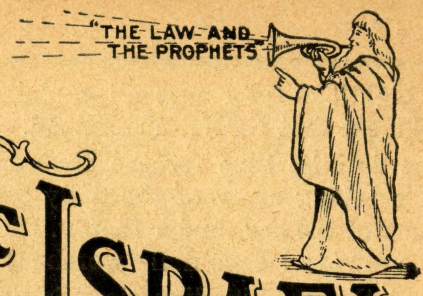
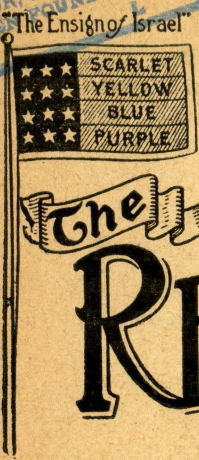


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THE REMNANT OF ISRAEL

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

Volume 6

OKLAHOMA CITY, OKLA., APRIL, 1923

No. 4

FEAR NOT

Fear thou not, for I am with thee.
I've redeemed thee, made thee mine
Chosen, called thee and forever I am thine.

Fear thou not, for I am with thee.
When thou'rt weak and sorely tried
I will strengthen, I will never leave thy side.

Fear thou not, for I am with thee.
When thy soul is sore distressed,
I will help thee, I will guide thee into rest.

Fear thou not, for I am with thee.
I will hold thee by thy hand.
When thou passest thro' the waters, thou shalt stand.

Fear thou not, for I am with thee.
On this promise rest thy heart.
For the Savior and the saved one ne'er can part.
Elsie K. Rupert,
Written for her father just before she died.

A LETTER

The following letter was written in reply to an appeal from an S. D. A. minister friend, to get me to join in fully with the S. D. A. in giving the message to the world as they see it. The appeal contained a lengthy discussion of the sanctuary question as the foundation of the faith. As most of the readers understand their position on the sanctuary and the 2300 days I will not quote the letter here. The brother admitted to me in a personal talk that if it could be shown that the 2300 days did not end in 1844, the whole S. D. A. faith falls to pieces. For it to end in 1844 they must count the 70 weeks a part of the 2300 days which of course begins in 457 B. C.

My dear Brother D. Your letter at hand some-time ago. We read your letter and went through all

the references carefully to see whether or not you had any better reason or new evidence for connecting the 70 weeks with the 2300 days, but failed to find any additional light.

While connected with the denomination I studied this position very carefully, but always had a consciousness of the fact that it was a weak point. The whole thing seems to rest upon the word "determined." If it were possible for you to show that the word determined means cut off from the 2300 days, then you have a strong point, and one that would settle the whole question. Webster's definition for the word "determined" is given thus: "to mark off and separate, or bring to an end." It is very seldom if ever used in the sense of cutting off from anything. In the ninth of Daniel, it is used in the sense of marked off, set aside or allotted to the Jews in which they could make reconciliation or forever be lost as God's chosen people.

Dan. 9:2 states plainly that he was studying the book of Jeremiah, and that concerning the desolation and captivity. It seems that as far as as he was able to see, the end of the Jewish nation had come. The part that bothered him most was probably Jer. 25. That this was the burden of his mind is easily seen by his prayer. So the "matter," and the "vision" in chapter 9:23 has no reference whatever to chapter eight.

You will note that there was considerable time intervening between the two chapters. Therefore the word, "beginning," in 9:21 has no reference to chapter eight. "After that which appeared unto me at the first" Dan. 8:1, has reference to the vision in the seventh chapter. Then 9:21 also has reference to the seventh chapter.

Daniel does not say that he did not understand the vision of the eighth chapter. In verse 27 the pronoun none does not include Daniel. And as the vision

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of the eighth chapter was all explained, it was the astonishment that NONE understood.

The definite time for the 2300 days to begin is from the taking away of the daily sacrifice and the trampling of the host under foot. v. 12, 13, 14. (Daily sacrifice always means daily worship.)

