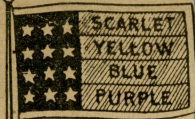


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THE LAW-AND- THE PROPHETS



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. 11

OKLAHOMA CITY, OKLA., JANUARY, 1930

No. 1

A Question On Chronology Answered

By I. C. Sultz

Will someone harmonize the four hundred fifty years reign of the judges (Acts 13:20) with the four hundred eighty years of I Kings 1:6? A few issues back, the above question was asked in the Remnant under the heading "Nuts to Crack."

Some chronologists object to using one or both of these periods for the reason that they have not been able to harmonize them. They claim that we must stick to the details of the chronology found by adding the reign of the kings and judges and then they arrive at different conclusions. This is the reason for the above question.

I have always felt that the harmony between these two periods could be shown, and that it would be wrong to lie down on the job because others have failed. "If any man willeth to do his will, he shall know of the doctrine." With confidence in those words a few of us have worked untiringly on chronology for the past few years with the following results on the above question.

The above mentioned periods we find, are in harmony with each other: They are in exact harmony with the reign of the judges and kings over which they extend; they are inspired statements and given for chronological purposes, and without them it is difficult to locate the beginning and end of Samuel's reign as well as that of David's

Most of the readers of the Remnant are no doubt acquainted with the comparatively easy task of tracing chronology by birth from Adam to the time Abraham left his fathers house when he was 75 years old. This sums up 2083 A. M., the age of the world at that time. His seed was to sojourn in Egypt 430 years. This brings us to 2513 A. M. Then add the 40 years wandering in the wilderness and we have 2553 A. M. Six more years for dividing the land gives us 2559. Remember, Paul says the 450 years reign of the judges begins here.

"And when he had destroyed seven nations in the land of Canaan, he divided to them their land by lot. And after that he gave unto them judges about the space of 450 years, until Samuel the prophet." In the foregoing statement, Paul gives us definitely the point of time where we are to begin counting the 450 years. He divided unto them their land by lot and after that, not 14 years, as some try to show, but the next thing in order is the 450 years. Then the only sensible thing to do is to add this space as Paul calls it, to our last total, 2559, which gives us 3009 A. M., which, he states, brings us to Samuel the prophet: And as Samuel was a judge this period necessarily reaches to his death.

Samuel's judgeship began at the death of Eli, and at that time the ark of God was removed to the house of Abinadab and left there for twenty years. Then at the end of this twenty years it was brought forth. 1 Sam. 6:1; 4:18; 7:1-3. Note, the ark was brought up at the death of Saul, and Samuel was dead at that time. This gives Samuel 20 years.

Therefore, if we deduct this twenty years from 3009 (the death of Samuel) it will give us the beginning of Samuel's reign which is 2989 A. M. But, for the present, it is the end of his judgeship (3009) that concerns us most. It has been said that Paul's statement is not correct. Let us summarize the different periods of time for this space, and see. We shall begin according to Paul, just after the land was divided:

- 8 years servitude under Cushan. Judges 3:8.
- 40 years rest by Othniel. Jud. 3:11.
- 18 years servitude under Eglon. Jud. 3:14.
- 80 years rest by Ehud. Jud. 3:30.
- 20 years servitude by Jabin including Shamgar's. Jud. 3:31; 4:1-3.
- 40 years rest by Barak. Jud. 5:31; 4:6.
- 7 years servitude by Midian. Jud. 6:1.
- 40 years rest by Gideon. Jud. 8:28.

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3 years usurpation by Abimelech. Jud. 9:22.
 23 years by Tola. Jud. 10:1, 2.
 22 years Judgeship by Jar. Jud. 10:3.
 18 years servitude under Amon. ud. 10:8.
 6 years judgeship by Jephthah. Jud. 12:7.
 7 years judgeship by Ibzan. Jud. 12:8, 9, 10.
 10 years judgeship by Elon. Jud. 12:11.
 8 years judgeship by Abdon. Jud. 12:13, 14.
 40 years servitude by the Philistines, which includes Sampson's 20 years judgeship. Jud. 13:1; 16:31.
 40 years judgeship by Eli. 1 Sam. 4:18.
 20 years for Samuel's judgeship as we have shown above.

The table given above shows the different periods of time intervening between the division of the land and the death of Samuel, which exactly make up the space of 450 years rule of the judges as given by Paul.

