



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 mountain, and when he bloweth a trumpet, hear ye."—Isaiah 18:3.

Volume 6

OKLAHOMA CITY, OKLA., MAY, 1923

No. 5

GLEANINGS FROM THE WORD OF GOD

Albert S. Hodges

The children of Israel were assembled by Moses around Mt. Sinai, 600,000 strong men, women and children, that they might hear the voice of God and believe Him forever. Ex. 19:9.

As a preparation for this grandest meeting that ever took place on this earth, Moses sanctified the people; and they washed their clothes, and he said unto them, Be ready against the third day, come not at your wives.

When they saw the whole mountain burning like a mighty furnace and the voice of the trumpet sounding louder and louder they all trembled; and Moses brought forth the people out of the camp to meet God, but when they heard the ten commands they REMOVED AFAR OFF. Ex. 20:18. They sent a delegation of all their tribes who presented this memorial—"Behold the Lord our God hath shown us His glory and His greatness and we have heard His voice out of the midst of fire. We have seen this day that God doth talk with man and He (God) liveth.

"Now therefore why should we die, for this great fire will consume us, if we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh that hath heard the voice of the living God speaking out of the midst of fire as we have and lived. Go thou near and hear all the Lord our God shall say, and speak thou unto us and we will hear it and do it." Deut. 5:24-27.

To which the Lord replied, I have heard the voice of the words of this people..... They have well said all they have spoken. Then the Lord utters this exclamation, O that there was such a heart in them that they would fear Me and keep all My com-

mandments always, that it might be well with them and their children forever!

Then addressing Moses, Go and say to them, Get you into your tents, but you stand here by Me and I will speak unto thee all the commandments, (He had given the ten already) and the statutes and the judgments, which teach them..... as the Lord your God hath commanded you..... That you may live. Deut. 5:30-33. (Jesus also confirmed this in Matt. 4:4—Man shall live by every word that proceedeth out of the mouth of God.) "And these words which I command thee this day shall be in thine heart." Deut. 6:6.

The commandments, statutes and judgments are collectively the basis of the covenant, this is clearly shown in many instances. Take your concordance and look up the references of the three words, commandments, statutes and judgments, they are all linked together as a basis of the covenant or agreement. Good king Josiah calls them the words of the covenant. 2 Chron. 34:31.

God testifies in Lev. 26:15, And if ye shall despise My statutes and your soul abhor My judgments so that you will not do all My commandments but that ye break My covenant, etc.

As many have not studied this question we take an example—God declared that a son who would curse father or mother should be put to death. Lev. 20:9. This was a judgment God pronounced and required His people to carry into effect. Now for the Israelites to refuse to execute the guilty party would be a violation of the covenant.

But some will say, Shall we undertake to execute these penalties and judgments?

Answer:—Not at this time, for God's government is not in power; it has been overthrown by the Lord because His people failed to obey Him, and

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will not be restored until He comes Whose right it is, and I will give it Him. Ezek. 31:27. Then judgment is resumed and is in force, executed and directed by Christ and His saints. Rev. 20:5; Dan. 7:10.

The reader is referred to Ezekiel 36th chapter and onward to close of his prophecy for conditions that will prevail after the resurrection. David who had been dead 400 years at the time this prophecy was given, Ezekiel declared would be king over Israel, and they shall walk in My judgments and observe My statutes and do them. Ezekiel 37:24.

People have been taught the doctrine of God's mercy and grace until they have lost sight of His unswerving judgment on the impenitent and careless. This people will have a wide awakening, I fear.

God's word shall not return unto Him void, but shall accomplish His purpose. Isaiah 55:11. His purpose was not accomplished through Israel at that time, but was a dismal failure, and were it not for the blessed promises God has given of the restoration of His kingdom, all would be gloom. But listen! "Thus saith the Lord which giveth the sun for a light by day and the ordinances of the moon and stars for a light by night..... If these ordinances depart from before Me THEN the seed of Israel also shall cease from being a nation before Me forever." Jer. 31:35-36. To assume that the ten commands alone without the other statutes and judgments are a basis for any covenant in the past or future is unwarranted and lacking of proof.

Orlando, Florida.