That the word "indignation" in verse 18 has special reference to the pouring out of the plagues and time of trouble there is no question to any one who will give it candid consideration. **This makes the 2300 days end at the end of the world.**

Now I am not writing this to convince you that you are wrong, for I have long ago given up the idea of ever changing an adventist minister, though he may be ever so wrong. However, I hold them and the S. D. A. people in the highest esteem, as I think most of the remnant will come from them. I simply write this as I do to show you in brief just how I stand on this question, and how I regard your request to unite with you in giving the advent message to the world.

From the light that I have on the three divisions of christendom, found in the book of Hosea (which is Babylon and includes all the denominations of the world), the time of trouble which is thirty years instead of seven; the two witnesses etc., I would not make a very good S. D. A.

I never asked the church to take my name off the books. Neither did they tell me that I could not labor in the conference. But knowing the Yellow Peril question as brought to view in Eze. 38 and 39 to be far superior to the Turkish question—that the Turk would never move his capitol to Jerusalem, and that there is no such thing in the Bible as a remnant church, I decided that it was better to step out than to be thrown out. This for the reason that the denomination had set certain bounds to the faith, and there was no room for the development and teaching of truth not taught nor recognized by them.

I am making no fight against the denomination, as I think God is using them to carry some important truth to the world.

Now Brother D, if I should join in and teach the whole S. D. A. doctrine, which I would have to do if I should represent the denomination, I would be very dishonest, because I would be teaching some things that I know are not the truth, and would be withholding vital points of truth for our time. If you are honest in teaching those things, God will bless you in your honesty, but with light comes condemnation. "Man looketh upon the outward appearance, but God looketh upon the heart," therefore what would save you, might not save me.

To illustrate, if I should teach that the two witnesses are the old and the new testament, when Paul says plainly that our righteousness is witnessed by the "law and the prophets," and the same in Isa. 8:20, I

would make myself out a liar, while if you have not given these scriptures proper attention, and believe with all your heart that the old and the new testaments are the two witnesses, you could teach it without bringing condemnation upon yourself.

You surely can appreciate the position I am in. You see I am not to be blamed for what I have done. The blame certainly rests with the denomination for not teaching the whole truth.

God has used many good men who were very much mistaken, but they were HONEST. Such as Wycliff, Huss, Luther, William Miller, etc. Studying along these lines has made me less conservative and more charitable. I am sure God loves all honest people, and they will be saved.

"My people are destroyed for lack of knowledge," Hos. 4:6. I once thought that those would be the ones that did not believe as the S. D. A. But when we read on in the verse, it says that the ones destroyed are those that *reject knowledge*.

Now Brother D, I am fully convinced that in order to hold a membership in any church denomination, it becomes necessary to reject knowledge at sometime in your life, that is, if you are a close student of the Bible.

Before closing I will mention a few more things with which you are not acquainted and do not teach—such as the modern land of Ephraim, Gaza, Edom, Egypt, Philistines, Moab, Syria, Amonite, Tyre, Leviathan, the gathering of the remnant as they flee upon the shoulders of the Philistines toward the west, etc. Which are all intensely interesting, and which S. D. A. will be forced to study when they see that the Turk fails to move his capital to Jerusalem.

The Lord is now setting much light before his professed people, and let us take care that we are not among those who reject knowledge and thus bring destruction upon ourselves.

With Christian love I am as ever your brother in the blessed hope,

I. C. Sultz.

PRAYER

"Prayer is the soul's sincere desire.

Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high."

God speaks to us in various ways. By his spirit,

through revelation and through nature. But this is not prayer.

Prayer is pouring out our hearts to him in sincerest desire. We must commune with him about what vitally concerns us in our actual life. Merely a flow of beautiful language is not prayer. Prayer shows actual need and an understanding of our wants. This requires a preparation of meditation and examination of our lives to see what is most fitted to our needs and for this we ask.

In prayer our hearts should be open to God as to an earthly father. Not to make known to God what we are, but to enable us to receive him. Prayer does not bring God down to us, but brings us up to him.

