



THE REMNANT OF ISRAEL



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

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GOD KNOWS

God knows—not I—the devious ways
Wherein my faltering feet must tread
Before into the light of day
My steps from out this gloom are led.
And since my Lord the path doth see,
What matter if 'tis hid from me?

God knows—not I—why, when I'd fain
Have walked in pastures green and fair,
The path he pointed me hath lain
Through rocky deserts bleak and bare.
I blindly trust since 'tis His will
This way lies safely—that way ill.

His perfect plan I may not grasp,
Yet I can trust Love Infinite
And with my feeble fingers clasp
The hand which leads me to the light.
My soul upon His errand goes,
The end I know not but God knows.
—Alice Williams.

EPHRAIM IS JOINED TO HIS IDOLS LET HIM ALONE

By I. C. Sultz.

Many not familiar with the scriptures will not recognize Ephraim as one of the three divisions of Israel. So for their benefit we will state that under Jeroboam's reign as king of Israel, God's people were split up and divided into three divisions or houses. The house of Judah, which included the tribe of Benjamin and the half tribe of Joseph, with their place of worship at Jerusalem: The house of Israel, nine tribes,

with their place of worship at Dan: and the house of Ephraim which was the other half tribe of Joseph with their place of worship at Bethel.

The Bible teaches us that the Jewish church was a type of the Gentile church in the last days, with three divisions, the same names, similar characteristics and experiences. It says those things which happened afore time were for examples and for our admonition. Also, there is no new thing under the sun. "The thing that hath been it is that which shall be."—Ecl. 1:9.

When we note carefully what the prophecies teach will come to pass in the last days, we can realize to a great extent the meaning and force of the above statements.

As a discussion of the three divisions of the Gentile church would require much time and space, and as the third division (Ephraim) comes very close home to us in America, we wish to give it the most careful consideration.

In the book of Hosea we learn that in order to get people to understand a certain truth, Hosea was asked to go take a wife of whoredoms. And, to make the illustration complete, it says he took a wife, and three children were born; Jezreel, Loruhamah, and Lo-ami. It may be clearly noted in chapter one that these three children represent people who profess to be God's people and are not. The book of Hosea vividly describes these three divisions, giving their characteristics, future history, destiny, and shows how that a remnant will be gathered out from among them. Then in chapter five verse five we learn that the three children stand for the three divisions of the church, viz: Judah, Israel, and Ephraim.

By verse six it is shown that the book of Hosea is speaking primarily of the church in the last days.

The two verses read as follows, "And the pride of Israel doth testify to his face, therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them. They shall go with their flocks and their herds to seek the Lord, but they shall not find him; he hath withdrawn himself from them."

When probation closes the Lord withdraws himself from Babylon the Great City which is divided into three parts (Judah, Israel, and Ephraim) Rev. 16:19, and they fall in their iniquity.

According to Rom. 9:24,26 we must conclude that Hosea's three children represent particularly the three divisions of the Gentile church, as the word Osee in the Greek, as used in this scripture is Hosea in the Hebrew. It says, "Even us whom 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 it shall come to pass that in the place where it was said unto them, ye are not my people; shall they be called the children of the living God."

It is clearly seen here that Paul has special reference to the three divisions of Christendom as represented by the three symbolic children of Hosea. The prefix Lo on Loruhamah and Loami means "not my people", (marginal reading in Hosea first chapter). This forever settles the question concerning the three divisions—Judah, Israel and Ephraim.

The Gentile division came about in this wise, the Greek Gentile or Greek church was developed during the first three centuries A. D. and was afterwards known as the Eastern church and later as Greek Catholic which today number over one hundred forty millions. The symbolic name of this church in Hosea is Jezreel: The spiritual name in Judah. The second division is that of the Roman Latin Gentiles, fully established in the western empire of Rome in 538 A. D. Its present adherents number upwards of two hundred and thirty millions. The symbolic name is Loruhamah, the spiritual name is Israel. The third division is Protestantism, which began its development during the sixteenth century, and at the present time numbers nearly two hundred millions, with its home and territory largely in America. Its symbolic name is Loami; its spiritual name is Ephraim. It is of this division that we wish to speak most particularly.

