



The

# REMNANT OF ISRAEL

"All ye inhabitants of the world and dwellers on the earth, see ye; when he lifteth up an ensign on the mountains, and when he bloweth a trumpet, hear ye."—Isaiah 18:3

Vol. 2

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20

## THE BOYS IN KHAKI

I stood from the throng apart  
And watched them pass along,  
The hundreds of men in khaki,  
With tread so firm and strong.

Each one was somebody's brother,  
Father, sweetheart or son,  
Or perhaps a dear loving husband,  
Whose married life just had begun.

I thought—  
Somewhere a woman's heart's bleeding,  
Even though she deemed it wise  
That you fight to put down the sceptre,  
That democracy sooner may rise.

And the sweetheart, wife, sister or mother  
Who love you better than all,  
Would know your eternity's in heaven  
Where in life you reach the call.

I ask your heart for the Master,  
To fight against evil and sin;  
Fighting determined to conquer,  
Yes, my boy be a soldier for Him.  
—Lucile Smith.

## RESTITUTION OF ALL THINGS

This is another expression never explained only to imply when all things are restored then universal salvation is the result. Now if those persons would dwell more and teach the Bible restitution, what it was as explained in the Bible it would be far better. Does it mean universal salvation or does it not? What is Bible restitution, "spoken of by all the prophets?"

If my house was destroyed by fire and I wished to restore it according to my first plan, I would understand I would have to rebuild over and restore the property to its first beauty and plan for my home. That would be restitution of all things according to my original purpose. It would not imply that the same material would be used but if some of the material

was saved from the fire unharmed, I could use it in the restoration of my home. When this task was fully accomplished would that be the restoration of all as I purposed in the beginning? If so then we have the meaning according to the scriptures of "the restitution of all things as spoken by the mouth of all the prophets since the foundation of the world." Peter tells us plainly when the restitution will take place, or completed. Hear him:

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Acts 3: 20-21.

This sets the time, namely, the coming of Christ. In order then to see how the restoration work is done we must study the events connected with the event of His coming and what it will be when completed. This is plain and reasonable.

The original purpose of God was that Adam should multiply and replenish the earth. It is plainly shown in the first three chapters of the Bible that had Adam not sinned when the earth would have been populated birth would have ceased. But after sin entered the curse was placed on the earth, and the sentence was pronounced on Eve that He would greatly multiply her conception and in sorrow should she bring forth. Hence God's purpose is to gather enough from among this greatly multiplied number sufficient to carry out his original purpose. Those who will accept the plan of God to carry out this purpose through Christ are called "the elect." That is, God elected in his purpose to be carried out.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

"Moreover whom he did predestinate, them he called, them he also justified: and whom he justified, them he also glorified.

"What shall we then say to these things? If God be for us, who can be against us?

"He that spareth not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

"Who shall lay any thing to the charge of God's elect? It is God that justifieth." Rom. 8:28-33,

The purpose of God and the subject of election is unseparatable. The admonition of the apostle is to each one of us to "make our calling and election sure." That is, any one has the choice of becoming one of the elect if he desires. Predestination, election, purpose, and calling, are all used to express the same thought. Namely, how God purposed in the beginning to save enough people to inhabit the earth after sin entered the world. Remember that after the covenant was made with Abraham and his seed then all who made this choice became heirs of God and joint heirs with Christ through that covenant.

"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

"That I have great heaviness and continual sorrow in my heart.

"For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

"Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

"Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

"Neither, because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called.

"That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Rom. 9:1-8.

It is further shown in the ninth chapter of Romans that man has nothing to do with God's purpose. The whole matter is God's own plan and by grace (favor) extended, we are saved, not of works neither he that "runneth" "nor willeth" but by God who showeth mercy. All man has to do is to choose that covenant "that whosoever will let him come," is to all men. God foresaw that Jacob would choose the right and Esau would sell his birth right. So he loved Jacob and hated (rejected) Esau. The truth and mercy of God rejected by Pharaoh hardened his heart. So will it for all who reject his mercy.