Let us now trace in detail, the chronology of the 480 years of 1 Kings 6:1. "And it came to pass in the four hundred and eightieth year after the Children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Zif, which is the second month, that he began to build the house of the Lord."

First, is the above 480 year period correct to the fourth year of Solomon?

Second, does it harmonize with the 450 years reign of the Judges?

Third, can it be proven by the detailed chronology?

I feel perfectly safe in answering these questions with one word, YES.

The expression, "were come out," would naturally suggest the idea that they were settled in the land of Canaan, and the 480 years are to be counted from that time, viz; the time the land was divided, which we have located to be 2559 A. M. and from which point Paul reckons the 450 years. Adding the 480 years to 2559 brings us to 3039 A. M. which is the fourth year of Solomon's reign. Take away four from this sum and it gives us the beginning of his reign, also the death and end of David's reign, which is 3035. David reigned 40 years, so, if we take 40 from our last total, it will give us the beginning of his reign as 2995.

We have shown above that Samuel began his judgeship in the year 2989 A. M. Deduct this from 2995 (the beginning of David's reign) and it gives us 6 years or the year of Samuel's reign in which David was anointed king. Take 2 from this and it leaves 4 or the fourth year of Samuel in which Saul was anointed king. Note that he was anointed in the fourth year of Samuel and rejected the same year David was anointed which gives him a reign of two years. This will become more apparent farther along in our study.

Here seems to be the stumbling stone for all who attempt the study of chronology. They read in Acts 13:21 that Saul was appointed for the space of 40 years. They take for granted that Saul reigned 40 years, and try to make Paul say that, when he does not. This is all done without stopping to give due consideration to the fact that Paul says that God removed him. Here it is: "And when he had removed him, he raised up unto them David to be their king." v. 22. When was David raised up? You will say,

when Saul was removed. What was David raised up for? To be their king of course. As will be shown later, this all occurred about the time that Saul had reigned two years.

No one ever speaks of an officer being removed when he serves out the full time for which he was appointed.

As we have shown above, at the death of Eli the ark of God was taken by the Philistines, kept seven months, then removed to the house of Abinadab. It remained there twenty years, at the end of which time, David brought it up to the house of Obededom. 2 Sam. 6.

The foregoing chapters of 2 Sam. show clearly that Saul was dead when David went down after the ark. Therefore the conclusion is inevitable that Saul could not have reigned 40 years, when he was anointed king and died, during this period of 20 years. This is clearly seen when we stop to consider that Samuel became judge of Israel at the death of Eli, then he anointed Saul to be captain over God's inheritance. 1 Sam. 10:1.

In the second year of his reign, Saul committed the sin for which he was rejected. 1 Sam. 13:1. In verse 14 we learn that Saul was rejected and the Lord has sought him a man after his own heart, and commanded him to be captain over his people.

In Chapter 15, Saul's second sin of disobedience is brought to view and in verse 28 Samuel says, "The Lord has rent the kingdom from thee this day." The 35th verse states that "Samuel came no more to Saul till the day of his death," but dwelt with David in Naioth. 1 Sam. 19:18.

It was at this time (Saul's rejection) that Samuel anointed David (2 Sam. 16:1, 13) to be king or captain over Israel. Now David was anointed by Samuel, set over the men of war by Saul and accepted by all the people. 1 Sam. 18:5.

We read in verse 16 "all Israel and Judah loved David, because he went out and came in before them." Thus recognizing him as their captain, while Saul usurped the rulership.

Therefore, with these facts before us, it is evident that Saul had ruled two years when he was rejected (removed, as Paul puts it) and David was anointed and his 40 years reign began, although Saul ruled for a short time as a usurper. Let us take notice of the fact that Saul need not be reckoned with in chronology as his time is fully covered by Samuel and David.

Now let us make note of a few points we have covered; viz. Saul was anointed in the fourth year of Samuel and reigned to the sixth year when he was rejected and at this time David was anointed and ruled jointly with Samuel for 14 years, which brings us to Samuel's death and the end of his judgeship of 20 years, which also ends the 450 years of the judges.

Most chronologists give Saul a reign of 40 years but the fallacy of this argument is clearly seen when we stop to consider that David was 30 years old (1 Sam. 5:4) when he began his reign. He was anointed as we have shown above, when Saul had reigned two years, and was old enough to marry. 1 Sam. 18:17. Now, if Saul reigned 40 years and David did not begin till Saul died, then David would have been much older than 30 years when he began his reign.

