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

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The Balance of Power as a Cause of War

The constant "seething of the pot in the east will not let those of us who have studied the "Yellow Peril" ignore these indications. It is a constant boiling up and simmering down! I constantly cut significant articles from the paper, thinking to use them in my next paper. But in two months I've accumulated so much, I hardly know how to cull them. And then I remember each one of you is reading the daily papers, also. But here are a few well expressed paragraphs taken from different dailies.

While State Department officials continued to minimize the probability of war between Russia and Vatioalist China, and professed to be taking no oflinterest in the situation along the Siberian er, there was considerable apprehension in comatic circles that the world was sitting on a keg dynamite.—Price Miller.

"Balance of power in Europe today sure to breed new wars."—Chicago Herald-Examiner, July 14, '29. By Brig.-Gen. Henry J. Reilly, O. R. C.

Are conditions in Europe today such as to breed another war which, like that of 1914-1918, could easily become a world war involving this country? The answer is "YES" among those who, fully acquainted with European affairs, examine them from the point of view of hard facts, with sentiment excluded, in the same way that a surgeon making a diagnosis comes to his conclusions on the basis of the symptoms he finds and not on his sentiments for or against the patient.

The average American, because of his own desire for peace and his belief that the majority of Europeans also desire peace, overlooks the fact that the balance of power principle dominates European international relations today just as it has done for a number of centuries.

The balance of power simply means that a group of nations get together to maintain what they consider to be their best interests by the peaceful means of diplomacy, if possible, and, failing that, by war. Today this group consists of the victors of the Great War.

Periodically Europe has had a general convulsion similar to the last Great War. In each case, including the Great War of 1914-1918, it has been because some nation, or group of nations, or class of society, has found the status quo intolerable, or considered that it denied them their proper place in the world and their share of its good things.

The victorious monarchs of Europe who had squelched French democracy by restoring the French King to his throne, and by lopping off from France the territories conquered by Napoleon, proceeded to rearrange Europe to suit themselves.

The balance of power group thus formed arrangements to make the French keep their king on his throne and stay within the frontiers allotted them.

Our Monroe Doctrine originated from the fact that this same group decided that this same group decided the quo in Latin America. During nineteenth century the Spanistico in the north to Chile and had successfully revolted from the Spanistic that the Spanistic

Presider termination port maintenance of their fr Doctrine. Under it we ance of power princihemisphere.

If matters had en

pean balance of power being upset and thereby causing war would not interest us. However, world developments since cause the question of today's European balance of power to touch us closely in two directions.

As Russia conquered central Asia and England conquered India their territories approached closer and closer and finally met in the Pamir Mountains. Their rivalry in Europe was a governing factor in the European balance of power. Thus, extending this rivalry to Asia inevitably caused Asiatic questions to affect the European balance of power.

The rise of Japan to be a military and naval power of the first magnitude caused Britain to make an alliance with her as a means of checking Russia, which she did in the war of 1904-5.

This definitely introduced Japan as an import-

ant factor in the European balance of power.

As Japan plays a vital part in practically all Pacific questions concerning this country; as she is a signatory of the treaties emanating from the Washington arms conference, the support which she can obtain for her position in the Pacific from European powers, in return for her support in the balance of power question, is of vital importance to this coun-

When we declared war on Germany and used our armed forces to aid the allies in defeating her. we played a prominent part in enabling those countries to establish the balance of power in Europe as

it exists today.

The constant effort of Europe, and of many of our own citizens, to get us into the league of nations and the world court will, if successful result in our having to use our strength to maintain today's balance of power in Europe.

Central Europe's struggle to reach the sea, as well as Germany's desire to become a dominant military and merchant sea power, was one of the principle causes of the upset of the European balance of power, which brought about the war of 1915-18.

Despite our own immense internal resources, we have already reached the point where foreign trade is essential to the prosperity of some of our big industries, and, therefore, to the people dependent upon them. Central Europe has been in this condition for a considerable period.

