles and thus we *glorify the Lord*. Note the bow represented the character of God and the principles involved in the gospel. Hence, as we study the lessons taught by the colors and live it out in our lives we

are changed into the character of God. *The glory* of the Lord, or *glorifying* the Lord is not an imaginary feeling or enjoyment, it is a real thing. It is a divine principle in our life: "Let your light so shine before men, that they may see your *good works*, and *glorify your Father* which is in heaven." Matt. 5:16.

Religion is a principle. It is the development of a righteous character. People lose sight of the real teaching of the Bible and grasp at the mystical and seemingly prefer to be held by superstition and formality and bodily exercise, and such things in preference to the real thing itself. "If ye abide, in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. *Herein is my Father glorified* that ye bear much fruit, so shall ye be my disciples." John 15:7-8.

When the Lord met Moses, Aaron, Nadab and Abihu, and the seventy elders of Israel, they saw the God of Heaven in the Mount Sinai. The description is as follows: "And there was under his feet as it were a paved work of *sapphire stone*, and as it were the body of heaven in its clearness." Exo. 24:10. The sapphire stone is blue, thus the lesson was taught to the representatives of Israel that the platform upon which God stood and the basis of His government was the laws He had proclaimed on Sinai. As before shown, the blue signified the Commandments of God. The bow with its colors covered the mount. A grand scene.

There is nothing more interesting or profitable to the one who would know gospel truth than to study the colors of the bow in the cloud for therein is revealed every principle of the law and the gospel and upon those principles the work must stand till it is fully completed and when the gospel is completed and men are saved in the Kingdom of God, all His saints will continue to stand upon the divine principles of love to God with all the heart, soul, mind and strength and our neighbor as ourselves.

The martyr Stephen, as he was witnessing for the truth of God, was given the evidence of his acceptance with the Lord when the angry mob who was to take his life. He was shown *the glory of God* as the most convincing evidence that could be given him of his acceptance with the Lord: "But he, being full of the Holy Ghost, looked up steadfastly into heaven and saw *the glory of God*, and Jesus standing on the right hand of God." Acts 7:55.

It is when death stares us in the face that God often reveals himself unto us. David says: Though I walk through the valley of the shadow of death I will fear no evil. In the dying hour, as long as probation lasts, the saint should ever call to remembrance *the rainbow* as the token of the everlasting covenant and claim the promise that whosoever will come to Him, He will in no wise cast out.

Let *the bow in the cloud* be ever precious to the believer and let it ever remind us of our duty *to glorify Him in our lives* for His mercy and care over us.

THE LITERAL GATHERING OF THE REMNANT.

There is much perplexity existing in the minds of those who are studying the things pertaining to the remnant as to how and where they will be gathered. We are thankful the Lord has not left us in darkness in regard to that question for it is He that gathers the remnant and He has His own way marked out for it.

"Ho, ho, come forth, and flee from the land of the north, saith the Lord; for I have spread you abroad as the four winds of the heaven, saith the Lord."

"Deliver thyself, O, Zion, that dwellest with the daughter of Babylon."

"For thus saith the Lord of hosts: *After the glory* hath he sent me unto the nations which spoiled you; for he that touchest you touchest the apple of his eye."

"For, behold, I will shake mine hand upon them, and

they shall be a spoil to their servants; and ye shall know that the Lord of hosts hath sent me."

This says: "After the glory hath he sent me unto the nations," literally *after the sign of the Son of Man has appeared in the heavens*, which marks the close of probation, for the word "glory" in this instance is synonymous with the word "sign" or "token."

The "poor of the flock" will know probation is closed by the appearance of the sign. This will mark the preparatory step for the gathering of the remnant out of the nations. It also indicates that messengers will be sent to other nations at this time to carry the report of the close of probation and to erect a standard for the people to flock to.

Isaiah speaks thus: "And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles."

"And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel unto the house of the Lord." Isa. 66:19-20.

This scripture uses the ancient names to express the extent of the message. It plainly states *they shall declare my glory among the Gentiles*, to those that have not heard my fame neither have seen My glory.

We should remember that no conversion to God takes place after probation closes, but God has, throughout all the world, those who love Him. They have not had the full light, but now the earth is to be lightened with *His glory* and the *ensign* is to be lifted among the people, and this will

enable them to see the light God has for them and they will walk in that light.

At this time Isaiah 4:5-6 has its application as we now read.

"And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day and the shining of a flaming fire by night; for upon all the glory shall be a defense."

"And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." Isa. 4: 5-6.

When Israel was in Egypt, during the falling of the plagues, no plagues fell upon the land of Goshen, and in all their dwellings, during the plague of darkness, for three days, over all Egypt, there was light in the dwellings of Israel. This light, no doubt, *was the glory of God.*

So the Lord will again have a place in this world where that glory will rest over His remnant people, hence the Lord designates, by His glory, the location where they shall go.

And we might also draw the strong inference that *this glory* will be manifested in some manner in connection with His true messengers who go to lead Israel out of the nations. This is a very significant point when we compare the land of Goshen to the modern Goshen in the feast of tabernacles.

At this point of history, of the Lord's people, even kings will be lead to the light. Remember they will not be converted, but we are glad to know there are rulers in the world who rule in justice and mercy and are real Christians. This point is brought out in the 60th chapter of the book of Isaiah and reads thus:

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

"For, behold, the darkness shall cover the earth, and

gross darkness the people; but the Lord shall arise upon thee, and *His glory shall be seen upon thee.*"

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

"Lift up thine eyes round about, and see; all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side."

"Then thou shalt see, and *flow together*, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."

"The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense; and they shall show forth the praises of the Lord."

"All the flocks of Kedar shall be gathered together unto thee, the rams of Nebajoth shall minister unto thee; they shall come with acceptance on mine altar, *and I will glorify the house of my glory.*"

"Who are these that fly as a cloud, and as the doves to their windows?"

"Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to Holy one of Israel, because *he hath glorified thee.*" Isa. 60:1-9.

The reader should read the whole of the 60th chapter of Isaiah. In fact, when the literal gathering of Israel is considered as it should be, by the Bible student, the writing of every old testament prophet *will shine with new luster and clearness*. The 18th chapter of Isaiah tells the same story and should be studied in connection with this theme.

(For reference, see the "Inspired History of the Nations" by the writer on this chapter. Also read his comments in the same book on the gathering of Israel, and

where we take up the country and the location for the remnant in the 'Yellow Peril.')

The 59th chapter speaks thus:

"So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

"As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." Isaiah 59:19-21.

This scripture teaches: First, the extent of the message, namely, from the west to the rising of the sun in the east, and, Second, when the enemy comes in like a flood. This standard will then be lifted as it led Israel through the wilderness and stood over the tabernacle when Moses entered it. There is no doubt but it will again be manifested in a miraculous manner at different times as the messengers gather the Remnant. In fact, the scriptures show clearly that at this point in the history of the remnant is when God will work miracles in the healing of the sick and in their complete restoration and protection from their enemies. Remember it is the Lord who does the work and he does it in his *own appointed time and way*.

In the 54th chapter of Isaiah we have a very instructive scripture bearing on the everlasting covenant and its token as renewed to Noah. It reads thus:

"For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou hast refused, saith thy God."

"For a small moment have I forsaken thee; but with great mercies will I gather thee."

"In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

"For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth unto thee, nor rebuke thee."

"For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

"O thou afflicted, tossed with tempest and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires."

"And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

"And all thy children shall be taught of the Lord; and great shall be the peace of thy children."

"In righteousness shalt thou be established." Isaiah 54:6-13.

The reader will at once see that the Lord connects the colors of the stones here mentioned with the colors of the rainbow, the token of the covenant made with Noah. But the beautiful part of the thought is, First, *by these colors the remnant when gathered will all be taught* by these colors the divine principles of God, and second, that that token of Glory of God will be renewed to them that His peace will *never more depart from Israel* the same as the bow in the cloud was a sign to Noah that the earth would never again be destroyed by a flood. Their foundations will be laid *with Sapphire* the commandments of God, hence they will be established in righteousness.

So at this time the new or everlasting covenant first

made with Adam, then renewed to Noah, then to Abraham and confirmed by the death of Christ will be renewed to Israel as gathered into the House of Judah with Christ as King over them all.

THE ENSIGN OR ISRAEL.

Speaking of the gathering of the Remnant of Israel, the prophet Isaiah says: "All ye inhabitants of the world and dwellers on the earth see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet hear ye." Isa. 18: 2.

In the study of the history of Israel after leaving Egypt during their sojourn in the wilderness, we learn that each tribe had an ensign or signet, "and the Glory of the Lord" covered the camp in which glory was the colors of the bow. These colors as a whole constituted the ensign of Israel.

There is something very peculiar in man which seems to be born in him and that is loyalty to his colors. We often hear it said, "The man does not show his true colors," for if he did we would know where he stands on the question. Nations have their colors and for those colors the people of the nations are willing to give their lives in their defense. The man who carries the colors in battle is supposed to be a brave man, willing to sacrifice his life that the flag may still float over the camp, and when he falls another steps to his place though death is most sure. We learn that these principles originated with God to be loyal to *His colors* though it costs our lives.

Now says the prophet "when he lifteth up an ensign see ye." The national colors of Israel are the Glory of God, and is as literal to that Nation today as any flag of the world belongs to the Nation that lifts its flag to the Nation. These colors should, wherever seen, teach the truth taught by the principles they represent. The flag of Israel is made up of four principal colors, the scarlet, the yellow,

the blue and the purple, with twelve stars made of the colors designated by the signet of each tribe placed on a ground work of white linen. There is no lesson in the Bible more needful to know just now than this lesson, for the time is not far distant when it will be fully realized. First, as "the sign of the Son of man in Heaven." Second, these colors will be the colors of the Remnant, and when they are gathered God will divide the one hundred and forty-four thousand into the tribe in which they belong and all will be under one name, that of Judah and David will be King over them all. Let these colors now be our favorite *above all colors*, both in our lives and if a badge is worn at all, let it be the colors of the "Glory of God."

THE SCARLET COLORED BEAST OF REVELATION.

Another item worthy of consideration before we leave the study of the colors is, why is the beast of Revelation seventeenth chapter upon which the woman sitteth *red or scarlet*.

We reply that the color of the beast is given that the student of prophecy may know that the Government which the beast represents is professedly Christian and claims to be the government of all others that would even claim to be the true representative of God and was patterned after the Theocracy of Israel, (but in truth a counterfeit).

But this is not all, as there is no other beast representing any other government, that is scarlet. Hence we can learn another lesson, namely that while the two-horned beast is to make an image to the beast that will not be done till after probation closes, and when it does, it will *not be scarlet* for it simply adopts the religion of the *scarlet colored beast* and enforces laws *to obey the scarlet colored beast*. In fact, unites with the beast upon which the woman sitteth. So there is no need of spending our time, means, and energy to prevent the formation of the image before probation closes

for it will not be done. Hence all effort to lobby with legislatures and with congress in behalf of religious liberty to prevent such laws as will persecute those who keep the commandments of God before probation closes, is useless and a waste of time and means. Better, by far, be preaching the truth and getting people to obey God. When the persecution does come, then the Lord has promised to keep his children in the hour of temptation that shall come upon the world to try them. Therefore, we conclude that religious liberty from any National standpoint has been settled years ago by the founders of this Government, until probation closes, and if we will but study the story of Ephriam and Protestantism as we should, we will clearly see that it is Protestantism that we need to fear in this country and not the Catholic.

Joseph's coat of many colors made by his father, Jacob, has a lesson in it. For the future house of Joseph and the blessing of Jacob and Ephriam were forecast by the coat of many colors.



CHAPTER XLIV.

THE AGE OF THE WORLD, FROM ADAM TO MOSES, MOSES TO CHRIST, CHRIST TO PRESENT DAY. SEE DIAGRAM FROM ADAM TO ABRAHAM.

It is stated in Gen. 11:27 "Now these are the generations of Terah." "Terah lived seventy years and begat Abram, Naher, and Haran." verse 26. In verse 32 it says "Terah was two hundred and five years old and died in Haran."

Then in Gen. 12:4 it states Abraham was seventy-five years old when he left Haran to go to Canaan.

The question arises how old was Terah when Abraham was born. Deducting seventy-five from the date of Terah's death when Abraham left for Canaan it would make Terah's life one hundred and thirty when Abraham was born, so we put it in our Chronology and so do many others but it is questioned. Note that one thing is certain, namely, it was *two thousand and eighty-three years to the death of Terah, from the creation*. Second, as will follow in the next article it is 430 years from the time Abraham left after the death of his Father to the Exodus, as the death of Terah and the departure of Abraham after his death is more im-

portant in Chronology than the birth of Abraham. However, it is stated that Abraham was seventy-five years old when he departed. The questioner says Abraham left Haran before his father died and was born when Terah was seventy; we do not understand the record to read so.

It is true verse 26 says Terah was seventy years old and begat Abraham, Nahor and Haran, but does not say which was born first. This is to be determined by other scripture. In Genesis, tenth chapter, it is there shown that the younger son is the first mentioned in the narrative. If the same rule is in Gen. 11:26 then Abram was the younger. We can only say it will be clear when the whole Bible Chronology in connection with latter day prophecy is considered. Then it will be seen that but one date given by us is to be accepted as to the birth of Abram and that was when his father was one hundred and thirty years old. If Abram was the eldest then he left home for Canaan sixty years before Terah died. Then Nahor, his brother, married the daughter of Haran. That would make Haran very young at his death. See Gen. 22:23; such a position throws the whole narrative in confusion.

Haran being the elder of the three, his daughter Milcah and sister of Lot could marry her uncle Nahor and all go to Canaan together as stated. This in fact is the only perplexing point in all Chronology of the world and yet seems clear enough to us.

We are told some plain facts concerning this period.

It tells us Abraham was 100 years old when Isaac was born, Gen. 21:5.

Isaac was 40 years old when he married Rebekah. Gen. 25:20. This makes a total of 140 years to the marriage. Isaac was 60 years old when Jacob and Esau were born. Gen. 25:26. Total, to the birth of Jacob and Esau, 160 years.

Next, Jacob told Pharaoh he was 130 years old when

he went to Egypt. Total 290 years from the birth of Abraham until the time Jacob went into Egypt. Gen. 47:8-9.

Next, Abraham left his father's house when he was 75 years old. Gen. 12:4. God made a covenant with him, that in him all nations of the earth should be blessed. But he was to know of a surety that his seed should be strangers in a strange land for 400 years and afterward he would bring them out. Gen. 15:13.

Note. It says *his seed* but at this time he had no seed. Isaac was not born. But later Isaac was born and from the time the *promised seed came*, was to be 400 years. In Ex. 12:41, it says the self same day when the 430 years was fulfilled they came out. This last record dates from the time God made the covenant with Abraham, and the 400 years began when *the seed was born and weaned*. Now this period of 430 years as to when it began has been questioned.

Therefore it is worthy of study that we may know of a surety where we stand in chronology. Note first, it was 290 years from the birth of Abraham till Jacob went into Egypt. That is too plain for doubt.

THE CHILDREN OF JACOB AND GENEALOGY CONSIDERED.

First: Jacob served Laban for his two wives and cattle 20 years. Gen. 38:40-41.

Second: All his boys were born during this time but Benjamin. Gen. 29:30.

Third: Joseph was 17 years old when sold into Egypt. Gen. 37:2.

Fourth: Benjamin, the youngest boy, was the father of 10 boys when Jacob went to Egypt. Gen. 46:21.

Judah, from whom the Genealogy is reckoned, had five boys. Two died before they went down and three went with them which were Pharez, Shelah and Zarah. Judah's grandson and Jacob's great-grand-son was Esron. These

were all born before they left Canaan. Gen. 46:12. Note that Judah is the one from whom the genealogy comes.

Now, turning to the genealogy as given by Matthew, we read: Judas begat Phares and Phares begat Esrom; and Esrom begat Aram; and Aram begat Aminadab; and Aminadab begat Naasson. Matt. 1:3-4.

Next, we turn to the record where they came out of Egypt and read that Moses places Naasson, the son of Aminadab, head over the tribe of Judah to stand with him. Num. 1:7.

Thus the connecting link is made and shows that all those who were born in Egypt from the time that Jacob went down till they came out as recorded in the genealogy were three, Aram, Aminadab and Naasson. So that will make it clear to anyone that the 430 years spoken to Abraham did not begin at the time they went into Egypt. And again, the average life of man in 20 generations from creation to Abraham was 100 years. From Abraham to Christ 40 generations, it was but 50 years. We might go into further details from Jacob to Moses but it is not necessary, for it is surely evident to those who will give it sufficient study to see that those who placed the Chronology in our Bibles in this respect, had given it careful thought. Jacob was in Egypt before his death 17 years; his total age 147. Joseph lived to the age of 110 years. Gen. 50:26. God is very particular to give every evidence we need if we will but find it in his word, it is there for all who want it bad enough to put forth the effort. The trouble with many is, they base their faith on one or more statements without taking the whole field into consideration. Then they become very positive and nothing seems able to move them.

215 years of the promise of 430 years was used up with Abraham, Isaac and Jacob. We surely could not expect 430 to be used with Aram, Abinadab and Naasson till Moses.

In conclusion (in order) to settle the matter forever, we give Paul's positive statement as follows: Now to Abraham and his seed were the promises made. And this I say that the covenant that was before confirmed of God in Christ, the law which was 430 years after could not make the promise of God of none effect. Gal. 3:16-17.

So Paul plainly says it was 430 years from the time the covenant was made until the law was written on Sinai.

BORROWING TIME OF THE LORD.

We often hear it said by men who have lived over seventy years, that they are on borrowed time. We recently read an article which said the six thousand years was past for Christ to come but now we were on borrowed time.

They also say it is our fault that we are not in the Kingdom, for Christ would have come long ago if we had done our duty in warning the world. All we can say is that neither one of these positions have any truth in them and are misleading to the people. God says "at the time appointed, the end shall be." And so it will be. Others say the six thousand years are not up but He will cut the work short in righteousness and so he can come in this generation by cutting it short. These are all hatched up arguments to meet the difficulty they are in on account of their false positions. It is true He will cut it short when the time is up which he has appointed. The prophet says "the time shall not be prolonged." But some are borrowing of the Lord. Wonderful wisdom is manifested in defending a false position. But God says that such wisdom "is foolishness with God," and we may add that it is also foolishness with all who know the truth of God. No two of their positions agree with each other. The real trouble is this: They have taken false positions and are now trying to defend them rather than give up their error for the truth.