A MISSIONARY REPORT

Battle Creek, Mich., March 25, 1923.

My Dear Sister Smith:

I will now endeavor to write a little Missionary report with the help of God. The work that has been done in distributing our leaflet that Brother Schenk and I had printed, the title of which is, "Coming Events Cast their Shadow Before," has grown rapidly. This leaflet contains much about the Yellow Peril and was taken from the Remnant, Elder Sultz being the author.

As a result of distributing the leaflet, Brother Schenk received several letters from parties in regard to the Yellow Peril, being interested in it. It is a book we should read at the present time indeed. Enclosed you will find one of the letters so you may see what he has to say.

Here is where the scripture is being fulfilled. "Cast thy bread upon the waters, for thou shall find it after many days."

I am also sending a copy of a vision that Gen. George Washington had, which points directly to

the Yellow Peril and might be added to it. I think it is a pretty good article to put in the "Remnant."

Gen. George Washington had a vision of the "Mighty East Wind." The Euphrates "is drying up" to enable them the easier to overthrow the people of Babylon on the Euphrates.

The World War acted as a "drier up" to the Euphrates—Babylonish power as well as Turkey.

"And again I heard the mysterious voice saying, 'Son of the Republic look and learn!' At this the dark shadowy angel blew three distinct blasts and taking water from the ocean, he sprinkled it upon Europe, Asia and Africa. Then my eyes beheld a fearful scene. From each of these countries arose thick black clouds that were soon joined into one. And through their mass there gleamed a dark red light by which I saw hordes of armed men, who, moving with the cloud, marched by land and sailed by sea to America, which country was enveloped in the volume of cloud. And I dimly saw these vast armies devastate the whole country and burn the villages, towns and cities that I beheld springing up.

"My ears listened to the thundering of cannon, clashing of sword, and the shouts and cries of millions in mortal combat."

Sincerely,

Emma Stoller.

The leaflet mentioned, written by I. C. Sultz, "Coming Events Cast Their Shadow Before" will be reprinted in the "Remnant" as soon as I can find space.

Editor.

Battle Creek, Jan. 20, 1923.

Care of International Health Resort.

Mr. Adolph Schenk,

Battle Creek, Mich.

Dear Sir:

By accident I saw your leaflet: "Coming Events Cast Their Shadows" in the library. For the past fourteen days I have been a patient at the above institution and am booked for nine weeks. Would you consider this:

My pecuniary conditions encourage me not to buy "The Yellow Peril" now.

If you will send about eight copies of the leaflet I might interest some other patients and after I got myself informed from a copy of "The Yellow Peril" I could see that those interested might read it. They may themselves decide to procure copies for their own purposes. I will see that the copy is returned.

Yours very truly,

Jos. Barlack.

A MUSEUM OF MIRACLES

John Blake.

"Miraculous!" cries the audience, when the parlor entertainer has placed his hand to his forehead, and pronounced the name of the card that somebody has pulled from the deck a few minutes before.

"Wonderful!" says the street crowd when the faker has pulled a goldfish from a silk hat, and dropped it, wriggling, into a little glass globe, which he offers to sell, fish and all, for 25 cents.

Wherever the unusual and the surprising is to be found, crowds will gather together.

What people do not understand, they marvel at, and will cheerfully pay to see—provided that the miracle is performed by another human being.

Yet they will look unconcerned as the leaves 50 or 75 feet up on an elm tree, are thrust out from the wood at the call of Spring.

They will look at an egg critically, with inquiries about its age, and never think that in cracking it into their egg cup they are interfering with the most miraculous of all phenomena, the miracle of life.

In the rain that dissolves the snows of Winter, is a miracle which passes by unobserved because it is so familiar.

There is a miracle in the rush of the wind, in the rise and fall of the tides which follow the miraculous sweep of the moon about the earth.

There is a miracle in speech and sight and hearing, and a greater miracle still in thought.

The world is a museum of miracles—a constant and ever-changing exhibition of wonders far greater than any that are displayed on the stage.

The exhibition of Spring is free, and it is everywhere. Regard it as a miracle, and think about its wonders, and life will mean more to you than it has. For our intelligence grows with our appreciation of what is going on about us.

