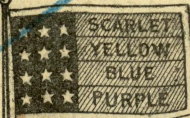


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The Ensign of Israel



The

REMNANT OF ISRAEL



THE LAW AND
THE PROPHETS



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

Volume 3

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Number 32

THE BOOK OF THE LAW FOUND AGAIN

(Continued from last issue.)

THE TWO PROPHETS, CHRIST AND MOSES.

Of all the characters of Bible history, Christ and Moses stand at the head of the list.

Moses said, "The Lord would raise up a prophet like unto me." Christ spoke of this statement by saying that "whosoever would not hear that prophet should be cut off from among the people." He said, "if we would believe Moses we would believe him, for he wrote of me." The Remnant "sing the song of Moses and the Lamb." Christ laid the foundation of all future time, the doctrine for the government of his people through Moses. This is why that when he came he drew his parables and principles in his teaching from the teaching of Moses.

We have frequently mentioned how Christ based his teaching on the various lessons taught by Moses in the object-lesson teaching. But there is one more we wish to cite the reader which was the last act of Christ with his disciples just before his betrayal. This act is recorded in the gospel of John, and reads thus:

"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

"And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

"Jesus knowing that the Father had given all things unto his hands, and that he was come from God, and went to God:

"He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

"After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

"Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

"Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

"Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

"Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

"Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

"For he knew who should betray him; therefore said he, Ye are not all clean.

"So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

"Ye call me Master and Lord: and ye say well; for so I am.

"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

"For I have given you an example, that ye should do as I have done to you.

"Varily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

"If ye know these things, happy are ye if ye do them."—John 13:1-17.

Much has been said about this record of scripture, but it seems none have gone to the source from which the lesson was taken by Christ for information. The truth of the lesson was taught by Moses by the burnt offering on the altar. The burnt offering taught the lesson of true conversion by the inwards and the feet and legs of the animal being washed before it was put on the altar. Thus showing the child of God that before presenting themselves as a living sacrifice they must be washed and clean both inwardly and also their feet and limbs. The feet of the wicked are "swift to shed blood." Those of the righteous who preach the glad tidings of the gospel are pronounced as beautiful and innocent.

The feet of the wicked carry tale bearers, running from house to house causing disturbance, while the righteous are carrying that which makes for peace. Hence these organs in the symbol must be washed and cleansed. This is why Abraham brought the water and gave the angels to wash their feet. It was the part they took in that symbol which determined their mission, and places this test of character on the widows who are to be found worthy for the support of the church. He says, "If they have washed the saints' feet." Referring to the lesson taught by Moses in the washing of the feet of the animal prior to being offered on the altar. With this brief thought on the symbolic lesson what was the reason Christ washed the disciples feet as the last act performed by him before his separation from them? We reply it was a test of the true fellowship which should exist between them, and on his part did exist. He washed his disciples feet to teach them the principles and use their feet should be devoted to as his representatives on earth. Peter saith to his Master, "thou shalt never wash my feet." The reply of Christ was, "If I wash them not thou hast no part with me." Peter then saw the point taught by Moses, namely, if he was not clean in character he could not have any part with Christ in the work whereunto he was called. Peter then was willing to be washed all over. As good as to say if a clean character was the test taught by the act then all his body was submissive to the will of Christ. Then Christ said, "Ye are clean but not all. Referring to Judas, who would betray him. Thus it is clear the lesson taught by the object lesson referred to the teaching of Moses, namely the character. Now says Christ, "Ye ought to wash one another's feet for I have given

you an example that ye should do as I have done unto you." "Happy are ye if you do this." Hence the ordinance had always existed and still exists as a test of true discipleship and fellowship among the believers. Unsanitary conditions have nothing to do with it nor did they ever have any thing to do with it. All such explanations are vain. Neither does it imply that you should be humble enough to minister to those who need their feet washed in sickness and so on. All such is foolishness. **It belongs in the church** the same as the communion and baptism, as an ordinance to be practiced by the believers.

The lesson taught by it should be well understood by all the believers. It is still the test of true fellowship among the saints as is the communion between Christ and the believers, and we also say why not see again that Christ taught again the same truth as taught by Moses. We now close the object lessons taught by Moses. We say again, profit by them.

