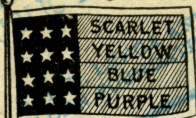
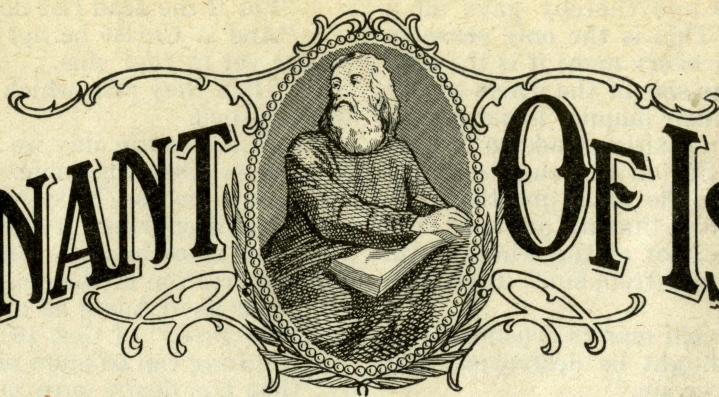


"The Ensign of Israel"



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. 2

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No. 14

## WHAT DID THE DEATH OF CHRIST DO FOR THE WORLD?

### Review of Evidence Relied on for Universalism.

The reply to the above question is one of importance to the Bible student of today. Some say His death and atonement provided for those who would be saved only. Others say that His death paid the debt of sin for the whole world and set every man free from the Adamic transgression, so the death of Christ saves the world and hence universal salvation is a truth. And some say it paid the debt for the whole world and set every man free, therefore, when Christ died "all the world died" and thus settled the transgression for all, and, now those who will serve God do it through gratitude for His love, and those who will not serve Him will be lost because they have not appreciated the gift of God to give His Son to die for the race.

What do the Scriptures teach is the question? Those who hold that all the world was set free by His death rely strongly on the statement of Isaiah, the Prophet, which reads as follows:

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn:" Isa. 61:1, 2.

This was quoted by Christ when here and Christ said: "This day is this scripture fulfilled in your ears." Luke 4:16-21.

As we examine this scripture, we find nothing in it whatever about the Adamic transgression. If any one will turn and read the sixtieth chapter of Isaiah and follow up to this statement he will see it was a prophecy to meet its fulfillment in the future. As Christ met the conditions of the prophecy He said it was fulfilled in their ears, like John, the Baptist, when he fulfilled the prophecy of Malachi. But the prophecy has its complete fulfillment in the end of the world, spoken of as "the acceptable year of the Lord," and "the day of vengeance of our God." Therefore the proclamation of liberty in the text is for the children of God to be realized at that time. All can see that both prophecies had a double fulfillment. But in no sense had it any reference to liberty from the Adamic sin in which the whole world was placed by the transgression of Adam,

and to use this scripture to prove the liberty of the whole world is what is called "wresting the scriptures" out of what they were intended to teach.

We will next turn to another that is used which reads thus:

"For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

"And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." 2 Cor. 5:13-15.

Now this scripture, like the one in Isaiah, has no reference whatever to the Adamic transgression or the release of the whole world from that transgression.

If the reader will turn and read the fifth chapter of 2 Corinthians he will see at once that Paul is speaking of the hope of the resurrection when he will be clothed upon with that house which is from heaven that death might be swallowed up of victory, and when this mortal shall put on immortality. And, further, he will see that those who heard this faith said that Paul was crazy or "beside himself." Not that he was acting crazy, or so full of zeal that he was losing his mind, but that the doctrine was so strange to them that they said he was "beside himself." His argument run thus: "Christ died for all, therefore, all died:" that is, they were dead physically because of Adam's sin. "Death passed upon all men because of sin."

If it were not for the death of Christ our death would be an eternal sleep, but now through Christ's death, the resurrection was secured. What the death of Christ was designed to do for the whole world, given in a nut shell, is this: namely, to bring man out from the eternal death sentence through a resurrection from the dead and by doing so give all who would accept in this life another chance for life. If it had not been for this the death of Adam and all who followed him would be an eternal sleep, and there would be no second chance for life through the resurrection. It was for this reason Christ tasted death for every man and not to remove the penalty of the Adamic transgression. Not at all. God's decrees are like the Medes and Persians: they alter not. God told Adam that if he ate of the forbidden fruit "he should surely die." That decree is unaltered. The penalty must still be met and that execution must take place. As the Persian king could not alter the decree, he made a provision for the Jews to fight for their lives and thus save themselves. Likewise Christ passed through the grave and made a

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way of escape for the race and thereby gave all a chance for the future life. **This is the only sense in which Christ tasted death for every man;** it is the only sense in which He died for the sins of the whole world; it is the only sense in which their iniquity is not imputed against them. Any other position leads to universalism and no evading it. So, on thorough examination, we find this is the key to the whole question.

