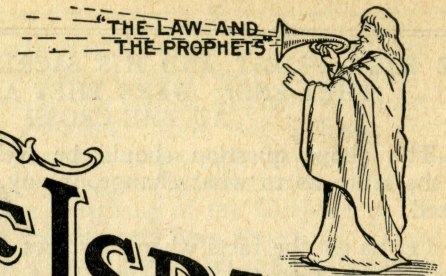
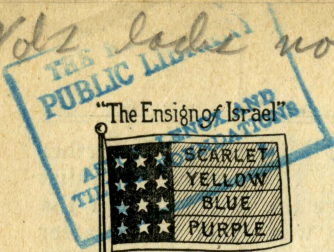


Vol. 2 (Nov. 1917) no. 22



THE REMNANT OF ISRAEL

"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. 2 BRITTON, OKLAHOMA, APRIL AND MAY, 1916, No. 1

THE BOOK OF THE LAW. THE KEY THAT OPENETH AND NO MAN SHUTTETH.

(Continued from last issue.)

The above scriptures all belong to one and the same thing. In order that the reader may get a fair and clear understanding of the above scriptures it is necessary to consider, first, that all these churches had been converted from heathen worship. The great temple at Ephesus was dedicated to sun worship with Diana as the goddess. That was the center of Baal worship in the days of the Apostles. Second, they were Gentiles and not Jews. *They knew nothing about the laws of God as given to Moses.* Third, there was among them as teachers (as stated in Verse 8 of the Collosian letter cited), those who claimed to be *philosophers.* *These philosophers were at Athens where another city was given wholly over to idoltry.* Acts 17:18. Fourth, these philosophers troubled the churches whom the Apostles had been the means of converting to Christ *persuading them back into idoltry and to their former worship.* So Paul warns them against this class by saying, "let no man deceive you through *philosophy or vain deceit,*" after the traditions of men, after the rudiments of the world and not after Christ." In Verses 9 to 12 the Apostle rehearses how they had been converted by the circumcision of the heart, and baptism, and then says, in Verse 13, "and you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him *having forgiven you all your traspasses.*" "*Blotting out the hand writing 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 show of them in triumphing over them in it." We must now stop a moment and ask, what were these principalities and powers which were taken away with the ordinances when these men were converted. No sensible man would say they were any law God ever gave for they knew nothing about them. Second, they were not the law of Moses for it was not "*traditions of men, rudiments of the world,*" nor *vain philosophy* from which the Apostle had warned them. Third, *they were none of God's requirements* for none of that kind taught to *worship angels,* as stated in Verse 18. Neither is any law in the Bible *commandments of men and doctrines of men* as those stated to be in Verse 22. Hence the only question there is in this to understand is, did the heathen worship *have new moons, meat offerings, drink offerings, and Sabbaths* as stated in Verse 16? And were they a shadow of anything to come in the minds of the heathen worshiper, that would cause them to *lose sight of the body which was Christ?* To answer this we only have to cite the reader to Hosea 2:10, as follows, "and now will I discover her lewdness in the sight of her lovers. I will also cause all her mirth to cease. Her feast days, her new moons, and

her Sabbaths, and all her solemn feasts." Isaiah speaks of them thus: bring no more oblations, incense is an abomination to me, the new moons and Sabbaths, the calling of assemblies I cannot away with: it is iniquity even their solemn meetings." "*Your new moons and your appointed feasts my soul hateth; they are a trouble unto me. I cannot bear them.*" Isaiah 1:13, 14.

For further evidence we would cite the reader to our book, "The Four Great Cycles," and also "The Two Women," where we take up Baal worship fully.

Now was this worship a shadow of things to come? Certainly, all object lesson worship represents the faith held. Every offering in the worship of God taught some lesson of the gospel. Heathen Idolatry was the doctrine of devils (fallen angels). The planets in heaven, in *their* mind, brought certain blessings and so they were a shadow of things to come. But Paul would call their attention to the fact that *the body was Christ.* It was his crucifixion that brought real blessings to this world. *God never gave a law that was contrary to us and against us,* but that worship was, and when these converts accepted Christ that worship *was all nailed to the cross.* We are crucified together with Christ. And when we die to sin *and are crucified with Christ,* we sing *our sins are all nailed to the cross.*

Having no reference to the death of Christ which took place at a certain time. Now turn and read again the scripture cited in the Ephesian letter as given above and all is plain that "middle wall that separated the true child of God from the heathen was broken down, when the Ephesian brethren were converted and they came into the household of God. Paul says the same thing in the Gallatian letter, that "*where they know not God they did service to those who were no Gods,* but now after ye have known God or rather are known of him, *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 labor in vain." Again we say, is it possible that men who claim to be teachers will teach the people that these scriptures abolish the law of Moses? Are they so blind as to lead the people of our day into this idolatrous teaching?" We would be very harsh if it were not for the fact that we once were just as blind as they, and taught for years just as they teach about the law of Moses, with this exception, I did hold to the ten commandments, but applied all these scriptures to the law of Moses and taught the people it was all done away and abolished. I can now say the Lord forgive my ignorance for as Paul said, I did it ignorantly. I will, however, try from this on both with pen and voice, to teach the people the perfection of all the Bible and that it is unalterable, that God never put one thing in the sacred book to be changed.

THE HIGH PRIEST AND HIS SACRIFICES, WHEN DID
THEY END? WERE THEY ABOLISHED
AT THE CROSS?

The above question should be well understood if we see the truth as to what change, if any, the death of Christ caused.

Let us get the facts when sacrifices ceased to be no longer acceptable to God.