The facts are, the six thousand years are not up. The

time now is 5,919 years from the creation of the world, A. D. 1915, and we do not hesitate to say that Christ will not come until the six thousand years has expired. It matters not what our position has been or is now, our positions will not change the facts and we had far better be studying what God has said about the remaining time yet allotted the world than to be trying to patch up our false positions. The whole Bible is built on the platform of six thousand years allotted to the work of Christ prior to his coming, and we need never fear, when that time is up then He will come *and no sooner*, neither *any later*.

The article referred to, examined. We quote as follows:

"SIX THOUSAND YEARS.

"Long was to be her voyage,—the time,—
Six thousand years almost,
Ere she would make the highland heights
Along the heavenly coast."

"Thus wrote the poet concerning the experience of the church militant, and there seems to be a persuasion in many minds that the period of this earth's history in its present condition will be measured by about the space of these six millenniums. Is there any ground for this opinion?

"Inasmuch as we find from Rev. 20:1-7 that the close of human affairs is to be followed by a period of one thousand years, during which the earth lies desolate, at rest, and as one day is with the Lord as a thousand years (2 Pet. 3:8) it would seem reasonable to understand that this one-thousand-year judgment day is preceded by six like periods of one thousand years each during which the activities of man are in progress. This would be in keeping *with the original plan* of six periods of labor and one of rest, as seen in the weekly cycle marked off by the holy Sabbath, and by

the Sabbatical year at the close of six years of toil, sowing and reaping the products of the soil."

That is sound doctrine according to the Bible and many, many texts might be cited to prove the position beyond all question.

However, the writer sees that this truth would not agree with certain positions he and his people have been teaching so must doctor it to make it suit what they have held to be truth though contrary to the original plan. (The italics in the article is ours.) Here is the writer's explanation for the seeming difficulty:

"The idea may probably occur to some minds that if this is the case, then we must be quite remote from the close of this earth's history, and that the end could not by any means come *in this generation*, for a little more than four thousand years before Christ and something over nineteen hundred years since that epoch amount to but little over fifty-nine hundred years, thus lacking nearly a century of completing the six thousand years."

The writer in the above admits the correct Chronology but that only increases the difficulty, hence something must be devised, though it makes a contradiction to his admittance to sustain his past position and not give up his infallible position taken. He says:

"It will be helpful to consider the chronology of past Bible history in order that we may arrive at a more exact conclusion in regard to our present whereabouts in the stream of time.

"It is an *easy matter to figure out from statistics furnished us by inspired writers*, how long it was from Adam to Noah, to Abraham, etc. We find that it was *two thousand five hundred sixty years from creation until the dividing of the land of Canaan* by lot among the tribes of Israel under Joshua. This is set down in the margin of our Bibles, according to Bishop Usher's chronology, as being in the

year 1444 before Christ. From this event to the time when Israel obtained a king, is stated by Paul in Acts 13:20-21 to be four hundred and fifty years. During this time Israel was ruled by judges.

“But by comparing dates given in the marginal columns of the Bible we find that only about three hundred fifty years are allowed for the rule of the judges, viz., from B. C. 1444 to B. C. 1095, *or to be exact, three hundred forty-nine years.* Compare Joshua 14-24 and 1 Samuel 10, margins. So here is an error of one hundred years in the chronological reckoning as given in our marginal references, for the inspired apostle says Israel had judges *about the space* of four hundred fifty years, when the chronology allows only three hundred fifty years for this period. Thus, as Elder J. N. Andrews used to say, Bishop Usher stands corrected by Paul to the amount of one hundred years, making the period of this world’s history from Adam to Christ, one century longer than commonly allowed. In order to ascertain this world’s age, we must add this one hundred years to the 5912 (4004 plus 1908) years as commonly reckoned, thus making the six thousand years complete, and a little more too.

“So, as far as the facts are concerned regarding the six thousand years, we have no longer to wait to see that period filled out, but the old earth is really continuing its career *on borrowed time.* But this is only in harmony with Scripture statements that represent the coming of the Lord as taking place after a short delay that his people might be ready for that event. See Hab. 2:2-4; Heb. 10:36-37; 2 Pet. 3:9-10; Jas. 5:7-8; Isa. 25:9.

“We may not claim to have the exact number of years of this world’s existence, but it is very evident that, as far as the period of six thousand years is concerned, there is nothing that stands in the way of the speedy return of our Lord, and the warning must go to this generation, and the

work soon be brought to a glorious triumph; and may we be personally ready for the change."

THE ABOVE GIVES THE FULL POSITION OF THE WRITER.

This states the position of the writer in full so there can be no mistake as to the position taken which is to be defended, and the defense offered.

We remark now that it is for no reason whatever to find fault with either the writer or the people he represents that we examine this article but for the sole reason that the reader may examine and know two sides of the question.

What are the facts? We reply first, that Paul was not writing Chronology when he said it was *about* four hundred and fifty years they were ruled by judges. However, we admit that it was, as stated, about that time. But for the definite time we must go where they wrote exact facts. Paul spoke in a general way on that which had been written.

For a positive statement we go to the following:

"And it came to pass in the four hundred and eightieth year after the children of Isra-el were come out of the land of E-gypt, in the fourth year of Sol-o-mon's reign over Is-ra-el, in the month Zif, which is the second month, that he began to build the house of the Lord." 1st. Kings 6:1.

This scripture is positive and very carefully worded. Now let us see if the story will hold together, from the exodus to this time. They were forty years in the wilderness. Seven years after crossing Jordan until the land was divided. This makes twenty-five hundred and sixty years from the creation as stated in the article we are examining which is correct and in harmony with us to that date.

The article says "*to be exact*," the next point added "is three hundred and forty-nine years for the rule of the Judges." This point reaches until the anointing of Saul. So far as this time is concerned we also agree. This makes, by adding forty-seven, (forty in the wilderness and seven

for the dividing of the land), 396 from the Exodus to the anointing of Saul. Forty years reign of Saul, forty reign of David and four reign of Solomon total 84-396-480. Four years later brings us to the laying of the foundation of the temple by Solomon. We therefore add forty for the wilderness experience, seven for the division of the land, three hundred and forty-nine for the rule of Judges and 84, to the laying of the foundation of the temple and we have just four hundred and eighty years, from the exodus to that point. Or 2993 years from the creation. All showing conclusive that 580 to Solomon could not be.

So we will agree thus far. But the trouble is all in the understanding of Paul's statement, "for four hundred and fifty years for the rule of the Judges" and someone must be corrected. The writer of this article says Paul corrected Usher one hundred years. We say no. But the writer of this article and Andrews are the ones to be corrected by Paul according to their own admissions.

There is no scripture that tells just when the Judges time was begun to be reckoned or ended. But we can determine that easily. Was Moses a Judge in the wilderness? He certainly was. Next, were those judges appointed by him as advised by Jethro? They certainly were. Was Joshua a judge when he became ruler? He certainly was. Next, at the end of the three hundred and forty-nine years when the writer closes his reckoning, was Samuel a judge? He certainly was, for it says he judged Israel all his life.

All we need to do is to accept the plain teaching of the Bible and we will have no trouble in finding that Paul was correct when he said they were judged by judges about the space of four hundred and fifty years. The contemporary reign of Saul and Samuel did not interfere with the facts, and it was Samuel that appointed both Saul and David. We say in conclusion, get the facts though it spoil every

false position we have ever held regarding the "generation" and "borrowed time" and the "cutting off of time."

We understand there is a Norwegian language Bible revised by some one who was so positive Usher had made a mistake that the Bible is translated five hundred and eighty years to the laying of the foundation of the temple by Solo- instead of four hundred and eighty years, as he interpreted Paul's statement. The reader will see that the whole matter depends on who God called judges, for the whole time is there from Exodus to the laying of the foundation, any way it can be interpreted and there is no evading the question.

There is no question of greater importance now to be considered by all who believe in the soon coming of Christ than the study of the age of the world.

That the whole Bible is built or written on the position that the world in its present condition will stand six thousand years from creation there is no question in the mind of any who will consider its teaching. This principle of Bible teaching has been held by most eminent students of the Scriptures from our day back to the most remote ages. See our book "Time, Tradition, and Truth," concerning the end of the world. It has been held that God took six days of creation and the seventh day, Sabbath, to represent seven thousand years in which it would require Christ to reconcile the world and save a sufficient number to inhabit the earth made new.

This principle was taught very fully in the object lesson system of teaching written by Moses. All have noticed the free use of the full number seven such as the sprinkling of blood seven times before the vail, the unclean person was to stay outside the camp seven days, the water of purification for the dead was to be sprinkled the seventh day. The land was to be tilled six years and rest the seventh, the slave was to serve his master six years, the seventh to be

free. All debts were to be released the seventh year, it was called the year of release. Enoch, the seventh from Adam, was translated, a type of those who will be translated at the beginning of the seven thousandth year. Jericho was surrounded seven days, and the seventh day seven times on entering the land of Canaan, which land is a type of the earth made new. The Sabbath, says Paul prefigured the final rest which remaineth for the people of God. Heb. 4. Peter and David both in speaking of the end of the world say they would not have us ignorant of this one thing that one day with the Lord is as a thousand years. Both Peter and David referred to this general principle of the Bible that the creative week was typical of the seven thousand years. When God made a covenant with Abraham that his seed should inherit the new earth circumcision the eighth day was the token of that covenant showing that when the eighth thousand year came then his seed would enter the land that remained for them. Gen. 17. These with many other lessons taught this great truth. Most all of which have been overlooked but now it is time for Bible students to consider. Therefore Chronology is very essential in the study of prophecy. So we begin in this brief article at the creation and give the evidence to show that the time is now nearly up for the end of the world. For a full and complete evidence we would recommend the reading of "Time, Tradition, and Truth."

It is plainly stated in Gen. 5:37 that Adam lived an hundred and thirty years and begat Seth.

Seth lived an hundred and five years and begat Enos.

Enos lived an hundred and ninety years and begat Gai-
nan.

Cainan lived seventy years and begat Mahalaleel.

Mahalaleel lived sixty-five years and begat Jared.

Jared lived an hundred and sixty-two years and begat
Enoch.

Enoch lived sixty-five years and begat Methuselah.

Methuselah lived one hundred and eighty-seven years and begat Lamech.

Lamech lived one hundred and eighty-two years and begat Noah.

Noah lived five hundred years and begat Shem.

Shem lived one hundred and two years and begat Arphaxad. Gen. 11:10.

Arphaxad lived thirty-five years and begat Salah.

Salah lived thirty years and begat Eber.

Eber lived thirty-four years and begat Peleg.

Peleg lived thirty years and begat Reu.

Reu lived thirty-two years and begat Serug.

Serug lived thirty years and begat Nahor.

Nahor lived twenty-nine years and begat Terah.

Terah lived two hundred and five years and died. Gen. 11:32.

This makes a total of two thousand and eighty-three years from the creation of the world. At this point after the death of Terah God sends Abraham to Canaan and makes a covenant with him that in him all the nations of the earth should be blessed. It is stated that at this time Abraham was seventy-five years old. This shows that Terah was one hundred and thirty years old when Abraham was born and two thousand and eight years to the birth of Abraham from the creation. Now adding four hundred and thirty more to the deliverance of Israel from Egypt and we have to that time 2,513 years correct time. Ex. 12:41. We will now show the history of the four hundred and eighty years from the time of the deliverance from Egypt by Moses to the 4th year of Solomon's reign.

It is definitely stated by Moses that Judges and also the division of the land were all fixed before his death. Joshua simply carries out the instruction given by Moses, hence the dating of the Judges and the division of the land according

to all rules of scripture has its beginning at the time the arrangement was commanded by Moses. We read: "Behold I have set the land before you, go in and possess the land the Lord sware unto your fathers to Abraham, and to Isaac and to Jacob to give unto them and to their seed after them, and I commanded them *at that time all the things* which ye shall do."

We again read of Naphthali what was his portion, Moses said "Naphthali, possess thou the west and south." Deuteronomy 1, 18 and Deuteronomy 33:23.

There is still another line that will settle the time from the Exodus to Solomon. We read the following in the Book of Judges. In Jephtha's statement to the Ammonites he says it had been *three hundred years that* Israel had possessed the land which had been taken from the Amorites before entering Canaan. That would be three hundred and forty years from the Exodus. (Judges 11:26). Deut. 1:3-5; 2:30-36. Now following this, Jephthah judged Israel six years, Ibsan seven years, Elon ten years, Abdon eight years, Judges 12:8-15. This makes three hundred and seventy-one (371) years.

CONTEMPORARY REIGN.

The next Judge is Sampson who judged Israel in the days of the Phillistines twenty years, total 391 years. Judges 16:31.

This is the total number of years from the exodus, as we gather from the book of Judges on this line. We are from this left to the record of three men as recorded in first Samuel. Namely, Samuel, Saul, and David. They ruled contemporaneously. Samuel anointed both Saul, and David as kings. All we will attempt to do is to say that no one can extend the period of their reign more than would cover 89 years the time required to reach to the fourth year of Solomon's reign, or four hundred and eighty years from

the exodus to that time, as stated in First Kings, 6:1. This also shows that it is therefore *positive* from every standpoint that when Charles T. Russell of Millennial Dawn fame says it is *five hundred and eighty* years to that point, he was *absolutely wrong*. Thus making his whole basis of reckoning on all his periods wrong, thus proving where his mistake lies in all his predictions. To say nothing of his wrong events claimed by him to happen at the appointed time.

It is therefore clear to us that the rendering in First Kings, 6:1, is *absolutely correct*. Second, that Usher on Chronology as given in our Bibles is correct, and third that Paul in giving the historical record of Israel after they left Egypt, when he said after the land was divided "he gave them Judges for *about the space of 450 years*," he included in that statement, in harmony with what Moses had written, and Joshua, all the time they were under that system of rulership from the Exodus. It must therefore be clear also that in order to have a positive chronology it was necessary for a positive statement to be made just as is made in First Kings 6:1 to establish anything positive and that is just why Paul said it was *about 450 years*. The above time is absolute on the time of the Judges.

Archbishop Usher computing each judge separately with the different servitudes from the death of Joshua till Jephthah conquers the Ammonites makes a total of 247 years. Then if we add to this the remaining judges till Samuel, the last of which was Sampson, mentioned in Judges twelve and thirteenth chapters, 45 years more, we have 292. We now add forty years in the wilderness and nineteen years to the death of Joshua, 59 in all. This would give us a total to Samuel of 351. Should we now add forty years to each of Samuel, Saul and David then four years till the foundation of the temple was laid and we would have 475 years. Other computers of this period who

add each separately, vary in their total, yet each of the standard calculators of this period will justify the four hundred and eight years of First Kings 6:1, reaching from the Exodus to the fourth year of Solomon's reign. So taking that positive statement with the positive statement made by Jephthah that it was three hundred years from the conquering of the Amorites before they crossed Jordan to his time and there is left no question as to the correctness of First Kings 6:1.

The above clears the matter all up as to the statements of Paul when to begin the Chronology of the Judges.

SOLOMON AND THE APPOINTING OF JEROBOAM KING.

Solomon reigned in all forty years. Our date last mentioned of four hundred and eighty years from the Exodus reached to the fourth year of his reign. Jeroboam was appointed three years before Solomon's death as King over the house of Israel as is proven by a prophetic period made by Ezekiel when he stated that the house of Israel should continue three hundred and ninety years. Ezek. 4:4, 5. This prediction met its literal fulfillment 588 B. C. Counting back from the date of the fulfillment three hundred and ninety years brings us to the time when Solomon appointed Jeroboam King. This reaches to the Babylonian captivity 3416 A. M., the year of the world from creation. We repeat as follows: 2513 to the Exodus, 480 more to the fourth year of Solomon 33 more to the appointment of Jeroboam and three hundred and ninety more to the captivity, total 3416. We proceed: Seventy years was foretold following the captivity for the desolation in which the land would lie desolate. Jer. 25: Dan. 9. This dated from Nebuchadnezzar's first visit to Jerusalem, Dan. 1:606 B. C. But we have already come down to 588 B. C. or 3416 A. M., so we add but 52 years bringing us to 3468 A. M. when Cyrus issued his decree for the Jews to return and

build the city. Ezra I. Darius issued the second decree 17 years later and Artaxerxes issued the third decree for the restoration 62 years still later, thus adding 17 and sixty-two to our former date we have to the last decree 3547 A. M. See Ezra 4th and 7th chapters.

This last date is B. C. 457. At this point we have a definite prophecy to reach from this point to the baptism and Ministry of Christ, which is 490 years. See Dan. 9. This brings up to 4037 A. M. or A. D. 34.

CHRONOLOGY THIS SIDE OF CHRIST.

This being but a brief chapter and having so thoroughly taken up the history both in profane and sacred history and prophecy-in our books, "Time, Tradition and Truth Concerning the End of the World" and also "Consecutive events at the Time of and Following the Close of Probation" to which we would cite the reader, we will not in this follow it further.

We would call your attention to the diagram here given that the reader may see where we are living in the world's history and the great importance of making this subject a thorough study. We close fully realizing that the present condition of the world now in war and sin marks the beginning of a time of trouble such as was never known.

We realize as we send out this, the possibility of some mistake occurring as to the close of probation as shown on the chart but after years of thought we are not able to detect it if there is such a mistake on that point. We invite the criticism of all lovers of truth. So far as the principles taught in all our books on the age of the world and the events to transpire we are as positive as we could possibly be. The day is not far off and we are not far wrong if wrong at all. So our advice is, to set your house in order and "prepare to meet thy God, O Israel."

THE GREAT QUESTION.

The question is as to how near we are to the real Yellow Peril. The formation of the image of the beast, The passing of the decree when all shall be killed who do not worship the beast and its image, Armageddon, The seven last plagues, The seventh trumpet, The feast of tabernacles, The feast of ingatherings, and the coming of the Lord all depends on how near we are to the close of probation. All the things mentioned follow the close of probation. Anything else that we may now see in the fulfillment of prophecy is but the preliminary and preparation to that which will follow the period when the decree passes "he that is holy let him be holy still and he that is filthy let him be filthy still, behold I come quickly, blessed is he that keepeth his garments lest they see his nakedness and see his shame." So in all our study to ascertain the nearness of the things mentioned let us study the nearness when that decree will pass for those things cannot happen till the decree does pass. This the year, 1917 A. D. we are just 5921 years from creation according to the best chronology we have, also as given in our Bibles and as figured out by many others, this leaves us 79 years yet till the six thousand years are up for the coming of the Lord. We hold all the above things are to happen as stated after the decree passes. For some of these things to follow the decree we have definite time allotted for certain of these to happen. The plagues are poured out without mixture of mercy. Hence no repentance takes place thus showing that anything connected with the plagues must take place after probation closes. With this position let us examine other scriptures.

