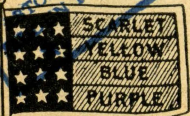


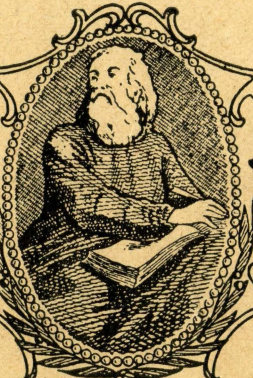
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"The Ensign of Israel"



The

REMNANT OF ISRAEL



THE LAW AND
THE PROPHETS



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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.

Vol. 9

OKLAHOMA CITY, OKLA.,

April, 1927

No. 4

A REPLY TO A CRITICISM AGAINST THE FORTY YEARS WILDERNESS EXPERIENCE BY JOHN S. STANFORD.

Dear Brother:

In reply to your point you present: how that, if probation closed in 1918, and there are to be 30 years plagues falling, and then followed by 40 years wilderness experience (over 70 years in all), before Jesus comes (at the end of the six thousand years), and those who were, really, holy, really were God's people in 1918 (when probation closed), and the only ones (of the living) who are to be saved, they will all, necessarily, be too old to endure such an experience as a 40 years in the wilderness, is a point well worth considering. Now, if such a point cannot be (and is not, met and answered, in the Word of God (the Bible), then, of course, we who are teaching such things, should quit teaching them.

But, brother, that point IS, FULLY, covered and answered in the Bible. And the answer is this. Probation closed in 1918. At the end of the 1260 years in 1798. 1798 plus 120 years equals 1918. (1798 being the beginning of the "Time of the end," Dan. 8:17, 11:35 and 40, and 12:4) and the 120 years being the same as Noah's warning time). (And you know everything is to be as it was in the days of Noah). (Matt. 24:37.) And at the point where the Luke 21:24 prophecy was fulfilled, by the Turk (who had been treading down Jerusalem) leaving, and the British general (Allenby) taking possession.

At that point (1918), probation really did close. When every man, woman or child, that ever would receive and believe God had done so. (Children of a believing parent who had not at 1918 reached the age of accountability being counted in to be saved, according to 1 Cor. 7:14). (Being sanctified and accounted clean because of the believing parent). (Thus giving opportunity for all believing parents to have their offspring with them. (Isaiah 44:3 and 65:23). And now the "Time of Trouble," and the falling of the

plagues are (gradually) beginning to be carried out.

It is, no doubt, true that the consuming, devouring work of the plagues will be seen and felt all thru the years that intervene between the closing of probation (in 1918) and the coming of Jesus (at the end of the 6,000 years). More or less all the time felt. But, we have a statement in the Bible that shows that 30 years (as a positive period) will be occupied by this devouring work of the plagues. The plagues are not a hasty pestilence. Something that comes along and remains a comparatively short period and mows down the victims rapidly. They are a consuming, devouring thing that lasts. Men, while up and around in active life, have sores upon them. That consume their flesh away "while they stand upon their feet." Sores that "consume their eyes away in their holes." (Zech. tells this.) Sores that are "painful." And that last. Rev. tells how they "gnaw their tongues for pain." How they "blaspheme God because of their pains and their sores." All shows that the falling of the plagues is no short affair. Quickly over with in a year or so (as we have heard some teach).

But the 30 years is especially pointed out as applying to the "three shepherds" (of christendom). Namely, Greek Catholicism, Roman Catholicism, and Apostate Protestantism. (All, professed, christian cults). In Zech. 11:8, it says, "Three shepherds will in Hosea 5:7, speaking of the same leaders, those who 24-hour days, but a prophetic month, 30 years. Then I cut off in one month." Not a literal month of 30 have flocks and herds, (shepherds, you see), the Lord says, "Now shall a month devour them." Showing plainly that 30 years is occupied (among other things) with the work of executing wrath on the three divisions of His professed people, who profess Him and do not live Him.

Now, having expressed these things to bring out something, as to the years of time, covered by the events, following the close of probation (in 1918), I come to, more directly, answering your criticism.

Against the 40 years wilderness experience. Of those who really are God's people. And upon whom the plagues do not at all fall.