First, as before stated, *no one was ever permitted to offer a sacrifice but the high priest*, Second, that was to be done at the temple. Third, all the teaching of the people by the Levites and prophets and scribes was done from the written record, as it is now done from the printed page. These points are essential to remember. Then we ask when did the high priest cease to offer sacrifices under the Theocracy or old Covenant?

We reply at the Babylonish captivity 588 B. C. It was said at that time "take off the diadem and remove the crown and it shall be no more till he comes whose right it is and I will give it him." From that time no theocracy or government ruled directly by God has existed nor will it be so till Christ comes to rule on the throne of David, Eze. 21: 25-27. Concerning the high priest and his service I read, "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 and David their King and his goodness in the latter days." Hosea 3: 4-5. We ask when the ephod, the garment of the high priest which was emblematic of his authority not to be worn by anyone till his death and when the Urim and Thumim was removed, what power had he to offer a sacrifice as high priest? We reply none. And so it says they should be *without a sacrifice*. But as the old covenant was to wax old and decay (slow process), as expressed by Paul in Hebrews eight, to a certain degree the services were kept up but *the ark, the sacrifice, the Ephod*, and all were removed, belonging to the work of the atonement, and the priesthood was gone. Finally when the temple was destroyed in A. D. 70, by the Romans, then the Jews ceased to keep up the services any longer. So don't think that the scriptures will teach that sacrifices ended at the crucifixion for they did not. With this thought we will be better prepared to study further.

THE BOOK OF HEBREWS.

This book has been used much to establish the antitypes shadowed in the tabernacle services as taught in the days of Moses. It has been read with the thought in mind, according to the popular teaching, that when Christ died then the antitype was met and the service of Christ then began in the heavenly sanctuary. That at that time Christ *became the antitype of the Aaronic priesthood* and then became a priest like the Melchisedec priesthood. And some have very strongly believed that when the veil of the temple was rent in twain at the crucifixion, that signified that all sacrifices then ceased.

All of the above was mere supposition. The rending of the veil undoubtedly did signify that the last vestige of the Theocracy was then completed and the house was left desolate so far as God's presence was concerned. In looking over the book of Hebrews I find nothing that speaks of any change to take place at the crucifixion. Paul in his letter has much to say about the tabernacle built by Moses to which tabernacle the Jews had their minds fixed. In the ninth chapter Paul states plainly it was the one built in the wilderness which had the ark, the tables of the law and so on, *none of which the temple of Jerusalem possessed*. He says that was a figure for the time present. He has nothing to say about the temple at Jerusalem at all. Verse 19 says "for when Moses had spoken every precept according to the law." That Christ did enter heaven to appear in the presence of God for us is plainly stated in verse 24. But shall we conclude by this that he had never been there before? No, for it is plainly stated in chapter 7: 24-25, it is sure that He ever liveth and has an unchangeable priesthood. Does that mean that since he was crucified? We say no;

for he was a priest after the order of Melchisedec. It further says *he was like unto the Son of God*. Now the facts are that Christ has been our Priest King since the foundation of the world. The time for His crucifixion was never set till after the theocracy was broken up. Dan. 9: Had the government never been broken up, Jerusalem, says the prophet, would have stood for ever. Jer. 17. That being the case, Christ would not have died till the end of the world. Hence, there was nothing at the time of His death to cause any change in any way. He did make an atonement through the Passover lamb as the antitype of that lamb as taught by Moses, for the sins of the whole world but the time and the lesson taught by the Passover is still to be observed. We are to still eat his flesh and drink his blood. Simply a change of emblems from a type to a memorial, but it is the same ordinance still. Christ nor the Apostles made any change in the set feasts for I read in Acts 17: 18, that Paul says "I must by all means *keep this feast that cometh in Jerusalem*." In Acts 20: 16, he says "He hastened that if it were possible for him to be at Jerusalem at the Pentacost." This shows that Paul *still observed the feasts*. Years after the crucifixion. He also observed the law of Moses according to certain vows which required the head to be shaven. Acts 18: 18. Then when he arrived at Jerusalem according to the law of Moses he joined with others who were to observe the law of Moses by being purified *on the seventh day as required by the law of Moses*. Acts 21: 26. With these plain facts who will deny that the Apostle still observed the law of Moses? Suppose there was a text that said that Paul desired above all things that he be at Jerusalem to keep the first day of the week or the seventh day of the week would not every minister on either side of the Sabbath question grab at such a text?

Shame on all such who will not let the Bible mean what it says and teach it accordingly. Returning to Hebrews, we note another point: It says "For the priesthood being changed there is made of necessity a change also of the law. For he of whom these things are spoken belongeth to another tribe of whom no man gave attendance at the altar." Heb. 7: 12-13. Says one, that is, when Christ came, then the priesthood was changed from the Aaronic to the Melchisedec. *No just reverse that position and you will have the truth*. The change was made before, when the Aaronic priesthood was instituted and the law governing that priesthood was written prior to that. Tithes were paid to Melchisedec. Gen. 14:18-20. Then when the law was written at Sinai it was changed to be paid to the Aaronic priesthood, having no reference to the death of Christ and that age at all.

"And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham.

"But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

"And without all contradiction the less is blessed of the better.

"And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.

"And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham.

"For he was yet in the loins of his father, when Melchisedec met him.

"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 rise after the order of Melchisedec, and not be called after the order of Aron." Heb. 7: 5-11...

Thus again we see how the scriptures can be misused and taught.

HEBREWS SEVENTH CHAPTER.

We give below a synopsis of this chapter that the reader may *better see when the law was changed spoken of by Paul*.