Zechariah and Hosea both give a prophetic period of one month which we understand applies during the plagues. Speaking of the three divisions of Babylon Zachariah says:

For I will no more pity the inhabitants of the land, saith

the Lord: but, lo, I will deliver the men every one into his neighbor's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver *them*.

And I will feed the flock of slaughter, *even* you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.

Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me.

Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.

And I took my staff, *even* Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

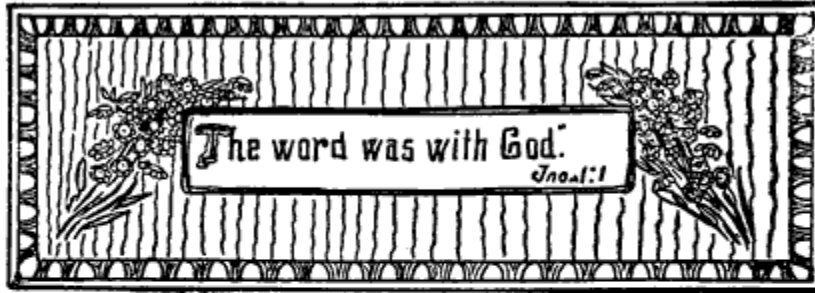
And it was broken in that day: and so the poor of the flock that waited upon me knew that it *was* the word of the Lord. Zech. 11:6-11.

This language seems to us very clear, especially after knowing the scriptural teaching on the three divisions of Babylon as brought out in Zachariah, Hosea, and in Ezekiel, 16th chapter. Hosea says "a month shall devour them with their portion." Hosea 5:6-7. Isaiah speaking of the same period of the women of Babylon (churches) says "many days and years shall ye be troubled ye careless women." It seems to us that no one could ever come to the conclusion that this period could be literally thirty days. Many reasons might be offered why that could not be. So there is one period of thirty years that must fill in after the close of probation. The next is the feast of tabernacles. The antitype of that is still future and follows the day of atonement which marks the close of probation. The day of atonement was the last work of the priest in the sanctuary. It happened on the tenth day of the 7th month. The feast

of ingatherings happened in connection with the feast of tabernacles on the fifteenth day of the month. The antitype of the ingathering is the resurrection of the saints. The antitype of the feast of tabernacles is the gathering out from the countries the remnant and living over the wilderness experience. Micah. 7:13-16. See our writings on the gathering out of the remnant.

There is one more period yet, namely, that of following the battle of Armageddon. This is literally seven years. Ezekiel 39:9. Thus we have one of forty, one of thirty, and one of seven years. Total 77. There are 79 from 1917 till the six thousand years are up, so we have placed the close of probation 1918 A. D. to this we add 81 thus leaving the Lord to come during the six thousandth year. In this article we will not give our reasons why these periods are consecutive in their order, but will say, this is obtained by knowing the things to happen during the plagues which shows to our mind they are consecutive. It could not be less than forty years after probation closes for the feast of tabernacles is to occur which requires that time. These things are here for our consideration and the person who has not interest enough to study will no doubt not be among the remnant people of God. See our diagram on Chronology in this book, also Time Tradition and Truth.

If probation should not close in 1918 it could only be extended by the overlapping of the periods so our mistake would be there.



CHAPTER XLV.

WHAT WILL HAPPEN AT THE TIME OF AND FOLLOWING THE CLOSE OF PROBATION.

The threefold message of Revelation 14:6-12 says: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice. Fear God, and give glory to Him; for the hour of his judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

"And the third angel followed, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the Holy Angels, and in the presence of the lamb. And the smoke of their torment ascendeth up forever and ever; and

they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of His name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

This follows the decree which says: "He that is filthy, let him be filthy still and he that is holy let him be holy still."

This message is threefold in its character and will be but of short duration. It is based upon prophetic time for it is definite in its declarations, that the time of *His judgment is come* for an exposition of these prophetic periods upon which this message is based and upon whom the judgments are to fall see "time, tradition and truth." In fact, the reason and upon whom they are to fall is expressed in the second phase of the message "Babylon is fallen, is fallen," and the third phase of the message is a warning to escape the calamity.

In connection with the close of probation immediately following it, this message is followed by another angel given in the eighteenth chapter of Revelation saying "Come out of her my people that ye be not partakers of her sins and that ye receive not of her plagues."

CLOSE OF PROBATION.

The following scriptures have their application at that time:

"And the temple was filled with *smoke from the glory of God*, and from his power; and *no man was able to enter into the temple*, till the seven plagues of the seven angels were fulfilled." Rev. 15:8.

"He that is unjust let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous let him be righteous still: and he that is holy, let him be holy still." Rev. 22:11.

The above message prepares the Remnant for the de-

cree, when probation closes the decree is issued, then this decree when passed ends the Priesthood of Christ in behalf of sinners.

STANDING UP OF MICHAEL (CHRIST):

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

“And many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt.

“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.” Dan. 12:1-3.

The last phase of the message after the close of probation says that those who reject the warning in these messages drink of the “wine of the wrath of God poured out without mixture” of mercy. This wrath of God is shown to be the seven last plagues: Rev. 16th chapter.

2nd. These plagues have a duration of thirty years for the destruction of the three divisions of spiritual Babylon:

“For I will no more pity the inhabitants of the land, saith the Lord: but, lo, I will deliver the men every one into his neighbour’s hand, and into the hand of his king; and they shall smite the land, and out of their hand I will not deliver them.

“And I will feed the flock of slaughter, even you, O poor of the flock, And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.

“Three shepherds also I cut off in *one month*; and *my*

soul loathed them, and their soul also abhoreth me. Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.

"And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the Lord." Zech. 11:6-11.

"They shall go with their flocks and with their herds to seek the Lord; but they shall not find him; he hath withdrawn himself from them.

"They have dealt treacherously against the Lord: for they have begotten strange children: now shall a month devour them with their portions." Hosea 5:6-7.

"Though they bring up their children, yet will I bereave them that there shall not be a man left: yea, woe also to them when I depart from them!" Hosea 9:12.

"A wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her." Jer. 2:24.

"Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech. Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come." Isa. 32:9-10.

(For comments on these scriptures see "Time, Tradition and Truth," by the writer. Also our book "The Yellow Peril.")

The plagues last until the coming of Christ, but this period of *one month*, prophetic time, thirty years, is allotted for the breaking up of Babylon as an ecclesiastical organization.

MANY THINGS TO OCCUR DURING THIS TIME.

3rd. The people will no doubt try to reason away *the sign of the Son of Man* that appeared marking the close of probation. The scriptures say:

"And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, but when drouth, famine, and pestilence come they will try to seek a cause from the Bible, so they run from sea to sea to find the word of the Lord, but do *not find it.*" Note what the Prophet says:

"Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.

"And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos. 8:11-12.

"They shall go with their flocks and with their herds to seek the Lord, but they shall not find him. He has withdrawn himself from them. They have dealt treacherously with the Lord. For they have begotten strange children." Hosea 5:6-7.

4th. The next step they reason that their trouble is because "they have no king" among them:

"Their heart is divided; now shall they be found faulty: he shall break down their altars, he shall spoil their images.

"For now they shall say, We have no king, because we feared not the Lord; what then shall a king do to us?" Hosea 10:2-3.

So they make a covenant and form the image of the beast and establish a king *by a bond of unity*:

The third phase of the message is a warning against the beast and its image. In the thirteenth chapter of Revelation under the symbol of the two-horned beast the image to the beast is formed. That is another government like that

formed by the beast is made by Protestantism by again repeating the story of the Papacy when church and state ruled in western Europe. So following the close of probation, after those who have rejected the message realize that trouble is on every hand, they run from north to south and from sea to sea to seek the cause from the Bible, but no satisfactory cause is obtained for no light shines upon them from God. Then they reason it is because they have not controlled the civil power as well as the ecclesiastical and Protestants imagine their opposition to the Papal form of government was a mistake and they make the image. Then they issue strict laws upon everybody, enforcing the mark of the beast which is Sunday with the penalty attached that all shall be killed who violate the law. This brings upon the Remnant of Israel the time of Jacob's trouble spoken of by Jeremiah, and no doubt but it is at this time especially that the Remnant flee for their lives into the feast of tabernacles as Israel left Egypt. Also Jerusalem before the Romans.

"For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace.

"Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.

"For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

"But they shall serve the Lord their God, and David their king, whom I will raise up unto them." Jer. 30: 5-9.

But this only increases the difficulties upon those who reject the light. As we now read:

"They have spoken words, swearing falsely in making a covenant: thus *judgment springeth up as hemlock in the furrows of the field.*" Hosea 10: 4.

"Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth.

"And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, this is their resemblance through all the earth.

"And behold, there was lifted up a talent of lead: and *this is a woman that sitteth in the midst of the ephah.*

"And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead *upon the mouth* thereof.

"Then lifted I up mine eyes, and looked, and behold, there came out *two women*, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

"Then said I to the angel that talked with me, Whither do these bear the ephah?

"And he said unto me, *To build it an house in the land of Shinar:* and it shall be established and set there UPON HER OWN BASE." Zech. 5: 5-11.

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." Rev. 17: 8. (See verses commentary on Hosea and Jeremiah in Yellow Peril.)

The beast is described as follows:

"And the angel said unto me, Wherefore didst thou marvel? I will tell thee the *mystery of the woman, and of*

the beast that carrieth her, which hath the seven heads and ten horns." Rev. 17:7-8.

The beast, as we explain it, in literal language, is thus: The beast "that was" from 538 A. D. to 1798 A. D. "was not" from 1798 *till restored* after the close of probation. That "now is" goes into perdition from the time of restoration till the last vestige of it is destroyed in the consecutive order given by the seven last plagues. Rev. 17.

5th. The next thing in order after the restoration of this power of Roman Catholicism in Western Europe, the judgments only increase in severity:

"They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field." Hosea 10:4.

It is then the ecclesiastical organizations, embracing the three divisions of Christendom the Greek and Roman Catholic and Protestant realize where they stand.

By this time the people see their awful mistake. Then the Remnant flee from the scene and are gathered out of the countries, as fully brought out in our other books:

"Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord.

"Deliver thyself, O Zion, that dwellest with the daughter of Babylon." Zach. 2:6-7.

6th. Those who are not saved when probation closes then realize the situation in which they are placed and turn with bitter hatred against the whole system of the beast—the Bible, God, and even the name of Israel and religion of any kind. Note.

And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

"For God hath put in their hearts to fulfill his will, and

to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Rev. 17: 16-17.

They would gladly eat her up and burn her with fire, if it was in their power to do so. This burning and eating is figurative, as expressive of the feelings of the people *who have been deceived in their own system*, in which they have trusted. *It is the system they turn against*, hence not war or literal strife.

THE NATIONS ARE ANGRY.

For long years prior to the close of probation the great preparations for war among the nations has been going on, and it is very evident that already prophecy is beginning to meet its fulfillment in the European war now in operation. This war may never cease, we know not as to that, but rest assured if it should cease it will be but for a brief period only to be renewed with greater things in war than we now see. For the seventh trumpet of Revelation begins its work as we now quote at the close of probation. For at the close of the sixth trumpet the Gospel closes its work and closes probation for the world:

"And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

"And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God.

"Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small

and great; and shouldst destroy them which destroy the earth." Rev. 11:15-18.

The sword of the heathen, with Russia as leader, has been doing their part in executing the curse upon Christendom, as shown in Ezek. 38th chapter, and many more scriptures as explained in the Yellow Peril.

7th. Christendom, who are left alive, now join into a confederacy with all the heathen nations to blot out the name of Israel under heaven. They have seen their own system to be a total failure, hence they now join the heathen in a world confederacy to blot out everything in the earth that would claim in any way to be Christian. Hence they now federate with Gog and Magog and join with the heathen powers to abolish even the name of Israel (Christianity) out of the earth. The Remnant are then called *the hidden ones*:

HEAR THE PSALMIST SPEAK.

"They have taken crafty counsel against thy people, and consulted against *thy hidden ones*." Ps. 83:3.

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: *it may be ye shall be hid* in the day of the Lord's anger." Zeph. 2:3.

The Remnant have been gathered out of the countries and, as Israel of old are in the wilderness or secret places, living over the wilderness experience as described in Ezek. 20:33. In reading the 38th and 39th chapters of Ezekiel the reader will see that the 38th chapter is the heathen against Christendom and the 39th chapter is this federation against the Remnant. Also read Zechariah 14th and Revelation 16:12-16.

"And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with

fury poured out." Ezek. 20:34. (See "Time, Tradition and Truth.")

So they try to blot out this company and *even the name of Israel for ever*, hoping that this might rid them of the difficulty they are now in, so they gather their armies again headed by Russia. Ezek. 39; Zech. 14; Rev. 16:12-16. Note this is the second time the Northern Army comes forth. The first time was against Christendom for the punishment of apostate Christendom. The Lord uses the Northern Army for the purpose of punishment, but now the Northern Army, with all others, come to destroy the Remnant people of God:

ARMAGEDDON.

8th. Of all the mist and lack of knowledge upon the scriptures pertaining to war and its relation to Armageddon that has been printed on the question the last six months of the war has no equal.

It seems too bad that teachers who claim to be guides to the people will not give up their creeds and learn what the Bible says and tell the whole truth to the people, thus helping the people to escape before it is too late, when the knowing of the truth will do them no good. Armageddon is described as follows:

"And it shall come to pass in that day, that Tyre shall be forgotten *seventy years*, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot.

"Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

"And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.

“And her merchandise and her hire shall be holiness to the Lord; it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing.” Isa. 23:15-18.

The seventy years following the desolation by the Babylonish Captivity corresponds to the seventy years from the close of probation to the time this federation is made against the Remnant, or hidden ones. Tyre is used by Isaiah, (as shown in the “Yellow Peril”), representing the Western European division of Christendom with England (Modern Tyre) as leader. The experience of the Remnant at this time is described by Joel:

“Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

“Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

“Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

“Then will the Lord be jealous for his land, and pity his people.

“Yea, the Lord, will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

“But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.

“Fear not, O land; be glad and rejoice: for the Lord will do great things.” Joel. 2:15-21.

This is Armageddon. No battle, among nations, prior to this time, will be Armageddon, but the battle in which the world federations try to destroy the Remnant people, or hidden ones. That is Armageddon, and no other either before or after. Those who are left after this battle will be destroyed by the brightness of his coming. The 83rd Psalm tells us the Lord will fight in this battle, and the result will be as when he fought in days of old. As the deliverance in the days of Gideon, Deborah and Barak, as recorded in Judges, 4th, 7th and 8th chapters.

Mark it well. So you need not look for Armageddon for seventy years after probation closes.

Second. Do not expect Armageddon till you see the Remnant in their hidden condition in the wilderness, for you will only be deceived to look for it any other time or place.

Third. When you see the deliverance by the Lord as it was done in the various instances in the scriptures cited, then you may know that that is it.

Fourth. Do not think any war or battle between nations is Armageddon, for it is not.

Fifth. Do not let anyone make you believe that when the people turn against the beast and its image is Armageddon, for it is not, and,

Sixth. Do not confuse Armageddon with the coming of the Lord as recorded in the 19th chapter of Revelation, for it is not true. Armageddon is one certain battle fought at a *certain time* and at the *place where the Remnant are gathered and no other time or place*. The old idea of literal Jerusalem, literal Jew, for Israel, and literal Palestine, and Mount Megiddo all vanish when one studies as they should and learns the truth.

WONDERFUL EXAMPLE AND OBJECT LESSON FOR
ARMAGEDDON.

"Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

"By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord.

"For I will defend this city to save it for mine own sake, and for mine servant David's sake.

"Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses.

"So Sennacherib king of Assyria departed, and went and returned, and dwelt at Ninevah." Isa. 37: 33-37.

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

"For they are the spirit of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

"Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

"And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16:12-16.

Isa. 25:15-19; Isa. 37: 33-37; Zech. 14th, and Ezek. 39th chapters, and many more scriptures, might be given.

Note the difference. When the Lord brings the heath-

en powers against apostate Christendom *victory follows the heathen*, and they lay the land desolate, and the people, *slay old and young, the wives are ravished*, and every punishment that can be inflicted, but when they come against the Remnant *the whole matter is reversed. The Remnant are protected* and there is but a sixth part of the heathen left, as described in Ezekiel 39th chapter. The sword is turned and they fight among themselves. Horses are frightened and men become insane and blind: Zachariah 14th chapter. Thus it is beyond all question that Armageddon is a separate and distinct battle from all others.

"Keep not thou silence, O God: hold not thy peace, and be not still, O God.

"For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.

"They have taken crafty counsel against thy people, and consulted against *thy hidden ones*.

"They have said, Come, and *let us cut them off from being a nation; that the name of Israel may be no more in remembrance*.

"For they have consulted together *with one consent: they are confederate against thee*:

"The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;

"Gebal, and Ammon, and Amalek: the Phillistines *with the inhabitants of Tyre*.

"Asur also is joined with them: they have holpen the children of Lot. Selah.

"Do unto them as *unto the Midianites; as to Sisera, as to Jabin*, at the brook of Kison:

"*Which* perished at Endor: they became as dung for the earth.

"Make their nobles *Oreb, and like Zeeb*: yea, all their princes as *Zebah*, and as *Zalmunna*:

"Who said, Let us take to ourselves the houses of God in possession.

"O my God, make them like a wheel; as the stubble before the wind.

"As the fire burneth a wood, and as the flame setteth the mountains on fire;

"So persecute them with thy tempest, and make them afraid with thy storm.

"Fill their faces with shame; that they may seek thy name, O Lord.

"Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

"That men may know that thou, whose name alone is Jehovah, art the most high over all the earth." Ps. 83:1-18.

The name Armageddon as used by John in the sixteenth chapter of Revelation is taken from a great battle once fought at Megiddo with Israel led by Barack on one side, and the Assyrian host on the other side. A miraculous victory was won by Israel. This help came direct from God. John takes this object lesson to teach a great truth which will meet its fulfillment in the last days.

There is another similar use of a name used by Joel. That name is Jehosaphat. Joel's prophecy of the last days in order to teach the same lesson taught by John takes for its basis a battle fought by King Jehosaphat, king of Israel where another signal victory was won for Israel by God's direct providence. Both of these names are thus used. Later evidence shows that Jehosaphat was a narrow ravine near Jerusalem. Mount Megiddo stands at the head of the valley of Esdraleon.