That Protestantism with its home in America is the third division of the Gentile church, and includes all the organized protestant churches, no one can deny. This will become more apparent as we proceed with our study.

"Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine."—Isa. 28:1. Here it is clearly stated that Ephraim sits at the *head of the fat val-*

leys. We boast of being the wealthiest nation of the world. Other countries often speak of us as the wealthy nation. And so it is called in Jer. 49:31.

Protestantism through adherence to right principles soon raised itself to the position of leader and teacher among nations. As a result of this position, with the promulgation of false doctrines (wine), pride and selfishness has crept in until we have reached the condition which is so vividly portrayed in the above scripture.

Wine in prophecy represents doctrine. Then the drunkards of Ephraim are those who are overcome with false doctrine. The churches are so overcome with this wine that they are completely blinded to the plain teaching of the word of God.

The old home of the tribe of Ephraim in the land of Canaan was the most fertile and beautiful valley in all Palestine. It was situated at the foot of Mount Ebal and Mount Garizim. So with Ephraim's present home, it is the most glorious of all lands. But on account of the transgressions of Protestantism, the above woe is pronounced. We should remember that when Ephraim is spoken of in prophecy, it always refers to Protestantism.

Referring to our subject which is quoted from Hosea 4:17, Why should we let Ephraim alone? Because he is joined to his idols. So many are the idols of Ephraim that we will not take space here to numerate. After one has had the law presented to him as Ephraim has, and is still joined to his idols, there is very little we can do for him. Verse 18 gives further reasons. "Their drink is sour, they have committed whoredom continually, their rulers with shame do love, Give ye."

By rejecting light, they have soured their drink (doctrine). This is not only true of Ephraim, but of the entire three divisions of Babylon. With their soured wine (false doctrine) they have made all nations drunken, Rev. 17. But that is not all the trouble with Ephraim, it says, her rulers do love, Give ye. This teaches us that the spiritual rulers are looking more after financial gifts than they are the souls of men.

"They shall go with their herds and with their flocks (congregation) to seek the Lord but they shall not find him, he has withdrawn himself from them." Hosea 5:6. This tells us when Ephraim will be joined to his idols and when we are to let him alone. Protestantism is forsaken by the Lord at the close of probation.

"They have dealt treacherously against the Lord: for they have begotten strange children (unconverted): now shall a month devour them with their portion," verse 7 "Ephraim shall be desolate in the day of rebuke," verse 9.

This day of rebuke which is the time of trouble is here stated to be one month. Zech. 11:8, says "three shepherds (the three divisions) I cut off in one month." Compare this with Isa. 32:9,10 which says, *many days and years* shall ye be troubled, ye careless women (the three divisions). So the one month of thirty days of Hosea's prophecy must be prophetic time which would be thirty literal years, for the time of trouble and when Ephraim will cease to be a people.

"Ephraim is oppressed and broken in judgment because he willingly walked after the commandment." —Hosea 5:11.

The commandment here referred to is none other than Sunday keeping which Ephraim (protestant America) walks after and defends. This has caused Ephraim to be oppressed and broken in judgment.

"When Ephraim saw his sickness * * * then went Ephraim unto the Assyrian, unto King Jerab, yet could he not heal you." v. 13. The King Jerab here mentioned is no other than satan.

If the readers live to see the Yellow Peril which is the punishment of professed Christendom, for their transgressions, the plans of which are now already being fomented in Russia, he will see that Protestantism will take a leading part in the conflict, and will seek spiritualist mediums for information, which is the going to King Jerab to be healed

"For I will be unto Ephraim as a lion * * * I will tear and go away and none shall rescue him." v. 15. The time comes when Ephraim has fully rejected the pleadings of the Lord to return to him, and his doom is sealed.

"When I would have healed Israel, then the iniquity of Ephraim was discovered * * * They are all adulterers." Hos. 7:14. Had Protestantism lived out the light God sent them it might have healed Israel (Roman Catholicism) but it says the iniquity of Ephraim was discovered. Sad indeed to think that Protestantism fell just at a time when it might have been lifted to a height of great glory in the presence of God and averted the woes pronounced upon her. Instead, they are all adulterers in that they have illicit connection with false teachers and the world.