We read in Rev. that there is a time coming when God's real people will be driven out. Out from among men. That is, they will not be able to "buy." Nor to "sell" (Rev. 13:16-17). And more, still, they will be killed. If they do not consent to submit to a certain test (worshipping the beast, and so on). Well, right there, is the time and point when the wilderness experience begins. Whenever a real child of God comes up to a condition of things, in this life, where he cannot buy anything to eat (unless he sins against God) why that, "real child of God," has to throw himself on God for something to eat. He wont steal to get it. He wont use violence to get it (if he did that would prove that he was not a "real child of God.")

Also, as he is to get killed "if he doesn't worship the beast" (which he will not do even to save his life), he certainly is a driven out man. So what is he to do? Why run, of course. He is a man that has read up on these things. He knows what to expect. And what to do when it all comes. God has told it to everybody and he hasn't ignored it but has posted himself and believes it. And, just as the believing ones in Jerusalem knew when they saw the "abomination of desolation," spoken of by Daniel, the prophet, stand in the holy place (Matt. 24:15), that it was time to get out and get away, so this man will know it is time to fly. So, plainly, there is when and where and how the wilderness experience begins.

Of course, this "child of God" doesn't have to go. No. He can stay home if he wants to. Just like all the rest of all the many millions who do stay. And, if he did stay, why, then, they would let him "buy" and "sell." And they would not kill him as they are threatening to do, with all them that do not come to their terms. But, he thinks to himself, what are their terms? Oh! the terms are that he worship the beast (and so on). Well, then he remembers that God says "If any man worship the beast, and his image and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God." (Rev. 14:9-10.) But, says a neighbor (or correspondent), you don't believe those things that way, do you? Why, you are too old to do any wandering in the wilderness. A man of your age. You better "use your mind." Your good sense, your reasoning powers, and stay right where you are. There's plenty to eat here, you don't know what you will have to go through if you leave your home and fly off, out into mountains or other wilderness places. You better come and join our church, and God will take care of you. You know we have been telling you (for years now), been selling books and preaching, all over the country, and raising up church after church, how that Jesus is going to come, in a little bit and catch His people up away from the ground, circle them around in the air, and then come back down to the ground, and set up a throne right here among the wicked and make them all behave. So, don't you get scared. You listen to us. We wish you well. We know you are an earnest and zealous fellow. But don't you go off to the woods that way.

But, this "real child of God" believes what God

says. He doesn't believe what this church member says. He knows that God's people have no business belonging to anybody but God. He knows that to join God (like it shows in Acts 5:14, we do when we believe), and then, afterward go and join a group of men, is "whoredom," (Hos. 1:2) "spiritual adultery" (Jas. 4:4), "departing from the Lord" (Hos. 1:2). And that anyone that belongs to a man-made church is not led by the spirit of God, but is led by the spirit of that church. And, therefore is not a competent adviser in matters of eternal life. So, he doesn't believe what this neighbor, church-member says. But, he believes what God says. And he knows that God says that He is going to get His people out and away from the world, so that He can deal with them "face to face." Just like He did when He brought them out of the land of Egypt (Ezk. 20:35-36). And that means the Pillar of Cloud by day and the Pillar of Fire by night. (Is. 4:5-6). The direct government and leadership of God, and all. Just like it was in the days of Moses. That being a type of this second and final wilderness experience. Or the Antitypical Feast of Tabernacles (as it really is). So, this man understands the situation. And is prepared in mind and heart for it. And believes God, instead of listening to churches. This is one of the men that is not "defiled by women" (churches). He's a "virgin." That is, he doesn't belong to two parties (or try to). (God and also some man-made church). He's a "virgin." The true, pure blue.

Then, as he considers the advice and argument of the church-member, that exposure (beyond his strength), starvation and all those things stare him in the face (if he leaves his home for the wilderness) he has this ready Bible answer:

"O, Lord, I will praise Thee Behold God is my salvation. I will trust. And not be afraid. For the Lord Jehovah is my strength." The temptation may come to think, "Yes, I am weak, may be too old and too weak." But no matter, "The Lord Jehovah is my strength and my song. Therefore with joy will I draw water out of the wells of salvation. Sing unto the Lord. Cry out and shout. For Great is the Holy One of Israel in the midst of thee."

