



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

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No. 2.

THE TWO MYSTERIES

Adolph Schenk.

God, in his word tells us of two mysteries. One he calls the Mystery of iniquity. See 2 Thess. 2:7. And the other one he calls the Mystery of God, 1 Tim. 3:16.

Now what is meant by the word "Mystery?" Webster defines it as follows: "Something unknown or incomprehensible in its nature; that which is concealed or is very obscure and hence excites our curiosity." Concerning the two mysteries mentioned above, it does not mean to say that they are concealed to every man in the world, for there are some who know what these two mysteries are. However, those who know them are comparatively few, for the great mass of the professed Christians in the world are in darkness according to God's own word. We are told by the spirit of truth, "The secret of the Lord is with them that fear him; and he will show them his covenant." Psa. 25:14. One who fears God, not only knows the Mystery of God, but he also knows the Mystery of Iniquity. Such a one sees that the contrast between these two mysteries, is as great and wide as heaven is from hell. But how is it that the majority of professed Christians do not know these mysteries? Is nobody here to instruct them? Yea verily, God's servants, who are workers together with God, do all they can to open the blind eyes of the inhabitants of this world. But it happens to them as Christ says, "Therefore speak I to them in parables; because they seeing see not, and hearing they hear not, neither do they understand." And in them is fulfilled the prophecy of Esaias, which saith, by hearing ye shall hear, and shall not understand, and seeing ye shall see, and not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which

ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

The following is a comparison of these two mysteries.

The Mystery of Iniquity.

How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation in the sides of the north; I will ascend above the heights of the clouds; I will be like the most high. Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the Temple of God, shewing himself that he is God. Isa. 14:12-14, and 2 Thess. 2:4.

The Mystery of God.

Let this mind be in you which was also in Christ Jesus; Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbleth himself, and became obedient unto death, even the death of the cross. Phil. 2:5-8.

The above is now a comparison of the Mystery of Iniquity and the Mystery of God. The person which represents the Mystery of Iniquity, and which is called Lucifer, son of the morning, is Satan. But the person which represents the Mystery of God, is Jesus of Nazareth. One of these persons is very ambitious to have the highest position. The other is ambitious to be the least of all. One is only a created being, the other is the Creator of the universe.

The Creator.

In the work of creation, God said: "Let us make man in our image." Gen. 1:26. The words "us" and "our" proves, that there were at least two persons engaged in the work of creation. And the other person to whom God spoke these words, is nobody else but Jesus of Nazareth, the Son of God. The following scriptures show plainly that God put the entire work of creation into the hands of His Son Jesus Christ. What a startling revelation. That plain look-

ing carpenter, Jesus of Nazareth, a man without means is the great and terrible God. The one who made the heavens and the earth. Says God's word "To make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, *who created all things by Jesus Christ.*" * * * "And he was clothed with a vesture dipped in blood; and his name is called the Word of God. In the beginning was the word, and the word was with God, and the word was God. *All things were made by Him; and without Him was not anything made that was made.* He was in the world, *and the word was made by Him,* and the world knew Him not. And the word was made flesh, and dwelt among us, (and we behold His glory, the glory as of the only begotten of the Father,) full of grace and truth. God who at sundry times and in divers manners spake in time past unto the fathers by the Prophets, hath in these last days spoken unto us by his Son, whom he had appointed heir of all things, *by whom also he made the worlds.* In whom we have redemption through his blood, even the forgiveness of sins; Who is the image of the invisible God, the firstborn of every creature: *For by him were all things created, that are in the heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: All things were created by him, and for him:* And he is before all things and by him all things consist. Gen. 1:26 Rev. 19:13. John 1:1, 3, 10, 14. Eph. 3:9. Col. 1:14-17. Heb. 1:1, 2.

