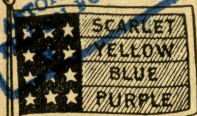


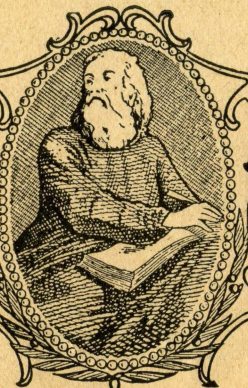
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"The Ensign of Israel"



The

REMNANT OF ISRAEL



THE LAW AND THE PROPHETS



"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. 9

OKLAHOMA CITY, OKLA.,

January, 1927.

No. 1

HOW NOT TO BACKSLIDE, OR HOW TO STAY CONVERTED BY JOHN S. STANFORD.

First place, you can't help but backslide. And you never in the world will stay converted. For satan and self will get in, unless you let Jesus in first (each morning) to keep them out.
—Written August 29, 1920.

When we reach the yearly meeting, we walk about the camp;
We enjoy its beauteous scenery, by daylight and by lamp;
We listen to the sermon, our hearts are stirred within
As the thought comes, "Be converted" and put away all sin.

We go again at evening. In the morning we are there.
And day by day we struggle 'gainst the word of God and prayer.
No use. We hear Him knocking, with a voice that wants to win,
So, at the good revival, we decide to let Him in

We really get converted. We make a start in life
To be an overcomer, no matter what the strife.
It lasts a certain period. We try and try again.
We wish we were not tempted "more than the rest of men."

Now, really, what's the matter? Is it cause there's no such thing
As victory thru Jesus? Is it all a farce? And sting?
No! No! My friend and neighbor. The Life's the surest kind.
The fault's with you, my brother, as list and you will find:

When you were at the meeting, and you let the Savior in,
He said he'd stay till supper (Rev.3:20) to keep you from all sin.
But at waking in the morning (a thing you didn't do).
He stands outside, still knocking, for you to let Him thru

The door, which you're the keeper. Ah! Ah! that's really it.
You never thought to loosen and do that little bit
Of daily consecration. Reset upon His throne
The One to bind the "strong man" before you're overcome.

Or, in other words, unless every morning as soon as you wake
up, you
Let yourself be converted *all over again* same and as thoroughly as
You were at the meeting (by hearing the voice of Jesus and opening
Door of your heart) to Him just as willingly as you did in the

Dear Readers:

The following article by Sister Moore of Florida is a partial answer to a tract gotten out by G. E. Faucher, 224 N. Hope St., Los Angeles, California, on "The Sabbath of Creation. Is It Sunday or Saturday of Roman Time? Or Has God His Own Time for It?"

If you remember, I ran a series of articles in the Remnant by him. They had so much good in them, even though I could not agree with the theory of the seventh day sabbath not being a fixed day. When he began to get letters objecting to it, and I remarked in the Remnant that I could not see or indorse it, he wrote me much more on the subject which I did not print. But I did print one or two letters, written to refute his arguments. I think he felt that I was unkind because I did not print his answers to them. I did not mean it so. I am a firm believer in religious liberty. It is the only way there can be freedom of thought. I believe Brother Faucher sincere. I know him personally, and I know he's a conscientious Bible student, and I admire *anyone* who studies for himself. I leave his case with the Lord. If I had the means, I'd like to print a religious "Literary Digest," taking all sides of every question, but I cannot. So I try to print as nearly as possible the side I believe. So far I have given far less space to the opposition than I did to Brother Faucher. I assure you all that my heart and intentions are the kindest—also, can say the same of Sister Moore.—Editress.

"THE SABBATH OF CREATION."

On first reading the tract with the above title, I was very much impressed by its apparent truth. But as I read on, doubts came, and by the time I had finished, I felt very sure that it was not according to Scripture. Asking the wisdom of God, He has

promised to all who ask it. I took my Bible to compare it with statements in the tract. There is so much Bible truth mixed in, that it surely needs the wisdom of God to untangle it.

God blessed and sanctified the *seventh* day, because He had finished His work of creation (Gen. 2:3). A memorial, a definite day, a definite reason—no mention of its having any connection with any other event. It is a part of "Creation Week."