From 1 Sam. 21:11 we get the information that

own fact that David was king before the coming of great men of Judah. To make him king was nothing but a renewal of the kingship, or a renewal of the monarchy. This was done for the reason that the people had been divided on the question since Saul had been a usurper. 1 Chron. 12 shows that different men came to David to anoint him king while he was hiding from Saul in Giklag. They were all men who had followed David to aid in his protection. Verse 38 gives a particular account of what was done after Saul's death: "All these men of war that could keep rank, came with a perfect heart to Hebron to make David king over all Israel: and all the rest also of Israel were of one heart to make David King."

As shown above, the 480 years began contemporaneously with the 450 years and spans, this period with an additional 30 years, which beginning at Samuel's death, covers the last 26 years of David's reign, and four years of Solomon which is the year the Temple began building.

Most chronotogists give Samuel 20 years, followed by Saul with 40 years and David following with 40 years more. This procedure is unscriptural and gives a surplus of 54 years over the 480. Therefore they contend that the 480 years is not correct. Others discard Paul's statement of the 450 years as only approximate.

The facts of the case are, that Saul's reign came within the limits of Samuel's judgeship of 20 years and need not be reckoned with. Saul reigned 2 years as king and 14 years as a usurper. Samuel and Saul were both dead when David brought up the ark, which was removed at Eli's death and kept at the house of Abinadab for 20 years. Samuel's judgeship began when the ark was taken away and ended just before it was brought up. As shown above, this brings us to 3009, the end of the 450 years. The remaining 30 years left of the 480 brings us exactly to the building of the temple, 3039 A. M.

Our study might be carried on more extensively, but this is enough to show the student of the Bible that the two periods under question are in perfect record with each other and in harmony with the record over which they span.

Announcing the Beginning of Remnant Work

I have been in New York for more than ten years in order to give a real start to the Remnant Work. In my every day endeavors, I have tried to the best of my ability and with every conceivable sacrifice and means, to give the Remnant Truth a "certain sound."

Although it has been a very long and exacting struggle, I have learned many wonderful lessons and truths through hard-won experiences—all needed to give God's work a definite shape and a safe procedure as prescribed in the prophecies of the Bible.

Now, while I look back, I can but see why the road has been so strewn with numerous unseen obstacles. I need not here repeat all that has befallen me in the way of privations and persecutions, but rather wish to thank God in the words of Apostle Paul who found much comfort in that "All things

work together for good to them that love God,, to them who are called according to His purpose." Rom. 8:28.

I believe we can consider the Remnant work now started in a very definite way, although very small compared to what it ought to be. But God's grace is sufficient to make it grow until the period of Forty Years of Feast of Tabernacles set in. To this end, I have bought a farm in central New Jersey to start a Christian cooperative industrial school in order to give a free education and prepare workers to carry the Remnant message to all who are hungry and are seeking for the Present Truth.

The property consists of 140 acres and very conveniently located to reach more than half a dozen large cities on the Atlantic coast. New York City, the largest in the world, is only 65 miles north; Philadelphia and Camden, 35 miles south; Trenton, the capitol of the state, is less than 20 miles from the place; while Washington, D. C., is 75 miles further south and Atlantic City, the all-year-around resort of America, is but 42 miles away. In other words, within less than 100 miles, more than 25 million people can be reached within one to three hours by various efficient transportation systems; and impart to them the last cheering and saving message of gathering people of God together.

Therefore, the call is for you, for anyone, who is both willing to work and learn with the spirit of meekness and unselfishness. You are heartily invited to join this Remnant Movement which, according to the plain prophecies of the Scriptures, is the last and greatest work of God on this earth. **THIS IS THE GATHERING CALL TO PREPARE TO MEET THE SAVIOUR FROM HEAVEN.**

Every sincere soul who feels constrained like Apostle Paul (please read 2 Cor. 5:14, 15) to give himself to the service of God without any reservation or expectation of gold and glory, and is ready both to work and learn the Remnant Message, is asked to communicate with the writer, giving information as to your age, education, trade, family connections; also state if you can speak other languages besides English, and whether you are willing to work at anything while learning.

Remember, you are not coming to a place where everything is ready for you to only study and do nothing else, but you are coming to join hands in self-sacrifice to work and prepare a place, while learning the Word and earning at the same time you are living, so that everyone connected with the Remnant Movement can preach the Word without begging or depending on others for support.