Another text used to show that all are now free since Christ died to pay the debt of the whole world is this: "He that is dead is freed from sin." Rom. 6:7. Verse six reads thus:

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

This, like the other scriptures used, has no reference whatever either to the sin of Adam or the releasing of the whole world and setting the whole world free by the death of Christ. But this chapter, as any one knows, refers to man's conversion and arising from baptism to walk in newness of life. If we have had the old man crucified then we are as free individuals from sin.

We have before shown that the death of Christ made a way of escape, but that way must be through the resurrection from the dead. **In no sense was the first sentence changed** because the race is still paying the penalty of death for the sins of our first parents. For we all inherited a "carnal mind," and "death passed upon all men." The resurrection from the dead will determine whether or not we have accepted the offer of a second opportunity for life, for those who come up in the first resurrection escape eternal death, but those who come up in the second resurrection die the second death, and that death is an eternal death. The whole human race would have been subject to this eternal death had it not been for Christ tasting death for every man. Their sins for the Adamic transgression were not imputed to them until they could have a chance.

Paul takes up in 1 Corinthians the fifteenth chapter the purpose of the Gospel as follows:

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

"By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

"And that he was buried, and that he rose again the third day according to the scriptures:" 1 Cor. 15:1-4.

This shows how he **died for our sins** or rather for the sins of the whole world, namely, to give all a chance through the gospel and the resurrection of the dead.

"But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me.

"Therefore whether it were I or they, so we preach, and so ye believed.

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

"But if there be no resurrection of the dead, then is Christ not risen:

"And if Christ be not risen, then is our preaching vain, and your faith is also vain.

"Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead raise not.

"For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins.

"Then they also which are fallen asleep in Christ are perished.

"If in this life only we have hope in Christ, we are of all men most miserable.

"But now is Christ risen from the dead, and become the first-fruits of them that slept.

"For since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:10-22.

Nothing can be more plain than here stated, namely: that His death gave man a chance, but did in no sense settle the Adamic transgression or the penalty affixed to it, but a provision was made giving man a chance.

Let the reader note some of the statements in this chapter. In verse two it says: "Christ died for our sins according to the scriptures." In verse four it states how he was raised "the third day according to the scriptures." Then following he proves how he was seen by many witnesses, so there could be no question but he had really risen. Then the Apostle says it was "by grace that he was what he was," and he says it was this grace that caused him to labor more abundantly than they all. In verse twelve he says "how say some among you there is no resurrection of the dead?" He next says "if there be no resurrection from the dead then is Christ not risen." Then in verse fourteen he reaches the climax by saying "if Christ be not risen then is your faith vain." Then in verse seventeen and eighteen he says, "if Christ be not risen then is your faith vain and ye are yet in your sins." "Then they also which have fallen asleep in Christ have perished." In verses 21 and 22 he shows how the resurrection is connected with the Adamic transgression and how through Christ dying for the whole world the **proclamation of liberty** was brought about: namely, through the resurrection from the dead.

Read this chapter, study this chapter till you see that **the only liberty** brought to the human family by the death of Christ is the proclamation of the gospel of the resurrection of the dead, and that without the resurrection the death of Christ was in vain. And further that the proclamation of liberty was **not** the proclamation of liberty **from the Adamic sin**, only as taught through the gospel. And further that all the scriptures relied upon to teach that Christ released man and made him free from the Adamic sin **are wrongfully used.**

**Grace is unmerited favor of God.** That grace was given by the death of Christ. Hence it was the grace of God extended to Paul that made him so earnest when he realized that the prison house of the dead from an eternal sleep had now been opened through Christ, and that liberty had been promised to **all who would accept.** His zeal was not caused by a supposed forgiveness and the payment of the Adamic sin being now removed from the whole world. Therefore let us remember why this word grace is so frequently used.

Grace is the extension of time for the final settlement, giving all a chance to recover their loss if they so desire. This period of grace is an important period and should and will cause every true child of God to be in earnest that they make their calling and election sure before the **time of grace is ended.** The Throne of Grace will not always continue. Christ will not always stand as a substitute. His death will not always stand for the sins of the whole world. His tasting death for every man is **only for a period of time.** His atonement made on the cross will not always avail in behalf of sinners, and those who would not accept it.