There is no statement in Scripture to show that the phases of the moon had anything to do with the weekly sabbath. My Bible teaches that God showed the Israelites, during their wanderings in the wilderness, the true sabbath by giving a double portion of manna on the sixth day and withholding it altogether on the seventh day, and that He did this every seventh day for nearly forty years. In Ex. 20:8-12, we are plainly told that the sabbath, and the seventh day of creation are one and the same. Then in Ex. 31:13-17, He calls it *His* sabbath, and gives it to His people as a sign forever.

The seventh day, blessed and sanctified by God, at creation, as His sabbath of rest, cannot be of heathen origin. It was made *the sabbath*, by God long before there were any heathen, so it could not have originated from a thing unborn. But the Sunday sabbath, made by man, chosen in honor of sun worship, is of heathen origin. It is only the names attached to the days of the week, that originated in heathenism, not the days themselves.

The theory that Christ was crucified on the day before the weekly sabbath is not borne out by Scripture. First we have the declaration of Jesus Himself, that the Son of Man should be in the heart of the earth for three days and three nights. That was to be the sign of the Messiahship. The heart of the earth can only mean the grave, and we cannot get three days and three nights into the time given from sundown Friday to sunrise Sunday. To ignore the words of Jesus is to do away with the only sign of His Messiahship.

Then we have a plain statement in Matt. 28:1-6 that Christ arose in the *end* of the sabbath, the seventh day, as it began to dawn, or draw on, towards the first day of the week. In the end of the seventh day cannot mean in the beginning of the first day, as the Bible day begins just after the sun has set, so it must mean before sundown on the seventh day or sabbath.

There are two words in that verse that preclude the idea of the first day rising, "began" and "towards." The first day had not commenced, though it was drawing near. If, as some people say, the word "dawn" means only the dawn of daylight, then Jesus could not have risen at that time for we have the testimony of three witnesses to the contrary. One says it was *yet dark*, the other two that it was *very early* when the women came to the tomb, and Jesus was already risen.

If we believe the testimony of Jesus, we can easily reckon back from the sabbath to the day of crucifixion, which makes it the middle of the week. He was laid in the grave just before sundown, the

end of the day we now call Wednesday, rose in the end of the sabbath, now called Saturday, thus fulfilling just the time Jesus said He would be in the heart of the earth. Was it just a coincidence, or does it mean something?

The Jews must have been keeping the correct day when Jesus was on earth, or He would have told them, and it has been kept by some of His people ever since.

The first moon after the vernal or spring equinox does not always come on the same day, and if we take the first moon after that as our guide, we should have to keep the sabbath on a different day each year, which would be confusion.

A seventh day may be counted from any point, subject to change, but *the* seventh from a *given* point cannot be changed. God put the starting point at the end of creation week, therefore it must always remain there, or we shall get into no end of trouble. That important point of the Sabbath of the Lord, the coming test of God's people, must be decided by the word of God.

If they speak not according to this (God's word) the truth is not in them. God says the seventh day of creation week is the sabbath. The tract says, any seventh day, beginning from a certain new moon each year. Which shall we believe, God's word or man's?

—Mrs. W. Moore, Gilmore, Fla.

R. 1, Box 252, S. Jacksonville, Fla.

THE TWO SONS OF ZEBEDEE AND THEIR RELIGION

(Continued from November Issue)

The above is a most important scripture and all should understand it. We are admonished to "try the spirits, whether they be of God" or not. Surely in our day this is necessary when, if it were possible, they would deceive the very elect. It says the test is this, "every spirit that confesseth that Jesus Christ has come *in the flesh is of God*, and every spirit that does *not confess* that Jesus Christ *is come in the flesh is not of God*, and this is the spirit of *anti-christ*." Verse four tells us how to test whether the spirit of Christ has come *in our flesh or not*. It says plainly, "Little children ye are of God, and *have overcome them*. For greater is he that *is in you* (your flesh) than he that is in the world. *They are of the world*, and the world heareth them. *Hereby we know the spirit of truth and the spirit of error*." Hence, Christ here, is spoken of as *coming in the flesh*. That is, he is to come *in our flesh by his spirit*, and aid us in doing that which we cannot do in our own strength. Namely, *aid us in the keeping* of the commandments of God, which the world cannot do because they are *not born again*. Verse 13 says, "*Hereby know we that we dwell in him and he in us*, because he hath given us of his spirit." Chapter five says, "*By this we know that we love the children of God when we love God and keep his commandments*. For this is the love of God that we *keep his commandments* and his commandments are *not grievous*." Ch. 5:2, 3. This power to overcome the world and keep the command-

ments of God is obtained by faith through Christ who gives us that power.

