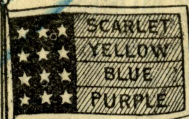
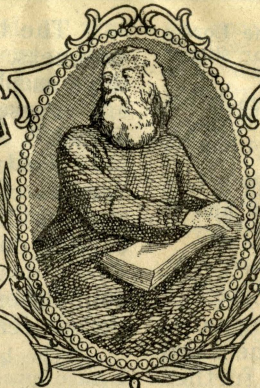


The Ensign of Israel



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

BRITTON, OKLAHOMA, OCTOBER, 1918

Number 33

## While I Am Lying Here.

The seasons o'er me have rolled,  
And to my lis'ning ears have told  
The stories that so much enfold,  
While I am lying here.

Of human miseries and woes,  
I'm learning as the season goes,  
And also whence joys fountain flows  
As I am lying here.

For life so oft its changes bring  
Of sorrow's sigh or joy that sings  
I think they must be ancient things,  
As I am lying here.

Full many a wedding bell has rung  
And many a funeral dirge been sung  
And life returned from whence it sprung,  
Since I've been lying here.

The seasons come and hasten on,  
So quickly go the sigh or song,  
So little here lasts very long,  
But I'm still lying here.

Oh, with what almost childish zest  
I dream of the golden sunset west,  
Whose portal is all nature's rest,  
As I am lying here.

But I know Him who knoweth best,  
His love and faith are in my breast,  
Giving me peace and joy and rest,  
Though I keep lying here.

March 18, 1914. —Elsie Klostermyer Rupert.  
Bedfast from July 16, 1912 to April 6, 1914.

## THE BOOK OF THE LAW FOUND AGAIN

(Continued from last issue.)

If any one will become acquainted with the Bible they will easily see that this instruction is to guide till the close of time and they will see another thing, namely, if the tithe is now in force then it is all in force. There is no separation or doing away with any of the commandments of God. The Lord's covenant with the Levite is a covenant of salt and to endure forever, while the work of the gospel is being carried on in the earth.

"And of Levi he said, Let thy Thummim and thy Uri.. be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah;

"Who said unto his father and to his mother, I have not seen

him; neither did he acknowledge his brethren, nor knew his own children; for they have observed thy word and kept thy covenant.

"They shall teach Jacob thy judgments, and Israel thy law; they shall put incense before thee, and whole burnt sacrifice upon thine altar.

"Bless, Lord, his substance, and accept the work of his hands; smite through the loins of them that rise against him, and of them that hate him, that they rise not again."—Deut. 33:8-11.

"Keep, therefore, the words of this covenant and do them, that ye may prosper in all ye do."—Deut. 29:9.

Thus far there need be no question as to our duty to God. All is plain. The next point to consider is our VOWS.

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons shall be for the Lord by thy estimation.

"And if it be a beast, whereof men bring an offering unto the Lord, all that any man giveth of such unto the Lord shall be holy.

"He shall not alter it, nor change it, a good for a bad, or a bad for a good; and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

"And if it be any unclean beast, of which they do not offer a sacrifice unto the Lord, then he shall present the beast before the priest;

"And the priest shall value it, whether it be good or bad; as thou valuest it, who are the priest, so shall it be.

"But if he will at all redeem it, then he shall add a fifth part thereof unto thy estimation.

"And when a man shall sanctify his house to be holy unto the Lord, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it so shall it stand.

"And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his.

"And if a man shall sanctify unto the Lord some part of a field of his possession, then thy estimation shall be according to the seed thereof; a homer of barley seed shall be valued at fifty shekels of silver.

"If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

"But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation.

"And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him.

"And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

"But the field, when it goeth out in the jubilee, shall be holy unto the Lord, as a field devoted; the possession thereof shall be the priest's.

"And if a man sanctify unto the Lord a field which he hath bought, which is not of the fields of his possession;

"Then the priest shall reckon unto him the worth of thy estimation; even unto the year of the jubilee: and he shall give thine estimation in that day, as a holy thing unto the Lord.

"In the year of the jubilee the field shall return unto him of whom it was bought, even to him to whom the possession of the land did belong.

"And all thy estimations shall be according to the shekel of the sanctuary; twenty gerahs shall be the shekel.

"Only the firstling of the beasts, which should be the Lord's firstling, no man shall sanctify it; whether it be an ox, or sheep: it is the Lord's.

"And if it be of unclean beast, then he shall redeem it according to thine estimation, and shall add a fifth part of it thereto; or if it be not redeemed, then it shall be sold according to thy estimation.

"Notwithstanding, no devoted thing, that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the Lord.

"None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death."—Lev. 27:1, 2, 9-29.

Thus the instructions are also plain regarding vows or gifts made to the Lord besides that which the Lord regularly requires as noted before. God says further that all gifts must be given willingly, and as stated by Paul, not grudgingly. God loveth a cheerful giver.

