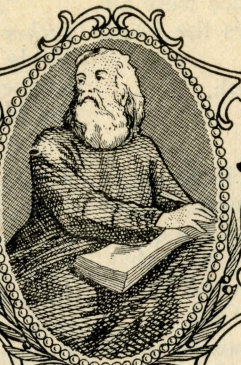


"The Ensign of Israel"



The

# REMNANT OF ISRAEL



THE LAW AND THE PROPHETS



"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."---Isaiah 18:3

Vol. 1

BRITTON, OKLAHOMA, MARCH 1916,

No. 12

### MY LOVE FOR HIM.

I know that I love Jesus  
And I often wonder why  
When we are asked to work for him  
We are so slow to try.

Why it is we ever hesitate  
To help a soul to win  
When he has done so much for us  
When he has done so much for us

But we must have that love for Him  
Of which obedience is born  
Or we'll never be able to see Him  
On the first resurrection morn.

When I read of the life He lived  
When here on earth among men  
O how I wish I had known Him  
I'm glad he's coming again.

R. L. M.

### THE KEY THAT OPENETH AND NO MAN SHUTTETH.

#### THE BOOK OF THE LAW.

(Continued from last issue.)

The Apostles understood *the seven thousand year periods and the seventh thousand year to be the antitype of the seventh day Sabbath of Creation.*

The Apostle Peter, in speaking of the coming of the Lord and calling our attention to the errors that would exist to deceive the people says: "But Beloved, *be not ignorant of this one thing, that one day is with the Lord as a thousand years and a thousand years as one day.* The Lord is not slack concerning his promises as some men count slackness, but is long suffering to us ward." That is he will not come till *the very last day of the period is up*, not being willing that any should perish. Continuing, the Apostle says, "nevertheless, the Lord will come. While he is long suffering to grant every day belonging to the six thousand years he does not want us to think he will not come for when the time is up he will 'cut the work short in righteousness.'" "For a short work will the Lord make on the earth." II Peter 3:6. This language of the thousand years is a quotation from the Psalms 90:3 "Thou turnest man to destruction: and sayest return, ye children of men. For a thousand years in thy sight are as but yesterday when it is past, and as a watch in the night." Psalms 90:3, 4.

Paul taught the same truth of the rest that remaineth for the people of God when they shall live and reign with Christ a thousand years as taught by John in Revelation 20. In Hebrews, fourth chapter, Paul shows the Jewish people that they did not receive that rest that had been promised to the people of God as based on the creative week, when they entered into Canaan.

"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 do 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 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, Today, after so long a time; as it is said, Today 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 labour therefore to enter into that rest, lest any man fall after the same example of unbelief." Heb. 4:1-11.

The above is too plain to be mistaken. First, Israel did not enter the rest of the thousand years promised to the people of God, the antitype of the Sabbath, when they entered Canaan. Second, if Jesus (Joshua) had given them rest would he not have spoken of another day? Third, if they had entered the rest then, as claimed by them, they would have ceased from their labors as God did from his in the creation. Fourth, it is plainly stated by Paul there still remaineth a keeping of the Sabbath to the people of God. This scripture should teach every reader that the creative Sabbath of each week remains the same as it did in all past ages for a type exists till the antitype is reached and that will not be reached till the seventh thousand year when Christ comes. Then it being a memorial also of the creation it will continue while creation lasts and as stated by the prophet when the people of God enter their final rest they will each week observe the memorial still. Isaiah 66:23.

Thus in every teaching of *the Old Testament, the same doctrine is taught in the new.* Not a jar between them. And let the reader note this point, namely, that *in prophecy in the old, very little of that portion of both the sacrifices and the feasts have met their fulfillment yet.* Very little met its antitype in the crucifixion when Christ was here. *Note that well.*

The ephod, the sacrifice, the ark, king and prince were all removed till he comes whose right it is and I, says the Lord "will give it him." This occurred 588 B. C.

All is plain and easy to those who wish the truth.

#### ERROR MUST BE CONDEMNED.

This has been necessary in all ages. Especially in the days of the *apostles, and new testament*, they had it to meat. Now we have the same. In the days of the apostles it was the question of *salvation by works of the law, or faith in Christ* that troubled the people. Now it is every error that men and devils can devise in order to lead men from the truth of God.

The Jews in the days of Christ and the Apostles held many errors in Bible teaching. The greatest of which was a misunderstanding of the book of the law and its object. Our trouble is the same thing now.

Having now given a clear synopsis of the whole Bible on the teaching of the laws of God, showing there *is but one truth, one doctrine of the gospel*, and that this truth and gospel has been taught and known in all ages of the world, we next are compelled to meet the error that exists which is now leading the people wrong and destroying souls. We now note the points of discussion as recorded in the New Testament in the days of Christ and the Apostles. It was this:

#### SALVATION BY FAITH IN CHRIST OR BY THE WORKS OF THE LAW.

We will say the point between error and truth has been reversed now from what it was in the days of the Apostles. Now it is salvation by faith in Christ alone without works of the law. Then it was salvation by works of the law alone without faith in Christ at all.

Now let us see in th's study if it is not salvation by *faith that worketh by love*, which love is the keeping of the commandments of God.

On reading the discussion between the Jews and Christ, and also between them and the Apostles, it reveals their wonderful ignorance of the scriptures, which they read every Sabbath in the synagogue. And if the reader understood the truth as taught by the Bible, both old and new testament, *it would now* reveal the wonderful ignorance of the teaching of the scripture, that exists *in our day of the teachers who are leading the people*.

