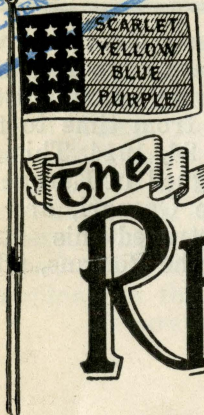


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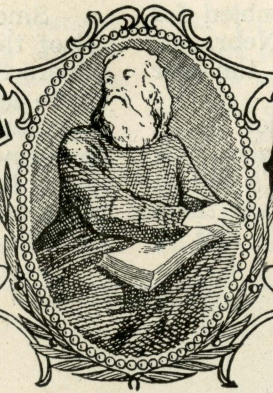
The Ensign of Israel



THE LAW AND
THE PROPHETS



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 5

BRITTON, OKLAHOMA, JULY, AUGUST, SEPTEMBER, 1922.

No. 7

IN MEMORIAM

Our beloved father, G. G. Rupert, passed from this life July 17, 1922. Knowing that his children in the gospel will mourn, as do we, we will endeavor to tell you a little about his sickness and death. He had been feeling badly for some time, which worried us considerably. Although he'd been doctoring at Britton, I got him to see our family physician in Oklahoma City. He gave him quite a thorough examination, and seemingly found no malignant trouble. But in a week or two he got so much worse we had him to see a specialist. They took him to the hospital for a week's examination with the X-ray. They found heart and gall bladder trouble, but not stomach as we had supposed. He was in bed between five and six weeks. A stroke of apoplexy was the immediate cause of his death.

The funeral was held at Street and Drapers undertaking parlors, this city, and the services were conducted by Rev. Forney Hutchinson of St. Luke's Methodist Church. I never heard a more beautiful sermon. It was composed entirely of scripture, and was so comforting. Two of the Seventh Day Adventist ministers were present, and one of them, Elder White, made some remarks to show their respect for their former brother, who is now gone. He said he did not know Bro. Rupert personally, but that one was bound to admire a man who would stick to what he thought to be right, regardless of the sacrifice it might entail. We did appreciate this so much.

The Criterion, a male quartette, rendered three hymns: "Perfect Peace and Rest," "Asleep in Jesus" and "Abide with me." They too, were such a solace.

After reading the following little sketch of his life, we laid him away in the family vault, at Fair Lawn Cemetery, to await the call of the "Life Giver."

Elder G. G. Rupert was born in Ohio, May 12, 1847. Died July 17, 1922, at the age of 74 years, 2 months and 5 days. From his youth up he was a devout christian, first belonging to the Methodist Church, and later affiliating with the Seventh Day Adventists. He was with them for about 30 years. During that time he was actively engaged in the

ministry, being a missionary to South America several years. He was president of the Oklahoma Conference, and at the time when he left the denomination, he was president of the Southwestern Union Conference, which was composed of five states, one of which was Oklahoma. For the last eighteen or twenty years he has been connected with no denomination, believing that God's chosen people will be gathered out of all of them. He has preached all over the United States, and his children in the gospel are scattered far and wide. He has published many books and tracts. Before his life ended, he had compiled his writings, with quite a good deal of new material, into six volumes, four of which are printed and the other two are ready for the press.

While in South America the climate injured his eyesight and he was blind for 28 years. Most of his literary work was done under this handicap. Through an accident he regained the sight in one eye about ten years before his death.

His wife died a little over a year ago. He is survived by one son, H. W. Rupert of Choctaw, Okla., and three daughters, Mrs. Lucile Smith, Mrs. Lauretta Pennington and Mrs. Ruth Bulla, all of Oklahoma City.

He was kind, loving and appreciative, as a husband, father and neighbor, but absolutely unyielding in matters pertaining to God's work and truth. He was loved by everyone who knew him, and never made an enemy unless by his unwillingness to compromise in matters concerning his ideas of right and wrong.

LETTERS FROM SOME WHO HAVE BEEN CLOSELY CONNECTED WITH ELDER RUPERT

Mena, Ark., Aug. 8, 1922.

Lucile Smith,
Oklahoma City, Okla.