Jesus of Nazareth, that humble, plain looking Carpenter, a man who worked daily for his food like all poor people do today, who would have thought that he was the one that made the universe, the one that divided the sea and led the host of Israel through it and saved them, the one who spake the holy Ten Commandments on the mount of Sinai in such terrible majesty and awful grandeur with a voice that made the whole solid earth tremble. Who would have believed that they were in the presence of such a one. He was born in a stable. His parents were of the poorest in the land. He was considered illegitimate. He lived in a village with no good reputation. See John 1:46. He never attended public school, therefore he was considered as one who had no education. One who could neither read nor write. People thought he was possessed of a devil. He had no place where to lay his head. He was subject unto his parents until he was 30 years of age when he left home. We are further told, that many were astonished at him; that his visage was marred more than any man, and his form more than the sons of men: "For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire in him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not." Isa. 52:14, and 53:2, 3. And at last he was hung on a tree.

The above shows plainly that Jesus of Nazareth had no reputation. Who would have believed that he was the one who made the universe. Therefore the prophet Isaiah says: "Who hath believed our report? and to whom is the arm of the Lord revealed?" John says: "He was in the world, and the world knew him not. Wonder O heavens, and be astonished O earth. Let

this mind be in you, which was also in Christ Jesus; Who being in the form of God thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being formed in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:5-8. This is the great and marvelous Mystery of God. It is indeed the deepest and most fearful drama that ever was, or ever will be throughout the eternal ages.

Christ says: "I have given you an example that ye should do as I have done to you." John 13:15. Christ, the Creator of the universe, condescended to become the poorest of all men, that he might win them back to God whom they mistrusted. He became a servant of servants. The poorest of people—he washed their feet. That washing of his disciples' feet said: "I love you enough to do anything for you. I will gladly become your servant to bless you, to enrich your life by my love. It is a pleasure to wait on you; to be your lowest servant. My joy is to serve you, to add to your happiness, to richly bless you." At last he permitted his enemies to kill him that the sins of all who would believe in him might be forgiven.

Just as the Creator of the universe condescended to become man's servant that we might gain confidence in him and accept him as our best Friend, just so must everyone humble himself who would enter the kingdom of heaven. He must become willing to be everybody's servant. He must give up all his pride, his high worldly plans, his ambition of worldly honor and riches. Says the Book of God: At the same time came the disciple unto Jesus saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. Mat. 18:1-4.

In the heart of everyone who truly knows the mystery of God, there is a continual longing to be the least among his brethren and neighbors, while in the heart of every false Christian or worldling there is a continual longing to be a little higher than his brethren or neighbors. The former is the spirit of Christ, while the latter is the spirit of Satan.

(To be continued.)

WAR IN THE LIGHT OF PROPHECY AND THE BIBLE

(Continued from last issue.)

By G. G. Rupert

(Written December 1915)

I also learned in my study that when this preparation was completed Michael (Christ) would stand up. This standing up marks the close of his priesthood in behalf of man and then, "There should be a time of trouble such as never was since there was a nation."

Into that period we are now entering. This war is only a forerunner to show the world what they may expect when the time is fully come.

What The European War Will Likely Lead To

In my book "The Yellow Peril" in speaking of

the religious division in Europe that now exists, and a predicted war among them given by the prophet to occur in the beginning of the great strife, I say: "The opposition of the three to each other indicates internal difficulties which weakened the contestants, and prepared them for destruction by the outside forces of the Kings of the East." I learned in my study that the Bible laid out the whole situation, and that there were two strategic points in the world. One the Pacific Ocean, the other Constantinople and the Dardanelles. The former lying between the United States and the East, the latter embracing the Turkish Dominions of the Euphrates lying between the Kings of East and Western Europe. I found Russia to be the nation to fulfill the prophecy also that she would control Turkey and become the Mistress of the World as a land power.

In the beginning of the present war the Emperor of Russia said, "For once they were right." We ask why? We answer, it has been the fixed policy since Peter the Great of Russia that she should control Austria and southeast Europe, then the way would be opened for her further ends to be accomplished. It is this fixed policy of Russia that causes the raising of such an immense army by her at this time.

(To be continued in next issue)

A FRIENDLY BIBLE STUDY

G. G. Rupert

(Second Meeting. Continued from last issue.)

S. Well Brother R. it has been a long time since I saw you, I have mustered up courage again to talk with you and so I have come.