Another prophecy of the last days referring to the same Battle which is still future is found in the 83rd Psalm. David in describing the last day battle says it will be like the Battle of Oreb and Zeeb when they fought against Gideon. All are familiar with Gideon's experience with his

pitchers and three hundred men against the Syrian host. David says in the last day battle "make the leaders on one side in their destruction like Oreb and Zeeb and their Princes like Zebah and Zalmunna." The ancient battle here referred to was another signal victory by the direct providence of God in delivering Israel.

Another ancient battle referred to in these latter day prophecies is found in the 37th chapter of Isaiah. In this battle the angel of the Lord slew 185,000 in one night of the Assyrian host and delivered Israel. Other references could be cited but this is sufficient. All the above battles were fought at different places yet all taken to teach the manner of the latter day battle. Thus it is clear that neither the literal name or locality but the similarity and miraculous deliverance are the points desired to be taught. This will be still more evident, as we study whom the last day battle is to be waged against and by whom. Whom against? In the thirty-eighth and thirty-ninth chapters of Ezekiel we have a prophecy devoted to the latter day battle. In this prophecy the answer is plainly given who will be on one side, namely, Israel. It is definitely stated in verses 8, 16, 17, 18, and 19 of chapter 38. Then in chapter 39 it is repeated in verses 4, 8, 10, 11, 12, 22, 25, and 29. These chapters also tell in plain language who will be on the other side. So there is no excuse for our not understanding the question plainly as to *Armageddon*, which is called in the 16th chapter of Revelation, "the battle of the great day of God almighty." Micah gives the result as follows:

"Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

"But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor.

"Arise and thresh, O daughter of Zion; for I will make thy hoofs brass: and thou shalt beat in pieces many

people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth."—Micah. 4:11-13.

Ezekiel gives the result as follows: "Speak, and say, Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, my river is mine own, and I have made it for myself.

"But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

"And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heavens.

"And all the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel."—Ezek. 39: 3-6.

This shows the fate of those who come against Israel. This is called the great supper mentioned so often in the prophecies of the last day where the fowls and beasts are invited to "eat the flesh of mighty men and drink the blood of the slain." This sounds just like the ancient battles referred to where God fought for Israel and it is this similarity and victory which God wishes to present before his people, as to the outcome. The eighty-third Psalm tells also who will be against Israel. It will be a federation of the hosts of all the world especially the heathen.

Zechariah speaks thus: "Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.

"And in that day will I make Jerusalem a burdensome

stone for all people: all that burden themselves with it shall be cut to pieces, though all the people of the earth be gathered together against it.

"In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

"And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God.

"In that day will I make the governors of Judah like a heart of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.

"The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.

"In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them."—Zech. 12: 2-8.

"And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

"And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when he prophesieth."—Zech. 13: 2, 3.

Jerusalem here in all these prophecies is used the

same as Armageddon, Jehosaphat. Not the literal city. Study will show the reader that Jerusalem seldom if ever refers to the literal city but the professed people of God. The prophet calls our attention to the point that "God will fight them as he fought in the days of battle." So we see that Armageddon is a battle in which God takes part. It is a federation of the world that is left from the struggles of the nations to "blot out the name of Israel forever" as stated in the 83rd Psalm. Israel is supposed to be the cause of the whole trouble among the nations. Hence, the last effort is to destroy the remnant of Israel to save their cause from utter ruin. There is no limit to the evidence on this subject. Almost every prophet leads to it. It is the focal point to which the literal gathering of Israel leads. It is the final deliverance of the people of God. Ezekiel says that five-sixths of this vast army is destroyed in the battle. The remainder are destroyed when Christ appears by the sword of his mouth. Rev. 19.

Question—Do you see anything in the present war in Europe like this? Do you see the question here spoken of at issue? No. We say if all the nations in the world were at war with each other and a battle fought between them of which to this date nothing to be compared to it had been fought, such a battle would not be Armageddon. Armageddon is a specific battle, not a long prolonged war or two battles even. It is but one. It is miraculous victory gained by divine providence over wicked men in order to deliver the righteous.

Our very soul is stirred within us when we contemplate the evidence that the people might have on this subject if the teachers of prophecy would give up their former creeds and begin Bible study with a willingness to receive truth. There is no excuse for such ignorance as exists when teachers write on this subject.

Do for the sake of your own souls and the souls of the

people who look to you for light study this question. Study the remnant of Israel in all that is spoken of them. Study the gathering of Israel out from among the people into the feast of tabernacles. Study the events to follow the close of probation. Please open your hearts to receive additional light on these subjects. God will bless you if you do and the people will rejoice. In this article we do not claim to have offered one tenth of the evidence on the subject. But sufficient reference to the scripture is here given for any one who is at all acquainted with the Bible to learn the rest if they will but be in earnest and study as they should.

A MOST IMPORTANT PROPHECY.

The Babylonish Captivity is one of the great landmarks in Bible history. It was fourteen generations from Abraham to David and fourteen generations from David to the Captivity and fourteen from the Captivity to Christ. In the study of Prophecy we learn that the Captivity is one of the events given as an object lesson to be lived over in the experience of the Remnant. Especially the seventy years of the desolation of the land following the event, and the building of the temple at the close of that period. Haggai and Zechariah were two Prophets who lived co-temporary and following the seventy years when they were building the temple.

Now we understand that they prophesied of an event that is to follow Armageddon. This event is also definitely located as to time and is to be reckoned from the time after the decree by Cyrus was issued for their return and the building of the temple; and the time when the foundation of the temple was laid. God plainly states that Zerubbabel (which name means the gathered out of Babylon), and his work would be taken in the last days as a signet (sign). Therefore, we better heed the lesson taught and as this lesson comes in the consecutive order of events we here

give what the Prophet says about it. We have before mentioned Tyrus in connection with Armageddon and the seventy years so we now give Haggai and Zechariah, Haggai introduces the subject thus:

"Thus saith the Lord of hosts; Ask now the priests *concerning* the law, saying,

"If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

"Then said Haggai, If *one that is* unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

"The answered Haggai, and said, So *is* this people, and so *is* this nation before me, saith the Lord; and so *is* every work of their hands; and that which they offer there *is* unclean.

"And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord:" Haggai 2:11-15.

Note he says "ask the Priests concerning the law." So we go to the law and read:

"These *are* unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

"And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

"And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and ye shall break it.

"Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean."

"And if *any part* of their carcass fall upon any sowing seed which is to be sown, it *shall be* clean.

"But if *any water* be put upon the seed, and *any part* of their carcass fall thereon, it *shall be unclean* unto you. Lev. 11: 31-34; 37-38.

The lesson taught Israel by this object lesson was that the seed sown in the ground represents man as he would die and be planted in death. First. If there was anything in his character that was unclean, as was the dead carcass of the unclean animal, he could not hope to be among the first resurrected and, second, that like the grain sowed must first die before life was again produced and fruit born, so man must go to the grave and be resurrected before he could live and be a clean person as God would have him to be. See our Comments on the Red Heifer in T. T. T., and also read 1 Cor. 15th chapter. Note next, now says the Prophet:

"Consider now from this day and upward, from the four and twentieth day of the ninth *month, even* from the day that the foundation of the Lord's temple was laid, consider *it.*" Haggai 2:18.

Three times in this chapter the above quotation is repeated. Then after the third admonition, he continues thus:

"Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth.

"And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

"In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts." Haggai 2: 21-23.

Can anything be more plain than this, namely, that the

prophet is here giving a prophecy pertaining to the last days? Surely not.

The time to especially consider was the *ninth month and twenty-fourth day*, which was the day on which Haggai had his vision and also the day on which the foundation of the temple was laid. The reason given for their remembrance was that from that day forward he would bless them. We ask How? We reply with the blessing taught by the sowing seed and the unclean carcass touching it.

Which would be the resurrection. Thus far there can be no question.

Remember the name Zerubbabel means *the gathered out of Babylon*.

By turning to Ezra we learn the history of the laying of the foundation of the temple:

"Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and they appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord.

"And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel.

"And they sang together by course in praising and giving thanks unto the Lord, because *he is good*, for His mercy *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.

"But many of the priests and Levites and chief of the fathers, *who were* ancient men, that had seen the first house,

when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy.

"So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard afar off." Ezra 3:8; 10-13.

Haggai says it was the ninth month and twenty-fourth day, so it was two years, nine months and twenty-four days after the seventy years expired that the foundation was laid. New Zechariah continues the subject thus:

"Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?" Zech. 1:12.

As to the time when this has its fulfillment there is no question as we read:

"Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein:

"For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.

"Ho, ho, *come forth*, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord.

"Deliver thyself, O Zion that dwellest *with* the daughter of Babylon.

"For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.

"For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me.

"Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord.

"And many nations shall be joined to the Lord in that

day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee.

“And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

“Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation.” Zech. 2: 4-13.

The Prophet continues the subject in the seventh chapter and also the eighth, thus:

“The fifth and seventh *month*, even those seventy years, did ye at all fast unto me, *even to me?*” Zech. 7: 5.

“Thus saith the Lord of hosts; Behold, I will save my people from the east country, and from the west country;

“And I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness.

“Thus saith the Lord of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which *were* in the day *that* the foundation of the house of the Lord of hosts was laid, that the temple might be built.

“For before these days there was no hire for man, nor any hire for beast; neither *was there any* peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour.

“But now I *will not be* unto the residue of this people as in the former days, saith the Lord of hosts.

“For the seed *shall* be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these *things.*” Zech. 8: 7-12.

“Thus saith the Lord of hosts; The fast of the fourth *month*, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Jerusa-

lem joy and gladness, and cheerful feasts; therefore love the truth and peace." Zech. 8:19.

Therefore, we conclude that nothing can be more plain than this, namely, that following Armageddon or the expiration of the seventy years, three years later there will be another foundation laid for a temple of the Lord by His Remnant people, or the *gathered out of Babylon*.

Suffice it to say, for the present, that this temple is described from the fortieth chapter of Ezekiel and forward, and it is this temple to which Christ will come, and it is this temple that will be filled with *greater glory* than the one they were building or the one built by Solomon. This is the next event in consecutive order following Armageddon. It will pay you well to read our verse commentary on Zechariah in the Yellow Peril.

ANOTHER TIME PERIOD AND PROPHECY CONSIDERED.

We have given in the Yellow Peril almost a complete commentary on Isaiah from Chapter seven to Chapter twelve, but there are two time periods in the prophecy which we did not consider there, hence we consider them in this connection namely, one of sixty-five years and one of three years. The one of sixty-five years reads thus: "Within three score and five years, Ephraim shall be broken that it shall not be a people." Isa. 7:8. The second prediction is concerning modern Moab and reads thus: "But now the Lord has spoken saying, within three years as the years of an hireling, shall the glory of Moab be contemned with all that great multitude; and the remnant shall be very small and feeble." Isaiah 15:14. The beginning of the story is found in Chapter six, and the time from which to reckon these dates is there located at the close of probation as the following scriptures show. But we would first call attention to the things recorded in the fifth chapter of Isaiah. In this chapter, if the reader will take the pains

to turn and read, they will see that this prophecy pertains to the closing work. Verse twenty-six of the fifth reads thus: "And he will lift up an ensign to the Nation from far, and will hiss unto them from the end of the earth; and behold, they shall come with speed swiftly." The ensign here mentioned is the sign of the Son of Man as explained in the article on that subject. This lifting up marks the closing of probation and when it is lifted, the Remnant will come swiftly. The close of Christ's ministry in the heavenly temple which marks the close of probation, is spoken of thus in verse four in the sixth chapter of Isaiah and reads thus: "And the posts of the door moved at the voice of Him that cried and the house was filled with smoke." Compare this with Rev. 15:8, and you will see that this is introduced to show when these periods are to date from. Namely, the close of probation. Having the periods now before us and the time from which they are to have their beginning we are prepared to examine the prophecy and the subject upon which the prophecy is based. First, like most all the Old Testament prophecies pertaining to the last days, it is based on an ancient experience of Israel in passed history and reads thus:

"Then said the Lord unto Isaiah, go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field;

"And say unto him, take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria and of the son of Remaliah.

"Because Syria, Ephraim and the son of Remaliah, have taken evil counsel against thee, saying: Let us go against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal:

"Thus saith the Lord God, it shall not stand, neither shall it come to pass.

"For the head of Syria is Damascus and the head of Damascus is Rezin; *and within three-score and five years shall Ephraim be broken, that it be not a people.*" Isaiah 7:4-8. Ephraim is Protestant America. The 65 years with the three reaches to a point two years before Armageddon at the end of the seventy years after the close of Probation.

This confederacy as shown in the book above referred to, is the foundation for a latter day prophecy as can be clearly seen in the chapters that follow. The same names follow down to our day and the Nations they represent are found in the three divisions of Christendom. Namely, Greek Catholicism, Roman Catholicism and Protestantism. As taught in all our books.

When probation closes, these three divisions will again make or form a confederacy but within three years, two of them will be forsaken of both her kings. Anciently, these kings fulfilled to the letter the prediction in a remarkable death. There were others chosen. The Lord told Isaiah in addition to the statement made, he would give him a sign. In verse eleven He told the prophet to ask for a sign and he would give it in the *depths below* or in the *heavens above* and so he gave him one *in the heavens above* and then throws it in as proof that that sign would mark the close of probation. We ask, what is the sign that occurs at the close of probation? We reply the sign of the Son of Man and now in these prophecies, like all the prophecies which were written of Christ, in the latter day prophecies are some characteristics of him which he did when here, given that we may know who the prophet is speaking of. This point is worthy of thought. So here the Lord says:

"And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail."

This is the word that the Lord hath spoken concerning Moab since that time.

“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son and shall call his name Immanuel.”

“Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

“For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.” Isaiah, 7:12-16.

This scripture is thrown in that we may know when the sign appears in the heaven above (as expressed in verse 11) we may know that it is *the sign of the son of man who was born of a virgin*. Next, in order to teach us how long it will be after the sign appears (or rather how soon) the Lord continues in verse 16 to tell us. Thus we have set before us the ancient event and now all any one has to do is to turn and read from the seventeenth verse of the seventh chapter forward through the next four chapters and they will see that that event is recorded to teach a latter day prophecy as we explain in full in the Yellow Peril. So following the close of probation within from three to five years the confederacy will be formed between the three divisions of Christendom, and when done, they may look then for the King of Assyria which stands in this prophecy for the Nations of the east to overrun Christendom and not until then, but the way is now being prepared in the present war rapidly by reducing the strength of the western nations which will open the door for the kings of the east. But this is not all of the story. In the fifteenth chapter of Isaiah, under the name of Moab, the story of Roman Catholicism in western Europe is told at that time as follows:

“The burden of Moab. Because in the night Ar of Moab is laid waste and brought to silence; because in the night Kir of Moab is laid waste and brought to silence.

"He is gone up to Bajith, and to Dibon, the high places, to weep; Moab shall howl over Nebo, and over Medeba; on all their heads *shall be* baldness, *and* every beard cut off.

"In their streets they shall gird themselves with sackcloth; on the tops of their houses, and in their streets, everyone shall howl, weeping abundantly.

"And Heshbon shall cry, and Elealeh: their voice shall be heard *even* unto Jahaz; therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

"My heart shall cry out for Moab; his fugitives *shall flee* unto Zoar, *an heifer of three years old*; for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horoniam they shall raise up a cry of destruction." Isaiah 15:1-5.

Note the expression "an heifer of three years old." What does that mean? We reply if you were to turn to the law of Moses in the nineteenth chapter of Numbers you would there learn this heifer was a symbol of Christ, and in Genesis 15: there in the making of the covenant with Abraham the age of the animals were to be three years old teaching that Christ would be three years in confirming the covenant. Thus it connects the prophecy of Moab with the three years in the seventh chapter, then in chapter sixteen, we read: "But now the Lord hath spoken *within three years as the years of a hireling* and the glory of Moab shall be contemned with all that great multitude and the remnant shall be very small and feeble." The beginning of that experience is surely begun, but when the time fully comes, we can hardly realize the condition to which Europe will be brought to.

But that is not all of the story. In chapters nineteen and twenty of Isaiah's book, the story of Protestantism in America is told what will happen to them in this period of three years. Under the Ancient name of Egypt, also read Ezek, Chapters 29-31, on Egypt.

"And the Lord said, like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia;

"So shall the King of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with *their* buttocks uncovered, to the shame of Egypt.

"And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

"And the inhabitant of this isle shall say *in that day*, Behold, such *is* our expectation, whither we flee for help to be delivered from the King of Assyria; and how shall we escape?" Isaiah 20: 3-6.

This part of the story is not yet in the present difficulty how soon it may be we know not but rest assured it will be in it before the story is completed. The foregoing statement was written and in print in 1915, now in 1917 Ephraim or America is surely in it. The above tells the result and the outcome. Now turning back to Isaiah, seven, the Lord said after *sixty-five years* and *Ephraim would not be a people* adding this sixty-five years, it again brings us to the end or near the end of the seventy years desolation which followed the Babylonish captivity and in modern times to Armageddon as previously shown when all nations would federate against the Remnant of the Lord's people. Continuing this line of thought further, we read in Isaiah, chapter twenty-one, the following: "For they fled from the swords, from the drawn sword, and from the bent bow and from the grievousness of war. For thus hath the Lord said unto me within a year according to the years of an hireling and all the glory of Kedar shall fall." Isaiah 21:15, 16. But who is Kedar? We reply the Arabian, the descendants of Ishmeal now known as the Mohammedan people. We say we have no other way to determine when the time of one year begins but the same as we have al-

ready seen from the time the sign was given in chapter seven. If the reader will get the connecting thought he will see the prophet is giving us a connected history of the overthrow and downfall of the Nations; first, the three divisions and now the Mohammedan power. If our time to begin these dates is correct (and at present we see no other time as stated) then in one year after probation closes the Turkish Nation will then be joined to the Northern power (Russia) as is shown in other prophecies. Ezek. 38: under the name Gomer. The prophet continues thus: "For it is a day of trouble of breaking down and of perplexity of the Lord God of Hosts in the valley of vision and breaking down the walls and crying to the mountains." Isaiah 22: 5.

