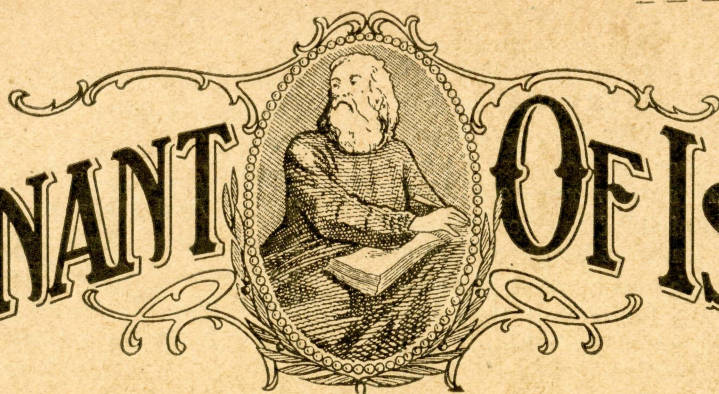


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"The Ensign of Israel"



The
REMNANT



OF ISRAEL

"THE LAW AND
THE PROPHETS"



"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., MARCH, 1923

No. 3.

BE GLAD!

Be glad when the flowers have faded?
Be glad when the trees are bare?
When the fog lies thick on the fields and moors,
And the frost is in the air?
When all around is a desert,
And the clouds obscure the light,
When there are no songs for the darkest day,
No stars for the longest night?

Ah, yes, for the truest gladness
Is not in ease and mirth;
It has its home in the heart of God,
Not in the loves of earth!
God's love is the same forever,
If the skies are bright or dim,
And the joy of the morning lasts all day
When the heart is glad in Him.
—Marianne Farningham.

THE TWO MYSTERIES

Adolph Schenk.

(Continued from February Issue.)

In the new testament are two rich men represented. The first one asked Christ what must I do to gain eternal life? Christ answered and said among other things, that he must sell all that he had and give it to the poor and then come and follow Him. These words of Christ made the rich man very sad and he left Jesus. Then Christ said: "How hardly shall they who love riches enter into the kingdom of God. For it is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God." Not long after this came the other rich man to Jesus. His name was Zaccheus, and he was just the opposite of the first rich man. He was chief among the publicans and was rich. This man said to Jesus: "Behold, Lord, the half of my goods I give

to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." And Jesus said unto him, "This day is salvation come to this house for so much as he also is a son of Abraham."

Zaccheus could only give half of his goods to the poor, for the other half he had to use to correct his former robberies.

So this rich man became a lowly pilgrim on earth. He was preparing to go through the needle's eye to be the least among his brethren and neighbors. What a coming down, what a humiliation this means for a rich man to enter into the Kingdom of Christ. But it does not only mean the rich to come down from the lofty heights of this world into the deep valley of humiliation. It means a coming down for every man whether poor or rich. The disciples were poor fishermen and all of them were ambitious to have the highest position amongst themselves so that Christ had to tell them they were unfit for the Kingdom of Heaven unless they would come down and become like a little child.

I have been reading the history of the Church and of the world from the time of Christ to our own time and I noticed among the Church members a continual working of a spirit of self exaltation all through the centuries. Robert Atkins in a sermon preached in London says:—"The truly righteous are diminished from the earth and no man layeth it to heart. The professors of religion of the present day in every church are lovers of the world, conformers to the world, *lovers of Creature-Comfort* and *aspirers after respectability*. They are called to suffer with Christ but they shrink from even reproach. Apostasy, apostasy, apostasy, is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope; but alas; they cry, 'We are rich and increased with goods, and stand in need of nothing.'"

