



THE REMNANT OF ISRAEL

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

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No. 11 & 12

IF MARY HAD KNOWN

By I. M. Montgomery.

If Mary had known
When she held her Babe's hand in her own—
Little hands tender and white as a rose,
All dented with dimples from finger to wrist,
Such as mothers have kissed—
That one day they must feel the fierce blows
Of a hatred insane;
Must redden with holiest stain,
And grasp as their guerdon the boon of the bitterest
pain;
Oh! I think that her sweet brooding face
Must have blanched with its anguish of knowledge
above her embrace—
But—if Mary had known
As she held him so closely, her own,
That over the darkness and pain he would be
The Conqueror hailed in all oncoming days;
The worlds' hope and praise,
And the garland of thorn,
The symbol of mocking and scorn,
Would be a victorious diadem royally worn;
Oh! I think that ineffable joy
Must have flooded her soul as she bent over her won-
derful Boy.

THE ANNIVERSARY OF A GREAT EVENT

(Continued from October Issue)

Deliverance Through Death

During the Civil War a number of drafts were made in the state of New York, and as a result of one of them a young married man was drawn. When the letter notifying him of the fact reached his home, the young wife and children cried and clung to him as if the notice were a sentence of death. So many of the neighbors had gone to the front never to return, or had returned only to fill a new made grave in the city cemetery, that a summons to the front seemed to the sorrowing ones the same as a call from the angel of death. A young unmarried man, living in the home, watched the scene until he could endure it no longer. "John," said the young man, "You need not go. I will go as your substitute! Mary, stop your crying! Children, wipe away your tears— I will go in John's place. If I am killed there will be no widow and no orphans left to mourn." It is needless to say that the hearts of the little group were filled with gratitude. But it was not many months before this saviour substitute returned a corpse, and John and Mary and the children followed it sorrowing to the cemetery.

More men were needed, another draft was ordered, and again the young husband was drawn. Again the mother and children began to weep as before, but John soon comforted them with the assurance that he would not need to go. Taking the notice with him he went to the recruiting office and handing it to the officer said: "The man named in that draft is dead." "But," responded the officer, "is that not your name?" "Yes; but I'm dead." "You look very

much alive." "That may be, but I'm dead. I was drawn by the preceding draft, and a friend who volunteered to go as my substitute, was killed, and his body now lies among the stricken soldiers in the cemetery. Therefore I am dead to the law of that draft by the body of my substitute who is sleeping there." "That is right," replied the officer. "You cannot kill a man but once. You are counted dead to the law through the body of your substitute."

And this is the meaning of the words of Paul:

"Wherefore, my brethren, ye also were *made dead* to the law through the body of Christ." Rom. 7:4. Revised version. This term "made dead" is translated "put to death" in Luke 2:16 and 1 Pet. 3:18, and that is its literal meaning. As John was put to death to the law that drafted him, in the death of his substitute, so the sinner was put to death to the law when Christ was put to death in the flesh (1 Pe. 3:18) as the substitute for the sinner. As a result Paul declares: "We have been discharged from the law, having died to that wherein we were holden; so that we serve in newness of spirit and not in the oldness of the letter." Rom. 7:6. (Revised version.)

Thus the death of Christ is the emancipation proclamation that has redeemed a world from the curse of the law. The power of Pentecost was given to men to enable them to proclaim the gospel—the good news that God *has* set free a world of slaves. Mark the tense—that God *has* set them free. A realization of this glorious truth is necessary before any soul is prepared for the power of Pentecost. No soul will ever realize this truth who does not experience the emancipating power of the cross of Calvary. The power of Pentecost is given to proclaim the good news that men *are free*; "to proclaim liberty to the captives"; to proclaim an *open* door to their prison, not a door *to be opened*. The cross of Calvary is this open door.