"He will surely violently turn and toss it like a ball into a large country. There shalt thou die and the Chariots of thy glory shall be the shame of thy Lord's house." Verse 18. Now passing over several chapters of the book of Isaiah we come to chapters thirty-six and thirty-seven, where we find an ancient event recorded when the King of Assyria threatened to overthrow Jerusalem, which caused great perplexity to Hezekiah, King of Judah. Assyria had conquered all Nations and now only Judah remained and it was threatened. So the Lord informed Isaiah that he should not cast a bank against the city and told the King of Assyria that the daughters of Jerusalem shook their heads at him and laughed him to scorn for his threats. That night the angel of the Lord smote one hundred and eighty-five thousand of the Assyrians. Now this is taken to represent Armageddon when the united efforts of Nations will try to destroy Israel and blot the name of Israel out of the world. Now here is the point we wish to bring out in this brief article, namely, the sign given the prophet for our instruction in connection with the events to follow the close of probation. We have before shown that Arma-

geddon would come at the close of the seventy years in this article, so here is something thrown in which the casual reader might not see. It is the sign given the prophet, which reads as follows: "And ye shall eat this year such as groweth of itself and the second year that which springeth of the same and in the third year sow ye and reap and plant, vineyards and eat the fruit thereof. And the remnant of which have escaped of the house of Judah shall *again take root downward and bear fruit upward* for out of Jerusalem shall go forth a remnant and they that escape out of Mount Zion. The zeal of the Lord of hosts shall do this." Isaiah 37: 30-32.

The reader may say such would be a queer sign, and so it would be, to those who knew not the teaching of the law of Moses, but when we depend on the Bible being its own interpreter then all will be made plain if we will but apply the rule. So like the sowing of seed in the seventh chapter was given for a sign and the red heifer in the chapter on Moab, so here we find another of the same type given that we may know *what will follow Armageddon and the seventy years*. We found in the study of Haggai and Zechariah that the sowing seed there taught us that the next event was the resurrection which would follow the laying of the foundation of the temple of the Lord's house. Now what does the sign in Isaiah thirty-seven teach? This sign is drawn from the law of Moses that which pertained to the Sabbatic year when the ground should not be tilled or sown. Lev. 25: They were to eat from that which grew the sixth year and that which grew of itself the seventh year, but the eighth year they were to plant and sow. That taught first at the end of six thousand years the Millennium or seventh thousandth year would begin where the land would be desolate. Next the forty-ninth year was the close of the Sabbatic year before the year of Jubilee. Jubilee began the fiftieth year, when every man would be set free, so this sign

teaches that following Armageddon, the next thing in order will be the Jubilee, when every man shall return to his own family, when Israel will *take root downward and bear fruit upward, which is the resurrection of the righteous*. Three years after following Armageddon. This was a yearly sign and not the weekly. So it pertains to the Jubilee. The whole book of Isaiah, as well as all the other Old Testament prophets are last day prophecies. May the good Lord break down all prejudices till the people will go to study the Bible as if they had never known it and they will find it precious to their souls. Again we say the whole books of the prophets are devoted to this all-absorbing theme the end of the world giving the story of the Nations and especially the story of the remnant people, who will learn it before it is too late and profit by it. These comments we offer in the most brief language. For full particulars, the reader must read our other books. We again say the whole story is told in the Bible but it is useless to try to know it without accepting the fact that ancient names and events are recorded to teach what will come in our day. So study it. We now see that we need not look for the final development and move of the kings of the East as headed by Russia until after probation closes. We now see Russia moving in the present war to the point of carrying out her long desires to control the way of the east which is the control of the Turkish territory and that she will do hoping to break up that Empire for the prophecy says it will be one of the kingdoms joined to Russia in the final conflict. The present war is but preliminary and that it is, there is no question; whether it will cease before the final we know not. Japan is also busy trying to get the management of the east and will no doubt do that. The story and final outcome of it all, both Assyria (the East) and also the Remnant is also told in the chapters noted. Study them well.

gth. The next thing is the coming of Christ, as de-

scribed in Revelation 19th chapter. The beast and his image are cast alive into the lake of fire and destroyed. The remnant of the heathen are destroyed by the sword that proceedeth out of his mouth.

The total length of time from the close of probation to the coming of Christ is 77 years. (See "Time, Tradition and Truth.") This 77 years covers much history of great interest to the Bible student. This period ends the 6000 years from the creation, at which time Christ comes.

Then follows the millennium of 1000 years, the antitype of the Sabbath year in the laws of Moses, and the Sabbath of the weekly cycle of creation, during which time the earth will be desolate without an inhabitant: Isaiah 24th chapter; Jeremiah 4th chapter, and Revelation 20th chapter. When the millennium ends the second resurrection will take place: Rev. 20th chapter. Satan will be loosed and Gog and Megog, as they are resurrected, will make the third and last effort to destroy the saints, then fire will come down from heaven and devour them. That fire will melt and purify the earth:

"The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein, shall be burned up.

"Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.

"Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." II Pet. 3-10, 12-13.

Then the saints who were resurrected at the beginning of the millennium, when Christ appeared, will possess the earth. Rev. 20th chapter.

Then will the children of God possess their Eden home restored:

"Blessed are the meek: for they shall inherit the earth."
Matt. 5:5.

"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13. Thus the story runs.

We are now living in the year 1915 A. D., which is 5918 A. M., year of the world, four years from the close of probation. (See "Time, Tradition and Truth.") Who will prepare for the history before us?

Thirty years of the time is for the judgments to fall upon Babylon, as stated, forty years for the remnant to dwell in the wilderness, then comes Armageddon. Seven years then follows to cleanse the land: Ezek. 39th chapter. This last period may be typical of the seven thousand years in which God has and will be gathering his people, and cleansing the earth.

Thus the whole story is told in the Bible. We need no additional visions or prophets to tell us what is coming. God gave us a complete book to carry us through to the end. There may be times when his servants may have dreams and visions, in fact, they will, but it will not be for the purpose of additional prophecy to point out the story of the future for that is all told and step by step the Lord has given the history. Much more might be said on other thoughts during this time from the close of probation, but space will not permit here.

For the story of the Remnant, read this book, "The Story of the Real Jew and the Gathering of Israel." Also our tracts "The Latter Rain," "The Sign of the Son of Man," and "The Glory of God." These things are all written for those who wish to know the truth on the all-important question of the future and what is before us.

LITERAL AND SPIRITUAL.

Fixed principle upon which the Bible is built must be understood and strictly adhered to if we rightly divide the word of God so it will harmonize and ever teach the same thing. There is a sense in which lessons are taught by symbols but there is a plain definite way also where nothing but the plain use of words expressing the truth in literal language is used. The following are some of the many things of nature used in the Bible to teach a lesson of truth which are used as symbols. In the teaching of the object lesson system as taught by Moses and to be acted out by the high Priest are corn, wine, oil, water, fire, salt, flax, or linen. Stones of various colors (each color to teach a certain lesson). In the animal kingdom the following beasts were offered. Each taught a certain lesson; the bullock, the heifer, the male goat, the female goat, the ram, the female lamb. The manner in which they were killed, and also the place where they were killed; the use of the blood, the burning of the fat, the burning of the whole animal or a part; the portion to be eaten by the priest; all taught a lesson, also the fowl was used, and an earthen vessel. The distinctive use of each and all taught a lesson of the Gospel. All Bible writers in their writings use these both in prophecy and to teach other lessons. In Prophecy the Lord uses the lion, the bear, the leopard, and even a nondescript beast, and then a two horned beast to represent earthly governments. Men are symbolized by trees in the Bible, multitudes of people are symbolized as water and floods. The true church is symbolized by a woman. The other class by the Harlot and her daughters. The Church is also called Jerusalem in the majority of, if not in every instance in prophecy in the Old Testament.

ANCIENT NAMES ARE CARRIED DOWN TO MODERN NATIONS.

The ancient names such as the Jews, Israel, Ephriam,

Judah, The House of Israel and the House of Judah, all are carried down to our day, and have their places in modern Nations, Sodom and Gomorrah, Egypt, Assyria, Moab, Ammon, Phillistine, Kedar, Palestine, Jerusalem, and many cities of ancient times are carried down to our day, Mount Meggido, Armageddon, Tyrus, The Valley of Hinnom, Valley of Jehosaphat, David, Joshua, Zerrubbabel, Eliakin, etc. Of women Rachel, Sarah, Hagar and Jezebel. These are all to be understood and the proper use of them made before the Bible can be rightly divided and understood by the searcher for truth. Some make a fearful use in discerning between the symbolic use to be made and the literal while others take literally the things to be used in a symbolic sense. So confusion reigns all because no fixed rule is followed. The greatest trouble arises from the holding of false positions. One of these false positions is the abolishing of the law of Moses, which leads the people to believe they do not need to study it and the system of teaching taught by it. Another is because they have not been taught the fundamental principles upon which the Bible is built namely to carry down to our day ancient names and events. These two gross errors cause more confusion than any other. They are fundamental principles and when disregarded make it useless to study the Bible to know what is truth. Another fundamental principle is to know that the Bible is built on the principle of the seven days of creation is to symbolize the history of the world for seven thousand years, and that *Grace* is extended six thousand years or near that for man to decide whether he will obey God or not. These are fundamentals. If these fundamentals are observed you will know very easily what to use symbolically and what not to use that way, for there is abundant evidence in each case to determine the use to make of the text under consideration. When the Bible is

taught systematically as a whole book and accepted as a whole all will become plain to the reader.

We would say in addition to the above; do not try to spiritualize any scripture placing on it *your own meaning*; follow the meaning God has given to it and *no other*. Second, use all scripture literally unless there is plain reasons for its use otherwise.

And last, in taking a position on latter day prophecy either make it *all* literal or *all* modern. I mean, if you take literal old Jerusalem, then do the same with Palestine. The Israelite. The Jew. The literal return of the Jew, not Gentile to Palestine. In brief make all literal even David, Joshua, Eliakim, Moab, Ephriam, or none. For no division can be made that will hold good. It is all, or none.





CHAPTER XLVI.

THE MILLENNIUM.

THE millennium is a period of one thousand years, a prophecy of which is found in the twentieth chapter of Revelation. The first six verses read as follows:—

“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on

such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

There are some statements in this scripture that we wish to notice: First, the resurrection of the dead; second, the binding of Satan; and, third, the judgment scene. The apostle says: "The rest of the dead lived not again until the thousand years were finished. This is the first resurrection." This shows that there are two events which mark the beginning and the close of the millennium, viz., the two resurrections, that of the righteous and that of the wicked. He also tells us that the righteous are the first to be raised. This is in harmony with Paul's letter to the Thessalonian brethren. His instructions to this church were as follows:—

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:13-18.

This scripture connects the resurrection with another event, the coming of the Lord, which is the greatest of all events. When the Lord descends from heaven, the great trump of God will sound, which awakes the sleeping saints. Christ said, "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice,

and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

Job, writing upon this subject, says, "Thou shalt call, and I will answer thee." Job 14:15. Thus at the coming of Christ all the righteous are raised to life. The living righteous who remain till the Lord comes shall be changed and caught up together with them to meet the Lord in the air, and so shall we ever be with the Lord. The Saviour's language, as recorded in Matthew 24, reads thus: "Then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Verses 30, 31.

The question may now arise in the mind of the reader, As the righteous rise to meet the Lord in the air, where does the Lord take them? The Scriptures are not silent upon this question: "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3. Isaiah says: "In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26:1, 2. David also speaks of this event in the following language: "This is the generation of them that seek Him, that seek Thy face, O Jacob. Selah. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this

King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, He is the King of glory." Ps. 24:6-10. Of all the triumphal processions ever formed in the world's history, representing the greatest achievements of great men, this will be the greatest of all. The saints of all climes and of all ages will join in the ascension to the heavenly city. Their leader will be the King of glory, the Melchisedec, the King of Salem, the Priest of the most high God, Chief among ten thousand, and the One altogether lovely. Thus we have the commencement of the millennium. Let the reader bear in mind that at this time every righteous person that has ever lived in the world will be taken from the earth.

We will next consider for a moment the wicked. Referring again to Revelation 20, we read, "The rest of the dead lived not again until the thousand years were finished." Verse 5. We will therefore consider the wicked who are alive upon the earth when the Lord comes: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thess. 1:7-9.

The coming of Christ is a time of anguish and distress to the wicked: "And I beheld when He had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth,

and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?" Rev. 6:12-17.

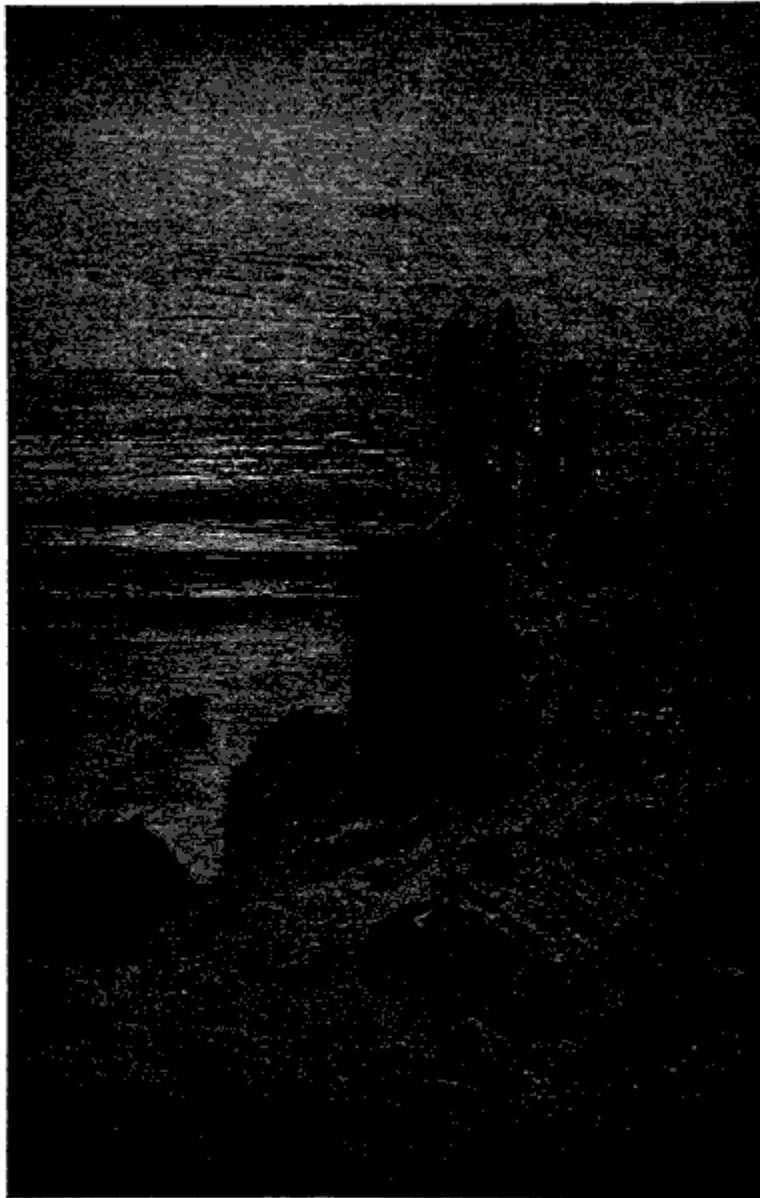
We wish the reader to note these scriptures carefully, that he may become acquainted with the events as they are to occur in their proper order. Truth is connected, and told in plain, simple language; but the workman must understand the Word of God, that he may rightly divide it and bring together testimonies from the various writers upon the subject, thus making the whole story plain to all.

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." Isa. 24:1. Again we read a description given by Jeremiah of the desolations of the earth: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black; because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it. The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks; every city shall be forsaken, and not a man dwell therein." Jer. 4:23-29.

The prophet plainly says that there will not be left a man in the earth, and that all the cities will be broken down by the presence of the Lord and by His fierce anger. Yet he says He will not make a full end. This is not all. Satan is to be bound in chains and cast into the bottomless pit, and be shut up for a thousand years. The earth is said by the prophet to be again without form and void, as it was in the beginning. Gen. 1:2. Now the word rendered "bottomless pit" in Revelation 20 is the same word used in the Septuagint in Jeremiah 4, and is there rendered "without form, and void." During this chaotic condition of the earth, the sun and moon cease to shine, as we read, "The heavens gather blackness." Jude says that is just such a place as the devil and his angels will be kept in during the one thousand years: "And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6. Satan is the antitype of the scapegoat of Leviticus 16. And there it is said that, when the sins of the people were removed from the sanctuary to the head of the scapegoat, the goat was taken away into the wilderness, a place not inhabited, and there let go. So now, when Christ closes His work in the heavenly sanctuary, the sins of all the righteous will be placed on Satan, who is the cause of all sin, for him to bear in the darkness during the millennial age. He and the angels who fell with him will then have abundant opportunity to reflect upon their past,—their rebellion against Christ, their departure from the presence of God, and the awful work in which they have been engaged during the past six thousand years; and not only this, but to consider that, when this period closes, the sentence will be passed upon them to be cast alive into the lake of fire.

Returning to Revelation 20, we read, "And when the thousand years are expired, Satan shall be loosed out of his

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prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea." Rev. 20:7, 8. But who are the nations whom Satan will deceive?—The wicked nations, of course, Gog and Magog. These names represent the wicked of all the earth since the days of Adam. Magog was the grandson of Noah, who settled in the country now called Russia, which is to lead the heathen bands against Christendom and take part in the battle of Armageddon at the commencement of the one thousand years. So they are here again mentioned as existing at the close of that period. They were successful against apostate Christendom in the time of trouble, and no doubt they awake at the second resurrection with the same thoughts in their minds.

It is said that Satan goes out to deceive the nations in the four quarters of the earth. In what point will the deception be practised? Surely not concerning Christ as the Saviour. No, the decree was issued a thousand years before this, "He which is filthy, let him be filthy still;" "and he that is holy, let him be holy still." Rev. 22:11. This shows that probation had ceased a thousand years before. The deception is concerning battle and war, for we read:—

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them." Rev. 20:9.

They encompass "the camp of the saints." Yes, the holy city has at that time come down to earth, and all the saints are in it, and Satan at the head of his great army comes up to lay siege to the city and make one more effort against the Lord and His people.

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jeru-

salem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Rev. 21:1-3. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Jude 14, 15.

Thus Satan encamps about the city; but it is only another deception, for fire comes down from God out of heaven and devours them. This is the brief but truthful story of the millennium.

Concerning the events mentioned in this chapter (Revelation 20).—the investigative judgment of the wicked and the destiny of Satan and his followers.—we will speak later. We will now take up a few texts of scripture which others have supposed to apply to the millennium, and from which they have drawn conclusions different from the position taken herein.