Prior to the war Austria was one of the maritime nations of the world. Today she is cut off entirely

from the sea.

Hungary, which at one time in her history had a considerable seacoast along the Adriatic, through a treaty with Italy made in 1927, has recently gained free port privileges at Fiume. To get at it her goods

trritory. In other words, her

of other countries.

hese two peoples to better their ith the rest of the world play-Ralkan situation, which did so

war.
Turks had conns—that part -but also all oture Vienna. n 1695 1 ed the greater that retrogression of ch has resulted in their han Constantinople.

As the various Balkan countries and Greece recaptured their freedom, frequent wars took place in the Balkans. They were largely based on the struggle of these countries to get sea outlets. The situation was complicated by the efforts of Austro-Hungary and Russia also to find outlets to the sea thru this same territory.

As the other European powers, in their endeavors to maintain a balance of power best suited to their own interests, continually mixed these rivalries, the Balkans were justly considered as the region from the quarrels of which a European war could be precipitated.

The annexation of the province of Bosnia by Austria in 1908, in her constant effort to reach the sea by this route, caused a European crisis which

many thought meant war.

The Balkan war of 1912, in which Greece, Serbia and Bulgaria fought Turkey, and the one of 1913, in which Greece, Serbia and Rumania fought Bulgaria, were due not only to the desire of these powers for better sea communications, but also to the pressure brought to bear on them by Austro-Hungary, as the result of her necessities in this direction.

When it came to the reconstruction of Poland. Prussia and Austria divided among themselves between 1792 and 1795, the Versailles conference recognized the Polish desire for a seaport. Poland, never having been a maritime nation and having but little industry, was looking to the future when she asked for one.

To deny Poland any seaport probably would cause war. To separate two parts of Germany and: above all, Prussia, by alien territory will inevitably cause war, if not corrected by peaceful means.

Despite our love of peace, the feeling that our national security and future depended upon free access to the sea and contiguous territory being under our control, carried us from the Atlantic 3,000 miles across this continent to the Pacific Coast, on which before we gained possession, the Spaniards, coming from the south, had met the Russians coming from the north by way of Alaska. It caused innumerable Indian wars, the war with

Mexico, which secured to us Texas, New Mexico, of Colorado, part of Wyoming, Utah, Arizona ada and California. It caused a bitter dispute England which almost ended in war, but was nally settled by peaceful means, giving us Washing ton, Oregon, Idaho and part of Montana and Wyoming

The balance of power in Europe today is directed, among other things, to the continued maintenance of conditions similar to ones which have caused Eu ropean wars in the past, and to overcome which, on this continent, we have gone to war ourselves.

Whether the great European powers who maintain the balance of power are justified in their attitude is aside from the fact that the existing situation

contains the causes of future war.

And here are a few paragraphs, written on conditions in Russia, by one of our Oklahoma City men.

"Conditions in Soviet Russia are unbelievable and the state of the vast sprawling country under the Soviet system is hopeless, in the opinion of Frank Buttram, Oklahoma iCty oil producer, who returned to Oklahoma City this week from a summer spent a-

Buttram was one of a party of 200 men and women tourists who made a two month's study of Russia as guests of the Soviet government. This party was closely shepherded by government agents day and night. They could not break up in small parties and go to make their own investigations, he said.

They were merely privileged to see what the gov-

ernment wished them to see. In spite of the diligence of the authorities, however, Buttram said all the members saw enough to disgust them with the situation, to realize its hopelessness and to be grateful for the more stable systems of government in the countries from which they came.

No repair work, reconstruction nor improvement has been done in the streets and buildings of Lenin-

grad since before the war.

Outside of Leningrad I saw a dozen heaps of ruins of what were once fine industrial plants. Production so far as we could get a line on it, was at its

lowest ebb.