(To Be Continued.)

Route 1, Orlando, Florida, March 3rd, 1926.

Lucile Rupert-Smith,
Dear Sister in Christ.

I wrote you a short time ago but have not heard from you. I have a few thoughts about the policy of the paper and wanted to pass them along for your consideration.

The "Remnant of Israel" is not progressive enough in my estimation. Your father started a reformation in the right direction—to the law and prophets. But he did not evidently see all the truth but he made a good fight and I honor him for his accomplishments. The question is: shall we who believe the law of God is fundamental, stop any further search and study, and do like the rest of reformations, never go beyond the teachings of their leaders and form a hide-bound sect?

I would suggest we adopt this slogan: Israel's God, Israel's Law and Israel's Redeemer. *The purpose of the paper:* we desire to come in close touch and fellowship with those who believe the promises made to Abraham and the Fathers, who accept the law of God given at Sinai as just, holy and good. That Jesus the Christ is to restore the kingdom of God on his return from heaven with all its appointments (Isaiah 60 and Ex. 45:17-25).

That God's willingness to pardon transgressions through the acceptance of Christ as our Savior in no way invalidates or makes void the law. To forgive is a *prerogative* of God and He has always used it when occasion demanded (as when the brazen serpent was hoisted in the wilderness, David was pardoned for murder and adultery. All will admit these pardons in no wise affected the law.)

If He is willing to forgive us our trespasses on condition of our acceptance as *Israel's Redeemer*, why should we object? And likewise if He restores the sacrificial offerings (Mal. 3:3-4), who are we that we should oppose God?

Was not the whole system God set in order a wise one? If He changed it, is not that proof His system was faulty? Did God ever admit any of the sacrificial laws were faulty? If so, where? God severely punished Israel for disobeying Him. Did He give them an impossible task and then bitterly afflict them for disobeying some "not good" laws He gave them? It is perfectly absurd. And yet this is the theology of the Church of God.

God knows His people could not keep His laws of hygiene and cleanliness, mixed up with all kinds of people who disregard them and that is why He is going to separate them as a shepherd does his flock on His return. God being gracious and knowing our circumstance, has promised forgiveness. But that should not slacken our regard for His law and neither should we willingly trespass. I know this is shocking to some, but it is the truth nevertheless.

Praying the blessings of God on you in the study

of His word, sincerely your co-laborer,
—Albert S. Hodges.

A LETTER TO MY READERS

Oklahoma City, Okla., December, 1926.

Dear Brothers and Sisters:

As you know, we only published the "Remnant of Israel" bi-monthly during 1926. Insufficient funds was the reason. But so much important matter has been sent in for publication, that we feel we must make it monthly this year.

You have helped in the past, but could you not make a little greater effort this year? Could you not pledge a certain amount, *be it ever so small*, monthly or quarterly, so I could know, on what to depend?

Let me hear as soon as possible regarding this. Also send list of names of those you think would be interested in sample copies of the paper.

Yours in this most worthy cause,

Lucile Rupert Smith,
Box 215, Oklahoma City, Okla.

I haven't had enough replies yet to the above to decide what I can do. So I got this number out as usual. I will decide in time to either get it out monthly and there will be a February issue, or I will make it twelve pages, instead of eight, bi-monthly. Of course, our ultimate aim is to make it twelve pages monthly.

KNOWLEDGE SHALL BE INCREASED (Dan. 12:4)

Dear Brother:

You ask, Did the prophets know what they were talking about? No. They did not (wholly). Did not *need* to. They knew it was the Lord telling them (or moving them) to write. But they did not always *know* what it was about. If they had the temptation would have been to not say "Thus *saith the Lord.*" But might have presented it as their *own* knowledge. John was told "What thou seest, write in a book." As much as to say, write it whether you understand it or not. They had the spirit in them to do as they were told. John says "I was *in the spirit* on the Lord's Day." Daniel said, "I heard but I *understood not.*" And he asked to find out (Dan. 12:8-9). But the Lord did not tell him. Doesn't make any difference to *you*, Daniel. You go your way. "Thou art greatly beloved," but this is not *for you*. "The words are *closed up*. And *sealed.*" Till later on. And other prophets were also in the dark as to much that they wrote.