#### The Place Where to Be Paid and to Whom.

This is also plainly given. Over and over it is stated that God's portion is to be "brought to the place where he shall choose to place his name." For over four hundred and fifty years Israel was guided directly by the Lord as to the place where his name was recorded. While in the wilderness they were led by a cloud by day and a pillar of fire by night and where the cloud stopped there they were to place the ark. In which was the laws of God. In his law was his name, **the creator of heaven and earth**. In Deut. 16:6, it is said "that at the place where the Lord should choose to place his name there they should sacrifice the passover at the going down of the sun." Many scriptures show that the name of the Lord was in the ark and connected with his law. So we see the Lord is the leader of his people **and not man**. Later the temple was built by Solomon as a place where the name of the Lord was placed, (II Kings 8). God is ever the leader of the people and it is the duty of man to see the leadings of the Lord and what class of people **reverence his laws**. We say God was in the reformation, so he was. He led men to teach and restore truth to the people but when those men failed or rather the followers failed to be led by the Lord into more light then God raised up others and so on to this day.

Now the remnant are those who restore the **whole law** not some one commandment, but **especially the law of Moses** and God will lead men out who will restore the truth to the remnant people to prepare them for the coming of Christ. So we say that the place for all tithe and offerings is where men are raised up to teach the **whole law, and the prophets**. Then it is to that work the support belongs. **Not to men who are not willing to walk in the light**. This is all a plain question when the Bible is the sole guide of the people. Israel is soon to be gathered, the cloud and pillar of fire is soon to be seen again; the sign of the Son of Man is to soon lead the people of God as in the days of old; surely those who will not receive the truth and teach it on the law of Moses and the whole prophetic field given by the prophets are **not entitled to support from the Lord's treasury**.

This is a question of vital importance to know where the Lord is leading and the reform now due the world. It is truly an important question to know where the Lord's funds belong. If the funds belonging to God were used where they should be the world would soon learn to look upon the teachers in quite a different light from what they now do. They would also soon see that the various ways now in vogue for the support of the Gospel are not of God. All auction of articles for the purpose would cease, the taking of pledges would soon end, and contribution boxes would find their place in the waste basket or furnace.

The Sabbath would not be broken by polluting the altar with such abominations. Auctioneers would find another job and hirelings would find another occupation.

#### MALACHI AND THE LAW OF MOSES.

The book of Malachi, like all other writings of the prophets, pertains to the conditions existing in the latter days as plainly stated in the last chapter.

Verse one says it is "the burden of the Lord to Israel."

We trust that by this time it is well known by our readers that the word Israel and the names of the various divisions of the Lord's people, anciently, are all carried down to Gentile history. In verses one and two God's dealings with Jacob and Esau are taken as a foundation upon which to teach the lesson desired. These verses read thus:

"The burden of the word of the Lord to Israel by Malachi. I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob."

The reason God loved Jacob and hated Esau is next told thus:

"And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

"Whereas Edom saith, We are improverished, but we will return and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation for ever.

"And your eyes shall see, and ye shall say, The Lord will be magnified from the border of Israel."

It is plainly seen that stubborn rebellion on the part of Esau is the trouble, and a further study of the book will show that Israel in the latter days will repeat this history and be a **CONTENTIOUS REBELLIOUS PEOPLE**, hence the same result will come to pass upon them that **CAME ON ESAU IN PAST HISTORY**.

The Lord, through the prophet now begins to show wherein his people are at fault. He says:

"A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O PRIESTS THAT DESPISE MY NAME. And ye say, WHEREIN HAVE WE DESPISED THY NAME?"

"YE OFFER POLLUTED BREAD UPON MINE ALTAR; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible.

"And if YE OFFER THE BLIND FOR SACRIFICE, is it not evil? and if ye offer the LAME AND SICK is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts.

"And now, I pray you, beseech God that he will be gracious unto us: THIS HATH BEEN BY YOUR MEANS: will he regard your persons? saith the Lord of hosts."

This scripture teaches us as used in the law of Moses that God requires our best service. First, God gave his only son to redeem man, hence nothing but our first service will be accepted at his hand, and to offer **THE BLIND OR LAME** animal was an insult to God and would result **IN A CURSE** rather than a blessing. It also teaches us plainly that our offerings on the altar are still the same truth as then and that by a study of the law of Moses we learn how to worship God. So when we partake of the Lord's supper we covenant with God to render to Him Our Best and First Service and offer to Him for His cause **THE BEST OF OUR TEMPORAL THINGS**.

The Lord continues thus to point out their selfishness in His worship and thus offer **POLLUTED BREAD** upon His altar:

"Who is there even among you that **WOULD SHUT THE DOORS FOR NOUGHT? NEITHER DO YE KINDLE FIRE ON MINE ALTAR FOR NOUGHT**. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand.