THE CALL OF THE MINISTRY AND GOD'S PLAN FOR THEIR SUPPORT.

The Bible is the only source to which any child of God can go for instructions upon things pertaining to the work of God. The Holy Spirit is the guide as to what the Bible teaches. His office is to bring to remembrance all things written in the word to those who have studied the word.

So we turn to that word and learn who are workers in the cause of God, and how they were made such, and the manner of their support while working.

First, how did they, in Bible times, become workers? The first one we will notice whom God used as a special minister to give the people a message was Noah. In this case we find the Lord personally called him, gave him a message and told him what to do. The next one was Abraham. The Lord appeared to him also and gave him his work. The Lord appeared to Isaac, his son, and instructed him. The next was Jacob. And again the Lord did the same to him as he had done to the former. Next, the Lord sent Joseph before the children of Israel into Egypt and managed his entire history there that he might be a forerunner to the twelve tribes when they were brought to Egypt to preserve their lives.

Next, when they were to leave Egypt, the Lord appeared to Moses at the burning bush and gave him the instructions necessary to bring the Israelites out of Egypt. The Lord called Aaron to be his mouth-piece.

The Lord personally managed their entire journey while in the wilderness. After the death of Moses and Aaron the Lord magnified Joshua before the people to be their leader, and gave him full instructions what to do. During the reign of the Judges when the Israelites sinned and they cried to God, the Lord raised up deliverers. He called Barak, Jephthah, Gideon, and Samson as deliverers. Gideon was taken from the threshing floor where he was threshing wheat. The others, like this one, were all just common men such as God could use to do the work he wished to have done. Samuel, the next great man in Bible history, was dedicated by his mother to the Lord before his birth. David, the next, was especially chosen by the Lord from the sheep fold, where he was a keeper of his father's sheep.

As to the prophets, we read that Amos was called by the Lord to prophesy when he was a herdman of Tekoa. Amos 1:1. Jeremiah, was called to be a prophet before he was born, Jer. 1:5. Ezekiel was called by the Lord when a captive in Babylon. Eze. 1:1. Daniel, another prophet, was called by the Lord when but a youth, a captive in Babylon. Dan. 1:17.

Elisha, the prophet, was called by God when plowing with twelve yoke of oxen.

Of all the other prophets of the Old Testament it is said the word of the Lord came to each one as directly

from the Lord. If it was an angel that visited the prophet, the Lord sent him.

Turning to the New Testament we find that Christ did His own choosing of His disciples. Peter, James and John, were fishermen, ignorant and unlearned. Paul was educated and a member of the sect of the Pharisees and a bitter persecutor of the saints when the Lord appeared to him personally and called him to the work. Matthew was a tax gatherer when the Lord called him. All were chosen directly by the Lord; occupation, educated, poor or rich, none of which has ever entered into the question with God as to the fitness of the individual for the work. It was what was in the man's heart and what God could see that could be made out of the individual that determined his acceptance. Note, in all the story, man has never had a single thing to do with the selection of laborers for God.

It is equally true, as we study the work, that man has had nothing to do with the directing of men where to go, nor how or what to preach in all the story of the Bible. In order to see how literally true this is read the story of the Acts of the Apostles, so called; but in truth it is a book telling us how the Lord directed in every thing that was done, thus making it a book that tells us how the Lord through the Holy Spirit carried forward the work after He left the world.

It is remarkable to read the Bible with these statements in mind, to see how that God himself is the Head of the Church and the absolute ruler of the actions of men in his work. He told them where to go and how to act. He was the Mission Board Manager, and overseer of the whole thing. Leaving no place for middle men or managers of men.

The greatest authority given any laborer was to be subject to the Lord, and teach whatsoever He had commanded him: and for all his actions he would answer to God, and in the end God would try every man's work of what sort it was, and reward him according to his work. 1st Cor. 3:9-15. On these terms He promised to be with His servants even to the end of the world, promising them that the Holy Spirit should ever be with them to guide them into all truth. This we hold to be God's plan of operation. He needs no middle authority, or directors, no paymasters, no instructors to tell them what or how to preach. In brief every man must answer to God alone and not to man. He must be called by God alone to the work and not by man. The Gospel machinery of this age is Babylonish and of the world, and patterned after worldly methods.

