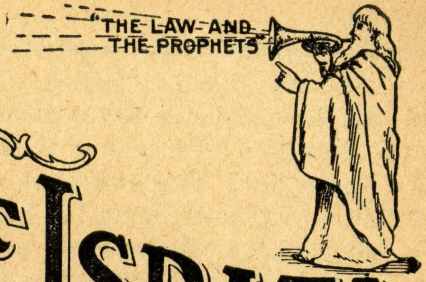
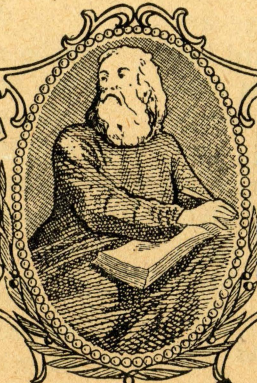


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The Ensign of Israel

THE REMNANT OF ISRAEL



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

Vol. 6

OKLAHOMA CITY, OKLA., SEPTEMBER, 1924

No. 21

HE CARETH

"Casting all your care upon Him, for He careth for you." 1 Peter 5:7.

Cast all your care on this, aye this:

The Lord God reigns omnipotent—above.
Then come what may, this faith shall bring thee peace;

He reigns all-wise, all-powerful, all-love.
And though today through paths of thorns,

Thy way he leads, be sure he goes before.
And at the last 'twill be to win thy crown,

To see, to understand, to weep no more.
—Fannie Bolton.

THEY WONDER WHY

By I. C. Sultz

Wherever you go the question is heard, "Why is there so much strife and wickedness in the world?" The first and greatest reason, is, because the very ones that God intended should by precept and example hold wickedness in check and bring sinners to repentance, are by their false interpretations of the scriptures making conditions worse and worse. For centuries they have been seeking a way to Christ and heaven other than that pointed out by the word of God.

They first dropped the Law of Moses, and said that was nailed to the cross and has nothing whatever to do with the life of the Christian.

Then they took up the ten commandments and examined them—one at a time. They all suit very well but the fourth which defines the seventh day as

the holy Sabbath of the Lord, to be kept in commemoration of creation. They see that the world has been fooled into keeping the first day instead of the seventh. Also that it necessitates either a change of the law or its abrogation.

The great question then that confronts them, is who has the right? Catholics say, the pope. Protestants searched the scriptures and found that nowhere had Christ given anyone such authority. They then contend that the best argument is found for placing the first day in place of the seventh and keeping it, not in honor of creation, but in honor of Christ's resurrection, although they find no scriptural authority for so doing. Being conscious of the fact that this is a most brazen act, they then do away with the entire law of ten commandments; thus as far as they are concerned, they abolish the very foundation principles of God's government. Such a course can only have a degrading influence upon the world. The apostles say, "Where there is no law there is no transgression, for by the law is the knowledge of sin."

The man who is taught according to the scriptures, that the precepts of God's law are all sacred and he dare not violate them, as by so doing he would displease the God of heaven, is a harmless man, a faithful neighbor and a good citizen.

He has but one God, (the creator) no images, does not take the name of the Lord in vain, nor break the Sabbath. He honors his father and mother, will not kill, commit adultery, steal, bear false witness, nor covet. He places his faith in Christ as his guide, Saviour and redeemer who delivered him from the bondage of sin. What more could we ask? A nation made up of such people would be happy and peaceful.

On the other hand, a nation whose citizens are taught by false shepherds to continually disregard the law of God, can do with immunity all the things condemned by the law. This condition, which now exists in our country, throws down the bars to all sin and crime. And yet we call ourselves a Christian nation. Shame on us! To be Christian is to be Christ-like. He says, "I kept my father's commandments." Also "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my father, and I will love him and will manifest myself to him." John 14:21.

When intelligent citizens turn a cold shoulder and a deaf ear to such precious promises as the above, what may we expect of them? "The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace." Isa. 59:8.

Because of wickedness, we are coming to be a restless and dissatisfied people. Can peace come from such? Impossible. "Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths." v. 7.

Jeremiah tells us what God's professed people will say when the heathen are awakened to punish them for their wickedness:

"We looked for peace but no good came; and for a time of health, and behold trouble." 8:15.

The nations are now anxiously looking for a plan that will insure peace. If, instead of \$100,000, someone should offer \$100,000,000 for a plan to secure peace to the world, it would be utterly absurd and impossible in the light of the scriptures.