"What if God, willing to show his wrath, and to make his power known, endureth with much long-suffering the vessels of wrath fitted to destruction:

"And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.

"Even us, who he hath called, not of the Jews only, but also of the Gentiles?

"As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

"And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God." Rom. 9:22-26.

Note this point well that after the covenant was made with Abraham and his seed the literal descendants of Abraham little appreciated the promise as we read:

"And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrhoe.

"What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

"But Israel, which followed after the law of

righteousness, hath not attained to the law of righteousness.

"Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

"As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed." Rom. 9:29-33.

The whole history of Israel was far from a true representative of God's children. But some were. The majority were not, till finally the nation was broken up and scattered abroad. Paul in Romans continues the story thus:

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

"For I bear them record that they have a zeal of God, but not according to knowledge.

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

"For the scripture saith, Whosoever believeth on him shall not be ashamed.

"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

"For whosoever shall call upon the name of the Lord shall be saved." Rom. 10:1-3; 10:11-13.

It is ever obedience that God wants from his children. This obedience can only be brought about by faith in Christ, the same rule is for both Jew and Gentile. God is no respecter of persons. Paul said in the fourth chapter of Romans that the literal seed of Abraham "had much advantage every way, chiefly, that unto them were the lively oracles of God given," and as before quoted to them belonged the promises, the covenants and every thing intended to teach them how to be saved, but they did not appreciate it, that is, all did not, but some did, hence the covenant still held good. They were ignorant of the true purpose of God from the beginning that all people could avail themselves of salvation. But to the contrary of this they became angry when God went to a Gentile to save him.

"But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

"But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

"But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gain-saying people." Rom. 10:19-21.

The condition of the seed of Abraham as a people is further taken up in chapter eleven thus:

"I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

"God hath not cast away his people which he fore-knew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

"Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

"But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

"Even so then at this present time also there is a remnant according to the election of grace.

"And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of

works, then is it no more grace: otherwise work is no more work.

"What then? Israel hath not obtained that which he seeketh for; but the election hath obtained

The last statement tells the present condition of the seed of Abraham, namely, sufficient of them remained true to God to carry out the original promise. But the rest were blinded. So we must not expect much from that blood now. The iniquity of all who rejected the gospel is described thus:

"(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

"And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them;

"Let their eyes be darkened, that they may not see, and bow down their back always. Rom. 11:8-10.

As we now read there is still hope for some of them.

"I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

"Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

"For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

"I by any means I may provoke to emulation them which are my flesh, and might save some of them.

"For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? Rom. 11:11-15.

Note, Paul says, "how much more their fulness." We have shown before that the fulness of the Gentiles when it comes in that was all had had been done for them that could be done. The same when the iniquity of the Amorites was full, their case was settled. This scripture however does not go to that extent for probation has not nor was not fully ended with the seed of Abraham which rejected the truth but Paul says the receiving of them would be as if **life had come from the dead**. The above is so true for we find it so difficult to reach the blood of the literal seed of Abraham. But the thought is further continued on this point as shown by the grafting process given as an illustration. Paul says if they continue not still in unbelief they can be grafted in again. We are glad of that. Especially are we glad for the Gentile who has boasted so much over the seed of Abraham and stigmatized them in every way, which is sufficient to prejudice them. But that is not all, the Jew has to this day more truth and understanding of the Bible than do the Gentiles who boast so much of their liberty and knowledge. It becomes us to be very modest in our walk before them.

"For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

Note this blindness to Israel is **in part**. Not all. It does not say they are partly blinded and can see some but in part, as shown before, **not all** were broken off, and also a **seed was left** to prevent them from being as Sodoma and Gomorrah. Neither does it teach that when the fulness of the Gentiles come in that they will then see their mistake and return. It does

not teach any such a thing. We prefer to take it as it says and as the whole story relates it. The entire story of any thing is what enables us to arrive at the truth. The next statement is "and so all Israel shall be saved." The word **so** meaning **in this manner**, all Israel will be saved, namely, by being grafted in and becoming Israel. This grafting process is in the line of God's original "purpose" according to election, and predestination, and calling, and that is done by grace and mercy of God not by works or of him that willeth nor "he that runneth" but by him that accepteth and chooseth to be saved through Christ.

