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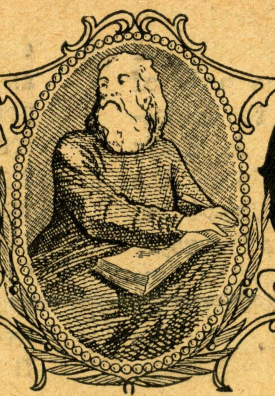
"The Ensign of Israel"



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 6

OKLAHOMA CITY, OKLA., JULY, 1923

No. 7

WHY STUDY THE YELLOW PERIL

I. C. Sultz.

Because it unfolds to us fields of prophecy practically untouched by Bible writers. In covering this scope, the writer of the Yellow Peril has guarded very carefully every point, that there be no blunders such as is common in other works on prophecy.

We have now entered upon the time when the accuracy of the interpretations as given in this book can be appreciated by all unprejudiced people. Prejudice is a most wicked thing. It is preventing many from searching the scriptures for hidden treasures, and it will bar many from the kingdom of God who otherwise seem to be good people.

As a friend of all who may chance to read these lines, I beg of you to lay aside all prejudice and malice, and make a special study of the above named book, because it is the only book that unfolds from the Bible so great a field of truth, vital to each individual at this time.

In describing the three divisions of Christendom, the author on page 244 says: "Difficulties have already arisen concerning the rule of the Greek Church in Russia and no doubt its power will be broken in that territory in the near future, accompanied by scenes similar to those enacted during the French Revolution, as Russia, the land of Magog, is to be captain or guard, of all the land force of the east against the west, Judah will not go unpunished; and when this is accomplished with the Greek Church, the forces will move westward upon Israel (Roman Catholicism). Thus the entire three divisions and their downfall is brought to view in the first two verses of this chapter.

It is not difficult now to see that the punishment of the Greek Church has already begun. The first notable feature was the anti-Christian demonstrations on Christmas. The Bolshevie government said that

the churches then could go ahead and hold services that day. That was to say that the government would have the power and right to stop such worship in the future.

The next attack on the Greek Church was the execution of the Catholic prelates a short time ago. Note that the author states that *scenes will be enacted similar to those during the French Revolution*. When this is accomplished the forces will move westward upon the other two divisions. A third attack was lately made in the arrest of Father Tikhon, head of the Greek church, who, it said will be executed or sent into exile.

The repudiation of the Russian war debt, is another characteristic feature of the coming conflict, as it involves also the struggle between capital and labor. "They come to take a spoil."

Let all who have not read this book secure one immediately and finish the story. My offer of two years ago will be continued indefinitely, viz; I will supply a "Yellow Peril" to any one who is not otherwise able to purchase one of these books.

THE TRUE CHURCH

By The Late Bishop Ryle.

(Continued from June issue.)

It is a Church whose existence does not depend on forms, ceremonies, cathedrals, churches, chapels, pulpits, fonts, vestments, organs, endowments, money, kings, governments, magistrates, or any act of favor whatsoever from the hand of man. It has often lived on and continued when all these things have been taken into the wilderness or into dens and caves of the earth, by those who ought to have been its friends. Its existence depends on nothing but the presence of Christ and His Spirit; and they being ever with it, the Church cannot die.

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This is the Church to which the Scriptural titles of present honor and privilege, and the promise of future glory, especially belong; this is the body of Christ; this is the flock of Christ; this is the household of faith and the family of God; this is God's building, God's foundation, and the temple of the Holy Ghost. This is the Church of the first-born, whose names are written in heaven; this is the royal priesthood, the chosen generation, the peculiar people, the purchased possession, the habitation of God, the light of the world; the salt and the wheat of the earth; this is the "Holy Catholic Church" of the Apostle's Creed; this is the "One Catholic and Apostolic Church" of the Nicene Creed; this is that Church to which the Lord Jesus promises, "the gates shall not prevail against it," and to which He says, "I am with you always, even unto the end of the world" (Matt. 16:18; 28:20).

This is the only Church which possesses true unity. Its members are entirely agreed on all the weightier matters of religion, for they are all taught by one Spirit. About God, and Christ, and the Spirit, and sin, and their own hearts, and faith, and repentance, and necessity of holiness, and the value of the Bible, and the importance of prayer, and the resurrection, and judgment to come—about all these points they are of one mind. Take three or four of them, strangers to one another, from the remotest corners of the earth; examine them separately on these points; you will find them all of one judgment.