R. I am glad to see you again. Hope you are well and happy.

S. No. I am neither well nor happy. I thought at first my minister cleared everything up and left me happy but when I got to thinking over more carefully what he told me, then those scriptures you gave me came back to me and now I am in deeper trouble than ever.

R. Well, what did your minister tell you?

S. He told me a whole lot. He told me I was one of the most reliable members in his church and the church would go down if I left it. He told me, "that man R. is simply a troubler to good people and something ought to be done with him." He told me we were now under the old covenant if we kept the laws of Moses. He said we were not now under the Old but were now under the new covenant and all things were now new. He said, the Lord's day was the day to keep and if I followed R, I would go back to Judahism. He said there was just a little hand full of those people who made trouble among the churches and so on. He said Christ fulfilled the law and that ended it. I could not tell you half he said in this line of talk.

R. Did he take the texts you were cited to by me and explain them to you and show they did not teach the way they read?

S. No, he did not use the Bible like you do. Neither did he explain the texts you used. He said there was nothing to it and I would make a fatal mistake if I accepted such teaching. That I was a man in good standing in society, and the church, and I would lose it all if I took hold of such doctrine as R. was teaching.

R. I don't believe you received very much light by your visit with your minister.

S. I first thought he made it very plain and felt relieved but when I went home, the more I studied over the talk the more I saw he gave me nothing of authority at all. And after thinking it over I concluded I wanted to talk to you again and see if you could still make the scriptures as plain as you had done.

R. Well, S. I don't know as to that, but we can do as we did before, just turn and read and see what we can find. We were talking when you left the other day about the old testament scriptures. Now we better have that well understood before we leave it. We will stick to the new testament for we both agree that it is reliable. James says that if we fulfill the royal law according to the scriptures we shall love our neighbor as ourselves. You agree now that the word scriptures here refer to the old testament do you not?

S. Yes I learned that before.

R. Then you see there is a law in the old testament called the royal law. James defines it by quoting two of its commandments, thus, "Thou shalt not commit adultery, Thou shalt not steal," What law is this?

S. That is the ten commandment law I suppose.

R. Now does James say if we break one of the least of this law we are guilty? Does he not further call it the law of liberty and says we shall be judged by that law?

S. Yes it reads that way.

R. Now if it says we are to be judged by it, then a law which is the rule of judgment must still be in force is it not?

S. It seems that according to this the new testament teaches that the law as given at Sinai is still binding. There must however be some statements in the *new testament* somewhere that teaches different from that.

R. Suppose we try some other new testament writers on the law subject and see if they all agree to this we have just read.

S. That would be a good idea, I want truth. You may think I am crazy for being stirred up over this matter but I am not. Eternal life depends on being right, and I would rather be right than anything else in this world.

R. That is the conclusion of a sound mind, not of fools. The Bible says "the simple pass on and are punished." So we are alike in wanting to be right. So I read again. This time in Romans, chapter seven, I read thus: Paul said "I had not known sin except the law had said thou shalt not covet." Brother Smith of what law is Paul talking?

S. That is the tenth commandment of the decalogue. My parents before I became a member of the Christian church taught me to repeat the ten commandments.

R. We agree on that also. Now that being the ten commandments did it not teach Paul he was a sinner?

S. Yes.

R. Into what experience did it bring Paul? I'll let Paul answer this, so I read. "Sin by the commandment became exceedingly sinful. It wrought in me all manner of irregular desires." What was it revealed

(Continued to page five)

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We wish to correct an error in printing in our last issue. The printers got pages six and seven reversed. But we think it will not happen again. Also G. G. Rupert's name should have been put to both the articles "A Friendly Bible Study" and "War in the Light of Prophecy," but the name being at the close of the articles, and their being incomplete caused it to be left out.

We shouldn't judge our neighbor's life. We can not know his spirit's needs. Each one must grow his natural way. You can't grow trees from flower seeds.

R. McCann.

AN ANTISEPTIC FOR COLDS

Every family needs a good alkaline antiseptic. At this season when colds are prevalent, it should be bottled and kept in a place convenient for quick use. A common hospital formula is made in the proportion of one pint of water, two teaspoons of salt, three teaspoons of baking soda and four teaspoons of boric acid. The latter may be bought at the druggists' for ten cents.