In the second chapter of Daniel is brought to view the history of the world. The world kingdoms are symbolized by a great metallic image, composed of different metals,—gold, silver, brass, iron, and iron mixed with clay. These parts of the image represent certain earthly governments: First, Babylon; second, Medo-Persia; third, Grecia; fourth, Rome; and, fifth, the ten divisions of the Western Empire of Rome. Babylon was overthrown by Medo-Persia in 538 B. C.; Medo-Persia by Grecia, 331 B. C. Rome, after making various conquests, became universal about 47 B. C., and ruled the world. This power continued as such till the death of Constantine, in A. D. 327, when it was divided

into Eastern and Western Rome. Western Rome was afterward divided into ten parts, the last division taking place 483 A. D., symbolized by the ten toes of the metallic image. We are told that those are to continue till they shall be smitten by the stone which was cut out of the mountain without hands, and then the stone becomes a great mountain, and fills the whole earth. This stone symbolizes Christ, as all are agreed. The filling of the whole earth is by many supposed to mean the conversion of the world to Christ. This sounds well, and is a pretty picture to look upon, if it were only true. But this scripture does not say that such will be the case. It says that, when the image is smitten upon the feet by the stone, the gold, the silver, the brass, the iron, and the clay are ground to powder, and become as the chaff of the summer threshing-floor, and the wind carries them away, and there is no place found for them any more. Now, as some claim, they would still be here. But the prophecy says that they are not here. This scripture, like those already referred to, teaches the destruction of all things and the utter desolation of the earth at the beginning of the one thousand years. Read also Revelation 19.

We will now read another scripture of the same nature by the psalmist David, "Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." Ps. 2:8. There, says one, does not this teach the world's conversion when it says all the heathen would be given to Christ? Let us read the next verse, "Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." From this we see how easy it is to draw a wrong conclusion from the statements of Scripture. The truth is stated plainly enough, but some are too careless in reading and too liable to follow the theories of others.

Another text relied on by some reads, "For the earth

shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14. Some have supposed that this text teaches the conversion of the world; but the condition here spoken of does not exist until after the millennium is over, and the earth has been renewed, and the meek inherit the earth. Matt. 5:5; 1 Peter 3:13; Ps. 37:9, 29.

There is still another passage, in the fourth chapter of Micah, which is supposed by many to teach the conversion of the world: "In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more." Verses 1-3.

The difficulty in applying this scripture to the conversion of the world is that such an interpretation contradicts what this text itself says. The text says, "Many nations" will *in the last days* be saying these things, and that those who teach from this text a time of peace and safety thereby unconsciously fulfil the prophecy themselves, and show conclusively that we are living in the last days. A peace congress has been called by the nations, the church has been exalted and become exceedingly popular, and the people are flowing into it. All of this serves to prove that the last days are here. But where is true piety? Where is the peace of the world? Where are the swords going into plowshares? **The trouble is that it is only a saying among**

people, while the *doing* is just the opposite, and the *very* air is full of war, and the nations are marshaling and preparing for the great day. We will now read, not what the *people* say, but what *the Lord* has said would be the actual condition of affairs in the last days. He tells us that it will be directly the opposite. Some have read these scriptures, and supposed them to be contradictory. But they are not. One states what the position of the professed people of God will be, while the other gives the true situation as it really is. The Lord says:—

“Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause Thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision.” Joel 3:9-14.

Notice this is to occur in the last days, also that the Lord is not telling us here what the nations will be saying, but is giving a direct command to all the nations, even the heathen, and urges them to wake up, signifying that they have been dormant long enough. “Let the weak say, I am strong.” No time now to plow or prune your trees. Beat these implements into weapons of war. The alarm of war is in the land. Get ready for the fray, is the command of God to all the Gentiles round about. And, in unconscious obedience to this command, the forces of the earth are now preparing for the conflict, and the great nations of the earth

are coming face to face as never before in the history of the world.

We now see that these scriptures do not teach what they have been represented to teach, but are directly opposite to the idea of the world's conversion. There are those who believe that during this period of one thousand years there will be a spiritual reign of Christ, and apply the following scripture to that age, "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." Isa. 65:20.

This text does not say anything about the millennium, but it does plainly show that it applies after that period is closed, as shown from verse 17 and onward: "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days," etc. The word "thence" signifies "from this time on." We have already learned that the earth will be desolate and without an inhabitant during the millennium. The new earth here mentioned will not exist until this present earth is destroyed by fire at the end of the thousand years. So this text applies at the close of the millennium and onward. Now why will there not be from that time on "an infant of days, nor an old man that hath not filled his days"? The answer is plainly given in the text: "For the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." When shall they die? The second death is the death referred to, and the second death takes place at the expiration of the thousand years, as shown in Revelation 20.

The question may arise in the mind of the reader, Why is one person a child at a hundred years old, and the other an old man and a sinner who has not filled his days? Looking back over the history of the world, we find that there have been two classes existing. Before the flood, when men lived nearly a thousand years, a person one hundred years old was but a child in age. But now a man who is a hundred years old is considered very old, but he has not filled his days, as compared with the antediluvians. Both of these persons will die in the second death. The curse of God will especially rest upon the latter, for he has lived in an age of great privileges, and every man will be judged according to the deeds done in the body and the light he has had. Thus we see that this text of scripture has no reference to the millennial age whatever. But it would be far better for us to have a part with the righteous in the first resurrection, or with the translated ones at His coming, than to be with the class referred to in the text. It will be the privilege of the redeemed to reign with Christ a thousand years on thrones of judgment above, preparatory to the execution of the judgment, which will take place at the close of the millennium.

THE JUDGMENT OF THE WICKED.

That there are books of record kept in heaven there can be no doubt. The Bible says there are, and that is sufficient: "A fiery stream issued and came forth from before Him; thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him; the judgment was set, and the books were opened." Dan. 7:10. "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were

opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works." "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:11-13, 15.

There is also a book called a book of remembrance, such as we infer is a daily record: "Then they that feared the Lord spake often one to another; and the Lord harkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. 3:16, 17.

The names of believers are recorded in the book of life: "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Luke 10:20. The new birth is recorded: "And of Zion it shall be said, This and that man was born in her; and the highest Himself shall establish her. The Lord shall count, when He writeth up the people, that this man was born there." Ps. 87:5, 6.

Sins, too, are recorded, and will be set in order before the eyes of the wicked: "When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, *and set them in order before thine eyes.*" Ps. 50:18-21.

How many will be greatly surprised when they see their life records! All the schemes and practises of which they have been guilty are recorded, and they will have the privilege of seeing them before their final doom is meted out to them.

Let the reader meditate upon the last scripture quoted. The sins of the righteous have also been kept, but, if they have truly repented, and been found faithful to God by a life of obedience, their sins are blotted out and remembered against them no more forever. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19. The angels of God no doubt keep our record. They always behold the face of our Father which is in heaven. They camp about them that fear Him. They make up the hedge spoken of in Job round about all we possess. They are ministering spirits sent forth to minister to them who shall be heirs of salvation. So we see that the idea of keeping books of record in heaven is both reasonable and Scriptural.

From the book of Daniel we learn that the investigative judgment in the house of God began at the end of the twelve hundred and ninety years in 1918. Dan. 12:11. This investigative judgment pertains only to the house of God, or those who have had their names recorded in the book of life. But in Revelation 20 we find another investigative judgment brought to view, wherein the people of God themselves will take part during the millennium: "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Rev. 20:4.

We see that this scripture teaches that the saints sit on thrones of judgment. They are plainly stated to be those who were beheaded for the testimony of Jesus, and who had not worshiped the beast, neither his image. They, in connection with Christ, sit in this judgment during the millenium. It is further stated by Paul that the saints will take part in the investigative judgment of the wicked: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" 1 Cor. 6:1-3.

The saints will not only judge the wicked of this world, but the angels who have sinned in heaven will come up in this judgment, and the saints will decide their destiny in harmony with the judgment or sentence pronounced upon them by God Himself. There is no blotting out of sins in this judgment. This investigation is to satisfy every saint as to the justice of the punishment to be meted out to the wicked. The life's record will be set in order before the eyes of the wicked as they come up in the second resurrection: "These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes." Ps. 50:21. And they, too, must acknowledge that the judgment is just. "For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God." Rom. 14:11. "Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil.

2:9-11. Some have supposed that these scriptures teach that all will eventually acknowledge Christ and be saved, but the prophet Isaiah, in expressing this same thought, uses the following language:—

“Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, That unto Me every knee shall bow, every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength; even to Him shall men come; and all that are incensed against Him shall be ashamed.” Isa. 45:22-24.

This shows that all will acknowledge God and bow to the justice of His decisions, one in righteousness and strength, the other class in shame and self-condemnation. The deceived of all classes will then understand. All, in any case, both good and bad, will understand, and God will be acknowledged as just by all. Then will come the time of sorrow and gnashing of teeth to the wicked. The record is correct. There is no opportunity for denial. Proof is abundant; every opportunity he has had to do better is recorded; every invitation he has received from God's servants to repent, and every visit of the Holy Spirit to his heart, admonishing him to turn to God, is faithfully noted in the books. All his secret sins are now made known and open to all the world, and the angels behold him as he looks at his own life's record. No covering up of secret sins. Then will all know every act the wicked have committed during their lifetime. What a fearful day it will be for those whose sins have not been confessed and gone beforehand to the judgment and been blotted out! Let us accept Christ before it is too late, when it shall be said, “The harvest is passed, the summer is ended, and we are not saved.” Jer. 8:20.

There still remains one more step in the judgment,

namely, the execution of the judgment pronounced upon the wicked. This takes place at the close of the one thousand years: "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever. And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:7-15.

This is a faithful representation of the events as they are to transpire at the close of the one thousand years: First, the books are opened, that all may see the decision rendered by the investigative judgment; second, the deception Satan again practises upon his followers as the wicked come up in the second resurrection; third, the execution of the judgment upon the wicked by being cast into the lake of fire, which is the second death. This opening of the

books at this time is to show the wicked the decision already made in their case, as rendered by the saints. Thus we see that the idea that men go to their reward at death is not Scriptural. Paul reasoned of a judgment to come, which was still future. But this is still a truth in our day, for one division of the judgment, that one pertaining to the house of God, we now expect soon. The work will now continue till all parts of it are finished and executed. We are living in a solemn time. The righteous have an intercessor, Jesus Christ the righteous, who looks after each name recorded in the book of life as it comes up in judgment; He pleads His own blood in behalf of the individual, that his sins may be blotted out.

But in the investigative judgment of the wicked it is not so. There is no one to plead his cause, no intercessor in his case. He has made no provision for that. All will be against him. Now to say that men go at death to heaven or hell is simply to expose our ignorance of the teachings of God's Word, and thus teach the doctrines of men, not of God. The deceiver would keep us all ignorant of the judgment if he could. May God prepare the people for that event, and may some, at least, who read these words receive pardon of sins when their cases come to be examined.

By reading the eighteenth chapter of Ezekiel, the reader will see clearly that it is only those who endure unto the end of the race who will have their names retained in the book of life.

The word atonement in Lev. 16 means at onement. As the names are examined those who have overcome by the blood of the lamb are reconciled to God by the death of His son.

WISDOM HATH HEWN OUT HER
SEVEN PILLARS.

“Wisdom hath builded her house, she hath hewn out her seven pillars :

“She hath killed her beasts ; she hath mingled her wine ; she hath also furnished her table.

“She hath sent forth her maidens : she crieth upon the highest places of the city.

“Whoso is simple, let him turn in hither, as for him that wanteth understanding, she saith to him,

“Come, eat of my bread, and drink of the wine which I have mingled.

“Forsake the foolish, and live ; and go in the way of understanding.”—Proverbs 9:1-6.

It is not difficult to see that the above scriptures are speaking of the church of God, the house wisdom hath built. The table prepared with food of beasts, bread and wine, are the symbols used in teaching the lessons of doctrines by which the Church is governed. The pillars on which this house stands are seven hewn out for the purpose upon which to build the house. Paul said that certain men “seemed to be pillars in the church.” John in speaking of men who would bear burdens and teach the truth of God would be made pillars in the temple of God. That is, they would build the house on divine principles of doctrine. We ask, what are the seven pillars of faith upon which the Church stands as the foundation upon which the whole structure of the doctrines of the Church stands? Pillars are for the purpose of holding up the house. As to the foundation there is no question, for it is said, “other foundation can no man lay but that which is laid, which is Jesus Christ.” He is also the rock foundation on which all must build, but underlying the house there are seven pillars on which the house stands which are the fundamental truths underlying the structure here represented as the pillars.

These pillars were laid before the Church, (House) was begun, laid in the very earliest conception of the plan of Wisdom. Is it too much to say that the weekly cycle of seven days are the pillars here referred to? I think not. First all readers of the Bible have had their attention called to the frequency of the number seven being used in the Bible. This is not a happen so but *divine wisdom has made it so*. The weekly cycle in the beginning is associated with the revolutions of the earth, moon and sun, thus establishing God's great time keepers in the world. It will appear clear that God has taken this great weekly cycle as *the seven pillars* upon which to build the Church as pertaining to the doctrine.

The Bible is the most scientific book in the world and is the representative of Wisdom in the world. God has taken the weekly cycle therefore to represent seven thousand years in which Christ would be in redeeming the world in order to carry out the first purpose. In the beginning God said to Adam multiply and replenish the earth. Had not sin entered through the fall when that would have been accomplished then birth would have ceased, and man would have lived forever, so you will see that in order to carry out that purpose God saw it would require seven thousand years to gather out the number from the greatly multiplied number born as stated to Eve to find a loyal people that would carry out the original purpose. That is, it would require six days or six thousand years to find the number. Then as the seventh day was the Sabbath of rest so the seventh thousandth year would be the millennium or Sabbath of the earth.

We are now prepared to show as often stated by us that the whole Bible is built on this plan. The time allotted to gather out a people for the new earth would be six thousand years then Christ would come, no sooner, no later. God does all his work on time which any one can readily see if they will but study the prophecies of the destruction of Ninevah, the sojourn of Israel in Egypt, and so on. Time is

always set for all prominent events so the coming of Christ is also set definitely. The *seven pillars of time* is what *wisdom* in our text has hewn out. This time question is the hope of the church, it is on what she stands. As Paul says, "knowing the time it is now high time to awake out of sleep." The man knowing he must awake at four o'clock in the morning to catch the train realizes when the clock strikes three-thirty there is not time for slumber, he must awake now or miss the train. The seventh thousandth year is the point now to interest all truth seekers.

The millennium was taught in various ways during the object lesson system of teaching, in the absence of Bibles as we now have them. The land of Canaan was a type of the final rest or Sabbath to the people of God as taught by Paul. "While it is said, To day if you will hear his voice, harden not your hearts, as in the provocation.

"For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

"But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?

"And to whom sware he that they should not enter into his rest, but to them that believed not?

"So we see that they could not enter in because of unbelief."

"Let us therefore fear, lest, a promise being left us of entering into his rest any of you should seem to come short of it.

"For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

"For we which have believed to enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

"For he spake in a certain place of the seventh day on Logos Bible Software

this wise, And God did rest the seventh day from all his works.

“And in this place again, if they shall enter into my rest.

“Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief :

“Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

“For if Jesus had given them rest then would He not afterward have spoken of another day.

“There remaineth therefore a rest to the people of God.

“For he that is entered into his rest he also hath ceased from his own works as God did from his.

“Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.”—Heb. 3:15-19; Heb. 4:1-11.

The following points should be carefully noted in the scriptures. First, Israel did not receive the rest on entering the land of Canaan which had been promised to the people of God. They fell through unbelief. Had they believed and so lived as God desired, they would have lived in Canaan till the final inheritance would have been realized.

Next. Paul, in order to correct, the wrong idea the Jewish people held in his day said, If Joshua had given them rest then would he not afterwards have spoken of another day? So there therefore remaineth a rest for the people of God. That rest was promised them in the beginning. Paul further says, “if they had received the rest promised they would have ceased from their work as God did from His” on the seventh day when He created the world. Therefore He says that the promised rest still remains for the people of God. The seventh day is a day set apart for rest from all toil. The same was the seventh year, they lived off of the things that grew of their own accord, and what had

been provided. In like manner then when the rest comes, here spoken of, all toil will end, the land will enjoy her Sabbaths as she did each seventh year and each Sabbath of the week. Paul further says he that hath (present time) entered into rest, that is, he who now keeps the weekly rest day signifies by that act he does it in harmony with the final rest. The final rest is the seventh thousandth year, the millenium. *That* is the seventh hewn pillars wisdom laid for the construction of the Church and any structure not built on these pillars is on the sand. The apostle Peter wrote concerning the coming of the Lord and the end of the world thus, "Be not ignorant brethren of this *one thing* that one day with the Lord is as a thousand years and a thousand years as one day." He emphasized the point "not to be ignorant of *this one thing*." Namely, that one of the creation days was to be taken in the study of the coming of the Lord and the end of the world as one thousand years. 2 Peter 3:8.

If all in the study of this question had known these seven pillars of truth they would not have blundered as they have. The number seven is used in many ways to teach this truth. Every seventh year a release from all debts was provided for in the law of Moses. Thus teaching the lesson that when six thousand years were up there would be no more debt of sin against the Lord's people. It was taught by the release of the slaves. Every seventh year they were made free. The land rested every seventh year, as before noted, showing the seventh thousandth year would be the millenium. Every one who keeps the seventh day Sabbath of the weekly cycle should realize it is a lesson not only to teach that in six days God created the world and rested the seventh but also they should remember there remains as stated by Paul a final rest to the people of God when they shall reign with Christ a thousand years and further, no one can expect to reign with him who will not love him enough to observe the true Sabbath now.

The blood was sprinkled seven times before the veil when the sacrifice was slain. Thus signifying again the seven pillars of truth that Christ would be seven thousand years in completing the redemption of the world and restoration of the earth. All who build any different faith than this and have the earth restored during the seventh thousandth year are mistaken. Like the land lying waste each seventh year the earth will lie waste during the millennium. Not tilled. Jer. 4.

Jacob as a type of this period, served Laban seven years for each of his wives. The dream of Pharaoh, seven years of famine and seven years of plenty as interpreted by Joseph was on the same principle. The surrounding of Jericho seven days and the seventh day seven times, all happened to impress, both them and us, of this great truth. The circumcision of the male child on the *eighth day as a token of the final inheritance* of the new earth involved this same truth, which will meet its anti-type the eighth thousandth year. The keeping of the feast of the jubilee after seven sabbaths of weeks on the fiftieth day was also connected with this great truth, and grew out of the seven pillars, under the whole plan of salvation and redemption of the world. If these pillars of time were taken out of the Bible and all the truths resting on them the Bible would be of no use to us. Man may make a mistake as to the age of the world and think the coming of the Lord will take place at a certain time of our count, but he need make no mistake as to the principles on which the Bible is built, that is too plain for any mistake. If we think the time is up when it is not then all we can do is to hold on to the principle and wait a little longer for he will come and will not lie. His word is out, and the pillars are "hewn out," and every true believer must believe it and act accordingly. So we again say, we are not far wrong on our chronology if wrong at all. The records of the age of the world seem to us quite plain.