(Copyright, 1923, by John Blake.)

DO YOU UNDERSTAND—That "Other foundation can no man lay than that is laid, which is Jesus Christ?" I Cor. 3:11. That "Neither is there salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved?" Acts 4:12. That "Without shedding of blood is no remission?" Heb. 9:22. That "There is no middle ground on which you may stand?" That "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him?" John 3:36. That Jesus said "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad?" Matt. 12:30. *Jesus said, "I am the way." John 14:16.*

A FRIENDLY BIBLE STUDY

G. G. Rupert

(Fifth Meeting Continued from April Issue.)

R. It looks tonight like our quarters are too small. We will thank you just the same for coming. It is like the old fashioned omnibus, always room for one more. We will proceed as usual by beginning where we left off. So I read:

"What shall we say then that Abraham our father as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath *whereof* to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom 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 the 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 them that believe, though they be not circumcised that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised."—Rom. 4:1-12.

Baptist Minister. My church holds that a man must be made fit for baptism before he is baptized. It seems this scripture holds out the same idea. Abraham was to first believe God. He could not do some thing, here called works, to make him fit to be received. He just believed God, and it was accounted to him for righteousness. That is a truth forever settled.

Christian M. My church teaches the candidate must first be baptized, then he has put on Christ and is then converted.

Presbyterian M. This says that if a man has to do some thing then he is paying a debt. But here the debt is cared for as soon as he believes, even before he does any thing, he is justified.

Methodist M. I guess brethren according to verse five the man is counted perfectly righteous before he makes a single move towards work of any kind. *(Continued on Page Five.)*

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A smooth sea never made a skillful navigator.

God measures our love—not by what we give but by what we have left. Christ had nothing left. He gave all.

Some people think Moses never wrote anything in beautiful language. Read Deut. 6 sometime instead of Ps. 23 or John 14, etc.

While traveling a short time ago I picked up a religious magazine in a depot and looked it over.

The heading of one article, "The Key that Unlocks the Bible," attracted my attention.

I found that the idea of the "key" was "Science and Health" by Mary Baker Eddy.

We must all have a key, for the scriptures, even tho' seemingly simple are deep.

But writings of no person are the key.

Let me give you the key that never fails to unlock the Bible for any one.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.—James 1:5.

For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding.—Prov. 2:6.

Only the Lord give thee wisdom and understanding.—1 Chron. 22:12.

Editor.

Holly, Colo. March 11, 1923.

Dear Sister Lucile:

I note by the little Remnant of Israel, that I am first to be awarded the beautiful certificate given for the completion of the first books of the Bible, "From the Creation to the Captivity." I am glad for the certificate, but Oh my heart bleeds for others who have not been more constant than myself, for I have been a slothful servant, and have not improved my talents as God required. But by the grace of our blessed Lord I aim to do my best in the future. God is so long suffering and so merciful to mankind.

Jesus says, confess your sins one to another and pray one for another. I will confess I became entangled again with the world and I know it is always displeasing to God for he says when once we put our hand to the plow and then turn back, we are not worthy of him.

I have been trying to serve God and yet enjoy the pleasures of the world too. But God says in his word, Return unto Me and I will return unto you and remember your sins against you no more.

If it were not for the comfort of those words I don't know what I would do. For I surely feel my unworthiness to be called a servant of the living God. I yet find another comfort, for He said, to him whom he forgave most loved him most and I find I love God more now than I ever did before. Oh, I am so hungry for the knowledge of the pure words of God, undefiled by the interpretation of man, but revealed by the Holy Spirit of the Living God.

Sister Lucile you have my permission to print this if you wish, for it may help some other that has or may have had like experiences. Pray for me.

Your Sister in Christ,
Mrs. Marietta Patterson.

HAVE YOU HEARD—That "God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life?" John 3:16. *That* "The Lord hath laid on Him the iniquity of us all?" Isa. 53:6. *That* "Christ died for our sins according to the scriptures?" 1 Cor. 15:3. *That* "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us?" Rom. 5:8. "Hear, and your soul shall live." Isa. 55:3.