"Under the Soviet system of the state above everything, there is no incentive for a man to improve his earning. If a man raises 1,000 bushels of grain, the government allots him a sum which it considers sufficient to take care of himself and his family and confiscates the rest. The peasant naturally decides not to plant more than he will be able to use another

"The people are starving to death. I saw bread lines blocks long in the great city, with children and old women waiting for a miserable loaf of black

8here is no such thing in Soviet Russia today as morals, in the American understanding of the term.

"The government does not encourage the principals in a marriage to even take out a marriage certificate. They say, let it be a verbal agreement between the man and the woman. If a man tires of his wife in a week and sees some other woman he likes better, he can tell his wife so and cast her off. The woman may make the same kind of a selection and give her so-called husband the gate.

"The state prefers to take control of all the ldren and does in most instances. The Soviet idea g that mass development of children will be for best interest of the government.
"At some of the bathing beaches men and women

appear by the hundreds in the nude.

"The Soviet agents hold an iron hand over the common people, the great mass of pitiful peasantry. The peasant is afraid to criticize anything. He is afraid even to open his mouth lest an agent of the Soviet swoop down upon him and send him to Siberia or shoot him at sunrise. The most severe and condign punishments are inflicted for interference with or criticizing the government or government agents.
"I do not know how absolute the rule of the czar

was in the past but I do believe that the Soviet system is more complete absoluteism today than the worst of the czars ever made it. The poorest people in A-merica are better off than the well-to-do in Russia." Every report of a murder in an American city

is played up in Russian papers as a great lawless outbreak, a small labor strike is built to the cessation of a state and the most outlandish lengths taken to play up trivial trouble in remote positions of all other countries in such a way as to make the Russian people believe that the status of all other peoples

is vastly worse than that of the Russians.

Buttram thinks the recent dispute between Soviet Russia and the Chinese was built largely in order to distract the attention of the Russians from their own misery and prevent the sparks of revolu-tion within from being fanned into a flame that would destroy the Soviet union.

The Desert Shall Rejoice

(Continued) By John S. Stanford

And that is what it means in Hosea 3:4, where it says, "The Children of Israel," (meaning us as well as them) shall abide many days without all those things. "King, Prince, Sacrifice, Pillar, Ephod

and Teraphim") (Hos. 3:4).

This is as much as to say that when those "many days" (of scattering) are over, those things will all come back and God's things and God's leadings will re resumed. Will be taken up and go on as they were going on before He had to scatter His people which broke those arrangements up. And which arrangements would have continued right along if they had not been scattered. The coming of Jesus (as the Messiah) would not have broken them up. And did not break them up. Those were the arrangements made by Jesus Himself. Were the "Word of the Lord." And "the word of the Lord endureth." It is a mistake that the first coming of Jesus ended all those things. They were interrupted years and years before Jesus got there (as the Messiah). And Jesus broke up and ended nothing of the types and work back here only those things which He fulfilled and gave a Substitute for. The Passover Ordinance (for example) was given as a perpetual thing. And the only difference now in our keeping it is that Jesus (having come and fulfilled it) gave us a memorial substitute in the Ordinance of the Bread and Wine, which commemorates His deaht as the literal fulfillment of that typical ordinance back there.
But it is to us just as truly the Perpetual Ordin-

ance of the Passover. As it was to them. For the Destroying angel passes over us if we are shielded by the blood of Jesus same as he did back there.

So in this coming wilderness experience of God's people the keeping of this bread and wine Passover Ordinance, will not interfere with in the least per nullify the return of "the "

"The King" "

turned to us King," in th probation cross is given His dom. 7:13,14). Crowned K (Rev. 17:14) will be w fices will also be lit to us. There will be up sacrifices aside (the killing of the

The Remnant of Israel

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that the "Sacrifices of God are a broken spirit. A broken and contrite heart." (Ps. 51:17). Which is true, and we now offer them as best we know how, which is good. But the very next two verses (Ps 51 18-19) point out that in this wilderness experience when Zion is built, when God once more gathers His people, that "Then shall they offer bullocks upon thine altar." And in (Is. 60:7) it states that "the flocks of Kedar shall be gathered unto" God's people and that "the rams of Nebaioth shall minister unto" God's people and "shall come up on" God's "altar." Shall come with "Acceptance" too its says. So we can see when God's people shall "arise and shine" (shine among the nations instead of being any longer obscure). (Is. 60:1). There will surely be sacrifice offering of bullocks and rams. "Beasts of the field."