CHAPTER XLVII.

THE DESTINY OF THE WICKED.

"THE Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2:9. "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Peter 4:17, 18. The great question here is: What shall the end of the wicked be? And if the righteous scarcely be saved, where will the ungodly and the sinner appear? There is no line of thought in the Bible that more clearly defines the true character of God than His dealings with rebellious men. A judge, as he sits on the cases of the froward, has a most solemn and responsible position to fill. Every element of justice and mercy is brought into requisition. In such an individual, if he comprehends his responsibility, there will be a recognition of the law, and that government must be maintained at any cost. Government is law maintained. Where the law is not maintained, there can be no government. The law is supposed to be justice in the strictest sense, and justice is that which is just to all men, both good and bad; and with this thought alone does

the civil judge deal with the transgressor. Hence it is said, "The cold arm of the law knows no mercy."

But even in this world the man who has the other element in his nature, that of mercy, is best prepared to render a decision of justice. For justice is that which weighs the motive and what would be just to all men. Both of these principles are ever mingled in all of God's dealings with men. Both are recognized in the punishment of the wicked. He who looks upon God as a cruel tyrant is ignorant of the divine Being. He who looks upon Him as all love and mercy, regardless of justice, is equally unacquainted with Him. Both will realize some day that they have made a fatal mistake, a mistake which will be recognized too late. Either one of these extreme positions will lead to ruin.

Now the question is, What shall the end of the wicked be? Suppose we call upon the various denominations to answer this question. They answer thus: As soon as a wicked man dies, he goes to a lake of fire, and then burns throughout eternity. There is no relief from his suffering. If we call on the Universalist, he would answer: God is all love. Christ died to save all, and the punishment of the wicked is in this life. Third, we ask the Catholic. He answers: The wicked at death goes to a place called purgatory, where he remains till intercession is made by the church. Then he will be brought out and enjoy Paradise. Fourth, the Spiritualist says that there are spheres in the next world, and people enter into these spheres according to the way they have lived here. In keeping with this theory, they tell us that Christ and Tom Paine have been associating together there. At least, they say they come back together in their seances. These different positions show one of two things, either the churches mentioned do not know what the Bible teaches, or the Bible teaches various doctrines, and is really like an instrument upon which any tune can be played.

But we will let Peter answer his own question as to what the end of the wicked shall be: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2:9. This plainly shows that the wicked are not punished at death at all, but at the judgment. Job says the same thing: "Behold, I know your thoughts, and the devices which ye wrongfully imagine against Me. For ye say, Where is the house of the prince? and where are the dwelling-places of the wicked? Have ye not asked them that go by the way? and do ye not know their tokens, that the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath." Job 21:27-30. Have ye not beheld their tombstones, their tokens? said Job. Thus we have two plain statements, one from the Old and one from the New Testament, stating that the wicked are not punished till the day of judgment. "And when He was come to the other side into the country of the Gergesenes, there met Him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying, What have we to do with Thee, Jesus, Thou Son of God? art Thou come hither to torment us before the time?" Matt. 8:28, 29. Satan recognizes the fact that he is not to be punished until after the judgment. It is said of him that he works hard, knowing that his time is short.

The question now is, Where are they reserved? "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." Isa. 24:21, 22. This punishment is the destruction of the wicked, which takes place at the coming of Christ, at the beginning of the thousand years. The many

days in which they are shut up is during the thousand years. Then they shall be visited at the end of that period, and receive their final punishment with all the ungodly.

The pit here mentioned is explained by Job: "If I wait, the grave is mine house; I have made my bed in the darkness. I have said to corruption, Thou art my father; to the worm, Thou art my mother, and my sister. And where is now my hope? as for my hope, who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust." Job 17:13-16. The devil and his angels are also reserved till the judgment, which takes place at the end of the thousand years: "And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6.

The earth is reserved unto that day: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt

with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:3-7, 10-13.

Let the reader notice that this earth is reserved unto fire against the day of judgment for the punishment of ungodly men, at which time, the apostle says, the earth and the atmospheric elements will melt with fervent heat. But out of this, he says, there is a promise that a new heaven and a new earth will come forth, in which will dwell righteousness. Not a trace of sin is then left.

Turning now to the close of the thousand years, we quote the scripture recorded in Rev. 20:12-15: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell [the grave] delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire." This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Verse 10 of this chapter says, "And the devil that deceived them was cast into the lake of fire and brimstone." Verse 9 says, "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them." This shows that the whole transaction is to transpire here on earth, and it further shows that this earth is the lake of fire.

The punishment is said to be the second death. All die the first death, both good and bad. Not so here. Only those die the second death whose names are not found in the book of life.

The fire which melts the earth and the heavens comes

down from God out of heaven. Malachi describes it thus:

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear My name shall the Sun of righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:1-3.

John, in his comparison of the righteous to wheat and the wicked to the chaff, says, "I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost, and with fire; whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire." Matt. 3:11, 12. The prophet Obadiah says, "For as ye have drunk upon My holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been." Obadiah 16. And from the psalmist David we read, "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Ps. 37:20. Another writer says they shall be "folden together as thorns," and "shall be devoured as stubble fully dry." Nahum 1:10. Others compare them to dry branches, hay, wood, and stubble. They have no right to the tree of life; they have fought no good fight of faith to gain eternal life; they are not raised immortal, as the righteous are. 1 Cor. 15:50.

Thus we see that the doctrine of endless torment is

untrue. The idea of going to hell at death is unscriptural. Men who teach these things are false teachers, only deceiving the people. The doctrine arose with those who wanted to scare people into religion. I am glad that, to a great extent, the time is past when this manner of teaching is accepted. Religion is a principle or it is nothing. God is a God of both justice and mercy, or He is not worthy of any man's service. The Bible appeals to the intellect and conscience of men.

Is God willing that any should perish?—"But if the wicked will turn from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him; in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways, and live?" Eze. 18:21-23. Also in verses 31 and 32 we read: "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye."

"See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in His ways, and to keep His commandments and His statutes and His judgments, that thou mayest live and multiply; and the Lord thy God shall bless thee in the land whither thou goest to possess it." "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live; that thou mayest love the Lord thy God, and that thou mayest obey His voice, and that thou mayest cleave unto

Him; for He is thy life, and the length of thy days; that thou mayest dwell in the land which the Lord swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them." Deut. 30: 15, 16, 19, 20.

We see that man is unquestionably given a choice between life and death. What more can we ask? The way of one is right; the way of the other is wrong. Then the question comes, Shall right doing be required? or shall we be left to do as we please? The law of the Lord is perfect. A perfect law is neither unjust to any one nor will it harm any one who obeys. Solomon, after investigating all things under the sun, said, "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man." Eccl. 12:13.

All the Lord asks of any one is to do right. His government must be maintained, or the universe would go to utter ruin. So to every man is given the opportunity to choose which he will do, good or evil. God, knowing the weakness of the flesh, goes farther than this, and strengthens with all power by His Spirit in the inner man all who believe on Him. He further says He "will with the temptation also make a way of escape." 1 Cor. 10: 13. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. "If we confess our sins, He is faithful and just to forgive us our sins." 1 John 1:9. That is not all; the Lord says: "Whosoever will, let him take the water of life freely." Rev. 22:17. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. And finally He says, "What could have been done more to My vineyard, that I have not done?" Isa. 5:4.

Let the man who is in rebellion against God's government read these scriptures, and then answer the question as to how he expects to be guiltless in the judgment.

God has loved man as no other being could love him. Everything dear to His heart has been given up that man might live and enjoy eternal life. His servants have suffered imprisonment to carry the truth to perishing man. Thousands have lost their lives, their homes, their families, and all that was dear to them, because the love of Christ constrained them to do it. The Son of God suffered the cruel death of the cross, forsaken by God and man, dying the death of a transgressor, all that we might not die. Then will any man dare say that God is a tyrant, and not a God of love and mercy?

There is, however, another point we wish to notice. While mercy is so great, good government and justice are equally important. The government must be exalted. We will illustrate the thought by the principles of our state governments. The government feeds man in misfortune, clothes him if naked, protects him from robbers and murderers, treats him in sickness, protects his family and his property, and makes it possible for him to live as a law-abiding citizen. This is all provided for in state institutions maintained for this purpose free of cost. That is not all. If a citizen of this country is in a foreign land, and he is there mistreated, this government will send an army, if need be, to rescue him. But if, notwithstanding all this, an individual says, "I care not for good government; I have no interest in it; I will kill, steal, commit adultery, and be an outlaw," that man is punished. Why is it done? Lynch law punishes by an angry mob, but not so with law and order. The man is put upon trial. If he is too poor to employ legal advice, it is furnished him. Justice demands that every chance must be given him for his life. He has the favor of all doubts in the testimony. But if he is guilty, and worthy of death, why is he put to death? Is it because the people love to do it?—No, but as a last remedy to preserve good government. It is bet-

ter that the man perish than that the government fail and its citizens be exposed to all manner of lawlessness. Now why not look at the justice of God in destroying men as the last resort to maintain good government? Rebellion has existed in this world for six thousand years against the government of God. His mercy has run parallel with it. But it will not always be so. God has said He will yet have a world out of this where sin will never enter and every trace of the curse will be removed. May that glad time soon come. These are the principles of God's justice and mercy. Not only the sinners are cast into the lake of fire, which is the second death, but we will see that Satan also, the author of sin, will be destroyed at the same time.

To Satan have been given the names of the different agents used by him in his work, receiving the name of serpent from the creature he used in causing the fall; that of the dragon, because he used the Roman government, which was represented by that symbol. In Ezekiel 28 he is called the king of Tyrus, because the king of Tyrus was his agent. We will therefore turn to the prophet Ezekiel, and read what he says: "Moreover the word of the Lord came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold; the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou was perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude

of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness; I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, and it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more." Eze. 28:11-19.

This scripture is very explicit concerning Satan's fall, his career in the world, and his final destiny. It says: "I will bring thee to ashes upon the earth in the sight of all them that behold thee. . . . And never shalt thou be any more." This again shows that the lake of fire will be upon the earth.

Thus Satan and all his angels, with the wicked, suffer their doom in the lake of fire. This utter destruction of the wicked is shown in many scriptures. The first to which we call attention is Isaiah 66: "And they shall go forth, and look upon the carcasses of the men that have transgressed against Me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Verse 24. This says they shall look upon their carcasses. The figure is here drawn from the valley of Hinnom, south of Jerusalem, where a continual fire was kept burning to destroy all refuse and carcasses of animals, and what the fire did not devour, the worm destroyed. All flesh, when not interfered with, is subject to decay, death, and destruction by worms. The

prophet says that the fires shall not be quenched. A fire which can not be extinguished will certainly destroy everything upon which it preys. Such was the fate of Jerusalem at one time. It was destroyed with unquenchable fire.

"The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Ps. 37:20. "And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14:11. "He hath compassed the waters with bounds, until the day and night come to an end." Job 26:10.

Anciently the fat of lambs was used in lamps. The wicked are here compared to this fat, as it consumed into smoke, until the lamp was empty. John says in Revelation, "The smoke of their torment ascendeth up forever and ever." In Matthew 25 we are told that they go into everlasting punishment, but the righteous into life eternal. Now "the wages of sin is death," says Paul, which death is the second death spoken of by John, and from this death there is no resurrection. And, of course, this makes the punishment everlasting, not everlasting pain, but everlasting punishment; and the final punishment for sin is always the second death. This punishment is final, one from which there is no appeal. Not so with the righteous; they are given eternal life. This makes a clean universe; and then the former things shall not be remembered nor come into mind. They are all in the past. Let us take heed how we read. The decree is soon to issue, "He that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22:11. Now is the golden opportunity to secure the boon of all things,—eternal life through the Lord Jesus Christ. They who have Christ have life. They who have not Christ shall not see life, but the wrath of God abideth on them.

TWO LAKES OF FIRE.

Rev. 20:10 says the devil was cast into the lake of fire, where the beast and the false prophet *are*. The word "are" is in italics, showing it to be a supplied word. The nineteenth chapter tells when the beast and the false prophet were cast into the lake of fire. It was when Christ came, at the beginning of the one thousand years. They were taken alive, and cast in. So Rev. 20:10 should read, "where the beast and the false prophet were cast." This introduces the thought that there might be two lakes of fire, or a lake of fire at two different times, and so we read in Isa. 34:8-10:—

"For *it is* the day of the Lord's vengeance, *and* the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste; none shall pass through forever and ever."

This lake also ceases to burn, for we read that the land shall lie desolate from generation to generation. This is during the one thousand years.

The reader will see that at the end of the one thousand years the work begins just where it was left at the beginning of that period,—with the wicked nations, Gog and Magog, the lake of fire, the compassing of Jerusalem at the battle of Armageddon,—and all is a repetition of the events at the beginning of the one thousand years.

A few texts of Scripture will be all that is necessary to show that there will be a destruction by fire at the coming of Christ, or the beginning of the one thousand years. That this lake will be more local in its nature, or not so extensive as the one at the end of the one thousand years,

which melts the earth and the atmospheric heavens, there is also no doubt.

“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.”
2 Thess. 1:7-10.

That this takes place at the beginning of the thousand years there is no question; and again we read the words of the psalmist David, “Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him.” Ps. 50:3.

And we again read, this time from the prophet Isaiah:
“For, behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire, and by His sword, will the Lord plead with all flesh; and the slain of the Lord shall be many.” Isa. 66:15, 16.

The great earthquake that is to take place when the voice of God shakes the heavens and the earth will also open up the gases of earth, and cause to flow out the great lakes of oil there treasured up, such as we little dream of; and, says the inspired penman, “The breath of the Lord like a stream of brimstone doth kindle it.” This no doubt will destroy the remaining wicked that are left from the great slaughter of Armageddon, as shown in chapter 28 of this book.

WHAT IS THE SOUL.

Every body thinks they have a soul, and most of them think it is some thing within that is separate from the body and is capable of an existence separate from the body, which leaves the body at death. Some think when it leaves at death it goes into some other form of animal life according to how it has lived here. They think their punishment is meted out by either going into some lower animal or being elevated to greatness according as they have lived here. This is called transmigration of souls. The American Indian thinks the future life of the soul will be in some happy hunting ground or spirit world. The large majority of professed Christians believe that when a man dies the real man does not die but his soul (the real man) either goes to hell or heaven, to remain throughout eternity. The latter class relies on the parable of the rich man and Lazarus, as the Gibraltar for his belief and for eternal torment where the worm dieth not and the fire is not quenched, and a few other similar statements.

We wish to say all these beliefs are unscriptural and cannot be proven. We wish to say there is but two elements in man which causes his existence either here or hereafter. They are both plainly defined in the Bible and stated plainly what they are. The first statement is that God made man out of the dust of the ground. That is man as long as any form exists whether dead or alive. Second, that dust in making man was converted into flesh, bone, skin and sinews, it was formed into the image of God. All this was done before any life was possessed by him. Who will deny this? No one I am sure. Next, after this was done it says God breathed *into man the breath of life and man became a living soul. It is the man* all the time before he received the life giving power and also after he received it, and that man was said to be the soul, made alive by the breath of life.

Paul says the first man was of the earth. Then one of these two things, which is the earthly man is called man and soul. Paul plainly says the first man was made a living soul. 1st Cor. 15. Now the second thing given man to give him life is the next question. What was that? Job 27:3. "All the while my breath is in me and *the spirit of God is in my nostrils.*" This tells the story of the second ingredient that possesses man *while alive*, and that is called *the spirit of God*. Who will deny that? No one, I am sure. Next, when man dies what becomes of him? "Then shall the dust return to dust as it was and the spirit return to God who gave it." Ec. 12. This settles the whole question to all who believe the truth. Note it does not say the spirit of a good man goes to God and the spirit of a bad man goes to some other place. So then a division of good and bad does not take place at death. Note it does not say that any thing goes to God, but the spirit that he gave and that was his (God's) spirit, not some thing which was a part of man which we are told is the thinking part of man. No, it is the spirit of God. But the spirit of God, we are told is what makes all life exist in all of God's creation, so it returns to the fountain of life from which it came and man ceases to exist. This is the truth in a nut shell. What is the next step in the history of man? It is the promise of a resurrection from the dead, and what is a resurrection? It is a *reproduction of man*. How will it be then? Ezekiel 37:1, tells us plainly that the graves will be opened and they will be brought forth and they will possess bone, flesh, skin, sinews, then the Lord will put *His spirit* in them again and they shall live. That is reproduction. That is the hope of the overcomer. It is also stated plainly that all shall be made alive, those that are Christ's at His coming and the rest of the dead one thousand years later. Those who come up first will possess the land promised to their fathers which is the new earth. **The others will also come up on the earth, Rev. 20, and battle**

against the Lord and fire will come down from heaven and devour them, that is called the second death. Then the righteous will take the earth purified by fire and possess it forever. The wicked will be ashes under the souls of their feet. Mal. 4.

This is the short cut to the story, but is a true one, hence soul in its primary sense means **person**. **Eight** souls were saved in the ark. **Seventy** souls came out of the loins of Jacob. So many souls were with **Paul in the ship** when he was shipwrecked. The word is used in its secondary sense in the scriptures, meaning affections, appetite, life, breath, and so on, but in no sense to mean what the people are taught it means. Darkness covers the earth and great darkness the people on most every Bible subject. The immortality of the soul, the conscious state of the dead, and kindred teaching leads to error of every kind and should be given up by all who wish to know the truth. The preachers who are leading their flocks in such error will realize too late their great mistake. We say to those who are straight on these things don't be afraid to take the animal by the horns and face the error. God wants men just now who will not shun to declare the whole truth and open their mouths boldly. The time to work is so short, you will wish very soon when too late you had been more brave in defence of the truth, and stirred up the people with the word of God. Cry aloud and spare not is our advice to all who know the truth.



CHAPTER XLVIII.

RETURN TO THEIR OWN LAND.