Protestantism once desperately fought the principles of a union of church and state, but ere long we will see that union in America and Ephraim will join with the civil power (Edom) and Roman Catholicism, in enforcing the mark of the beast.

(To be Continued)

A FRIENDLY BIBLE STUDY

G. G. Rupert

(Tenth Meeting, continued from last issue.)

R. I see you are all here on time. We are always glad to meet you in Christian fellowship. At our last meeting we studied the experience of Paul and Barnabas at Antioch. Also the result of the council at Jerusalem with the Apostles and elders. It was truly an interesting study. Tonight our study begins with the twenty first chapter of the Acts. Paul makes another later journey to Jerusalem to keep the feast of Pentecost. On his way to Jerusalem he is warned of the dangers he would encounter there, even the brethren beseeching him with tears that he would not go. His reply was, "Why weep ye and break my heart. I am not only willing to suffer but to die for the Lord Jesus sake." I now read as follows:

"And after those days we took up our carriages, and went up to Jerusalem. There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge. And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? the multitude must needs come together: for they will hear that thou art come."—Acts 21: 14-22.

W. I see by the reading of this, Paul had the same report circulated about him that was circulated about Stephen, that they were changing the customs of Moses. I remember that was the charge against Christ. He was accused of destroying the law. In each and every case I see the real trouble was, Christ and the disciples did not teach the law as they taught it. They were ignorant of the law and when the law was taught correctly they then said these new teachers were trying to change the law. Another thing, I have learned that in each case, both Christ and the disciples who met the ignorance of the unbelieving Jews, lost their lives. I presume it will turn out the same with Paul.

"Do therefore this that we say to thee: We have four men which have a vow on them; them take, and

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My Dear Readers:

This is Nov 20 and I am still down in bed. My plan is to go to the Wichita Sanitarium in a few days to see if they can determine my trouble. As we cannot know the outcome it is very indefinite about any future numbers of the paper. I asked for prayers in my last paper and I feel sure you have remembered me at the throne of grace. So we know that whatever comes will be God's will.

Dec. 16—Am up now and much improved in health. For four months I have been unable to take care of my correspondence or my Bible Correspondence School. I surely praise God for His goodness to me. Finances are low on account of my being unable to keep up the work, but as soon as the Lord brings the means I want to start next year's work—the January issue. It has been truly remarkable the way He has sent the means the past year.

—Editor.

We should never forget that the present is the only reality, the only certainty; that the future almost always turns out contrary to our expectations.

The present alone is true and actual, and our existence lies in it exclusively. Therefore we should always be glad of it, and give it the welcome it deserves, and enjoy every hour that is bearable by its freedom from pain and annoyance with a full consciousness of its value.

One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good
Than all the sages can.

—Wordsworth.

THE BRUISED LILY

Did you ever hear the story of "The Bruised Lily?" It is a sweet story, although pathetic and true to life. In a brief way I will tell it to you.

There was a good and kind gardener who took the greatest of pride in his flowers, especially his lilies, because he loved them most. Among them was one so beautiful, so sweet, so tender, that all who saw it admired it and marveled at its beauty and purity, and were influenced for good by its love and innocence. One day a ruthless hand plucked the little lily in all its purity, innocence and loveliness. He looked upon his prize with smiles of delight for a short while, but soon saw that its beauty was fading away. He had cut off its source of love and life. So he soon grew tired of his once admired beauty and cast it down, torn, bruised and faded. He trampled it under his feet and left it to wither and die. When the good gardener saw this his heart was almost broken because he loved his own. But he could not restore the pride of his heart to its purity, innocence and sweetness again and see it grow in the fullness of its loveliness once more, but through the burning tears that filled his age dimmed eyes and moistened his honest and furrowed cheeks, he could see the extended hand of the Master Gardener as He reaches down to lift from the hard and trying paths of life the bruised and broken flowers and restore them to their loveliness and beauty an hundred fold and place them in His own grand garden, by the sweet still stream of joy, where the Tree of Life is forever blooming and sheds its fragrance through an endless day. Where the sunlight of His smiles takes away all stains. Where no storm clouds rise to shake or bend. Where the ruthless hand has lost its power, and the flowers are permitted to live through the endless ages in all all their loveliness, purity and innocence, and hail the Master Gardener with hallows of praise and live with Him in joy and gladness forever.

