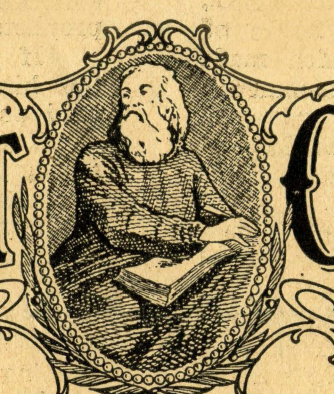


The REMNANT OF ISRAEL



"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. 9 OKLAHOMA CITY, OKLA., February, 1927. No. 2

ABOUT THE 2300 DAYS

A BROTHERLY LETTER BY

JOHN S. STANFORD, NILES, OHIO

Dear Brother.

Some more about the events preceding the "Millennium" (as men call it), but really about "The Great and Terrible Day of the Lord" (as God calls it) (Joel 2:31); and bringing out about the 2,300 days of Dan. 8:14.

The time of the ending of the 2,300 days is plainly located in the 19th verse of Dan. 8. For it is the end of things. The angel (to Daniel) plainly states that is is "in the last day of the Indignation." (Dan. 8:19). "The Indignation" of God is after probation is closed. And when God, (no longer bound by his covenant to continue to extend mercy to men who have finally and wilfully rejected his love and mercy) rises up to execute upon wilful men His "Indignation" which He has always had against rebellion and sin, but which he Has mercifully withheld until probation closed). Then "The Indignation" begins and is the closing of probation.

And "The Last End of the Indignation" would be the last end of the time, after probation closes until the end of the 6,000 years from creation, when Jesus comes. And when all defilements of God's worshipping places, or God's worshipping people end. And "The Sanctuary" is indeed "cleansed." So that is exactly where the 2,300 days of Dan. 8:14 end.

At the Second Coming of Jesus in the clouds of Heaven, with Power and Great Glory, to gather and take with Him His people at the end of the 6000 years (from Creation) and at the Beginning of the 7th thousand year period ("The Great and Terrible Day of the Lord").

All this is plain and positive in the 19th verse of Daniel, 8th chapter. But there is plenty more to show that "The Indignation" of God is the close

of probation. That familiar Scripture (Rev.14: 9-12) shows it. "If any man worship the beast * * * the same shall drink of the Wrath of God, which is poured out * * * into the cup of His indignation." There's the close of probation for you. And we all know it, when we stop to think. And this "Indignation" is the same Indignation that is in Daniel 8:19. And the "last end" of it would be right on down to the end of the 6000 years when Jesus comes. And right there is where the 2300 years end, and if there is where they end, all we have to do to find out where they begin is to subtract 2300 years from 6000 years. This brings us back to about 300 B. C. Well, it was in the year 301 B. C. that the 4 horns of the Grecian Goat Empire was formed. (The very vision the angel is showing to Daniel in the 8th chapter, that we are considering.)

So it was in 301 B. C. that the 2300 years began. They end at the close of the 6000 years (the last end of the indignation). (Dan. 8:19). And so of course they began 301 B. C., which is an historical fact.

Some prophecies have the date of their beginning given. Like the prophecy of the Messiah in Dan. 9:25 ("From the going forth of the commandment," etc.) Some have no date given for either their beginning or ending. Like the prophecy of the 1260 years. And we have to get the dates from the facts of history, which we do, when we see that the pope was taken away in 1798 and then figure back 1260 years to 538, the very year the papacy became established.

Some prophecies have the date of their closing given and not the date of their beginning. That is the kind of prophecy that the 2300 years is. The closing date (only) is given. At the "Last End of the Indignation," which is at the close of the 6000 years from creation, when Jesus comes. Then

by figuring back 2300 years, we get 301 B. C., which is the very year that the four horns of the Grecian Goat became established, which made possible (later on) the rise of the Mohammedan power which has done this dirty work recorded in Daniel 8, and which only quit it and left in 1918 (according to Luke 21:24) when General Alenby (of England) entered.