As in Adam all die so in Christ shall all be made alive, but all those will not always remain alive for the great majority must pay the final penalty which is the second death from which there is no resurrection.

The fifth chapter of Romans is a strong chapter for the Universalist who thinks that the death of **Christ settled the whole bill for the Adamic transgression** so we will examine it also:

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

"By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom. 5:1, 2.

Here we see clearly how we become True Israel under this period of grace granted to the whole world. It is **by faith into this grace** wherein we stand. Faith is to believe and accept the promise that "whosoever will may come" while this period of grace lasts. So we are justified by faith, and it is that faith "which gives us the peace with God through our Lord Jesus Christ."

"For when we were yet without strength, in due time Christ died for the ungodly.

"For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

"Much more then, being now justified by his blood, we shall be saved from wrath through him." Rom. 5:6-8

Verse six says when we were **without strength**: that is, when the sentence of eternal death stood against us, Christ died for the ungodly. Verse eight says that "while we were yet sinners Christ died for us." Verse nine: "Much more then, being now justified by the blood we shall be saved from wrath through him."

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

"And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Rom. 5:10, 11.

The above verses tell us plainly how the reconciliation was brought about: namely, **by the grace of the Lord Jesus Christ through his death**. The word atonement means reconciliation or at-one-ment. But remember this reconciliation was brought about **by grace a free gift of God, while man was yet a sinner**.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

"For until the law sin was in the world: but sin is not imputed when there is no law.

"Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

"But not as the offence, so also is the free gift, For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." Rom. 5:12-15.

These verses tell plainly again the relation the death of Christ sustained to the Adamic transgression. That is, the first penalty of death was not removed, but the offence was still there and "death still reigned" and "the law entered that sin might abound." But, notwithstanding all this, "grace did much more abound." The extension was granted to give all a chance for life.

"And not as it was by one that sinned, so is the

gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

"For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

"Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

"Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5:16-21.

Notice that the thought in all this scripture is **the free gift of grace** which is unmerited favor for the time to **offset** the condemnation of the Adamic sin till man could have a chance to be justified through Christ by accepting the **free gift of grace**. He could do this and thus be saved. Above all things we ought to be thankful for the extension of grace till we can make **our calling and election sure**. It is, therefore, clear that not one word is said in this chapter to teach universal salvation or to teach that **the Adamic transgression had all been paid**, and that we should now, as a result of the payment of that debt, serve the Lord through gratitude.

The basic principle of love is justice and that justice is found in the just law of Jehovah, and a true Israelite is one because he loves justice and truth, and when he realizes the great justice and mercy of God he loves God and desires to keep his commandments. His heart, therefore, is filled with gratitude to God for giving him this **free grace** to right himself up with God, by **true repentance** and faith in Christ, by a full acceptance of the gospel and all requirements of the Lord. He purifies his heart by faith, mixed with, or rather a faith that works by love in the keeping of the commandments of God, fully realizing that much is required of him to properly represent him who gave this grace.

Now is the time when every false doctrine should be known by his children.

In order to properly present and represent those who hold the positions above examined we will quote from a monthly paper, "The Gathering Call," as written by the editor in the issue of February 1917.

He says, "If the Father should push his son off the pier into the ocean the life-saver would rescue him and put him back on the pier without asking him if he wanted to be saved from drowning. He was not asked if he wanted to be pushed off the pier and he can have no choice for himself unless he can be saved from the choice of his Father. If he chooses to jump off himself then the responsibility rests with himself and not with his father."

Great issues turn sometimes on a small pivot, and here is one of them which decides what Christ did for the whole world when he died for sinners. This writer has the whole Adamic sin settled and the sinner placed back where Adam was before he sinned without any choice of the individual. He says man had no choice in being made a sinner. That is true, but he has a choice whether he will be made righteous, that is another question in which man must choose.

(Continued in next issue.)

# The REMNANT OF ISRAEL

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## A WORD TO ALL THE READERS OF THIS PAPER.