We must also study the plan on which God has worked during the world's history from the beginning.

"And to his agree the words of the prophets; as it is written,

"After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

"That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

"Known unto God are all his works from the

The above scripture makes it plain that the gathering of the material for the restitution of all things as purposed from the beginning is to gather from all nationalities of people a people for his name. The apostle Peter quoting from Amos (one of the oldest prophets in point of time) said, "I will return and build the tabernacle of David which is fallen down and will build the ruins thereof and will set it up that the residue of men might seek after the Lord and the Gentiles on whom my name is called." The Gentile so far as the scripture record is concerned is first mentioned as the descendants of Japheth who settled the north country and from there settled the islands of the sea in the west, now Europe. All nationalities have ever had the privilege of becoming a part of the house of God. But since the covenant with Abraham they must be adopted into the family of Abraham.

## All Things Now Ready.

We received a letter from California stating how the party was interested in the work we are doing and said they were now ready to enter the work of selling the publications and wanted terms. It was from a man of experience in business and has been reading for several years. What we now want is agents to carry our books to the people, write us for terms, being first handed in printing we are prepared to give the best of terms. We feel we have books in "The Story of the Real Jew," and "The Gathering of Israel," with "The Yellow Peril," and our other books that will sell readily and now we ask every one who is willing to work for God in this line to write us at once. Send in orders for the new book. The price of the new book, "The Story of the Real Jew" is two dollars; four hundred pages.

# The REMNANT OF ISRAEL

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## THE NEW BOOK NOW READY TO SEND OUT

The Story of the Real Jew and the Gathering of Israel into their own land. So thoroughly covers the whole story of the people of God and the religious side of Bible teaching and doctrine, it must mark a new epoch and new beginning among the people of God. The book is designed to develop a class that must be known as separate and distinct from all others. The world may call them what they please but God calls them the remnant of Israel. The book must and will have before the Lord's work is completed a wide circulation for it covers the whole ground and all who know the truth will either study it or some thing which teaches the same thing, for there is no other truth. It covers the whole story and when you once know it then the Bible becomes a new book to you and you can understand it as you never have before.

The book has reached to four hundred pages with scriptural index to all scripture quoted so the reader can find our comments on any scripture used by us. It will surely be an easy book sold and we should have a good number of people who will now take it with the Yellow Peril and our other books and make a business of selling them. The retail price is two dollars. We will fill all mail orders till October first at one seventy five cents post paid. We will furnish three copies to one address till the above date for one twenty-five each. Any purchasing five at one time will get regular agents discount. One dollar and postage added, to all who gets agents discount. Who will now take hold and help circulate this book every where? Send in orders.

### TRACTS.

"The Story of the Jew and the Remnant of Judah." Sixteen pages. Price 5c.

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All the above are written by G. G. Rupert.

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## FULLNESS OF THE GENTILES

We have heard this expression so long and have never seen to this time what they considered the fullness of the Gentiles was, further than to say it was up and completed, some say in 1914. But that does not explain what the fullness is at all. If there is a fullness of the Gentile then there must be a fullness of the Jew also for it is not introduced as a new term but the expression signifies there is also a fullness of some one besides the Gentile. It would not be good sense to say there was a set time for their fullness if others did not have the same experience. We learn from the scriptures what the fullness of the Amorites was, for it was said to Abraham that his seed could not enter the land of Canaan till the iniquity of the Amorites was full. That shows plainly that in this case that their iniquity being full there was no more help for them. That is, nothing more could be done for them, their probation was closed. That was true of the Jews. All unbelievers "were broken off" and rejected when the Gospel could do no more for them. If this is the true definition then when the fullness of the Gentiles come in then probation is closed to them. Is that sound argument or is it not? If not tell us what it does mean, and if that is true then those who say the times or fullness of the Gentiles ended in it is no longer of use to work for them. But some say the ten tribes had become Gentileized and now the blindness is removed from their eyes and they are now to be brought in. How is that? Now I agree with the Bible that when the fullness of the Gentiles come in then no more can be done for them and that will mark the close of probation not only to them but to every nationality of the world, for that decree is passed upon all the world. So don't tell us it ended in 1914 but tell us what the expression means.

