



The REMNANT OF ISRAEL

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"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.

Vol. 10

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No. 5

The Book of the Law Found Again

(Continued from the July Issue)

THE "SACRIFICIAL," OR LAW OF THE PRIESTHOOD."

The purpose and object of this law seems to be the most difficult to understand and also the use to make of it now.

Let the reader again read the chart under this code. By doing so they will see first, that it was connected with the forgiveness of sin. Sin being the transgression of moral law, it also hung on it as stated by Christ. Second the reader will see that it, like baptism and the Lord's supper, was an object lesson to teach certain lessons pertaining to the gospel. Possibly an easy way to come to an understanding of this law is to consider the use made of it by other writers, especially Christ and his Apostles. The law of Moses required that every sacrifice offered was to be salted with salt. Christ referred to this when he taught the destiny of the wicked, as follows:

"And if thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

"Where their worm dieth not, and the fire is not quenched.

"For every one shall be salted with fire and every sacrifice shall be salted with salt.

"Salt is good; but if the salt have lost his salt-ness, where with shall ye season it? Have salt in yourselves, and have peace with one another." Mark 9:47-50.

The reason salt was put in the sacrifice (it being a preservative) was to teach the lesson that we needed saving and preserving qualities the same as the flesh needed salt to preserve it. And if the saving qualities of faith and obedience were not in us we would burn up in the fire in the last day. With this

PRAYER

I know not by what methods rare,
But this I know, God answers prayer.
I know not when He sends the word
That tells us fervent prayer is heard.
I know it cometh soon or late;
Therefore we need to pray and wait.
I know not if the blessing sought
Will come in just the guise I thought.
I leave my prayers with Him alone
Whose will is wiser than my own.

—Eliza M. H. Abbott.

thought, bear in mind that the whole system of offerings, in their various kinds, each taught some lesson of the gospel. This was a system introduced by God to teach the people in the absence of bibles and the printed word. Moses wrote the first five books of the Bible twenty-five hundred years after the creation. The object lesson system had been in vogue since the days of Adam but possibly not so fully developed as it was in the days of Moses. Bear the above in mind and you will see the lesson taught in the system. Bear also in mind that Christ and the Apostles taught identically the same truths taught by this system given by Moses as they drew them from the system and the scriptures written after Moses' time. The above is the key that will make the Bible plain to all who will consider and accept the key.

THE BURNT OFFERINGS

As the sacrifice was offered upon the altar it taught the people, so says Paul, that their entire life

was to be devoted to God. He had redeemed them from death and bought them with his precious blood and as the whole burnt offering on the altar was consumed, so Paul says, "we beseech you brethren that you present your bodies a living sacrifice wholly acceptable to God, which is your reasonable service." Rom. 12:1. Paul further teaches the resurrection of the dead through Christ by the law of Moses thus:

"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." First Cor. 15: 1-4.

The question arises, where did the old scripture teach that Christ would rise the third day? we reply, first in the 23rd chapter of Leviticus and second, in the 19th chapter of Numbers. In the first named chapter the passover taught the crucifixion on the fourteenth day of the first month. Second, the wave sheaf on the third day following, taught by the sheaf of the first ripe grain, that he (Christ) would raise the third day, as Paul says, he was the "first fruits of them that slept." And third, in Numbers nineteen, the red heifer that was to be killed and burned without the camp, was a type of Christ.

Heb. 13:11-12: "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

The burning the heifer to ashes, taught that all men were condemned to death in the last day in the lake of fire. Second, the gathering of the ashes of the heifer and mixing them with water, making a water of purification, with which all who had become in any way connected with the dead, (say in a funeral), were sprinkled; the third day taught that Christ would rise from the dead the third day; Fourth if they believed in his resurrection the third day, they could be sprinkled with this water, and then by being sprinkled the seventh day they could be taught the resurrection at the beginning of the seventh thousand year when the righteous would be resurrected. But if they had no faith in Christ's resurrection sufficient to be sprinkled that third day, then they could not be purified the seventh day or would not be resurrected when Christ comes to raise the righteous dead.