This is the second effort to print those things in a paper we felt the people needed. The first effort we continued till thirteen numbers were printed at a cost of say three hundred and sixty dollars, largely paid by ourselves. Now we have twelve who have entered with us to pay twelve dollars each to start it again. Their names are as follows: W. W. Bulla, I. C. Sultz, George Sultz, Mrs. Bird Rupert, Mrs. Annie Fravill, Miss Luceil Rupert, Mrs. Laurretta Pennington, Mr. Peter Hafner, Adolph Schenk. There are others we feel sure will do the same. We wish to say that unless others join in this burden the paper will be compelled to stop again. Who can read this number and say the things in it do not cause a desire in them to do all they can to aid such a paper that will bring the very truths to the people now needed? Now if you can't give twelve dollars paying it say quarterly, then do what you can. Pay a dollar for your subscription price. Take a number of copies to distribute. Obtain subscribers. We have opened an account in the bank in the name of the paper and all money received for donation to help its publication will be placed there to be used for no other purpose. We surely rejoice to know the appreciation of the people who have read the former issues. We have much more to say. All who get a sample copy send in your subscription at once and get all you can to subscribe. We promise that each number will be filled with Bible teaching. We wish you could each read the letters received at this office from our readers, and was it not that the space is so precious in giving the truths of the Bible we would be glad to publish them for you to read. Don't worry as to the success of this teaching, for it is sure to succeed. For fourteen years we have been at it and believers here and there are scattered in many places. There are plenty of believers to publish the paper and then some, but being so scattered we fail to gain that touch needed in such work. Our policy in the printing of the paper will not be to oppose any denomination or individual personally, for our very makeup is to love and treat all men kindly and win them to Christ but we shall feel free to expose any false doctrine when we know it regardless of any person or denomination that may advocate it, without respect to who it may be. Now is your opportunity to come up to the help of the Lord against the mighty. Cast your lot with us in this work of helping others. It will do you good. Who will be first.

## REPORT OF LABOR.

Our last issue of the paper was May last. Since that time we have been working as our health would permit. Our health was poor from the effect of la-

grip the winter before till October, when we began to gain flesh. No sooner was we in shape to work, than a call came from the extreme western part of Kansas. We thought we saw the Lord's hand in the call, so we went at once. We remained there a month, and the result was a nice company of believers was raised up. Six was baptized and a good number began the Christian life by faith and obedience. Elder I. C. Sultz was set apart to the ministry of the Gospel. He and his wife, his brother and family who now lives at that point were converts to the faith by our labors twenty years ago. On this trip we were taken seventy miles southwest into Colorado to see others who were also converts of our labor twenty-five years ago. We hear from Elder Sultz saying the company at Hartland are growing. He sent in quite a few names for the paper. Brother Sultz is now one of the laborers for the things taught by us in the paper and books. Taking the whole scriptures as his great teacher. On our return from this trip we visited the western portion of Oklahoma where several desire to know more of the truth we teach. This was at Omega, where a firm settlement of Sabbath keepers live. Much prejudice exists but some attended our meetings and we have faith to believe good will result from the visit. During last summer we started out with an auto to visit towns and lecture but our health would not permit such work then. This summer we hope to try it again. Elder Sultz has planned some to go with us and we take our wives, forming a company.

We have baptized five at Britton since reporting. Also visited Dale, and McCloud, Oklahoma, and did some labor. Last month we held a discussion in Oklahoma City with one Elder C. P. Whitaker from south west of Ft. Worth, Texas. He has held forty debates. He represented the Russel movement. The propositions were: First, the scriptures teach that the Laws given by the Lord through Moses were for the Jews and not for the Gentiles, Whitaker affirmed, we denied. Second, the laws given at Sinai were for the purpose of teaching all people both in civil and moral principles of life and also to teach **all people** how they might be saved through the atoning blood of Christ, affirmed, G. G. Rupert, Whitaker denied. Four sessions were devoted to these questions of two hours each, divided into speeches of thirty minutes each.

The next two propositions were: First, the scriptures teach that the second coming of Christ will be followed by a reign of Christ of one thousand years, during which time all the dead will be resurrected and given a knowledge of the truth, and a chance to gain eternal life, Whitaker affirmed, I denied. Second, the scriptures teach that the second coming of Christ will be visible and seen by all the world. At his coming the dead righteous will be resurrected and the living wicked will be destroyed by the brightness of his coming and then the earth would be desolate during the one thousand years to follow. Affirmed by Rupert, denied by Whitaker. The last two propositions were to take two sessions of two hours each. At the close of the first four sessions Mr. Whitaker requested that the debate end as he was needed badly at home and other work promising to return in the summer and take longer time. We stated we were sorry to have it end but if he requested it we would consent. The discussion was held two nights in a fine hall on fifth street but the hall being occupied for the next two nights the Seventh Day Adventist church was rented. The meetings were attended we judge by from three to five hundred. Each session was listened to with the best of interest. All expressing a disappointment in it not continuing. The best of kind feeling was enjoyed by all. The speakers binding themselves not to engage in personalities, slang or funmaking. We can say the audience was made up of intelligent people who