Webster says fullness is completeness, perfection, nothing more can be done. Paul in speaking of those who might be grafted in of Israel says if they should, "How much more their fullness." That is Israel as the seed of Abraham would be that much more complete. They would be that much more as they should be. That much more their fullness is not the fullness. If the fullness of the Gentiles coming in in 1914 was that the fullness of the Jewish blindness then ended? That could not be true for we know the Jews as a race are as blind today as they ever were. If it was the blindness ended then of the so-called Gentilized Europeans and Americans claimed to be the ten lost tribes, that could not be for we know that is not true for they are a long ways from being complete which fullness means.

If the fullness of the Gentiles means that the Jews were then to return to Jerusalem, then that was not complete at that time 1914 set, for the fullness of the Gentiles to come in. Now let us for the truth's sake thrash this out till we find definitely what the fullness of the Gentiles is and remember that when the time comes that the fullness has come, then no more can be done or is to be done for the definition of the term is completeness, perfection. It cannot be the beginning of some thing to be done for the thing has already been done and is complete when the time is come. Note these points. One thing seems certain to us, namely, that whatever it may be it is completed when the time is up, when the fullness comes, and no more of that thing exists, as spoken of prior to the fullness. If it is claimed that in 1914 began the times of the Gentiles in which a certain work was to be accomplished by them, then that can't be true for when the fullness of the Gentiles come in, all work they

can do is already complete according to the term fullness. It seems to us that with Webster to define our language and then comparing the term as used with other scriptures where other writers use the same term, thus getting their understanding of its use we ought to be reasonably sure of our position, and there should not be much difference between us as learners. We all know there has been much darkness thrown over the minds of the children of God concerning the fullness of the Gentiles, the restitution of all things, predestination, election, whom God called he did foreknow, and so on. These should all be studied individually.

## DENOMINATIONALISM A CURSE

The above we fully realize is a hard saying, but nevertheless it is absolutely true. Those who now live will be more ready to acknowledge it was a curse in the time of Christ and the apostles than to admit it is so now.

We know this was absolutely true at one time for Christ said "ye compass land and sea to make one proselyte and when you have made him you make him two fold more the child of hell than yourselves." He was speaking to the Pharisees. The Pharisees, Sadducees and Herodians were sects as we now have them. They all no doubt taught much truth and were zealous for God and worked for converts. But the trouble was when once the converts were made they were sectarian and no more could be done for them. No new light nor growth could be given them, they were creed bound and left in a worse condition than as if they had never been touched. These are facts. Who will deny it? Why have we so many sects today? The reply is that all who are made by them are just were the proselytes to the Pharisees were. Namely, nothing more could be done for them so if any thing different was to be given the people it must be done out side of the sect. Hence denominationalism is today exactly what it was then in every respect. That being the case and if Christ told the truth are they not a curse rather than a blessing? It is a truth that sects have been the great hindrance of truth advancing. They are "ever learning but never come to a knowledge of the truth." They can't know the truth for their creed bound organization is opposed to every avenue whereby truth might enter. We are living in the time of the end when knowledge is to increase. Will denominations accept that knowledge? Surely not. They will remain as they are today and have been till the end of time. Still "they will be ever learning but never able to come to a knowledge of the truth." But if that was all it would not be so bad but they oppose every ray of light and do all in their power "to hinder those who would enter." This is Phariseism over again.