So Christ taught this lesson to the disciples after his resurrection. From the above scriptures as recorded in the twenty-fourth of Luke, we read:

"Then he said unto them, "O fools, and slow of heart to believe all that the prophets have spoken:

"Ought not Christ to have suffered these things, and to enter into his glory.

"And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."—Luke 24:25-27.

Thus we see again how Christ and the Apostles

were simply teachers of that which had been written and were not giving new laws or new rules. Again, in the sacrificial law, the priest was to be supported from his ministry at the altar. Numbers 18: Paul takes this up in his letters to the Corinthians and says: "They that minister at the altar shall be partakers of the altar." "Even so that the Lord ordained that they that preach the gospel shall live of the gospel." He further said "the law saith thou shalt not muzzle the mouth of the ox that treadeth out the corn." He had no new plan for the support of the ministry but taught the law on that point. He says "say I these things as a man or sayeth not the law the same also?" First Cor. 9: Christ said, "ye ought to pay tithe."

So there is no change in this respect in the law. This sacrificial law taught that every morning and night the priest should burn incense in the censer as a sweet savor to the Lord. John in Rev. 3 tells us that incense taught the people that their prayers came up as sweet incense to God morning and night. Really teaching the family devotion from which the custom no doubt originated.

The law taught that if any were too poor to bring an animal they could bring a turtle dove or young pigeon for an offering. Joseph and Mary, when the son of God was born, brought these offerings.

Circumcision was a part of the law written by Moses, but as stated in the new testament, it was not of Moses but of the Fathers. It was an object lesson to Abraham as a token of the ever lasting covenant, that his seed should inherit the new earth.—Gen. 17:7-14. The lesson taught by this, was, first, the inheritance came through the male. Second, that none who were not the true seed of Abraham could inherit the new earth. Third, they should not intermarry with other nations of people, and fourth, that those who were not circumcised at heart (converted) could not inherit the final home. This token was handed down to Moses and placed in his book of the law. Moses understood the object of circumcision and said of the rebellious Israelites that they were uncircumcised at heart. Thus teaching the identical lesson taught by Paul.—Deut. 30:6; Rom. 2:27-29.

As to who the true seed of Abraham were, those that should inherit the land, Paul says: "It is neither Jew nor Greek, but those who have accepted Christ. They are the seed. Gal. 3:27. So again we find no difference in the teaching of circumcision by Abraham, Moses, or Paul. All are harmonious and see eye to eye the truth of circumcision.

Concerning the tabernacle built by Moses, the establishing of the Aaronic priesthood and the lesson taught by each offering on the altar, it is again seen that Paul taught the same lesson taught by the Aaronic priesthood. Not going into the lesson taught by each offering and what each animal stood for, such as the female goat, the male goat, the ram, the female lamb, the fine flour, the drink offering, we think sufficient has been said to convince any intelligent reader that there is no difference between the truth taught by a new testament writer and one of the old testament.

The set seasons for worship and the offerings for each day are all taken up in our book, "Time, Tradition and Truth," which can be obtained from the publisher of this paper. Of these feasts we will say that the feast of unleavened bread, the passover, and

wave sheaf are connected with the crucifixion and resurrection of Christ in their lesson taught. The pentecost, fifty days later the atonement, feast of tabernacles, and feast of ingatherings meet their antitype in the end of the world. The jubilee is met in the earth made new. Both old and new testament writers understood this and taught it alike. The Bible gives us a record of how the high priest taught it, and also how the later teachers taught it from the written record by Moses. So you can see that all Bible writers were in perfect harmony, and no new doctrine introduced at any time. (Read First John 2:7) Let this be set down as an eternal truth that no new doctrine was ever introduced since the creation of the world as an addition or plan by which to save man. God says, "I change not". The thing that has gone out of my mouth "I will not alter."

The lessons taught by each code of the law are just as necessary to be taught now as they were the day Moses wrote them.

Divine Faith Healing

The Bible teaches three methods of Divine Faith Healing, namely, (1) Laying on of Hands and Prayer, James 5:13-18, (2) The Handkerchief Method, Acts 19: 11-12 and (3) Absent Healing, Matt. 8: 5-13.