A LETTER

Salt Lake City, Utah, Jan. 8, 1923.

Mrs. Lucile R. Smith,
Mrs. Lauretta Pennington,
Oklahoma City, Okla.

Dear Friends:

Just received the Remnant of Israel from Sr. McClain at Arbuckle, Calif., giving account of your father's death. I am sorry.

Sr. Minnie Couch had written me that he was ill, but Robert and I went to California and returned in October and I did not learn of his death until recently—perhaps six weeks ago.

He was a man I always admired for his strong convictions and great intellect. This poetry which I copied and am enclosing reminds me of him. He didn't follow the beaten path but blazed the way to a new and better understanding of God's Holy Word.

When I worked for him helping to get the Yellow

Peril ready for publication I often wondered at his universal ability to quote the Bible from memory, and greatly enjoyed his Bible Lectures. Often wished he would visit us here.

I had the utmost confidence in his honesty and Christianity and always defended him when some well meaning minister intimated that he was off in his interpretation of the Bible. What the world pleased to term "cranks" are often the great men of the earth who have flowers put on their graves that should have crowned their heads.

Sister C. P. Wilson.

THE THINGS THAT HAVEN'T BEEN DONE BEFORE

The things that haven't been done before,
Those are the things to try:
Columbus dreamed of an unknown shore
At the rim of the far flung-sky.
And his heart was bold and his faith was strong,
And he ventured in dangers new,
And he paid no heed to the jeering throng,
Or the fears of the doubting crew.

The many will follow the beaten track
With guide posts on the way,
They live and have lived for ages back
With a chart for every day.
Someone has told them its safe to go
On the road he has traveled o'er,
And all that they ever strive to know
Are the things that were known before.

A few strike out without map or chart
Where never a man has been,
From the beaten paths they draw apart
To see what no man has seen.
There are deeds they hunger alone to do;
Though battered and bruised and sore
They blaze the path for the many, who
Do nothing not done before.

The things what haven't been done before
Are the tasks worth while today;
Are you one of the flocks that follow, or
Are you one that shall lead the way?
Are you one of the timid souls that quail
At the jeers of a doubting crew.
Or dare you, whether you win or fail
Strike out for a goal that's new?

Edgar A. Guest.

TO THE READERS OF THE REMNANT

As Sister Smith has consented to go ahead with the publishing of the Remnant, shall we not rally in support of this work? Some say the cost is too much for the amount of good it does. In reply to this I would say, don't let the mammon of unrighteousness fool you out of the blessing of laboring for souls. They are not valued by dollars.

Others may say if the work be of God it will go forward, but if it be of man it will come to naught. We can't judge by this, as the realization of these facts may be too far off. I know of work that is not of God and has been going on for fifteen hundred years. Of course it will come to naught. Better judge by Isa. 8:20.

In Jeremiah's time the work of the Lord came to a standstill. Who was to blame? The people of course. The message that is to gather the remnant must go to the world, and if we refuse to carry it God will raise up another and we will lose the blessing.

When there is nobody else in the *whole world* teaching the *whole Bible*, are we going to lie down on the job? I know you will not, even if the paper stops. The paper will reach some that cannot be reached any other way, and as a means of communication there is nothing its equal. It will keep us in touch with each other and informed in regard to the progress of the work as well as conditions relative to the fulfillment of the prophecy.

Sister Smith has offered her services free for this work. Such a spirit is of no other than of God. As she is giving her services free to the correspondence Bible school, I feel that if possible she should be remunerated for this work. Where could we better use some of the tithe than in the publishing of the paper?

I. C. Sultz.

A FRIENDLY BIBLE STORY

Continued from page three

Paul's condition as he never saw it before? Don't you think that is a good beginning for a sinner to experience?