Yes, the mystery of iniquity, which was already working in the days of the Apostles, is certainly found

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in every church. Men are *aspirers after respectability*. Like the first rich man that came to Christ who was not willing to step down from the heights of this world to become a lowly pilgrim on earth like the Creator of the Universe, even so to-day, professed Christians, whether they are poor or rich, are *lovers of creature-comfort, and aspirers after respectability*. They all are controlled by the spirit of Lucifer, son of the morning, but they do not know it because it is a mystery to them. They feel rich and in need of nothing, but Christ says they do not know that they are wretched, and miserable, and poor and blind and naked. He counsels them to anoint their eyes with eyesalve that they may see. Let us take a good gaze upon Christ and learn of him as he advises us to do.

The mystery of iniquity was already at work at the time of the Apostles. Listen what the Apostle has to say of the church at Corinth. "Now ye are full, now ye are rich, ye have reigned as kings without us; and I would to God ye did reign, that we also might reign with you. For I think that God hath set forth us the apostles last (least) as it were appointed unto death; for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor working with our own hands; being reviled we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world, and are the offscouring of all things unto this day. I write not these things to shame, but as my beloved sons I warn you."

What a contrast between the Apostle Paul and the church at Corinth. The church members were full, the Apostle was hungry; the members were rich, Paul was poor; the members reigned as kings, Paul was despised; the members were wise, Paul was considered a fool; the members were strong, Paul was weak; the members were honorable, Paul was defamed and made as the filth of the world.

In the above is represented the mystery of iniquity on one hand, and the mystery of God on the other hand. The church members at Corinth accepted Christ as their Savior but had very little ambition to follow him. It was more convenient to be led by the spirit of Lucifer, son of the morning, than to descend into the deep valley of humiliation where Christ dwells. But Paul's ambition was, to be the least of all. His ambition was so great to follow Christ, that *he counted all other things but dung, for the excellency of the knowledge of Christ*. Yes, Paul understood the mystery of God, therefore it was a great joy for him to do what he did. Peter says: "All of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble." 1. Pet. 5:5.

From the above scripture we learn, that whosoever

is not willing to serve his brother, him God resisteth. But those who, for Christ's sake serve one another, upon them rests indeed the grace of God, they are the true people of God. Says the Holy Ghost through Peter: "The imperishable beauty of a meek and quiet spirit, is in the sight of God of great price." 1. Pet. 3:4. And I can say, that also in my sight it is of great price. Is there anything more beautiful in the universe of God than a woman or man with true humility? I do not know of anything more beautiful. I admire a Christ-like character.

The Mystery of God.

The following is copied from the American Sentinel.

"Let this mind be in you which was also in Christ Jesus, who emptied himself."

The root of all sin is in the admiration and exaltation of self; self of itself.

The origin of sin was in the admiration and the aspiration and the manifestation of self. Eze. 23:14—17. Isa. 14:13,14.

The very mystery of iniquity is in the exaltation of self 2. Thess. 2:4,7.

It is self—the love of self, the manifestation of self, the exaltation of self—that has caused all of the mischief and all of the evil and all of the distress in the universe; and it leads in the climacteric of the world's iniquity. 2. Tim. 4:2.

The great contest of the universe and of the ages is of self against God. Micah 6:8.

The great question with all the intelligences in the universe and through all the ages is, God or self—which? Which shall reign? Which shall be the way of the universe?

The way of self is sin. The way of God is righteousness.

Every person will readily say that the way of righteousness is the preferable way: indeed the true and right way.

But when to take that way it is found that self must surrender and be put down and out, and even to be crucified and die—

Then comes the conflict; then arises the parley; then is the call for compromise; and self, if allowed to have its own way, will make its way—the way of sin—to be the way of righteousness. And as certainly as it is allowed to live it will see the universe go to destruction rather than to yield a jot of its way.

Martin Luther understood this when he wrote—"The Pope should be ready to renounce the popedom and all his wealth and all his honor if he could thereby save a single soul. But he would see the universe go to destruction sooner than yield a hairbreadth of his usurped power."