Jesus is our Example. He healed all that came to him, "All that were sick." He caused the Dumb to speak, the Deaf to hear, the Blind to see, the Lame to walk, cleansed the Lepers, cured the Palsied, raised the Dead, and cast out Devils or Demons. (disease germs).

Jesus said "Thy sins be forgiven thee," "Thy faith hath made thee whole," "Go thy way and sin no more" and "As they went they were healed." Some were healed gradually, "The fever left him." He began to amend" but most of the cases were healed instantly; Matt. 15:30-31.

It was in the Commission of the Disciples of Jesus to preach and practice Divine Faith Healing, Matt. 10:1 and 28:19-20.

Peter healed the lame man at the Beautiful Gate of the Temple by saying, "In the Name of Jesus Christ of Nazareth rise up and walk." Acts 3:1-11.

"God wrought special miracles by the hands of Paul" and "Handkerchiefs" were used in Acts. 19: 11-12.

"Men healed the sick" Iranaens says 110 A. D. "by laying their hands on them." In the third century A. D. Origin says "Men had marvelous power in curing by invoking the Divine Name and that of Jesus." In 1820 the German Government recognized and licensed the hospitals of Dorthea Trubel of Mannedorf who healed 10,000 by prayer.

Hundreds are preaching and practicing Divine Healing today with wonderful results to the Glory of God. The following Testimonies are a few of those who have been definitely healed in answer to Brother Shanklin's Prayers for the unsaved and sick.

Lloyd Clinton Shanklin was born and raised near Cedar Rapids, Iowa. At the age of 15, he suffered a severe attack of Articular Rheumatism, leaving him with stomach, bowel and kidney trouble weak eyes and nervousness with other complications, from which he suffered until his healing by

laying on of hands and prayer 6 years ago.

Having sought the Holy Spirit and the Gift of Healing through fasting and prayer, he began praying for the sick, with almost unbelievable results from the first. Today he has hundreds of Testimonies to the Healing Power of God through Faith in Jesus' name. He gives Our Heavenly Father and the Lord Jesus all the credit for saving and healing people.

A FEW TESTIMONIES OF DIVINE HEALING IN THE SHANKLIN REVIVAL MEETINGS

Cedar Rapids, Iowa, May 14, 1928.
1533 First Ave. East,

"I was healed of rheumatism, was so bad, not able to be up, also of tobacco habit, converted and baptised. Brother Shanklin, these are the facts.
S. A. DOTY."

Cedar Rapids, Iowa.
607 Fifth Ave. East,

"Dear Brother: I have been healed through faith in Jesus and your prayers, of nervousness, tonsil and kidney trouble, and deafness of one ear of thirty-five years standing or more. My eyes are coming fine. I am grateful to God and Brother Shanklin.

MRS. R. H. TOPPING."

Cedar Rapids, Iowa, May 14, 1928.

Audubon, Iowa, 73 years old, had a rose cancer on forehead for quite a while, and Brother Shanklin prayed the handkerchief method April 27, and absent prayer, May 6th, and May 8th her cancer dropped off.

MRS. DELLA MARKHAM."

Cedar Rapids, Iowa, May, 1928.
113 First Ave. East,

Dear Brother: Thank God for His all healing power. I received the Divine healing for abcess on feet, benefitted wonderful for sugar diabetes and neuritis. And how I praise His Holy Name. I received healing in Brother Shanklin's meetings within the last six months. I am 58 years old.

MRS. SUSAN MOORE."

Oklahoma City, Okla., Jan. 20, 1928.

"Dear Brother: I am very happy indeed to give thanks for your help. I had had the rheumatism for some 4 or 5 years and through your prayers have been entirely relieved. Oh, that all suffering humanity might but seek prayer. May God bless you in your wonderful work is my earnest prayer. May I have your continued prayers.

Sincerely,
E. L. GOLD."

A sister in Kansas built a church, entirely with her own means, that she might let it be used as an open forum—a place where people of different affiliations might speak. It is non-denominational. That's a wonderful work, sister. We will all pray that God will direct in the use of it.

Are you realizing God's blessing in your everyday life? Are you accepting the temporal blessings he has for you? God never changes and he has promised His people, all through the Bible, temporal blessings if they would obey Him. He would bless them in "body" (health) and in "store." O, what a wonderful Father He is.