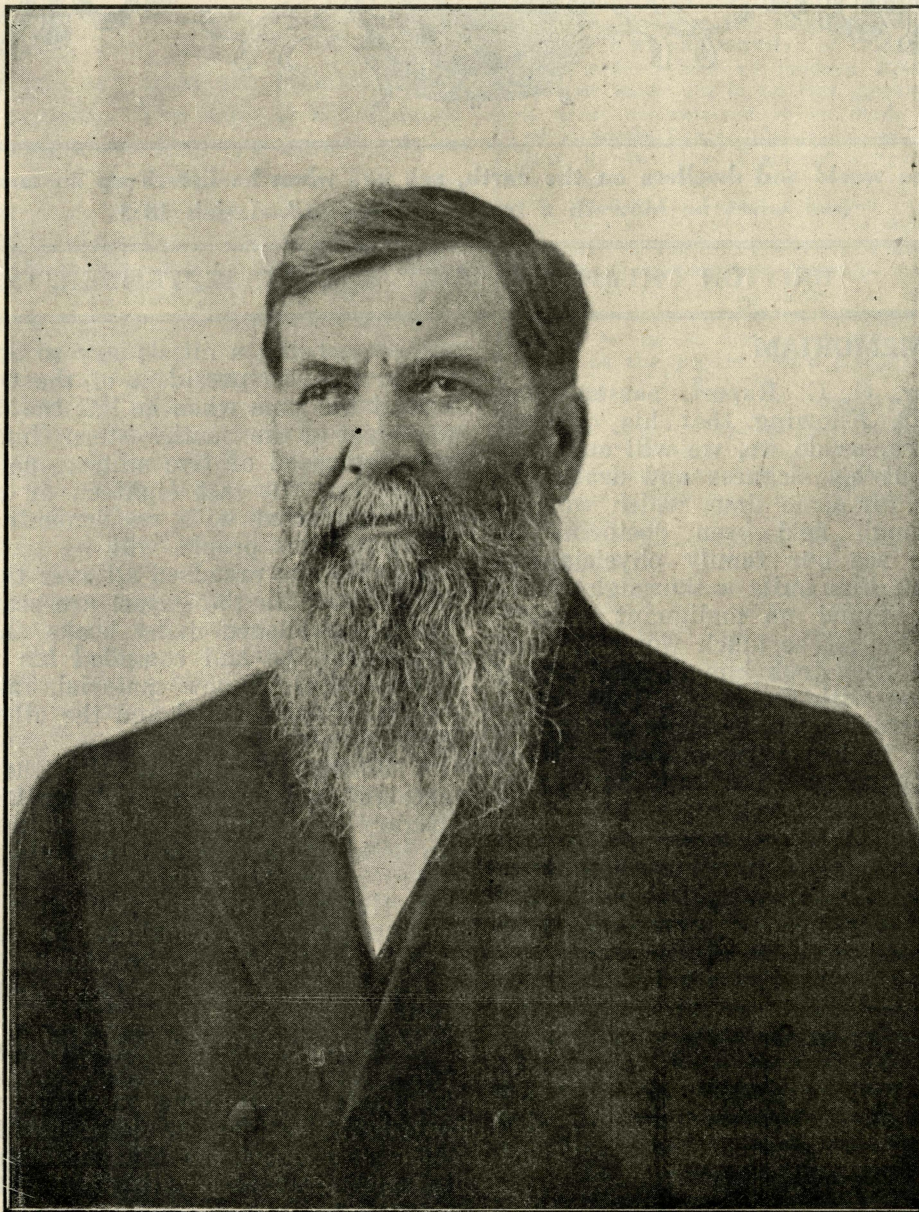
Dear Sister in Jesus:

I was very sorry to hear of the death of your father, Elder G. G. Rupert, whom I had known so and learned to love so much, and had received so many encouraging letters from in times past. I well remember

our first meeting together when we all assembled for the big meeting in College View and Lincoln, Nebraska, in the spring and summer of 1914, the year the war started in Europe.