came to gain knowledge, rather than to strive for the mastery. We can say Mr. Whitaker's people were representative of the better class of society. We can say as much for those of the other side and all others who came to the meetings. We appreciated much to meet many of the old friends of the adventist persuasion. We can say the whole was of a good spirit and left a pleasant influence on us. We wish we could repeat such experiences often. God wants such open examinations of the truth. Therefore we feel to encourage all such studies. Let seriousness and solemnity rule in all such occasions. It is no place for wit, fun, slang or personalities. But for Bible study only, treating each other with courtesy, and if we are on the right side we can afford to remember the admonition of the Lord which says instructing those in meekness that oppose themselves peradventure they might be brought to a knowledge of the truth and repentance.

The judgment will reveal whether any good was accomplished or who gained the victory. The Lord says it is better to boast after the harness is laid off rather than when it is put on, so we pass it with all other efforts to do what we could and leave it till God decides at last when our harness is laid off and leave Him to decide. We did the very best we could to help the people believe and see what we taught with a desire to help every one present, that was our aim in it all and we are ready for many more of the same kind if God wants it so and will give us strength and opens the way for them.

During the discussion we challenged Mr. Whitaker to affirm that any law God ever gave was abolished and nailed to the cross making it a separate question. This is extended to all as one to be added to the proposition hereafter. In conclusion we say to all who believe they hold truth get busy for time is short for you to do what you wish to do for the people. Do not be afraid of nothing that is honorable.

## THE YOKE OF BONDAGE.

Is it possible that God gave a law for the government of Israel that was a yoke of bondage and then had to take it away so the Gentiles could come in, as mentioned in Acts 15 and Galatians 5? We reply decidedly, "No." And further state, it is time teachers of the people stop teaching any such a thing. It reflects on God and further these same teachers will teach that God gave a law that "was contrary to us" and "against us" and had to break it down for it was a middle wall that kept the Gentiles from accepting the Gospel and therefore broke it down. Ephesians 2:13-15.

Is it not time such teaching was abandoned? Is it not time we ceased putting such weapons in the hands of our enemies who use it to overthrow the law of God? We repeat, is it not time that these who have accepted the true Sabbath give these texts a more careful consideration and come to a unity of faith which will be in more harmony with the real teaching of the Bible? I appeal to you, is it not time for all such teaching to be eliminated from periodicals teaching the obligation of the ten commandments? The question in Acts 15, was not whether the law of Moses was good, or not good, or whether it was abolished or not—any one ought to see that was not the question, for in the conclusion of the Apostles they decided on certain necessary things in that law to be observed as **essential**, and second, they said the rest of the teaching of the law they would learn by hearing the law read every Sabbath day. Thus showing the whole law was necessary for the Gentiles, but certain things must be observed even by new beginners. Then we ask what was the

yoke of bondage. Was it the law? No. It was the question of being saved by the law alone without Christ which is called in the New Testament scripture salvation **by works of the law**, without Christ. Gal. 2. That was a yoke and not the law. The same is the subject in Gal. 5. They had been set at liberty by faith. Now the apostle taught to not try to be saved by works of circumcision. Nothing is said against circumcision nor the law at all, but our lack of understanding has caused us to teach it wrong and thus make God a being who gave a law that was a yoke of bondage.

Such teaching is deplorable and if the people know the facts our teaching would only expose our ignorance and we would soon be out of a job. But as long as the whole people are in ignorance any thing will pass and the ministry can be applauded for wonderful wisdom.

## WHY WAS I SO BLIND?

In replying to the above question I may help others who are in the same condition. I refer now especially to certain scriptures and the manner I taught them for thirty years.

The first scripture I will refer to is Colossians the second chapter. Why did I teach that this scripture from verse 8 forward taught the law of Moses was abolished and nailed to the cross?

I can only reply it was because I did it ignorantly. I had accepted as truth from others that that was the case and so taught it. Now I wonder at my ignorance during all those years with the open scripture in my hands. Why could I not see then that that vain philosophy in verse 8 did not refer to the teaching of Moses at all? Why could I not then see that the law of Moses was not traditions of men? Verse 8. Why could I not see then that the law of Moses was not the rudiments of the world? Verse 8. Why could I not see then that the law of Moses did not lead away from Christ, but to him? Verse 8.

Why could I not see then that the principalities and powers Christ triumphed over were not the principalities and powers he had given Moses to teach? Verse 15. Why could I not see then that the voluntary worship of angels which had a show of wisdom in will worship was not to be found in the law of Moses? Verse 16. Why could I not see then that if I was dead to the rudiments of the world I should not be subject to the ordinances which were of the world? Verse 20. And finally why could I not see then that the ordinances spoken of in this chapter were of the doctrines and commandments of men which had indeed a show of wisdom in will worship? And humility but are in no sense satisfying to the flesh.