This is the only Church which possesses true sanctity. Its members are all holy. They are not merely holy by profession, holy in name, and holy in the judgment of charity; they are all holy in act, and deed, and reality, and life, and truth. They are all more or less conformed to the image of Jesus Christ. No unholy man belongs to this Church.

This is the only Church which is truly catholic. It is not the Church of any one nation or people; its members are to be found in every part of the world where the Gospel is received and believed. It is not confined within the limits of any one country, or pent up within the pale of any particular forms or outward government. In it there is no difference between Jew and Greek, black man and white, Episcopalian and Presbyterian—but faith in Christ is all. Its members will be gathered from north, and south, and east, and west, in the last day, and will be of every name and tongue—but all one in Jesus Christ.

This is the only Church which is truly apostolic. It is built on the foundation laid by the Apostles, and holds the doctrines which they preached. The two grand objects at which its members aim are apostolic faith and apostolic practice; and they consider the man who talks of following the Apostles without possessing these two things to be no better than sounding brass and a tinkling cymbal.

This is the only Church which is certain to endure unto the end. Nothing can altogether overthrow and destroy it. Its members may be persecuted, oppressed, imprisoned, beaten, beheaded, burned; but the true Church is never altogether extinguished; it rises again from its afflictions; it lives on through fire and water. The Pharaohs, the Herods, the Neros, the bloody Marys, have labored in vain to put down this Church; they slay their thousands, and then pass away and go to their own place. The true Church outlives them all and sees them buried each in his turn. It is an anvil that has broken many a hammer in this world, and will break many a hammer still; it is a bush which, often burning, yet is not consumed.

This is the Church which does the work of Christ upon earth. Its members are a little flock, and few in number, compared with the children of the world; one or two here, and two or three there. But these are they who shake the universe; these are they who change the fortunes of kingdoms by their prayers; these are they who are the active workers for spreading the knowledge of pure religion and undefiled; these are the life-blood of a country, the shield, the defense, the stay and the support of any nation to which they belong.

This is the Church which shall be truly glorious at the end. When all earthly glory is passed away then shall this Church be presented without spot before God the Father's throne. Thrones, principalities, and powers upon earth shall come to nothing; but the Church of the first-born shall shine as the stars at the last, and be presented with joy before the Father's throne, in the day of Christ's appearing. When the Lord's jewels are made up, and the manifestation of the sons of God takes place, one Church only will be named, and that is the Church of the elect.

Reader, this is the true Church to which a man must belong, if he would be saved. Till you belong to this, you are nothing better than a lost soul. You may have countless outward privileges; you may enjoy great light, and knowledge—but if you do not belong to the body of Christ, your light, and knowledge, and privileges, will not save your soul. Men fancy if they join this church or that church, and become communicants, and go through certain forms, that all must be right with their souls. All were not Israel who were called Israel, and all are not members of Christ's body who profess themselves Christians. Take notice, you may be a staunch Episcopalian, or Presbyterian, or Independent, or Baptist, or Wesleyan, or Plymouth Brother—and yet not belong to the true Church. And if you do not, it will be better at last if you had never been born.

The above article on the "True Church" came to me in pamphlet form. I think it is decidedly to the point, so I pass it on to my readers.

WHAT THIS PAPER STANDS FOR.

This paper stands for the teaching of the whole Bible in one harmonious unbroken line from the first verse in Genesis to the last verse in Revelation.

It could accept nothing that taught that one part of the Bible is for one class, and the other part for another.

It would bar any teaching that would lead its readers to doubt the inspiration of the Bible. We admit that each age had its special messages, such as the flood, the exodus, the captivity, the birth of Christ, etc. But they in no wise interfered with the general plan of salvation or continuance of the one story. These were all "meat in due season" even as certain doctrines are today.

This paper therefore in the same sense stands especially for the questions which now confront the people of God.

These questions are the *second coming of Christ* and *the end of the world*. We want to especially emphasize the teachings of the prophets on these points.

We invite any effort, based on scripture, to give a correct chronology of the world, for we believe that when six thousand years from the creation is up, Christ will come—not a day sooner or a day later. For that is God's plan and way of doing things.

We stand for teaching that the whole law as given at Sinai is as binding now as the day it was given. That these laws were written for our learning *now* as well as *then*, and should be so taught.