But the reader will say, what would we do without these churches and their colleges to educate ministers and uphold society? That all looks very plausible to one who has not considered. We will reply by asking a question, What is the present result and what was the result of them when Christ was here? The result then was that because of them and their opposition to truth the nation was over thrown and a new era had to be started without them. What is the condition today? We say to any one who is acquainted with the teaching of the Bible that the present war and the judgments of God now abroad in the land are the direct result of denominationalism.

"They have a form of godliness but deny the power thereof from such turn away." Now "as Janes and Jambres withstood Moses so do these resist the truth." The woman Babylon and her daughters are symbols of the present organizations and are admitted by the teachers of these organizations themselves to be so. It is because of Babylon's moral condition today and the teaching of her priests that the present war is now raging in the world. If this is true which no one dare deny according to the scriptures then we ask are they a curse or a blessing? If their work is to stand in the road of advancing light which all candid persons must admit they do. Then are they a curse or blessing? If they are the ones through whom the devil works "with all power and signs and lying wonders to deceive if it were possible the very elect then are they a blessing or a curse?"

If their educational institutions furnish men who are hirelings and men who lead the people in darkness regarding the doctrines of the Bible, men who preach smooth things, men who are hirelings going where the best pay is to be found, quitting the field when no pay is in sight: Are such institutions of learning a blessing or a curse?

It is all as we look at it. If Christianity means simply a form of Godliness, if it means a polite man after a worldly fashion, to preach and entertain the people; if the church is merely a place of entertainment, then we have nothing to say for such is the case. Now as to a better condition without them. How would it be without them? We reply if all had perfect freedom to believe the word as it is taught in the Bible with no priesthood over them there would be much more respect for the Bible than now exists. If all money consideration was taken from the worshipers and only such as were conscientious engaged in the worship, then God could bless such and his power would be manifested with them and sinners would be converted to God. In brief it would be God then and his power in the place of selfish men and his power, and the truth of God would prosper. Paul says such as we have been describing "are the enemies of the cross of Christ and the name of God is blasphemed among you." It is not the infidel and the drunkard that always does the most harm. Theirs is bad but no comparison to the hypocrit and professed Christian who has no religion more than to pretend by going to church and occupying the uppermost seat in the synagogue, but do not pay their honest debts, whose word and promises are not good, whose eyes frequently are full of adultery (?), whose long prayers and loud singing is to be heard: These are the ones now that bring the curse of God and if denominationalism was out of the way there would be no nests for that class to hide in. God has some sincere people in all Babylon but the call today is to "come out of her that ye be not partakers of her sins and that ye receive not of her plagues." We therefore say to all avoid denominationalism. Live an individual life, let God be your teacher through his word by you proving all things and holding fast to that which is good. If each will do this then unity of faith and brotherly love will reign and their meetings with no human organization machine to control you will be all you need or wish to ask.

FROM AARON K. FRICK

Cincinnati, Ohio, July 4, 1916.

My Bro Editor of the Remnant of Israel. A dear Brother sent me your very interesting little paper. I

cannot agree with you on the close of probation and the end of grace. With your kind permission I would like to give you my views as I understand our Heavenly Father's Son, Messiah's reign, according to the scriptures is to last a thousand years. Its effect will be the binding of Satan, the restraining of sin, "the scattering of ignorance and superstition, and the general enlightening influence, "the knowledge of God will fill the whole earth as the waters cover the great deep," until none shall need to teach his neighbor, because all will know and understand, and appreciate "the divine arrangement" and the privileges then possible to them. Under that reign, not only the living will be blessed and led back to health perfection and everlasting life, "But all that are in their graves will be awakened and come forth to similar knowledge, privileges and opportunities. Only thus could those families of the earth be blessed who died before Abraham's time and since. In utter ignorance of God and his glorious plan. We are to remember further that Christ Jesus by the grace of God tasted death for every man, "And that in Him all the families of the earth will be blessed. This means that all of Adam's children under the reign of sin and death and the weakness of hereditary, will eventually come forth from the tomb through the merits of Christ's sacrifice, and that sacrifice includes the Sodomites as truly as it includes any of us. St. Paul commenting upon the fact that Jesus died for all—a ransom price for all—declared that this is to be testified in due time. 1 Tim. 2:5, 6. God's due time for the testimony to reach the world evidently has not yet come. The testimony began when Jesus brought life and immortality to light. As we read so great salvation began to be spoken of by have had the hearing ear, have heard of the Grace of God and have seen something of His divine wisdom." Jesus congratulated this class, saying "Blessed are your eyes, for they see, and your ears for they hear." The great mass of mankind see not, and hear not, because, as St. Paul explained, the God of this world hath blinded the minds of those that believe not, that thus he might hinder them from seeing the true light of the grace of God, as it shines in the face of Our Lord Jesus. 2 Cor. 4:4-6. Nor are we to suppose that the knowledge which is to become world wide during Messiah's reign is merely a little sprinkling of knowledge, such as has come to a very limited portion of the world here and there in spots, up to the present time. The Lord's People have received the dropping of Grace and truth, but the provision for the next age will be abundant and universal, the knowledge of the Lord shall be ocean deep, like the fulness of the sea.