—C. R. Smith.

"He who follows another is always a little behind."

The church is the organized expression of religion.

Each day is a little life; every waking and rising a little birth, every fresh morning a little youth, every going to rest and sleep a little death.

Our thoughts must be arranged, as it were, in little drawers, so that we may open one without disturbing any of the others.

A FRIENDLY BIBLE STUDY

(Continued from page 3)

purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law."—Verses 23, 24.

Methodist M. This council of James and the elders was in James' place before the Church came together. James here advises Paul how to prove before the assembly, the untruthfulness of the report. An example is always more forcible than precept. I realize now this advice is different from any I ever supposed would be given in such a case. I would have supposed, before attending these meetings and studying the teachings of Christ, and the book of Romans, that Paul would surely deny the law and tell them we were now living under a new plan. But I can see as I come to this chapter, in order that it be in harmony with other *New Testament* teaching, that Paul would be compelled to deny the report, by saying he never taught any such thing as the forsaking of Moses and changing the custom of the Fathers.

J. I can also see as we come to this question that the report was a lie. That Paul never taught any such a thing as changing the law.

S. This is some more of that much boasted book, *the New Testament*, that I did not know was in it.

Visitor. I find out there is not much in the *New Testament* I did know.

B. I think that about all of it is *New Testament* to the most of folks.

K. While we are on that point I think it would hustle the most of the people to know whether it was New or Old Testament till they were told.

Visitor. Was it fashionable for them to shave their heads in Paul's day?

K. I read in the chapter we passed over, Acts 18: 18, that Paul, on his way to Jerusalem, had his head shaved for he had a vow. That was in harmony with the teaching of the law.

Lutheran M. One thing is certain and that is, James says plainly, that Paul by doing this, would show he walked orderly and kept the law and that would prove the report a falsehood.

R. I will read further:

"As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication. Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. And when the seven days were

a'most ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. (For they had seen before with him in the city, Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul."—Verses 25-32.

K. This whole record shows how men when led by satan will act. Prejudice always manifests itself among those who are wrong. It is almost an infallible guide that if people are prejudiced they are on the wrong side. Paul was carrying out before their eyes the very law they were reporting he taught against. But to no avail. The trouble was he was independent. If he wished to walk on the street with an Ephesian Gentile he did so. If God had called him to labor for them he did so, and did not ask the authority of the church. So every falsehood possible was circulated against him. One was, he spoke against the law and circumcision. They taught that if a man was a Jew and was circumcised, that would save him. Of course there was no truth in it. Salvation is not secured either by the blood or by the works of the law. "It is by grace are ye saved and that through faith. It is the gift of God and not by works of the law but by hearing of faith." It is also a truth that those who are saved by faith always keep the law which is the proof of their salvation and faith.

Congregation. That is a great truth we have learned in these studies which no man can ever take from us.

R. I read further:

"Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. For the multitude of the people followed after, crying, away with him. And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people. And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying.

Men, brethren, and fathers, hear ye my defense which I make now unto you. (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith.) I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day."—Chap. 21:33-40; Chap. 22:3.

W. I see this is Paul's introduction after being taken by the soldiers, as he stood on the stairs in the castle. Following the above, he relates his conversion on his way to Damascus and his meeting Ananias a devout man according to the law who advised his baptism. Finally he comes to the point where the Lord sent him to the Gentiles as follows:

"And he said unto me, depart: for I will send thee far hence unto the Gentiles. And they gave him audience unto this word, and then lifted up their voices, and said "Away with such a fellow from the earth: for it is not fit that he should live."

And as they cried out, and cast off their clothes, and threw dust into the air, the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman. Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. And the chief captain answered With a great sum obtained I this freedom. And Paul said, But I was free born. Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman and because he had bound him. On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them."—Verses 21-30.