That all the lessons taught by each code of laws, are applicable now, the same as when taught by kings, priests, prophets, scribes, lawyers, doctors of the law, Christ and the apostles. Thus establishing in our day God's two witnesses, the *law* and the *prophets*, in the heart of every true believer.

We will in no wise accept any thing that teaches that any law God gave, or had given at Sinai was abolished, or done away when Christ came, or that such laws were a yoke of bondage to any people, enmity against any people or contrary to any people.

We understand there will be a *literal* gathering of Israel, called the *remnant*, that will be similar to the work of leading Israel out of Egypt.

We believe the Bible teaches that the typical day of atonement meets its anti-type at the close of probation. That the feast of ingatherings meets its anti-type in the resurrection of the just, following the close of probation. The feast of tabernacles meets its antitype at the same time, and the remnant will again dwell in the feast forty years as did Israel in the wilderness. The feast of the jubilee will meet its antitype in the new earth.

We think the Bible teaches that the "remnant" are gathered out of all kindreds of the earth, and

especially the message is addressed to those in Babylon asking them to come out that they be not partaker of her sins.

They are gathered under the names Israel, Jacob and the Lord. They are not defiled with women (churches) but are joined by the Lord to the twelve tribes under the name of Judah and belong to that House, with Christ their King on the Throne of David.

There is only one way to know the future of modern nations and divisions of Christendom, as given by the Bible. That is by carrying ancient names down to modern nations—finding where they are applicable by comparing their characteristics, territory or experiences with the Lord.

We hold that there is but *one* true church. The church is made up of individuals whose names are written in heaven, whom God has added to it. Men cannot add to it, nor take from it.

This paper teaches from the scripture, that the various organizations now federated together, bearing certain names, regardless of that name, are daughters of Babylon. And that God's people will be gathered out of them.

The scripture teaches that when a nation fails to carry out in its civil government, the will of God, then the Lord overthrows that nation by other nations with the sword, by famine, pestilence and the judgments of God. The world war was a fulfillment of the predictions of the prophets from most ancient times. The cry of "peace and safety" is another fulfillment. We hold that the conditions now confronting us will never be entirely removed till Christ comes.

Beside these special points, we want to stress the study of the whole Bible. The only way to get the full force of the message for our time, is to have a knowledge of the whole Bible story.

This paper was brought into existence to fill this great need. We only wish it was many times its present size, and many writers added who would teach the whole counsel of God for this time. "My people perish for lack of knowledge" says the prophet.

This paper stands for many other doctrines, such as, "baptism by immersion only," "that we are living in the 'latter days'" etc, etc. too numerous to mention, but these points all have so much already written on them, available to every one, that they are not the main burden with us. Don't think I question their importance—far from it. They are the foundations of Christianity. But this paper is to bring out the truths that are especially for the "remnant."

However, I am arranging to have some one write some good gospel articles on practical religion, which will be in the paper soon.

The REMNANT OF ISRAEL

Application for entry as second class matter is pending

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I realize so fully the smallness of the paper. One man wrote and wanted to know what it would cost to get it out twice a month. I would be glad to do that or enlarge it to twelve pages instead of eight. Let me hear from the readers. I will be glad to do anything for which God opens the way.

—Editor.

I have just been informed of the death of A. T. Jones. It is too late to note it in the June issue. It grieves me so much to hear it. My father thought so much of him, and one of my earlier recollections in Battle Creek, while working at the old Review & Herald office, was of A. T. Jones conducting the "devotionals" Thursday mornings.

He was certainly a man who never feared to stand for what he believed to be right. I wish I might express better my love and admiration for him. Another great soldier of the cross is gone to rest.

Sometimes I feel as though no one is left who can do the work they leave. But God knows it all and does what He thinks best. Space will permit me to say no more in this issue.

Stop a moment and consider. We can not all go on doing as we are now. There are those whom we love more than tongue can tell, yet we are careless and indifferent to them. They are ours, and we forget that its possible to lose them. But some day they will be no more. We will turn many times a day to speak to them, or to do many other things which have been our wont, only to realize that we have done it for the last time.

Shall we go on doing thus—and excuse ourselves by saying, "O I always was careless about my obligations. They ought to know I do not mean anything."

Stop and think before it is too late. Tomorrow

will not do. Live so that when they are gone forever you can say, "I don't believe I ever hurt them in my life."