The Ministry is not a profession that can be picked up and laid down at will, without disaster to the one who practises such a course. Paul said, "Woe is me if I preach not the gospel." and he further said, "I conferred not with flesh and blood." He realized that His life belonged to the Lord. In fact it is quite a question whether a man, who is chosen of God, will ever give up the work to which God has called him. He may work with his hands for support as did the Apostle Paul, but that labor is only during the time he is working for God for self support. He has in no wise quit the work of God. There is a power behind the true Minister beyond his control that urges him on and is ever pressing him into the work to which he has been called. In fact that is one of the great tests that he has been called of God.

Another test is the evidence of God's blessing upon his work in the conversion of souls; another is his diligence in making himself the most efficient in every way that will aid in teaching the truth and helping the people; another test is that the work does not stop because of trials and difficulties. It is by the evidence given in the Bible that the people may know them by their fruits.

The Minister who is chosen of God and fitted for His work is as much higher than the minister whom men may make, as the heavens are higher than the earth. A

minister, whom men make, are hirelings. They are moulded as literally after the pattern of the denomination that makes them as the Chinese foot is moulded after the pattern that fashions it. About the first thing each denomination does is to build a factory called a theological school, in which to make and fit ministers for the ministry. These schools are really to make factory-made preachers of that pattern.

The law of Moses teaches a direct call to the Ministry. Aaron was called of God to act as High Priest. His successors in that office were to be his sons and his sons' sons. Aaron being a type of Christ, teaches that Christ's Priests must be such as are of his direct call to that place. The reader should know how particular the Lord was that no one ministered at the altar but those who were the seed of Aaron:

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

"Who was faithful to Him that appointed Him, as also Moses was faithful in all His house.

"For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

"Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

"And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

"And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

"So also Christ glorified not Himself to be made an high priest; but He that said unto Him, Thou art my Son today have I begotten Thee?" Heb. 3:1, 2; Heb. 5:1-5.

The whole tribe of Levi was taken by the Lord to do His work for the people. They were chosen in the place of the first born males of each tribe. The first born males of each tribe the Lord claimed as His by perserving them from death at the time all the firstborn of Egypt were slain as Israel left Egypt.

"And the Lord said unto Moses, Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.

"And thou shalt take the Levites for me (I am the Lord) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

"And Moses numbered, as the Lord commanded him, all the firstborn among the children of Israel." Num. 3:40-42.

"Ye are not your own. Ye are bought with a price." 1st Cor. 6:20.

The definition of Apostle is "one sent." This sending of Apostles must be from the Lord and not men.

It is further plain that an Apostle is one who enters new fields and establishes the work of God in regions beyond. He is not chosen to manage men for that belongs to God only. The Signs of the Apostleship should ever be manifest that others can see that by his fruits he is called of God.

"Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

"For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong.

"I speak as concerning reproach, as though we had been weak. Howbeit whereinssoever any is bold, (I speak foolishly,) I am bold also.

"Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

"Are they ministers of Christ? (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

"Of the Jews five times received I forty stripes save one. "Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

"In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren." 2 Cor. 12:12, 13; 11:21-27.

These manifestations will, as necessity demands, ever accompany a true priest. They are not men selected by men but are chosen of God as was Aaron. They are men who pioneer new fields and establish the work of God; men who have a message direct from God for

the day in which they live. They are not made by men, neither are they subject to men and all other gifts of the Spirit as given to men are only to assist the work God has to be done. These gifts were distributed among the Christians as it pleased the Lord to give to each man as He would each one answering to God for the gift granted the individual. Thus all becoming workers together with God. No one having dominion over another's faith.

"Now he which stablisheth us with you in Christ, and hath anointed us is God; who hath also sealed us, and given the earnest of the spirit in our hearts.

"Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand. 2 Cor. 1:21, 22, 24.

"Now there are diversities of gifts, but the same Spirit.

"And there are differences of administrations, but the same Lord.