It is fully as great as it was in the days of Christ and the Apostles. Yes, far more so. For it is expressed thus by the Prophet. Darkness covers the earth and *gross darkness the people*.

If the people but half realized the real ignorance of the teachers, millions of dollars would be withheld and put to a better use till those who are leading the people were humble enough to be taught the Bible before they tried to teach others.

This will all be seen clearly as we proceed to examine the conditions in the days of Christ and *compare them with now*.

We note first the ignorance of the Jews regarding the covenant made with Abraham. That covenant was, that Abraham and his seed should inherit the land as an everlasting possession.

This the Jews interpreted to be the literal land of Canaan and the seed to be the literal descendents of Abraham. Thus salvation was confined to them, and hence a hatred against all other nationalities of people arose. Christ met the position thus:

"They answered and said unto him, *Abraham is our father*. Jesus saith unto them, 'If ye were Abraham's children, ye would do the works of Abraham.

"But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

"Ye do the deeds of *your father*.' Then said they to him. We be not born of fornication; we have one Father, *even God*.

"Jesus said unto them, If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself, but he sent me.

"Why do ye not understand my speech? *even because ye cannot hear my word*.

"*Ye are of your father the devil, and the lusts of your father ye will do*. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

"And because I tell *you* the truth, ye believe me not." John 8:39-45.

Paul meets the same question thus: "Now to Abraham and his seed were the promises made. He saith not unto seeds, *as of many, but to one*, and to thy seed which is Christ." Gal. 3:16. Thus they were ignorant as to the real teaching of the covenant made with Abraham their father. They also did not know that the land of Canaan was simply a type of the whole world to come, but supposed it to be the literal land. And to be received *through the law* that made them a Nation in that land. Paul met this as follows: "For the promise that he (Abraham), should be the heir of the world was not through the law but through faith." Rom. 4:13. He further shows who the seed is as follows: "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.

Gal. 3:27-30, the next point in their lack of understanding was that when they were made a Nation in Canaan four hundred years after Abraham, they were saved by the law as given to them at Sinai.

Paul answers that point thus: "And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Gal. 3:17. In fact, there was not a point of doctrine in the Bible which Christ met of which they were not ignorant. But our point in this is to show the point of difference on the laws taught in the Bible. It is clear thus far that all the Jew saw in the Bible was *salvation by the law as given at Sinai*. They did not see Christ in the Abrahamic covenant. They did not see that every offering in the book of the law in some way taught a lesson of the gospel. It was the outward cold obedience of the law and the forms of service that they trusted in for salvation, *called in the Bible the works of the law*. No Christ, no spirit, no conversion of heart, though circumcision which they trusted in so much to be saved, *taught circumcision of the heart*. In brief a cold formal religion without the vitalizing power of God in it. No fountain of living water springing up into eternal life, *but simply the letter of the law, and form governed by it*. When they should have seen Christ and the gospel in every ceremony, in every service, in every feast appointed, in every promise and in every blessing enjoyed. All this was dark to the Jew though they had read every Sabbath day the scriptures that taught the spiritual life and *faith in Christ that worketh by love*. Then, like now, many were led to see it and embraced it but the masses saw nothing. The teachers were blind and the people were blind. This is what Christ and the Apostles had to meet, namely, people ignorant in the scriptures *and it is so now as then*.

#### JUSTIFICATION.

The above question, whether a man could be justified by works of the law or faith, was one the Apostles had to meet in every place. The Gallatian Church was troubled over the question as a result of the Jewish teachers.

"O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?"

"This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearings of faith?"

"Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"

"Have ye suffered so many things in vain? *if it be yet in vain*.

"He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?"

"Even as Abraham believed God, and it was accounted to him for righteousness.

"Know ye therefore that they which are of faith the same are the children of Abraham.

"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

"So then they which be of faith are blessed with faithful Abraham." Gal. 3:1-9.

This sets the matter clearly before us.

Remember the Gallatian church were converts from the Gentiles and those who troubled them were Jewish teachers who had rejected Christ and taught that a man was saved by obedience alone and not by faith. Paul puts some hard questions to them in the above scripture. They had received the spirit and were converted by him through faith. Now, he said, did you receive the spirit through faith or by the works of the law? Then he refers them to Abraham who was converted and how it was done, namely, by his believing God's promise, and as he believed it was counted to him for righteousness. That is, as faith entered his heart God forgave him of all his sins. A thing that no sinner can do only through faith. He cannot work out his salvation by works. That does not reach the heart and bring the blessing to him. It does not say he will not do the works of the law when he is accepted by faith, no indeed—that is just the very thing he will do. He is so rejoiced through the realization of forgiveness through the promise of God that if we confess our sins he is just and faithful to forgive us our sins, that *obedience* is then a *pleasure*, and not works of penance or of servitude, but a joy and a delight. Paul says further, as many as are of the works of the law are under the curse, for it is written cursed is every one that continueth not in *all things that are written in the book of the law to do them*. Verse 10.

That is, no man can do the works of the law in fact, who does not do it by faith, for the blessing of God is not with them, hence only disobedience is the result. So they are still under the curse of disobedience. This is shown in Romans:

"Behold, thou art called a Jew, and retest in the law, and makest thy boast of God.

"And knowest his will, and approvest the things that are more excellent, being instructed out of the law;

"And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

"An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

"Thou therefore which teachest another, teachest thou not thyself? *thou that preachest a man should not steal, dost thou steal?*

"Thou that sayest a man should *not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?*

"Thou that makest thy boast of the law, *through breaking the law dishonourest thou God?*

"For the name of God is blasphemed among the Gentiles through you, as it is written.