Further why could I not see then that these Colossian Brethren had been converts from heathen worship just as here described, who had never known anything about the law of Moses at all? Why could I not see then there had been from remote times two systems of teaching in the world very similar in appearance—one the ordinances of God, the other the ordinances of Lev. 18:3, 4; Baal worship as pointed out all through the Bible?

The above questions can be answered in few words. First, because of our down right ignorance of the Bible. We did not know the word Sabbath ever applied to any day of rest but those God had appointed. This was our first mistake. Hosea 2:10; Isaiah 10:14. We did not know then that they had Priests, Temples, altars, and that Baal system had appointed days of rest (sabbaths) and New Moons and that they offered bullocks, rams, meat offerings and drink offerings. Neither did we then understand that that worship was a shadow of blessings they hoped to receive from their

Gods, the planets. Finally we did not know then that the law of Moses was not referred to at all in the chapter only as a means of true conversation, that of circumcision of the heart and baptism. This down right ignorance, we reply, was all the result of accepting the teaching of others who were equally unacquainted with the Bible as ourselves. We accepted it all as being nailed to the cross when Christ was crucified and thus ended the law of Moses. I did not know then that the expression "nailed to the cross" was used in the sense of gaining the victory over all sin in his death and that we too are crucified with him and all our sins are nailed to the cross in the same sense. I did not know then that all object lessons were a shadow on the mind of the individual whether heathen or Christian and that Paul was trying to impress on their minds that the body and true substance was Christ. Having this chapter now clear in my mind, I never read an article on the "two laws" and see the same use made of this scripture I once made of it, but my heart goes out in sympathy for their blindness. It is time editors were rejecting all such articles and giving them a place in the waste basket. The same is true of the teachings on Ephesians 2:14-16 and also Galatians 4:7-10.

We appeal to Editors, especially of papers who advocate the law of ten commandments, to get straight on the law of Moses also, and see that no new testament writer ever did away with any part of the laws given at Sinai.

The old teaching of the law as taught by modern teachers is out of date, and does not belong to the true Remnant of Israel. Such as—"the ten commandments were perfect," "the law of Moses was not perfect," "the ten commandments were written on stone showing their durability, and the law of Moses in a book showing it could be blotted out and ended," "one ordained by angels, the other written by God," "One was a school-master till Christ should come, the other eternal in duration," "One caused the death of the Son of God and shedding of his blood, the other the death of bulls and goats," "One was added because of transgression and the other was the one transgressed." All such teaching is foolish and unscriptural and it is time for teachers to know better. We challenge a denial of this teaching on the law of Moses.

### THE YELLOW PERIL.

Each year brings the prophecy nearer when the yellow races of the east as led by Russia will be a menace to the Christian powers so called in the west. The past two years has lessened the man power of the west thirteen millions in dead and wounded. Financially the loss is beyond estimate. All know if the present war continues two more years Europe will be a vast dump pile of junk and dead men's bones, ruined financially. Who will not say then the way is not opened for the yellow races of the east to accomplish what God says they will do. There is yet one continent not yet involved and that is America, professedly Christian. How does it now look for the future with America? Hundreds of millions of dollars are being spent for preparedness. The cloud is gathering from Mexico in the south, from Japan in the west, and Europe north and east. Each day we read with anxious desire to see if the day brings fourth a declaration of war. This is the situation the eighteenth day of February, 1917.

We have taught that the yellow peril will not come till after the close of probation. We have said also that probation would close in 1918, basing our calculations on the age of the world, if our calculation on the age of the world is correct and at present it seems it is. How much does it look like probation might close with-

in the next two years and the yellow peril be ushered in? We say again our teaching on that subject is near its fulfillment if not at the exact time we stated on our chronological calculation. If we have not calculated correctly on the age of the world in our chronology the time set will vary accordingly. We can say we do not miss it but very little if any according to all efforts on chronology by other men. We can say it looks at present much more liable from the natural outlook than when we took the position ten years ago. The man who waits to see if we are correct and probation should close will be lost. He or she had far better be searching for truth and living out the best light they can find than to be waiting to see if our positions are true. Such a course will save souls. We are not infallible and if when the time comes we are found mistaken on the point of time we shall just acknowledge the mistake and wait further developments. We know we are right as to the events to take place in the near future and shall still believe them even if probation does not close **at the time spoken of**. We invite study of the age of the world by all lovers of truth, such a course may help us on that question as well as those who search with us. **Get wisdom says the Lord**. The following scriptures are very applicable just now. Who will take heed to the advice of God?