To illustrate. If, after the President of the United States had issued his Emancipation Proclamation, which set free four millions of slaves, he had chosen you as his agent to go into the slave-holding states and publish the good news of the proclamation, what would you have proclaimed? Would you have told them that the President was *going* to set them free. If you had, you would not have been telling the truth, and the President would not have chosen you and furnished you with power and protection to proclaim any such message. If you faithfully published the good news of the proclamation, you would have told the colored man that the President *had* set him free. It would have mattered not how much apparent slavery you met, in order to be loyal to your commission to the President and the proclamation, you must have utterly refused to recognize any man as a slave.

Even though the colored man himself insisted that he was a slave, that he was born a slave, that his father and mother were both slaves, you must have been loyal to the gospel you were commissioned to preach; you must persistently have denied that the man was a slave, and as persistently told him that he was a free man. You must have shown him the proclamation and told him that by that proclamation he was then and now a free man, regardless of his race, color, or previous condition of servitude.

The Gospel of Jesus Christ is such a proclamation, only greater liberty is granted in the Gospel, and there is greater power behind its proclamation. The Apostle Paul was so enthusiastic in proclaiming this Gospel of liberty that his enemies declared he was insane. But he explains his enthusiasm thus: "For whether we are beside ourselves, it is unto God; or whether we are of sober mind, it is unto you. For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died." 2 Cor. 5:13-14.

But what is there in this that creates enthusiasm? Everything! It contains the truth that emancipated a world of slaves. It is sin that works death, that enslaves men. "Whosoever committeth sin is the slave of sin." John 8:34. Consequently all were enslaved. "We have before proved both Jew and Gentile that they are all under sin." Rom. 3:9. "But the Scripture hath concluded all under sin." Gal. 3:22. "For all have sinned and come short of the glory of God." Rom. 3:23.

Because all the world had sinned, all the world must *die*. "For the wages of sin is death." Rom. 6:23. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. "Sin, when it is finished, bringeth forth death." James 1:15.

From the foregoing it is plain that the Father in sending His Son "to be the Savior of the world" (1 John 4:14) sent Him to save a world of slaves, whose doom was death, and who were awaiting the day of execution. Would there not be joy in a city whose citizens were condemned to die, and who were being marched to the place of execution, weeping and moaning in hopeless despair, if a herald should suddenly appear with pardon for all? The reason men and women are not more enthusiastic over the Gospel is because they have never realized the hopeless death from which the Gospel saves them.

(To be Continued)

Be noble! And the nobleness that lies
In other men, sleeping but never dead,
Will rise to meet thine own.

—Lowell.

CLIPPING FROM THE PRESS ON THE YELLOW PERIL

NEW KNOWLEDGE CHANGES JAPAN'S POLICY

(From Daily Oklahoman)

By *ALLYENE IRELAND*
(*Authority on Oriental Affairs*)

Public opinion in the United States has given little evidence that it appreciates the close connection which exists between the present Chinese situation and the treatment of Japan last year in that matter of Japanese immigration to these shores. It may be doubted, however, whether any single factor in the problem is likely to have as far-reaching consequences as this.

Prior to the enactment of the immigration law, Japan was above all things eager to establish herself as one of the community of western nations—a position she was fully entitled to aspire to.

In order to achieve this aim, Japan was prepared to make, and did make, changes in her Pacific policy, particularly in her attitude toward China. Further, she sent delegates to the Washington conference, and in face of a storm of protest from her people, she sacrificed important elements of her military security.

Having shown herself willing to play the international game according to the rules laid down by the western powers she hoped that some consideration would be shown for her national pride, some sympathy for the peculiar problems of her national life. It was essential for her to find out if these hopes were justified.

She, therefore, deliberately staged a show-down with the United States on the immigration question. She felt that the occasion was ripe to discover whether she was to be regarded as a great progressive, intelligent nation when the United States found her assent indispensable to the success of the Washington conference, and, with that out of the way, to be stigmatized as debased Mongolian tribe unfit for American citizenship, unfit to be granted an immigration quota of which African negroes were deemed to be fully worthy.

She wished to find out; she did find out.

This new knowledge has completely changed her national policy. Being finally convinced that she never will be accepted on a footing of equality by the western powers, her national leaders, with the devoted support of her people, are resolved to consolidate her position in the Far East, and let the world play its own game.