Get these things, dear Brother, and recognize them and believe them and accept them. And God will bless you and open your understanding, and you will see clearly. And will no longer continue to be like those mentioned in 2 Tim. 3:7, where it says they were "ever learning and never able to come to a knowledge of the Truth" God wants us to learn, of course, but He also wants us to come to know that we have "the Truth" "Not all the time wondering and wondering and not sure. But all the time hesitating and not really accepting anything. For if we accept a thing, we quit looking and go to teaching the thing we accept. That is the way the Lord would have us do. See the Truth and at once go to teaching it and proving it by the Bible and facts of history which are fulfillments of the Bible.

Kindly,

July, 1926.

BROTHER JOHN.

SOME TEXTS ON THE PASSOVER

F. L. VAN SLOTEN

Exodus 12:2, The beginning of months.

Exodus 13:3-4, Month Abib, commonly called April now.

Exodus 12:27, The Lord's Passover.

Exodus 13:3-10. No leavened bread be eaten for seven days. The eighth verse states to shew it to thy son. The ninth calls it a memorial. The tenth informs one he is to keep this ordinance from year to year.

In Lev. 23:5-6 we have it brought out again. Lev. 23:10-16 informs us about the fiftieth day being Pentecost.

Here are more texts about the Passover and Great Passover: Num. 28:16-26, Num. 9:5, Joshua 5:10. Deut. 16:1-12, 2 Kings 23:21-22, 2 Chron. 30:15, Ezra 6:19-22, Hebrews 11:28, Num. 33:3, 2 Chron. 35:1-11, Mark 14:1-16, Luke 22:1-13, John 2:13, John 11:55. John 18:28-39 tells of one being released on the Passover. John 19:14, Christ on the cross. 1 Cor. 5:7: Christ our Passover. 1 Cor. 5:8. "Let us keep the feast." Acts 18:21, Acts 20:16: Paul kept the Passover.

Col. 2:8-14: Beware of traditions of men. We do not read anything in the judgments or statutes of Moses that ever told us to worship angels. So this verse proves that God is not nailing the law of Moses to the cross, but *false* feasts, new moons and sabbaths.

1 Kings 12:26-33 relates how Jeroboam made one false feast. 2 Kings 17:8-16, Isaiah 1:13-14, Ezek. 8:18. Hosea 2:11, *her* feast days. Mal. 4:4-6, "Remember ye the law of Moses—"

2 Cor. 3:15, veil on our hearts. Deut. 4:6,

keep them. Luke 16:30-31, we have Moses and the prophets.

If possible for you to obtain in your library, the history of Assyria and Egypt, by Almstead, read pages 501, 593, 595 and 602.

We believe that the first new moon after the spring equinox is the beginning of the new year. The Passover comes four days later. Remember the day begins and ends at sundown. Twenty-four hours make a day—12 hours night, 12 hours day. So if that fourteenth, or Passover day should come on Monday, we'll say for illustration, we would commence our observance of the same, Sunday evening at sundown.

You will find some reading matter on this subject in Josephus, part of which is quoted in "The Two Republics" by A. T. Jones, pages 214, 219 and 878.

F. L. VAN SLOTEN.

THE TWO SONS OF ZEBEDEE AND THEIR RELIGION

G. G. RUPERT

(Continued from January issue.)

"For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world even our faith."

"Who is he that overcometh the world, but he that believeth the Jesus is the Son of God?"

"This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that bear witness, because the Spirit is truth."

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

"And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one."

"If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son."

"He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of the Son." 5:4-10.