### THE SMOKING FURNACE AND THE BURNING LAMP.

One among the greatest object lessons for the teaching of the Gospel in the Bible is found in Genesis fifteenth chapter where the everlasting covenant was confirmed by the oath of God to Abraham. The Lord said to Abraham to bring a heifer of three years old, a she goat of three years old, a ram of three years old and a turtle dove and a young pigeon. The animals was to be divided but the doves not. The record says when the sun was going down Abraham drove the fowls away that came down on them. Then when it was dark a smoking furnace and a burning lamp passed between the sacrifice.

The heifer was red without spot as elsewhere stated, and elsewhere taught as a symbol of Christ, the sin bearer of the world. Isa. 63; Isa. 1:18. The ram was the ram of consecration as taught by Moses and also represented the work of Christ. The she goat symbolizing Christ's work among the common people for whom he especially labored. "The common people heard him gladly." The turtle doves were a symbol of the poor. So when John came in doubt as to Christ being the true Messiah Christ sent word back as one of the evidences that he was the Messiah, the poor had the gospel preached to them. John understood the everlasting covenant, and its principles. It says when the sun was going down the fowls came to devour the sacrifice and Abraham drove them away. This prefigured the great slaughter just before the coming of Christ which has already begun, called the supper of the great God in the Bible so often spoken of in prophecy. We have reached the close of the day. The end of the world, prefigured in this covenant. Then it says when it was dark the smoking furnace and the burning lamp passed between the parts, prefiguring the lake of fire spoken of in Revelation twenty which is to burn up the wicked. The burning lamp representing the righteous who will dwell in everlasting burning. Said Christ ye are the light of the world. Let your light shine before men. The churches are represented by the golden candle stick with seven burners. They will, like the Hebrew children, go through the melting process of the earth but no smell of fire will come on them. Thus

the whole story of the world is told in the covenant made with Abraham in whom all nations will be blessed who accept it. Wonderful are the object lessons of the Bible, to teach truth. All Bible teachers whether it was our fathers Abraham, Isaac, Jacob or their children taught all truth from them, and every true teacher ought to do the same thing now. Will you do it?

## JORDAN, THE RIVER OF LIFE.

It is a common saying that when we die we pass over Jordan. No doubt this saying is of old time. Israel passed through its icy walls before entering the land of Canaan which was a type of the new earth and the final inheritance, but before they pass into Canaan they were to pass through Jordan. So it is true we pass through the grave first like Israel passed through Jordan. But thanks to God, not like the Egyptians passed through the red sea. While Israel passed through the sea and the baptism of death in the cloud and in the sea, covered them. The Egyptians were drowned, so they, with all the wicked will never get beyond where they can shout victory over death and the grave, but must sleep the second death from which there is no awakening. Hosea takes the valley of Achor where Achan was stoned to death after crossing Jordan as a type of the time of trouble the remnant will pass through in the time of trouble. Hosea says it is a door of hope to the remnant. So before we enter into our final inheritance all who are not translated when Christ comes must pass through the icy grave typified by crossing Jordan and through the red sea. In passing through the sea they were covered with the cloud which shut them out from view of the world. But proved that passing through the sea was a baptism in the cloud, teaching them the same lesson baptism now teaches, that if we believe Christ died and rose again so in our baptism we show that we believe we also will be resurrected in the last day.

Wonderful lessons are taught in the experience of Israel. No wonder Paul said that whatsoever thing was written afore time was written for our learning that we through these lessons might have hope. Remember that the true remnant will remember the law of Moses and all it teaches. Mal. 4:4.

## BAPTISM AN OBJECT LESSON.

Prior to Moses' time there was no written scripture covering a period of twenty-five hundred years. And for many centuries after his day but few copies of scripture were available. The whole writings of the prophets were not written till their beginning eight hundred years before Christ. All lessons of the gospel were taught by object lessons which we would now call kindergarten teaching. Baptism was one of these lessons taught before Christ and after he was here, water is used in the Bible as a symbol of cleansing from sin. It was said to Paul arise and be baptized and wash away thy sins. In speaking to the church he says "but ye are washed," "ye are clean." In the old testament we read the High Priest was to wash his flesh in water before performing the duties of his office this was emblematic of the necessity of being cleansed from all sin. It was said to Naman to wash seven times in Jordan. This seven times signified his acknowledgement of seven thousand years in which Christ would be engaged in the redemption of the world. It must be in Jordan. Jordan was the dividing line before Israel entered the promised inheritance so he must wash