The Remnant of Israel

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Obedience

The obedience of the three Hebrew captives gave them strength and courage, and the devotion that stayed the power of the flames, even though the king had ordered that the furnace into which they were cast, be heated seven times hotter than was the custom. All of these men had been habitually obedient. They had listened for God's voice, and had obeyed the smaller demands made upon them; and this daily willing obedience so enlarged their courage and devotion, their strength and the power born of these steadfast mental elements, that when a greater demand came to prove God's presence, power and protection, they were enabled to attain the zenith which was the natural outgrowth of obedience.

The experiences of the men referred to bring out very sharply the thought contained in the words, "Thou hast been faithful over a few things, I will make thee ruler over many things."

The account in II Kings of the healing of Naaman of leprosy gives a graphic instance of the effect of obedience. Naaman, being a man of importance in his own country, was indignant that Elisha did not leave his house and go to him with a show of delight that so great a personage had come to him for help. Indignation and resentment argued against his conforming to the simple request that he dip his body seven times in the waters of the Jordan. Finally, arrogance gave place to obedience; and then the healing was his, not because the waters of the Jordan possessed healing efficacy, but because his besetting sin yielded allowing obedience to rule his thought.

A close study of the ministry of Jesus discloses that almost invariably he required those whom he healed to perform some simple act, thus testing their willingness to obey. The blind man was healed after he had washed the clay from his eyes: he obeyed, and his sight was restored, not by the waters of the pool, but because of his obedience. The ten lepers whom Jesus bade show themselves to the priests were healed "as they went." Obedience and expectancy made their thoughts receptive to the healing influence.

From Genesis to Revelation the Scriptures are an exhaustive treatise on the subject of obedience, everywhere pointing to the fact that God's loving laws never fail to requite all willing impulse to obey."

What Eminent Men Have Said

You may be as orthodox as the devil, and as wicked.—*John Wesley.*

A forcible suppression of error is no aid to the cause of truth.—*Wm. Lloyd Garrison.*

Be sure that a religion cannot be right that teaches a man to hate his brother.—*William Penn.*

Those who deny freedom to others deserve it not themselves, and under the rule of a just God cannot long retain it.—*Abraham Lincoln.*

Die when I may, I want it said of me by those who knew me best, that I always plucked a thistle and planted a flower where I thought a flower would grow.—*Abraham Lincoln.*

All truth is safe and nothing else is safe; and he who keeps back the truth, or withholds it from men, from motives of expedience, is either a coward or a criminal, or both.—*Max Muller.*

Bigotry has no head and cannot think, no heart and cannot feel. When she moves, it is in wrath; when she pauses, it is amid ruin. Her prayers are curses, her God is a demon, her communion is death, her vengeance is eternal, her decalogue written in the blood of her victims; and if she stops for a moment in her infernal flight, it is upon a kindred rock to whet her vulture fang for a more sanguinary desolation.—*Daniel O'Connell.*

WHEN WORDS PAY DIVIDENDS

My words are spirit and they are life, and they shall not return to me void, but shall accomplish that whereto they are sent. John 6: 63, Isa. 55: 11.

It seems that some persons subscribing for the Remnant have not understood why they did not receive a copy every month. I haven't had sufficient means to get it out monthly, but I am extending your subscription another year—up to 1930.

"My brethren, count it all joy when ye fall into divers temptations;

Knowing this, that the trying of your faith worketh patience. * * *

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.

But let him ask in faith nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

For let not that man think that he shall receive anything of the Lord." Jas. 1:2-7.

"If thou prepare thine heart, and stretch out thine hands toward him, * * * * * thou shalt be secure, * * * thou shalt take thy rest in safety. Also thou shalt lie down, and none shall make thee afraid." Job 11:13, 18, 19.

Did Jesus Mean the Grave or the People?

When Jesus said he would be in the heart of the earth, did He mean the grave or the people?

I. C. Sultz, in his reply to Bro. J. in July Remnant, pp. 3-5, says, He meant the people.

The first statement, that the whole position hangs on the thread of the preparation days as mentioned in the gospel, is not correct.