There is just one plan whereby genuine peace may be secured, and that is the plan given out by the peace giver himself: and that without price—, *If we keep his commandments* through faith in him, we have peace. "These things I have spoken unto you, said Jesus, "that in me ye might have peace." I know of no promise of peace to the world, they are all to individuals.

Of course the world is seeking only for worldly peace, such as it has had during cessation of war. But we have now reached the time when even this is impossible. Rulers and lawmakers have laid burdens upon the people too grievous to be borne. The cumbersome laws and burdensome taxes have taken away what little satisfaction the average citizen has had, say nothing concerning greed, crime, and degradation of all sorts.

We take notice that a great majority of those who are seeking a worldly plan for a worldly peace, are not willing to comply with stipulations whereby a reasonably worldly peace might be secured. Each nation has certain bundles of selfishness, which, to them is very eminent that they must pack around wherever they go, for mutual protection against some form of encroachment by other nations.

The excessive amount of greed and selfishness talked in the world today, forbid even of individuals entering successfully into compacts for a temporary improvement of local conditions.

If we as a nation, enter into the peace compact, we will go in loaded with the Monroe doctrine. Japan will ask for admittance with its load of race equality. Russia will knock at the door with its bundle of repudiated war debts. And so with Germany. At this writing we have not learned definitely just what will be the favorite pets of England, France, and some of the other great nations, but no doubt they will have many.

To the student of prophecy it is very apparent that international peace to any satisfactory degree will never be realized. Our too numerous laws which, to a great extent are forced upon us because of our disobedience to God's law, have long since become burdensome.

(Continued next issue)

TWO KINDS OF JOBS

There are two kinds of jobs, and obedience is important in both of them. There is the sort of job where you receive orders which you are to carry out exactly, and where nothing is left to your judgment. That is the kind of job you will have first. It is the stepping-stone job. If you prove yourself able to carry out orders exactly as they are given without mistake and without change, you will find the other sort of job opening for you—the job where you are told to accomplish a given result, but the method is left to your judgment. That is the worth-while job. Work to qualify yourself for it.

"Remember now thy Creator in the days of thy youth, when the evil days come not, nor the years draw nigh when thou shalt say I have no pleasure in them." Eccles. 12:1.

No one is useless in this world who lightens the burden of it to any one else.

Character is a condition brought about by the exercise of the power of choice.

The Two Covenants

BETWEEN GOD and MAN

By G. G. Rupert

Author of "Inspired History of the Nations"

PREFACE

The subject of this book contains the foundation principles underlying the entire Scriptures, a knowledge of which the world at this time is demanding.

After many years of personal study of the Scripture the Author feels confident in saying that the positions herein taken, set forth the only tenable position on this question now in print.

CHAPTER I.

A NATIONAL COVENANT TO INCLUDE BOTH SAINT AND SINNER

Parallel with the history of the unwritten and written laws are the two covenants, the one made with Abraham, the other with his descendants at Sinai, when Moses led them out of Egyptian bondage. A clear understanding of these covenants is something of which the world is sadly in need. There is no subject more discussed than this one, because in it are involved vital questions to be decided by the Christian world in our day. We will begin with the Covenant God made with Abraham, and try to show the conditions of this Covenant, its duration as to time, and its relation to every believer. We will also try to show the relation the Covenant, made with Israel, sustains to the Covenant made with Abraham, the time of its duration, and its relation to the people of God.

There are two points we wish to establish concerning the Abrahamic covenant; one is the relation Christ sustained to it, and the other is the relation the law of God sustained to it. On the first point we quote the Apostle Paul. Speaking of the covenant made with Abraham, he says, "Now, to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ," etc. Gal. 3:16, 17. This states that the promise was to Abraham and to his seed, and that that seed was Christ. He further states that this covenant made with Abraham was confirmed before of God in Christ.