"For circumcision verily profiteth, *if thou keep the law*: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

"Therefore if the uncircumcision *keep the righteousness of the law*, shall not his uncircumcision be counted for *circumcision?*

And shall not uncircumcision which is by nature, if it fulfill the law, *judge thee, who by the letter and circumcision dost transgress the law?*

"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

"But he is a Jew, which is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men but of God."—Rom. 2:7-29.

The above shows clearly that the Jews who took the position that salvation came by works or obedience alone, they

themselves did not keep the law. And we say no man can keep the law only *through faith* and acceptance of God through Christ. *Then the spirit writes the law in the heart and they keep it*. This is why Paul said the Gentiles who were not circumcised *could keep the law* and the Jew who had the form of the truth in the law *did not keep it*. This shows as plain as language can make it, that the Gentile and every other person who accepts Christ is a *keeper of the law*.

"This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh.

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

"But if ye be led of the Spirit, ye are not under the law." Gal. 5:16-18.

The leading of the spirit is ever *to keep the law*, but it is only those who receive the spirit by faith that can be led by it, and when they are so led, they *are not under the curse of the law for it has led to obedience*. Having this point now clear, that obedience can come only through faith, we notice further, justification by, works of the law, or by faith.

"Therefore by the *deeds* of the law there shall *no flesh be justified in his sight: for by the law is the knowledge of sin*.

"But now the righteousness of God without the law is manifested, being *witnessed by the law and the prophets*;

"Even the righteousness of God *which is by faith of Jesus Christ* unto all and upon all them that believe: for there is no difference:

"For all have sinned, and come short of the glory of God;

"*Being justified freely by his grace through the redemption that is in Christ Jesus*:

"Whom God hath set forth *to be* a propitiation through faith, in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

"To declare, *I say*, at this time his righteousness: that he might be just and the justifier of him which believeth in Jesus.

"Where is boasting then? It is excluded. By what law? of works? Nay: *but by the law of faith*.

"Therefore we conclude that a man is justified by faith without the *deeds of the law*.

"*Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

"Seeing *it is* one God, which shall justify *the circumcision by faith*, and *uncircumcision through faith*.

"Do we then *make void the law* through faith? *God forbid: yea, we establish the law*." Rom. 3:20-31.

Is it not strange that such ignorance should exist today? We hear them say you can not be justified by the law, therefore you are not under obligations to keep it. How can they with this plain scripture in the new testament staring them in the face? Who ever heard of a *good, just law justifying a transgressor* of the law he had broken? *Law is not to justify men* but to show them a correct rule of life and when it is broken it *condemns*, not justifies. Justification comes only through being forgiven. But forgiveness *only comes by repentance* and is connected with a desire to obey in the future. If this is the condition, then he is forgiven by Christ and he believeth unto salvation. Then, the Apostle continues, will such an one then make void the law through faith? No, *he will establish the law*. Thus the Jews were met on every point of justification by law. Men argue now, that when men are justified by faith, they need not keep the law. Remember, such are just as blind as were the Jews. Does the reader suppose for a moment that Christ died to save and take to heaven a lot of rebels against God and his law? If so, you are badly mistaken for such will not be. Neither will he change His law to suit our convenience or custom. We will be judged by it just as it is written. And because we have been wrongly taught and kept in ignorance, and while God has winked at it (overlooked it), he says now he calls men everywhere to repent:

[Continued on page seven]

# THE REMNANT OF ISRAEL

PUBLISHED MONTHLY BY  
UNION PUBLISHING COMPANY  
BRITTON, OKLA., U. S. A.

Entered as Second Class matter March 17, 1915, at the post office at Britton, Okla., under the act of March 3, 1879.

G. G. RUPERT - - - - - Managing Editor  
C. M. Hayhurst - - - - - Contributing Editor

Subscription price, per year - - - - - 50 Cents

Volume 1 MARCH, 1916 Number 12

## WIRES CROSSED.

By reading the following items the reader will see there is quite a discrepancy when dates are considered. We think the Advocate owes some explanation. Such differences should be made clear, that all may know the facts.

Regarding Elder Dexter's desire to write up his position on the seven heads and show wherein Elder Ballenger is wrong, we will say if space is at all possible he shall have the privilege.

Personally we would like to read the positions taken. Our space is so limited we are compelled to refuse matter we would be willing to publish. If the paper is spared to continue the coming year we promise readers it shall be a live paper in probing the positions taught by others. Personally we believe in a live discussion of doctrine instead of dead calm. Denominations are like clams to shut up as soon as they arrive at the point where they have things going their own way, then make it appear that a discussion of doctrines is very unbecoming and frown upon it, but this is all policy. If they feel safe and they had positions unassailable they would be ready at all times. They have learned their weakness and prefer to keep silent.—Editor.

Battle Creek, Michigan, January 20, 1916.

Elder G. G. Rupert, Briton, Okla.

I write to tell you that my grandpa, E. P. Dexter is down with pneumonia; hence his silence in regard to the Ballenger matter. Mr. Ballenger has positively refused to debate.

When grandpa recovers he will write you more fully in regard to it. Yours truly,  
AUGUST E. JOHANSEN.