S. It is surely my experience as I see myself a sinner before God after seeing the law as I now see it.

R. Could Paul simply make up his mind, and quit sin though he desired doing so? He says, "The things I would, that I do not, for evil is present with me" and when I tried not to do a thing that is what I did. He was in a wretched condition and cried out "who shall deliver me." I read further of his experience. As he found relief and help he says, "I thank God through Jesus Christ our Lord." What could he look back and now see of his past experience? After Paul received the desired help, through Christ that he needed he says in Chapter eight, "There is now no condemnation to them which are in Christ Jesus who walk not after the flesh but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." For what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled (obeyed) in us who walk not after the flesh but after the spirit. For they that are of the flesh do the things of the flesh and they which are of the spirit do the things of the spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. For the carnal mind is not subject to the law of God neither indeed can be. So then they that are in the flesh cannot please God." Now Brother Smith excuse me for quoting so much but it is so important, for what is Paul's experience in conversion is the experience of every one who is truly converted. Now is it not clear that first, by the law Paul found he was a sinner? Second, the more he saw the law the more he saw his carnal mind which was contrary to the law? Third, when he tried to do good he failed? He could find what he should do, but how to perform it, he found not. Fourth, it placed him in such a wretched condition he desired to be free from that

body of death and be made a free man? Fifth, he found that desired help in Christ, who condemned the law of sin which was in his members and freed him from that fleshly law in his members called sin? He then says plainly that now the righteousness of the law could be fulfilled (obeyed) by him. Sixth, the power that helped him to now keep the law was the holy spirit which he received? Now Brother Smith this is the teaching of the *new testament* as I understand it on conversion of a sinner. It is the only conversion that ever took place in all men since the foundation of the world. Paul says, in his natural condition he was alive but when the commandments came sin revived and he died. That is he died to sin and was made alive through Jesus Christ, to a newness of life.

S. Brother R. I just confess that the book we call the *new testament* is becoming another book to me. It doesn't seem like the same book. I don't know what to say or think, it is so different. Everything seems strange. I had supposed if I confessed that Jesus was the Christ and was sorry I was a sinner and joined the Christian Church that that was all that was necessary. I barely knew how the law read. In fact it seems to me I knew nothing about conversion at all. I know that the hundreds I have witnessed coming into the church both of the Christian and all other churches were not taught the relation the law sustained to true conversion. I am beginning to see so differently that I fear I will have to question my own acceptance with God, from any personal knowledge of what is required of me. But it is good to know that God is merciful to us only holding us accountable for what we know and have the opportunity of knowing.

R. Yes that is truly good. If it had not been so I would be in the same fix. But we are babes in Christ and desire the "sincere milk of the world," as expressed by Peter, that we may grow thereby. Some one at the door, Brother Smith, let them in please. (Brother Jones enters. Brother Jones heard R. was studying with Brother Smith and comes in to see what is going on. Brother Jones is also a member of the Christian Church.)

R. Brother Jones we have just been studying Paul's epistle to the Romans, seventh and eighth chapters.

J. Very well just go ahead. Read the first of the chapter please. (It is read.) "Know ye not Brethren. I speak to them that know the law, how that the law hath dominion over a man as long as he liveth, for the woman which hath the husband is bound by the law to her husband as long as she liveth. But if the husband be dead she is loosed from the law of her husband, and, so then, if while her husband liveth, she be married to another man she is called an adulteress. But if her husband be dead she is free from that law though she be married to another man. Wherefore my brethren ye also are become dead to the law by the body of Christ, that ye might be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh the motions of sins which were by the law did work in our members to bring forth fruit unto death. But now being delivered from the law, that being dead wherein we were held that we should serve in newness of spirit and not in the oldness of the letter. What shall we say then, is the law

sin? God forbid. Nay I had not known sin but by the law." Rom. 7:1-7.

J. Now that is my doctrine about the law. It is dead, and we have nothing to do with it. We now serve Christ and the spirit.

S. There are statements in that scripture that are not clear to me. Among the other things of which my minister spoke, was this scripture. He did not read it but said we were dead to the law, and he also said the law was dead. He said a dead thing was of no worth, and that that was just the condition that the old law was in. It was dead, and we were alive to Christ, and married to Him.