The above scripture abounds with proof that all the Apostle has said is true, and the last statement is that we have the witness within ourselves that it is true. First, there are three in heaven, the Father, the Word (Christ), and the Holy Ghost. These three are one. They are united. Christ said, "Me and my Father are one" in unity. He also said, "He would send the Holy Ghost unto us which would lead us into all truth." So they are one in perfect harmony. There are also three in earth, says John that bear witness. The spirit, the water, and the blood, and these three agree in one. So there are six mentioned of which all agree in one. The three in heaven witnessed to Christ being the Word that came and dwelt among us. First, by Christ being conceived by the Holy Ghost. Second, at his baptism there was a voice from heaven say-

ing, "This is my beloved Son, in whom I am well pleased." And third, on the cross, when his blood was spilled for the world, the voice from heaven again was heard, and the sun refused to shine on the scene. These three witnesses on earth were all given to bear testimony to us that Christ was the Son of God. And last, says John, we have the witness within ourselves. We know the works of the flesh has been destroyed in us by his coming in the flesh in us. Thus enabling us to do that which we could not do without him. Namely, keep the commandments of God. For, "The carnal mind is not subject to the law of God neither indeed can be." Rom. 8:8. Paul says, "Now the works of the flesh are manifest which are these: adultery, lasciviousness, witchcraft, variance, emulation, strife, sedition, heresy, drunkenness, idolatry, and sedition, which as I have told you before that they which do such things cannot inherit the kingdom of God and Christ. But the fruit of the spirit is joy, peace, longsuffering, meekness, temperance and faith." Gal. 5:19. Thus we see it is the same truth which has been from the beginning, not a new doctrine, not a new plan, not some side issue to tell whether we are sanctified or not, but obedience is the test. This obedience or disobedience is seen by the fruit we bear whether it is the works of the spirit or the works of the devil, whether we are the children of God or the children of the devil. All is plain when the heart becomes in a condition it is willing to turn to the Lord by obedience. Don't be deceived in these last days as to who are followers of God and who are not. "Great peace have they that love thy law and nothing shall offend them." that is, nothing in the law, when presented, will be of the least objection to any child of God, but the children of the devil will argue against it and do all in their power to avoid its obligations. It is easy to know of what spirit we are.

THE SECOND EPISTLE OF JOHN

"I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

"And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

"And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it."—Second John 4-6.

This Epistle is written to the Church as a whole as expressed by the term Lady. Again it is repeated that the commandment is from the Father and from the beginning. The beloved disciple is rejoiced to know that the children walk in the truth.

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

"Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ he hath both the Father and the Son.

"If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed."—Verses 7:10.

The warning given to the Church is to beware of deceivers. He calls them antichrist. He tells us who are antichrist, it is those "who transgresseth and abideth not in the doctrine of Christ," and that doctrine is the keeping of the commandments. Also antichrist are those who say Christ is not come into our flesh, to strengthen us so we can keep the commandments of God. Some say antichrist is the Catholic Church, some say one thing and some say another. But the facts are, every one who in any way opposes obedience to the whole law of the Father as written either on stone or in a book by Moses, is antichrist. Every one who says the law cannot be kept, or is abolished, or is not good, or is contrary to us, or is a yoke of bondage, or says the Sabbath is Jewish, or in any other way opposes the laws of God are antichrist, and no evading it. Who will dare deny it? The beloved says, "If any man has this doctrine he has both the Father and the Son." The last verses quoted are strong, namely, "If any come to you and bring not this doctrine, receive him not into your house, (congregation). Neither bid him God's speed." We cannot conscientiously bid a law-breaker God's speed in his rebellion for in so doing we become partakers of his evil deeds. Paul says, if any be a covetous man we are not so much as to eat (the Lord's supper). This shows us that no law breaker who purposely violates any of God's commandments are entitled to the communion of the Lord's body. Some make the test as to whether you have been baptised by a minister who has been authorized by a certain denomination, as though the saving virtue was in their authority. Shame on such ignorance. Paul says let each "examine himself" and see that he does not eat and drink unworthy, for, "for that cause many are sickly and die among you." Hypocrisy is a terrible thing. Ignorance like a dumb brute is another awful mistake, and what is still worse, is for teachers to teach that their organization and membership to it, entitles one to partake of the communion unwarned as to the result. All such ignorance in any sect or creed will say antichrist is the Catholic Church when they are equally guilty.