If your faith in God's precious promises is strong enough you would like to do some pioneering work, come along without waiting for further correspondence.

Please direct all letters to the writer as follows: M. N. Ask, Oak Mount Farm, Cookstown, N. J.

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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The Book of the Law

(Continued)

CHAPTER IX

THE COUNCIL AT JERUSALEM AND CIRCUMCISION

The Jewish teachers troubled the church at Antioch about circumcision and the law saving men.

"And certain men which came down from Judea taught the brethren and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

"When therefore Paul and Barnabas had no small dissention and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

"And the apostles and elders came together for to consider of this matter.

"And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

"And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us.

"And put no difference between us and them, purifying their hearts by faith.

"Now therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

"But we believe that thru the grace of our Lord Jesus Christ we shall be saved, even as they." Acts 15: 1, 2, 6-11.

Note the question was how men could be saved and which was salvation by works of law or by being purified by faith.

Second, Peter says, "now why put up on the necks of the disciple a yoke which neither we nor our fathers were able to bear." What was the yoke? We reply salvation by work. Not that obedience to the law was a yoke. Circumcision was to be performed on the male only and that but once in a lifetime when eight days old. Peter said that both Jew

and Gentile were purified by the old question of works or faith. We believe baptism will save men. So there was virtue in the act of circumcision to save men and without it they were lost. It was then the token of the covenant made with Abraham which was circumcision as an act that was to give them the inheritance of their final home. It was less of the condition of the heart. Circumcision was never designed to teach any such thing. It was given to Abraham as a token or sign of the everlasting covenant that he should inherit the land. The church being circumcised the eighth day taught that when the eighth thousandth year came they would receive the land. Gen. 17. It taught also that nothing but the true seed of Abraham would inherit the land; not his literal seed, as shown by Paul in Gal. third chapter, but those who were Christ's. It taught that none but those who were circumcised at heart (converted), could be saved, and last, that they should not mingle the seed with the heathen nations around them. Thus circumcision taught the pure principles of the Gospel. Moses understood this when he said, "The Lord thy God will circumcise thine heart, and the heart of thy seed to love the Lord thy God with all thy heart and with all thy soul." Deut. 30:6. Paul says it was not the outward circumcision of the flesh but that which was inward circumcision of the heart. Rom. 2:27-29. It is again seen that Moses and the old testament writers understood circumcision just as taught by Paul. It had nothing to do with the crucifixion but referred to the conversion of men and their final inheritance. James' decision at the council was that they do not trouble the Gentile believers about such questions as being circumcised for salvation but he did recommend them as new converts to regard more essential things written in the law for beginners in faith, namely:

"But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

"For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day." Acts 15:20, 21.

This ended the council and the apostles wrote letters to the churches accordingly. So the things recommended by James were certain portions of the law of Moses necessary for new beginners and then they could learn the rest as they heard Moses read every Sabbath day in the synagogue. How plain the truth is when no creed is to be defended. How harmonious the whole Bible when some creed is not allowed to supercede its teaching. We will note the question of circumcision further. That to the Jew then is like many now lay stress on Baptism. Baptism and every other command of God is necessary and will be performed by all who receive genuine faith, which worketh by love, but no object lesson was ever given for the act alone to save men by. The Gallatain church was tainted also with the false teaching and Paul had it to meet there also:

OF THE LIBERTY OF THE GOSPEL

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

"Behold, I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing.

"For I testify again to every man that is circum-

cised, that he is a debtor to do the whole law.

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

"For we through the spirit wait for the hope of righteousness by faith.

"For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." Gal. 5:1-6.

It is seen here again that justification by the law alone is a yoke of bondage. As before stated that they who try it are bound to do something that is impossible, namely, to keep the whole law. That can only be done by faith and the spirit of God writing the law in the heart so that the more a man tries in his own way to obey God the more he fails to perform his duty. Now, Paul says circumcision nor uncircumcision, but faith that worketh by love. Love is the keeping of the commandments of God and when undertaken by faith it can be done. Paul says that "the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit." Rom. 8:4.

"It is Christ that makes us free, so stand fast in him," says Paul, and so we believe. Paul says to the Romans, "For circumcision verily profiteth if thou keep the law, but if thou be a breaker of the law, thy circumcision is made uncircumcision." Rom. 2:25. Paul said to the Gallatians, "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Gal. 5:15. Paul says further in verse 17, "From henceforth let no man trouble me for I bear in my body the marks of the Lord Jesus." Paul had the mark of circumcision on his body which was the token of the everlasting covenant made with Abraham which token was the mark of the Lord Jesus, the one with whom the covenant was made.