"For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in **EVERY PLACE INCENSE SHALL BE OFFERED** unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts."

This forever ends all hireling service. A priest became such by being the seed of Aaron and Aaron, being a type of Christ it teaches us that only such as are called of God can truly minister at the altar, and they do it

not as hirelings, but as "being called of God as was Aaron." The pay comes from a different system entirely, and we might add a good test; namely, to have the shepherd do the work and trust the people through the Lord, according to his plan for the pay. Make No Contract for a Stipulated Sum, neither any system that fixes by custom a fixed salary. It is a "Pollution of the Bread" upon the altar. The following verses show plainly that the trouble is, Israel has forsaken the Lord's plan of support and devised plans of their own:

"But ye have profaned it, in that ye say, The table of the Lord is polluted; and the fruit thereof, even his meat, is contemptible.

"Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the Lame and the Sick; thus ye brought an offering: should I accept this of your hand? saith the Lord.

"But cursed be the deceiver, which hath in his flock a male, and voweth, and Sacrificeth unto the Lord a Corrupt Thing: for I am a great King, saith the Lord of Hosts, and my name is dreadful among the heathen."

This tells plainly the trouble, for they say the service in following the Lord's system is wearisome and contemptible. They even turn up their nose and sniff at God's plan.

This reveals the secret why all the devices for raising means has been resorted to, to support the hirelings and pay the expenses of the church. God calls all such "polluted." Lame and blind offerings he will not accept them. A minister told me recently that he "did not believe in socials and ice cream entertainments to raise money but that they would not give it any other way and it must be twisted out of them." Don't blame the preacher altogether, for the people like the fun connected with the system of raising means and are willing to pay for fun but not for the Gospel and as one prophet says, "my people love to have it so."

"And now, O ye priests, this commandment is for you.

"If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings: yea I have cursed them already because ye do not lay it to heart.

"Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it.

"And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts."

The Lord now directs his word more definitely to the priest (Minister). God designed that the Levites should be a representative to the people and thus teach the people to reverence the name of God above every other name, thus teaching the people that no ruler or sovereign should stand first to them. Every offering made taught this principle. Any violation in any offering was rebellion, hence the curse would follow.

#### The Covenant With Levi.

"My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name.

"The law of truth was in his mouth, and iniquity was not found in his lips, he walked with me in peace and equity, and did turn away many from iniquity.

"For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts."

It is above all other duties of the priest to teach the law of Moses. He should explain and teach the lesson taught by each and every offering made by the High Priest, under the Mosaic system, for they are the same truths today as then. It is sad to realize that instead of doing this the people are taught that that law is no longer in force, when the facts are, it contains the foundation of all doctrine and duty of the Christian.

The following verses show just how the Lord looks upon the teachers of this age regarding the law:

"But ye have departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts.

"Therefore have I made you contemptible before all the peo-

ple, according as ye have kept my ways, but have been partial in the law. Have we not all one father? Hath not one God created us? Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

"Judah has dealt treacherously, and abomination is committed in Israel, and in Jerusalem; For Judah has profaned the holiness of the Lord which he loved and hath married the daughter of a strange god. The Lord will cut off the man that doeth this, The master and the scholar, out of the tabernacle of Jacob and him that offereth an offering unto the Lord of Hosts.

"And this have ye done again covering the altar of the Lord with tears, with weeping, and with crying out, in so much that he regardeth not the offering any more, or receiveth it with good will at your hand." 2:8-13.

Truly there are many that stumble at the law. Some, as a result of the teaching at this time, say the whole law is abolished and we now have all things made new. Some say the ten commandments are not abolished but the law of Moses was a yoke of bondage, not good, it was enmity, and so on, and that it was taken out of the way; nailing it to the cross. And so a mass of contradictions are taught whenever the law is taught by the ministry. They become partial in the law by taking such things as suit their purpose and do away with the rest. Therefore the curse is today being visited on Israel, (professed Christendom) and they know it not. They even cry and cover the altar with tears to show their sincerity. God don't regard such hypocritical worship.

"Yet ye say wherefore, because the Lord hath been a witness between thee and the wife of thy youth, against whom thou hast dealt treacherously, yet is she thy companion and the wife of thy covenant.

"And did he not make one? yet had he the residue of the spirit. And why therefore that he might seek a godly seed. Therefore take heed to thy spirit and let none deal treacherously with the wife of his youth. For the Lord, the God of Israel saith, that he hateth putting away; For one covereth violence with his garment, saith the Lord of Hosts; therefore take heed to your spirit, that ye deal not treacherously.

"Ye have wearied the Lord with your words. Yet ye say wherein have we wearied him? when ye say, that every one that doeth evil in the sight of the Lord is good and he delighteth in them; Or where is the God of judgement?" 2:14-17.