"And there are diversities of operation, but it is the same God which worketh all in all.

"But the manifestation of the Spirit is given to every man to profit withal.

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing to every man severally as He will." 1st Cor. 3:4-11.

Man can judge whom God has called, but can in no wise have any part in the selecting or fitting of men for the work of God.

First: "they must all be taught of God." Second: this teaching is such that the world knows nothing of the things taught.

When the Pharisees heard the ignorant and unlearned men, they perceived they had been taught of Jesus something they could not answer.

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

"For I determined not to know anything among you, save Jesus Christ, and Him crucified.

"And I was with you in weakness, and in fear, and in much trembling.

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God.

"Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought.

"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.

"Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.

"But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God.

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

"But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

"But he that is spiritual judgeth all things, yet he himself is judged of no man.

"For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." 1st Cor. 2:1-16.

After reading the above who could think himself sufficient to instruct a minister how he should conduct the work God had called him to perform? How could we imagine Paul establishing schools and then visiting them to teach out of books written by men and instructing men how to preach? Paul ever thanked God that Grace comes from God alone. (1 Cor. 1:4-10.) Paul

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LETTERS.

We have a number of very interesting incidents and correspondence, and a variety of subjects we would be glad to give the readers, but they must all be delayed till later, on account of the subjects now running, which will be placed in the new book, Vol. II of "The Book of the Law Found Again." It now looks to us like the time is near when the paper will be enlarged and more frequent. Send in your renewal and get new subscribers. Remember there are no drones in the true church. All are workers and co-laborers. We say to all, covet earnestly what seems to you the best gift of the Spirit and go to work.

REPORT OF LABOR.

Our last report was written while in southeastern Colorado, while at the home of brother and sister Uptogroves. We held meetings there in a school house and at their home. Four married persons were baptized. We hear good reports from there since we left. From there we were driven thirty miles in an auto to Hally, on the Santa Fe R. R. The M. E. minister there had asked us on leaving the place before to speak to his people. He having read "The Yellow Peril." So we arranged to do so. The opera house was secured and we spoke on the future out-look of the world from a Bible stand point. The people seemed much interested. Our next stop was at the home of brother and sister Rhodes, at Colorado Springs, where we stayed a week. Arrangements were made and the meeting advertised to speak in the large Stratton Park pavilion, but a storm came up and cut off the lights and rained till we could do nothing but give it up. Brother and sister Rhodes were new to the faith, having never seen me till our arrival. We surely had a pleasant time with them. During the stay we baptized them while there. They drove us 44 miles northeast to brother George Sultz's home on a large ranch. These were old friends and we had a good time for a few hours talking the truth with the family. Their courage is good. Brother and sister Rhodes next drove us to Denver, 74 miles distant, along the foot hills, in view of the range. This was a pleasant trip. They returned home and we began work at the home of brother and sister Hastings. Their good double rooms were well filled. Averaging about twenty grown people, nearly all Sabbath-keepers who were anxious to hear and learn more of the Scriptures. Sister Hastings had gotten hold of the paper and books and become a believer in the things taught in them. She had also worked with those who attended the meetings. In brief, we can state we never met a more interested company. The last Sabbath

afternoon was all taken up in answering questions of all kinds on the various subjects we had taught. We arranged to return on our way back from MayBell in the extreme northwestern part of the state.

We left Sunday morning over the Moffat R. R. The noted R. R. of the world for a mountain trip. We can testify it is remarkable, so much so we want as few of them as possible. There is everything to see from snow capped mountains, (high as any one ought to wish to go), tunnels, gulches, rocks, etc., and finally looking down to the far bottom of the earth below you half a mile till you are made to think you are in an aviation trip. Some asked us if we seen this and that: I said no, but I saw all I wanted to see and was not wishing any more sights, but did desire I might get back alive.