DO YOU KNOW—That "The gift of God is Eternal Life through Jesus Christ our Lord?" Rom. 6:23. *That* "By Him all that believe are justified from all things?" Acts 13:39. *That* "There is therefore now no condemnation to them which are in Christ Jesus?" Rom. 8:1. *That* "As many as received Him, to them gave He power to become the sons of God, even to them that believe on his name?" John 1:12. "I know whom I have believed." II Tim. 1:12.

A FRIENDLY BIBLE STUDY

By G. G. Rupert

(Continued from Page Three)

Millennial Dawn M. It seems to me the robe was thrown over the prodigal son soon as he made up his mind and met his father. He was then covered.

Visitor. Verses 9-13 settle the question. The act of circumcision came after Abraham believed. Then why would it not be true that baptism comes after a person receives the blessedness through faith?

Christian Minister. Well possibly that is true. I never had examined it so critically before.

Visitor. Just read again verse 13. There you will see the point is definitely settled that faith brings the blessing.

R. I will read the rest of the chapter:

"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (As it is written, I have made thee a father of many nations,) before him whom he believed, even God who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that what he promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offenses, and was raised again for our justification."—Verses 13-25.

Visitor. It is settled that faith at once brings God and Heaven near to us, it even forms Christ within us. David was right when he described the blessedness of faith. Thank God Abraham became the father of many nations. (All people who believe). Faith is to believe God is able to perform, and will do, all he promises. Let me take him at his word and believe is my prayer.

R. The thoughts are so precious I think we should continue into Chapter five.

Visitor. We would surely not leave such good things till we are through.

R. I will read:

"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. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. 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. 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."—Chap. 5:1-11.

B. I have kept silent. I felt I was on sacred ground and it would be well to be slow to speak and swift to hear. But I will say, the scripture just read sustains our conclusions and for my part I see no place for any explanation further than the apostle gives. I accept it just as it reads. I feel we can now settle the matter unitedly that faith is the door through which to enter the kingdom. The blessings of the kingdom are all at the door ready for us, the moment we enter.

Visitor. We all see that point and accept it. Let us pass on into the clover blossoms which smell so lovely.

R. I will read again.

"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. 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 received abundance of grace 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 the obedience of one shall many be made righteous. Moreover the law entered, that the offences 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."—Verses 12-21.

S. I have said nothing in this study, but I was doing such an abundance of thinking, I had no time to speak. I am amazed at the thoroughness of Paul's teaching and logical reasoning. He presents all sides and then last returns to the beginning and comes down from another standpoint. Namely, to Adam, the first man. He says as the result of Adam's transgression death passed upon all men. For, "until the law, sin was in the World." Till the law, must be till the law was written on Mount Sinai. Then he says, "where there is no law, there is no transgression." "Nevertheless death reigned from Adam to Moses." That teaches me the law was in existence from the beginning and death was the result of its transgression from the beginning. Hence the writing of the law on Sinai did not add to the law nor change it.

Christian M. That is a clincher for the law which I never saw before, but it is a fact that Adam broke the law which was afterwards written on Sinai.

J. I see another truth, that from the date of the first transgression, the free gift of grace has also existed parallel with the law. Hence the Gospel has always existed and maintained its same relation to the law even till our day, and the plan of salvation has never changed.

Methodist M. It is clear to me that the plaster of the Gospel is as large as the sore. All have sinned, and broken the law. So the free grace is to all *who believe*. "*Who believe*" is the point. The offence covered the world. So grace covers the world also. Christ tasted death for every man. There is no respecter of persons with God. The invitation is "whosoever will" let him come and partake of the water of life freely. Every man in the world could have been saved. But that provision is far from universalism. Man decides his own destiny. *The majority will not come*, hence there are but few, compared to all the number, who will be saved. Let us not be mistaken in Paul's statements on the free gift of Grace. The Lord says, "come ye all the ends of the earth and be saved." Will we come, is the question. I propose to come, do you? (We sure will, say many.)