Some people have said: Why pray? God already knows what we need, our desires and our thoughts. True, but doesn't the earthly parent know what the child needs, but yet he loves to have the child ask for it, and he loves to answer. How much better acquainted, and how much nearer they come to each other by talking things over.

When Christ was upon earth he taught his disciples how to pray which indirectly taught us how to pray.

The prayer given to them can never be improved. It may be expanded and enlarged upon but it will always be the basis of real prayer.

Suppose we look over it a little and see what is embodied in it.

"Our Father which art in Heaven, Hallowed be thy name. Thy Kingdom come. Thy will be done in earth as it is in Heaven.

"Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the Kingdom, and the power, and the glory, forever. Amen."

The first part of the prayer, "Our Father which art in Heaven" shows to whom we are speaking and where he is to be found. Thus we know we are praying to the true God as he is the only God found in Heaven.

"Hallowed be thy name" showing reverence.

"Thy Kingdom come." All true followers of Christ look for his kingdom here on earth at some time. A great diversity of ideals is in the world relative to when and how, but it is the ultimate end.

"Thy will be done." How much is expressed in those few words! There is a reason for God's will and not ours. God's eyes are far seeing, he has had an eternity of experience and knows the future as well as the past. He knows what we should have better than we. Christ says, "We know not what to pray for as we ought but his spirit maketh intercession for us with groanings which cannot be uttered."

"Give us this day our daily bread." A desire for earthly necessities without which life would cease.

"Forgive us our debts as we forgive our debtors." See how just God is. Whatever we ask for we should be willing to grant to others.

"And lead us not into temptation," but deliver us for thine is the power and the glory forever. Amen.

This is the most brief and yet comprehensive prayer ever recorded.

Christ's disciples were much impressed by his prayer and by his habit of communion with God.

One day after a short absence from their Lord they found him absorbed in supplication. Seemingly unconscious of their presence, he continued praying aloud. The hearts of the disciples were deeply moved. As he ceased praying they exclaimed "Lord teach us to pray." In answer Christ repeated the foregoing prayer.

We learn by studying this more extensively that there are the following elements in prayer, reverence, confession, restitution, Thanksgiving, forgiveness, unity, faith, petition and submission.

These are the elements of effective prayer and if prayer isn't effective it is useless.

Lauretta Rupert Pennington.

A FRIENDLY BIBLE STUDY

G. G. Rupert

(Fourth Meeting, Continued from Last Issue.)

R. Good evening folks. It seems you have all come tonight.

S. Yes, preachers and all are here.

R. I am truly glad to see you all. Now if the Lord will be present I feel sure we will have a good time. I am glad to see these ministers of the Methodist, Christian, Baptist, Millennial Dawn, and others present. I will state before we begin our study, that this study was begun between Brother S. and myself, with no idea of its reaching out to others, which is all right, however. We want all present to feel free to be here. I will state it is not a debating society but purely a study of subjects in *the new testament*. For the benefit of the new ones present, I will say that our last study was largely on the third chapter of second Corinthians. Prior to that we had taken up the attitude which Christ and the Apostles held toward the old testament, and then the law, as brought out in the seventh and eighth chapters of Romans. Now as our last study was on the two ministrations of the law and the Gospel, I think it would be best to follow that subject further. All know there was much disputing between Christ and the Apostles with the Jews, who opposed their teaching on the subject of these two ministrations, as to what should be taught (ministered) to the people. So, if all are willing we will continue the subject considering other *new testament* writings.

S. I would also call attention to the point, that the new testament was not written till after the bat-

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G. G. RUPERT	- - - - -	Founder
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bles had all been fought with the opposers. Hence the new testament is a commentary on the teachings of the old testament, and was written by inspiration. So I still hold it to be a safe guide to follow. If all are willing we will begin on Romans the second chapter. (All agree. R. Reads the chapter as follows):

"Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same thing. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God."—Rom. 1-11.

Baptist M. That scripture teaches us to be careful how we accuse any one, for if we are not, we will be found doing the same thing.