And he did not understand it, at least he did not remember it, when in his discussion with Zwingle he

found himself holding a false position, and rather than yield, he tore from the stand in front of him the cloth cover on which he had written with chalk, "Hoc est carpus meum, Hoc est carpus meum, Hoc est carpus meum, Hoc est carpus meum, Hoc est carpus meum. You shan't drive me from it. You shan't drive me from it. You shan't drive me from it; not by reason, common sense, carnal arguments nor mathematical proofs."

Yet self of itself will not surrender self; and self cannot empty itself of itself.

Only divinity can do this. The mind that was in Christ can accomplish it.

And divinity in Christ has shown the way. The mind that was in Christ has accomplished it for every soul.

He is the way—the way of righteousness against the way of sin: the way of God against the way of self.

Let this mind be in you, which was also in Christ Jesus who emptied Himself.

This mind will do the same in you, that it did in Him. Only let it.

"If any man will come after me, let him deny himself and take up his cross daily and follow me."

It is the way of the cross, it is true; the way of crucifixion. But oh joy! He is ever the way; and when our old man is crucified with Him, it is "that the body of sin (self) may be destroyed, that henceforth we shall not serve sin." (self)

Let this mind be in you which was also in Christ Jesus who emptied Himself, that God might be manifest in the flesh.

"This mind" in you will also empty yourself, and God will be manifest in the flesh again: God instead of self, in you. Let it: that is all.

Adolph Shenk

A FRIENDLY BIBLE STUDY

G. G. Rupert

(Third meeting, Continued from last issue.)

R. Well we are all here again. All well I hope and happy. I presume each of us has thought over things seriously and prayerfully since we met last. I see that each of you has at least one additional with you. I guess more are becoming interested in the great questions of eternal things. It is time every body was stirred up to know what is said at least. Let us have a word of prayer. Brother Barnside lead us in prayer.

K. In order to open the meeting I will state my mind on the chapter in few words. It is comparing the present conditions of things to the millennial age as I stated when here. Then the greater glory will be seen, when satan is bound and all have a

chance to accept the Gospel under more favorable circumstances than they now have.

B. I have been studying Wesley and Clark. They both say it is not the law that died. They both say, as stated, the law is eternal. They claim it was the law of ceremonies that was abolished.

J. I have consulted the authorities in our church and I find it to be the old law, and its administration that was abolished and now the Gospel of Christ is more glorious.

W. I have studied it over and come to the conclusion that the "More glorious" thing mentioned is, to be in grace, as compared with law. Grace when once accepted never to lose again, is certainly the greater glory.

S. I have been consulting authorities but they do not agree with each other, so I began to reason on the question of the two testaments. I compared scripture with scripture and found the term testament, not to refer to the old and new testament writings at all, but to the old and new covenants, and their ministrations or services which pertained to both. One was more glorious than the other. I found it could not apply to the Old testament scriptures for they were not written when Moses placed the veil over his face. I just broke over the rules of our church and went to the written record of the old covenant as written by Moses and the thing began to open up to me in a new light. I also asked God on my knees to lead me by his Holy Spirit. I said, "Lord you said if any man lacked wisdom if he would ask it of you, you would give it to him." I find there came some thing which seemed good to me. I don't see it all yet, but some flickering of light began to dawn on my mind.

Visitor. Has brother R. given any thought on this chapter yet? It seems to me he ought to teach us if he started this study.

R. This is a study where each has a fair chance and freedom to think and ask for himself. I have kept silent to hear and catch any good thing I could.

J. R., you give us now what you have to say on this chapter. Begin at the beginning.

R. If it is the wish of all I will grant your request.

J. We want it, the best you have in your shop.

R. I will try. I find in the first four verses, Paul, as an introduction says, he needed neither letters of commendation from them or letters of recommendation to them. The best evidence he gave of his labor being from God, was the fact that the Corinthian Brethren had received his ministrations of the Word through the spirit into the fleshly tables of their hearts. He says this ministrations of the truth was not engraven on stone but on their hearts by the

(Continued on Page Four)

The REMNANT OF ISRAEL

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No. 3

Since I have once more started the "Remnant," I have gotten quite a few tracts and pamphlets on various subjects. Several wished them copied in the "Remnant," while others said nothing about that. But I feel that it is fitting, that I express myself on this point. Some of these I heartily agree with, while others I cannot see things just as the author did, while still others I haven't yet gone over thoroughly, so have formed no definite opinion.