Verse 1: Melchisedec blessed Abraham.

Verse 2: Abraham pays a tenth of the spoil to Melchisedec as Priest.

Verse 3: Melchisedec is *like unto the Son of God*.

Verse 4: The greatness of Melchisedec so that even Abraham honored him.

Verse 5: Those who are the sons of Levi who received the office of the priesthood are commanded to *take tithe of the people according to the law.*

Verse 6: But Melchisedec received tithe from Abraham and blessed Abraham *who had the premis.*

Verse 7: Hence the less Abraham is *blessed of the greater.*

Verse 8: Here men who die receive tithe but there he receiveth them from Abraham and never dies.

Verse 9: I may so say that Levi also who received tithe *Paid tithe in Abraham.*

Verse 10: For Levi was Yet in the loins of Abraham.

Verse 11: *If therefore perfection was in the Levitical Priesthood, for under it the people received the law, what further need was there of another Priesthood after the order of Melchisedec and not be called after the order of Aron?*

This verse reveals the trouble. First the opposers of Paul looked for perfection and all that was necessary through the Levitical Priesthood, and yet, they admitted there should be another of whom the Levitical was but a representative. So Paul sifts their argument.

Verse 12: *The Priesthood being changed there was made of necessity a change also of the law.*

Question: *When was the priesthood changed and to whom?* We reply when the Aronic Priesthood was introduced at Sinai. Tithe was then from that on paid to the Levitical and not direct to the Melchisedec.

There was no change of Priesthood when Christ came for the Melchisedec had always existed, and always will, as long as there is need of Christ being priest. *What law was changed to effect the payment of tithe?* We reply that *Abraham kept God's commandment and laws.* Gen. 26:5 and at the time the law governing Abraham required the tithe to be paid direct to Melchisedec. But when the Aronic Priesthood was instituted then that law was changed and tithe paid to Levitical Priesthood. Having no reference to any change of law or Priesthood being changed when Christ was here.

Verses 18 and 19: The conclusion of the argument is reached thus: There is verily a disannuling of the commandment going before for the weakness and unprofitableness thereof. For the law given at Sinai made nothing perfect as they supposed it did but it did point to the true Priesthood which had always existed and thus brought in a better hope. It was good for that, but perfection was not to be obtained through the Levitical Priesthood. Paul continues in verses following showing that the Melchisedec Priesthood was based on the oath of God and the Aronic was made without an oath. This oath was in the Abrahamic covenant which was confirmed before of God in Christ, Gal. 3:17. Verse 28 says the oath of God is *still good since the law was given at Sinai.* And we say it is good yet.

Thus this chapter which is so much relied on to teach that the law was changed when Christ came, teaches no such doctrine but directly to the opposite. When will men cease accepting things from others without careful thought for themselves.

We again say there is not one text when carefully examined teaches that any part of the law written by Moses was changed or abolished when Christ came and we challenge any man to take the scriptures we have used and show that our teaching of the same is not the truth.

"THE LAW AND THE PROPHETS WERE UNTIL JOHN."

Said Christ, "From the days of John the Baptist until now the Kingdom of Heaven suffereth violence and the violent take it by force." "For all the Prophets and the law prophecied until John, and if ye will receive it, this is Elias which was to come." Matt. 11:12-14.

Luke says, as he records the words of Christ, "the law and the Prophets were until John, since that time the Kingdom of God is preached and all men presseth in to it," "and it is easier for Heaven and earth to pass than for one tittle of the law to fail." Luke 16:16-17.

What are the facts taught by the above scripture? We reply that the law and the prophets were taught until John, since when and especially, during the Ministry of Christ, *The personal Christ was preached.* John was a fore-runner of Christ, and then Christ appeared personally, and that was the Theme and he being the King of Heaven that preaching of the personal Christ was the preaching of the Kingdom of Heaven of which the law and the prophets bore testimony. Third this preaching aroused the people and Jesus suffered violence and the violent took him by force and crucified him. Following this Christ said it was *easier for heaven and earth to fail than for one tittle of the law to fail.*" Why did he say this? We reply it was to emphasize the law in its proper place. Adam had violated the law of God and hence death passed upon all men. This caused the death of the Son of God. So he said it was easier to give up heaven and earth or any thing in it rather than remove the obligation of the law. This we hold to be the true idea of the text so in the place of it releasing any being from the obligation of the law it ought to teach us the truth, namely that it is easier for heaven and earth to fail even to the giving of the Son of God for our sins than to remove any obligation of the law upon any being. The Law and the Prophets are still to be preached.

A COUNCIL WITH PAUL AND THE APOSTLES.

"And when we were come to Jerusalem, the brethren received us gladly.

"And the day following Paul went in with us unto James; and all the elders were present.

"And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

"And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother how many *thousands of Jews there are which believe; and they are all zealous of the law.*

"And they are informed of thee, that *thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.*

"What is it therefore? the multitude must needs come together: for they will hear that thou art come.

"Do therefore this that we say to thee: We have four men which have a vow on them;

"Them take and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things whereof they were informed concerning thee are nothing; but that thou thyself also walkest orderly and keepest the law.

"Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering be offered for every one of them.

"And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him."

ACTS 21: 17-27.

Paul had very much opposition among the Jews who believed in salvation by works of the law. These men not only opposed salvation by faith but reported that Paul did not believe the law at all.