Her knowledge of western methods, her excel-

lent army and navy, her great industrial resources will supply her with eager associates on the mainland.

The United States can prevent Japan from contributing its quota of immigrants to a population made up of every race in the world; what it cannot do is to prevent Japan from contributing its quota of skilled statesmanship, of unsurpassed courage, and of unrivalled local knowledge to the development of events in the Pacific.

It may be borne in upon us later that the cost of excluding 200 or 300 Japanese a year from the United States has been high.

THE AMERICAN DEFEAT IN CHINA

(Taken from the Daily Oklahoman)

By *WILLIAM ENGLISH WALLING*

By signing the "identic note to China" along with the governments of Great Britain and seven other powers our government has either abandoned our traditional policy of friendship, or allowed it to be overshadowed and eclipsed by the imperialistic policy of the great British government. The identic note reverses the friendly American attitude which had extended over a quarter century and was re-asserted by Secretary Kellogg at Detroit only a few days ago; it corresponds in every particular to the hostility to China expressed by the British tory press. The British liberals have exposed this anti-Chinese policy in all its naked ugliness. British interests at London and Shanghai are satisfied with the statu quo; they want a pretext to refuse to revise the treaties the British and other governments have extorted from the Chinese "at the point of the bayonet." As the Manchester Guardian points out, they "profit by the weakness of China." They know that delay in revising these treaties may intensify the chaos in China and bring naval or military intervention and war. But it would prolong their unjust privileges. They are fighting for a great stake, an economic empire in the Far East, a hold on the economic vitals of all China, control of the great ports of Hongkong and Shanghai, trade and concessions worth billions of dollars.

The identic note marks a crushing defeat for American diplomacy. The British government is reported to have threatened an independent policy in China if it did not have its way. The United States has long pursued an independent policy in China and elsewhere. Why could she not do so now? Even the

(Continued on Page 5)

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Route I Box 252, S. Jacksonville, Florida.

Dear Sister Smith;—

I have been receiving the "Remnant" pretty regularly, although I haven't sent any subscription money for a long time. I am not able to send in a subscription today, but am enclosing \$2.00 in tithes which you may apply on the general fund for publishing the paper. I do not feel that I have the right to use my tithe for a personal subscription, even for a religious paper.

I belong to no church or denomination, and I think these papers are really God's ministers. I believe I'm doing God's will in using this tithe to help publish them. I should be glad if you will send me two copies of each issue for distribution, and I will send further help when I can.

Now sister I cannot say that I accept entirely the teachings of the Remnant, but I'm seeking the truth by God's help and guidance and the trend of present events make your teaching seem very probable. I am reading the Yellow Peril, and I know the Lord will guide me into the truth. Some times one gets lost in the maze of the different teachings, but if we remember God's admonition to ask wisdom of Him we will not be long in the maze.

May God bless and guide you in your work, and give you an understanding heart.

Your sister in Christ

M. MOORE.

Isn't this a beautiful letter. It is such an encouragement, to me. I do not expect everyone to agree with everything published in the paper. If it only gets someone to studying, that's all I ask or hope for.

Through no fault of mine, there was no November issue of the Remnant. The printer failed to get it out. I am very sorry and will try to see that it does not occur again.

Each month I think I cannot go on with the Remnant. The money is so slow coming in. Many have written that they intended to help. I trust as you go over your blessings of the year that is past, and plan your offerings accordingly, that the Lord will impress you to remember this work along with the others.

I could not help being impressed anew, at the time of Queen Alexandra's death, with the fulfillment of Dan. 2; 43.

Here is the newspaper statement of her relation to heads of different nations.

Kin to Many Royal Families

Queen Alexandra was related by blood or marriage to many European royal families. She was a sister to King George of Greece, who was assassinated in 1913, of King Frederick VIII of Denmark and of the former Dowager Empress Marie Dagmar of Russia. The Emperor Nicholas II of Russia who with his family was killed by the Bolsheviki, was her nephew, as was also the former Emperor William of Germany and King Haakon VII of Norway. Another nephew by marriage is King Alfonso XIII of Spain, husband of the former British Princess Ena of Battenberg, the daughter of the former King Edward's sister Beatrice. Queen Alexandra's younger sister, Dagmar, was married to Alexander III of Russia three years after her own betrothal to Edward.