in Jordan. But before he could be healed he must be cleansed from sin or washed and converted and be prepared for the final inheritance of the saints. John baptized unto repentance. They were to bring forth fruit meet for repentance, which was an amendment of life. Peter said that baptism was not the putting away of the filth of the flesh but the answer of a good conscience. Now later when the converts were baptized in the name of the Lord Jesus the lesson taught was further extended and took in other lessons. It taught their faith in a buried and risen Savior by being buried with him in baptism. It taught that as Christ died and rose again so we also should die and be resurrected at the last day. It taught that we must die to sin, and arise to walk in newness of life, it taught that we must bury the old man with his deeds, it taught that as many of us as were baptized into Christ had put on Christ. Now as Paul says, if these things are not true that Christ has risen and was buried according to the scriptures and if these lessons are not true then why are ye baptized for the dead. 1 Cor. 4:15; Rom. 6. The trouble was they had been baptized as a church ordinance merely and never understood the lesson taught by it. Is that not true now? How many today that are baptized know the lesson taught by the ordinance, all they see is the act and compliance of the authority of the church. Hence just as well be not baptized at all so far as the good that comes from it.

## SOULS UNDER THE ALTAR.

John saw the souls of them who had been beheaded under the altar. Rev. 6:9. A study of this scripture shows that these here referred to were those who had been beheaded for the testimony of Jesus and the word of God during the papal persecution. But why were they represented as being under the altar? The language is taken from the law of Moses. The blood of the sacrifice was to be poured at the bottom of the altar. We are told the blood is given to make an atonement for our souls and that "the life is in the blood." The altar stands on the life of the victim, life and soul meaning the same thing. The very foundation upon which sacrifice is made is life, first, the life (soul) of the Son of God, second, our lives are placed under the altar of our consecration and nothing short of life satisfies and sanctifies the sacrifice, so these martyrs are represented as crying from under the altar like Abel's blood cried to God from the ground. Let us remember that the altar of our sacrifice stands on the consecration of life to be sacrificed for the faith we hold as did the martyrs of Jesus. May God help us to forsake all even our lives for him who died for us. Remember that the new Testament cannot be understood till we know more of the teaching of Moses. There is where we get the foundation of all Gospel truth in its purity.

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## IS IT NOT STRANGE.

It is not strange that men today will take the very position against the truth that the ignorant creed bound Jews took when Christ was here, for they are all led by the same spirit.

Today people say Christ broke the Sabbath. That is just what the creed bound Jew said. They accused him of doing that which was not lawful to do on the Sabbath. He showed them they were ignorant of the teachings of Moses on that question, and cited them to the scripture which taught it was lawful to do the very thing he was doing. This same class said Paul taught the people not to circumcise their children and walk after the custom of the fathers. Acts 21. Today the ignorant say the same thing, that Paul taught not to keep the law of Moses. Paul had to defend himself and prove by his action that he did believe and practice the law as it was written (Acts 21) and in his defense to Felix the Governor he plainly stated they could not prove the things they accused him of. But to the contrary he believed all things written in the law and the prophets. His great regard is shown for law when Ananias ordered him smitten on the mouth and Paul rebuked him saying, "dost thou command me smitten contrary to the law." Then said they to Paul, "dost thou revile the High Priest" when this information was made to Paul he humbly confessed he had done wrong to revile the priest for it was written, "they shall not speak evil of the rulers of thy people."

The authority of the law could humble Paul but the mob who were seeking for his life's blood could not scare him. He further said before Festus—He had done nothing against the Law nor customs of the fathers and they could not prove the things they accused him of, and his last sermon as recorded in the 28th of Acts says, he reasoned from morning till night about the law of Moses. Notwithstanding this written testimony of divine writ, men today will say Paul did not believe the law of Moses to be obligatory on us now, even though Paul practiced having his head shorn when he had a vow on him according to the law. He further said he must by all means keep the feast of the Pentecost at Jerusalem, twenty-five years after the death of Christ. He cited to the law for authority on the support of the ministry. He cited to the law on the question of taking the widow under the charitable care of the church. He cited the law on the authority of the woman and her husband in family relations and also the rights of a woman teaching in the church. He cited to the law on the authority of marriage. In brief all teaching of both Christ and the Apostles were based on the law and prophets of the Old Testament. Every church raised up among the Gentiles was the result of old Testament teaching as taught by the Apostles. Who will deny it?

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