One year ago this month we laid to rest our beloved father, and the founder of this little paper. Words are so inadequate to express the deep loss we've felt. And I, especially, in trying to "carry on," have been sorely perplexed many times without his counsel. I feel my own incompetency. But I was anxious to go on with the work, if the Lord opened the way, for he had put it in his will, that he desired the paper be kept up.

It seemed to me the Lord did open the way. And I said I would gladly give my services, if necessary, to the work. So far I have had no remuneration, and have no intention of taking any unless the Lord helps me to build up to where the work wouldn't suffer if I had some support from it.

Now, as I mentioned in the first issue, the mailing list was in bad shape. I do not know when the subscriptions began. So I just sent the paper to all the names I could find. This is the seventh issue I have sent out this way. I am anxious now to get some definite information if possible.

I have had financial help from twenty-five individuals since I started. I have heard from thirty others, who were regular subscribers, one or two being paid up for two years ahead when daddy died. There may be many others the same way, and it never occurred to you that I didn't know how you stood.

I am sending the paper to three hundred and fifty names. May I not hear from you? Write me if the paper pleases you. It would encourage me. And if you are not satisfied, be sure to tell me. I would be only too grateful for suggestions.

If you are not a subscriber, or your subscription is past due, why not subscribe? It is the little amount from the many that keeps the work going.

So let me hear. Pray for the success of the paper and for me.

Editor.

CHARACTER.

Gordon Bulla.

What is character, that untangible substance, the child of the intellect, and the master of destiny? Did it spring forth as the winds of Heaven, from the infinite depths of inscrutable time? Is it a gift of kings or may a beggar bask in the radiance of its eternal glow?

The past fades as the last rays of sunlight into the dusk of an autumn eve. Tomorrow is ever distant but the omnipotence of character is always with us.

The tribute paid to it is manifest in every page

of history. A kingdom falls before it and a nation is snatched as from its doom by its embodiment in a single individual.

We perceive its presence in every action of an Alexander or a Caesar. We find it in every civilization and in every stage of life. It is the very rock and foundation upon which the soul rests.

Character is the culmination of all the virtues and passions of man and the basis of permanent and lasting happiness.

This little essay was written by Gordon for one of his lessons at school. I thought it good, so printed it. He is in high school. He always enjoyed studying the Bible with his grandfather (G. G. Rupert) and I sincerely hope he'll make a worker for the Lord. He also wrote some "reviews" of different books of the Bible, that I will use some time when I have space. Perhaps some of the rest of you young people can write some short items for me. I would be glad to use them.

Give your age with your item.

A FRIENDLY BIBLE STUDY

G. G. Rupert

(Lesson Seven. *Paul's Admonition to Saints.*)

R. I am glad for this growing interest in Bible study. Surely our past meetings together have been profitable. We closed our last meeting with the eleventh chapter of Romans. On the book of Romans we have been quite thorough and spent much time profitably. Now with your consent I will give a brief sketch of the remaining chapters before we take up the regular study.

Visitor. I think that would be well.

R. Paul reached the climax of his profound argument *on the question* of justification through faith, the relation faith sustained to the law, the relation the Jew sustained to the Gentile, and so on to the close of the eleventh chapter. He now begins with admonitions to the saints wherein are practical instructions as to what saints owe to their God their brethren and to all men. The twelfth chapter is full of such instructions as every saint needs in daily life. In chapter thirteen He dwells on the duty saints owe to civil governments. It teaches that rulers are God's Ministers for the punishment of evil. Hence it is the duty of saints to render "honor to whom honor is due," custom to whom custom is due. It is the duty of saints to pay tribute for the support of such rulers. That teaches me that God has not let Satan run the civil powers of earth, even though they are not saints. Therefore Saints should be subject to such rulers in all things that do not interfere with their duty to God.

"Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery. Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness. Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."—Verses 8-10.