Showers of blessings shall come down upon the world in copious measures when all the stumbling blocks have been removed, how quickly they will respond to the refreshing showers of blessings. The Eden home first provided for father Adam was Paradise. But it was lost by his disobedience. The proposition of the scriptures is that the great Redeemer will restore Paradise and enlarge it. Making it world wide. The home for not only Adam, but for his now multitudinous progeny of more than twenty thousand millions. The scriptures abound with promises that Israel shall be re-gathered and restored to divine favor and the instrumentality of the Lord in spreading the blessings to other nations. The scriptures tell us how the paradical condition shall be as the rose, "and the solitary place be glad." St. Peter points us down to the second coming of Christ for the fulfillment of all these great restitution promises. He tells us that then will come to earth "Times of refreshing." He assures us that "the times of restitution of all things which God hath spoken by the mouth of all the holy prophets

since the world began" will then find accomplishment. Acts 3:19-21.

So you see my Brother it is my thought that you do not quite appreciate the length and breadth, the height and depth of redeeming love expressed for all in God's great plan of the ages. And provided in Our Heavenly Father's plan as the blessed opportunity of the coming Kingdom of God. But as surely as "Jesus died for all" they all must have the blessing, and opportunities which He purchased with His precious blood  
Your Brother,

## A REPLY

As a rule we do not admit articles written by those who we are satisfied are teaching error owing to the scarcity of space that should be filled up with truth and things now demanded to be taught which others do not teach.

The above fairly short and pointed article which covers the whole theme of Mr. Russell's teaching on the plan of the ages, by Mr. Russell. It represents in every way a gentlemanly and intelligent position of that faith. So we therefore diverge from our rule that all may see that it is not fear that causes us to reserve our space for what we believe to be more essential.

We will call some attention to the article. First, there is one theme in all those writings regardless of who writes, namely, a repetition of Mr. Russell's sayings and positions and that is a second probation after death during the millennium in which all will be resurrected and brought to a knowledge of the truth and given an opportunity under most favorable circumstances to be saved. This will be when Satan will be bound, Christ will then reign in the midst of the people. And last his bride class which have been made up since he was here, and especially since 1872 when the six thousand years were up for his advent to take place.

They hold that the promise to Abraham which said that in him all nations of the earth should be blessed will now be fulfilled. This is the position. We therefore note some of the scriptures used to prove the doctrine. Note, first, the above article does not attempt to show wherein we have used any scripture wrongfully in our teaching, but simply says he does not believe it. His proof is Mr. Russell's position on scripture. We would call the readers attention to this point, namely, such is no argument at all. If we disbelieve a position it is necessary to take the same scripture and show how our opponent made a wrong use of the same, this is argument, no other is. So we begin the examination.

The article says the millennium is the only time that all nations of the earth could be blessed in Abraham who have died in ignorance of the gospel prior to him, and since his day. Now read the scripture itself. It reads thus. "Now the Lord had said to Abraham get the out of thy country and from thy kindred and from thy fathers house unto a land that I will show thee, and I will make of the a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing, and I will bless them that blesseth thee and curse them that curseth thee and in thee shall all the families of the earth be blessed." Gen. 12:1-3.