Your beloved father, Elder Rupert, Elder A. T. Jones and Elder A. F. Ballenger, who is also now resting, like your father, to wait the trumpet's call at the last day, were all holding a meeting in a tent there in Nebraska, to which I was invited. I never met so

Since that time I have been closely associated with all of these three great men, and have supported their papers from the first issues. I have read nearly all they wrote and corresponded with them from time to time ever since the first meeting in June 24, 1914. This was the same day the Concordat was signed in Europe between the Papal Secretary of State Gaspari, and the representative of Servia who betrayed his Greek Catholic Brethren into the hands of the Romans, which



G. G. RUPERT

many well educated men and heard such wonderful sermons, far in advance of the world, at that time, and I certainly did appreciate that spiritual feast. The tent was pitched in College View, then Lincoln, and the meetings and sermons were grand in both places. Brother Jones and Rupert were the main speakers, as Bro. Ballenger could not stay so long, he coming after the meeting started and leaving before it closed.

started the War July 28th, that year. The world is still in a terrible condition as these men prophesied at that time. The Lord bless them all and grant that the two who have gone to rest will come up in the first resurrection, and that Elder Jones, who remains with us shall be translated at the coming of the Lord, if it is his to live and remain.

I have been preaching ever since, the truths we all hold so dear. I have been west to California, and

east to Michigan and Illinois, and all over the central states nearly, and last winter we conducted a Gospel Lecture Campaign in El Dorado Springs, Mo., and the General Camp Meeting will be held there this fall, August 24th to September 3rd, of which I am Business Manager. We have held several successful meetings this summer, one at De Queen, Ark., and the other here at Mena, where we have a very large congregation, and had a big Bible Investigation with the Arkansas Champion. As the result many came out to Jesus.

Yours in Love of Truth,
Lloyd Shanklin,
Springdale, Iowa.

Bro. Shanklin sent in detailed reports of each of his meetings this summer. But as there was no number of the "Remnant" for July and August, they did not get printed. Space will not permit them in this issue. But we know the meetings are doing much good and we praise God for such reports. Those interested in his work write him at El Dorado, Mo., Box 477.

Sanitarium, Battle Creek, Mich.

Elder G. G. Rupert has gone to sleep for a little while. He is no more. I feel I have lost a friend and brother in him. I learned to know him by correspondence in the year 1914, when I began to read his literature. Personally I knew him about five years and I can say that I always enjoyed his company. I was always glad to meet him because he was such a kind-hearted man. His deep knowledge of God's word and his strong faith in God has always been very refreshing to me. He and I enjoyed the best Christian fellowship. There has never been any war between us. But not everybody really understood his teaching and many made his heart sad by their unkind words they uttered and the course they took to make uphill work for him in his endeavor to have the people see the light of truth which was so precious to him. So it happened to Elder Rupert as it has to many others as the poet says:

I thought that the course of the Christian to
Heaven—

Would be bright as the summer and glad as the
morn.

Thou showd'st me the path; it was dark and rough,
All rugged with rocks, all tangled with thorn;
I dreamed of the celestial reward and renown;
I asked for a palm branch, the robe and the crown;
I asked, and thou showd'st me a cross and a grave.

Adolf Schenk.

Elder G. G. Rupert as I Knew Him and His Work

(By I. C. Sultz.)

As age creeps on, the time comes in the life of every individual when he must realize that his time to labor is short. This was true of Elder Rupert (Daddy as we called him) during the last few years of his life.

About four years ago, he told me personally that he felt that his time was limited. That he would try to arrange the work so it would be much easier for someone to step into his place and carry it on, than it was for him to develop it thus far. So it seems from that time he has bent all of his energies in that direc-

tion. To do this, keep up his correspondence and write for the paper, was a task, the magnitude of which very few of us realize.

He often told us of the great work he had to do but never complained. In surveying the work he has accomplished, I feel sorry that I did not do much more to lighten the great task he had before him.

For the past twenty years, on account of his ability and power as a man of God, we have learned to lean on him, not realizing, as is usually the case, the value and need of such a spiritual father until the hand of death claimed him. Though he always taught us not to rely on man, but to study the Bible to know the truth for ourselves. Now we can realize it more fully.

As a true friend there are few his equal. Being converted under his teachings more than twenty-five years ago, and learning of his great interest in the search for truth and his willingness to give up error though from a human standpoint it seemed to be to his own hurt, we learned to love him very much.

His interest in us was always that of a father, looking after not only our spiritual welfare, but other things as well. I will relate just one circumstance that will show this very clearly:

During the war when there was very little money to loan, he learned of our depressing financial condition through a friend to whom we had written a letter, and going immediately to the bank where he conducted his financial business, he borrowed \$300.00 on his own note and forwarded to us. It seemed that his banker learned to love and respect him. His credit being always good, though he had very little, or none, of this world's goods. I understand he held a record at the bank that few people have without considerable worldly holdings.