Evangelist A. F. Ballenger, and Brother E. P. Dexter, of Battle Creek, Michigan, met and publicly discussed their differences regarding the application of the seven heads on the beast of Revelation 17. Their meeting was for the purpose of learning the truth and was conducted in a christian spirit as all discussions should be. Brother Ballenger has made this chapter a careful study for several years. Brother E. P. Dexter has been a reader of the Bible Advocate for a good many years and is also a Sabbath keeper and a prophetic student of reputation, but after seeing the clearness of Brother Ballenger's explanation, he acknowledged in a meek and christian spirit that he had the truth. Let us all with a continued spirit of meekness and liberty continue our investigation of these precious truths, growing in knowledge and understanding of the divine word, for the truth will make us free and point us to the narrow way leading to the Kingdom of God.

## THAT FEDERATION CALF.

Elder G. G. Rupert, Britton, Oklahoma.

Dear Brother:—You was no doubt surprised to read, in a well known journal, a statement to the effect that the writer had given up the fight, in favor of the "Federation" calf. I also was surprised, for the statement, which was evidently "inspired," has the slime of the serpent all over it. In fact I doubt if anyone could put more of untruth and less truth into a paragraph of the same number of words in any known language or dialect.

There was no public discussion. By written invitations addressed by myself a few representative persons attended a "Private Reading" at the residence of a well known brother, on the evening of Dec. 21. Elder B. was there, and before the reading was concluded he succeeded in diverting attention to the "federation beast."

On Dec. 24, I mailed Elder B. another copy of my challenge accompanied by the following note:

"This is to call your attention to the fact that the challenge mailed you at Chicago, Ill., Dec. 15, holds good, exactly as stated; and that the appointment for next Tuesday night is taken up, pending your action."

On the same date Elder B. replied by letter, from which I quote, as follows:

"I would not think for a moment of debating the subject with you under any circumstances."

I accepted this statement as final, and made no attempt to press the matter further. The meeting, however, was taken up again on the evening of the 28th, and the Elder, who had arranged for meetings in Kalamazoo, made it a point to attend. This time he failed to get the floor, or to receive any consideration for either himself or his "beast."

On the evening of Jan. 5, Elder B. opened a series of meetings in the Sanitarium chapel. I attended the first meeting, but was taken sick the next day, and have not yet fully recovered.

In the meantime, I did not fall down and worship the calf that Elder Ballenger has set up. Indeed, to accept such a calf as a beast of prophecy, would, from my standpoint, be equivalent to a surrender of every known principle of truth, and of prophetic harmony, and would indicate a lapse into a state of complete imbecility.

As to the technical facts, I should be glad to treat of this "Federation Calf," briefly through your columns, provided the space is available.

Yours very sincerely,

Route 5, Battle Creek, Mich.

E. P. DEXTER.

## VOLUME I.

This issue completes the first volume of the Remnant of Israel.

We can say we never accomplished a task in one year that brought more satisfaction than the issuing of the Remnant. Our correspondence has proven to us that our effort has not been in vain. We have no fears but the seed sown will yield sheaves for the final harvest. We wish now to say we greatly appreciate all that our friends have done for us in aiding us financially both by giving their subscription, and several have sent donations to us of what they deemed belonged to God for his work. We can never forget those who have done this, but it still left us to carry the greater part of the burden and now the means we had reserved to start the paper has been exhausted, and we are compelled to stop and depend on others to carry the burden if the paper continues. Our time and labor has been free and still will be as far as possible. So we say that while the greater part of the subscriptions *expire with this number* we will not ask for new ones fearing that we cannot keep the paper going and then we would be in debt to the subscribers. That is what we dare not do. We will say that *all money* that may come to us will be used *for the paper* and it will appear just as often as funds come to publish it. We have held that those who give to us what belong to God should not subscribe as it belongs to them, so all such will get the paper when published. We will say our book work was carried forward for fourteen years before the paper was printed and will still be continued. We hope many will engage in the circulation of the literature. If friends would secure subscribers then we could keep going. Don't forget us but pray for us in our self denials for truth. God has given us some precious souls here in Britton this winter, who we hope will make some good workers. We held seventeen meetings assisted by my wife. The weather was very stormy but the attendance was good. It was our third effort here and we can say that each effort has resulted in fruit from our labor, the last effort the most, and today the prospect is the best at any time. After living in Choctaw, Oklahoma, eight years over twenty grown people were raised up. After living in Liberal, Kansas, over twenty was raised up there. The paper has its best circulation in Oklahoma. We have subscribers from New Jersey to Alaska, from Michigan to Florida, also Canada. This has been the hardest winter of our life physically. We have had two distinct attacks of the lagrippe. This is the first time we have written for over a week. The winter in Oklahoma has been a very severe one, causing many deaths.

Our prayer is daily for the blessing of God on all those especially for whom we have labored and for the prosperity of the precious truth. Should the paper stop we can only say the Lord's Will be done and not ours. He knows best and we leave it with him though it seems sad to us. Let every one subscribe for the paper at once that we may know what to do.

## THEY ARE NOT TWO EXPERIENCES.

The design of God in making what is called in the Bible the old and new covenant was *not to teach two experiences in individual history*. All such positions which teach this are misleading and while it may have a shade of truth in the end it is not correct and leads only to error and evil.

The covenant made with Israel at Sinai was a literal contract made between God and *all the people* wherein God made a certain proposition, if Israel would obey His laws then on His part He would make them his peculiar people and a Nation in the land of Caanan.