Now *why* did the Lord deal thus with His writers? His faithful writers? Men that hazarded their lives, too, to write those things? Simply because much of the things that they wrote were *not for their time*. All of the things spoken by the prophets of old were "written for *our* learning." Written for *us*. *Us*, "upon whom the *ends of the world* are come." (Rom. 15:4.) Some to take place *in* (or near) their time and some away *beyond* their time and some to take place *away down here* in *our* time, which they *never did* nor ever will see. So it was proper and right for the Lord to kindly tell them that the thing was *not for them*. Like He did Daniel. "Go thy way, till the end be." "Thou

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shalt rest." "But thou shalt stand in thy lot at the end of the days."

So, we can see that the prophets *did not* understand much that they wrote. But "Holy men of old spake as they were moved by the Holy Ghost." Whether they understood it or not.

Now, take Jeremiah's case. Jeremiah *did not* know that down in the 20th century there would be explosions. That would destroy the buildings people live in, "in a moment." But God did. So that is why Jeremiah wrote, "I am pained at my very heart—because, Oh! my soul, thou hast heard the alarm of war." What kind of a war is it, Jeremiah? Is it a severe one? Yes, "Destruction upon destruction is cried. The whole land is spoiled." How did they accomplish it, Jeremiah? Did they lay siege to you and bottle you up and starve you out? Oh! No! "Suddenly are my tents spoiled." And my curtains *in a moment*." Well, brother, that means *explosion*. There were no battering rams or long sieges nor anything else in Jeremiah's day that did things *quickly* like that. "In a moment." That means *us*. That means *our* time. And it's coming. The world of today has had a *taste* of it. But that is only a *beginning*. The "WHOLE LAND IS TO BE SPOILED." And the whole land wasn't spoiled in this we now call the "world war." This means "THE YELLOW PERIL." This means the *invasion* of the "kings of the east." (For "The way of the kings of the east" is certainly going to "be prepared." Rev. 16:12). Jeremiah did not understand this. But *we* do. *We* can now see what the Lord meant, even tho much of the words, so faithfully written (back there) were "closed up" and sealed till the time of the end." (Dan. 12:4) Knowledge is now *increased*. The "time of the end" is now *here* and *we* can see (unless we *willingly* are ignorant.)

Yes, this means "the Yellow Peril." This means the *colored* races of the world against the *white*. This means China, India, all. They have the *grievances*,

the *animosities*. They have the *numbers*, the *hardiness*. And *do not forget* nor *ignore* that they have the *preparedness*. The *armaments*, the *drill* and the *leaders* (or soon will have, while the *confident*(?) white races are *asleep*).

These prophecies (only one out of many and many that I have, so far, presented) mean that the T. N. T. (or whatever the many and increasing in number, awfully destructive things are called, are to be *used*. Things that will not only destroy the "tents" and "curtains" of Jeremiah "in a moment" but will tear to pieces the mightier and much more substantial building of man of today. Whether in New York, Chicago, or the cities of the west coast. Will burst apart the close-together and densely populated "skyscraping" office buildings and apartment house residences, and the tenement districts, the factories, railroad centers, public buildings, armories and supply depots and everything else worth while, as "*suddenly*" and as *thoroly* as Jeremiah said his "curtains" were.

This isn't theory. *Only*. Imagination, *only*. It is imagination. And it is theory. And good sound theory, too. "Based (as the dictionary says) "on verifiable principles." As well as the *live facts* before us. But it is *not* theory *only*. These high and destructive explosives, that tear "curtains" to pieces "in a moment," these deadly gases that suffocate or put victims to sleep are *here* with *us*. They are *tested*. They are *known*. The angry nations are *supplied*. They have their plans on *paper* and also in the *minds* and *understanding* of their many, many officers. They have their *bases*, their *transports*, their *machines*. Machines THAT FLY. "Who are these that fly as a cloud?" is a question asked in Isa. 60:8. Answer. That is "WHO" they are. The *attacking enemy*. Not on *foot*. Not on *horseback*, nor even by *railroad* or *steamship transportation* (alone) but by *air flight*. "As doves to their windows" (same verse). We have got it to *meet*. The worldly man (the man of the sword) *understands this* (those who are not carried away with their *over confidence* and consequently asleep or indifferent) and are *talking* it, and urging "*preparedness*" to meet it with force of arms. But the *world* people (generally) and especially the poor, foolish Christendom, who are "*settled on their lees*" (Zeph1:12). Trusting in their *government*, their *numbers*, their *isolation*, their *righteousness*. And are *not alive* to believe the warnings of the word of God. These are the very ones that are to be *punished*. God plainly says "I will search Jerusalem (professed christendom) with candles" and I will "punish them that are settled on their lees." (Lees, *sediment*, dead stuff. Instead of *live, going, fulfilling* prophecy.) *Get out of it*, Oh christendom! and *hear* and be *saved when Jesus comes!*