The people of the world loved him because of his work, his interest in it and his honesty. He made people feel good with his good nature and dry jokes, always seeing the pleasant and funny side of life.

In argument or debate, those acquainted with his work refused to meet him. So powerful was his defense of his positions that one of his opponents once said, "I will not debate with him, because he can make you believe that white is black." His repeated challenge to his opponents to meet him on any of his positions was accepted by only one man, and he left before the debate was finished.

Has he spent forty-five years of his life in hard study of the Bible in vain? Was it of no avail that in a shack on the plains of western Kansas in early days that he sat with his feet cocked upon an old stove searching the Bible as for hidden treasures, while the howling blizzard tried to lull him to sleep to the tune of zero weather? Was it not his great love for souls that caused him to light the lamp beside his bed at two or three o'clock in the night and study from then until morning? Was it not for you and I, dear reader, that this study was kept up till his eye sight failed? It was during the fifteen years of almost total blindness that the greatest truths were revealed by him.

Everything that he had, went into the work. He sacrificed his earthly possessions, his eyesight, his life, his all. How thankful we should be for such untiring service. Through his labors he has made it possible to understand, not only a part, but the entire Bible story. He has done a work that no other man in the world has done.

The REMNANT OF ISRAEL

Entered as Second Class matter March 17, 1915, at the post office at Britton, Okla., under the act of March 3, 1870.

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I. C. SULTZ	- - - - -	Contributing Editor
ADOLPH SCHENK	- - - - -	" "

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Vol. 5 **July, August, September, 1922.** **No. 7**

As well as I can remember, through his research, our attention has been called to the following scriptures in their order:

1st. Eze. 38th and 39th chapters where is brought to view the Yellow Peril; the position that Russia will occupy as leader of the heathen against God's professed people for their violation of His law.

2nd. The prophecies of Isa. and Jer. concerning the back slidden condition of Babylon, or God's professed people. Both these scriptures refer to the last days.

3rd. The Bible story and chronology which shows beyond question that God allotted to the history of this world one week of seven days of 1000 years each. The last day, the millenium, when the land makes up for all the lost and broken sabbaths from creation, at the end of which the Saints take their inheritance. God's work being finished at the end of six-thousand years.

4th. The division of Babylon into three parts, Judah, Israel and Ephraim, which includes Greek Catholicism, Roman Catholicism and Protestantism, as brought to view in the book of Hosea and presented by Hosea's wife and her three children.

5th. The remnant will be gathered as they were gathered from Egypt, Eze. 20:34.

6th. The 2300 days of Dan. eight did not begin 457 B. C. as some claim, but with the taking away of the daily sacrifice as brought to view in verses 13, 14. The Lord has simply used Elder Rupert to call the attention of honest souls to the above and other scriptures that they may be ready for the great gathering time.

He has started the greatest movement ever inaugurated among God's people since their deliverance from Egyptian bondage. This being the final deliverance and finishing of God's work in the earth.

The six volumes written by the Elder connecting the scriptures in one harmonious story, giving special attention to those portions untouched by Bible writers and making the scriptures easily understood by all who desire to know the truth, makes the most complete and accurate Bible commentary in existence.

We do not claim that there are no mistakes. He has worked untiringly for the past two or three years, weeding out errors that crept into his earlier writings as a result of denominational training. Being over-

burdened with work, many of these errors were overlooked, so consequently as he stated not long ago, there are yet some corrections to be made. I am sure that in the near future these errors will all be weeded out and the Remnant People of God will have a complete and perfect knowledge of the whole scriptures.

As stated before it has taken many years of hard labor to get out such a volume of truth in simple form. We all know how hard it is to get away from denominational error and where could we put our finger on a man that could write up such a work that would anywhere compare with these six volumes without first having a knowledge of what Elder Rupert has written? Therefore, I am fully convinced that all who love the truth, untainted with sectarianism and long to be among the remnant that will be delivered as a result of this truth, should give the development of this work their full and hearty support. Surely those who love the truth will not slacken their interest nor lessen their efforts because this faithful servant of God has fallen at his post.

May God grant that this may be the means of a great revival of interest in all honest souls, that through Him this work may be carried to a complete and final victory.

Maybell, Colo.

HE SLEEPS

Written at the time of Elder Rupert's death by his daughter, Lucile Rupert Smith.