THREE BOYS

James and John were the sons of Zebedee. Peter was their partner. We now see how the beloved John taught the law and obedience, if you will read the book of James, following this you will have another example. Then I read that when Peter was told by the Lord to arise and slay and eat all manner of beasts let down to him in a sheet, which represented the unclean Gentiles, he said, "Not so Lord, for nothing common or unclean has ever entered

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my mouth." And further said, "I perceive that in every nation he that feareth God and worketh righteousness (keeps the commandments) is accepted of him." This tells me that his parents had raised the boy to obey God and his commandments, and in his home, did not have his table filled with hog, turtles, rabbits, frogs and every abominable thing. It teaches me also that Christ knew where to get his disciples, among boys that had been trained right. Who will profit by this lesson of these boys and obedience?

RECAPITULATION

First: The witness within us tells us that if our religion is of the right stamp it is always capable of proof. Paul, in speaking of Christ's righteousness, says, "But now the righteousness of God is manifest without the law, being witnessed by the law and the prophets." Rom. 3:20. Both the law and the prophets testified that Christ did everything required in the law and as taught by the prophets. Hence, he was righteous. John says in his Epistle, "He that is righteous doeth righteousness even as he is righteous," and "he that keepeth his commandments dwelleth in him, and he in him, and hereby we know that he abideth in us. By the spirit which he has given us."

THE WITNESS WITHIN US

It is our privilege to know our standing before God. He has given each individual the witness within them. This standing is found out by self-examination. Paul says, "Examine your own selves whether ye be in the faith." Prove your own selves. II. Cor. 13:5. John gives us many tests as follows: "Hereby we do know that we know him if we keep his commandments." 2:3. "But who so keepeth his word, in him verily is the love of God perfected." 2:5. "He that doeth the will of God abideth forever," 2:17. "Let that therefore abide in you which ye had heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father," 2:24. "If ye know that he is right-

eous, ye know that every one that doeth righteousness is born of him." 2:29. "Whosoever abideth in him sinneth not, whosoever sinneth hath not seen him, neither known him," 3:6. "He that committeth sin is of the devil. For the devil sinneth from the beginning," 3:8. "Whosoever is born of God doth not commit sin. For his seed remaineth in him and he cannot sin because he is born of God." 3:9. "In this the children of God are manifest and the children of the devil. Whosoever doeth not righteousness is not of God," 3:10. "By this we know that we love the children of God, when we love God and keep his commandments," 5:2. "For this is the love of God that we keep his commandments," 5:3. "And this is love that we walk after his commandments. This is the commandment ye have heard from the beginning. Ye should walk in it," Second Epistle 6. "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come unto you any and bring not this doctrine, receive him not into thy house. (congregation). Neither bid him God's speed, for he that biddeth him God's speed, is made partaker of his evil deeds," 9-11. "He that doeth good is of God, but he that doeth evil hath not seen God." Third Epistle 11.

CHRIST IS COME IN THE FLESH

Christ's coming in the flesh of each individual is another test as to our being a child of God. The purpose of God in having his Son take on himself our nature was that he might dwell in our flesh in this life. He being tempted in all points like we are, yet without sin, he would "be able to succor those who were tempted." John says, "Ye are of God, little children, and have overcome them. Because greater is he that is in you than he that is in the world. If ye love me keep my commandments and I will pray the Father and he will give you another comforter that he may abide with you forever, even the spirit of truth whom the world cannot receive because it seeth him not, neither knoweth him. But ye know him for he dwelleth within you and shall be in you." John 14:15-17.