First of all, I wish to say that I believe that no person, group of persons, nor sect has a corner on all the truth, neither are they infallible. I am sure there are many to whom God has given light.

Next, if I do not print all that is sent me, it does not mean, *that I disapprove of it, or am prejudiced against it.* If anyone has truth God will take care of it, and see to it that it gets to the honest at heart.

I do believe that God gave my father light. I am extremely anxious to have a part in spreading this, and the space in the paper is all too small. As it is, I am puzzled each month as to what to put in and what to leave out.

But I *do* appreciate these things being sent to me, and I would be glad to assist all possible in every other way, toward spreading light. And whenever possible, I will print what is sent to me. Please do not take it as a personal affront if I do not.

Editor.

Not how much money or time of *mine* I give to God, but how much of God's money and time will I keep for myself.

The support for the paper is a little slow, but I have the faith that it will come. I am sure it is God's will that we print it and he will send the means. We can't impress hearts but He can. One woman wrote and expressed it this way: "While I was reading this issue (January) a great light came to me that Bro. Rupert was right in his interpretations. Everything is pointing that way. I want to help. Will send one dollar a month, and would like some papers to do missionary work with." Now it wasn't what she read in that issue so much as God's spirit that impressed her. So I say, God can do it. If we will keep self out of the way, He will work. This is my earnest desire.

David had proved God, the reason he could meet Goliath.

"*I am*" in the Bible, is sometimes translated "*I call*."

A LETTER

Holdrege, Nebraska, January 29-23.

Dear Sister Smith: Greetings:-

I have been holding a fine large meeting for several weeks at Orafino, Nebraska, but I will return to Holdrege, Nebraska today. Wife and baby are there and well.

The Stanberry Church of God People bought and paid for the seats for us so we would not lose them at all. So the tent and all is paid for but \$125 yet to raise on the new tent, and it will all be paid for too. So if you print another issue of the paper please put this in as we need to raise the other \$125 soon.

Write me freely about the work and the books and all.

My address for awhile now will be Holdrege, Nebraska. Pray. Love to all.

Yours in Jesus,

Lloyd Shanklin.

A FRIENDLY BIBLE STUDY

By G. G. Rupert

(Continued from Page Three)

plying to the one who ministers to the people. A minister, ministrations, his service for them. He ministers to them the truth. He is a minister of both the gospel and the law. God's two witnesses are the law and the prophets. Hence he is a minister of God to the people. He acts as a ministrator, one who ministers justice and truth. His ministry may be glorious at times or more glorious at other times.