This was natural for them to do for it is always that way if you do not accept anything to be all that it is claimed for it, then you do not believe it at all. So this report was circulated and Paul had it to meet when he arrived at Jerusalem. Those Jews who had received the correct teaching of *Law and Gospel both*, at Jerusalem, could not receive Paul *if he was all faith and no law.*

The Apostle James in order that Paul might clear himself from the false report, gave him the advice recorded in verses 23 and 24 as quoted above. Paul at once accepted the advice for he had also a vow and having shaved his head at Sencrea

[Continued on page 6]

THE REMNANT OF ISRAEL

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THE SABBATH.

The Sabbath left me so quickly,
She scarcely breathed good-bye
As I clung so fondly to her,
With a tear-drop in my eye.

She had so sweetly blessed me,
In the hours twenty-four.
I kept fondly clinging to her,
Pleading for blessings more.

But she put me gently from her
And said, "I'll come again.
In the days I'm absent from you,
Do good to your fellow men.

For blessings kept all selfishly
Will spoil, tho' from above,
Unless they're patiently worked out
In deeds of brother love."

And so she slipped away from me,
And my spirit in me burns,
And I plan the good things I may do
'Ere she again returns.

ELSIE KLOSTERMYER RUPERT.

TO SUBSCRIBERS.

We say to those who have and are sending in their subscriptions to be patient if your paper does not appear regularly, for it will come as fast as means come in and we are going to make a desperate effort to increase its circulation and grow till it will not only come monthly, but oftener. Any time you are dissatisfied let us know and we will return your money. We will do the very best we can and all funds sent to us will be used for no other purpose.

SPECIAL OFFER.

"The Book of the Law" is now out. Something we have desired for years. In fact, the things contained in it are the result of at least twelve years' development. Now to be plain, we have over-reached one hundred dollars in printing the paper and book, with nothing in sight to meet the deficiency. We will, in order to raise this money and at the same time get the truth before the people, send for two weeks from the date of this paper four copies of this book to one address for one dollar. The regular price is seventy-five cents each.

THE FUTURE OF THE PAPER.

Hereafter the paper will be issued just as often as finances come to pay the bill, either by subscription or from tithes. Should any subscriber and any failure on our part to furnish the paper, the money will be refunded so no one need delay on any ground to aid the work. If all who believe this teaching would pay to God the tithes, as they should, no lack of funds would be found. Let everyone do their duty.

A VALUABLE GIFT TO THIS OFFICE.

For years we have used an office chair given to us by a brother in Texas. It at last gave out entirely. This week, while calling on a wholesale furniture dealer in Oklahoma City who has purchased our books and paper, he donated us a fine oak office chair. We cannot tell you in words how much it is appreciated. May God bless the firm with all temporal and scriptural blessings.

DISCUSSION ON SABBATH AND SUNDAY.

That is all useless. There is a much shorter way. Show the people there was no change when Christ was here in any way in the whole law written in "The Book of the Law." Take up the texts they rely on and show they do not know what those texts teach. They will soon give up the case.

HERE TO STAY.

The truth God has given us during the past twenty years and now placed in our books is here to stay. If some who read it do not see its importance, God will find those who will. Each of us are small but God's truth will move on and is not dependent on us, but we are dependent on the truth. Let none of us be like those of Meroz, who came not up to the help of the Lord, till the curse will be pronounced against us like it was them. There never was such opportunities for those who will sacrifice for truth as at this time. Never was such light given as is now our privilege to enjoy if we will but receive it. We pray daily for those for whom we have labored that God's spirit of sacrifice and love for the truth might rest on them till they come to the help of the Lord against the mighty now in this crisis for the truth, just before probation closes and when no chance will be then given to sacrifice for God.

AGENTS WANTED EVERYWHERE.

For the first time we feel that we are now prepared to place in the hands of agents a complete line of books and pamphlets teaching the whole scriptures in one harmonious line. "The Book of the Law" contains fifteen pages of small type, giving a scriptural index to thousands of verses in the Bible, giving the page in each of our books where our comment can be found. Thus, anyone possessing a full set of our book has in their home with this index a library on the Bible that will aid them in a full understanding of the scriptures. Agents can sell this collection in part or all of it to the customer. The most liberal discount is offered. Every family should keep in their house a full set for reference in Bible study.

Do you want an easy and sure dead-shot to opposition?

If so, get "The Book of the Law" and learn its contents and then there will be no one able to stand before you. It shuts off on a short cut all technical arguments of the opposer. If you wish to convince anyone on the Sabbath to be binding let them read it.

SHALL THE PAPER STAY?

Does this question interest you, subscribers? Are you interested enough to lend a helping hand, in this our editor's time of need? We should be interested and willing to help also. And I believe the most of us are, so let's get down to business and rustle up five new subscriptions apiece. We can do it, can't we? Of course we can. There is nothing easier. Of course, it will take time, but we all have lots of that so let's get busy and send in a list of five new subscribers each. This will just about bear expenses. There will be nothing left for Brother Rupert's time and labor, but he is perfectly willing to give his time and labor, too, to keep the paper going. He has been publishing books and tracts for the past fourteen years. He has sold lots of them at cost, many below, and gave lots away. In fact, he managed most any way he could to get the truth before the people—and he has succeeded in a way. Hundreds of people are now reading the truths advocated by him, but the task has proven to be too much for him financially. I am confident that if he had the means to run the paper with of his own, he would not ask for help. I am sure of this. I am personally acquainted with Brother Rupert and know whereof I speak. Brother Rupert is getting too aged to go out and preach the gospel from place to place as he has done. It would prove to be too much for his physical strength, so let us subscribers get busy and send him enough subscriptions to keep him busy with his pen. He then can continue to warn the people and admonish them. He can still expose false teachers and their doctrines. He will also have a medium to help sell his other writings and, last but not least, we subscribers and fellow workers will have a way of communing with each other. Oh, we must not let it stop. We must keep it going by all means. It won't require a great effort on our part. Let us see what we can do. God will bless us for doing our duty. Let's get them in in time for the June number, so we won't miss any, and may God help us in this matter is my prayer.