Does this sound like all people should be brought to a knowledge of the truth during the millennium? No. Does it say all will be saved when that time comes? No. Does it say that then the earth shall be filled with the glory of God as the waters cover the sea when this scripture is fulfilled? No. Then if it does not teach the application placed upon it by Mr. Russell what does it teach? We reply as stated,

on conditions of Abraham leaving his kindred, and forsaking all, God would make a separate nation of him and his seed from other nations and through them the light of the true God would shine in which all nations could be blessed who would see the light and accept of the same. **Not in the millennium but in this life.** Through Abraham and his seed the light of the gospel would be preserved and all could be blessed by it. But note it also plainly says on the other hand "I will curse them that curse thee." This shows the blessing and cursings are both present and executed now. Mr. Russell therefore "wrests" this scripture to sustain his theory no more no less. The only blessing from God to man in this world is through the promised seed which was Christ and it plainly tells us how to get it and become heirs of that promise, namely, by being baptized into Christ we put on Christ and become Abraham's seed and heirs according to the promise. Gal. 3:27. I say it is terrible to apply the scripture as it is done by Mr. Russell in order to sustain which is practically universalism.

We note another scripture used in the same way, it reads thus: "Who will have all men to be saved and come to a knowledge of the truth." 1 Tim. 2:4. The first part of this verse is not dwelt upon by Mr. Russell which says who will have **all men be saved.** It is readily believed but cannot be used with all the theory taught, hence it is kept silent. But if it teaches that all men will be brought to a knowledge of the truth then it also teaches that **all men will be saved.** So take the whole verse or none and not as you apply it. Does this text say any thing about the millennium? No. Does it say a time will come when all will be brought to a knowledge of the truth in the millennial age? No. Then like the other scripture cited as proof what does this one teach in truth?

Let us read it all then it will appear clear. "I exhort first of all that prayers, intercessions, supplications and giving of thanks be made **for all men.**" When? Now of course. "For kings and for all that are in authority." When? Now of course. "That we may lead a quiet and peaceable life." When? Now of course. "In all godliness and holiness." When? Now of course. "For this is good and acceptable in the sight of God our Savior." When? Now of course. **Who will have all men be saved and come to a knowledge of the truth. When? Now of course. God's will is that any in all the walks of life might accept the gospel and be saved.** Even kings as well as the common people. Now is it not to bad that scripture should be taken out of its connection as this one is used to prove that during the millennium, all people will be brought to a knowledge of the truth? We say it is a shame. The followers have accepted Mr. Russell's version and with no thought on the text or they would not make such blunders. The article says then there will be a scattering of ignorance. We say don't put that scattering off till the millennium. **But do it now.**

The next point made in the article is that this millennial age, that during that time all would have a chance to accept the gospel, for "Christ died for all" "and gave himself a ransom for all, which would be testified in due time." The writer says that due time must be in the millennial age as it was first spoken of by Christ and then by a few since that time so the benefits of Christ's death for all is not testified to now **but will be then.** Here we again find it necessary to quote the scripture relied on and show it teaches no such a thing as claimed. Paul says, "For there is one God and one mediator between God and men. The man Christ Jesus." "Who gave himself a ransom for all to be testified **in due time.**" The next verse tells us when this testimony is to be done. Whereunto I am

ordained a preacher." 1 Tim. 2:5-7. If the reader will but see the connection they will readily see the testifying is to be done **in this life not in the millennium.** On this point the writer quotes Heb. 2:3, which says it was spoken first by Christ. Thus making the testifying to begin with Christ when here. The trouble with the writer's use of this scripture is contradicted in the verse which precedes it. It reads thus, "For if the word spoken by angels was steadfast and every transgression **received** a just recompense of reward how shall we escape if we neglect so great a salvation which at the first began to be spoken by the Lord and afterwards by those who heard him." No millennium is mentioned. Neither is a new doctrine mentioned. But the old doctrine first declared by angels. Thus the same doctrine from the beginning. Again we see the use of every scripture used out of the place for which they were written thus "turning the **truth of God into a lie.**" It is true that Christ tasted death for every man not that all would accept of it and be saved but grace was extended to every man and a choice is given every man. This is "the common salvation." It is the only salvation. The millennial second probation is a false hope created in the hearts of men which will prove the ruin of many souls if not abandoned.