Christian M. It also teaches that God is no respecter of persons in his dealings with men.

B. It says God is no respecter of persons but deals with all alike.

Millenial M. It also teaches that men are not now in possession of immortality but if they obtain it they must get it by well doing.

Methodist M. Immortality, there, must be trans-

lated wrong. It must mean spiritual life for we all have immortality now.

Christian M. I don't know about that. Some of us do not believe that.

R. I see there is a difference on that point. It will come in later and I hope all will note that point and be prepared when we get to it to produce proof that man is either mortal or immortal.

Millennial M. I am ready for that question now.

S. I see in this introduction one thing is certain, and that is the Jew and the gentile stand alike before God. Both must do their work alike.

R. All agree to that?

All. Yes.

"For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; (For not the hearers of the law are just before God, *but the doers of the law* shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.)"—V 12-15.

Methodist M. To sin without law, I understand refers to such as have not had the privilege of knowing the law. Yet, they have a conscience of right and wrong. All agree that is good.

Visitor. Verse thirteen. It seems that in either case whether we know the law or not our hearts must be such that God will accept us as law keepers.

J. Yes it is that way.

Visitor. Verse fourteen explains this clearly that our conclusion thus far is correct.

(R Reads Verses 16-24).

"In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel. Behold thou art called a Jew, and restest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being *instructed out of the law*; and art confident that thou thyself are a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest **another**, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written."

Christian M. Now Brethren look out a little. If we are not cautious, we will get into deep water and it may involve some of our church faith.

Visitor. Let it come. We want truth.

Baptist M. We are getting now into the question of the law and Judahism. A little caution will not hurt us.

B. Let it come. I have had some of the scales knocked off of me already in these studies.

K. I see if we are not careful we will come to the conclusion from this chapter there is no chance hereafter, or no work for the Millennial age to do.

Several say, "Let us keep cool."

S. I wish to give my idea of this scripture. Then if any disagree with me let them tell wherein they differ. My understanding is that Paul is here giving the relation which both Jew and Gentile sustain to the law. Both must keep the law. The Jew has the letter and form of the law as handed down to him from Sinai. The Gentile has not had that privilege. Now when God judges them, he judges according to the secrets of their hearts. If the Jew has kept the law and it is written in his heart by the spirit of God, he is alright. If he merely has the outward appearance of keeping the law yet is not, he is lost. If the Gentile who has not known the letter and form of the truth in the law, keeps that which is right according to the light he has, then he is alright and his desire is accepted as keeping the law in the letter. As to what law is here spoken of, it is plainly stated by quoting a portion of the ten commandments as given at Sinai. (All are silent.)

K. I have supposed that the Gentile which has had no chance in this life will be taught the truth during the Millennial age and will then come to a knowledge of the truth. But if the last speaker's position is true (which it must be) then we need no Millennial age to give men a chance. All have had it here.

Methodist M. I also see, if that position is true then what is the use of sending missionaries to the heathen to save them from being lost? If a heathen is judged by his conscience?

Visitor. Does not it say that Christ tasted death for every man? If he did, did not his death provide for this very thing?

J. I want to answer the question regarding the sending of missionaries. Paul says, Then what advantage has the Jew. Much in every way. He says they received the lively oracles to *give unto us*. Knowledge is preferable to ignorance. Where is there an honest man who would prefer to be in ignorance when he could have the light? So with the heathen, when he sees the light.

K. Then do you send missionaries just to give them light?

Visitor. Light has a saving power with it, the same to a heathen as to us. No more no less.

K. If this is the teaching of this scripture then I have no place for my "Millennial age to come" doctrine

for it is evident that Christ can save people in any stage of knowledge.

Presbyterian M. I think as I listen to this examination if many of us are ever saved we must come and be examined on our grade.

Brother Barnsides arises to his feet, saying, "I have been giving all my life to support foreign missions. I think we better start one here among us. Begin with me please."