After we were once across we found a good and pleasant place to live, in the beautiful climate on the western slope. It seemed Elder Sultz and wife had been sent there. At least they had done a splendid work. Through their labor a fine company made up of people above the average were brought to the truth. This company were well developed on the general outline of the Bible. Regular Sabbath services are held in a neat school house which has a piano in it. We could not say too much of the work done here. Sunday, the 28th four men and three women of this company were baptized by Elder Sultz. This company is a working company. They also furnish means to forward the work and relieve us of the difficulties of so close figuring we have had for years in getting the work established to the point it now is. We leave tomorrow, the 31th of July, to revisit Denver. From there we expect to go east to Lincoln, Nebraska, Dodge Center, Minnesota, Battle Creek, Michigan and Cleveland, Ohio.

The Lord has gone before us in all places and given us the kindest of friends and everything we need, without one unpleasant experience. What more could we ask? All we can say or do is to give the success, glory and praise all to God the giver of all good things, and continue to faithfully serve him. He is all and in all, and he is ours and we are his.

THE BOOK OF THE LAW FOUND AGAIN.

(Continued from page three.)

himself dared not assume this position, much less should men in this age of the world do so who need to be taught rather than instruct others. It is true **they can teach things of the world** and give such a mould as the world will receive but they cannot teach how to preach or make converts to God. Paul thanked God that Grace was given them of God. It is true that a denomination who wishes to give their ministers such a mould, as adopted by that denomination, can have instructors for that purpose, and they can require all to comply with that mould or be rejected from their hireling service in the Church. **But do not call it the Ministry of Christ, for it is not.**

"For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

"Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?"

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

"For the Jews require a sign, and the Greeks seek after wisdom.

"But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

"Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which

are not, to bring to naught things that are; that no flesh should glory in his presence.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

"That according as it is written, He that glorieth in the Lord." 1st Cor. 1:19-31.

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

"Therefore let no man glory in men. For all things are yours." 1st Cor. 13:18-21.

Possibly the strongest evidence given the laborer for God that the Lord is accepting his laborers is the fruit of that labor.

"For though ye have ten thousand instructors in Christ yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." 1st Cor. 4:15.

Thus it must be perfectly clear to every honest person that a man-made ministry is not what God wants, neither will it answer His purpose. And further as we view each effort made in that manner we ask what has it done for the world? The number of ministers has been increased; but spirituality has decreased in proportion, until the call has now come with full force to come out of Babylon and let every man save his own soul. In no manner is Babylon more marked than in the present system of organization and the hired ministry which includes the present methods of education and fitting of men and women for gospel work.

The Support of the Ministry and Workers.

Said the Master: "The laborer is worthy of his hire." Says Paul: "If we have sown unto you spiritual things, is it any great thing if we reap your carnal things?" And again: "Who goeth a warfare at his own charge?" And once more: "They that preach the gospel shall live of the gospel." "Who feedeth the flock and eateth not of the milk of the flock?" And the Apostle further says: "He that thresheth, thresheth in hope." "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." All of the above quotations refer directly to the support of the Gospel. But as to God's plan of support God has not left us in darkness. That is all plainly given in the inspired word so that we are not left to the devising of men neither are we left to resort to devices of our own as to how we should be supported. Neither is the "laity" left to be imposed upon by those who are not Apostles, but are after the loaves and the fishes. The duty of each is plainly given and any fault that is found with the plan is found with the Lord and not man, for man has nothing to do with it only to obey it.

The New Testament teaching on this point is based upon the law of Moses the same as it bases teaching on every other point.

"Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?"

"Say I these things as a man? or saith not the law the same also?"

"For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?"

"Or saith he it altogether for our sakes? For our sakes, no doubt, this is written; that he that ploweth should plow in hope; and that he that thresheth in hope should be partakers of his hope.

"If we have sown unto you spiritual things is it a great thing if we shall reap your carnal things?"

"If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

"Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?"

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

"But I have used none of these things: neither have I written these things, that it should be so done unto me; for it were better for me to die, than that any man should make my glorying void.

"For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!"

"For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the gospel is committed unto me.

"What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

"For though I be free from all men, yet have I made myself servant unto all that I might gain the more." 1st Cor. 9:7-19.

The above Scripture plainly states the matter that if we would know how the workers are to be supported we must study the law as written by Moses. The duty of the giver is also especially given by Paul in the following Scripture:

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver.

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work; as it is written, He hath dispersed abroad; He hath given to the poor; His righteousness remaineth forever.

"Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." 2 Cor. 9:6-10.

The Apostle says again, as it is written: knowing that both the giving and the receiving is plainly taught how it is to be done in the law of Moses. So to that law we go for our instructions for the support of the gospel.

The first seven verses of the eighteenth chapter of Numbers states how Aaron and his sons were chosen from the tribe of Levi to act as Priests for an everlasting statute and then states how the tribe of Levi was given them as assistants in the work of God. It also says neither was to have any inheritance in the land with the other tribes but their support was provided for as follows:

"For all the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.

"And I have taken the Levites for all the firstborn of the children of Israel.

"And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary." Num. 8:17-19.

"And the Lord spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever.

"This shall be thine of the most holy things, reserved from the fire: every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me shall be most holy for thee and for thy sons.

"In the most holy place shalt thou eat it; every male shall eat it: it shall be holy unto thee.

"And this is thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it.

"All the best of the oil, and all the best of the wine, and of the wheat, the first fruits of them which they shall offer unto the Lord, them have I given thee.

"And whatsoever is first ripe in the land, which they shall bring unto the Lord, shall be thine; every one that is clean in thine house shall eat of it.

"Everything devoted in Israel shall be thine.

"Everything that openeth the matrix in all flesh, which they bring unto the Lord, whether it be of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

"And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs.

"But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the Lord.

"And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine.

"All the heave offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons and thy daughters with thee, by a statute for ever; it is a cov-

enant of salt for ever before the Lord unto thee and to thy seed with thee." Numb. 18:8-19.

In order to understand the statements here made we must turn to other scriptures where each offering is mentioned so we may know the details. For a trespass and sin offering the individual brought the animal described for such a sin and there confessed his sin. The animal was disposed of according to instructions, the Priest receiving the skin and a portion of the animal for his services. If the sin was one in which the individual sinned knowingly, then a fifth part of the animal's value was added and given to the priest. See Lev. fifth, sixth and seventh chapters. All thank offerings belonged to the Priest. Where a reconciliation for sin of any kind was brought about an offering was to be offered to the Lord wherein the Priest received a portion. All trees bearing fruit, the fruit the fourth year is counted as the Lord's. Lev. 19:23-25. If faithfulness in carrying out the instructions of God in the performance of these offerings is done, He, on His part, makes certain promises, as follows:

"And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as it is this day.

"And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6:24, 25.

"Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers:

"And he will love thee, and bless thee, and multiply thee, he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee.

"Thou shalt be blessed above all people; there shall not be male or female barren among you, or among your cattle.

"And the Lord will take away from thee all sickness, and will put none of the evil disease of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee." Deut. 7:12-15.

"But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth, that he may establish his covenant which he swore unto thy fathers, as it is this day." Deut. 8:18.

In addition to the various offerings made by individuals at the altar annual feasts were held where all the males were to attend as we read.

"And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a freewill offering to thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee:

"And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place his name there.

"And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

"Thou shalt observe the feast of tabernacle seven days, after that thou hast gathered in thy corn and thy wine:

"And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.

"Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose: because the Lord thy God shall bless thee in all thine increase, and in all the work of thine hands, therefore thou shalt surely rejoice.

"Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty:

"Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." Deut. 16:10-17.

These offerings were many during the year besides the appointed feasts, all of which brought a small revenue to the support of the priest. The reader will notice this point in all these offerings; namely, that the Laborer for God who consecrates his life to God shares in every benefit bestowed upon any other person. All are laborers together with God. All are to realize that every blessing comes from God and He it is that is the giver of them all.

The Levite.

"But the tithes of the children of Israel, which they offer as an heave offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

"And the Lord spake unto Moses, saying:

"Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe.

"And this your heave offering shall be reckoned unto you, as though it were the corn of the threshingfloor, and as the fullness of the winepress.

"Thus ye also shall offer an heave offering unto the Lord of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the Lord's heave offering to Aaron the priest.

"Out of all your gifts ye shall offer every heave offering of the Lord of all the best thereof, even the hallowed part thereof out of it.

"Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress."

WHAT GOD REQUIRES.