So brother, this is God's answer to your criticizing argument that the people of 1918 will all be too old to go out in a wilderness experience.

From the standpoint of worldly, human reasoning, that would all be true. But from the standpoint of Scripture and trust in God (real faith), it is not at all true. Not by the Measure of Eternal Life.

You know (and God expects you to act in accordance with your knowledge) that God never asks a thing but that He stands behind that thing to "show Himself strong in behalf of them" who believe what He says.

Aug., 1926.

Kindly,

BROTHER JOHN.

ANOTHER ERROR REFUTED ABOUT THE TRUE RESURRECTION DAY OF CHRIST. AND CHRIST AND THE PASSOVER

The deliverance of Israel from Egypt and the observance of the typical feasts instituted to commemorate past events in Israel's history are of special

interest to the Remnant people now. Nothing is more evident than the repetition of past events are to be lived over by the Remnant. This is plainly stated in the following Scripture:

"And in *that day* there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

"And it shall come to pass *in that day*, that the Lord shall set his hand again *the second time* to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isa. 11:10-12.

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:

"And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

"And I will bring you into the wilderness of the people, and there will I plead with you face to face

"Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

"And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

"And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord." Eze. 20:33-38.

Many other Scriptures could be given. See, "Time, Tradition and Truth" for further instruction on this point. It is evident from the above that the story of Israel, beginning with their deliverance from Egypt, is an important one.

In order to perpetuate the deliverance the following instructions were given:

"This month shall be unto you the beginning of months: it shall be the first month of the year to you.

"Speak ye unto the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:

"And if the house be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

"Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

"And ye shall keep it up *until the fourteenth day* of the same month: and the whole assembly of the congregation of Israel shall kill it *in the evening*.

"And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

"And they shall eat the flesh in that *night*, roast with fire, and unleavened bread; and with the bitter

herbs they shall eat it.

"Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

"And ye shall let nothing of it remain *until the morning*; and that which remaineth of it until the morning ye shall burn with fire." Ex. 12:2-10.

Note, *the even* when the lamb was to be killed was the *beginning* of the fourteenth day, or the dark part *which comes first in the day* as given in Genesis first chapter. The reason for the observance and the name given the feast is as follows:

"And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste: it is the Lord's passover.

"For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.

"And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

"And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever." Ez. 12:11-14.

The manner of its observance is as follows:

"Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

"And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

"And ye shall observe the feast of unleavened bread: for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

"In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

"Seven days there shall be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

"Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread." Ex. 12:15-20.

We read again:

"Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

"And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt.

"It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this it that night of the Lord to be observed of all the children of Israel in their generations." Ex. 12:40-42.

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LUCILE RUPERT SMITH	- -	Managing Editor
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ADOLPH SCHENK	- - - - -	Contributing Editor
JOHN S. STANFORD	- - - - -	Contributing Editor

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No. 4

The male lamb of one year represented Christ the Lamb of God slain from the foundation of the world. In eating this lamb, as stated by Christ when here, they ate His flesh. The blood which was sprinkled on the door post represented the blood of Christ which would preserve their lives. This act was performed *by faith*. We read of Moses thus, "Through faith he kept the passover and the sprinkling of blood lest he that destroyed the firstborn should destroy them." Heb. 11:28. The definite month is given when it is to be observed.

"Observe the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night.

"Thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place his name there.

"Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

"And there shall be no leavened bread seen with thee in all thy coast seven days: neither shall there any thing of the flesh, which thou sacrificedst the first day at even, remain all night until the morning." Deut. 16:1-4.