When we make anything else out of it then it is a perversion of the scripture and any attempt to say they could not do what they promised is wrong *for they could*. And still further when we say that covenant represents the present day federation of Churches is another mistake. And still further when we say it taught that any requirement was not to be obeyed outwardly by all subjects of that nation whether the individual was a true or false Israel is another mistake. We get so anxious some times to do some thing different from these who are our opposers that we go to the other extreme. I am glad there are those who hold up to the people the importance of obedience to the Sabbath and every other commandment. While it is true that the Sabbath cannot be kept in truth spiritually by only those who are truly converted that does not release the obligation to teach it and its observance. It is an obligation resting on all who desire to obey God and like Israel of Old, today God is testing his

people on this commandment whether they will walk in his law or no, Ex. 16, and it is also true now as then that the evidence must be given for its obligation. There are plenty of the Children of God today ignorant of its obligation. There is but one way to keep them and that is to teach the commandment as given in the Bible.

It is also true today that many as they are taught what sin is by the law it leads them to conversion as it did Paul, Rom. 7. We say let it be taught every where and shown as it has been for many years by all Sabbath keeping denominations, the difference in bible teaching between it and the first day needs full explanation. The law is our schoolmaster to lead us to Christ. Let it do its work and conversion will follow. Give our opposers credit for all the good they are doing, condemn the wrong they do, not the right they do.

We say sound the Sabbath reform every where and get men to obey it. Read the Book of the Law. The Key that openeth and no man shutteth. Sold at this office.

THE UNITED STATES have had five great wars since the Declaration of Independence 139 years ago. The number of men engaged and the cost of each war has been as follows:

REVOLUTIONARY WAR: Continentals, 415,000; British, 150,000; cost of war, \$370,000,000; pensions, \$70,000,000.

WAR OF 1812: American Troops, 500,000; British Troops, 55,000; Cost of this war, \$33,000,000; pensions, \$46,000,000.

FIRST MEXICAN WAR: U. S. Troops, 400,000; Mexican Troops, 46,000; cost of this war, \$88,500,000; pensions, \$44,000,000.

CIVIL WAR: Union Troops, 2,500,000; Confederate Troops, 1,000,000; cost of this war, over Five Billion dollars; pensions, four billion dollars.

SPANISH AND PHILIPPINE WARS: U. S. Troops, 300,000; Spanish Troops, 200,000; cost of this war, \$233,000,000; pensions, \$30,000,000.

COST OF WAR.

Crimean .....	1854	\$1,700,000,000
Italian .....	1859	300,000,000
American Civil War .....	1861-65	
Northern army .....		4,700,000,000
Southern army .....		3,300,000,000
War of 1866 between Prussia, Austria and Italy .....	1866	330,000,000
Franco-German .....	1870-71	200,000,000
Turko-Russian .....	1877	510,000,000
Chino-Japanese .....	1894	100,000,000
Spanish-American .....	1898	1,295,000,000
South African .....	1899-1902	1,350,000,000
Russo-Japanese .....	1904-05	2,515,000,000
Balkan War .....	1912-13	1,230,000,000

INCREASE IN NATIONAL DEBTS FOR TEN YEARS.

	1902	1912
France .....	\$5,857,000,000	\$6,284,000,000
Russia .....	3,414,000,000	4,553,000,000
Great Britain .....	3,885,000,000	3,486,000,000
Japan .....	262,000,000	1,242,000,000
German Empire .....	699,000,000	1,178,000,000
German states .....	2,688,000,000	3,736,000,000
British India .....	1,103,000,000	1,475,000,000
Italy .....	2,561,000,000	2,707,000,000
United States .....	925,000,000	1,028,000,000

When it is realized, as stated by Mr. Crammond, that these debts have originated and been built up almost wholly by the processes of war, we can form some conception of the fearful expense into which the war spirit plunges the nations.

THE DEATH TOLL OF HUMAN LIFE.

But if the monetary cost of war is great, the cost of human life is immeasurably greater and of far more consequence. A recent writer presents the following figures as the death toll of some of the great wars of modern times:—

	Lives
American Revolution (American loss) .....	30,000
England and France .....	1,900,000
War of 1812 .....	2,000
Russia and Turkey (two wars) .....	300,000
France and Austria .....	63,000
United States and Mexico (loss to United States) .....	2,000
Civil War in America .....	500,000
Franco-Prussian .....	290,000
Spanish-American (loss to United States) .....	2,910
Boer War .....	25,700
Russo-Japanese .....	555,900
Balkans (two campaigns) .....	348,000
Total .....	4,019,510

POPULATION OF THE WORLD BY GRAND DIVISIONS.

Africa .....	132,064,487
Asia .....	882,524,083
Europe .....	410,607,902

North America .....	122,711,859
Oceania .....	53,487,357
South America .....	44,470,885
Total .....	1,645,866,580

PRINCIPAL CITIES OF THE WORLD.

London .....	1909	7,429,740
New York .....	1910	4,766,833
Paris .....	1906	2,763,393
Tokio .....	1908	2,186,079
Chicago .....	1910	2,185,283
Berlin .....	1908	2,101,933
Vienna .....	1909	2,085,888
St. Petersburg .....	1905	1,678,000
Philadelphia .....	1910	1,549,008
Moskow .....	1907	1,359,254
Buenos Ayres .....	1909	1,246,532

FUTURE PLANS.

It may be that my wife and myself can arrange to hold meetings this summer. My wife can furnish the music and assist in public speaking. Now, if there are those who wish meetings and we can arrange a trip so the expense on each place visited will not be too much then if the Lord wills, we will do such work.

ONE THING SURE.