We hear some say a great deal about order, hence it means such a system as they have in vogue for the support of the gospel and in brief just such an organization as they have.

It is true that God is a God of order and has a perfect system by which he does all his work. The importance to us is that we have God's organization and not man's.

The support of the gospel is all plainly marked out in the Bible and if it was followed by all as it is written then there would be no trouble on the question of organization. God's plan for the support of the gospel we wish now to study with the reader. I read the following:

"And it shall be, when thou art come in unto the land which the Lord thy God giveth thee for an inheritance, and possessest it, and dwellest therein;

"That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place his name there.

"And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the Lord thy God, that I am come unto the country which the Lord swore unto our fathers for to give us. And the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God.

"And now, behold, I have brought the first fruits of the land, which thou, O Lord, has given me. And thou shalt set it before the Lord thy God, and worship before the Lord thy God: And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you.

"When thou has made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless and the widow, that they may eat within thy gates, and be filled. Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them. I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead: but I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me."

"Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

"This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul."—Deut. 26:1-3, 10, 12-16.

It is clear and easy to see that when God accepts an individual as one of his peculiar people what he requires, namely, that that individual acknowledges God as the rightful sovereign of the world and all that is in it. Second that God requires a portion of everything that grows out of the earth for the support of those whom he chooses to do his work, and for the support of the poor and the stranger during seasons of worship. The remainder of this chapter records the covenant of God to his

people saying if they will be faithful in the performance of doing all his statutes and judgments which he has commanded them then they who do this shall be his peculiar people above all the earth.

"Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, his judgments, and to hearken unto his voice; and the Lord hath avouched thee this day to be his peculiar people as he hath promised thee, and that thou shouldst keep all his commandments; and to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken."—Deut. 26:17-19.

With this principle clearly understood the next step is to find out what portion of both the production of the earth and the increase of all animal life including man himself does God require.

"And the Lord spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever.

"This shall be thine of the most holy things, reserved from the fire: every oblation of their's, every meat offering of their's, and every sin offering of their's, and every trespass offering of their's, which they shall render unto me, shall be most holy for thee and for thy sons.

"In the most holy place shalt thou eat it; every male shall eat it: it shall be holy unto thee.

"And this is thine, the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house.

"All the best of the oil, and all the best of the wine, and of the wheat, the first fruits of them which they shall offer unto the Lord, them have I given thee.

"And whatsoever is first ripe in the land, which they shall bring unto the Lord, shall be thine; every one that is clean in thine house shall eat of it. Everything devoted in Israel shall be thine. Everything that openeth the matrix in all flesh, which they bring unto the Lord, whether it be men or beasts, shall be thine; nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem. And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs.

"But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy; thou shalt sprinkle their blood upon the altar and shalt burn their fat for an offering made by fire, for a sweet savour unto the Lord.

"And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine.

"All the heave offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons and thy daughters with thee by a statute for ever; it is a covenant of salt ever before the Lord unto thee and to thy seed with thee."—Numb. 18:8-19.

The above list is for the support of those who minister at the altar which were the priests. The Levite, which embraced all the tribe of Levi, were supported from the tithe of the land.

This is God's order for the support of his laborers in their various offices of gift.

The reason for this is also plainly stated, namely, they, the Levites, were to have no possessions among the producers of Israel. Their time was devoted to the service of God.

"The Priests' Charge."

"And the Lord said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

"And thy brethren, also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee shall minister before the tabernacle of witness.

"And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.

"And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle of the congregation, for all the service of the tabernacle; and a stranger shall not come nigh unto you.

"And ye shall keep the charge of the sanctuary, and the charge of the altar; that there be no wrath any more upon the children of Israel.

"And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the Lord, to do the service of the tabernacle of the congregation.

"Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the veil; and ye shall serve: I have given your priest's office unto you as a service of gift; and the stranger that cometh nigh shall be put to death."—Numb. 18:1-7.

The remaining portion of the tribe was taken for assistants. Their gifts were that of teachers, helps, governments, singers, porters, and so on to fill the various gifts in the church and enumerated by Paul as apostles, prophets, teachers, helps, governments, healing, and so on, meeting every requirement of the church.