But the child of God (he who is led by the *word* of God) is not only *alive* to the subject, but is *telling* it. And is *preparing for it*. No by armaments such as the world looks to, but by *giving his heart to God*. And if there are any who read these lines who "*tremble*" at God's word, Good! That is the first and blessed step to get right. To "*tremble*" at God's word (Isa. 66:2).

Then, brother or sister, if you do not know *just how to go at it* to get right with God, the first thing, *remember* is to keep away from *all churches and church revivals and men to pray for you or any exciting things* like that and, *instead* go quietly *by yourself, alone, somewhere with God. Remember that, get alone with God* somewhere. You don't have to be afraid. No matter if you *are* chock full of sins (like I was), you will find God a *Lovely Fellow. A Friendly* as well as a Holy Nice Being. And all you have got to do is to tell Him that you acknowledge that *you are a sinner, a bad one too* and all that, but that you *confess* every sin *you know* and that you want to be forgiven for them, and that you *ask it and accept it* in the *Holy Name of Jesus*. Then *get up and believe* that you are forgiven *right then and there*. No matter how you fell. For *you are*. And *at that moment* you are *just as much of a Christian in God's sight as I am* or as *Paul was* or any *Christian that ever lived or ever will live* on the face of all this earth. You are not as well a *studied up* Christian as Paul and some others but you are *accounted a child of His by the Lord just as much*. Same as a baby is as much a human being as a grown man. And the baby at breast is as much your child as the grownup son is.

So, brother or sister, if you read these things in the Bible that are coming on the world ("Time of trouble such as never was since there was a nation and want to be kept by the Lord from it all, and are willing to seek Him for it, it is all just as easy, and just as effective, too, as that.

And you don't have to get scared, and think you "*never can hold out*" and all that sort of talk. Sure, *you, yourself*, can't hold out. But if, *every morning of your life* (after that) you will "*hear the voice*" of Jesus, as *honestly and thoroly* as you did when you started, and will "*open the door*" (of your heart) to Him (anew each morning) you will find that *He will keep you* day by day and that you *will grow*. Same as the mother keeps the baby and it *grows*. And you will be "*kept by the power of God, thru Faith unto Salvation*, ready to be revealed in the last time." (That is when Jesus comes). How terrible it all is on the one hand, and how beautiful it all is on the other. Come and let us be children of God.

Kindly,

—Bro. John.

646 Indiana Ave., Riverside Calif., Dec. 5, 1926.
Editress of "Remnant of Israel":

Dear Editress:

I promised you that if you would get the children interested in Sister McCarthy's missionary effort of "Miles Square" in India, I would write the children a short address about Christmas time. Now, Mrs. Editress, I do not know whether you have made any effort in behalf of Sister McCarthy or not, having been longer at the Soldiers' Home than I expected to be. So now I want to fulfill my promise to the children.

I promised to write some of my experiences in teaching, which I have never told before. It might

be well to say here that I accepted the position as teacher in Michigan at \$35 per month with the privilege of boarding around among the pupils, the custom that was quite frequent at that time.

My oldest sister Ellen commenced teaching at sixteen years of age and taught for thirty years under the "boarding around" system, but in teaching her first school she received only \$8 per month, while I received \$35 per month. So it will be seen there was a discrimination at that time between the male and female laborers.

My father himself had been a school teacher, a farmer and a doctor, and with his ten children, and himself as a teacher, there was a peculiar condition existing in his family in that there were eleven teachers in the family out of twelve, including mother.

Now in this Michigan school of mine there was an exception made in the usual government of schools. One member of the school board said to me "Now there is one in your school that you can't handle—my nephew—Pony Jankens. If he interferes in any way with the rules of the school, you are at liberty to tell him at the close of the day to pack his books and go home and not come back."