Your brother in Christ,

Britton, Okla.

L. V. WHALIN.

TRUTH ADMITTED.

The following is taken from the Gospel Trumpet:

"Almost every religious body has its machinery well oiled, has its magnificent buildings, its social circles, etc., etc. But the truth is the so-called churches of today are mere man-made organizations governed and controlled by man, and in many cases ruled by men who lack the real, vital touch with God. Denominational walls have always been a barrier in the path of Christian progress, and never more so than now.

"Again it is too often the case that evangelistic campaigns are mere campaigns for church-members or joiners without any reference to whether or not the joiners have experienced a change of heart.

"There must be a return to primitive, vital, soul-saving Christianity, which only makes God's people one and fills them with power."

Will the Trumpet break down her denomination wall and meet in a fair open manner our scriptural reasons wherein they are wrong in teaching any law God ever gave was abolished? If they will now do as above stated by the above clipping, we will believe they mean what they say. All we ask is that they affirm what they teach in their paper, namely, the law written by Moses was abolished.

The paper will likely from this on not attempt to run many continued articles, but will be filled up with a greater variety of the writers and subjects. We feel the ground covered by our books cover most every leading feature of Bible doctrine, hence this will now give space for both writers and subjects in the paper.

SPECIAL MEETING.

The readers of the Remnant are scattered from Maine to California and from Michigan to Florida.

We would surely be glad to meet each other and have a testimonial meeting in the Lord. This cannot be, so we have decided to now ask the readers as we are at the close of the first year of the paper to write us a testimonial telling the readers of the paper how you have enjoyed the paper. How much light it has given you. Are you rejoicing in the Lord for his goodness to you, and any points of interest you may have. Write that which is in your heart, and if there are too many for the space we have, we will cut it down some and put all in with their names who will send us the testimonial. *Please don't fail to do this.*

We will say now that our courage was never better. Never had we more faith in our interpretation of the Bible than now. Never have we felt more willing to sacrificial for the Gospel than now. Never have we prayed more earnestly that God would put his spirit in the readers of the paper which would cause them to work for Him. In brief, God is good every day, and His care over us and His providence is wonderful which we see in His work. Pray for us that we may live, if it be God's will, till we can see the small work begun in publishing the truth God has given us in years past triumph gloriously. We praise Him for the growth daily with the people who read our teachings and the number increasing.

BACK TO DOCTRINE.

In a recent article in the Watchman-Examiner, P. C. Wright unsparingly ascribes many of the current weaknesses of many nominal Christians to the fact that doctrines have not been preached. We quote briefly from Mr. Wright's article: "The query is whether the present movements toward church unity reveal the strength or weakness of Protestant Christianity. If we are trending in the direction of church unity because we have lost our doctrinal convictions, are we not as certainly trending in the direction of the utter breakdown and failure of Protestantism, or what is even worse, the loss of vital Christianity? Vital Christianity without doctrinal conviction is inconceivable."

In commenting on this part of the article the Lutheran Survey says: "There has been a long era of moral and sentimental preaching. Character-building without real soul-building has been the attempt. There are signs now apparent that doctrinal teaching is to come into its own again."

It is certainly true that there can be no vital Christianity without doctrinal teaching. In fact, no part of the Bible can be taught aright without teaching doctrine. In every case where church union has been consummated, it has been brought about by one side or both sacrificing some peculiar doctrines or articles of faith. Sometimes these articles of faith were Scriptural and sometimes they were not. Certainly it is not desirable that sectarian differences be kept alive, but unity or union at the expense of Bible doctrine is no more desirable than sectarian differences. Truly there must be a return to Bible doctrine if Christianity is to remain a vital force in the world. Nor can the unity of Christian believers ever be realized upon any other basis than by the discarding of every sectarian creed and man-made doctrine and the acceptance of all Bible doctrine. The early church continued steadfastly in the apostles' doctrine" (Acts 2:42).

These would-be, too-goody, nice people, who won't debate, know too well they have nothing worth contending for. They are honey and molasses preachers.—Editor.

FACTS ABOUT BIG GUNS.

Here are detailed facts relative to the famous 42-centimeter (16.5-inch) howitzer used to batter the forts of Verdun:

Weight of gun proper, 97 4-5 tons.

Weight of the platform, 41 1/4 tons.

Length of the barrel, 16 feet 5 inches.

Length of the shell, 4 feet 2 inches.

Length of the shell, 4 feet 2 inches.

Number of parts in the gun, 172.

Railroad cars needed to transport it, 12.

Foundation must be sunk to a depth of 26 feet.

Liege was shelled from a distance of 14 miles.

Casualties caused by first shot, 1,700.

Casualties caused by second shot, 2,300.

Namur and Maubeuge held out, each, 2 shots.

Port Speer, Huy, held out 1 shot.

Putting up gun takes 25 to 26 hours.

Adjustment of range by other guns lasted six hours.

Gun discharged from a distance of 300 yards.

All windows broken within radius of 2 1/2 miles.

Each shot costs \$2,618.

To serve the gun it takes 200 men.

The gun crew proper wear protectors over their mouths, eyes and ears and lie on their stomachs to keep from being injured by the shock of the discharge.

The entire gun emplacement is mined and the engineer in charge is sworn to blow up the gun if it is in any danger of capture.

MAKING ROOM FOR HOSEA.