There is no question then but that Christ, and the promises made by God were the essence, and foundation of this covenant. Says the apostle, it was confirmed before of God in Christ. The word confirmed is explained by the apostle Paul in his letter to the Hebrews. "For where a testament (covenant) is,

must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." Heb. 9:16, 17. Thus the Abrahamic covenant being confirmed in Christ required the death of Christ, the planting in death of the promised seed, that through the resurrection he might be the first fruits of them that slept. This is stated by the Apostle, "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant." Heb. 13:20. This everlasting covenant, like a scarlet thread woven through a fabric, runs clear through the history of God's dealings with his people, it being first made with Adam, then with Noah, and with Abraham, Christ being the basis, and the foundation, of it all. Abraham, accepting by faith this promised seed, became the heir of righteousness which is by faith, and all who are saved in the kingdom of God will be justified by faith as was our father Abraham.

Second, the relation God's law sustains to His Covenant, is clearly seen in His instruction to Abraham, and the statements he afterwards made of this faithful servant. His instruction was, "Walk before me and be thou perfect." The statement was afterwards made, "Abraham commanded his house, and kept my commandments, my statutes, and my laws." Under this covenant, bear in mind, the divine precepts were written by the spirit of God in the hearts of the believers; not on tables of stone, or on parchments, but in the heart. Abraham passed through many trials and staggered not at the promises of God, thus becoming heir of the righteousness which is by faith.

We would next call the attention of the reader to the fact that the second covenant, which was to be made with his literal seed was predicted by the Angel in his conversation with Abraham, "And he said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them: and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance." Gen. 15:13, 14.

Remember this statement makes the connection so close between the covenant made with Abraham and the covenant made with Israel as a nation when they were led out of Egypt, as to be inseparable. The facts of their leaving Egypt are as follows: God manifested himself to this people in a miraculous manner; first, by the miracles wrought by Moses before Pharaoh. Then the ten plagues fell upon the Egyptians,

(Continued on page 5)

The REMNANT OF ISRAEL

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Vol. 6 September, 1924 No. 21

Because of many calls for the pamphlet, "The Two Covenants Between God and Man," I will run it in the "Remnant", commencing with this issue. They are entirely out of print, and I get more calls for it than anything else. It will take at least six issues and possibly eight to cover it.

Please do not destroy these papers. Keep them till you have them all, and if you have no use for them mail them to me.

If you know of some one whom you'd like especially well, to have read "The Two Covenants", mail their name to me, and I'll make my few extra copies go as far as they will.

I have several requests for the Sept.-Oct., and Nov.-Dec. issues of 1923. Will some one kindly send me some copies?

Stonington, Colo.
June 3, 1924.

Dear Sister Lucile:

I have been intending to write you for some time.

How is your Sister Lauretta? I often think of you, and would love to see you, and I earnestly hope you are better and able to do your work.

I am not well myself.

Our little boy Rupert got hurt week before last, but is practically alright now.

And our oldest girl Bessie is sick now. We just got the last paper. It is sure good, and seems so nice to know there are a few still left who have the courage to go on.

We are anxious to help as soon as we can but

God knows best and I leave it all to him. It will come in time I am sure. Every thing looks forward to the days ahead of us. I noticed a clipping in the Kan. City Star of how Japan is on bitterest terms towards America and is trying to stir all the eastern countries up to fighting. That the Yellow Peril is close now is evident. It seems like all the thought in this world for every one is money, and the time is so near it will do them no good whatever.

I haven't worked on my lessons for a month, but hope I will be able to start again in a few days, and will also send my lessons in as I have about twenty ready now. They are so interesting I never want to be disturbed. It seems as we near the end of God's great work it leads a person on till it is so real. I will enclose this clipping. It is so sure to come in only a short time.

I must close, trusting in our Father to spare you
Lovingly,
Gladys E. Coleman.

Here is the clipping Sister Coleman mentioned:

WOULD STIR JAPAN TO WAR

Reservist Legion in Tokio Seeks to Incite Conflict.

Tokio—"Rise, our friends of the battlefields. Let us prepare for war," concludes a highly inflammable handbill distributed Monday by the Kyobashi, a reservist legion in Tokio.

The pamphlet denounces America in bitter terms, stating it is trying to take advantage of the impoverishment of nations, due to the war, to make fools of Europe and Asia, and its ambition to subdue the world is apparent.

The Japanese cabinet was in session Tuesday framing a protest which will be sent to the United States against the immigration exclusion act which becomes effective July 1. It is understood the ambassador to Washington, Hanihara, probably will resign soon.