"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay." Dan. 2:43.

OLD BIBLES

A Bible in the possession of a man in Washington is said to be almost three centuries old.

In other parts of the country numerous old Bibles are reported. They are all carefully preserved and revered.

However, one new Bible, which is open and being read is of more importance to the world than a thousand old Bibles kept in glass cases and looked upon with reverence, but never studied.

THE AMERICAN DEFEAT IN CHINA

(From Page Three)

threat of independence might have proved sufficient to wean away more than one of the powers. Secretary Kellogg said he was ready for "speedy" action to restore the right of the Chinese courts to deal with foreign residents in their country; the identic note takes 200 words of verbiage to forestall speedy action. Kellogg did not believe that unrest and disorder in China "should constitute a reason why the United States and the other powers should not adhere to the promises they made to "China" three years ago at the Washington conference. The identic note is given over almost entirely to a complete reversal of that conference. It puts foreign interests above Chinese interests; the restoration of order in China it declares must precede the revision of the treaties. The Chinese authorities must first "demonstrate their ability to protect foreign rights and interests," and "give concrete evidence of their ability to suppress disorders and anti-foreign agitation." Then only will the powers begin to discuss the treaties.

This is not only a reversal of the American position, a defiance of the Chinese government and the Chinese people, but a gross betrayal of the powers' promises at the Washington conference. The powers' promised to safeguard "the rights and interests of China." Now they say they will do nothing of the kind until their own interests are protected. They promised to respect her "sovereignty, independence, and territorial and administrative integrity." Existing treaties—which violate all these promises—are now to be continued indefinitely on the pretext of Chinese disorder. They promised "to provide the fullest and most unembarrassed opportunities to China to develop and maintain for herself an effective and stable government." Now they say that because China does not have "an effective and stable government" able to protect foreign interests they will not take the sole step in their power to aid China to secure such a government, namely the speedy revision of the treaties.

A NEW WORLD RELIGION

(Taken from the Daily Oklahoman)

By BISHOP CHARLES H. BRENT

Senator Borah was quoted a while ago as denominating bolshevism a disease. Judging from the recent translated bolshevik Bible which the com-

munist party of Great Britain has translated from Russian and published in English under the name of "The A B C of Communism," bolshevism is not a disease; it is a new and formidable world religion.

Russia is to the outside world as darkest Africa used to be. No one has any complete grasp of the situation. But it is pretty clear that Bolshevism has established itself as a new force in the history of government. "The A B C of Communism" explains why and how.

I have called this volume a Bible. It bears kin to the Koran and the whole movement is singularly like Mohammedanism. Its prophet is Lenin, one of the most powerful leaders and most relentless in loyalty to an ideal in history. The religion is universal in sweep. The proletariat is the instrument. It is conversion of the sword. You must join the proletariat or die. The bourgeoisie and every other class must be obliterated. In extreme cases the workers' government must not hesitate to use the method of the terror." There are no ethics of progress—"Whatever helps is good, whatever hinders is bad." "The workers' state will gradually die out; society as a whole will be transformed into a communist society in which there will be no classes."

All other religions must go. Christian priests are grouped with prostitutes and termed parasites. "Religion is the opium of the people" and the deadly foe of communism. But every one must embrace communism with religious passion. "Comrade Lenin wrote very truly that our task was to see that every cook should be taught to take her share in governmental administration." The sense of vocation such as I have seen in fanatical Mohammedans is being inculcated through the schools.

The bolshevik paradise! It is earthly in character. In extremely able and glowing language the communistic Utopia is depicted. There are ad interim conditions and provisions such as the dictatorship of the proletariat, the war of extermination waged against the bourgeoisie and capitalists which is a "war to end war," the necessity of enduring hardness, etc. But the end is sure—perfect justice, perfect education, perfect division of work, perfect enjoyment of leisure and pleasure, perfect access to all treasures of art, perfect housing, perfect hygiene—in short, perfect everything. "The proletarians have nothing to lose but their chains. They have a world to win. Proletarians of all lands unite."

