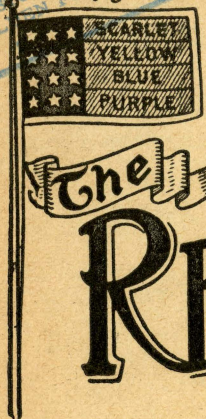


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"The Ensign of Israel"



THE LAW AND
THE PROPHETS



THE REMNANT OF ISRAEL

"Entered as second class matter February 2, 1923, at Oklahoma City, Okla., under the Act of March 3, 1879."

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

Vol. 6

OKLAHOMA CITY, OKLA., JAN. and FEB., 1924

Nos. 13 and 14

THY MERCY

I know that

Thy mercy endureth forever,
For when thick clouds have come
And veiled the sunlight from our view,
You have noticed every one;
Have seen how we felt discouraged
And could not see our way;
Have taken our hand within thine own
And promised a brighter day.

I know that

Thy mercy endureth forever,
For even when we sin
At times ignore Thy sovereign will
You still try, us to win.
You call us all your children,
You fail to love us never;
And prove to us so many ways
Thy mercy endureth forever.

L. R. S.

The Divine Unity

Lesson: John 17:11—26.

Text: Verses 20, 21.—Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be *one*; as thou, Father, art *in me*, and I *in Thee*, that they also may be *one in us*: that the world may believe that Thou hast sent me.

We have entitled our subject

The Divine Unity,

Because there are many *kinds* of unity in the world today—some good, some otherwise. Some with a good purpose in view, others with a bad purpose. It is said that Herod and Pilate were avowed enemies to each other: but they united in their purpose concerning Christ.

There are unities of clubs galore. And such unities as the Masons and I. O. O. F's are the most perfect of any *worldly* institution. In fact, we hear people say: "Why, they are *ahead* of the *churches* in *many respects*." And there is a good deal of truth in the statement. One thing sure: There is more *harmony* in those institutions than *in most* of the churches, and especially *among* or *between* them, to say the least. But with this condition of things our Lord is not well pleased. And the great Apostle asks, For while *one* saith, *I am of Paul*; and another, *I am of Appollos*; are ye not carnal? (1 Cor. 3:4) And, of such he says, "For ye are yet *carnal*; for whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as men?" Ah! well may the apostle ask, "Is *Christ* divided? Was *Paul* crucified for you?" (1:13.) *Who then* is Paul, and who is Appollos, but ministers by whom ye believed? * * * I have planted, Appollos (come along and rooted up what I planted instead of) watered."

"For we are laborers together (with our own *clique* instead of) with God. Every man's work shall be made manifest: for the day shall declare it, because it

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(Remnant)

shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Cor. 3:5, 6, 9, 13.

Now, instead of this condition of things, the Lord wants us all to be *one in Him—brethren*, and that we may understand this *oneness* He, through Paul, uses the body to illustrate it.

As He used the parable of the sower to illustrate the sowing of the Divine seed—the Word of God; so He uses the members of the *natural* body to illustrate the *oneness* of the spiritual body—the Church. I don't mean everything called a church, but *the Church—His own body*.

Let us study this illustration a little while.

In the *human* body we have many different parts or members; but *all* in perfect *accord*. Why is this? Ah, because every part or member is under the control of and obedient to the—*head*, the *seat of judgment*. Now, the *head* can get along without either of the members of the body—the hand, arm, foot or limb, but how many of the members can get along without the *head*? And again. Suppose it were possible that the *hand* should dictate to the *foot* what it should *do*, when it should *act*, where go, etc., for what would it have any *need* of the *head* at all? Would there not be much confusion? That is: If the *hand* had a certain act to perform at the same time it were giving orders to the *foot* on some *other* act, would it not likely forget or neglect its *own* function. Is it not an evident fact that the *head*—the mind—controls every part of the body; so *all* the *different* members can *function* at the *same* time *without confusion*? No wonder the Psalmist could say, man "is fearfully and wonderfully made." Ps. 139:14.

Now, when God made man—that wonderful piece of mechanism—did He call for man's aid in anything? If, then, He did not need man's assistance in the formation of him, He did not need man's assistance in the building of His *spiritual* body—the Church. Does man know *more* about the *spiritual* body of Christ than his *own* body? Or does *God* know *less* about *spiritual* things than *human* beings do?

Another thought. Take a man who does not have perfect control of himself (and how many have?) is he fit to give orders to or control another man, or body of men? Every other man could put up to him this proverb: "Physician, heal *thyself*." Luke 4:23.