The above verses state the situation that now exists. Namely, they have forsaken the wife of their youth and have put her away because they played the harlot with the apostate woman which departed from the truth of the law and its teaching. God says he designed one woman, not two. The woman of the twelfth chapter of Revelation is that one woman and she has always existed since the days of Adam as a representative of the true church. The one in the seventeenth chapter of Revelation is the harlot that is divorced and put away. God designed one that he might have a pure seed, and we say that only the children of the one here mentioned are the true seed, not the daughters of Babylon nor the individuals connected with her.

#### The Preparatory Message For the Coming of Christ.

Before the first advent, there was a message of reform given by John, so before his second coming there will be another. Both are similar in character to the experience of Elijah, in the days of Ahab. This last message is to consist of a reform on the law of Moses and its teachings as will be seen later.

"Behold I will send my messenger and he shall prepare the way before me and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of hosts.

"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fullers soap: And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

"Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

"And I will come near to you to judgement; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the

(Continued on page four.)

# The REMNANT OF ISRAEL

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## THE FUTURE OF THE PAPER.

We now have the continued articles finished and we will have space for more variety from this on. We have much we wish to say on the vital points of Bible doctrine and we promise the readers a live paper on vital questions.

## THE BOOK OF THE LAW, VOL. TWO.

This book, we trust, will be out by the time this paper has reached the hands of the readers. It will be nicely bound and printed on eggshell paper. The two volumes complete our teaching on the statutes of God as given in the Scriptures. They are designed to teach the whole truth. We hope to have many orders for both volumes. The price of the two is \$1.85 post paid. For volume 1 65 cents; for volume 2 \$1.25. We have printed but a small edition of the new volume. Order early. It will be out very soon if not by the time you read this.

## REPORT OF LABOR.

Our last report closed with our return from the northwest part of Colorado to Denver. We held a few more meetings; all those we had interested on our first trip were present and anxious to learn more. Nearly all who attended these meetings purchased one of all our different publications and subscribed for the paper one year. From this place we went to College View, Nebr. The good home of brother and sister Pierce was open to us. Meetings were held each night in the large home of B. Dresselhaus. The attendance at these meetings were good and a good spirit was manifested on the part of all. We visited the old acquaintances, both at Lincoln and College View. Quite a number of books were taken.

From here we were called home on account of Mrs. Rupert's illness, but we both felt the original trip planned should be carried out, and after five days stay we left for Battle Creek, Mich. I found there, on my arrival at Battle Creek, a room and boarding all provided for by a Mrs Drury, of Calif. A place was also provided for meeting at the home of brother Hummel and the attendance was about 25 listeners. After 10 days the Sanitarium Chapel was secured for three lectures. The first, "The Story of The Real Jew and the Gathering of Israel." Second, "The Future Outlook of the World from a Bible Standpoint." Third, "The Yellow Peril and The Kings of the East." These meetings were also well attended with a growing interest.

After our return the meetings were continued until September 23rd. Truly the interest was good. Three

grown persons were baptized, many books were sold and regular meetings were provided for. Brother Shenk, who was an old reader was ordained by the laying on of hands to look after the flock. Our heart was greatly knit to the believers.

We left the 23rd for Ohio. Two parties from Cleveland, Ohio, attended the meetings. Words fail to express our visit to Battle Creek. Many old friends greeted us with gladness and we can say we love them all very much as a result of our associations of long ago. Our courage could not be better. May God's blessings attend all whom we met. We may return that way before we go west.

## The Book Of The Law Found Again

(Continued from page three.)

hiring in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." 3:1-6.

God says "I change not." This does not agree with present day teaching. The teachers have him change his laws to suit the present customs, but God says "I change not." This scripture says he will purge the sons of Levi. This shows that the teachers whom God can accept will be such as teach the correct lesson taught by each offering and the obligation of doing the whole law. God's law deals with the things which are practical, such as payment of debts, paying the hiring his due for wages, the care of the poor and widows—the law of Moses is where the every day duty is laid down and must be taught.

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?"

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Ye are cursed with a curse; for ye have robbed me, even this whole nation.

"Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

"And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts.

"Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee?"

"Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?"

"And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." 3:7-12.

The reader will notice that the people and priests contend with God on every point, how literally that is fulfilled in our day, not a point of scripture but is disputed by those who do not wish to have it cross their practice. They are ready at once to argue the point just as though they could change its teaching. So in this scripture they say wherein have we robbed God; he says in tithes and offerings. They would much rather raise the money in some other way, by having those without pay the bill by selling them some fun for the money than to pay an honest tithe and offerings as God has directed. Then there are those who do not believe in raising money in the way the churches do, but they are equally careful not to pay the tithe, they want that much clear gain.