The first American to achieve universal fame as an inventor was ROBERT FULTON, born in Little Britain, Pa., Nov. 14, 1765. He was the first to propel a ship by steam. The idea came to him when, as a young man, he moved to New York and saw the rapidly-growing city struggling with sail and oar for water transportation. He made a trial of his steamboat, the "Clermont", on the Hudson River from New York to Albany. August 17, 1807, and though it only made 5 miles an hour it was considered a great success. Fulton died Feb. 23, 1815, without much profit from his invention.

Stonington, Colo.

July 10, 1924.

Dear Sister Lucile: I have finished the last lesson in Vol. II. I have been a long time, and have kept you at work longer than I should. No one knows but God, the trials and patience it took to complete these lessons. I knew so little about the real truth in them. It was hard for me to grasp the meaning, but I am paid and repaid a thousand times more than the effort cost. God has told us the past, the present and the future, and one can get that knowledge if he will take these lessons and study them.

We want to help more with the work as soon as financial circumstances will permit. We had a poor crop last year and haven't sold it yet.

Most sincerely,

E. H. Coleman.

Have you noticed the letter from Bro. Coleman, of Colorado? Read it. It is wonderful what he has accomplished. Only those who have worked with the "Gamaliel Bible Lessons" comprehend the effort it took. It required hours and hours of research and labor. Do you suppose he regrets it? No indeed. He has answered every question in print in the two volumes.

How I do wish others might do the same. Are you hunting for a thrill? There is no pleasanter one than the satisfaction of an arduous task completed. And then the growth of the soul in the process. He has a connected idea of the whole bible story which could be obtained in no other way.

He also mentions in his letter a desire to help the work financially. I will say that he has been an extremely faithful contributor, but he has never desired his gifts to the work, made public.

His wife is way along and I think she'll soon finish.

The Two Covenants

(Continued from page 3)

the last of which, on that memorable night destroyed all the first born of Egypt, and which resulted in the deliverance of Israel, and more than two million people left the land of Egypt. They were delivered at the Red Sea where they went over dry shod and witnessed the destruction of the Egyptian host. Next they were fed with manna from heaven. By this time their hearts were drawn towards the true God and they were bound to him in love.

God was now to make of them a nation to themselves where they could be a light to the world and enjoy the blessings once enjoyed by their father Abraham. His first proposition to them, as they gathered

around Sinai, was a reasonable one, in fact, the only one he could make before they could enter into a compact with God as their national ruler. They were gathered around the base of Mount Sinai, and Moses, a representative of Christ acted as mediator between God and the people. The proposition was given them: "Now therefore, if you will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, "All the Lord hath spoken we will do." Ex. 19:5-8.

As to the sincerity and good faith of both parties in making this agreement, there can be no question. As to their acceptance of the proposition there was but one thing to do, for God could never make a nation of them until they did accept. No ruler or government will accept an alien or foreigner as a citizen of that government who will not take an oath of allegiance to its laws. The people willingly promised that they would do all that the Lord had said. This covenant made with Israel was a national covenant, made with all the people, and a Gentile or stranger, who joined himself to this nation in after years, had to take this national obligation. Their ability to keep the law of God as a Christian did not enter into this contract. It was an after consideration. That could be done only by God himself writing that law in the heart. This is brought about by another process entirely. This national agreement embraced the promise to comply with the form of government that God should make, he being their direct ruler. As stated in the proposition, they should be a kingdom of priests and an holy nation. This includes spiritual as well as civil life, and that is just what the theocracy of Israel was. It was a union of church and state, spiritual and civil combined, and to this form of government the people consented.

But how little they knew what it embraced, the record shows, for in a short period they worshipped idols and the gods of the Egyptians. Their minds were darkened, they had lost the knowledge of the true God while in Egyptian bondage, and the law which they had promised to keep, which God had written with his own hand upon tables of stone, and Moses had written in the book were violated, and their agreement with God was broken. This was now a golden opportunity for God to teach them another step regarding spiritual life. The priesthood was appointed, the sanctuary was built, the sacrificial offerings were instituted, all representing Christ and his work in the

heavenly temple in behalf of fallen man. The fiery serpent was erected in the wilderness, which represented Christ. The law of God was placed in the most holy place of the tabernacle, and the day of atonement was set apart. All this was an educational system, and constituted a part of this national covenant made at Sinai.