It is surely too bad if the publication of the paper should be compelled to cease for want of finances.

It need not be, if all will do as we think they should. First each and all must be interested enough to subscribe for themselves; and second, obtain every other one they can to do so. Next, we feel sure there are those who would be willing to give one dollar and upwards for the paper rather than have it stop and no doubt but some would give much more; and last who will do their duty to render that which belongs to God and send it in the coming year for the support of the printing work? We now have those who are doing missionary work with the paper and tracts; they must be supplied. We pray earnestly that the burden may fall on many to see that this important work does not stop for want of means. Who will give to God that which belongs to Him and they be not found wanting when the decision of their case is considered above

We must hear from renewals and all others now before we begin another volume. Who will respond to this urgent call?

THE SO-CALLED ABOLISHED LAW OF MOSES.

Every denomination today teaches that the law written by Moses was a "yoke of bondage which neither we nor our fathers were able to bear." They teach it was a law of "enmity against us" and "contrary to us." They teach it was a "ministration of death" and "not good." They teach that it was a "schoolmaster to bring the Jews to Christ," and when He came it was "nailed to the cross." They teach "it was not perfect." They teach it was "for the Jews only." They teach not to let any man judge you regarding it, or the Sabbath days, moons, and offerings contained in it. They tell us that circumcision was for the Jews only. They teach that the dietetic laws were for the Jews only. We say if their teaching is true then God himself was a failure and did not know what laws to give. We challenge any representative teacher of any denomination to affirm the things above which everyone knows they teach as above mentioned. Come, now, my friend, meet the question publicly or cease teaching such things.

TWO FOLD THE CHILD OF HELL.

Said Christ: "Woe unto you ye hypocrites, scribes and Pharisees, for ye compass sea and land to make one proselyte and when you have made him you have made him two fold more the child of hell than yourselves. Remember the Pharisees were a sect like we have now, the scribes were teachers. They wished to build up a denomination, so sought proselytes to their faith. Remember also they taught the Sabbath, the correct position on the state of the dead, the resurrection, and many other truths. We ask, why did they make their converts the children of Hell? We reply they made them sectarian and prejudiced the minds of the following till no error could be corrected in them, neither could they be made anything but a Pharisee. Just so now, many truths are taught by denominations but with them much error, but the worst of it all is when the convert is obtained he or she is so moulded by them to listen to nothing else, read nothing else, believe nothing else. But when once in the denominational fold all the good men, the truth of God, nor the spirit of God can ever do anything for the majority of them. No new wine can ever enter the old dried up bottle, hence they are elected for Hell, in many instances. If this is not the correct teaching of the text and the reason they became a child of Hell rather than God, please tell us what the text does teach. We want to know.

John 15:5: A thorn is an undeveloped branch. A thistle is an undeveloped leaf.

### A CHALLENGE TO ALL REPRESENTATIVE BIBLE TEACHERS.

We challenge any representative man of all Protestant denominations to affirm that the law written by Moses was abolished and nailed to the cross at the time of the crucifixion of Christ.

We next challenge them to publicly take the scriptures we use to show that the law was not abolished (as they always teach it was) and show wherein we have used those scriptures wrongfully.

Second. We challenge any Seventh Day Adventist representative man to affirm that the prophetic period of Dan. 8:14, ended in 1844, and met its fulfillment in the Miller movement.

Third. Knowing the S. D. A. foundation of their faith is built on the above period and that all denominations teach the laws of Moses were abolished at the cross, we issue the above challenge either for a public discussion, either oral or written that all may know the truth.

### WORKS OF THE FLESH.

Pauls says the works of the flesh are these: Adultery, Fornication, Lasciviousness, Idolatry, Revelings, Drunkenness, and so on.

We feel safe that we can add for our day Politics, Lodges, Operas and the habit of attending Picture Shows, Vanity in Dress, Rum, Tobacco and so on. We can say with full assurance that when the means and time which belong to God is spent in such habits the spirit of God will vacate and all such who follow such things will find the word has been choked out of their heart and they will be left in the great day. It is a sure case, don't be deceived for what soever a man soweth that shall he also reap. These things will be the cause of the paper ceasing for want of means. Don't lay it to the fault of the paper, the fault is much closer home in many cases. We know whereof we speak.

### RE-CREATION.

"Thus the heaven and the earth were finished and all the host of them." "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."—Eph. 3:8-9.

"For in him were all things created, in the heavens and upon the earth, the visible things and the invisible, whether thrones or dominions or principalities or powers: all things have been created thro him, and unto him; and he is before all, and in Him all things consist." (Hold together, now.) Col. 1:16-17.

The Numeric N. T.: "He was prior to all, and by Him everything exists." (Now, "is established.") Col. 1:17 Syr. Ver. "In many ways, and many forms, God anciently converses with our fathers, by the prophets; but in these latter days, he hath conversed with us, by his son; whom he hath constituted him of all things, and by whom he made the worlds; who is the splendor of his glory, and the image of himself, and upholdeth all by the energy of his word." Heb. 1:1-3. (Syr. Ver.)—So all worlds, the heaven and the earth and all the hosts of them, were created of God by Jesus Christ; the energy of whose word coheres all things of all sorts and holds all in place, in Numeric position. Here is "gravitation;" here is "cohesion," names known among men, but the source of the power alone is given in the word! Acting in chosen harmony under the divine working of the law of divine love,—the law of pure affinity—like to like—"gravitation" always would have continued to do its perfect work, as ordained to do; and "cohesion" have held individual units of creation in deathless embrace, without waste, if will of Creator had been done "on earth as it is in heaven." At such point we found creation, under consideration, "finished," all "very good." But creature, in unholy alliance, betrothed himself to another and at his own sin disintegration was upon him! "But your iniquities have separated between you and your God, and your sins have made him hide his face from you." Isa. 59:2, Mar.)