Paul in this case did not minister to them with ink writing. Neither did he minister to them the law engraven on stone. But the oral, word of mouth, as it was accompanied with the Holy Spirit. It reached their hearts. Verse six states that God made him a minister not only of the letter but of the Holy Spirit also. Verse seven tells us to what the letter especially referred. Namely, the law as engraven in stone, here called the ministration of death, as the law alone is ministered. "The wages of sin is death," and as all have sinned the law killeth. As before examined in the seventh chapter of Romans, it is necessary to minister the law. By so doing there is and was a glory attending it. But if the ministry stopped there it would only result in death to all for all are guilty before God. But says the apostle, "the spirit giveth life." It gives life by writing the law in the fleshly tables of the heart so that the sinner can now keep the law, which he could not do before. This ministry is not only to minister the work of the spirit but it is to forgive sins that are past. Hence, says the apostle, the last ministry is more glorious here than the first of the law alone. Verse nine, tells us plainly what the two ministries are; To minister the law brings condemnation, to minister the spirit brings righteousness, the keeping of the law. Hence the latter is more glorious. Verse ten says that while the first ministration was glorious it had no glory in the respect of giving life and righteousness. The law alone could not do that. It could tell what righteousness was, but man could not be made free while he was still breaking the law. Verse seven says plainly the first *glory was done away*. Verse eleven tells us the second *glory* which attends the second ministration is more glorious, and remains. Verse thirteen defines plainly what is meant by the term glory. Namely the spirit of God which shone on Moses' face when he received the law from Sinai. That glory was eclipsed by the greater glory of the second ministration of life through the Gospel. Hence when the individual accepts the Gospel, in any age of the world, through the minister of life, that individual then sees a greater glory in the gospel of peace and life, than he could see in the ministration of the law alone, which brought him under condemnation. Verse fourteen states that Israel was still in the dark even in Paul's day. That the vail is still over their face as they read the old testament, (Covenant) written by Moses, which is done away in Christ. Israel as a mass, (not all) could see but the glory of Sinai. Hence trusted in the law alone for salvation. They never saw the gospel. From Moses down to Paul's day their religion to a great extent was the ministration of the law alone. Even to this our day, they could never nor do not accept the gospel, though it was preached to them then the same as it is now. Paul says, in Hebrews four, that the Gospel was preached to them as well as unto us. But the word preached did not profit them for it was

not mixed with faith. Thus the two ministrations of the law and the gospel are always preached together. But the ministration of the gospel is that which gives life, hence, more glorious to him who receives it by faith, for it gives him life, while the law brings only condemnation. But both must be preached. Verse sixteen tells how the eyes can be opened by the turning of the heart to the Lord. Then the vail shall be taken away. Verse seventeen says, "where the spirit of the Lord is there is liberty." That is true for the condemnation of sin is removed and the sinner is set free. Verse eighteen tells us plainly that the christian who has accepted the two ministrations, of the law and the Gospel, are changed into the same image of Christ, being changed from glory to glory. Not from law to Gospel. Not from law to no law, but from simple glory to glory as by the spirit of the Lord. I trust this is the truth of this chapter and that we may be led by the same spirit into all truth. (All are silent for a few minutes.)

W. I have listened to the explanation of R. with interest. It was new to me. I have always felt so sure that I belonged to the true church which carried its abstract down from John the Baptist and feeling that I was once in grace always in grace that I have not pried into many things which I might have done. I still think it is well to be cautious about receiving new interpretations of things. The Baptists have carried me safe this far. However I would say nothing against the presentation of the chapter. I think it was pretty good.

K. I was in hopes that I would hear some thing that was in harmony with my views on the millennial age but nothing was brought out so I pass the explanation till others say what they have to say.

B. That sounded to me a good deal like the Wesleys state it. I never studied the chapter, in fact I did not know it was in the book till it was brought up here.

J. I hardly know what to say. What can I say? I am like the man at the wedding without his coat on. I feel speechless. I watched each verse as R. went through it and it seemed to me there was no other way to explain it than the way he did. I know his view of condemnation was right. I know his statements on the two glories were right. I know his views on the gospel being more glorious to the sinner were right. I know it is better to have the law written in the heart than on tables of stone. I must say this explanation seems to me to be right and unanswerable. If they can let them try it.

S. It does me good to hear J. talk the way he does. I knew he was sincere and if he saw the thing he would confess it.

Visitor. I know we have all been enlightened and edified with the explanation of this chapter. It is the first time in my life I have heard any one take a chapter and teach it verse by verse in consecutive order. I have attended Sunday School most all my life. I have listened to preaching the same time, but it seems to me I have never gained so much about a chapter before. Now I can take that chapter and understand it.

Other Visitors. We are interested and want more of this teaching. If you will let us we will come again.

R. I feel grateful that some seemed to be benefited by the study. I hope some good will result and happiness come to all as the result.