So one day seeing him moving about and whispering to the pupils without permission from me, I knew his "doomsday" had come, so in the evening I said to him, "As per arrangements of the school board with me, you may pack your books and take them home and not come back again."

When he passed through the school room door, he closed it and began to pound it with his fist. Now under the rear of the stove I had prepared a small hickory stove stick as a cudgel when any emergency occurred. The cudgel seemed to smile at me and say "Your time to use me has come." But Pony Jenkins was on the outside of the schoolhouse and I was on the inside, so I raised a window sash and slipped a boy out and told him to go to the Justice of the Peace who lived just below the schoolhouse and tell him to come up at once as the teacher was in trouble, and he did and the Cyclone School trouble was soon over.

My custom was—as with a few other teachers—to read a few verses out of the Scripture and ask the children to stand while I invoked a blessing on the school work of the day.

One Saturday morning—before my term expired, one of the school board came along and said. "Teacher, the school don't seem to be doing any good; you may close the school today." This member had not consulted the other members and it was a great disappointment to the children and to the other members of the board. Of course I did not have time to make any preparation for the closing of the school—treats or cards to the pupils—but the school went on as usual. However, at the close of each class I said, "You may commence next year where your lessons close today." To some of the class I said, "You" and "you may lead the class next year."

By this time the ears of the whole school were open and they suspected what was coming and began to cry, and I cried with them. For while I had

made no preparation for closing day entertainment, that was soon to be the program day.

While this may seem to have been a reproof to me and my method of conducting the school, I knew I loved these pupils and the most of them loved me.

On returning to Ohio from that place it was at least ten years before I removed to my Kansas farm. While in Kansas I heard of Pony Jankens as a traveling blacksmith all over the state of Kansas and I continued to pray for him as I did during our school days, although he had promised me a thrashing—if he ever met me on the public highway—not expecting however the fight would ever take place. But I did want to point out to him that he had lost out in not completing his school work as Kansas was well supplied with intelligent farmers. It might have been a pleasure to him to have been better prepared to meet them.

Kansas was the home of Senator Ingalls and many farmers went miles to hear Ingalls on the issues of the day. Probably there had not been a book published in the U. S. that Ingalls had not read. But when he came to die of cancer of the throat, his wife thought it was an outrage to go in the presence of God without more knowledge of the One Book.

It is said his wife leaned over the bed and said: "John, say it, say it—'Our Father Who art in heaven, hallowed be Thy Name.'"

So whether Pony Jenkins died in Kansas or his home state of Michigan, I trust his wife, like Ingalls' wife, leaned over his bed and said, "Say it, Pony, say it."

My wife recently received a letter from her widowed sister in Los Angeles. She had advertised herself as a caretaker of the children in a family where the mother was away for a time. At one place, she found a boy who was in the habit of praying when he was put to bed and she said to him, "Johnnie, what did you say in your prayer to God?" He answered, "I prayed that God would not send thunder and lightning both at the same time." The child did not know that thunder and lightning are twins and could not be separated. Thunder is the collapsing of the hole in the atmosphere while the lightning goes through. She said she felt like eating the little boy up, but she did not.

Now the language and the principle of this letter to the children will be better understood by them as they grow larger, and I hope I will not have written in vain for them.

APPENDIX

Now these children should be made to understand that their missionary efforts are God's efforts through them for Himself—somewhat like that of the boy Samuel and his mother of old.

These children should know, too, that Matthew, Mark, Luke and John, the evangelistic books, can be sold in some places in India for a penny apiece owing to cheap labor and that missionary efforts by old or young are the highest types of "liberty enlightening the world," whether in U. S. or in the old world.

They should know, too, that meddlers of these child efforts are some who say "they are too young

to know what to do in handling missionary work." When some fellow countrymen found fault with the youthfulness of Napoleon and his inability to handle the armies of France, he promptly replied, "I will be older tomorrow."

—H. Clay Welty.

Bro. Welty asked if I had written anything concerning Sister McCarthy. I have not. I received a small donation for her, which I sent her, and I will gladly forward any money to her. Our paper is non-denominational. Someone wrote to know if she is a sabbath keeper. I will give you her address and you can write her. She is a subscriber of mine, and has read the "Yellow Peril to my knowledge, and I believe she's serving the Lord to the best of her ability. I'm a sabbath (seventh day) keeper, and I believe it *firmly*, and I shall teach it, but those who see otherwise I leave to the Lord. He knows everyone's heart. And I'm so glad I do not have to judge my fellowmen.