Here is another fact clearly observant: Every man seems more anxious to control *others* than *himself*. We are more willing to recommend a medicine to some one *else* than take it *ourselves*. I don't know how true it is, but have heard it said that a physician is *afraid* to *take* his *own* medicine. So a man may not have

much confidence in his ability to *rule* himself; but he is always ready to try to rule *some one else*. There is only one explanation I can give why this is so;—it's a *devilish thirst for power! it's rule or ruin—often both!*

N. O. Coffman

(To be Continued)

(Continued from Last Issue)

EPHRAIM IS JOINED TO HIS IDOLS LET HIM ALONE

By I. C. Sultz.

"Ephraim has mixed himself among the people; Ephraim is a cake not turned * * * yes, gray hairs are here and there upon him, and he knoweth not. And the pride of Israel doth testify to his face." v. 8-10. All know how he has mixed with all nations and all nations mixed with him. A cake not turned or half baked is not very appetising. Protestantism is not at all what it professes to be. He is growing old, *gray hairs are on him*; by this we know his race is nearly run.

The pride of Israel doth testify to his face. Roman Catholicism boasts that it never changes; it boasts of its Sunday sabbath, the first day of the week, and of its authority to command protestants everywhere to bow their heads in reverence to this popish institution.

"Ephraim also is like a silly dove without heart." v. 11. In other words, protestantism is not stable. Its firmness of character is gone.

When Protestantism forms a union of church and state, and as the United States is modern Egypt, it may then be said that Ephraim has returned to Egypt. Hos. 9:3. Ephraim was the son of Joseph. He was born, raised and buried in Egypt. Chapter 9:5-6 states that in the feast of the Lord, which is the feast of tabernacles, they (Ephraim) are gone because of destruction, and Egypt shall gather them up. This is after the battle of Armageddon.

The birthplace and home of organized Protestantism has ever been the United States.

In the thirty eighth and thirty ninth chapters of Ezekiel is described the conflict between professed Christendom and the heathen, with Cog (Russia) as the leader of the heathen. They come into the land that has *always laid waste*, and in the *latter days* is brought back from the sword, and have got *cattle and goods*. "*The destroyer of the Gentiles*" comes into this land to take a spoil. The same chapter teaches us that the remnant will be gathered at the same time, and the deliverance will take place in the same country.

We learn from Isa. 11, that the deliverance will be *as it was from the land of Egypt*. Then all conditions

must of necessity be similar even to the country from which they are delivered.

The information is given in Jer. 31:6-9 that the *watchmen on Mount Ephraim* (U. S.) are the ones that give the message that will gather the remnant from all nations.

In Isa. 11:12-14 we are shown that the remnant from the three divisions of Christendom "*will fly upon the shoulders of the Philistines toward the west.*" It is clearly seen that these scriptures teach conclusively, that the gathering will be to Mount Ephraim (U. S.) Then the deliverance must also take place in this country.

At one time Israel took many captives from Judah, carrying them away to Samaria. They were reproved for this, then they repented and took them back to Jericho. We read in 2 Chronicles that the Philistines and Edomites united and invaded Judah and carried away the returned captives. The whole captivity being turned over to Edom for persecution. This is given as a lesson to teach us how it will be in the last days. The Philistines were the spiritual power—spiritualists, soothsayers etc. It is the spiritual power of the U. S. that will be instrumental in bringing the remnant to this country, the civil power of which is Edom.

"Thus saith the Lord; for three transgressions of Gaza and for four, I will not turn away the punishment thereof; because they carried away captive the whole captivity, to deliver them up to Edom: but I will send a fire on the wall of Gaza which shall devour the palaces thereof; and I will cut off the inhabitants from Ashdod; and him that holdeth the scepter from Ashkelon, and I will turn mine hand against Ekron; and the remnant of the Philistines shall perish, saith the Lord God."—Amos. 1:6-8.

Gaza, Ashdod, and Ashkelon were chief cities of the Philistines. Gaza being the capitol. In this scripture the Land of Ephraim or the U. S. is referred to as Edom or the land of Esau. Esau always retained hatred in his heart toward his brother. Note that *the Philistines will turn the captivity (the remnant) over to Edom, their persecutors.*

This country is the home of modern spiritualism. So the modern Philistines will have the religion and similar characteristics of the ancient Philistines. This is all in harmony with Rev. 13 which shows conclusively that the two horned beast (The U. S.) will be the persecutor of the remnant. For further explanation of these characteristics I would cite the reader to the Yellow Peril by Eld. G. G. Rupert.

"In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign, and

for a witness unto the Lord, in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a Saviour, and a great one, and he shall deliver them."—Isa. 19:19-20. By this scripture we learn that the true worship exists in *modern Egypt*, and that the *deliverance takes place in that country.*

By succeeding verses of the same chapter we learn that many of the remnant are Egyptians. This of course would be modern Egyptians or people in this country. Others from Assyria which embraces all the eastern empire of Rome, including all the oriental nations and symbolized by the great red dragon. Also others from Israel, the ten divisions of western Rome. These are the three great divisions of the world in the last days.