The work of this abiding of Christ is to "strengthen us with all power by his spirit in the inner man." So that we can do that which we could not do in the work of overcoming without it. Thus Paul says, "Walk in the spirit and ye shall not fulfill the lusts of the flesh. For the flesh lusteth against the spirit and the spirit against the flesh, and these are contrary, the one to the other, so that ye cannot do the things that ye would. But if ye be led by the spirit ye are not under the law, (under its condemnation)." Gal. 5:16-18. Paul says, "That when he would do good evil was present with him and how to perform that which was good I found not." But he also said, "I thank God through Jesus Christ there was deliverance." Rom. 7:7.

Now coming back to John again we need of the evidence of Christ's coming in the flesh in us. "Who is a liar but he that denieth that Jesus is the Christ. He is antichrist that denieth the Father and the Son. Whosoever denieth the Son hath not

the Father. But he that acknowledgeth the Son hath the Father also." 1:22-23. "But the anointing which ye have received of him abideth in you and ye need not that any man teach you: But as the same anointing teaches you all things that is truth, and is no lie, and even as it hath taught you ye shall abide in him." 2:27. "He that believeth on the Son of God hath the witness in himself." 5:10. "And this is love, that we walk after his commandments. This is the commandment that as ye have heard from the beginning ye should walk in it. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." Second Epistle 6. 7.

It is now clear that coming in the flesh, that is, in our flesh by the Lord, is the great test whether we are children of God or not. In the last days eighteen sins are enumerated by Paul as characteristic of those who have a form of Godliness but deny the power thereof. That is, by their actions they deny the power which is at our command to help us overcome. Hence, all such are antichrist, whether they be Catholic or Protestant. All false professors are antichrist. Paul further says, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Gentile." Rom. 1:16. So we appeal to every one who profess to be followers of Christ to "examine themselves whether they be in the faith" or not. Have you the witness within you as proof that you are an overcomer? Are you willing to take the commandments of God as your rule of life? Can you realize there is in you a power which is transforming your character day by day? Are you reprov'd of sin in your experience each day, when you do wrong? Can you see by self-examination each day the things you once loved you now hate? Do you see the things of evil temper, covetousness, speaking evil of people, pride in dress, are you ambitious to be greatest, and so on, are they passing away from you? Are these, with hundreds of other failures heretofore known by you passing away? These will easily tell you where you stand. Are you prejudiced against any commandment God has given you to obey, such as the Sabbath, now so unpopular? Are you willing to be led by the spirit in all truth whatever it may be? All is plain as your duty to God. If so, then the spirit will teach you the truth. "We are sanctified through the spirit and belief of the truth." Paul says, "We are sanctified by the washing of water by the word." Peter says, "As new born babies desire the sincere milk of the word that we may grow thereby." Said Christ, "The Kingdom of God is like a grain of corn, first the blade, then the stalk, then the full ear in the stalk." God's principles are, both in nature and divine life growth, "overcoming" from babyhood to manhood. The above will tell you all about your religion, of what sort it is, if you wish to know. We say, don't be deceived. Lay your foundation on the rock of truth so the floods will not throw down your house now of sand.

THE BOOK OF JAMES

James, the brother of John, became a pillar of

the faith among the disciples. At the council held at Jerusalem, as recorded in Acts fifteen and also in the twenty-first chapter, he was the chief speaker and advisor on doctrinal questions. His book is dedicated to the twelve tribes scattered abroad. In this book he sets forth in clear language his position on the question of obedience and commandment keeping which he calls works as they are placed by the side of faith.

"Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

"But be ye doers of the word, and not hearers only, deceiving your own selves.

"For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

"For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James 1:21-25.

Like his brother John, we see at once that he lays his foundation as a test whether a man is of God or the world, is by the works he performs in harmony with the law of God. The above scripture uses the law as a glass for each one to look in and behold what manner of man he is. He says if he continues doing as the law directs and does not become a forgetful hearer, then he shall be blessed in his deeds.

"For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment:

"And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

"Are ye not then partial in yourselves, and are become judges of evil thoughts?

Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

"But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

"Do not they blaspheme that worthy name by which ye are called?

"If ye fulfill the royal law according to scripture, Thou shalt love thy neighbor as thyself, ye do well.