Paul further gives us instructions on circumcision as follows:

"God imputeth righteousness without works.

"Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

"Blessed is the man to whom the Lord will not impute sin.

"Cometh this blessedness then upon the circumcision only, or upon uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

"How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision."

(To Be Continued)

The Remnant Compared with the Children of Israel

I am so glad the Lord has kept His light of truth burning clear down through the ages by His noble patriarchs, although it has been, and always will be, through great persecution.

From other writers we learned how the Children of Israel suffered bondage in Egypt and, in a similar manner, the remnant must suffer all through their journey. "Yea, and all that will live godly in Christ Jesus shall suffer persecution;" II Tim. 3:12. "These

are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb;" Rev. 7:14.

The Lord wanted the Children of Israel to go through to the Promised Land, but they entered not because of unbelief (Heb. 4:6), so now "the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."

Note by the following texts how the Lord protects His remnant people and how they will finally be gathered: "And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day He came up out of the land of Egypt;" Isa. 11:11-16.

"Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb;" Isa. 46:3.

"Therefore saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold I will visit upon you the evil of your doings, saith the Lord.

"And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

"Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there shall know whose words shall stand, mine or theirs;" Jer. 23:2-3; 44:28.

"Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." Isa. 1:9.

"Isaias also crieth concerning Israel. Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." Rom. 9:27.

"Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries." Ezek. 6:8.

It is a great source of comfort, to know that, after the captivity is over, there is a great reward prepared.

"At that time will I bring you again, even in the time that I gather you:" "for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."

"The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel." Ps. 147:2.

"And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Isa. 27:13.

"For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, saying, This is Zion, whom

no man seeketh after." Jer. 30:17.

"Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

"Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.." Luke 6:22-23.

"Hear the word of the Lord, ye that tremble at this word. Your brethren that hated you, that cast you out for my name's sake said: Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed." Isa. 66:3.

Jesus was cast out for the same reason.

At the call to supper it is from the highways, byways and hedges that the king gets the last great number who sit at His table.

The Remnant will have a character beyond reproach: for they will not do iniquity nor speak lies; neither shall a deceitful tongue be found in their mouth.

I want to be one of these. Don't you?
—M. G. Heppner.

Let Us Look at Professed Christianity

By G. G. Rupert

(Copied from Remnant of November, 1921)

What do we behold, Nothing but a vain show and a money speculation. The vain show is seen in costly places of worship, a costly ministry, a costly choir and musicians. All and purely for the purpose of entertaining the public. Often at the expense of a dance room, kitchen and parlors for entertainment for the people. So the church can compete with the world of amusements which are their competitors for the loose change. Is not such a condition awful, when we compare present methods in the church, with methods of our examples in the Bible who "through faith wrought miracles, quenched the violence of fire, stopped the mouths of lions and put to flight the armies of the Aliens?" The contrast of the methods now and then is certainly disparaging, for there is no comparison. And there being no comparison of methods, there is no comparison of the pure religion then, and what we now call religion. But this is not all, let us look at the "Ministry" of our day a moment.

The ministry back there were called of God from the various walks of life. Many were uneducated. They had no colleges under denominational supervision to train them. They needed none. There was no treasury for them to draw from. They needed none. There was no conference to tell them where to go and how to conduct their work. They needed none. They went just as they were, without purse or scrip. They preached as the Lord who sent them opened the way. They labored with their hands when necessary but only to aid them to continue preaching. Preach they would and preach they did till their work was completed. And they completed

it when they died. They fed the flock rather than to be fed. They preferred to be spent rather than to be ministered unto. While they lived of the milk of the flock they fed the flock. They cared for the lame, the sick, the lost sheep, and saw that they were safe in the fold. Their work was all done knowing that the Lord would never leave them nor forsake them. That promise was to be good to the end of the world. Such was the ministry of the past in the days of miracles and power in the church. I wish to now read what God says of our day and present conditions of the church. I give the history as written by inspiration concerning our present day ministry, I read first in Zephaniah.

"Woe to her that is filthy and polluted, to the oppressing city!

"2 She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God.

"3 Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow.

"4 Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.

"5 The just Lord is in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame.