Speaking again of Ephraim, the prophet Hosea says, "Ephraim feedeth on wind and followeth after the east wind; he daily increaseth lies and desolation." Hos. 12:1. Wind in prophecy is war. Our country has ever fed on war, in that our wealth has usually been increased by wars among other nations. In fact many of the wars of late have been hailed with joy by many rich men because it would greatly increase their wealth.

The east wind is the wars and troubles of eastern nations, and Ephraim is always ready to act his part as policeman in these affairs, therefore, he *followeth after the east wind.*

"*Ephraim shall bring forth his children to the murderer.*"—Hos. 9:13. All who are acquainted with the Yellow Peril movement, which we might say has already begun in Russia in the anti Christian demonstrations on Christmas, and the execution of the Catholic prelates, can see the force and importance of the above scripture.

All the troubles coming upon Ephraim as mentioned by the prophet comes upon him because he has rejected the counsel of God.

The prophet Hosea states in chapter 8:12, 13, "I have written to him the great things of my law, but they were counted as a strange thing—now he will remember their iniquity and visit their sins." For many years Ephraim has had the Law of God presented to him. Especially has his attention been called to the fourth commandment which says, the SEVENTH DAY is the Sabbath. Protestantism has not only rejected this, but scoffed at it.

"Woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me. And they have not cried

(Continued on page 5)

The REMNANT OF ISRAEL

Published Monthly By

Union Publishing Company

P. O. Box 215 116 1-2 West Second St.
OKLAHOMA CITY, OKLAHOMA

G. G. RUPERT - - - - - Founder
LUCILE RUPERT SMITH - - Managing Editor
I. C. SULTZ - - - - - Contributing Editor
ADOLPH SCHENK - - - - - Contributing Editor

Subscription price, per year - - - - - \$1.00

Vol. 6 Jan. and Feb., 1924 Nos. 13 and 14

My dear brothers and sisters:

Once more I can speak to you through the pages of the "Remnant". I praise the Lord for this. I was ill so long and unable to give much attention to correspondence, and as a consequence I have had no money to go on with publishing the paper.

I suffer a great deal with neuritis, but in general am improving greatly.

I told the Lord I was willing to go on with the work if He opened the way. He has done so, and I feel assured that it is His will that the Remnant be published.

Now about subscriptions for the paper. One brother wrote that he thought salvation was free. That he felt that this work should be carried on by donations, not subscriptions.

Allow me to explain. In order to put the paper in the class I wish it to be in, and to conform to postal regulations for such papers, a subscription price must be named on the publication. However this hinders no one from obtaining the paper free or on the donation plan. If only I might know the names of many who would read its pages, but who cannot afford to subscribe, it should go to them every month. Please help me to get such names.

If you get this issue of the "Remnant", and you are not a supporter either by subscription or donation may I hear from you? I will so gladly continue to send it, if you enjoy reading it. Those who have supported me thus far, I trust will see fit to go on with the work.

May God give us a message for you is my prayer.

Editor.

I presume most of you have received copies of the "Jubilee", published by Bro. Ask of New York. I was very much pleased with the copy I received.

I gave him my mailing list, before I saw the paper. I could not do otherwise. I want my readers to have every opportunity to get light. And each one of you, with the help of the Lord can judge of those things better than I can judge for you.

Each month I intend to give a resume of one of the tracts or books written by G. G. Rupert. Then if you wish the work in full, you may order it. The one for this month is "The Call of the Ministry and God's Plan for Their Support." It is a 16 page tract, and is priced at 10c.

I hold a doctrine, to which I owe not much indeed, but all the little I ever had, namely, that with ordinary talent and extraordinary perseverance all things are obtainable.—T. F. Buxton.

Do not think of knocking out another person's brains because he differs in opinion from you. It would be quite as intelligent to knock yourself on the head because you differ from yourself ten years ago.

Small kindnesses, small courtesies, small considerations, habitually practiced, give a greater charm to the character, than the display of great talents and accomplishments.

Some of the domestic evils of drunkenness are houses without windows, gardens without fences, fields without tillage, barns without roofs and children without clothing, principles, morals, or manners.

Every evil to which we do not succumb is a benefactor. As the Sandwich Islander believes that the strength and valor of the enemy he kills passes into himself so we gain the strength of the temptation we resist.

R. W. Emerson.

"SELF-WILL and anxiety hinder good work. The best achievements are reached by those who are not thinking about themselves or worrying over the future, but simply climbing ahead toward the highest goals in sight."

(Continued from page 3)

unto me with their heart, when they assembled themselves for corn and wine, and they rebel against me. Though I have bound and strengthened their arms, yet do they imagine mischief against me. They return but not to the most high: they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue: This shall be their derision in the land of Egypt."—Hos. 7:13-16.