The whole position hangs on the only sign that Jesus gave of His Messiahship, Matt. 12:40. Either that must be met, or Jesus was not the Christ.

We are not going to insist on finding the technical heart of the earth, only on finding what Jesus really meant when He said those words.

Technically, can a person be said to rise from before the seat of judgment, where He suffered, or from amongst the mob of people by whom He was surrounded; surely that is as untechnical as calling the grave the heart of the earth, and far more unlikely.

Jonah called the belly of the whale the belly of hell, "grave," and Jesus said, "For "AS" Jonah was in the belly of the whale, "SO" shall the Son of Man be in the heart of the earth. Jonah was buried, so must Christ be buried, for three days and three nights. A day and a night is 24 hours, so three days and nights must be 72 hours; if Jesus rose at daylight on the first day of the week, then He was not the Messiah.

Mark, Luke and John each say that the women came to the tomb very early but, they did not find Jesus there. The comma, after the word week, in Mark, if moved and inserted after the word risen, would not cause discord, but would be quite in harmony with the other gospels, where there is no comma.

NOTE, that the last thing mentioned by the Angel was, that He was to be crucified and rise the third day, one would naturally begin to count from the time He was crucified and buried. That was evidently how the priests and pharisees understood it, by what they said to Pilate, Sir, we remember that this deceiver said, while He was yet alive, After three days I will rise again: Mat. 27:63.

Jesus said, destroy this temple, and in three days I will build it again, John 2:19. Could destruction mean anything less than death?

In Matt. 16:21 Jesus said that He must suffer many things at the hands of His enemies, "and be killed," and be raised again the third day. Surely that third day would count from the time He was killed and buried.

To say that Matthew, a Jew, did not know that the Sabbath ended at sundown, or that he would call the first twelve hours of the first day of the week end of the Sabbath, is a very weak argument.

Luke 24:7 also intimates that the third day counts from the crucifixion. He could not rise until He was laid down.

Now see what Paul says about it: For I delivered unto you * * * 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. I Cor. 15:3-4. That is a plain statement that Jesus rose the third day after His burial; and Paul testifies that he re-

ceived what he delivered, from the Lord. Chap. 11:23.

That the Jews had a preparation, at that time, for the passover, at least from the sixth hour, is stated in John 19:14; and the passover Sabbath, according to the commandment "not a feast day," commenced at sundown, after Jesus was buried.

We know that the translators were under the Roman power, and had been taught to believe in the Friday crucifixion; and v. 31 could easily have been changed from, "that was a high day Sabbath."

Was it very likely that the High Priests and Pharisees would go to Pilate, and have gone to seal the stone, on the weekly Sabbath, when they rebuked Jesus for permitting His disciples to pluck the ears of corn on the Sabbath day?

MRS. W. MOORE.

Election Year?

What About It to the Christian. Should We Vote?

BY JOHN S. STANFORD.

Don't vote. Why? Well, because you are a Christian. Cannot a Christian vote? Yes, he can, but he ought not to. Why ought not he to vote? Because Jesus *did* not, and because Jesus *would* not. Did Jesus ever have a chance to vote and declined? Yes. Some parties came to Him one time and said, "Master, speak to my brother, that he divide the inheritance with me." (Luke 12:13). (Civil matter, you see). Jesus answered, "Man, who made me a judge or divided over you?"

So we can see that Jesus took the position to not vote. To not have to do with the handling of earthly, civil matters.

"Oh! Ho! but that isn't voting" (perhaps you say). Yes that is voting. Voting is to have a voice. To say if the thing left to me (personally and alone), so and so is the way I would have it go. And the thing was, (in that case), left to Jesus "personally and alone." Left to Him as "Master." Left to Him to decide. Yes, that was a case of voting (if He had chosen so to do). But Jesus declined. So should we (who are real Christians), for Jesus is our example.

To vote is to make a law. Or to put in office some one to execute a law. "Oh! No! Don't see it," you say. Yes, to vote is to make (or execute) a law. And the responsibility of the maintenance, the carrying out and also the wholesomeness of that law, is upon each one who votes, and individually as much as the one we elect to do the actual executing of that law.