SIN is a wrong use of the God-given faculties, faculties given to man in the creation. It is a perversion of the finer sensibilities and affections with which man was endowed. God designed in the creation of this world that man should be a happy, intelligent being, and enjoy life with all its blessings throughout eternity. His surroundings were all pleasant, and not a thing was made to mar his happiness and peace. He was given dominion over all the workmanship of God's hands. He had a right to the garden of Eden; his occupation was to dress and keep it, and everything to which he touched his hands prospered and resulted in delight and happiness to him. God had given him the power of vision, that he might behold the beautiful animals in all their varied forms; he could see the verdure of the trees, the beautiful fruit with which they were loaded, the flowers in all their varied hues, and everything that was beautiful to behold. God had created him with perfect taste. When he ate of the fruit of the tree, the herbs of the field, they were delightful to him. The delicious flavor and the taste God had given him were unperverted. He had given him a companion, a part of his own body, and they twain were one flesh. Their affections were one; all their motives and objects of life

were one. Everything that heart could desire was enjoyed by them, and they could talk to God face to face as a friend speaketh to a friend. Through the fall, this was all lost. The unity of mind and heart between Adam and his wife no longer existed as it did when they came from the hands of the Creator. The earth was cursed. It produced thorns and thistles. This curse included every poisonous vine and plant and destroying insect. Their labor was no longer that pleasure that it had been before. "In the sweat of thy face shalt thou eat bread," was the command. All creation was turned out of its natural course; all living creatures were subject to death; the seeds of death were sown in all flesh. Disease and pain fastened themselves upon the human frame; and, as a result of sin, the world was subjected to a life of misery and perversion of the God-given faculties with which man was endowed in the creation.

But we read, "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. The plan of redemption was instituted in a counsel of peace between the Father and the Son. Adam was informed of the result of this counsel; he was informed of the divine promise that there would be given him and his posterity another opportunity for eternal life. But this time it would be through faith in Jesus Christ and the resurrection of the dead. The conditions were, "He that overcometh shall inherit all things." Rev. 21:7. By faith Adam laid hold of this promise, and set about the work of overcoming. Overcoming is the work of restoring the image of God in man through grace, thus bringing him back into subjection to the will of his Maker, and the restoration to his original home as it came from the hands of the Creator, with the privilege of once more eating of the tree of life, that he may live forever.

Thus we see sin is the wrong use of the desires God gave us in the beginning. Covetousness is a desire for a thing that is not ours. It is not wrong to desire that which is for our good and needs in life; but to obtain it unlawfully, and to make a wrong use of it when obtained, is sin. Adultery is a violation of the affections given man and woman in the creation. Man in the creation of the world loved his home and his surroundings, and delighted in the comforts of life. These desires for a home with pleasant surroundings are pleasing to the Lord; but when perverted in striving to excel in grandeur, and to live selfishly, they are equally displeasing to God. There is no better type of heaven in this world than a comfortable, clean, orderly home. There are no more precious words than father, mother, brother, sister, and home. A home where God is recognized as the chief ruler, and where peace and grace rule in each heart, is the nearest type of what God intended in creation that can be found on this earth. And let no one think for a moment that a desire still lingering in the heart for such a place is evil. It is of divine origin, and something that should be cherished by every follower of Christ. We read that "the Son of man is come to seek and to save that which was lost." Luke 19:10. All the above blessings were lost in the fall; but, thanks be to Him that loved us and gave Himself for us, all will be restored through Him whom we serve. For this we long and wait.

The apostle Paul makes a comparison of our present condition with that which is to come: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope, because the

creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Rom. 8:18-25.

Language can not express more vividly the true situation. The expression, "The whole creation groaneth and travaileth in pain," how literally true! But we read that the time will come when there shall be no more pain, no more death, neither sorrow nor crying. Redemption will never be complete till the body itself is redeemed. The apostle says, "to wit, the redemption of our body." This being the case, man will again be the literal, tangible being he was in the creation of the world. This being true, man must have a home in which to dwell, and the longing desire of his heart, we are thankful, will be granted unto him. We read in Isaiah these words: "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else. I have spoken in secret, 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." Isa. 45:18, 19.

The thoughtful mind would conclude after a few moments' meditation that, if this world were intended to continue in its present condition, with all the misery, sinfulness, and defilement, it was surely made in vain. But it is not so. The command was to Adam to "multiply, and

replenish the earth;" that was the command as far as the command went. The increase of the race would finally have ceased; man would then have been made equal to the angels, for the earth would have been full of happy beings. The work of the gospel is simply to gather out of all nations and tongues those that will overcome in the name of Christ, until a number sufficient to inhabit the earth is made up, and then the gospel work will cease, and the original plan will be carried out. He has made a promise to the seed of Jacob that they should not seek His face in vain. All promises made in the Bible will be carried out to the letter. Among the many precious promises of the Saviour given in the beatitudes, one is, "Blessed are the meek; for they shall inherit the earth." Matt. 5:5.

An inheritance is obtained as a result of the death of other individuals, and as we are heirs of God and joint heirs with Jesus Christ, our inheritance is through Christ, who will redeem the purchased possession and restore it to those that believe on His name. We have one of the most beautiful lines of thought in the Scriptures growing out of the promise which the Lord made to Abraham; it reads as follows: "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered." Gen. 13:14-16.

We can readily see that this could not comprise definite boundary lines, acres, or sections. This is not the manner in which boundary lines are established. The apostle Paul, in commenting upon this promise, makes the following statement, "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the

law, but through the righteousness of faith." Rom. 4:13. This promise to Abraham, then, includes the whole world to be given to him and to his seed. Turning to another statement of the apostle's, we again read: "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." Gal. 3:16. The seed, then, in the promise was not the seed according to the flesh, but had more direct reference to Christ, the Redeemer of the world. Again, in this same chapter, the apostle, speaking of those who have accepted Christ, says: "For ye are all children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on 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." Verses 26-29.

The Jews in the days of Christ made a fatal mistake over this promise to Abraham. They said that they were Abraham's seed, and were never in bondage. They understood the promise to refer to the literal seed according to the flesh; but it is the meek that will inherit the earth. Those that accept Christ are heirs according to the promise. Every child of God whose name is in the book of life has a literal inheritance due him that is worth more than all this world. He is to have a part in the final redemption of that which was lost; his body is to be redeemed; the world is to be redeemed; and his inheritance reaches beyond this vale of sorrow. The psalmist David gives us counsel, that, when we become envious of the prosperity of the wicked, we should not worry about the things that do not seem equal in this life. He says:—

"Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green

herb. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and He shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for Him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath; fret not thyself in anywise to do evil. For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:1-11.

Here is counsel that every Christian should treasure up in his heart. The things mentioned are the realities of life that come to us in our Christian experience, and in these times of trial the Lord says: Rest. Wait patiently. Trust in the Lord; He will bring it to pass. Wait patiently for Him. What excellent counsel! The psalmist continues in verses 20-22: "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away. The wicked borroweth, and payeth not again; but the righteous showeth mercy, and giveth. For such as be blessed of Him shall inherit the earth; and they that be cursed of Him shall be cut off."

The inheritance here mentioned could not be received in this life, for it is not to be obtained till the wicked are consumed into smoke and destroyed from the face of the earth. Then the righteous, as a rule, are not the rich of this world, but are spoken of in the Scriptures as "the poor of this world rich in faith, and heirs of the kingdom."
James 2:5.

THE EARTH MADE NEW.

The apostle Peter, in his second epistle, the third chapter, speaks of three worlds, the one before the flood, the one that now is, and the one to come, promised to Abraham. Speaking of the ignorance of the people of this world concerning the great question of the world's history, he says: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." 2 Peter 3:5-7, 11-14.

This is language that can not be misunderstood concerning the history of the world. As surely as it was once destroyed with water, so surely will it again be destroyed, but this time by fire; and as surely as it was created in the beginning for righteous people to dwell in, so surely will it again be inhabited by a righteous race.

Some have read this scripture, and concluded that the world would be burned up; but it does not say so. It says the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat; the earth also; that

is, the earth shall melt just the same as the elements; then the statement follows that *the works therein shall be burned up*. Every mark of sin will be removed; the earth will be melted with fervent heat; but like a new casting coming forth from the old being melted, so will the new earth come forth purified from every curse that has rested upon it. The last writer of the Old Testament speaks as follows: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear My name shall the Sun of righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:1-3.

This scripture teaches that in the resurrection of the righteous, when men are brought forth immortal, they shall go forth and grow up as calves of the stall; the race will all finally be restored to the original stature and image of God, in which they were made in the beginning. All deformity of our present state will be removed. Their exact stature is unknown, but no doubt they were many feet taller than they are now, and more perfectly formed in every way.

We read in Rev. 6:14, "And the heaven departed as a scroll when it is rolled together." The very atmosphere is now laden with the germs of death and disease. The apostle says the elements are to melt with fervent heat. The contrast in the atmospheric heavens as they now are and as they will be hereafter is mentioned in Isa. 30:26: "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth

up the breach of His people, and healeth the stroke of their wound."

We often hear it said that there will be no sun in the new earth, but this is not true. The sun and the moon were to give light upon this planet in the creation. This must ever continue; and when the atmospheric heavens are purified, these orbs of light will shine, as compared with that time, as the light of a foggy morning in contrast with that of a clear day.

The apostle John, in speaking of the metropolis and capital of the new world, says: "The city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." "And the gates of it shall not be shut at all by day; for there shall be no night there." Rev. 21:23, 25. The glory of God, far excelling every other light, will lighten the holy city. The Psalmist, speaking of the death of the race, the resurrection, and the new earth, expresses the thought thus: "Thou hidest Thy face, they are troubled; Thou takest away their breath, they die, and return to their dust. Thou sendest forth Thy Spirit, they are created; and Thou renewest the face of the earth. The glory of the Lord shall endure forever; the Lord shall rejoice in His works." Ps. 104:29-31.

The resurrection is here called a creating by the Lord. It is the same power that brings them to life that created man in the beginning. It is this same power that "renews" the face of the earth. The dominion that was lost in Adam must be restored in Christ. "And Thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8. When Christ comes the second time, "King of kings, and Lord of Lords," is written on His vesture. The prophet Daniel says, "And the kingdom and dominion, and the

greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27. Then "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ." Rev. 11:15. To this kingdom the child of God has ever looked with interest, and we are glad to know that the day is not far distant when the Lord's people will inherit their final home.

The prophet Ezekiel, in words of encouragement and hope, gives a description of the resurrection and the gathering of Israel into their own land. Skeptics have ever questioned the possibility of the resurrection of the dead, and used, as they supposed, scientific argument against it, stating that the body decayed; that it was absorbed by other matter, and scattered in that way to the four winds; but the Lord meets this argument in this chapter most conclusively, by revealing a vision to the prophet, and showing him the whole house of Israel, the manner of their resurrection, and their entrance into their final home. The prophet says:—

"The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about; and, behold, there were very many in the open valley; and, lo, they were very dry. And He said unto me, Son of man, can these bones live? And I answered, O Lord God, Thou knowest. Again He said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live; and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I proph-

esied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said He unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then He said unto me, Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophecy and say unto them, Thus saith the Lord God; Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and shall put My Spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Eze. 37:1-14.

To apply this scripture in its primary sense to anything but the literal resurrection of God's people, and their restoration to their own land, is a perversion of God's Word. It is most explicit in answering the skeptic who would destroy faith by human reasoning. The Lord says that they say, Our hope is cut off; it is impossible to raise the dead. But He says, "I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."

This world has always belonged, by right of creation, to law-abiding citizens. They have been wronged out of it for the last six thousand years. Satan and his followers

are usurpers, taking that which is not their own, wronging the saints of God out of their possessions, which belong to them both by creation and redemption; and when God destroys those in rebellion against Him, and gives the possession to its rightful owners, He is only doing that which justice demands.

This scripture further shows that the doctrine of a separate existence from the body is untrue. In verse 10 it says breath came into these risen ones, and in verse 14 He says He put His Spirit into them, thus showing that the breath of life given Adam in the creation of the world was the Spirit of God which caused him to live. Job plainly declares this to be so. In the twenty-seventh chapter and third verse I read, "All the while my breath is in me, and the Spirit of God is in my nostrils." Solomon, speaking of the death of all men, both good and bad, says, "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccl. 12:7.

Speaking of the creation, the wise man further says of all created beings, both man and beast: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Eccl. 3:19-21.

So we ask the question, Where is the man who is so wise that he can tell of a certainty that the spirit of man goeth upward and that the spirit of the beast goeth downward? The wise man said they all have one breath, and there is no difference in the principle of life by which they live. Every created being lives by the Spirit of God. **Man is raised from the dead by the same Spirit by which**

he is created, as before shown. This thought is expressed in the book of Genesis, in speaking of the flood: "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man; all in whose nostrils was the breath of life, of all that was in the dry land, died." Gen. 7:21, 22. So the prophet Ezekiel, in this remarkable vision which we have just considered, says that the Spirit of God entered into them, and they stood upon their feet, an exceeding great army; and he declared that this was the whole house of Israel, and that, when their graves are opened and they are brought into their own land, then they shall fully comprehend what the Lord has done for them. Says the apostle Paul: "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. 3:3, 4. Our life is hid with Christ in God, and this is all there is of us in heaven above; but that life will enter into us again when the Lifegiver shall appear.

THE GLORIES OF THE FUTURE HOME.

The future is something in which all expecting eternal life should be especially interested. Were we going to a new country, our anxiety would be great to learn all of that country we could. The prophet Isaiah makes this statement, "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him." Isa. 64:4. The apostle Paul says, "For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known." 1 Cor. 13:12.

We read of the glories of a country; we may imagine from the descriptions given how it will be; but the heavenly

country will so far excel all that we can imagine that it is compared to looking through a glass darkly; but when the mists have rolled away, and we behold the glories of the goodly land, we can only exclaim, "The half has never been told!" We will read some of the descriptions given. The prophet John tells us what he saw concerning it:—

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write; for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto Him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be My son." Rev. 21:1-7.

This scripture needs no comment. The inspired penman has given it in clear language. He continues in this chapter by giving a description of the holy city. Its twelve gates are each composed of one mammoth pearl. The city itself is pure gold, like clear crystal. The foundations of the walls of the city were garnished with all manner of precious stones. There was no temple in the city; "the Lord God Almighty and the Lamb are the temple of it." Rev. 21:22. "And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of

God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face; and His name shall be in their foreheads." Rev. 22:1-4.

"There shall be no more curse," says the prophet. This is the best of all. Sin once blighted Eden in its first beauty; but when Eden is again restored, this settles the question forever. The prophet Isaiah gives a description of life as it will exist in the new earth: "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy." "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord." Isa. 65:17, 18, 21-25.

Our first impression on reading this scripture may be that this is too literal to apply to a redeemed world. But this is only what it would have been had sin not entered the world. Adam named all the animals of the creation,

and what is more pleasant than a kind, obedient animal? Our affections are drawn out towards them the more we come in contact with them. Now we plant a vineyard, and another eats the fruit; now we build, but another inhabits; but there it will not be so. Says the prophet, "As the days of a tree are the days of My people." There is the tree of life. Men will again eat of the tree of life, and live forever. They shall long enjoy the work of their hands. The enormously large grapes carried by Caleb and Joshua as they returned from spying out the land of Canaan were typical of the fruit of the goodly land when the curse shall be removed. She will again yield her increase. They shall long enjoy the work of their hands. They will no more earn their bread by the sweat of their face; they shall not grow old; they shall never say, I am sick or tired; but the products of nature will ever create within them a gratitude and thanksgiving to the Source of all blessings.

"For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 65:22, 23. This scripture calls our minds back to the creation of the world. God set a memorial, that of the Sabbath institution, which is intended to ever remind His creatures of the Creator. And on every seventh day of the week it was appointed that they should assemble at divine worship. Had this commandment been observed by all created beings, there never would have been an idolater in the world. So we learn that, when redemption is complete, this divinely-appointed institution will still be in existence, and all men will come to worship before the Lord from one Sabbath to another.

For a description of the earth in its Eden beauty, the thirty-fifth chapter of Isaiah is probably the most graphic

of any in the Bible. We therefore quote this entire chapter in closing up this most interesting subject:—

“The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.”

It was once the writer's privilege to visit the large botanical gardens of a certain city near the equator. On entering the gardens, my vision fell upon the evergreen trees, the stately palms, the cocoanut, the bread tree, and I beheld the fruits of the cocoanut, the banana, the orange, the lemon, and the pineapple, and acres of the most beautiful flowers and plants, upon which the blight of winter

had never fallen. I said to myself, This is surely a picture of the future home of the saved; and my mind at once reverted to the thirty-fifth chapter of Isaiah. But as I gave it a more careful thought, viewed the surroundings, visited the zoological gardens, and beheld the ferocious beasts in their cages, the poisonous reptiles, and the funeral train passing through the city, then I could realize that this most beautiful spot I had ever looked upon was far from Eden restored; for the Bible tells us there shall be no poisonous reptiles there; no wild beast shall hurt or destroy in all His holy mountain; the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock. Their nature has all been changed. There will be no death there, neither shall there be any crying. God shall wipe away all tears from their eyes. So we can exclaim with Abraham of old, We are strangers and pilgrims, still looking for a city whose builder and maker is God. And when we shall behold the earth in all its Eden beauty, the animals again as they came from the hand of the Creator; as we shall enjoy eternal life, there is still One whom we shall behold who will far eclipse all other beings, and that is He who is chiefest among ten thousand, and altogether lovely. The inspired penman said of Him that He should never fail nor be discouraged till righteousness is established in the earth, and that the isles should wait for His law. And as the work is completed, and the redeemed are finally gathered, He will say, "I see the travail of My soul, and am satisfied." Then we shall see a great multitude, which no man can number, cast their glittering crowns at His feet, and exclaim, "Thou art alone worthy, who hast redeemed us and bought us with Thine own blood." They acknowledge Him as King of kings and Lord of lords. "Thy kingdom come. Thy will be done in earth, as it is in heaven." "Even so, come, Lord Jesus," come quickly.

“Daughter of Zion, awake from thy sadness;
Awake, for thy foes shall oppress thee no more.
Bright o'er thy hills dawns the day-star of gladness;
Arise, for the night of thy sorrow is o'er.

“Strong were thy foes; but the arm that subdued them,
And scattered their legions, was mightier far;
They fled like the chaff from the scourge that pursued them;
In vain were their steeds and their chariots of war.

“Daughter of Zion, the pow'r that hath saved thee,
Extolled with the harp and the timbrel shall be.
Shout; for the foe is destroyed that enslaved thee;
The oppressor is vanquished, and Zion is free.”

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