Moses taught them how they could repent, and, through Christ, as shadowed forth by the sacrificial offerings, be forgiven of their sins. Abraham was justified by faith. Abraham had not lost the knowledge of God and consequently the everlasting covenant of faith was always to run parallel and concurrent with this covenant made at Sinai. But, when those who repented of their sins and were educated through this remedial system, as connected with the Mosaic or national Covenant, came to this point, they were then like Abraham of old, justified by faith and connected with God in the everlasting covenant.

With these remarks is it not clear what the covenant at Sinai embraced? First, was it not a national covenant including both saint and sinner? Second, connected with this was there not an educational system, governing the church, intended to lead to a spiritual life and to connect the believer with the everlasting covenant? If so, whatever was introduced into this educational system became a part and parcel of this covenant during the time this covenant was to continue. And so we understand the apostle teaches.

“Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle; the first, wherein was a candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second vail, the tabernacle, which is called the Holiest of all, which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy seat; of which we can not now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone, once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time

of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building.” Heb. 9:1-12.

Here the covenant made at Sinai is called the first covenant. A word of explanation will now be proper. Fifteen hundred years after the days of Moses, Paul writes from the standpoint of when these covenants were sealed with blood or the death of the testator. The everlasting covenant confirmed in the days of Abraham by the oath of God (Luke 1:72, 73) was not sealed by the death of the testator until Christ was crucified. The covenant at Sinai was sealed with blood as soon as it was made. Ex. 24:7, 8. Thus Paul, dating from the time the covenants were sealed with blood, calls the covenant at Sinai the first covenant. The Abrahamic covenant is called in the New Testament, the new covenant, and the covenant at Sinai the old covenant.

Now coming back to the scriptures quoted in Hebrews nine, what does the apostle say belonged to, and became a part of, this national covenant of church and state in the days of Moses? Was the sanctuary a part of it. We answer, Yes. Was the table of shewbread? We again answer, Yes. Was the lamp of seven burners? Yes. Was the ark of the covenant? Yes. Were the ordinances of divine service? Yes. Were the tables of the covenant? We answer, Yes. Was the priesthood? Yes. Were they all a figure for the time being? Yes. Then shall we object to any of these being disposed of when their time expires? We answer, No. They were all instituted for the same purpose in the form in which they existed. When that purpose was fulfilled they all vanished away, so far as that form was concerned. Well, but says the objector, the tables of the covenant contain the moral law, the decalogue. You would not say that has vanished would you? Yes, we would. Those tables did vanish six hundred years before Christ, when the temple was destroyed, and have never been seen by mortal eye since. The sanctuary service continued till the days of Christ. The sacrificial offerings then met their antitype, and like the decalogue, we only have them now recorded in the written Word for our instruction, showing how people were educated in those days to repent of their violation of the Ten commandments, and how to exercise faith in Christ, and his priesthood, through the sacrificial offerings for the forgiveness of their sins. Thus they were connected with the everlasting covenant where the law was written in the heart, not on tables of stone, and they exercised faith in Christ for justification as Abraham had done in his day. Is it not strange that any one should think that the destruction of a picture indicates the destruction of the thing it represents? Is it not

more strange that people will teach today that the breaking up of this nation, abolished and done away with the principles of the laws of that nation? That would be true, if they were the laws of man, or man had any part in making them. God is the Author of all those laws, and he is unchangeable. Man's rebellion, and refusal to comply, until God rejects him, in no wise affects the principle of the laws. Those principles still stand for all people, who will obey. The great trouble then, as well as now, was, that they did not get the law transferred to their hearts, and have it written there by the spirit of God. The only reason any law was placed upon paper or stone was that it might appeal to the mind and heart. But the doing of the thing must come from the impulse of the heart and a desire to do the will of God. The minister who can only minister the letter of the law, whether it be upon stone or paper was never commissioned by God. He must be a minister of the spirit as well, for that alone can give life, so says the Apostle.

"Do we begin again to commend ourselves or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle, written in our hearts, known and read of all men; forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. And such trust have we through Christ to Godward; not that we are sufficient of ourselves to think anything of ourselves, but our sufficiency is of God, who also hath made us able ministers of the new testament (or covenant); not of the letter (of the old covenant), but of the spirit (of the new covenant); for the letter killeth, but the spirit giveth life." 2 Cor. 3:1-6.