When voting begins, if a tie comes, (as often occurs), as the last man casts his vote, that "last man" is the man that really makes the law. But the *principle* applies to *every* one who votes at all. For if he was the "last man" he would be the law maker. Jesus was the "last man," (in the case above quoted), and Jesus declined. You and I (if we are Christians) are following Jesus. So we decline to vote.

I know what will come up in your thoughts as you read this, namely: "What kind of a world would

this be without government? And to have government men MUST decide on the one course and make that 'one course' a LAW. So that all will know how to walk and if some become recalcitrant the rest will know what steps to take to bring them to time and thus preserve order. And to make that 'one course' a law arrangement must be made for each one to cast a vote (cast his voice), so to see if more favor that 'one course' than disfavor it."

Yes that line of thought has been presented to me, in the last 20 years, many and many and many a time.

And all that is true. True as truth. Nobody can deny that. But what of it? That has nothing to do with the Christian voting and helping to make that law.

The Christian's place is to do just exactly as Jesus did. Obey and abide the laws that the *world* makes, good or bad. But have no part in making them. The only exception being if the laws men make cause the Christian to disobey God, then the Christian is not to obey them at all. And take the penalties even to imprisonment, torture or death.

But the Christian is to have no part in making the laws (which means voting).

Also you may say, "He beareth not the sword in vain." Rom. 13. Yes, but the "He" there, means the *worldly* man into whose hands the "sword" is placed.

The "sword" is taken out of the Christian's hands. "Put up *thy* sword," Jesus said. Matt 26:42. And is placed, for a time, into the hands of the world. And the world has, and oftentimes does, abuse the use of it. But that makes no difference to the Christian. That is not his sin. He is to "put up his sword, (his voting) and commit himself every day into the hands of the Lord. Be an obedient citizen to the laws of the land in which he lives, (with the one exception mentioned above), and God will deliver him from the evil same as He did the three Hebrew children from the fiery furnace or Daniel in the lion's den.

You also may say, What kind of a thing is it to become a Christian, then? A non-entity? A nothing? Yes. I know how you feel about it. How your heart burns with resentment within you at the thought, and how you feel like saying, "What would you have us do? Dally around all our lives? Let other folks make laws and protect and care for us by their laws and we just accept it and enjoy it, and be of ourselves no help, no good, no use in this world? Go on! I do not, my self, want to hear that kind of talk."

Yes, my friend, I know I, myself, have felt that way and talked that way. But you listen now.

This thing has a good deal more dignity and soundness than all that.

The Christian is a representative of a Government that is far higher than any government of earth. He is an ambassador for God. He cannot be an ambassador for one government and belong to nor have any part in making or executing the laws of another government. When he was in the earthly government only, he took hold and helped. Voted and everything else. BUT! The moment he joined God, that moment he was "translated" from the worldly government to which he belonged "Into the Kingdom of God's Son." (Col. 1:13). You know that as well as I do. There is no use of you saying, "Oh! Well! That isn't what that means." That is

exactly what it means as well as exactly what it says. And the sooner you find it out the better for *you*. The moment you or I (*really*) became a Christian that moment we were added to the Lord (Acts 5:14) and you can not deny that. And if you are added to the Lord you were added to Him in service. As one of His citizens. As one of His subjects. As one of His Kingdom. And He expects of you the same as any government expects of their nationals, to represent His and NO OTHER GOVERNMENT.

You are translated from the one government into His Kingdom. "The Kingdom of His Dear Son." (Col. 1:13). "Never heard such talk before?" That can't be helped. Forget the darkness of the past and "reach forth into the things that are before." (Ph. 3:13).

God's government, my friend, is no empty nor idle, nor far—away thing. It is a very practical and direct, earthly matter. It has been once established right here on the dirt of this ground upon which we are now standing. A visible, practical and earthly, as well as a Holy and Godly thing. And it is going to be set up again. It is going to be re-established. "The Tabernacle of David (which has fallen down), is going to be set up." Am. 9:11). Not for a 1000 years (as the post millenialists claim), but for a period of 40 years before Jesus comes.