"But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

"For he that said, Do not commit adultery, said also, do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

"So speak ye, and so do, as they that shall be judged by the law of liberty."—Verses 8-12.

James draws the line very close when he says if we offend in one point we are guilty of all. That is, we have broken the law, and it is a truth that if one is placed in all respects the same he would break them all as he had broken the one under his present circumstances. Man does not love one commandment more than another. Let the circumstances be the same and he will prove that to be true. He uses two as a comparison, the same comparison can be used with any of the ten, the Sabbath not excepted.

"For he shall have judgment without mercy that hath shewed no mercy; and mercy rejoiceth against judgment.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

"If a brother or sister be naked, and destitute of daily food,

"And one of you say unto them, Depart in peace, be ye warmed and filled: notwithstanding ye gave them not those things which are needful to the body; what doth it profit?

"Even so faith, if it had not works, is dead, being alone.

"Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

"Thou believest that there is one God: thou doest well: the devils also believe, and tremble.

"But wilt thou know, O vain man, that faith without works is dead?

"Ye see then how that by works a man is justified, and not by faith only."—Verses 14-20. 24.

James makes religion a practical question, the same as his brother John. Namely, the test whether a man has the genuine is whether he obeys the law or not. Many today talk of faith but not much of works. It is true that a man is saved by faith, but a faith that does not work obedience to the law is no faith at all. It is worthless. Paul says we may speak with the tongues of angels and men, we may give our bodies to be burned, we may have all faith, but if we do not have charity (love) enough to keep the commandments of God then we are but as a sounding brass or a tinkling cymbal. Nothing but show. "For as the body without the spirit is dead, so faith without works is dead also." Let the readers remember, as they read this, that works is obedience to the commandments of God.

John, when banished on the Isle of Patmos, received his vision which is contained in the book of Revelation on "the Lord's day." The day he had always been taught to observe with all other saints from the beginning. Rev. 1:10. In tracing down the worlds history till he reached the Remnant people of God. He says, "Here is the patience of the saints. Here are they that keep the commandments of God and the faith of Jesus." 4:12. He also says of the other class, "they were wroth with the Remnant of her seed who keep the commandments of God and have the testimony of Jesus Christ." 12:17. In the last chapter of the book he says, in verse 14, "Blessed are they that do his commandments that

they may have a right to the tree of life and may enter in through the gates of the city"

(To be Continued.)

DO WE BELIEVE GOD?

LETTER NO. 1, BY JOHN S. STANFORD

Sabbath Day, Sept. 25, 1926.

Dear Bro.

I have got something nice to tell you. And that is this: You are not going to die with a "stroke." Why, sure, you are not. And don't you let any imagination nor anyone talk anything of that kind into your head or heart. No matter if you relatives did die that way. That has nothing at all to do with you. You are a child of God. Why, what are you talking or thinking about? What can God do, or what can Bro. John say or do to get you to believe God? God says "The Lord will take away from thee all sickness." Now that (that you wrote me about) is a "sickness." Of course it is. And I do not blame you for disliking it. Nor the Lord either. But no matter if you do dislike it and dread it, the Lord says He will take it away from thee. Well, don't you believe it? Why, of course you believe it (when you stop to think). Well, then, let us (you and I) stick to it. God says, "Know therefore that the Lord thy God He is God, the faithful God, which keepeth covenant and mercy with them that love Him, and keep His commandments to a thousand generations." Well, He is your God. Isn't He? Yes. You are keeping His commandments, aren't you? Yes. And you love Him, don't you? Yes. Well, then, what's the matter? Has the "thousand generations" passed away yet? No. Now, come on. Let us (you and I) believe God. Whether anybody else does or not. God says "It shall come to pass if ye hearken to these judgments and keep and do them." That the Lord thy God shall keep unto thee the covenant and the mercy which He swore unto thy fathers. And He will love thee and bless thee. Well, don't you believe it? Of course you believe it (when you stop to think). God says "Thou shalt be blessed above all people. And the Lord will take away from thee all sickness and will put none of the evil diseases of Egypt, which thou knowest, upon thee." (Deut. 7:9-15).