So it goes, hence as the Lord says, the curse is resting heavier and heavier because of those things of neglect. If God's people would do as the law requires faithfully they would prosper and be cared for. But this

they will not do, hence those who are living as God would have them and devote their time to the work of God have a hard time at times because the people are not faithful. They think the other one will look after that part when it is the duty of each one to do as God requires them to do. We can not promise any one security in the day of visitation who are not faithfully doing their duty to God now. He says, "because they have kept the word of my patience I will also keep them in the hour of temptation that shall come upon all the world to try them." Every device that man can invent to twist money out of the people to support the present system of Babylon is resorted to, but to pay God that which he demands as his, that is another thing. They prefer to raise the money from those instead of doing their duty, as taught in the Bible. It is right that the laborer labor in faith without a stipulated sum, but it is equally right that the people who profess to believe his teaching, be honest with God and his servants to give them what God requires. God never intended that the payment of that which belonged to him would improvish, but on the other hand, his blessing would come to the obedient. Note what Haggai, the prophet, says on this point:

"Now therefore thus saith the Lord of hosts; consider your ways.

"Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink, ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes.

"Thus saith the Lord of hosts; consider your ways.

"Go up to the mountain and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord.

"Ye looked for much, and, lo, it came to little, and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house.

"Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit.

"And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands."

If the people were half as willing to obey God and do the things taught in his law, in the place of arguing it all away, they would be much better off than they are. But this reform on the law will develop another class who will take heed to the word of God, as we next read:

"Then they that feared the Lord spake often one to another; and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

"Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and that serveth him not." Mal. 3:16-18.

The last chapter of this great book for the last days is an admonition and reads as follows:

"For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

"But unto you that fear my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

"And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.

"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

Note, it begins with the word "for." That is, the day of settlement will come and the wicked will burn as an oven. Now says the Lord, "Remember ye the law of

Moses \* which I commanded him in Horeb \* for all Israel with the statutes and judgments." Then as a close, he calls attention to the last great reform as before mentioned on the law of Moses, by those who will deliver a message to the people as did John the Baptist. That message is now due and the reform on the law is now called for upon the part of every child of God. It requires faithfulness in every duty required. Who will join in this last reform by learning now to teach what the law of Moses requires. The payment of tithe should be paid to those only who teach the whole truth for this time whom God raises up to carry forward this special work. To those sons of Levi who have been purged from Babylonish errors, the tithe, you will see by reading Num. 18; was paid to the Levite. They were workers of various kinds and represented the various gifts in the church. One part of that work today is to print the pages of truth to be scattered to the people. No more rapid way and no cheaper way to get the truth before the people is now in use than the press. **The truth should be sent broadcast in printed matter.** If the money that is paid to men today who are simply hirelings was paid to print the clear truth there would be, in a short time, hundreds of times the amount of good accomplished than is now seen. May God raise up those who will be faithful and also raise up those who are capable to teach in every way their gift may lead them, until the earth is lighted with his glory.

### Conclusion.

In closing these brief comments on the Book of Malachi, the reader can see clearly that the whole book points out a great evil on the part of the children of God, both **the minister and the people**, for neglecting the duties required by the law of Moses.

And that one of those great evils is the unfaithfulness in not giving to the cause of God that which belongs to Him for His laborers.

We have said very little, in fact, nothing about raising funds for fear we would be looked upon as so many are looked upon; namely, as after the money. As said by Paul, God forgive us for this wrong. We now lay the responsibility where it belongs; namely, **on the people who believe the things we are teaching.** As to the future of the work in which we are engaged, we wish to say first, there are those who have helped, and for this we are very thankful. If they had not, the work would have stopped long ago. But two, at least, have stood faithfully by us with their tithe for years, and others have helped in offerings. To such we have nothing to say. But there are many who have not taken it to heart to help forward this work. Will you do as the Lord requires? "Where will the Lord's money which comes into your hands accomplish more than to aid the circulation of the 'Remnant of Israel' and the publications it represents?"

Religious teachers are simply guessing at an interpretation of prophecy, overlooking every fundamental principle which God has given us—rules whereby we might know the truth. The teachers of today are simply ignorant of the fundamental principles, how to study the Bible, as a result of abolishing the law of Moses upon which the whole system of Bible study is built, also the gathering of Israel and many more such things. Hundreds of thousands of dollars are raised annually to further such teachings as taught in the various denominations, which only **add confusion to confusion.** Now shall the true light not shine for want of faithful people who love it enough to now stand by it in its early shining when needed the worst? We can't believe this will be. Let the few faithful ones now pray that God will raise up those who will be true to him and set our shoulders to the wheel in earnest. Is not the work one?

Is it not yours? Is not what we do as a servant of yours your work? I am sure this is the way it should be.