Note. It was to be killed *the first evening* of the feast which was the *dark part* of the day. Nothing was to remain over till the morning. It was to be killed after the going down of the sun. Deut. 16:6. We think the above is sufficient on the institution of the ordinance. The month Abib in the Jewish count is the month of April in the Gentile calendar. Note. It was to be observed *on the fourteenth day of the month*. The day of the week is changeable each year,

but not so with the month. The record says plainly it shall be observed each year on the fourteenth day of the month. The feasts of the Lord are unchangeable as to the time of their observance. They all come on certain days of the month. Were they changeable by the moon then that could not be true that they would come on certain days of each month. Let all these things be noted by the reader. The feast must come on the same month and the same day of the month *each year*. If man later makes a calendar wherein the month is changed in any way by the moon such a calendar would not be inspired, and should not be followed. God's standard is the sun to regulate the year and not the moon. The months must be adjusted to the sun movements.

We now turn to the apostles' comments as to the lesson taught by the observance of the feast.

"Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

"Therefore *let us keep the feast*, not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth." 1 Cor. 5:6-8.

In the days when Israel came out of Egypt there was no written Scripture hence every truth of the Gospel was taught by a kinter-garden or object lesson. Leaven in the bread was taken to represent sin in and of its forms so the feast was and *is to be observed* in the manner of self-examination of each individual and the "purging out of the old leaven" of sin that they may be a new lump. It also says, "Christ is our passover," thus showing the object of the lesson, *as we keep the feast*, is to feed on his word which is the emblem of his flesh. Christ said, "Beware of the leaven (doctrine) of the Pharisees and Sadducees," (their false doctrine). The passover of seven days is intended for each individual to examine their faith regarding the doctrine they have accepted whether it is the truth or not which they hold. They are also to put away every wickedness in act or word which they practice if they would be a *new lump*. Now says the apostle, "*Let us keep the feast*." This shows it is still to be observed. This was written many year after the crucifixion. The night of Christ's betrayal the emblems were changed to the bread and wine but no more, for He says, "As often as you do this," thus signifying it was an ordinance to be observed each year as commanded by Moses. Every Sunday or Sabbath keeper would use the text to sustain their observance of the day they are keeping if *it read let us keep the day* instead of *let us keep the feast*.

We would next call attention to the history of Israel's deliverance. It was thus: First, the passover was killed the first part of the fourteenth day, as the sun went down. Second, it was eaten *the same night*. Third, *the same night at midnight* the firstborn of Egypt were slain. Fourth, they and all their host left Egypt the same day with their unleavened bread in their dough trays with all their herds, women and children. This is all well to be noted for we now examine its observance by Christ and His disciples.

(To be continued.)

TAKEN FROM A TRACT BY THEOPHILUS A. GILL

Notice what Christ says about the ten commandments.

Matthew 19:16. And behold one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17. And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

18. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19. Honour thy father and thy mother: and, Thou shalt love thy neighbor as thyself.

20. The young man said unto him, All these things have I kept from my youth up: what lack I yet?

Matthew 5:19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

Psalms 119:172. My tongue shall speak of thy word: for all thy commandments are righteousness.

—89:34. My covenant will I not break, nor alter he thing that is gone out of my lips.

James 2:10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

11. 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.

Revelations 14:12. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

22:14. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Romans 2:13. For not the hearers of the law are just before God, but the doers of the law shall be justified.

1st John 2:4. He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him.

Ecclesiastes 12:13. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

Hear, O Israel; The Lord our God is one Lord.

Mark 12:29.

Ezekiel 37:16. Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions.

17. And join them one to another into one stick; and they shall become one in thine hand.

Romans 2:28. For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh.

29. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Galations 3:7. Know ye therefore that they are

of faith, the same are the children of Abraham.

29. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Do you find fault with God's law?

On These Two Commandments. Matt. 22:37

Love to God. Ex. 20:3 to 11, Incl.

1. Hear, O Israel; The Lord our God is one Lord.—Deut. 6:4; Mark 12:29.

2. Thou shalt have other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and showing mercy unto thousands of them that love me, and keep my commandments.

3. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

4. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant nor thy cattle, nor the stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Hang All the Law and The Prophets. Matt. 22:39-40.

Love to Man. Ex. 20:12 to 17.

5. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

6. Thou shalt not kill.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbor.

10. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.

They were written on tables of stone.—Deut. 9:10.

I hope they are written now in your heart.—Jer. 31:31 to 33.

1 Cor. 2:9.

Ecc. 12:13. Rev. 14:12.

Matt. 19:18-19. Mark 2:27.