Tho his face were hidden, the love of Creator,—Father,—Son, still held erring man in loving purpose not without him to establish loyalty and truth in the earth he had made to be inhabited. Tho, the first man, Adam, had forfeited all right and power to live; willfully, had chosen a course that brought the end of existence at once his due! Verily, tho the earth could abide and a holy home be kept only under the dominion of such an one as, not only reflected the "image" and "likeness" of the Creator but in due time acquired the same character fixed by choice; and thro this first Adam lost image and likeness and power to acquire character, and home and dominion, yet in abounding grace and infinite mercy, God saved man for himself, suffered him to live, and chose thro him and his posterity, to prove the immutability of his word! Thro him, an overt sinner by choice delivered from himself to people the earth with saints by choice? Thro a re-generation, a new creation makes a "new creature" in Christ Jesus; "a new heaven and a new earth wherein dwelleth righteousness" with the second Adam, "all and in all"! By weapons of warfare, not carnal, but mighty thro God in victory of right over wrong, to establish holiness (wholeness) in the earth, according to the invincible principles on which all of the work of the Infinite One, prevails throughout his limitless universe!

We note, that in the first creating, creature had no choice. "God spake and it was." "He commanded and it stood fast." But that when "finished" the destiny of all depended upon the character formed

as the result of the choice made by the man in dominion. Thereafter, without choice, born in sin, the right and the power was given to choose, in sin to remain, or to be born again: "born not of blood, nor of the pleasure of the flesh, nor of the pleasure of man, but of God. Jno. 1:13 (Syr. Ver.) "For God so loved the world, that he gave his only begotten son, that whosoever believeth on him, should not perish, (come to a complete separation from source of life), but should have life eternal." "For God sent not His son into the world, to condemn the world; but that the world might live by means of Him." Jno. 3:16, 17 (Syr. Ver.) "And whoever shall hear my words, and not observe them, I judge him not, for I did not come to judge the world, but to vivify (mean "save") the world." Jno. 12:7 (Syr.)

Jesus answered and said unto him (Nicodemus) Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. \* \* \* That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Jno. 3:3, 6. "And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:28. "Not by works of righteousness which we have done, but according to His mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." Ti. 3:5. "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 has spoken by the mouth of all His holy prophets since the world began." Acts 3:19-21.

Read further: "Therefore, if any man is in Christ there is a new creation." 2 Cor. 5:17 (R. V. Mav.) "For neither is circumcision anything, nor uncircumcision, but a new creation." Gal 6:15 (R. V. Mar.)

—B.

### CHRONOLOGY.

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 veil, 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 Caanan, 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 th's 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 Cainan.

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 thirty years from the time the covenant was made with Abraham to the deliverance from Egypt as follows:

(Continued in tract "Chronology of the Word.")

#### THE KEY THAT OPENETH AND NO MAN SHUTTETH

(Continued from page 3)

"And this I say, that the covenant, that was *confirmed before of God in Christ*, the law, which was four hundred and thirty years after, *cannot disannul*, that it should make the promise of none effect.

"For if *the inheritance be of the law it is* no more of promise: but God gave *it* to Abraham by promise.

"Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

"Now a mediator is not *a mediator* of one, but God is one.

"*Is the law then against the promises of God? God forbid:* for if there had been a law given which could have given life, verily righteousness should have been by the law.

"But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

"But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

"Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

"But after that faith is come, we are no longer under a schoolmaster.

"For ye are all the children of God by faith in Christ Jesus." Gal. 3:17-26.

As before stated the Jews in the days of Christ interpreted the covenant made with Abraham to be: First, the literal seed

of Abraham; Second, the land of Canaan to be the literal land, and Third, the inheritance of that land was accomplished when Joshua led them over. Thus losing sight of the whole object of the Abrahamic covenant, Paul said to them, the seed mentioned in that covenant "*was Christ.*" Verse 16. Second, that that covenant was "*before confirmed of God in Christ.*" And third, "the law which was *four hundred and thirty years* after, as given at Sinai, *could not disannul* and make the covenant of none effect." He then continues in Verse 18, that "*if the inheritance be of the law it was* no more of promise." In Verse 19, he says "wherefore then was the law given?" The answer is, that it *was added to the Abrahamic covenant* "till the seed should come to whom the promise (of the inheritance) was made." This plainly states *how long the law was to continue*, namely, *till Christ comes* and the *work of redemption is completed and the inheritance secured*. That is not yet done and will not be done till the second coming of Christ and God's people are saved. Verse 21 says, "Is the law then against the promises of God? *God forbid:* For if there had been a law given that could *have given life*, then verily righteousness would have been by the law." In Verse 22 the Apostle says, "The scripture hath concluded *all under sin*, that the promise by faith of Jesus Christ might be given *to them that believe*. But before faith came we were kept under the law." Shut up unto the faith which should afterwards be revealed. Verse 24.