He sleeps—nor would we wake him
From his sweet and peaceful rest,
Though we miss him beyond measure,
Still we feel God knoweth best.
While we had him prayers unceasing
Rose from those who loved him true,
Asking God that He might spare him
For his work—it needed him so.

Now the work his hands have started
Has been left to me and you,
We must not shirk, but put our shoulders
To the wheel, His work to do.
He who sleeps was, O, so faithful,
Sacrificing constantly,
Doing only for himself
What was grim necessity.

Gave up friends—O so many,
Just to heed his conscience' call
He was lonely, but remembered,
Christ had also given up all.
He had years of great privation,
Weary, tired and sore distressed,
Often suffering persecution,
But he would not be depressed.

He sleeps—those lips are silent,
Yet God's word he still defends.
On he lives proclaiming the message
Through the words that he has penned.
He sleeps—hand and heart are ever stilled,
And his home is quiet and lone,
But we know it's as God willed it,
For He e'er looks after His own.

But we miss him—words can't tell it
 And our tears ne'er cease to start,
 For so many things bring memories,
 They were of him such a part.
 And we feel we'd love to tell him
 How we miss him in his home,
 How we wish we'd told him oftener
 And had left him less alone.

He sleeps—but he shall waken,
 And my heart leaps at the thought
 When I sleep I'll waken with him
 If I live just as I ought.
 O, Lord Jesus, when Thou comest
 To take all the ransomed home,
 May we be an unbroken family,
 As we gather 'round Thy throne.

We would like, as a family, to impress upon you our great desire to see this work our father started, continue. And we are doubly anxious to do our part in helping to forward it. But we would make no mistake. We do not want to push in where God may see fit to use others. It was not our father's work—it was God's. He was only an instrument in His hand. And so we want to be. I shall expect the returns from this issue to help us in deciding what part we shall take. Write us if you have any suggestions.

A REMARKABLE EXPERIENCE

It may be that there are those who have recently become acquainted with Bro. Rupert, who have never heard how he received his sight after so many years of blindness. I have always believed it was a miracle, and that God gave him partial sight again for a special purpose. Here is a copy of the account given the St. Louis Post Dispatch at their request.

"The Post-Dispatch has telegraphed G. G. Rupert for his own account of the remarkable recovery of his sight and has received the following telegram in reply:

"Britton, Ok., Dec. 4, 1913.

"To the Editor of the Post-Dispatch.

"I am a native of Ohio, 65 years old. Have been engaged in the ministry for 35 years. Twenty-eight years ago this fall I was engaged in revival meetings in Birmingham, O. While sleeping one night I dreamed three times I had become blind and my sight was obstructed by heavy mist. Having never had any eye trouble, it impressed me greatly.

"A few days later, while sitting before the congregation, I discovered my sight was gone from my right eye. Then a few days later inflammation set in in that eye, and much suffering followed for a year. This involved my left eye also. I consulted the best eye specialists in Cincinnati, Cleveland and Chicago, and they told me I was doomed to be blind. Many others also said there was no help.

"After my first eye went out I was sent to South America as a missionary. Hoping the sight still in my left eye would remain to some extent, I went, but while there it suddenly went out also, but left what I was told was one-thousandth part of sight in that eye till ten years ago, when it disappeared.

"I have not abated my work. Learning to use the typewriter, I began to write and lecture. I have written several books, first the 'Inspired History of the Nations,' second the 'Yellow Peril,' or the 'Orient versus the Occident,' all books amounting to 2000 pages, including smaller works.

"Recently my grandson in play twisted a paper ball and accidentally shot me in the right eye. The blow was severe. After the inflammation began to disappear one morning before arising I saw a picture on the wall, but when I arose I could not see it for several days. I could see only when on my back, but now I can see a house a half mile away. I can read 10-point type

"(This line is in 10-point type.)

"I saw my first auto and skyscraping buildings, and soon I got where I walked without a guide, transacting business and felt like other folks. Everything looks beautiful to me.

"The wonderful changes in styles of dress, printing, buildings and so forth are all charmingly beautiful to me. Human faces look strange. My family seemed strange in looks. Myself with my beard changed from black to white, reminded me of Rip Van Winkle. I have seen my present wife for the first time.

"I fully believe the Lord has worked for me. By His providence I wish to give Him all praise and to Him devote my life, that remains. This change cannot possibly be anything to others like it is to me. Volumes would not express all I could say for the great gift. I wish I could help others afflicted as I was.