Let none fail to see the real point which caused hatred, that Paul dared to preach to the Gentiles. That was the cause of all the trouble. All else was a hatched up lie, that they knew would bring him in trouble with the Jews.

R. I wish now to read Paul's speech before the council.

"And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest? Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissention between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God. And when there arose a great dissention, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."—Acts 23:1-11.

Presbyterian M. It is very interesting to note that when Paul met the High Priest and condemned him for violating the law he professed to believe, when that point was dropped and another turn was taken wherein Paul, according to law, should not revile the Priest, Paul confessed he was wrong according to the law, a thing the Priest would not do. Then when Paul saw he could get no justice, how he turned to stratagem to divide the people on the resurrection. This was a success. But that also endangered his life until they were about to pull him to pieces. But the comforting thought is, how the Lord bade him be of good courage. You have testified to the truth at Jerusalem, you must do the same at Rome also. I feel to praise God for such a man as Paul, and also for such a truth as we are learning in these studies, as we get right hold of the

spirit and experience of these things. (Visitors. Amen. We too rejoice with you.) I can't wait to see the outcome. In my unconverted days I read fiction and wanted to see the outcome, but this beats any fiction. This is the real, and one thing causes us to long for more till we know it all. Truth is a gem for which we seek. It is the pearl of great price to us. I feel I shall never be satisfied till I meet face to face all those we have been reading about. I want to grasp the hands on the other shore, of those who have been more than conquerors through Him who loved us.

R. Following this there was a conspiracy to kill Paul. The chief captain defeats their purpose and takes Paul to Caesarea to Felix, the Governor. So I read the next part of the story.

"And after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul. And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept it always, and in all places, most noble Felix, with all thankfulness. Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who also hath gone about to profane the temple: whom we took, and would have judged according to our law. But the chief captain Lysias came upon us, and with great violence took him away out of our hands, commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. And the Jews also assented, saying that these things were so."—Acts 24:1-9.

The above is the accusation laid against Paul by those who followed. I will now read Paul's reply:

"Then Paul, after that the governor had beckoned unto him to speak, answered. Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues nor in the city: Neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy so worship I the God of my fathers believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein

do I exercise myself, to have always a conscience void of offence toward God and toward men. Now after many years I came to bring alms to my nation, and offerings. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. Who ought to have been here before thee, and object, if they had ought against me. Or else let these same here say, if they have found any evil doing in me, while I stood before the council, except it be for this one voice, that I cried standing among them, touching the resurrection of the dead I am called in question by you this day."—Verses 10-21.

Visitor. I wish I had the speech of Tertullus that I might do justice in exposing the training which I have had concerning the teaching of Christ and the Apostles on the law and the old Testament scriptures. We think it awful the way the sectarian Jews treated the apostles. I wish to say they were no more of a fraud than the teachers of our day. They slandered and resorted to every means to carry their ends and keep the people in darkness. Are men not doing the same thing now when they tell us the law is all done away and we have a new plan of salvation, and the new Testament is confined to the teaching of a new gospel and new doctrines? I wish some one would tell me where the difference lies. The people today are as much in the dark as were the Jews and just as prejudiced. I do thank the Lord for this study of the lives of Christ and the Apostles, and the doctrine they taught. Also the fact that they used exclusively the Old Testament scriptures in all their work. Brethren as this matter opens up to me, my speech fails to tell in words what I now see. But I can say I am happy in the Lord for light and truth He has given me in these studies.

Congregation. We can join with you in all you have said. We only wish every child of God could have their eyes opened; till they, with us, could join in the saying of Paul, I believe all things written in the Law and the prophets.

R. Paul next appears before Festus at Caesarea. The Jews desired him to be brought to Jerusalem for trial but Paul refused. He appealed to Caesar. I again read:

"Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem. Then the high priest and the chief of the Jews informed him against Paul, and besought him, and desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him. But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly thither. Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him. And when he had tarried among them more than ten days, he went down unto Caesarea;

and the next day sitting on the judgment seat commanded Paul to be brought. And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. While he answered for himself, neither against the law of the Jews, neither against the temple, not yet against Caesar, have I offended any thing at all. But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews I have done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar."—Acts 25:1-11.