Dr. Edmund Everett Hale was a foe to long sermons. He used to tell a story of a long-winded preacher and the minor prophets.

"This preacher," so Dr. Hale said, would begin, "once preached over an hour on the four greater prophets, and then, when his exhausted congregation thought he was through, he took a long breath, turned a fresh page, and, leaning over the pulpit, said:

"We now come to the more complex question of the minor prophets. First let us assign to them their proper order. Where, brethren, shall we place Hosea?"

"An irascible old gentleman in a back pew rose, took his hat and stick, and said as he parted:

"Place him here if you want to. I'm going'."

"WHOSE MOUTHS MUST BE STOPPED."

Paul says that "some have turned to vain jangling. Desiring to be teachers of the law understanding not what they say nor whereof they affirm." As I read discussions on the Sabbath and Sunday question, and read both sides admitting that many texts of the new testament on the law question refers to the law written by Moses, both admitting that law to be abolished and nailed to the cross, but the law of God says one was the ten commandments and that was not abolished. I can't help but remember the scripture just quoted that neither of them knew whereof they affirm. If either of them will affirm what they teach about the book of the law and use the scripture they now use to prove it done away we think we can easily show them they do not know or understand what they are teaching. They are simply jangling over the question of the Sabbath so that when the fray is over the people who listened to it are more confused than they were in the beginning. We are free to admit that if God calls what the ten commandments say as "the law of God" in contrast to what He had Moses write, and then if the book of the law was abolished as they both admit, then I am willing to cease keeping the Sabbath without saying anything about it, for all stand or fall together. We have asked by letters to several prominent men to defend just what they teach on this question. Here is what one teaches in a book on the "Law and the Covenant," by R. A. Underwood: "The whole system of Jewish laws which were distinct from the moral law came to an end at calvary and are no longer binding on Jew or Gentile." P. 71. Also on P. 66 and P. 67, we quote: "A, not good; B, yoke of bondage; I, superceeded by faith; J, carnal; K, Christ caused to cease; O, taken away." Some say "it was a middle wall between Jew and Gentile and was broken down." Some say "the law was changed." Some say this and some say that, but all agree that the law written called the book of the covenant contained the yearly Sabbaths, New Moons, Meat offerings, and so on was abolished. Now all we ask is that they affirm this to be true and we will meet them either in oral or written discussion. We never desired a debate till our eyes became open to the awful darkness of the present day teachers on the Bible; now this is one question we wish to meet in any honorable way for the good of truth only. "The Book of the Law," sold at this office clears this case all up.

THE TWO COVENANTS.

Why is it that some will try to teach that any man is now under the old covenant in any sense? This idea was born some twenty-five years ago among the S. D. A. people, who said the Lord in making the old covenant at Sinai got the people to promise to keep the law when at the time He knew *they could not do it*. Knowing after they had broken the law and failed to keep their promise he could then teach them how to become converted so they could keep the law. But the trouble with the theory was the Lord killed three thousand for not keeping the law. Elder Smith said to me at the time the doctrine was introduced, it reminded him of a man who would get his wife to promise something he knew she could not do and then when she failed knocked her head off because she did not do as she agreed.

We ask, could the man who picked up sticks on the Sabbath, did he have to be converted before he could keep the Sabbath and save his life? Was the theory broken up because the people failed on their part to do something they could not, or was it because they would not? And to say now that men are under the old covenant when the Bible plainly says the last vestige of it passed away eighteen hundred years ago. All such reasoning is foolish to us. More to be said about it later. Read our book on "The Two Covenant."

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THE BOOK OF THE LAW
THE KEY THAT OPENETH AND NO MAN SHUTTETH

[Continued from page 3]

before coming, he could join the others in the seven days of Purification according to the law of Moses, as shown in the above quotation. Is it not strange that teachers will overlook such plain scripture as though it were not in the Bible, simply because it is not in harmony with their creed-bound positions, that the law of Moses was abolished? Some who have given it notice said that *Paul and James were cowardly* and took that scheme to quiet the believing Jews. Will any true Israelite do such a thing as to accuse the Apostles of such dishonest work? One of these is one who in these latter days claims to be a prophetess. It is no wonder infidelity is on every hand when people of high standing in order to sustain some antiquated creed made by men who are long ago dead. Paul himself when brought before the people after his arrest rehearses his history as follows "And one Ananias, a devout man according to the law, *having a good report of all the Jews which dwelt there*, . . .

"Came unto me and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

"And he said, The God of our fathers hath chosen thee, and thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth." Then Paul says:

"I am verily a man which am a Jew, born in Taurus, a city in Cilisia yet brought up in this city at the feet of Gamaliel, and taught according to the *perfect manner of the law of the fathers*, and was zealous toward God, as ye all are this day."

This is some of Paul's story of his conversion. Next he is brought before Festus to answer to the charge of heresy of which he was accused by the Jews. Paul replied thus:

"Then Paul, alter that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

"Because thou mayest understand that there are yet but twelve days since I went up to Jerusalem for to worship.

"And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city;

"Neither can they prove the things whereof they now accuse me.

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, *believing all things that are written in the law and in the prophets*.

"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust.

"And herein do I exercise myself, to have always a conscience void of offense toward God, and *toward men*.

"Now after many years I came to bring alms to my nation, and offerings.

"Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

"Who ought to have been here before thee, and object if they had aught against me.

"Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council.

"Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day." Acts 24: 10-21.