"Mr. Rupert's strange case and his remarkable recovery have excited great interest all over the country."

THE TAME AND THE WILD

(By G. G. Rupert)

We say anything is "tame" when it has had its nature changed. The "wild" is as nature made it. It is not domesticated and brought under subjection. So we have this principle illustrated in the Bible by the tame and the wild olive trees.

See Romans eleventh chapter, 13-21.

This is a lesson that needs to be well understood. Note, first, Paul is making a comparison between the Jewish people, or rather a part of them, and the Gentiles of his day.

Second, note the condition of the two trees which he uses. The one representing the gentile is a wild one. The one representing a certain class of Jews is a tame one. Third, he plainly tells us of the condition of the certain class of Jews, namely, they were broken off because of unbelief. That shows they had been subdued and connected, as a result of faith in the gospel. But note that some of the tame, subdued ones became unbelieving and were broken off. That says plainly that the doctrine of "once in grace, always in grace" is not true. Note next, if they continued not in unbelief they could be grafted in again. That shows that by true repentance and faith they can be renewed to salvation, except under a certain condition spoken of in Hebrews, sixth chapter. Next, note that the gentile could also be subdued and grafted in, contrary to nature so he would bear the natural fruit. They could

also be broken off and be grafted in again through faith and repentance as at the first. Let the reader note each statement carefully.

We would next note another point. These two trees do not stand for a certain nationality, only so far as the Jews were at that time representative of the believing class. But note carefully the two trees are representative of the true children of God and those that are not. In order to be any part of the tame olive tree, the grafting process must take place. This is clearly shown by the prophet Zechariah. Zech. 4:1-6.

It plainly says these were the words of the Lord to Zerubbabel. Read Zech. 4:11-14.

These two anointed ones are the law and the prophets—the word of God by the Holy Ghost. The oil is the symbol of the spirit of God. The word is represented by the lamp. Thus the word of God as it passes through the golden pipes of faith accompanied by the Holy Ghost, causes the light to shine to the people of the Church. The seven lamps representing the entire period of seven thousand years of the world's history. Thus far any nationality to become benefited by the root and fatness of the tame olive tree, must be born again or grafted into its fatness and receive the spirit of God. Now, get the idea, the tame olive tree represented the Jewish race only so far as they had been converted to God. The olive tree filled an important place in the building of the temple. This must also be understood in order to appreciate the lesson.

The idea of national or blood salvation is an untruth and should be well known in these last days of deception.

In Romans 10:1-13, Paul plainly settles that question.

Paul lays before us clearly the burden he had for the national Israelite. He knew too well, unless they complied with the requirements, they would be lost, just the same as any other race of people. In fact, the greater privileges the more responsibility and danger of being lost. This Paul realized. In the ninth chapter his burden for the natural Jew is expressed in the strongest terms. Paul was so anxious that his brethren according to the flesh, might be saved. He himself was willing to be lost if that would save them. That was Moses' condition when he said, "Lord blot me out of the book rather than destroy those whom thou leadest out of Egypt." It is true as here stated, that everything such as the promises, the law, the adoption, and the law had been placed in their hands because they, at that time, were the only believers in the world. I mean such as did not believe, not all. Now Paul makes that point of "not all" quite plain by saying they are not all of Israel which are of Israel. But in Isaac shall thy seed be called. It is the children of promise as was Isaac, that would be saved. He was representative of the new birth, miraculously born. He further says positively "it is not the children of the flesh that are the children of God." Is that not sufficient to any honest person to forever make clear the Jewish situation in our day? The doctrine of blood salvation is one of Satan's devices. It is a deception which will deceive the very elect if possible. I will give the true condition of the Jew, as given by the

apostle as a result of their rejection of the gospel. It is only true of all who do as they did.

See Romans 9:1-10.

The above forever settles the Jewish question of nationality. As a people, like the Amorites of old, the curse of God rests on all who still remain in unbelief. But there is one consolation. Individuals among them can believe, repent and be saved the same as any other class till probation settles the cases of all, for it plainly says their blindness will continue till the fullness of the gentiles shall come in. That fullness is the time when the fullness of the gentile iniquity shall come, which marks the close of probation to the world. God places every individual on the same basis and gives all an equal chance in this life. No future chance is needed or promised to any people. Let the children of God study this question; it settles most every other question in the Bible. It tells who the true church is; it tells what sound doctrine is; it tells most every truth which the devil is trying to counterfeit in these last days. I for one, have no confidence in the flesh. Nothing but faith in Jesus Christ will save any individual. No "once in grace, always in grace" for me. No respecter of persons with me. I am willing to take the genuine truth and take my chance with all others who are saved by faith, letting God work in me and through me, to do His perfect will and keep His commandments. Thus being one of the overcomers who has the promise of eternal inheritance with the saints.