### A PRIVATE LESSON GIVEN BY G. G. RUPERT ON DANIEL 7th, 8th AND 9th CHAPTERS.

At the time these chapters were written Daniel was a captive in Babylon. He was desirous, as recorded in the 9th chapter, to know the length of time his captivity would continue. In the 7th and 8th chapters is found a record of two visions which God gave him, showing him the future history of the world. God gave him a view of the future kingdoms of the world, which would continue unto the end of time. These kingdoms are represented as follows: first, by a lion; second, a bear; third, a leopard beast with fourheads; fourth, a great and terrible beast with 10 horns, and fifth, by a little horn, which would come up among the ten.

The explanation of the above beast in the seventh chapter is given thus: "These great beasts which are four, are four kings, which shall arise out of the earth." Dan. 7:17. In verse 23 it says, "The 4th beast shall be the 4th kingdom upon the earth;" the 24th verse says, "The ten horns out of this kingdom, are 10 kings that shall arise." It further says, "and another shall arise after them, and shall be diverse from the first, and he shall subdue three kings, and they shall be given unto his hand for a time, times, and dividing of times." Verse 26 says, "But the judgment shall set and they shall take away his dominion, to consume and to destroy it unto the end." Thus the prediction can be easily seen to cover the world's history until the end. Turning to the history of the nations we learn the literal fulfillment of the prediction. Babylon, the first, symbolized by the first beast, the lion, was overthrown by the Medes and Persians 538 B. C. The second kingdom, the Medo-Persian, was conquered by the Grecians 331 B. C. The third kingdom, Grecia, was subdued by the Romans until the last conquest forty-seven B. C. This made Rome the fourth universal ruler of the world. After the death of Constantine 337 A. D. Rome was divided into the Eastern and Western Empires, with Constantinople in the east and Rome in the west, as the two seats of government. The Eastern was the Greek and the Western was the Latin. Religiously the Greek was the Greek Catholic, and the west was the Latin, or Roman Catholic. The east the head of the Eastern Church, was a patriarch at Constantinople, the western Catholic head was a Pope at Rome. History again shows the 10 horns or 10 kingdoms are located in the Western Empire, the student must keep this well fixed in the mind, for the little horn coming up among the 10 must have its location and application to the western, and no where else. So history shows again a diverse kingdom (different kind) did arise among them (the 10) and that was the Papal form of government which was a union of the civil and religious, the specifications and history of this horn are recorded in verse 25 thus: "He shall speak great words against the Most High. He shall wear out the saints of the Most High and think to change times and laws." This prediction has all been literally fulfilled by this power. For proof we cite you to our publications. The prophet said this power was to continue "for a time, times, and dividing of times." The word time, as used in prophecy, as elsewhere shown, means one year of three hundred and sixty days Jewish calender, hence three times and a half times would be 1260 days. A prophetic day being one year would equal 1260 years. Then the prophet says he shall take away his dominion. Then the ques-

tion arises, how shall we find the beginning and ending of the 1260 years? As no time is stated in the prophecy for its beginning or ending, we are forced to again go to history alone, and no where else, to learn the answer to this question. History again shows us that the Papal form of government ended at 1798 A. D., and the dominion was taken away. This gives us the ending, so we count back 1260 years and it brings us to A. D. 538. At that point history again comes to our aid, and teaches us positively and clearly that the Papal form of government was then established. Please remember this to be the only rule to learn the beginning and ending of a prophetic period. When no beginning date is given by the prophet. Note also the 7th chapter leads us from Babylon through Medo-Persio, Grecia, Rome, and the 10 horns down through the western empire to the end.

The western empire today is western Europe. We leave this chapter with this brief outline and consider the 8th chapter of Daniel.

The 8th chapter was given the prophet by a vision in the third year of Belshazzar, the last king of Babylon. This chapter gives no symbol for Babylon, but begins with Medo-Persia. Babylon was then about to pass away. The symbols used in the 7th chapter are, first, a ram having two horns. Second, a goat having a notable horn between his eyes. And third, the notable horn was broken, and four horns come up in its place. Fourth, out of one of them or one of them was seen. Verse 20 says, "The ram that thou sawest having two horns are the kings of Media and Persia. Verse 21 says, "The rough goat is the king of Grecia," and "the great horn that is between his eyes is the first king" (Alexander). Verse 22 says, "that being broken, four stood up for it, four kingdoms shall stand up out of the nation." Verse 23 says, "and in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance and understanding, dark sentences shall stand up." Note. It is the latter time of the four kingdoms, when a king in one of the four shall stand up. Thus we have the literal explanation of these symbols. The ram is Medo-Persia. The goat is Grecia. The four horns are the four divisions of which the Grecian empire was divided after the death of Alexander. And last, one of these four divisions in the Grecian empire is to perform certain acts in its history..