John 14:21. 1 John 2:4.

James 1:17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

John 1:1. In the beginning was the Word, and the Word was with God, and the Word was God.

2. The same was in the beginning with God.

3. All things were made by him; and without him was not anything made that was made.

4. In him was life; and the life was the light

of men.

5. And the light shineth in darkness; and the darkness comprehended it not.

14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Mark 10:19. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

Luke 18:20. Thou knowest the commandments, Do not commit adultery, Do not steal, Do not bear false witness, Honour thy father and thy mother.

John 14:21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

1st John 2:4. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

Revelation 22:14. Blessed are they that do his his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Ecclesiastes 12:13. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

Search and see what was done away with, and what was not. Col. 2:14, Matt. 5:18.

Dear reader, are you numbered with those who keep his commandments? If not, can you claim the promise?

I wish to call your attention to one of the commandments that a lot of 'clouds, rubbish and doubt' hover over. Yea, verily, the scribes and pharisees and hypocrites and D. D's. by their TRADITION, have made the commandment of God of none effect. For they say by their tradition and practice that "Sunday," the first day of the week, is the sabbath.

Will ye obey God or man? Read Dan. 7:25, Rev. 13:16 to 18, Rev. 14:9 to 12.

Search and see whether these things are so.

ON BELIEVING GOD
A LETTER TO A BROTHER. NO. 3.
BY JOHN S. STANFORD

Sabbath Day, October 16, 1926.

Dear Brother M.

Something I overlooked (to speak of) in the letter I mailed you yesterday, so I will take it up now. For brother, the Lord does want you to get all this good. To get Him absolutely and wholly. To the exclusion of everything else. You said in your letter you are "using no remedies only prayer" and "sometimes you use a little witch hazel to ease the aching of your hands." In one sentence you state you are using no remedies, and in the very next strokes of your pen you state that you *are using remedies*. Oh, Brother M! When will you get out of things of the world and lay hold on God! You state that you are using the remedy of "prayer." Also you state that you are using the remedy of "witch hazel." Well, that's two remedies you own up to using, right instantly after claiming you *don't* use any. Why! Why is it

that you don't see that your talk contradicts itself? It is, dear brother, because you have not yet cut loose from the worldly things and lessons you have imbibed from infancy up, and laid hold (exclusively) on God. (That's the real reason.) Another thing, let us look at the remedies you state you are using—"Prayer and witch-hazel." Neither one of them, Brother M., is worth a cent! Oh! Oh! (you now say). Now, Brother John you are demonstrating to a positive certainty that you are an extremist. Close to fanatic.

No, dear brother, I am not. Neither "prayer" nor witch-hazel (in your case) is worth a cent. "The prayer of Faith is worth a cent." Yea, more. Worth 100 per cent. But you can't use "the Prayer of Faith" but once. If you do, it isn't (any longer) the "Prayer of Faith." It is the prayer of Well-I-guess-I-will go-ask-Him-again-to-make-sure. Prayer. It is the maybe-He-didn't-hear-me sort of prayer. The maybe-He-isn't-willing sort of prayer. The maybe-He-wants-His-people-to-be-sick sort of prayer.

That is the kind of prayers they become, Brother M., when you keep on using prayer as remedy. That isn't the "Prayer of Faith" (James 5:15). That is the kind of prayer the prophets of Baal used in the case with Elijah there on Mt. Carmel. That's the kind of prayer the widow had to use with the "unjust judge." (Luke 18).

"The Prayer of Faith," dear brother, tells God what is wanted, asks it in the Holy Name of Jesus, then gets up and believes He has heard it, and that He will give what is asked for. And then doesn't go near God (to ask Him) any more. But, instead, every time they think about it, rejoice that they have asked Him and that He is busily engaged in doing the work. And when they do go near God (or think about it), thank Him for it. But don't tease. Do not keep on asking. Do not keep on using the remedy (Prayer).

Then, as for the witch-hazel, you, yourself admitted and stated in the (still) next stroke of your pen that you "know it is no remedy." Well, then, why do you use it? Oh, you say, it 'eases the aching of my hands.'