Let us not live in a fool's paradise. We are facing in this regent of czarism the most powerful product of the war, a world force to be reckoned with. No one can read the bolshevik Bible without being

impressed by its extraordinary cleverness and its power to inspire those for whom it is written. Some of its proposals are far from unwise. It is couched in practical terms from cover to cover and therein lies a large part of its strength. It takes the highest dreams and hopes of man and delineates their materialization.

Every statesman, every teacher of science and religion, every patriot should know the subtle strength of bolshevism from its own literature. Only so can we learn how to meet it. To damn it, to discount its growing influence in the Orient and in Europe, to ignore it is mad folly. The one way to meet it is to build up something better and truer and stronger. Neither contempt nor abuse will kill it. Medicine will not cure for it is not a disease but a religion. If all Christians were to adopt the slogan of the bolshevism for themselves and live as well as cry: "Christians have a world to win. Christians of all lands, unite!" our bulwark against the evils of bolshevism would be secure, and some of its finest hopes would be realized.

INFALLIBLE INTERPRETERS

G. G. Rupert

(Continued from October Issue)

Nothing could be more plain than is stated in the above scripture. No true minister can preach the things learned of the world. They are patterned after the world. The above scripture cannot be too carefully studied by the child of God. The Spirit of God "searcheth the deep things of God." It throws light on the scriptures of truth and thus is demonstrated the Spirit of God. "The natural man receiveth not the things of God." He does not understand that. But Paul says, "We speak to them which are perfect." It is true that there is sufficient amount of the Spirit of God accompanying the word, as spoken by those called of God, to impress the word spoken sufficiently to interest and reprove them of sin and create a desire to hear on the part of those whose hearts are honest. In this way their hearts are opened by the word, the same as when the Lord opened the heart of Lydia when Paul was preaching to those women by the river side.

It is the preaching of the word that leads to the new birth, at which time they become a babe in Christ. But to understand the scriptures of truth and show ourselves to be a workman, the promise to such is, it is done by the spirit, which teaches the deep things of

God revealed in His word. That comes to each individual. "If any man lack wisdom, let him ask of God who giveth to him willingly." Thus from any standpoint, or any angle we take it, we find no authority or supernatural power vested in an official or organization more than it is the privilege of the humblest member of the body of Christ to possess. In fact it is the weaker instruments whom God can use, that are generally accepted by the Lord to do his teaching. That is because they can be taught of God and do not look to man for wisdom.

"Now this I say, that every one of you saith, I am of Paul; and I of Appollos; I of Cephas and I of Christ.

"Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?"

"I thank God that I baptized none of you, but Crispus and Gaius; Lest any should say that I had baptized in mine own name.

"And I baptized also the household of Stephanas: besides, I know not whether I baptized any other."

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 wise; and God hath chosen the weak 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 nought 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 is written, He that glorieth, let him glory in the Lord."—1 Cor. 1:24-31.

It is our privilege to read anything for suggestions, the same as we would listen to teachers, but the proving of the things spoken or written must be by the word. The parent too often wishes to make a preacher by sending the son to a theological school to be taught by men. They can make him one of the same as they are, but they cannot make a preacher of God. That is accomplished in a different school. It is one in which "they are all taught of God." It can be learned in a theological school what this man and that man believes, especially in the denomination whose school they must attend, but to know what God teaches they must take the Bible with perfect freedom of mind and search it as for a hid treasure according to the

rules given in this chapter. Then they will find what God teaches. That if God touches his lips with a coal from off the altar. "then, and not till then, is he a preacher for God. Paul found it to be necessary to count all but dung, his denomination, his claims of blood, his learning, that all became cheap stuff to him. He "determined to know nothing but Christ and him crucified," which expression covered the whole Bible and every principle in the Bible. It all grows out of the redemption of man through Christ. No room for glorying of anything or associations was left. All was gone. Not even the association to any extent with those of like faith. He says:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

"Which is not another; but there be some that trouble you and would pervert the gospel of Christ.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you let him be accursed.