S. I have thought over the matter and can't just understand the Apostle's teaching. He said, "Is the law then Sin? God forbid." "For I was alive once but when the commandment came, sin revived and I died." That sounds to me like it was the man that died in the whole transaction. It was the husband that died, not the law, that bound the woman to the husband while they were alive. And Paul says plainly, in this same chapter "that sin by the commandment slew him and he died." Then in Romans sixth chapter it says, "to reckon yourselves to be dead indeed unto sin but alive unto God." It also says there, that we are "buried in baptism." So when a person is baptized he must first be dead in order to make his baptism legal. Right here I see another thing which I never saw before till this moment. It is this, Paul says that sin by the commandment slew him and he died. Now I see as never before that if a person is not slain by the law he is not dead to sin and is unfit for baptism. If he is immersed he is simply buried alive and that accounts for so little being shown to the world by people being baptized. They simply never died to sin, hence were never converted. That reminds me of another text. It is, however, in the old testament and we do not use that book in our church. It says the "law of the Lord is perfect converting the soul." Psalms 19:7.

J. Brother Smith I see you will soon be a preacher if you keep on. I never heard you talk that way before.

S. Now let us look at Romans seven again, and see if the law died or the man. It says "being dead to that wherein we were held". Now if I am dead, the law deals with me no further. Law always ends its dealing with people when they die. Being "dead to that wherein we were held." That says plainly, the individual is dead to the law. The husband was dead, that liberated the woman. Now when we are dead the law has no more jurisdiction over us. So we can now be married to Christ. Being dead to the law we can now marry Christ. Now once more Paul says "I was alive once but when the commandment came sin revived and I died." The law killed him. He was buried and came up from the watery grave to serve in newness of life through the spirit.

J. Brother Smith now I know, either you or I, is beside himself. Such thoughts as you bring out, are not the fruit of being a member of the Christian Church. They do not talk so peculiar as you do. I couldn't unravel your talk in a month, so I could get head or tail to it.

S. I know, till a man gets his eyes open, things look misty. As I was opening my eyes, I thought as you now talk, but it all became plain when I meditated

over it. Now let us look at it further. It was the husband that died was it not?

J. Yes.

S. Did that not give the wife a chance to marry again in perfect freedom?

J. Yes.

S. Did not the man die to the law when he died?

J. Yes.

S. Did the law have any further dominion over him?

J. No, I suppose not for dead men can't answer to the law.

S. Did not Paul say the law slew him, as the result of the commandments?

J. Yes.

S. Was not Paul then dead to that wherein he was held?

J. Yes.

S. Should a man not be dead to sin, before he is buried in baptism?

J. Yes, I see when we analyze the statement of Paul it is the man that dies and not the law. I guess my Christian doctrine must be wrong when they claim the law died, so we could be married to Christ. But that is just one of many you have jumped on to. There are plenty of scriptures in the new testament which will overthrow all that.

R. If you both are through there is another we will examine in line with the law question as taught in the new testament. *I like the new testament myself. I am glad we all agree it is alright.* What shall we next study?

J. I want second Corinthians, third chapter, taken up next if that can be explained away and the law made still in force. I want to see how it is done.

R. I now read a portion of that chapter. It begins thus. "Do we begin again to commend ourselves? Or do we as some others, need epistles of commendation to you or letters of commendation from you? Ye are our epistles written in our hearts, known and read of all men: For as much as ye are manifestly declared to be the epistle of Christ ministered by us not with ink, but with the spirit of the living God. Not on tables of stone but in the fleshly tables of the heart."

R. There is some one at the door. I will see who it is. Come in Brother Barnside. We were having a little bible study. I learn you are interested in religious questions and you being a representative of the Methodist church, we would be glad to have you join us.

B. Yes, I heard it whispered around that you were giving some Bible studies to certain parties and I thought I would come over and listen to it. I am always interested in learning all I can, so just go ahead and I will listen.

R. Brother B. we were just beginning the study of the third chapter of Second Corinthians. We had just read the first four verses when you came in, where Paul said he did not need any letters of recommendation to or from any one, as his work was sufficient evidence of his teaching.

B. Yes I am familiar with that chapter so pass on.

R. Then I will read further. It continues by saying "Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God." (All present agree that it is of God where

our work is tested. Man has no power in himself.) "Who also hath made us able ministers of the new testament. Not of the letter but of the spirit, for the letter killeth but the spirit giveth life."