Note the points Paul meets in their charge:

First, he was making no disturbance in the temple as claimed. Second, he had been there but twelve days. Third, he confesses after the way they call heresy *he believed all things written in the law and the prophets*, and fourth, he admitted that he had hope toward God as they also had in regard to the resurrection of the dead. I can only say that anyone either then or now that will report that Paul did not believe and practice the law as all were required to do in his position

as a teacher of the people cannot, as he told the Jews, prove the things whereof they accuse him. We might say further that anyone in our day who will try to do away with the book of the law is as guilty as were Paul's accusers.

Paul is next brought before the governor. Hear what he again says: "*Neither against the law of the Jews, neither against the temple, neither against Caesar have I offended any thing at all*" Acts 25: 8.

Paul's last discourse before he dies at Rome is recorded thus: "To whom he expounded and testified the Kingdom of God persuaded them concerning Jesus both out of the law of Moses and the prophets, from morning till evening." Acts 28: 23.

Will those who read this story of Paul and his testimony ever again blaspheme his sacred name by denying his testimony and say he believed the law of Moses no longer in force upon the people?

THE COUNCIL AT JERUSALEM AND CIRCUMCISION.

The Jewish teachers troubled the church at Antioch about circumcision and the law saving men.

"And certain men which came down from Judea taught the brethren *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

"When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

"And the apostles and elders came together for to consider of this matter.

"And when there had been much disputing, Peter rose up, and said unto them, Men *and brethren*, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

"And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us.

"And put no difference between us and them, purifying their hearts by faith.

"Now therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

"But we believe that through the grace of Lord Jesus Christ we shall be saved, even as they." Acts 15: 1, 2, 6-11.

Note the question was *how men could be saved* and which was salvation by works of law or by being purified by faith.

Second, Peter says, "now why put up on the necks of the disciples *a yoke which neither we nor our fathers were able to bear*." What was the yoke? *We reply salvation by works and not that obedience to the law was a yoke*. Circumcision was to be performed on the male only and that but once in a lifetime when eight days old. Peter said that both Jew and Gentile were *both purified by faith*. So it was the old question of *works or faith*. Many now believe in works just as did some at that time. They now believe baptism will save men. So then they believed there was virtue in the act of circumcision that would save men and without it they were lost. They had taken the token of the covenant made with Abraham which was circumcision as an act that would secure to them the inheritance of their final home. Regardless of the condition of the heart. Circumcision was never designed to teach any such thing. It was given to Abraham as a token or sign of the everlasting covenant that he should inherit the land. The child being circumcised the eighth day taught that when the eight thousandth year came they would receive the land. Gen. 17. It taught also that nothing but the true seed of Abraham would inherit the land; not his literal seed, as shown by Paul in Gal. third chapter, but those who were Christ's. It taught that none but those who were circumcised at heart (converted), could be saved, and last, that they should not mingle the seed with the heathen nations around them. Thus circumcision taught the pure principles of the Gospel. Moses understood this when he said "The Lord

thy God will circumcise thine heart, and the heart of thy seed to love the Lord thy God with all thy heart and with all thy soul." Deut. 30:6. Paul says it was not the outward circumcision of the flesh but that which was inward circumcision of the heart. Rom. 2: 27-29. It is again seen that Moses and the old testament writers understood circumcision just as taught by Paul. It had nothing to do with the crucifixion but referred to the conversion of men and their final inheritance. James' decision at the council was that they do not trouble the Gentile believers about such questions as *being circumcised for salvation* but he did recommend them as new converts to regard more essential things written in the law for beginners in faith namely:

"But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

"For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day." Acts 15:20, 21

This ended the council and the apostles wrote letters to the churches accordingly. So the things recommended by James was certain portions of the law of Moses necessary for new beginners and then they could learn the rest as they heard Moses read every Sabbath day in the synagogue. How plain the truth is when no creed is to be defended. How harmonious the whole Bible when some creed is not allowed to supercede its teaching. We will note the question of circumcision further. That to the Jew then is like many now lay stress on Baptism. Baptism and every other command of God is necessary and will be performed by all who receive genuine faith, which worketh by love, but no object lesson was ever given for the act alone to save men by. The gallatain church was tainted also with the false teaching and Paul had it to meet there also:

OF THE LIBERTY OF THE GOSPEL.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

"Behold, I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing

"For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

"For we through the spirit wait for the hope of righteousness by faith.

"For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. Gal. 5: 1-6.

It is seen here again that justification by *the law alone is a yoke of bondage*. As before stated that they who try it are bound to do something that is impossible, namely, to keep the whole law. That can only be done by faith and the spirit of God writing the law in the heart so that the more a man tries in his own way to obey God the more he fails to perform his duty. Now, Paul says circumcision nor uncircumcision, but faith that worketh by love. *Love is the keeping of the commandments of God* and when undertaken by faith it can be done. Paul says that "*the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit.*" Rom. 8: 4.

"It is Christ that makes us free, so stand fast in him," says Paul, and so we believe. Paul says to the Romans "For circumcision verily profiteth if thou keep the law, but if thou be a breaker of the law, thy circumcision is made uncircumcision." Rom 2 25. Paul said to the Gallatians, "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Gal. 5: 15. Paul says further in verse 17 "From henceforth let no man trouble me for I bear in my body the marks of the Lord Jesus." Paul had the mark of circumcision on his body which was the token of the everlasting covenant made with Abraham which token was the mark of the Lord Jesus, the one with whom the covenant was made.

Paul further gives us instructions on circumcision as follows:

"God imputeth righteousness without works.

"Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

"Blessed is the man to whom the Lord will not impute sin.

"Cometh this blessedness then upon the circumcision only, or upon uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

"How was it then reckoned? when he was in circumcision, or in uncircumcision? *Not in circumcision, but in uncircumcision.*

"And he received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised: that he might be the father of all of them that believe, though they be not circumcised; that righteousness might be imputed unto them also." Rom. 4: 7-11.