Her address is: Mrs. D. L. McCarthy, Bhagalpur, District Groakhpur, India (U. P.), Bharosa Obar Mission.

Racine, Wis.

Sister Smith:

Greetings in Jesus' Name! I wish to get the paper "Remnant of Israel" and all tracts I can in favor of sabbath observance to distribute from door to door in Racine.

Please put this request in the paper. Maybe they have the things stored away in closets and would be glad to dispose of them that way. I have a rubber stamp which says "Subscribe for this paper" which I put on each one I give out.

Sincerely,

Frank Jeffers,

1656 Milwaukee Ave., Racine, Wis.

Don't overlook this. Perhaps others can do likewise.—Editress.

CLIPPINGS FROM THE PRESS

In the Saturday Post of Oct. 2, 1926, there was the most wonderful article by Will Rogers, "Letters of a Self-Made Diplomat to His President." Since then this same information, and much more, has been gotten out by him in book form. Every one should read it. I can only give some brief paragraphs from it here.

Cork, Ireland, August 26.

President Coolidge.

Dear Mr. Coolidge: My job is, of course to find out all I can and report to you. * * * Everybody talks about how we are hated * * * and while they were discussing the subject of our unpopularity I would, in order to keep up the conversation and not change the subject and nonchalantly remark, "Will you enumerate to me, in their natural order, the number of Nations that you people can call bosom friends?"

Well, they had never thought of that; but when you insist on a count, he finds that he not only could enumerate them on his fingers but he could count

them on his fingers if he had been unfortunate enough to have both arms off.

I have purposely looked for combinations that were friendly toward each other, and I have yet to find any two that wasent at heart ready to pounce on each other if they thought they could get away with it—unless it was Latvia up toward the Arctic Ocean and Madagascar down in the Indian Ocean. They, perhaps, have no particular grievance against each other, but they will have as soon as they find out where each other are.

France and England think just as much of each other as two rival bands of Chicago Bootleggers. Gloating over our upopularity is the only thing they have agreed on perfectly. Just by the luck of draw they happened to be paired together in the las. war, but they been fighting each other for over a thousand years. Italy went to bat on the side of France in the last Series, but that was just because Austria was on the opposite side. A Frenchman and an Italian love each other just about like Minneapolis and St. Paul. Spain and France have the same regard for each other as Fort Worth and Dallas.

Spain feels that they fought the Riffs for four years and then France came in and got all the best land at settlement.

Russia hates everybody so bad it would take her a week to pick out the one she hates most. Poland is rarin' to fight somebody so bad that they just get up and punch themselves in the jaw. Turkey has been laying off three months now without any war, and Peace is just killing them. You can't even pass out of the south of Russia into Rumania. Bulgaria is feeding an army and deriving no benefits from it whatever.

Greece has some open time that they are trying to fill in. They will take on anybody but Turkey; they are about cured of them. Czecho-Slovakia is a new country, and they feel that a war would just about give them the proper prestige and tradition that a Nation should have in future to point to. Japan is filling up Chinese Manchuria with Japs and copping it away from China so fast that Russian interests are menaced there; and Russia is doing all they can to populate that end of Russia with Emigrants, for they know that sooner or later these two will have to tangle.

Mussolini is raising five hundred thousand children every year, and needs somewhere to stake 'em out. He will have to have somewhere sometime, but Nations are so civilized nowadays that they won't think of selling each other land like individuals do. No, they must be made to go out and fight for it.

Portugal would like to join somebody in a war just to make them forget their own troubles. Holland just se's there and greases her windmills and sells butter and eggs and cheese to the Kaiser. Norway, Sweden and Denmark are apparently getting on pretty good; but you call a Swede a Dane, or get an of the three of them mixed up, and you better reach for your hat.

Germany, the winner of the last war, is about the only one that is not looking for trouble. When the Allies took their Army and Navy away from

them, shortsighted Statesmen dident know it, but they did them the greatest favor that was ever done a Nation. It dident leave them a thing to do but go to work. Their Reparations cost them less than France and England spend on their officers' uniforms. So Germany is just sitting pretty. Aus.ria is just like a joint snake that somebody cuts in pieces; it will take itself till sundown to get gathered up and see just how much it has left.