Note this point, the 8th chapter, unlike the 7th, carries us through the world's history to the end, through the Eastern Empire and not the western, when this division, one of the four should be broken without hands" (the final end). The little horn of Daniel 7, its dominion was taken away in 1798 A. D. and was to be "consumed unto the end." The last horn in Dan. 8 is to hold its dominion to the end. The work of this power is described thus, "It waxed exceeding great, toward the south, (Egypt) and toward the east (Syria and Babylon) and toward the pleasant land, (Palestine), and waxed great even unto the host of heaven, (people of God), and it cast down some of the host, and of the stars, (rulers), to the ground, and it stamped upon them. Yea he magnified himself even unto the Prince of the host (Christ), and by him the daily sacrifice (services) was taken away and the place of His sanctuary was cast down, and an host was given him against the daily sacrifice (service) by reason of transgression, and it cast down the truth to the ground; and it practiced and prospered." Dan. 8:9-12.

Further explanation. "And in the latter time of their kingdom, when the transgressor have come to the full, a king of fierce countenance, and understanding dark sentences . . . he shall also stand up against the Prince of princes, but he shall be broken without hand." Dan. 8:23-25.

Note, this covers the entire history of the Eastern,

or Greek Empire. After the death of Alexander the empire was divided into four divisions. Then in the latter time of their kingdom (the four) a king was to arise which would perform the acts above described. History again comes to our aid, and tells us that these four divisions were established 301 B. C. The latter time of their kingdom would be much later than this date, **but this date remains as the starting point**, for any history involved in their development. The king that was to arise among them, history shows most clearly to be Mohammed of the south which dates 628 A. D., the conquest described were literally fulfilled, also every description in the removal in the services of God, the trampling of the host under foot, and the casting down of the sanctuary (sanctuaries Lev. 26, places of worship) and the truth to the ground was all fulfilled. The Mohammedan propaganda increased until they number 220,000,000 as given by the Funk and Wagnal Encyclopedia, or one-fourteenth of the population of the globe. For detailed information, see "Time, Tradition, and Truth Concerning the End of the World," page 102-4. Thus it is clear that there was in each the Eastern and Western Empires a people who were opposed to the truth and work of God. The Papacy in the west and Mohammedism in the east.

**Time of duration.** The time of the Papacy in the west was 1260 years. As to the time of this power we read this: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice (service) and the transgression of desolation, to give both the sanctuary (places of worship) and the host to be trodden under foot? And he said unto me, Unto 2300 days then shall the sanctuary be cleansed." Daniel desiring further information said, "When I, Daniel, had seen the vision and sought for the meaning, then, behold, there stood before me as the appearance of a man which called and said, Gabriel, make this man to understand the vision. He said to me, Understand, Oh son of man: for at the **time of the end** shall be the vision." He further said to Daniel, "**I will make thee know what shall be in the last end of the indignation,**" for "**at the time appointed the end shall be.**" Daniel 8: 13-19. Note this explanation carefully. First this power was to trample the host, the place of worship, and the truth to the ground. The daily services were to be removed. This was all fulfilled by the Mohammedan power in the east. The service of God and the places of worship **were defiled** by Mohammedism. The question is asked, "How long shall this condition continue?" The answer is positive and definite, namely, 2300 year prophetic time. Second, the answer is repeated to Daniel that the prophetic time given would reach "**to the time of the end.**" Third, it would end "**in the last end of the indignation,**" and last, it would be "broken without hand." Dan. 8:14, 17, 19, 25. The time of the end, is the end itself, namely, the end of the world and the coming of Christ in the **last end of the indignation**, would be the close of God's anger and wrath in the seven last plagues. Rev: 10; Zeph. 3:8 reads thus, "Therefore wait ye upon me, saith the Lord, until the day until I arise up to the prey; for my determination is to gather the kingdoms, to pour upon them **my indignation**, even all my **fierce anger**; for all the earth shall be devoured with the fire of my jealousy."

Thus it is clear the prophetic period, here given, reaches to the **coming of Christ, and the end of the world.** The prophet emphasises this in verse 26, by saying, "The vision of the evening and the morning which was told is true:" "wherefore seal thou up the vision; for it shall be for many days." It is at this point that the nation here described will be broken **without hand**, prophecy and to anoint the Most High." Dan. 9:24. hands, which smites the image upon its feet. Dan. 2:

45. Were we to say no more the time is **definitely set and positively explained** when this prophetic period of 2300 years ends. But by using the same rule we used in Dan. 7th chapter to ascertain the beginning of the 1260 years of that chapter, we can give a double proof. Remember in finding the beginning of the 1260 years in the 7th chapter we counted back from the time the dominion was taken away, 1260 years to get the beginning of the period, thus establishing the beginning of the period. So by following the same rule in the 8th chapter we get the beginning of the 2300 years, namely, the whole Bible scriptures teaches that Christ will come 6,000 years from the creation of the world as taught in all the object lesson system given by Moses, thus running back from that date according to the best chronology, it locates the beginning of the 2300 years 301 B. C., just where history says those four divisions of Grecian horns were established, thus ending 5,999 years from the creation of the world, leaving the sixth thousandth year for the coming of Christ.