OUR FUTURE WORK

My father's great desire was to see his six volumes in print. Only four are off the press. The other two are ready. But he did not have the means with which to do it. I am so anxious that those who love the truth contained in these volumes, will help us to dispose of all those already in print, so we can print the others. That is the only way we can see to do it, now. However, it is not our work, but God's. And our father never lost his courage. He said many times, after he thought he could not live, "This work cannot die. God will raise up others more efficient than I, to go on with it." Of course, looking at it from a human standpoint, it's hard for us to see how He could, but we know that if necessary "the stones would immediately cry out."

The Gamaliel Bible Correspondence School

Another thing we will continue is the "Gamaliel Bible Correspondence School." Quite a number are sending in the lessons, but we want more. There are many advantages to this form of study.

—o—

1. *You Study at Home*—You do not have to leave home to become equipped for the service of the Master.

—o—

2. *No Time Lost from Work*—You can go right ahead with your work, your income is not stopped, and study during your spare hours.

—o—

3. *We Teach Wherever the Mails Reach*—You can move from place to place while studying and it will not interfere.

4. *Complete in Every Respect*—The course begins at the beginning, and is complete in every respect. It is therefore adapted to the needs of those with limited knowledge of the Bible, and those possessing an elementary knowledge of it.

—o—

5. *Cost*—These lessons are free of all charge except the postage for your returned lessons.

—o—

6. *Instruction Private*—Your instruction is conducted privately. No one need know that you are a student except ourselves.

—o—

7. *Only Spare Time Required*—Your studies need not interfere with your business, social, or church engagements.

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8. *Written Explanations*—Our written explanations are always with you and can be studied repeatedly—Oral ones cannot.

—o—

9. *You are a Class by Yourself*—You get all the instruction and all the reciting, because the instructor attends to you alone.

—o—

10. *You Study When it is Convenient*—The Bible Training School will never close. You begin study when you please and take your own time.

—o—

11. *Better Remembered*—Anything we write is so much more easily retained because we have learned it through the ear, eye and hand as well.

THE REMNANT

About the paper, the Remnant of Israel. I would like to continue it as it has been. But neither of the associate editors feel at present that they can take charge of it. It is quite a financial burden for anyone to assume. It has never fully paid its way. It was a medium for missionary work, and for advertising the books and tracts, thus helping to distribute these. And for these purposes it should be continued. And if God wills that I should go on with this, He will put it into enough hearts to donate for that purpose, that I can go on with it. It is a burden from which I shrink, unless God wants me to do it. I wish you would all pray about this, and if the paper has helped you enough that you think it should go on, and will have your support, write me.

I want a copy of this paper to go to *every* one who has ever been a subscriber. But just before our father was taken from us he had a woman help him make a new mailing list. I have never been able to find the old names so I may miss some. If you know of any one such person, let me know. And if any of you can use extra papers for distribution, write me how many.

Lucile Rupert Smith,
Box 215,
Oklahoma City, Okla.

NOTICE

For the next sixty days we will sell any book or tract for half the advertised price.

Never before have we needed as badly to know what the future will bring in national and international affairs.

The Bible tells plainly to those who know how to read.

G. G. Rupert made such a deep study of the prophecies, one can't help gaining benefit from reading his books and tracts.

Order at once from Lucile Rupert Smith, Box 215, Oklahoma City, Okla.

JEHOVAH

Jehovah speaks, the Eternal One,
The "I am" of the ages.
The Creator of the Universe,
Who wrote all nature's pages.

And that thing which our God shall speak,
Shall stand forever sure
That men may fear before him
Now and forevermore.

He is the great Creator,
Who made us for His pleasure,
And gave for our redemption
High Heaven's choicest treasure.

Oh mortal, stand in awe of Him,
For reverend is His name;
His love for us ne'er wavers,
It is the very same.

As when He sent forth Jesus
To heal sin's open sore,
And manifest God's righteousness
Forever to endure.