But it is GOING TO BE SET UP. Grounded and established, and organized into a glorious and never-to-be thrown-down nation. The restored "Kingdom of Israel" (Acts 1:16). It is going to be a literal thing. Just as literal as the ground under our feet as literal. Do you think I am going to miss a good and blessed and glorious thing of that kind? *Not for my life*. I belong to it. I was "translated into it" the minute I gave my heart fully to God. And I am going to stay with it. I am not going to ignore it nor forget it nor be ignorant of it. I am not going to attempt to reform this world that will not be reformed. I am going to preach this "this gospel of the Kingdom," though. And preach it right. Preach it in dead earnest, and let them that will not believe it take their chances. But "He that believeth (and is baptized with the Holy Ghost) shall be saved." And he and I will rejoice together.

So we can see what it means to have a part in the kingdom of this world. And that is what voting is. Being one of the kingdoms of this world, and exercising lordship over the other fellow. But Jesus plainly said "It shall not be so among you." (Mk. 10:43). But it is so among Christians the minute they have a part in any of the governments of the world, voting or anything else in which other men are controlled by them.

So do not vote. Let the world vote and make and regulate things and we conform to them up to the point where they start in to compel by law something that will make God's people disobey God.

There is a case of that kind coming (Rev. 13) where the world is going to compel all (that would include God's people) to "worship the beast and his image." (Rev. 13:15).

So this is no idle nor specious arguing. All this is a very practical and serious thing, and God wants us to sit up and listen. Learn of Him and be prepared by taking the right stand NOW. Let the world love its own (Ju. 15:19) and manage its own,

and we live the quiet, God-fearing life. And when those times of test come God will deliver us from the evil. "At that time *shall thy people be delivered*. Everyone that is "found *written in the Book*." (Dan. 12:1).

July 6, 1928.

Kindly, BRO. JOHN.

DEAR READERS:

How I wish I could write to you all that is in my heart. But my thoughts fail when I take up a pen. When not writing I can think of many things to say. If you have never edited a paper, you do not know the kinds of letters the editor receives. I am accused of many things. Every thing you do is wrong. I am reminded of a woman friend of mine who was telling me some of her marital troubles. Her husband was a draftsman and when he did any work at home he was very irritable. It made him nervous if he was working, for her to rattle the newspaper while reading it. So she refrained from reading it while he was at home. In a few days he said, "What's the use to take the papers, if you never read them?" And so it is. We can't please all, no matter what we do. Some readers are annoyed because I don't write articles on all the subjects they are interested in. They want my opinion. If I express it, they probably will not be pleased. When I keep still, some accuse me of trying to be popular by keeping in the middle of the road. Others write me that I'm afraid of being unpopular.

Now if I know myself, I'm neither one. I would be much better off financially were I one or the other. If I were fighting some one with all my might, subscriptions would flow in. The majority of the people like a good scrap. In fact, I don't dislike one myself, so much, if the other fellow is doing the scrapping, and its a good natured scrap, but it just isn't in me. And surely the Lord must have something for the one to do who is not a scrapper. I mean a personal scrapper. One who singles out individuals or denominations to fight. I even know people who are doing that thing, whom I admire, but it isn't in me.

Who was it said, "Never quarrel with any one because they do not agree with you. In five years from now you may not agree with yourself." There's a whole lot of truth in that. My ideas have changed radically in some lines in the last five years.

God never changes. But our understanding of Him and of His word may change. And as those changes come, it is right and proper that we express ourselves. Only in that way can progress be made. But to be positive that we are right, and all opposed to us wrong, is a mistake.

We know there were mistakes made in the 1844 movement. Many were positive that probation had closed before that time. And that the revivals and sermons preached, outside the Adventists, were all to no avail. That all who were not looking for their Lord's return in 1844, were lost—eternally lost. Was it true? No. Were those preaching it sincere? Yes. And any one who truly believed it would have done wrong not to have lived up to it. But should he have condemned others who didn't see it? No.

My dear father said in his writing, that it looked to him as though probation closed in 1928. There were several things pointed to that. But he was

never positive, and he did not want to be quoted as making a positive statement regarding it. I do not consider he had positive proof for such a position. My co-editor, Bro. John Stanford, agrees with his ideas on this subject. I appreciate it, and as I'm not convinced as yet that it is not so, I welcome his articles on this subject. Let each reader study this question, and be persuaded in his own mind.