Baptist M. I see in verse eight, Paul denies every charge made against him. He also saw he could have no justice before his own country men. He was forced to appeal to a heathen judgment seat. God had told him he must bear witness at Rome, and so he appealed to Caesar.

R. Paul's next hearing was before King Agrippa as recorded in this wonderful story. I read it to you.

"Then Agrippa said unto Paul, thou art permitted to speak for thyself. Then Paul stretched forth his hand, and answered for himself; I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews: which knew me from the beginning if they would testify, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come, for which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth."—Acts 26:1-9.

We notice in this scripture that Paul acknowledged believing the hope of Israel, which the twelve tribes hoped to come. From his youth up he had been taught that hope of the resurrection of the dead. This the Pharisees believed but the Sadducees did not. Paul next relates to the King his remarkable conversion. I now read again:

"Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. And as he thus spake for himself, Festus said with a loud voice, Paul thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."Verses 19-29.

In this record he refers to his faith in Moses and the prophets. Then in his appeal to the King he says "King Agrippa, believest thou the prophets? I know thou believest." I wish to say if such an argument almost persuaded the King why would it not do the same now? I am sure it would persuade men now to be Christians. Paul is next sent to Rome. On his arrival we read again of his faith and teaching as follows:

"And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him. And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. Who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain. And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any

harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against. And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, go unto this people, and say, hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you; that the salvation of God is sent unto the Gentiles, and that they will hear it. And when he had said these words, the Jews departed, and had great reasoning among themselves. And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."—Acts 28:16-30.

This closes our study of the Acts of the Apostles. Now I wish to ask you what new doctrine have we read? None. What Scriptures have been used? The Old Testament, only. What different faith from that delivered to the Fathers has been introduced? None. What different organization from that of Israel? It is therefore evident that the record written by the Apostles, as well as all their work, was to establish the teaching of the Old Testament. Therefore it is perfectly safe to take the new Testament as our guide. For the fact is, it will guide us in every case to the teaching of the old for all our proof and evidence. If those who have attended these studies will read "Volume Two," they will see that even the book of Revelation is but a further exposition of the writings of the old Testament prophets. What can I further say that will impress the student with a realization of the present darkened condition of Christendom, in their teaching of our day? I will feel safe in saying this, that a direct reverse of the truth is taught in almost every case. Our eyes must be opened till we can see the whole situation from a different standpoint than in the past. As David said, "Lord, open Thou mine eyes that I may behold wondrous things out of thy law. That should be our prayer at this time. May God bless you all in the search for truth. God has been

with us in these studies. I would like to hear from many as to their experience while studying these scriptures. Who will speak giving God the praise for it all?

J. I can say for one, these studies have been a feast to my soul. I have eaten at the Lord's table and drank at the fountain of life. My view of the Bible is so different. I can't express it in words.

B. The whole Bible is a new book to me. The reason is this. Prior to these studies my mind was in the dark as to God's ways. I had been taught that various dispensations had different plans. These plans were made according to circumstances and conditions of the people. Now I see there is but one plan for every dispensation. God does not change to suit the people. But the people of every age have had sufficient opportunity and knowledge of God and His truth to be held responsible to God. These studies, I feel, have planted my feet on the rock of truth.

W. My whole mind has been changed. I had held prejudice against the Jews, and all that was ever held by them. I held prejudice against the Seventh Day people in general. I was all for faith and nothing for the law. Now I feel I am worked over into new ways of thinking. In fact I have had a new conversion to God.

Visitor. My soul magnifies the Lord for the plainness with which I now see the scriptures we have studied. I wish now to show my faith by my works. I wish to honor both the Father and the Son by keeping the commandments of God and the faith of Jesus. I have learned now how to study the Bible. I have learned that God is unchangeable. I feel I must now impart this knowledge to others, that they too may rejoice with us. Pray for me.

Methodist M. We all talk like this wound up the studies. For my part I wish to continue. I want this great truth to be in my soul so I can teach others.

Congregation. We want to continue till we are largely through with the Epistles in the new Testament. This light must, from this on, be carried to all people, like it was prior to Pentecost. We must study and be ready to receive the power promised us. (All say Amen to that.)

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