These statements concerning these two chapters we hold to be absolutely true and beyond reliable contradiction, regardless of all that has been said in the way of arranging mistakes of William Miller and others who followed him.

Next, as to the 8th chapter not being fully explained is not correct. The last verse says, "Daniel fainted and was sick certain days, afterwards I arose up and did the king's business; and I was astonished at the vision, but none perceived it," (Hebrew translation). King James said "none understood it" (my astonishment). To say that none understood the vision would be wrong, for **none but Daniel knew that he had had a vision.** How could they fail to understand the thing which they **had never heard**, which they had never known existed?

We now leave the 7th and 8th and proceed to the 9th. A clear understanding of these three chapters would be a great blessing to thousands of prophetic teachers in our day. In fact it would revolutionize and cause to be constructed a new foundation for the faith of many.

**Daniel, the 9th chapter,** gives us a record of Daniel's careful study of the **vision of Jeremiah**, and wherein Jeremiah had previously written concerning the duration of the 70 years of Babylonish captivity, of which Daniel was then a captive, according to the prediction of the prophet. Being desirous to understand the writings of Jeremiah, as recorded in the 25th and 29th chapters, he says, "I set my face unto the Lord God; to seek by prayer and supplications, with fasting and sack cloth and ashes." Dan. 9:3. Then following this, Daniel records his prayer and confession before the Lord, for their iniquity, by acknowledging their sins to be the cause of their captivity. The reply is given in verse 23, and follows thus, "At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved, therefore understand the matter **and consider the vision.**"

Note, the vision here to be considered is **that given to Jeremiah, and not any vision that Daniel had received**, as recorded in the 8th chapter. The subject of the 9th chapter being separate and distinct from the 8th as darkness is from light. Note this point well, for some of the most distressing and deplorable mistakes in prophetic teaching has come from the connecting together of the prophetic periods of the 8th and 9th chapters.

The explanation to Daniel follows thus, "70 weeks are determined upon thy people, and upon thy holy city, to finish the transgression and to make an end of sins, and to make reconciliation for iniquity; and to bring in everlasting righteousness, and to seal up the vision and prophecy and to anoint the Most High." Dan. 9:24. This is a period of 490 years **allotted, determined, upon**

the Jewish people, the date of this period is given in verse 25 thus, "Know therefore and understand that from the going forth of the commandment to restore and to rebuild Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks;" "the street shall be built again and the wall even in troublous times." This period is unlike as to the time of its commencement, either the 1260 years in Daniel 7; or the 2300 years in Daniel 8; as this period has a definite time for its beginning, namely, when the commandment goes forth to restore and build Jerusalem, at the end of the 70 years of desolation. Anyone can see that wishes, that no one should take the beginning of this period, for the beginning of any other period; if they should, disaster would follow and this is just what William Miller did in his explanation, and the ending of the time of the 2300 years of Daniel 8:14, that mistake of his caused his work to be a fatal error, and all who in any way tried to follow his teaching by supporting that beginning for the 2300 years is making the same mistake and the final result of their effort will be as fatal as was his. We need not mention names, for there are many doing this now, who accept that period as ending in 1844. We will mention such as the Seventh Day Adventists and Russelites. They have both blundered in every move they have made by adopting that interpretation as correct. No connection should ever be made between the 8th and 9th chapters of Daniel. For further information we would again call the reader's attention to our book, "Time, Tradition and Truth," concerning the end of the world.

The importance of a clear understanding of the things taught in this writing cannot be overestimated. The truth herein taught, would even overthrow the very foundations upon which the Seventh Day Adventist was built, with the teachings of its founders, who claim that Miller made no mistake in the ending of the 2300 years in 1844 A. D. The time is now here when all who love truth in the place of error, will accept and rejoice in the light which is now our privilege to have.

I trust this lesson today may be a benefit to you and that you will impart the same to others. By printing this private lesson we would not acknowledge we had in the least degree any personal object against any, further than to do good, and help all to know truth based on solid facts.

(To be continued.)

How can I a habit break?  
As you did that habit make,  
As you builded stone by stone  
You must toil with God alone  
Till the wall is overthrown

If we work upon marble it will perish; if we work upon brass, time will efface it; if we rear temples they will crumble to dust; but if we work on minds; if we imbue them with principles, with the just fear of God and love of our fellow-men, we engrave on those tablets something which will brighten to all eternity.—Daniel Webster.

"There is only one failure in life, and that is the failure to be true to the best one knows."

"Let us be content in work, to do the thing we can, and not presume to fret because it's little."

Let us be careful only of the quality of our work, that it be thorough, genuine, simple hearted, the very best that is in us, the best that can come out of us. And above all let us leave success with God who is a just taskmaster.

Each human being is worthy of love and help, if not for what he is now, for what he is capable of becoming.

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