"Woe to the land shadowing with wings which is beyond the rivers of Ethiopia: that sendeth ambassadors by the sea, even in vessels of bullrushes upon the waters, saying, go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled."—Isa. 18: 1, 2.

As the prophet in vision, viewed this land, it appeared as the outstretched wings of a great bird. We refer to North and South America. Those mentioned as being scattered and peeled are God's true people who are gathered by the messengers.

Much has been written on the United States in prophecy, but few of the writers ever going outside of the thirteenth chapter of Revelation. No doubt the reader can now see that if we should write upon all that is said in the Old Testament scriptures concerning this country, we would have volumes that many would not care to take time to read.

As citizens of this great commonwealth, it is useless to say that it brings great sorrow to our hearts when we read what the prophets have to say concerning the downfall of protestantism, which in early years did so much for the world, and made such strides in the way of great and true principles for the benefit of civil government and religion. But alas! her doom is sealed; her foundations are crumbling, and according to the prophets her great structure must fall to ruin.

Maybell, Colo.

SOME THOUGHTS ABOUT THE LAW AND COVENANTS

If the reader will bear in mind that when the terms "Old and New Covenant" are used it is a *national* Covenant with the House of Israel.

When Israel as a nation utterly refused to perform their part of the agreement and after many attempts at their reformation God withdrew from them and they were left alone except for an occasional visit and utterance by a prophet, whereas when they were walking in His ways the personal presence of God's angel was with them and the visible manifestation of

His power was continually shown by a pillar of a cloud resting over the tabernacle each day and a pillar of fire by night, besides the presence of God or his angel in the Sanctuary to give advice and counsel when matters of grave importance arose. Had it not been for God's oath that he swore unto Abraham, David and others he might have given them up. Deut. 7:7, 8.

The sacrifices and offerings can not now be made according to the manner God directed Moses simply because the whole system has been overthrown. No fault was found in any of God's ordinances only the *people* were in error. Many individuals in all ages have earnestly yearned to obey God but they were in the *minority* and suffered on account of the perverseness of the majority but thanks be to our God the time is near when this remnant shall take the kingdom and rule the whole earth with God's righteous laws.

Who hath heard such a thing?

Who hath seen such things?

Shall the earth be made to bring forth in one day? or shall a *nation* be born at once? Isaiah 66:8.

Oh my people I will open your graves and *bring* you into the land of Israel * * * and ye *shall* know that I am the Lord * * Ezekiel 37:12.

With Jesus as King surrounded by all the ancient and modern saints of God they take charge of earth's affairs and direct them according to the original purpose of God with the aim to root out all transgressors from the earth.

Dear reader, are you familiar with God's laws?

Would you feel at ease if God's Kingdom was restored with all its commandments, statutes and judgments? Have you ever considered that they were holy, just and good?

There is an error some have fallen into, namely, that God gave Israel statutes that were not good. This quotation is found in Ezekiel 20:25 and had no reference to the righteous statutes and laws that God gave them by Moses. A little study of the text shows what the statutes that were "not good" were. Here is one of them: "Go ye and serve every one his idols". The reason given for this "not good" statute was *because* they had not executed his judgments but had despised *my* statutes and had polluted my sabbaths and their eyes were after their father's idols, verse 24.

So in disgust and anger he bade them serve their idols. And shame on the servant of God that does not know how to "rightly divide" the Word of Truth.

Another widespread error is that the ten commandments constitutes the basis of the covenant with out the oral law: "He added no more" was in reference to His inscribing on the tables of stone. A little reflection makes this clear.

Man shall live by every word that proceedeth out of the mouth of God, Mathew 4:4. Now take an example. When the Israelites were in covenant relation with God and he was directing every movement, a refusal on their part to obey any oral instruction was rebellion. They could not hide behind the Ten Commandments and refuse to obey these other laws.

A case showing how they lived by every word God spake is found in Deut. 1:42 where God told them *not* to go up against the Amorites. But they went against His instructions and suffered defeat. Moses called it rebellion. Even so those who reject any of God's law are in this class.

Albert S. Hodges.

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

By G. G. Rupert.

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, Jephtha, 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, education, poor or rich, never 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, no 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 practices 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; his diligence in making himself the most efficient in every way that will aid in teaching the truth and helping the people; another 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 called 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. Ministers, 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 son's 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 minister 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."

Read Heb. 3:1-2, Heb. 5:1-5, Num. 3:40-42, 1st Cor. 6:20, 2 Cor. 12:12-13, 2 Cor. 11:21-27. 1st Cor. 2:1-16, 1st Cor. 3:4-11, 2 Cor. 1:21-24.

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.

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 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.

Read 1st Cor. 13:18-21.

Possibly the strongest evidence given the laborer for God that the Lord is accepting his labor 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 this 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 shall 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 remainder of the tract is especially on the support of the ministry, the plan followed, the one the Lord gave concerning the Levites.)

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