No, dear brother, it isn't the witch-hazel that eases the "aching of your hands." It is the devil that eases the aching of your hands. And the reason the devil does it because he wants you to keep on thinking that it is the "witch-hazel" that does it. Anything to keep Brother M. from thinking and believing that God can and will "ease the aching of his hands." Can't God ease the aching of anybody's hands? Oh, yes, you say—then why don't you let Him? Why give the job to the devil? And you are not going to any more, dear brother (when you stop to think). If you do, you will be like the nations when they got together to talk "disarmament." They all say "yes" *in principle*. But they don't disarm. You would be like the ones Jesus spoke of—"They say and do not." (Matt. 23:3.) Must not be that way any longer.

Kindly, BROTHER JOHN.

CLIPPINGS FROM THE PRESS

Oklahoman, Mar. 29, '27.—Ship Is Asked to Take Home Missionaries.—Food Shortage Feared Unless Remedy Is Applied. (By Paul Wright, Special Cable to The Consolidated Press) Shanghai, March 29.—Shanghai is beginning to need United States relief

from the pressure of refugees. Men, women and children connected with mission work are pouring into Shanghai every day aboard destroyers, merchant vessels, motor boats, even sampans and all available space is being filled.

Many are sleeping on the floors of hotel dining rooms. A majority are unable to assist in labor. Every extra mouth means raising of food prices, already high. Therefore it is hoped the government will allocate a big transport capable of carrying the bulk of this population to the United States.

This appeal has nothing to do with the greater emergency that may develop, demanding the sudden evacuation of all women and children from Shanghai. Men and women who ten days ago would have laughed at the idea of sending families away now are conceding such a necessity may develop.

But the immediate need is for passenger space for missionary refugees now gathered here, waiting and doing nothing.

This article attracted my attention because it is a fulfillment of the prophecies of Isaiah. Read Isaiah 13:11-16 inclusive. Note in verse 14, "they shall every man turn to his own people, and flee every one into his own land." Then Isaiah 11:14, "But they shall fly upon the shoulders of the Philistines (United States) toward the west." This is all commented on and explained more fully in G. G. Rupert's book, "The Gathering of Israel."—Ed.

In these clippings it is impossible to put the daily happenings in Mexico and the Orient. We all have access to these. I can only put those things which may show an unusual angle, or opinion.—Ed.

A Mexican Speaks to Americans. (By Julio Zetina.) (Translation). The Dearborn Independent has requested of me, as president of the Rotary Club of Mexico City, a statement addressed to the Rotarians of the United States regarding the present condition of the relations between our respective countries.

Naturally the only source of information that I have on which to base my opinion regarding the matter is that given by the newspapers and, for obvious reasons, such information is not always correct nor in every way complete.

The origin of this entire dispute appears to be the decision of the Mexican Government to put in effect certain laws emanating from our present Federal Constitution and the determination on the part of the American Government to prevent the interests of its nationals existing in Mexico from suffering loss and damage by reason of the enforcement of said laws.

Looking at the matter in this light, it is evident that both governments are confining themselves strictly to the carrying out of their respective duties; the former by enforcing its laws and the latter by protecting its citizens.

However, the matter has now arrived at such a stage that only one solution would appear possible, that is to say that one of the two governments radically alter its policy—either the Mexican Government must withdraw from its purpose to put its laws in practice or the American Government forego the protection of its nationals. Neither of these solutions is

acceptable at first sight and therefore if, as it is to be hoped and as I believe certain, a friendly settlement is arrived at, both governments must give way in part.

People are not lacking, both in Mexico and the United States, who claim that any surrender could be made only at the expense of national honor of the party making the concession; nevertheless I am of the opinion that national honor can be maintained and at the same time a satisfactory settlement can be made if only a small amount of good will may be exercised.

If the Mexican laws to which the United States objects are confiscatory and therefore contrary to the principles of international law, surely our Supreme Court, in deciding the cases of violation of constitutional guaranties, which will undoubtedly be brought by the interests affected, will so declare and thus put an end to the difficulty.

If, on the other hand, the laws are just and the interests that claim to be damaged thereby are only endeavoring to have them repealed or modified out of mere caprice or excessive ambition, undoubtedly the United States will so acknowledge and withdraw its support from such interests.