Now he gives the climax in Verse 24 thus: "Therefore the law was our schoolmaster to bring us unto Christ." This states the whole purpose of the law. First, the moral law taught them and us *what sin is*. The civil law taught *them the wages of sin was death*. And third, the *sacrificial law taught them through the offering the remedy through Christ*. Other laws taught them and us how to live when we are in Christ. The whole system, teaching us everything we need as Christians and *how to come to Christ*. Verse 25 says that "after faith is come we are no longer under a schoolmaster. For *ye are all the Children of God by faith.*"

Now the blind teachers in the days of the Apostles though great contenders for the law, knew no more of the real purpose and object and mission of God's law than a mule who is guided by bit and bridle. And we can just as truly say the same condition now exists, with those teachers who teach the people that the law is abolished and no longer of any benefit to teach people how to come to Christ. They are hirelings and not called of God. They may be like Paul before his conversion when he did what he did ignorantly. In Verse 28 Paul says there is neither Jew nor Greek, neither male nor female. If ye be Christ's then are ye Abraham's seed. Law is not national for the Jews but it is for all people. Christ is not national for the Jews but for all people. In Romans, ninth and tenth chapters, Paul says:

"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."

"What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness even the righteousness which is of faith.

"But Israel *which followed after the law of righteousness, hath not attained to the law of righteousness.*

"Wherefore? *Because they sought it not by faith, but as it were by the works of the law.* For they stumbled at that stumbling stone." Rom. 9:7-8; 30-32.

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

"For I bear them record that they have a zeal of God, but not according to knowledge.

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

"For Christ *is* the end of the law for righteousness to every one that believeth." Rom. 10:1-4.

The teachers now tell us that when Christ came he was the end of the law. We do not like to accuse them of teaching

a thing they know better, but with the scriptures and dictionaries before them, with even their own commentaries on the above scriptures, we surely believe that all intelligent men who teach from this text that the law is no longer of force (from the world "end" in Rom. 10:1-4), know better. They know well enough that the word "end" is *design* and means, as elsewhere used in the Bible, *the design and purpose of the law is to bring us to Christ*. We think we have given sufficient evidence to show the reader where the mistakes of the Jew lay in the days of Christ and the Apostles, concerning the works of the law and faith in Christ, and also some of the blunders made in our day in teaching the law. We now wish to consider certain texts that modern teachers use to teach the people that the law was abolished at the cross. These scriptures are found in Gallatians, Ephesians and Collossians, and also in Hebrews.

#### ABOLISHING THE LAW.

"And when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law,

"To redeem them that were under the law, that we might receive the adoption of sons.

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

"Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

"Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

"But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?"

*"Ye observe days, and months, and times, and years.*

"I am afraid of you, lest I have bestowed upon you labour in vain.

"Brethren, I beseech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all." Gal. 4:8-12.

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

"Having abolished in his flesh the enmity, *even the law of commandments contained in ordinances*; for to make in himself of twain one new man, *so making peace*;

"And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." Ephes. 2:12-16.

"Beware lest any man spoil you through *philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ*.

"For in him dwelleth all the fullness of the Godhead bodily.

"And ye are complete in him, which is the head of all principality and power:

"In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

"Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

"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 fleshly 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. 2:8-23.

(Continued in next issue.)

## RUPERT'S BOOKS AND TRACTS

### THE YELLOW PERIL

"The Yellow Peril," a timely book on Prophecy, of 530 pages. It deals largely with prophecies of the Old Testament, having their application in our day. A book now in the hands of the leading rulers and men of the world. Many testimonials have been sent in by them praising the book. Bound in cloth in fine style. Price, \$2.25.

### THE INSPIRED HISTORY

"The Inspired History," in three volumes, 825 pages. Bound in Melton paper. Price for the three, \$1.50. In cloth, illustrated, \$1.50 each.

### TIME, TRADITION AND TRUTH

"Time, Tradition and Truth," concerning the end of the world. Bound in cloth. Price, 90c. This book is just out, being greatly enlarged and we speak for it to be an eye-opener on prophecy, chronology and such subjects, as are designed to correct many wrong positions held. Get it by all means.

### THE BIBLE ATLAS

"The Bible Atlas," 375 questions and answers, with charts, maps and many things to aid Bible Study. Nicely bound. Price \$1.50.

### THE TWO COVENANTS

The Old and the New, between God and man. 65 Pages, 25c.

### THE FOUR GREAT CYCLES

This book takes up God's great timekeepers, the revolutions of the earth around the sun, the revolutions of the moon around the earth, and the revolutions of the earth on its axis and the weekly cycle of seven days of creation. It lays the foundation of the Sabbath there and then follows it through to our day, giving both the Biblical History and the secular history to our day. It is surely a book that all should possess and read who wish to know the truth on that important question. Several in one community began the observance of the Sabbath just from reading it. It quotes 84 languages on the enumeration of the weekly cycle. 36 Pages, Price 20c.

## TRACTS

"Peace or War," 16 large pages. Price, 5c.

"The Call of the Ministry and Their Support," 16 pages. Price 5c.

"The Two Women of the Twelfth and Seventeenth Chapters of Revelation." Twenty-four pages. Price 8c, 2 12c, 10 50c.

"The Story of the Jew and the Remnant of Judah." Sixteen pages. Price 5c.

"The Glory of God and the Sign of the Son of Man." Twenty-four pages. Price 8c, 2 12c, 10 50c.

"Bible Doctrine is the Former and Latter Rain of the Bible." Sixteen pages. Price 5c.

"Consecutive Events in their Order Following the Close of Probation." Thirty-two pages. Price 10c, 2 15c, 10 60c.

All the above are written by G. G. Rupert.

### UNION PUBLISHING COMPANY

Britton, Okla., U. S. A.