Space forbids further comments but suffice it to say there is not one sound position in the whole theory when the scriptures relied on are examined text by text. Mr. Russell's Chronology of the World which sets the time as claimed is absolutely wrong and we will be ready to examine it also critically if need be. In conclusion don't think for a moment we have any fears that any proposition taken by Mr. Russell is kept out of this paper for that reason for we would be only too glad to handle the errors of not only his positions but others as space will permit and it is deemed profitable to all. We can say further so far as we know Mr. Russell's followers are a class who will compare for intelligence and religion with any. We have some very kind friends among them. We oppose error and not people. We wish all would feel so, if it was so much more investigation would result. We felt on reading the above article that it was so plainly written. With such a frank statement and well presented so as to properly represent that side of the question we could not let it pass but give the benefit of it for the examination of the readers. It is far from us to wish in any way to keep our readers from reading any ones writings and judge for themselves. As stated our space is small. We will in our next issue give our reasons for a closed probation when Christ comes.

## SOME BETTER THINGS FOR US.

What is the better thing provided for us mentioned verse 40 of Hebrews 11?

The answer given by Mr. Russell and his followers is that a certain class, since Christ, became the Bride and their privileges and work is of a special kind which gives them a position higher than those who have died prior to this time, are the class spoken of. **The Bible answer is given in the same verse thus, "That they without us could not be made perfect."** The next question would be what does the apostle mean to be made perfect? The answer to that is found in verse 35, which is plainly stated ...at they might obtain a better resurrection. The better resurrection which all who died by faith not having received was the promise

of their reward to have a part in the first resurrection. Thus we see that the better thing provided for us is that those who died in past ages should not receive their reward **till all were rewarded.** It is not in accord any rule to reward people till the appointed time when the reward is to be given. When Christ comes "his reward is with him to give to every man according to his works." The appointed time is the resurrection. Such misapplying of the scriptures as is done today is simply to bad. Every position taken should be examined by the word.

#### **Satan Bound a Thousand Years.**

It does not say he is to be bound 960 years but a full one thousand years in which time he is to deceive the nations no more till the thousand years are fulfilled. Now if the millennium began in 1872 and forty years later Christ took control of the world and set up his kingdom on the ruins of all earthly governments, following the time of trouble at 1914, and the resurrection of all the righteous took place at the beginning of the millennium in 1872 as all this is stated in Mr. Russell's books and not a thing of any of it can be seen and all we have for it all is Mr. Russell's word, we confess it does seem a little like the milky way. Some what misty.

We are also left as we see present conditions of the world to wonder what must have been prior to 1872 when Satan was loose. We say no but it is now just as the Bible taught it would be. Satan would work hard knowing he had but a short time. He is now busy. The trouble is with Mr. Russell's chronology. The millennium has not begun. Neither has Christ set up his Kingdom. Neither did the first resurrection take place in 1872. In fact every prediction made concerning these dates and what was to happen at these points of time were all a mistake. They all resulted from a wrong chronology of the ages of the world for one thing, and the next thing was there was no prophetic period which was to end in 1914, neither Russell talked as much about called the Bride Class. The Bride is the invisible church whose names are written in heaven and every soul who will be saved from Adam to the end will constitute that class. They will be visible when resurrected, seen by all who are taken alive. They are not a floating, ghostly, invisible spirit class as taught by Mr. Russell. Nothing short of a whole surrender of the positions will ever bring those who have accepted the teaching to a real knowledge of the Bible.

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