"And the Lord spake unto Aaron, Thou shalt have no inheritance in their land; neither shalt thou have any part among them; I am thy part and thine inheritance among the children of Israel.

"And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.

"Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die.

"But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

"But the tithes of the children of Israel, which they offer as a heave offering unto the Lord, I have given to the Levites to inherit; therefore I have said unto them, Among the children of Israel they shall have no inheritance."—Numb. 18:20-24.

The reason this tribe was taken is plainly stated thus:

"Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.

"And after that shall the Levites go in to do the service of the tabernacle of the congregation; and thou shalt cleanse them, and offer them for an offering.

"For they are wholly given unto me from among the children of Israel; instead of such as open every womb, even instead of the firstborn of all the children of Israel, have I taken them unto me.

"For all the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.

"And I have taken the Levites for all the firstborn of the children of Israel.

"And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel when the children of Israel come nigh unto the sanctuary."—Numb. 8:13-19.

The same reason is given why God required the firstborn animal and it is one of the reasons why he requires the first fruit borne and the first of the oil, wine and fruits of all kinds. It is through his redemption that we are not our own, we are bought with a price even the blood of Jesus. Therefore we are not our own. Neither is anything produced from the earth ours; it is the Lord's and he requires the firstfruit.

"And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised; three years shall it be as uncircumcised unto you; it shall not be eaten of.

"But in the fourth year all the fruit thereof shall be holy to praise the Lord withal.

"And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof; I am the Lord your God."—Levi. 19:23-25.

"Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me.

"Likewise shalt thou do with thine oxen, and with thy sheep; seven days it shall be with his dam; on the eighth day thou shalt give it me."—Ex. 22:29, 30.

Stated seasons when the tithe and increase should be delivered, and where it was to be delivered, and to whom, is all plainly stated so there need be no confusion on that point.

"Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles; and they shall not appear before the Lord empty:

"Every man shall give as he is able, according to the blessings of the Lord thy God which he hath given thee."—Deut. 16:16, 17.

"Thou shalt truly tithe all the increase in thy seed that the field bringeth forth year by year.

"And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that they mayest learn to fear the Lord thy God always.

"And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee:

"Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose:

"And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth; and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household.

"And the Levite that is within thy gates; thou shalt not forsake him: for he hath no part nor inheritance with thee.

"At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates:

"And the Levite (because he hath no part or inheritance with thee) and the stranger, and the fatherless, and the widow which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest."—Deut. 14:22-29.

"All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the Lord thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

"Thou shalt eat it before the Lord thy God year by year in the place which the Lord shall choose, thou and thy household.

"And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the Lord thy God.

"Thou shalt eat it within thy gates; the unclean and the clean person shall eat it alike, as the roebuck, and as the hart.

"Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water."—Deut. 15:19-23.

"Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flocks, nor any of thy vows which thou vowest, nor thy free-will offerings, or heave offerings of thine hand:

"But thou must eat them before the Lord thy God in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter and thy manservant, and thy maidservant, and the Levite that is within thy gates; and thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto."—Deut. 12:17, 18.

We now have the matter plainly placed before us; namely, that God requires the firstborn of all males both of man and beast. He claims for his the tithe of all the land. Both of the tree and the soil, also the firstfruit, both of the tree and the soil. All the firstborn of clean animals are wholly the Lord's. The unclean of the firstborn are to be estimated according to God's estimation as to value and that value belongs to God. Next it is plainly stated who are to be benefited by it all. The priest is to have all that belongs to the altar as stated by Paul, They that minister at the altar shall live of the altar. Second the Levite was to have the tithe and then in turn give a tithe of the tithe to the priest, and last the Lord says:

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, it is the Lord's; it is holy unto the Lord.

"And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof.

"And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.

"He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

"These are the commandments which the Lord commanded Moses for the children of Israel in Mount Sinai."—Lev. 27:30-34.

(To be continued.)

"Truth forever on the scaffold,
Wrong forever on the throne,
Yet that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow
Keeping watch above his own."

Break one thread in the border of virtue, and no telling how much will unravel.

Keep thy shop and thy shop will keep thee.—Poor Richard.

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