The above shows that God's laws are the standards for the government of saints. If they obey that standard they fulfil the laws required by God. The fourteenth chapter lays down principles regarding dealing with those who come to the faith. The main thing is to recognize the fact that no man is to answer to *another man*. It is before his own master he stands or falls. Some come to us with notions of their own, which if they regard to the Lord and are not sinful let them alone. Let each be fully persuaded in his own mind. Some believe in eating certain things. Some believe in observing certain days, possibly birthdays, possibly national days. Now says the Apostle in such cases if it is observed to the Lord let them alone. After all our study on the law we could not believe for a moment that any thing forbidden in the law would be included in these instructions such as eating flesh, or breaking the Sabbath. These are not referred to in the chapter at all. The instruction to Saints is continued in chapter fifteen. Salutation and fellowship are strongly recommended among all saints. In Chapter sixteen I now read his closing advice:

"Salute one another with an holy kiss. The churches of Christ salute you. Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. I am glad therefore on your behalf; but yet I would have you wise unto that which is good, and simple concerning evil. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen. Timothy my workfellow and Lucius, and Jason, and Sosipater, my kinsmen, salute you. I Tertius, who wrote this epistle, salute you in the Lord. Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city salute you, and Quartus a brother. The grace of our Lord Jesus Christ be with you all. Amen. Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the ever-

lasting God, made known to all nations for the obedience of faith: To God only wise, be glory through Jesus Christ forever. Amen."—Verses 17-27.

Let us all enjoy praise service together as we close the wonderful book of Paul to the Romans.

Many join in the praise service with tears and thanksgiving for the light received.

The Wonderful Book of Romans

After many years of theological search for the precious jewels of truth, at this present time it seems that no book contains more direct evidence of divine inspiration than does the book of Romans. Paul, the Chosen Apostle to the Gentiles, has in this epistle to the Romans given such profound logic, such wisdom, such profound reasoning, it seems to me, as can not be found in any of his other epistles to the Gentiles. In this epistle he shows the true relation, which both the Jew and the Gentile sustain to God. He calls attention to the wisdom of God, how God could save both classes on one common plan and yet deal justly with both. He shows how it could be accomplished, the bringing together of two classes so directly opposed to each other, in one common fellowship. He shows how the Jew who depended on salvation through the law and the Gentile who had not the law could both be taught truth and saved on one plan through faith. Permit me to say that if professed Christendom today understood the teaching of Romans it would revolutionize entire Christendom into one harmonious worship of God. The book when once understood is so plain any one can understand it. Yet it is the most learned and scientific book it seems, in all the Bible. If the book of Romans was understood the whole Bible could be read with an understanding and interest.

While on the other hand the story of the Bible which precedes it must necessarily become familiar to the reader in order to see the blessedness of the book of Romans. In brief the whole Bible is so linked together that the whole is inseparable and is a divine evidence of the inspiration of it all. In this brief notice we wish to ask that the book of Romans be made a study especially on the Jew and Gentile subject as to the relation that each sustains to God. What law shall they both keep? How shall each become justified? How shall each be judged?

DAVID.

By G. G. Rupert

Lessons forty, forty-one and forty-two in the Gamaliel Lessons are about the life of David. Lesson forty-two closes with this resume:

"Thus ends the story of the life of David whom God saw fit to become his namesake. Thereafter, Christ, who is to sit on David's throne is spoken of as David. No character born under sin, living the many years which David lived, passing through the trials he experienced, the temptations of war, and opportunities of evil which tempted a man, ever left a better record in this world of sin. His heart's desire was to obey God and keep his statutes and commandments. His appreciation of friends was great. His respect for the Lord's anointed has no equal. His bravery, intelligence, and integrity has not been surpassed. No man ever made the confession and repentance which David did for wrong committed. No stronger plea for mercy was ever offered to God. No longing desire to be cleansed thoroughly was ever made greater than was David's plea for purity of heart. His life is a life of encouragement to others who have failed. His example how to get right with God has no equal.

"There are five characters thus far in the Bible which stand out demanding special notice; namely, Adam, Noah, Abraham, Moses and David. Adam stands at the head of the great family of earth. Noah lived at the time of the flood 1656 years after creation. Abraham lived 2008 years A. M. Moses lived and brought Israel from Egypt 2513 years from the beginning. It is a comforting thought to know the same God, the same laws, the same Gospel and the same people existed during this whole story. It is also comforting to know that the same Lord Jesus Christ, who made Adam out of the dust, has ever been with his people, from the first all the way through. It is also good to know that the same rule that governed Adam in all things pertaining to the Gospel governed them all. No change has been made. The unchangeable and eternal God who made Adam is the same unchangeable and eternal God who dealt with David. It is also comforting to know that when we take the Bible by course, chapter after chapter, that mysteries disappear and all becomes harmonious. While the story reads at times like a romance, it is not. It deals with solid facts only, yet nothing was ever so interesting and romantic, as truth which pertains to such things of eternal interest as does the truth of God. As I close up one point in the story, I long for the next. I desire to see it through quickly as possible for I want to see the last chapter. For I know the last is the best if such could be the case. So we pursue with increasing interest, expecting fully to come to the point when there will be no more sorrow, no more pain, no more war and above all no more sin.