Our great statesman, Benito Juarez, said on a certain occasion: "Respect for the rights of others means peace;" and it is evident that our respective governments, if inspired by the great truth expressed by those words, will find a way to conserve the rights of each and at the same time refrain from violating those of the other.

Let us work then untiringly on this great enterprise for international fraternity and be sure that our respective governments will follow along the path marked out for them by the opinion of the people who granted them their confidence through their votes when raising them to power.

Mexico City, January 17, 1927.

Oklahoma City Times of Ten Years Ago. Feb. 28, 1917.—It was revealed that Germany in planning unrestricted submarine warfare, proposed an alliance with Mexico and Japan to make war on the United States if this country should not remain neutral. Japan, through Mexican mediation, was to be urged to abandon her allies and join in the attack on the United States.

Mexico, for her reward, was to receive general financial support from Germany, reconquer Texas, New Mexico and Arizona—lost provinces—and share in the victorious peace terms Germany contemplated. Details were left to Minister von Eckhardt in Mexico City, who by instructions signed by Alfred Zimmermann, German foreign minister, at Berlin, January 19 was directed to propose the alliance with Mexico to General Carranza and suggest that Mexico seek to bring Japan into the plot.

Oklahoma News, by Will Rogers.—Well all I know is just what I read in the papers. I pick up my paper this morning and what stares me in the face but the following headlines, "Going to Break off Diplomatic Relations with Mexico, and lift the arms embargo, and allow arms to be shipped in to any Revolutionists."

Now get that will you? Here we are sore at Mexico, and because they don't do exactly like we want

them to, why we are going and lifting the embargo on all ammunition and guns. We are going to allow, and even encourage, all the bloodshed we can, just because we are having an argument with them.

We assisted one side in the Revolution in Nicaragua. We have taken sides in China. Now we are going to help some ambitious Politician gather together a lot of ignorant Peons and go forth to start a new Revolution in Mexico.

All because we have to admit ourselves a failure as Diplomats in dealing with them. The people along the Mexican border that deal with Mexico every day, do it and do it without hard feeling or bloodshed.

* * * *

Last week I appeared at Tucson, Arizona. That's seventy miles from Nogales. I got a lot of wires asking me if I wouldn't please come down to Nogales. That's the town on the very border, part in Mexico and part in Arizona.

Each side down there knew how to GIVE as well as take. The Arizona side didn't send them a note every morning making some complaint. If there was any differences of opinion both sides knew they could get together and talk it over, without having to politely insult each other through Diplomatic correspondence.

It looked like a town to me where everybody was tending to their own business instead of somebody else's. There was a colored Regiment stationed there, the 25th Infantry, and even they got along fine with both our side and its Citizens, and the Mexico side.

Mexico, by an overwhelming vote changed their land laws in 1917. This fellow that's in now didn't pass the law. He is only trying to enforce the Constitution. They give America 50 years to get the oil out from under the land, and then they want to divide the land up with the Natives.

Now that don't seem so unreasonable to give you fifty years. We say it's against our laws. Our Laws What's our laws got to do with Mexico?

Personally I don't think that Doheny, and Sinclair, and the Standard and all of those are undergoing any great hardships and starvation. I doubt if Mexico owes them anything, or owes us anything.

We have got out more than we put in. We make drastic laws and stay with 'em. Didn't we pass an emigration law to even keep people out of our Country? Well that was all right. It was a good law.

It's our Country and we got a right to say who shall come in, but of course it was discrimination. Now can't Mexico pass a land law if it gives you Fifty years warning? I think that is about the longest dispossession notice I ever heard of.

We don't want a man that knows phrases for a diplomat, we want a man that knows people.

New York Times: Says Chicago Graft Totals \$30,000,000. Special to The New York Times. Chicago, Dec. 29.—Grafters collect \$30,000,000 from liquor, vice and crime annually in the Cook county area, and the bootlegging traffic could not exist in any community without the protection of crooked officials, said Edward A. Olson, United States Attorney, whose four-year term expires Saturday, in a report forwarded to Washington today.

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