J. Here is something that I want to know what it teaches. Some say the new testament is the new testament writings, which is the position of my Church. The word minister must mean the preacher who ministers to the people. They are called ministers.

B. Read the next verse.

R. "But if the ministration of death written and engraved in stone was glorious so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which Glory was to be done away. How shall not the ministration of the spirit be rather glorious."

R. The bell rings again. Good evening Brother Klippingfinger and Brother Whitebeam. Come in. I believe Brother K. you are of the Russell Persuasion and Brother W. you are of the Baptist line. We were having a Bible study. Glad you came in just now. We are on a very critical scripture. Possibly you can help us out.

K. We heard there was a secret meeting going on and we said, there was nothing secret in religion so we came around.

R. For the benefit of the two who just came in we would like them to take their Bibles and read down to the close of verse seven.

K. I see that the Apostle is discoursing here on the two testaments, the old and the new. One was good but the other was a good deal better.

S. What were the two ministrations here spoken of?

W. Well sir, one was Moses, and the other was Christ. Christ was more glorious than Moses. Christ was the head of the new testament and Moses was the head of the old testament.

J. What was that which was written on tables of stone?

B. That was the ten commandments of course.

S. Was the ministration of the ten commandments death?

J. If we were to preach that old law now, it would mean spiritual death to the one that did it, and the Church to which I belong, would soon say it was death to the preacher for they would not give him a job very long.

K. It was the death of that law that was ministered to it, it seems to me.

B. I wish we had Wesley's comments here. He would soon tell us what that ministration of death was.

K. One thing sure, it says that ministration was glorious and I can't think of a thing more glorious than the killing of that law.

B. Is it possible you all believe that the ten commandments are dead? If it is, then I have been in the dark, for Wesley said the law was eternal and unchangeable.

J. I know if Alexander Campbell could speak he would soon tell us what we want to know.

K. Pastor Russell had wisdom on all such questions. He could tell what this text taught.

W. I don't know just what the Baptists do teach on this point. But I do know they have the truth on all such questions.

S. Let us have some more of the chapter read.

Possibly it may throw some light on what we wish to know.

"For if the ministration of condemnation *be glory*, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away *was* glorious, much more that which remaineth *is* glorious. Seeing then that we have such hope, we use great plainness of speech: And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even as* by the Spirit of the Lord." Verses 9-18.

W. I must say there is a little bit of this that is not clear. Verse nine, says it was "the ministration of condemnation." Verse thirteen says "it was abolished." According to that, all condemnation is now abolished.

J. One thing is certain. It was done away whatever it was, but I can't see why if a thing is glorious, why it should be done away, and the other thing which was more glorious take its place. Why could not both remain?

K. Why could it not apply in the millennial age? It looks to me like it was comparing the present as glorious, and the Millennial age as more glorious.

S. It seems to me we are just guessing, to see if we can't find some thing that will fit. But that is not the way to study the bible. Now I have supposed we were all taking *the new testament as our guide* and hence well acquainted with all it said. But I must confess my Church has never called my attention to this chapter. It seems to me it doesn't belong in *the new testament at all*. Who knows whether it is the law, ministration, condemnation or death that is done away. I want to hear some one who knows something go through this chapter and tell what it does teach. I belong to a church which says we take the whole word of God. But if they ever took this chapter and explained it I don't know it. Any one can go ahead and make assertions and guess at things but that is not giving the people the truth. It seems more and more to me the whole Christian fraternity don't know what they do believe on doctrine. I have supposed I knew something but since coming and studying with R. I see I don't know anything about the *new testament*, the very thing I have boasted about taking as my guide. I have attended Church for thirty five years and gone regularly to Sunday school all that time, and what do I know. Simply nothing. Paul says, "ever learning and never able to come to a knowledge of the truth." I am almost discouraged with myself. If it was not that I know it is the devil trying to overthrow me I would give up the whole thing. But, that I will not do, till the very bottom of Bible study is reached.

(To be continued in next issue)

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