Some say the new covenant has both the letter, and spirit; Paul says, the ministers of the new covenant are not ministers of the letter but are ministers of the spirit. The letter killeth, but the spirit giveth life. 2 Cor. 3:6." The ministration of the old covenant could only reveal the sentence of death, the temporal death, and also the second death, the minister of the new covenant can only minister life through Christ writing the law in the heart; hence there can be no visible letter of the new covenant.

Ministers of the new covenant teach the letter of the old covenant as it is left on record for our learning. Rom. 15:4.

But power to enforce obedience to the letter belonged to the ministration of the national or old covenant. This is shown clearly in Romans the sixth chapter from first to sixth verse, where husband and wife are bound by the letter of the law as long as they both

live but when one dies the other is loosed, so says the apostle. When we are married to Christ we serve in newness of the spirit and not in the oldness of the letter. That is the letter compelled them to live together regardless of their desire, such is the ministration of the letter or old covenant; but when we are married to Christ it is our desire, and choice, we are free, there is no compulsion. The man who knows only the letter of the law, can not keep the spirit of the law, but will ever be found a transgressor of the law. Rom. 2:27. But the one who obeys in the newness of the spirit in the new covenant, is a keeper of the law. So again we see a minister of the new covenant can not minister the letter, he is a teacher of the letter of the old covenant, but not called to carry out the ministration of its services, and penalties, as commanded under the national or old covenant.

Those who hold the new testament to be the letter of the new covenant are in error, it is only the teaching of the apostles and Christ, showing how they taught the prophets, and the letter of the old covenant, and we are to follow the example and teach the same thing.

A minister before Christ was not only a minister of the old covenant but was a minister of the spirit of the new covenant as well, God writing his law in the hearts of as many as believed in Christ. Since the crucifixion of Christ, we teach the letter of the old covenant for the lesson it contains. But our ministry is that of the new covenant and from heaven, where Christ, our high priest serves in the heavenly sanctuary.

Paul at once appeals to the Corinthian brethren themselves, as the evidence of his true apostleship, Their own experience would show them the work performed. They were living epistles, written, not with ink, as Moses wrote the book of the covenant, but with the spirit of the living God; not on tables of stone, but in fleshy tables of the heart. Under the old covenant the demonstration was outwardly written upon material which the people could see; but the ministration of the new covenant had written the divine principles, not in letters on material, but with the Spirit of God, in fleshy tables of the heart. This was a personal appeal from which there was no escape. The apostle made no claim as to his own sufficiency or power to do this work, but gave God the glory, who also hath made us able ministers of the new testament (covenant,) not of the old letter (of the old covenant), but of the spirit (of the new covenant); for the letter killeth, but the spirit giveth life.

"But if the ministration of death, written and engraven in stone, was glorious, so that the children of Israel could not steadfastly behold the face of Moses

for the glory of his countenance; which glory was to be done away; how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more both the ministration of righteousness exceed in glory." 2 Cor. 3:7-10.

The Apostle in the above verses continues the contrast between these two ministrations and the glory attending each service. The ministration of the old covenant, with just the simple letter, was death and condemnation to the hearer; for as Paul says in Romans the third chapter: "Now we know that what things soever the law saith, it saith to them that are under the law; that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19. Notwithstanding the fact that it condemned all who heard its ministration on Mount Sinai, as all were guilty, Moses saw in it the justice, and righteousness of the law, and the righteousness of Christ was reflected until the shekina rested upon his face. This manifestation, the Jews had taken as an evidence that salvation was in the law. They did not see Christ, the author of the law. We will see presently that there is another glory witnessing to the other ministration that will even excel that which attended the ministration of God's covenant, which glory rested on the face of Moses. So Paul says: "If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away is glorious, much more that which remaineth is glorious." 2 Cor. 3:9-11.

(Concluded next Issue)

Sister, have you a song book called "The Remnant of Israel." The 144,000 are to sing a song no one else can sing.

Sherwood, Mich.,
May 17, '24.

Dear sister:

I will say your paper is at hand, and am sure glad to get it. I gave one away to a man named Tom Spencer, of Athens, Mich. He wants me to write you to send him some samples of the paper. He has a large family and a wife who would like to read them.

I will say to you that by reading your paper and comparing it with the prophecy, it is all true.

Speaking of helping to publish the "Remnant of Israel", the Lord willing, I will help you spread the truth of the gospel, as soon as I can. I will give all my papers away too.

I will close hoping we will both be among the remnant.

A. Storms.

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