Brother W. (arises). I have supposed I was in grace but I tell you it tries my grace to be here and remain always in grace. I not only see how Christ can save any man, but I can see that all must keep the law delivered at Sinai. I also see we have plenty of heathen at home who should be here studying the Bible with us. I am glad R. kindled the fire. It is surely burning in me so hot I can't keep my seat. I begin to see that the Jews' doctrine is all right on the laws of God. I see the old testament is pretty good after all. I now see that the man who does not learn from Sinai knows about as little as Baalam's animal.

R. Suppose we read further. We must pass on.

"For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."—Verses 25-29.

R. I would call attention to the object lesson of circumcision. It was given to Abraham as a token of his final inheritance in the earth made new. The lessons taught by it were, first, that unless the heart was circumcised, that inheritance could not be realized. Second, they were not to mingle with other Nations in marriage. And third, the child being circumcised eight days old, taught they would inherit that promise at the beginning of the eighth *thousand years* of the world. Gen. 21:4.

S. I now see how they could become *uncircumcised*. If they failed to keep the law their circumcision was uncircumcision, and they would lose their conversion and inheritance.

W. If that is true then my once in grace always in grace is *not* true. I don't know about that.

Millennial M. I see several things to consider in this scripture. First, if the whole thing depends on keeping the law, then we better begin preaching the law. Second, that a real Jew, is one who keeps the

law from his heart and not one who merely sells clothing and merchandise. That explains the revelation where it says that some will "say they are Jews but are not." They lie "and are of the Synagogue of satan." Brethren, it looks to me as if we ought to give a little ministrations on the law.

B. I see also that a gentile who has been right to the best of his knowledge, in moral things, he is converted, while the literal Jew who has the letter and form of the law and does not do right is no Jew at all and he is unconverted.

Visitor. I think from this on we better not deny we are Jews, but claim we are, and be glad of it.

Christian M. You have heard of people who have had all the wind taken out of their sails. All the supposed sense I ever had is out of me. For all I knew was this. I claimed to take the *new testament* and fight *the old* and *the law*. The true light when turned on a fool makes him truly feel like a fool.

W. Don't get too fast Brethren. The first thing you know there will be some circumcising done here.

K. We will take the lesson taught but I guess not the performance.

Presbyterian M. I am on the fence, but I propose to die hard. This accepting the law at Sinai as Paul here teaches, will, the next thing we know, make us sabbatarians and that is the last end of the road.

R. Shall I read further?

Christian M. I guess we are in the ditch and to stop now will not help us out. I guess from Paul's teaching a heathen has just as good a chance as I have any way.

R. I will read.

"What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God. For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man). God forbid: for then how shall God judge the world? For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just. What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that

doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes."—Rom. 3:1-18.

B. That is too fine a spun argument for me. Some of these ministers present will have that to analyze if it is ever done here.

S. I can see this much and that is the Jew has advantage over the Gentile because the lively oracles were given him. Those lively oracles were the laws in the ark. I learned that in reading the record of the building of the temple by Solomon and other scriptures.

W. I can see also that when some of the natural Jews did not profit by their privileges, that did not affect all of them. The truth and those who did accept of faith stood alright.

J. I can see that verse five teaches that God will take vengeance on all who do not believe and obey the Gospel and also the law.

Christian Minister. Now you brethren have been telling what is taught so far in the chapter, now tell us some more that follows verse three.

J. I see that if some of the Jews did not believe, that did not change God's purpose in developing such as would obey him. God is true though it makes every man a liar. It also states that by this infallible rule of God, in dealing with all men, it is our privilege to overcome when we are judged.

B. I see in verse five if our unrighteousness establishes the righteousness of God (which it does) then shall we say, "I see that God is only just when he takes vengeance?"