How clear it is that circumcision alone does not bring salvation but faith when received will bring obedience and circumcision. Peter says baptism is not the putting away of the filth of the flesh but the answer to a good conscience when man repents of sin by faith accepts Christ as his Savior he then has a good conscience, and the next step is the answer to that conscience which is baptism. But the Jews get the cart before the horse by trusting in circumcision.

Paul writes to the Corinthian brethren as follows: "If they are called in circumcision be not uncircumcised; if he is called in uncircumcision, be not circumcised. If one is called being a servant care not for it; let every man abide in the same calling wherewith he is called."

The thought is if God accepts a man he is accepted in whatever calling he is in and *he can do nothing to save himself by works*. Paul is not arguing against circumcision, but against thinking we can and must do something in order to be saved. The only way to become uncircumcised would be to deny it as a part of the work of God. Therefore, the text teaches its obligation rather than to do away with it. He says: "Circumcision is nothing nor uncircumcision is nothing but the keeping of the commandments of God."

This is the same thought expressed to the Gallatians when he said a new creature was the thing. A new creature and the keeping of the commandments of God are one and the same for no one can do them unless he is born again and made a new creature.

Obedience is always the fruit of faith born, whether it be circumcision or any other duty. Thus again we do not find one syllable against anything Moses wrote but the use made of them by ignorant teachers. We have given the question of circumcision quite a thorough examination that it might be taught correctly, and surely it is needed.

Paul left the council at Jerusalem where this question was considered and came to the home of Timothy who was to accompany him in labor but before he started he had him circumcised. Timothy was Greek on his father's side and Jew from his mother.

After reading the foregoing teaching of the new testament and finding not one intimation that the law had been changed, the query will come *why are people not circumcised now?* All we have tried to do is to set forth the teaching as it is. That is all anyone can do. We can say, first, the main thing is conversion to Christ by faith, and repentance. Second, this will lead all to seek to know God's will and do it. Third, circumcision should be taught as to the true lesson embraced in it just the same now as teachers have ever done from the word of God ever since the days of Abraham. Fourth, in a prophecy of the last days written by Ezekiel it is said: "Thus saith the Lord God: No stranger uncircumcised in heart nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel." Ezek. 44:9. Now we call attention to Israel of old before they crossed Jordan into the promised land which was a type of the heavenly Canaan. The

males were all circumcised. That work had not been done during their journeys in the wilderness.

Abraham was circumcised when he was one hundred years old. These things are written for our learning. Remember one thing and that is the true teaching of the scriptures is lost to the people now as much as the truth was lost to Israel in Egyptian bondage.

We are now reaching the time when the Remnant is to again be restored to the truth. The Remnant sing the song of Moses and the song of the Lamb. May God open to us his hidden treasures of truth is our daily prayer. Being made a new creature will produce circumcision. But circumcision will not produce a new birth. Faith will produce commandment keeping, but commandment keeping will not produce faith. Faith without works is dead being alone, works without faith cannot be produced. Works without faith will not save a man, but faith which produces no works will damn a man; we are justified by faith, we are judged by our works.

OLD AND NEW COVENANTS.

The question of the old and the new covenants is another subject poorly understood in our day, and was just so in the days of the Apostles. We will not in this writing give so much on the subject owing to the fact we already published a book on the same subject wherein it is developed more fully.

The first thing to understand is this: the new testament scriptures speak of the old and the new covenants and plainly states the old to be the one made with Israel at Sinai which made them a Nation separate from all other nations, with God as the direct ruler of the Nation, and his laws as the rule of government. That government was for the regulation of the people in civil duties of life and also for the instruction of the people in religion as it belonged to the Gospel. Next, what the new testament calls the new covenant was the one in *both the old and the new testaments, called the everlasting covenant*, first made with Adam, renewed to Abraham, and Noah, confirmed in Christ to Abraham, (Gal. 3: 15) and sealed by the blood of Christ. The other, the old, was made at Sinai, sealed with the blood of bulls and goats. Ex. 24. The new testament speaking from the point of which they were both sealed with blood calls the everlasting, the new covenant. The one made at Sinai (the old). The new testament speaks of the old one at Sinai *as the old testament. Testament and covenant being the same*, but having no reference to the old testament scriptures beyond where the old covenant was written by Moses in Ex. 19: and 24th chapters.

The next thing to know is that compliance with the laws of God as given in this book on the chart was the agreement on the part of the people. Second, the promise of God to make them a peculiar people on condition of obedience, was his part. Ex. 19.

The next thing to know is that *the people failed over and over on their part to comply with the old covenant* and hence they were broken up and scattered abroad by the captivity of Babylon, B. C. 588. The next thing to know is that the people *could have kept God's laws if they had so desired* from a National point of view for the penalty was death, and *God never killed a person for not doing what they could not perform*, neither did he kill them *for not being converted, so they could keep the law spiritually*, for he told them concerning that point to choose whom they would serve.

The next point to know in the old covenant is, that the system of government in all its phases *was excellent and good* and a pattern to teach all nations how to live. *No nation had such good laws as did Israel.* Deut. 4. Its spiritual education was of the best to lead them to Christ and the gospel as revealed in the everlasting covenant which run parallel with the old covenant during its time. The next point to know is that the old covenant at Sinai *was never intended to save men*. It was only for the purpose to teach *them how to be saved and how to live in this life*.

(Continued in next issue.)

"Intelligence and integrity—two things on which everything hangs."—Johnson.

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