"That is the goal at the end of the race, also at the end of the story, but we want to see it all, and know it all, for then we will be better prepared to appreciate the crown at the end of the race. That crown will shine forever and ever, that King of Kings we

shall behold, will be David, with the present David, our brother, with him in glory. Then it is we will see Adam, Noah, Abraham, Moses, and all the saints with him in Glory. Let us learn the rest and profit by it."

ARE YOU IN THE RIGHT WAY?

J. C. RYLE.

Reader, I hope you are traveling in the way that leads to heaven. There are many false roads. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Suffer me to say a few words about the right way. *It would be an awful thing to make a mistake.*

The apostle Peter shows us the way to heaven in the fourth chapter of the Acts. He there says of Christ, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Now what is this? On our clearly seeing this very much depends.

He means that no one can be saved from sin, its guilt, power, and consequences, excepting *by Jesus Christ.*

He means that no one can have peace with God the Father, obtain pardon in this world, and escape wrath to come in the next, excepting through the atonement and mediation of *Jesus Christ.* We cannot make peace for ourselves. We must believe on Christ.

In Christ alone God's rich provision of salvation for sinners is treasured up. By Christ alone God's abundant mercies came down from heaven to earth. Christ's righteousness alone, can clothe us. Christ's merit alone can give us a title to heaven. We have no merit of our own. We must believe on Christ.

Remember that heaven is before you, and Christ the only door into it: the grave beneath you, and Christ alone able to deliver you from it; the devil behind you, and Christ the only refuge from his wrath and accusations; the law against you, and Christ alone able to redeem you; sin weighing you down, and Christ alone able to put it away. *This is the doctrine of the Bible.*

Now do you see it? I hope you do. But I fear many think so who may find one day that they do not.

"The bible deals with tremendous conceptions yet the language is very simple and concrete."

"Knowledge is not always valuable. But wisdom is not only valuable but indestructive."

What a grand thing it is to make life all of a piece, a completeness about it, so that every effort in it has counted in broadening and deepening one life purpose.

THE SONGS OF ZION.

"Sing Psalms"—James v:13."

T. E. REED.

The apostle James, inspired by the Spirit of God, wrote, "Is any among you afflicted? let him pray: Is any merry (cheerful) let him sing Psalms." Thus prayer and praise are twin duties, and privileges.

The Psalms are the poetry of the Bible, and given by inspiration of God's Holy Spirit. Let us, therefore, attend to the various exhortations to use them in our worship. That which God has inspired by His Holy Spirit, must be acceptable to Him rather than the so-called "Hymns" of uninspired mortals.

The Israelites of old sang Psalms, as they were exhorted to, "Sing unto Him, sing Psalms unto Him; talk of all His wondrous works." Psa. 105:2 Psa. 95:2.

And the practice of singing Psalms came down through the ages to the Apostles, for it is written that when they had eaten the Passover Supper, they "sung a hymn (margin a psalm)" and "went out into the Mount of Olives."

After this time Christians were exhorted by Paul to continue the practice, saying; "Let the word of Christ dwell in you richly, teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3:16.)

Some of the Psalms are called "golden," and others said to be for "instruction;" how much, therefore, must we miss if we, in spite of repeated exhortations, neglect to "sing psalms." The psalms are, according to Paul, "the word of Christ," and therefore suitable to both dispensations. The early Christians, like the Israelites of old learned them off by heart, and could sing them in their assemblies, even without books. Let us attend to Paul's exhortation, therefore, and "Let the word of Christ dwell in us richly in all wisdom."

The Babylonians requested the Jews even in their captivity, to "Sing us one of the songs of Zion." These Psalms were famous then, even in Babylon; how much rather should we, if we by faith are the "sons of Abraham," now sing the songs of Zion!

The Inspired Biblical Ecclesiastical and Secular History of the World

By G. G. Rupert

The result of forty-four years a student of the Bible, and twenty-five years especially devoted to the development of the following volumes:

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