Well, now, there you have it. What is it worth? Why it is worth 100 per cent. Of course it is. A "stroke" is a disease. And it is a disease "that thou knowest." You know a whole lot about it. Have had relatives die of it. But that is no proof nor sign at all that you are going to die with it. God says He will take it away from you. He says "He will." So it is for us to believe Him and then it will be so, "according to your faith be it." (Matt. 9:29).

Kindly,

BRO. JOHN.

CLIPPINGS FROM THE PRESS THE LANCER

By Harry Carr in the Los Angeles Times, July 29, 1926

The end of this spasm of anti-American hatred is not difficult to prophesy.

It means that we will never get our money from Europe; but, on the other hand, for generations to come, we will have to face a bristling and dangerous combination of starving, embittered and war-like countries.

It is idle to deceive ourselves.

From now on, it is America against the world.

The real motive behind the French riots is too obvious to waste words upon.

The French government undoubtedly has egged on these demonstrations—maintaining a politely cynical gesture of formal friendship for the United States.

She would truly like to pay her debts. Oh, dear, yes. But Uncle Sam must be able to see for himself the angry attitude of the French populace. Really it would be dangerous to attempt to extract the money from a people in such a mood?

So, what's to be done?

Our national future and the future of the world seem to depend very largely on two great foreshadowing events.

As stated above, we face the prospect of a solid wall of hatred from the whole of Europe. This would result in war if we attempted to press the collection of our debts. But there is no prospect of our doing so in any direct physical way.

Instead we will keep on growing richer; and, although the financial condition of Europeans will improve, they will always be the envious poor relations—hoping the worst for us.

But these feelings are unlikely to lead to war.

The real peril lies in the emergence of Russia and China.

It is unthinkable that Russia will continue to stink in her present state of groveling corruption.

Of all European countries, Russia is potentially the most powerful. One day in the not very distant future, the Russian people will throw out all these common cattle now in charge of that nation.

No one knows how it will emerge; but it will emerge.

And it will emerge as a duly accredited, respected nation.

And therein lies the peril. A strong, clean Russia will be the occasion for a mad diplomatic scramble.

Allied with England, Russia would rule the world and safeguard the future of the British empire. Allied with Germany, the old panic would be revived; and England would have to look for diplomatic alliances elsewhere—or perish.

When she comes up out of the sewers, bathed and cleaned, Russia will hold the world in the hollow of her hand.

When China starts—just so, China.

The present wars of China partake slightly of the flavor of comic opera.

But they are unquestionably developing her into a military power of enormous strength. It is stated that the population of China is so huge that she could undertake war-making as a permanent national industry—start a war and keep on with it forever—without her supply of soldiers giving out.

When China emerges, other diplomatic problems will be presented—upon the answer of which de-

pends the future safety of the world. Depends, further than that, the question whether this is to be a white man's world or a yellow man's.

Personally, I believe it will be a yellow man's. Not in our day or in the day of our great-grandchildren; but, it is written. The day of the white man's dominance is coming to a close. His sun is setting.

"Thus Latin America and Mexico are conceived as a base for activity against the United States. Communists in the United States have been repeatedly instructed to devote special attention to the struggle against 'American imperialism' in Latin America, and to the organization of resistance to the United States."

SOVIET OFFICIALS DENY "RED" PLOT IN MEXICO

Moscow, Jan. 17—(AP) The soviet government, through Acting Foreign Minister Maxim Litvinoff, Monday issued a tart denial of charges made by Secretary of State Kellogg recently that it regarded Latin-America and particularly Mexico, as a base for communist activity against the United States.

AIRSHIPS FOR JAPAN

Ft. Worth Record-Telegram, Dec. 11, '26.—Japan has placed in Great Britain an order for 25 passenger airships, costing \$50,000 apiece, each able to carry 20 passengers. These British-made Japanese machines will carry two engines developing 1,000 horse power.