"6 I have cut off the nations; their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so their dwelling should not be cut off, however I punished them;

"7 I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, however I punished them: but they rose early, and corrupted all their doings." Zeph. 3:1-7.

This is God's view of the situation in our day. As a result of this condition the prophet continues to show the result. Namely, the destruction of the world. The above description gives the condition of both the civil and spiritual rulers of our day. It says, "Her prophets are light and treacherous." In brief the whole trouble of the last days is laid at the door of an ungodly ministry.

"And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment?

"2 Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;

"3 Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

"4 Then shall they cry unto the Lord, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

"5 Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him.

"6 Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

"7 Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips; for there is no answer of God.

"8 But truly I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

"9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

"10 They build up Zion with blood, and Jerusalem with iniquity.

"11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us." Micah 3:1-11.

Is not this fulfilled in our day. Should we take away the hire of the present ministry, how many would there be left? I dare say that almost every church building in the land would be forsaken. It says "they divine for money." The rulers judge for reward. Often bribery is used. They say, "is not the Lord among us?" Just see the great work we are doing. Don't we raise millions for missionary efforts? Don't we build charitable institutions? Look at this man and that man what they have donated for this and that. They build up Zion with blood and the Church with iniquity. How true that is. They extort from the people through pitiful stories the last dollar for missionary enterprises. They appeal to the tender conscience of the people till the flock is milked to the last drop (dollar) and sent home penniless. All sorts of schemes are planned. Every device is brought into use to secure the largest collection and pledges from the people. Every sermon preached in the large gatherings has a cracker to it to appeal to the people to give.

"Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat: my soul desired the first ripe fruit.

"2 The good man is perished out of the earth: and there is none upright among men; they all lie in wait for blood; they hunt every man his brother with a net.

"3 That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire so they wrap it up.

"4 The best of them is as a briar, the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity." Micah 7:1-4.

Verse four says the Prince and the Judge "asketh for a reward. "The great man uttereth his mischievous word and so they wrap it up." (The money).

Let the reader turn and read between these scriptures quoted and they will see very clearly the prophet is speaking of this time in which we now live. The Prophet Hosea says, "Her rulers do love, give ye." Hosea 4: 18. It is well known there is much more interest than in raising money than is manifest in the salvation of souls. They surely "do love give ye." The ministry of this age is simply a common class of beggars all under the name of Gospel missionary work. There is one point of the law of Moses, which they are easily converted to believe is still binding.

That is the paying of tithe and offerings. All will accept that but Moses was a foggy in most everything else.

Now says the prophet "they are every one given over to covetousness from the least to the greatest." "Everyone dealeth falsely." He further says, "They have healed the hurt of the daughter of my people slightly." There is no genuine conversion to God as the result of their labor. How often some great evangelist comes to a city where all the ministry join in the meeting regardless of doctrine. He is a special entertainer. This said evangelist secures thousands of dollars for his short period of labor. The way is made so easy, hundreds are persuaded. The pastors now come in by securing members to their church, which is their reward from the result of the meeting. The whole a financial scheme. But the poor blind people don't see it. The people are led to accept the whole as a genuine effort.

And so they drift along as before only their conscience is benumbed as to real Christianity. They are left contented to drift still further into formality and call it religion.

While the Bible speaks to no limit in giving the history of false teachers as they will abound in the last days, I will give one more text found in Ezekiel.

"4 O Israel, thy prophets are like the foxes in the deserts.

"5 Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord.

"6 They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not spoken them: and they have made others to believe that they would confirm the word.

"7 Have you not seen a vain vision, and have you not spoken a lying divination, which ye have not believed, saying, The Lord saith it: albeit I have not spoken it.

"8 Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God.

"9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God." Ezekiel 13:4-9.

Christ spake of Herod as that old fox because of his cunningness. So the prophet here speaks of the teachers of the last days. They are so cunning and foxy. The gaps made in the Bible doctrine by the great apostacy are to be built up before Christ comes. The truth in its purity will be taught the Remnant, so they will stand in Armageddon which is just before us. But these foxes will not receive the truth. Instead of receiving the truth they will daub the wall up which has been broken down with more false doctrine. The Lord has not sent them, says the prophet.

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 Kirjathearim, 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 reported 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

David and his company again play before there was no trouble. David in all his desirous of doing as Moses had said in But on this occasion he was ignorant manner, or careless. Moses had said that 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 substitutes 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.

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