That what the law could never do,
For weakness, sin and death
Is by Love's own sweet alchemy
Made sure by Law of Faith.

The Infinite believed in us,
All through the ages dim.
The link to weld the chain is:
Will we believe in him.

—Elsie Klostermeyer Rupert.

SIX THOUSAND YEARS THE LIMIT

(Continued from Last Issue)

Where will the saints dwell during the seventh period?

It is not necessary to say they will not dwell on the earth. Anyone who believes the story knows better. "They live and reign with Christ during this one thousand years." Christ said he was going to prepare a place for them that where he was there they might be also. He went to His Father above. John 14. It says

that at the end of the millennium the saints, and the bride, the lamb's wife, descend out of heaven, Rev. 22. That is called "the camp of the saints". It further says, then is when the earth is made new and the earth is possessed by the saints. It is then the kingdom is given to the saints of the most high under the whole heavens, Dan 7.

The foregoing is the sketch of the bible story of the promise made to Abraham and his seed through Christ and faith in his power to save men. We try to stop where the bible stops and say what the bible says and explain only what it explains. The story is a connected one. So in order to understand truth we must begin at the beginning and connect the whole story. The first thing we learn in that story is the seven periods, of one thousand years each allotted by the Lord for the redemption of the earth and those who are to inhabit the Eden home when restored. Second, that plan was included in the covenant with Abraham and his seed as taught by the object lesson of circumcision. Third, it taught that only such could be saved as were made new creatures through Christ regardless of blood or any thing else. Fourth, the length of time for their inheritance is the beginning of the eighth period or eight thousand years from creation. Fifth, the time was set for the promised seed to come at the close of the sixth millennial period as shown by all teachings of both law and prophets. Sixth, then ends the close of gospel work and satan is bound for one thousand years and shut up in the bottomless pit or the desolate earth. Seventh, at the end of that period he and all his followers are destroyed in the lake of fire. Eighth, then the saints take the kingdom in the earth made new when Christ then gives up the kingdom to His Father that he might be all and in all glorious, harmonious and simple, always in harmony with every principle of truth in the bible. The all important thing to become a true Israelite indeed which means an overcomer. For such the promise is made, they shall inherit all things. The mere professor inherits nothing. No name will save unless the character is there to back it up. He who tries to climb up some other way is a thief and a robber.

Membership in God's organization and church is obtained only by true repentance and faith in our Lord Jesus Christ. That membership is only retained by a genuine character.

Character is only developed by growth in grace and in a knowledge of our Lord Jesus Christ. Hence character at all times is the test of membership. Membership is lost with the loss of character and obedience to God.

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By G. G. Rupert

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THE HARVEST FIELD

Oh Christian, let your eyes behold,
The great harvest fields all white and gold,
And try to win some poor lost soul,
For many are standing without the fold.
The harvest is great, the laborers few,
And your master is calling now for you.
Oh, how can we sinners win
When all are steeped in sin.
All like sheep have gone astray,
Far from the straight and narrow way?
Gladly tho,' the task I'll take,
Trusting Thee success to make.
Looking yonder in the distance,
O, I can almost see it now,
When every tongue shall confess Him
And every knee shall bow.
Lord help us watch and pray
That Thou may'st have Thy way.

—Mrs. G. L. Gillespie.

ANOTHER LETTTER

Have just received another letter which shows the love that many felt for Bro. Rupert. I am sure that many more will feel the same way when they

know he is gone. Here is a part of the letter:

"New York City, Sept. 17, 1922.

"Mrs. C. R. Smith,
"Box 215, Oklahoma City,
"Oklahoma.

"Dear Sr. Smith:—

"In the evening, when I came home, the thought came back to me; and suddenly all my strength was gone from me and fell down on my knees and began to cry bitterly. Still I could not believe at the loss of my dear father Rupert—and that without my knowing it. While I am writing these lines, still I am puzzled and cannot believe that my Brother and father Rupert is taken away from me without saying 'good-bye.' I really do not know what to say to you because the news is still very strange to me, and besides, I have no words of consolation to you, for I will not be comforted myself unless I see him at least for once and hold his dear hands as fast as I can. I should have been at his bedside, and if I had known anything about it, I certainly would have been there by all means. I was more than sure that he, or you, would write me in a case like that.

"Your Brother in the Blessed Hope,
"M. N. Ask."