B. I think the ministers should attend. This thing is widening around till they will have to take it up and they ought to be here. If R. is willing I will see that they are invited next Wednesday night.

R. I have no objections. We must avoid debating or confusion. Each must state their understanding of the scripture used and the rest keep silent. All must have fair chance.

W. That is so fair I will see that my minister is here.

J. So will I see that mine is here. (All said the same.)

R. Let us sing before we dismiss, "God be with you till we meet again."

WAR IN THE LIGHT OF PROPHECY AND THE BIBLE

By G. G. Rupert

(Written December 1915)

(Continued from Last Issue.)

What Statesmen of Europe See.

Fearing the present difficulty, a London Despatch said in 1911, "Every Statesman in Europe is afraid of the outlook." "There is a fear that Germany which is being driven into a corner by the successful efforts of England to isolate her will turn around suddenly one day and strike out with the mailed fist before any one realizes what has been done. This is now fulfilled. We have learned since this war has begun that Germany had a Proclamation of War written as early as 1912, and all she had to do in the present Proclamation was to change the figure 2 to 4 and make it 1914.

There is to be seen in this war if the present difficulties and situation is fully carried out sufficient to cause the fight to be one to a finish. It is further easy to see that when the finish comes of the present difficulty, there will be the best chance in the world for the settlement among the allies themselves to bring on a far greater difficulty.

In the settlement between England and her allies the trouble now may seem small as compared with

what will follow. When the time comes England must meet Russia in the settlement of the Turkish question. From the old division of Alexander's kingdom as given in the Eleventh Chapter of Daniel and described as the King of the North and the King of the South, Turkey is now the King of the North and the possessions of England now in Egypt make her the King of the South.

The eleventh chapter of the book of Daniel "points out that at this time in the World's History there will be a conflict between the King of the South (England) and the King of the North (Turkey) and Russia over the possessions of Turkey and her Capitol and the Dardanelles; it also shows that Russia will be the Victor in that strife, hence, should the question follow the present difficulty England may be poorly prepared to meet the Great Bear of the North." The following clipping just printed expresses the situation:

"What are the evidences that this whole matter is now to be settled in the near future?" We reply that every prophecy leads the student to the very time in which we live for the story of earthly governments to close. Should we take the second, the seventh, the eighth, and the eleventh chapters of Daniel where the World's history is carried down by the Prophets through Babylon, Medo Persia, Grecia, Rome, the Eastern and Western Empires of Rome, as they were, and as they are now divided they would see the above statement to be true. Should they turn to the Book of Revelation the twelfth and thirteenth chapters, where Rome and her divisions are again brought out and the development of the Two-Horned Beast, the symbol of America, they would again see that the statement is a true one. Then should they study the seven Churches and the Seven Seals, the Seven Trumpets in the Book of Revelation where both the Civil and the Ecclesiastical world is pointed out since Christ to our day, they would again see our statements to be true, and once more should they study the Prophetic time periods of the Bible, where definite time is set at given times of the World's history they would again learn that the Angel told the truth when he said, "At the time appointed the End should be."

The facts are these: We have reached a long looked for time, when the day of God's vengeance on a wicked world is to begin. It is called the day of "His indignation and Wrath" when the whole world is to be consumed by His wrath as poured out in the Seven Last Plagues, one of which is the day of battle and war as described by John, "And the Sixth Angel poured out his vial upon the River Euphrates: and the waters thereof were dried up, that the way of the Kings of the East might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet, for they are the spirits

of devils, working miracles, which go forth to the Kings of the Earth and of the whole World, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief, blessed is he that watcheth and keepeth his garments lest he walk naked, and they see his shame. And he gathered them together in a place called in the Hebrew tongue Armageddon." Rev. 16:12 to 16.

The Present Peace Movement.