W. I see by verse six that if God did not require obedience to His law then he could not judge the world.

Baptist M. I see in verse seven, that in our disobedience that it only exalts the truth that says, "thou shalt not bear false witness." Now says Paul if our disobedience only magnifies God's truth "then why are we still a sinner"? That is Paul's way of presenting truth by frequently taking the other side of the question. Verse eight shows this still more clearly. Here Paul says some have gotten the idea that if our doing evil only exalts the truth, as "some have slanderously reported to us, that we say, let us do evil that good may come." Verse nine says if this report be true, then what better are we than they? This teaches me that evil is evil in whomsoever it is found. In verses ten to twenty, the Apostle shows that as man is born into the world there is no difference. For the law brings every man under its condemnation for all have sinned and come short of the

Glory of God. Therefore by the deeds of the law there shall no flesh be justified for that all have sinned. Therefore justification comes from some other source than from the law which men have broken. For a breaker of law can never be justified by the law he has broken.

R. I have kept silent in all this discussion. Permit me to say a few words.

Visitor. Speak on Brother R. I have been wishing you would say something.

R. This was always a difficult scripture till I found out Paul's way of reasoning, in order to impress a point. If chapter two had ended the story there, then we all would be compelled to conclude that a heathen was just as well off as a person who had every privilege. Now Paul saw that such a conclusion would be reached if he left it there. So he calls attention to the advantages the man has who has a knowledge of the law, providing he profits by that knowledge. Thus in that way he brings up both sides of the question so that we are left without excuse. Following that rule he proceeds to show that our breaking the law only magnifies the righteousness of God, and the law. Just so in our day, some say that evil is necessary that the good may be seen. Hence law breaking is necessary. Now when Paul said that our unrighteousness magnified the righteousness of God, some reported that Paul was teaching they should do evil in order that the good might appear. No, says Paul, we do not teach any such a thing. That is slander. But we do say and have said that every thing works together for good to them who love the Lord. If I tell a lie it will aid God to judge me righteously and if I repent, it will work together for my good. That is I can turn it for my good if I love the Lord by repenting. So it is a truth that ye cannot do anything against the truth but only for the truth. So I see from this point of argument, both sides as Paul here does. It reveals the fact that God's great standard of his law is only magnified by even our disobedience of it. Paul was surely a reasoner.

Visitor. This study tonight is surely intended to cause us to think. It is simply wonderful to see us so interested.

Christian M. I wish to confess right here, that I have always supposed that if a man could not be justified by the law what good was the law? Now I see clearly that no man can be justified while in sin. Any fool ought to know that a just law could not justify one who broke it. The trouble with us is, we have been thus taught, and have just quit our reasoning. From this on I wish to use my head a little bit at least.

R. I will read some more.

"Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may

become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all of them that believe: for there is no difference: For all have sinned and come short of the glory of God: Being justified freely by his grace through the redemption that is in Christ Jesus:"—Verses 19-26.

J. I see in verse twenty-one, in the life of Christ who knew no sin, the righteousness of God was manifested without the law. I also see that the obedience of Christ to the law was proven to be perfect, for the law and the Prophets both witnessed to the fact.

W. I see also by verse twenty-two that through faith that same righteousness is promised for all, through Christ and His help.

Millenial M. I see by verse twenty-five, that all who accept Christ, their sins, which they have committed *in the past* are all forgiven, and they stand clear before God. This perfection is all obtained through faith and not by any act we could possibly have done.

R. I will read on.

"Where is boasting then? It is excluded. By what law? of works? Nay! but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Is he the God of the Jews, only? is he not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law."—Verses 27-31.

Several speak, saying: I now see what I never saw before. How God can through Christ take a sinner and forgive him all his sins so that he is counted a perfectly righteous man and at the same time establish the law.

Presbyterian M. I read that the Gospel is a mystery, and right in this lies the mystery. I shall never again say a word against the law. If God can take a sinner out of the depths of transgression and forgive all his sins that he has committed so that he stands clear, and yet at the same time magnify and establish His law through that individual, and at the same time he be just, I too will say, it is all through faith in the redemption that is in Christ, that the law breaker can keep the law. Brethren, let us not boast. It is all of God, and His gift of grace, and not our works.

Methodist M. Let us close this grand and glorious meeting by all singing "Praise God from Whom all Blessings Flow."

R. Good night. Come again next Wednesday.

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