"As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

"For do I now persuade men, or God? or do I seek to please men? for if I yet please men, I should not be the servant of Christ.

"But I certify you, brethren, that the gospel which was preached of me is not after men.

"For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

"For ye have heard of my conversation in time past in the Jews religion, how that beyond measure I persecuted the church of God, and wasted it;

"And profited in the Jews' religion above many my equals in mine own nation, being more exceeding zealous of the tradition of my fathers.

"But when it pleased God, who separated me from my mothers womb, and called me by his grace.

"To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood.

"Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

"Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

"But other of the apostles saw I none, save James the Lord's brother.

"Now the things which I write unto you, behold, before God, I lie not.

"Afterwards I came into the regions of Syria and Cilicia:

"And was unknown by face unto the churches of Judea which were in Christ.

"But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

"And they glorified God in me." Gal. 1:6-24.

That revelation which taught Paul, was that which had been written for his learning. He received it not from Gamaliel. He received it from the word and the spirit. Paul prayed for the church at Ephesus, that "The God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of him." Eph. 1:17.

Thus it is the privilege of every member of the church to have a revelation from God. The same spirit which caused the word to be written, is ours to possess, to reveal to us things in the word according to what the word says. Paul continues in his statements to show the relation of Christ to the church in verses eighteen to twenty-three. Can it be possible for any child of God not to see, after reading the above, that Christ has furnished to every individual everything they need. All wisdom, power, redemption and all things they need are provided for them. Paul says:

If ye have heard of the dispensation of the grace of God which is given me to you-ward:

"How that by revelation he made known unto me the mystery; (as I wrote afore in a few words,

"Whereby when ye read, ye may understand my knowledge in the mystery of Christ)

Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the spirit;

"That the Gentiles should be fellowheirs, and of the same body, and partakers of his promises in Christ by the gospel:

Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

"Unto me, who am the least of all saints, is this grace given that I should preach among the Gentiles the unsearchable riches of Christ;

"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been in God, who created all things by Jesus Christ.

"To the intent that now unto the principles and powers in heavenly places might be known by the

church the manifold wisdom of God.

"According to the eternal purpose which he purposed in Christ Jesus our Lord.

"In whom we have boldness and access with confidence by the faith of him." —Eph. 3:2-12.

That revelation given Paul by the spirit, in the understanding of those things not understood in past ages, in the reading of the word, is now, by the same spirit, given to the church to reveal to them as they read the word, that understanding also. How important that the church avail themselves of the great privilege and thus stop trying to get it from some theological school where man's wisdom is taught. One will say, "But if that school would teach the truth would not that be all right?" Yes, so far as the truth in the word says. But if that word of truth was to become a creed, the power of that word would be lost. It must become a part of the individual. That individuality cannot be attained by a denominational school, especially where error is mixed with the truth.

Whom God Calls to His Work.

It is interesting to note the history of the called vessels of the Lord. We note especially the prophets who have written the testimony and revelations of God. Amos was a herdman of Tekoa. Samuel was dedicated to the Lord by his humble mother before he was born. Jeremiah was called to be a prophet to the nations before he was born. Isaiah simply says he was the son of Amos, making no claim to any special merit of his own. Ezekiel was among the captives at Babylon when the Lord appeared to him. Daniel was also among the captives at Babylon and a youth in years. All it says of Hosea is that he was a son of Beeri. Abraham was a farmer and cattle man. Moses was learned in the wisdom of the Egyptians, but had to be taught by God forty years alone in the wilderness as he kept the sheep of Jethro the Midianite. David was a young lad who kept his farther's sheep when the Lord appeared and called him. John the Baptist was a man who wore the earthen girdle and lived on locusts and wild honey. Peter, James and John were unlearned fishermen. Paul was a bitter persecutor as the result of denominational training. He was educated, but had to unlearn it all and count it but dung that he might win Christ, and be found of him. Luke was a physician. Mathew was a tax gatherer. As Paul later said, not many wise, not many noble, not many of that class, but God had chosen the weak things of the world to confound the mighty.

(To be Continued)

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