Any one who studies the Bible knows that in connection with this subject the Lord has told over and over again that when the calamity was approaching men would cry peace and safety. But God says when they cry this sudden destruction comes upon them. In all our lectures and Bible studies for years we have ever claimed that peace could never come to the World. The Prophet speaking of them who proclaim this, says: "They have belied the Lord, and said it is not he, neither shall evil come upon us, neither shall we see sword or famine, and the prophet shall become wind, and the word is not in them: therefore sayeth the Lord God of Hosts, because ye speak this word. Lo I will bring a nation upon you from afar it is a mighty nation it is an ancient nation, a nation whose language thou knoweth not, neither understandeth what they say." "Their quiver is as an open sepulcher, they are all mighty men." 1 Jeremiah 5:14 to 16.

Therefore as we study this question from every standpoint of the Bible we are forced to the conclusion that the prophetic utterances of the Bible are to meet their final fulfillment. The "Yellow Peril, the Inspired History of Nations, Time, Tradition and Truth concerning the End of the World," all published by us covering nearly 1600 pages, embracing over five thousand verses of Scripture all lead to this focal point, the time of trouble and the End of the World.

G. G. Rupert.
Britton, Okla.

WONDERFUL EXAMPLE OF ORGANIZATION AND OBEDIENCE.

In First Chronicles, Chapters thirteen and fifteen, is recorded a valuable lesson in strict obedience and organization. After Saul's death David decided to bring the Ark of God from Kirjathjearim, so he sent for it. He said they had not inquired of God by the Ark in the days of Saul. So they prepared a new cart and placed oxen to carry it. Uzza and Ahio drove the cart. David and all his company played on instruments as they journeyed. The oxen stumbled and shook the ark, Uzza put his hand to it and steadied it. The Lord slew him. David became afraid and sent the Ark of God to Obed-edom's house. The Lord blessed Obed-edom greatly while it remained with him. David and his company went on home. Three years

later as recorded in Chapter fifteen David made the second attempt.

Note the preparations on this occasion were not the same as the first attempt. David now prepares a tent for the Ark, then says, "None ought to carry the Ark but the Levites, for them hath the Lord chosen to carry the Ark of God." He next calls for the sons of Kohath who were the special ones appointed for that purpose. He also calls the Merarites and the Gershonites in their place. He next called for Zadok and Abiathar the Priest of the Lord. Now he says "Ye are the chiefs of the fathers. Sanctify yourselves both ye and your brethren that ye may bring up the ark of the Lord your God of Israel unto the place, I have prepared for it. For because ye did it not at the first, the Lord our God made a breach upon us for we sought him not after the due order. And the children of the Levites bare the Ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the Lord."

Now David and his company again play before the Lord and there was no trouble. David in all his history was desirous of doing as Moses had said in every respect. But on this occasion he was ignorant of the manner, or careless. Moses had said that when Israel should set a King over them the King was to take a copy of the book of the law and meditate therein day and night and not turn to the right hand nor to the left. This record shows the perfect obedience required by God. His perfect organization has been almost obliterated and men have devised many a substitute to take its place. But the Remnant people will have that organization fully restored and due order observed before the Master comes.

Nothing is more essential today than to realize the fact that nothing but strict obedience must be rendered to God in every particular. I can say that David was never so precious to me as since studying his character and life. He was a man so different from Saul. David in all his moves sought the Lord for instructions and advice. Saul was the opposite. In all David's life we find but few errors. This was one. Another was the case of Uriah's wife. The third was when satan influenced him to number Israel. For these he, like Moses, who erred one time, had to reap what he sowed, as his life later shows. While there are none perfect, no not one, we can say if we take the whole life of man from Adam down, David stands by the side of Adam, Abraham, Moses and Christ. No man could save man. Christ was without sin, hence the only redeemer. If man could be perfect then there would be no place for Christ.

G. G. Rupert.

A Morning Resolve

I will this day try to live a simple, sincere and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditures, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a child-like trust in God.—John H. Vincent.

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