I am convinced on another point on which Bro. Stanford has been writing, that I think very important for this time. Namely: "The Gathering of Israel." I believe when it says in Isaiah 11:11, that "the Lord shall set his hand *again* the *second* time to recover the remnant of His people," it is literal, and it is important that we understand it. And I welcome Bro. Stanford's articles on that. I do not always agree with him on the applications he makes of some texts, but he is a very diligent student of that subject, and it is one we should all consider, in this age in which we are living.

In this issue of the paper, Bro. Standford has an article on whether a Christian should vote or not. I mentioned that I did not always agree with his application of a text. I do not consider his application of Luke 12:13-14 as logical, or as applicable to the subject of voting at all. Yet you may agree that it is. And it is very important that your mind be made up on that subject in the near future. It is true that in a spiritual sense we are not citizens here. And that our obedience to God is ahead of any allegiance to earthly powers. And yet there is a rendering to Caesar the things that are Caesar's. The "earth is the Lord's and the fullness thereof;" and a tenth of our increase is what God asks, yet we have to pay taxes. We have to uphold and pray for those in authority. And sometimes it looks as though our vote might be a great help to get in those whom God might use in holding the winds of strife. But, if its wrong to vote, God can look after that. And I'd much rather go without voting than to make a mistake and do so if its wrong. However, I don't feel that I can commit myself to a statement that I think its a sin to vote. But I shall study it further. I want to give more study to Bro. Stanford's article which I had to send to the printer before studying it all I wished to. And dear reader, you study it. Don't fail to have your mind made up through a study of the Scriptures before that time. I have expressed myself on this question, in answer to a request from a subscriber.

WHY WORRY

"When we have progressed in our understanding of multiplication far enough to see that ten times a million is just as easily handled by mathematical law as is ten times ten, we accept the fact and think little of it beyond the necessity for making the calculation when the problem calls for it; but that the divine principle which upholds the universe can operate in our human affairs may seem unreasonable and impossible, and almost too much to expect. Jesus was able instantly to multiply a few loaves and fishes to a number sufficient to feed several thousands. The law which unfolds the petals of myriad blossoms and clothes in royal loveliness each bird and butterfly, will surely tint our lives with heavenly hues and unfold with each day's dawning God's holy purpose when we put out trust in Him."

Thoughts for The Night

"Divine Love, thou art watching over me while I sleep or wake keeping my life at one with thee.

Omniscience, thou art instructing me in all the ways of Being. I trust myself with thee while I slumber as while I am awake.

Thou art teaching me righteousness and truth.

Thou art teaching me wisdom, and love, that I may manifest them and glorify the good.

"And though the Lord give you the bread of adversity, and the water of affliction, ***** thine eyes shall see thy teachers; And thine ears shall hear a word behind thee, saying, This the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa. 30: 20-21.

"Thou art waking me to the consciousness that I am in unity with thee in spirit, soul, body.

Infinite Love, thou art living and moving in every atom of my being.

"For in Him we live and move and have our being." Acts 17: 28.

Thou art surrounding me with every care and protection while I rest in peace."

This is next to the last issue for 1928. Won't each reader write me a letter, telling me how you feel about the Remnant? Tell me which articles you liked best. What subjects you'd like articles written on, etc. Don't fail to do this.

Dear ones, are you happy in the Lord? If not, why not? Stop and count your blessings. Is there something you need? Ask for it. Are you sick, are you weary, are you heavy laden? Tell Jesus about it. O, He does so want His children to be happy and full of joy. I never go down the street and see a blind man or woman, that I don't realize what it would mean to them, could they see all the things which I am seeing as I walk to town and back. And my heart overflows so with gratefulness I can't help being happy.

"But I will see you again, and your heart shall rejoice, and your joy no man taketh from you." Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name; ask and ye shall receive, that your joy may be full." John 15:22-24.

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I have only had time to hastily peruse "The Gospel of Health," and it seems to me, in this age of trying to get away from drugs all possible, it would be well to have one in every home.—Lucile Rupert Smith.

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