The Japanese are friendly and they are not worried over talk in the oil trial about serious trouble with Japan two or three years ago.

And it is fortunate that Japan is so friendly to us. For if they ever started a nonstop flight their ships wouldn't come down. This poor little country has a few ships that can go up but they can't stay up.

Pittsburg Sun.—"For some time the Peking government has been a government in name only, without power to enforce decrees, quell uprisings or raise sufficient funds to make a showing," but the Sun adds: "Chiang Kai-shek and his Cantonese followers have extended their authority over the southern and central provinces. These districts, as quickly as annexed, have repudiated bolshevism, and Chiang has promised a government with which Western nations can conduct business. In the interest of unification he further promises to remove the capital from Peking to some central location more in touch with the 400,000,000 Chinese. His recent successes have brought a change of attitude on the part of the British Government toward the Cantonese. This makes Chiang's ultimate success probable."

Here are some headings to articles which I have not space for, which shows the turmoil the world is in.
"China Continues to Furnish Greatest Puzzle to World."

"Rumania Finds Itself Divided."

"The Policy Pursued by Secretary Kellogg and Indorsed by President Coolidge Implies War."

"America and Nicaragua."

"What Latin America Suspects."

WORLD POWERS FACE CHAOTIC CHINA BY NICHOLAS ROOSEVELT

Published in the St. Louis Globe-Democrat, Oct. 12, 1926
by Arrangement with New York Times.

Chaos once more reigns in China, much as it did before the Boxer troubles of 1900. Always a land of contradictions, today it is a country of utter confusion, in which gunboats, bolsheviki, missionaries, war lords, "Imperialists" and "Nationalists" are in hectic conflict.

At Hankow, in the heart of the great Yangste Valley, 1,000 miles from the sea, American, British, Japanese and French ships of war are massed to protect, and, if necessary, to evacuate the foreign population there. Missionaries and business men alike face the displeasure of the Chinese political leaders, and even the presence of gunboats may prove insufficient to prevent violence.

But, despite the fact that China is torn by civil war, and that no central government exists, China today is doing more to realize ambitions cherished alike by Emperor and war lord than during the entire last century. China is throwing off foreign influence. What does it all mean and whither is this Chinese chaos leading the world?

The event that has brought the crisis to a head is the success beyond all expectation of the Cantonese Gen. Chiang Kai-shek, who has captured Hankow and Wuchang, and thus, virtually dominated the immensely rich Yangste Valley. He now controls the most populous portion of China, and is even planning to move his capital, which had formerly been Canton, to some point in the middle of China. The internal lineup, therefore, is Canton against the rest of China. So successful has Chiang Kai-shek been that it is not inconceivable that he may soon be able to control practically all of China, with the exception of Manchuria.

The significance of this for Americans and other foreigners lies in the fact that the Canton Government is under Russian influence, which is bent on forcing foreigners out of China. If the Cantonese succeed in establishing a national government they may be expected to press for the immediate revision of the foreign treaties which give to foreigners such rights as to trade in certain ports, to send missionaries into the interior, to open schools and hospitals, to live in separate communities governed by themselves, and to be subject to their own rather than to Chinese laws.

Owing to the fact that the foreign policies of the Cantonese and of the Russians have coincided during the last two years, it has frequently been charged that Canton is "Red" and Chiang's troops have been spoken of as "Bolsheviki." There can be no settled by diplomatic means much better than by armed force. Senator Borah never came so near voicing the sentiment of a vast majority of his countrymen than when he urged this peaceful policy as a substitute for the saber-rattling of President Coolidge and Secretary Kellogg. Arbitration will serve us far better than armament, and the friendship of our southern neighbors is of vastly more worth than their enmity. This country isn't going to be scared stiff by bolshevist hokum, nor wildly excited by Mexico's land laws.—From *Oklahoma City Times*.

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