You hear people get up and talk about the sentiment and the comradeship that was formed during the war, and how it will never be forgotten. Why, the war has only been over a few years, and you see how much credit each one give the other for helping. Everybody thinks everybody else dident do anything.

It looks to me like the last war ought to be the greatest example against any future wars. What I mean by that is the winners are the losers. Wars strike me as being the only game in the world where there is absolutely no winner—everybody loses.

Nobody wants disarmament. We do more holler-ing about it than anybody, but you just put ourselves in some of these European Nations' places, surrounded by Maybe three or four Nations that are as strong or maybe stronger than we are, and you would see how much we would be yapping about disarmament.

You let France change places with Canada, and Germany change places with Mexico, and England with Cuba, and Japan with Hawaii, and you would see if we would be so anxious to disarm. Say, if I dident have any more friends than some of these Nations have around them, I not only would not disarm but I would get another Gun, and wouldent only have a gun in each hand as I went to bed but I wouldent go to bed—I would stay up and watch all night.

The way we look at things, we think that Alsace-Lorraine was the only Country that was ever taken away from another Nation. Why, you can't find a piece of ground in Europe that hasent been taken at least a dozen times from somebody or other that really think they have an original claim to it.

Here is another thing that you never hear anybody speak of, yet it is a greater boost for more wars than anything—that is the number of Countries that have a great amount of dissatisfied people in them. Well, every Nation has them; they are against the prevailing government. Now they haven't got any Military Power and practically no strength at all, but they are just laying watiing till their nation goes to a war with some outside Nations, and while it is engaged there they step in and cop off the Government. That's when all the Revolutions start—during a General war. You see, they can't attack their own Government in peacetime—they haven't got the power—but if they can get them shooting at somebody else, why, then they can go in and bring home the bacon.

You hear a lot about doing things to foster good relations between Nations. There is nothing in the world that makes an individual so mad as to know that someone is trying to do some certain thing to curry favor with him, and it is the same with

Nations.

Let a Nation do like an individual—that is, I mean a real individual. Let 'em go through life and do and act like they want to, and if they can't gain friends on their own accounts, don't let's go out and try to buy it. Any time you go out purposely to make friends with someone, the result is generally terrible. It's this trying to stand in that has got us where we are. If we would stay at home and quit trying to prowl around to various conferences and conventions somewhere, we would be better off.

So, Cal, will you please do me and America a favor? If you see some Guy that looks like he is going off to some Convention or to attend something, will you kindly take a granite boulder from the old Vermont hillside and just casually try and dent it on his bean? This applies everywhere. Will you please get all organizations and people belonging to them to stay at home and just for the novelty of the thing tend to our own business for a while? We take up with ideas so quick, I bet you it wouldnt be any time before we would begin liking taking care of our own business. If somebody comes along with a war, why, don't even give him any publicity on it.

If you see a Committee starting anywhere, deport them to Atlanta and let them join something there. And if Argentine, Brazil, Peru, Chile or anybody else have any disputed Territory and they want to populate it, or the Amazon, or the Andes, or Tacna Arica, or Tincture of Arnica, or anything else, with Peruvians, Chileans, Llamas, Boa Constrictors, Petrified Mummies or fertilizing Nitrates, why, let them go ahead and do it. What business is it of ours?

It will take America fifteen years steady taking care of our business and letting everybody else's alone to get us back to where everybody speaks to us again.

I am sure you have all been reading of the trouble in China and Latin-America. We can all see the "straws blowing" and we know what it means. I can't publish all this, much as I'd like to.

There is a difference of opinion on the part Russia plays in all this. But we know the final outcome, whether it is here yet or not. I wish every reader of this paper might read the "Yellow Peril" by G. G. Rupert, published by us. It can be obtained from me, or from Bro. Van Sloten, 106 Sunnyside, Battle Creek, Mich., or Bro. Adolph Schenk, Sanitarium, Battle Creek, Mich., for \$3.00.

Daily Oklahoman, Jan. 13, 1927. Kellogg says: "The bolshevik leaders have had very definite ideas with respect to the role which Mexico and Latin America are to play in their general program of world revolution.

"They have set up as one of their fundamental tasks the destruction of what they term American imperialism as a necessary prerequisite to the successful development of the international revolutionary movement in the world.

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