J. I see by verse nineteen that it was by Adam's disobedience to the law that many were made sin-

ners. And it was the obedience of Christ to the law, that enabled Him to redeem men who had broken the law. Verse twenty is a wonderful saying. The purpose of the law is that the offence might abound. That was true in Paul's case as recorded in the seventh chapter of this book. It is the experience of every person who reads the law. His offences abound. But as we read the promise of faith in the Gospel, grace does much more abound. That is, it is able to blot out all our transgressions of the law, so that through faith we can be justified. The Gospel will place us where the law and the prophets will witness to *our* righteousness. Verse twenty-one says, "As death reigned as the result of breaking the law, 'life eternal' is the reward to every one, who by divine help, through the Gospel, will obey the law. Blessed are they which keep His commandments that they may have a right to the tree of life and enter through the gates into the city." Brethren we are getting hold of the law and the Gospel as never before in my personal experience. God is with us in this study. His spirit is here to lead us into all truth.

Millennial M. I see this point, if eternal life is the result of obedience through Christ then have all men eternal life? I say no. Death is the result of sin. Those who do not accept of Christ shall not see life. Hence all men are not immortal. If all men are immortal then universal salvation is also true.

Baptist M. The last speaker hits me a hard lick. I always supposed that all men were immortal. That the next life was simply the dividing line. One went to hell, the lake of fire, and the other to Heaven, a place of business. Now when we get to that question I will remember this knot I have run against.

Millennial M. I will also.

Methodist M. I will admit now that if Paul's reasoning here is true, my former teaching is not true. Then universal salvation is also true. I think right here is where the universalist started wrong.

R. Let us read now a portion of Chapter six.

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 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. For he that is dead is freed from sin."—Chapter six, Verses 1-7.

K. You haven't heard from me for a long time in this study. I now see that as we are saved through the death of Christ, that baptism is the outward evidence that we believe. That is the point in salvation. I see also that before the individual is baptized he must also be dead unto sin. The man who professes to believe in Christ and does not keep the law is simply a live devil with a sheep skin on, to cover his inward character. I also see as stated that if one is dead they are free from sin. They now keep the law, for sin is the transgression of the law. I see now that I am saved by faith. But as James says, "show me your faith without your works and I will show you my faith by my works." "Faith without works is dead." So the man that saith, "I know him and keepeth not his commandments is a liar and the truth is not in him." I am simply astonished that I knew so little all these years. I have professed to be a Christian, and opposed the law. Is it not wonderful to know all this time I was simply a great big liar? I have also been baptizing people and at the same time telling them the old law was a yoke of bondage, that no one ever kept it, and no one ever will be able to keep it. That will do for wolves in sheep's clothing to tell, but no true sheep can lie in that manner.

Visitor. I think the last speaker has hit the nail hard enough, it is driven. Let us pass on.

"Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your mem-

bers servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Verses 8-23.

B. Brethren, I have been objecting to this "holiness" movement. I shall still do so, for they don't know what they are talking about. They talk holiness. I presume they read that word and have taken it for their slogan. But they will not keep the law when it is presented to them. Now for a person to talk holiness and not keep the law is about like the Devil claiming he is holy and talking holiness (which he does, for this is his stronghold to deceive). This whole scripture just read is to show that when a man is justified for his past sins he then *lives without sin. That is holiness*, but how will he know what sin is except it be by the law as Paul says in chapter seven. "I had not known sin except the law had said, 'thou shalt not covet.'" Verse seventeen says, "But God be thanked that we were the servants of sin but we have obeyed from the heart that form of doctrine which has been delivered us." Now I haven't in the past known that form of doctrine in the law once delivered to the saints, but now I do know the laws of God and shall from this on obey them from the heart.

Congregation. Amen, Amen, Amen.

Baptist M. I see also that our resurrection depends on our accepting the law and the Gospel as we have been studying. Just as Christ died and rose again so this plan when complied with insures our resurrection at the last day.

Visitor. True my brother.

Methodist M. As the time is up for us to again close, I suggest that we sing again, "Praise God from whom all Blessings Flow."

R. Good night beloved. Come again at our regular time.

DO YOU REALIZE—That Jesus Christ is "the judge of all the earth?" He said "For the Father judgeth no man, but hath committed all judgment unto the Son." John 5:22. *That* the only ground for your justification or condemnation before Him is your acceptance or rejection of Him? *For He said*, "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God?" John 3:18. "*With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*" Rom. 10:10.

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