(To Be Continued)

As at the First

(Continued)
By John S. Stanford

And these (amid all the present time and confusion of doctrine) are the facts in the case, as follows. Namely:

Inside the last end of the 6000 years (from creation) (now with us) the 40 years setting up the Kingdom of God, (Dan. 2:44) takes place, and at the end (promptly) of the 6000 years, Jesus appears, slays the wicked, and takes His Church, (now all "purified" and "changed" (to immortality) to Heaven with the Lord.") (I Thes. 4:

of 1000 years acked (at the) years) the buried, uncound" (Jer. 25: 00 years period. (No gdom of God, we can

reasoning, nor scripin all this matter. irely separate over this matter of the length of time (1000 years or 40) will (by yielding to the Word of God) find that they both can be right and can unite (as to the gathering and the desolation over which they now differ and remain separated.)

So, reader, all this paper, is intended to show, and is bearing on the point that this present day movement of the Lord is to be "As At The First." And there was no set off period of 1000 years at the first. But there was a set period of 40 years. Which is a type (and intended to be a type) of this 40 years ahead of us. Get this, reader. Let us be convinced and act accordingly.

Now let us elaborate a little on the scripture quoted above (Micah 7:15) "According to the days of thy coming out of the land of Egypt." The 11th verse and the 14th verse show that what is being laid before us is the "building up" of the Kingdom of God (Zion). And the caring for (feeding) of God's gathered people. And the Lord plainly states that it is to be done in a 40 year period. "According to the days (40 years) of thy coming out of the land of Egypt." Thus all these marvelous things are to be done. "Marvelous things" (mind you) not common, regular event things.

The 16th verse says it is to be done right here where "the Nations" see it. Oh! Yes! "When the Son of man shall come IN HIS GLORY. Before Him shall be gathered ALL NATIONS. That, reader, is during this 40 years.

Now, reader, as we have (in so many different points) seen that the coming (setting-up-of-the-Kingdom) movement is to be this time "as at the first," (Jer. 33:7), let us consider another feature of how it will (this time) be like it was back there. Namely, the Pillar of Cloud by day and the Pillar of Fire by night.

You see that the closeup direct and uncovered presence of Jesus, is death to any human being. Because (except when He veiled His brightness and glory when He came (a babe) as the Son of Man. He is a "consuming fire." (Heb. 12:29) and He said "No man shall see me and live." (Ex. 33:20).

So it is that when He now comes to gather Israel

So it is that when He now comes to gather Israe and to build up Zion He comes enshrouded in cloud Same as He did on Mt. Sinai and same as He the Children of Israel the first time under Mose.

To see Him face to face would kill us. That how the wicked finally do get slain. Slain by His brightness (2Thes. 2:8).

So to avoid anything of that kind (with His people of today) (For until they are purified and finally changed to immortality because of our inherent sinfulness) He must hide His glory lest we be slain.

fulness) He must hide His glory lest we be slain.

So He does this way and we are safe while being led, taught, cared for, built up and gradually purified. But when we are purified the resurrection will take place and all living will be changed (to immortality) (1 Cor. 15:52). Then (and not till then) could the people of God bear it to see Him face to face.

So when He comes to "set up" His Kingdom, here on earth (Dan. 2:44). "He cometh with clouds." (Rev. 1:7). And in these clouds He leads and develops His people for 40 years.

Now let us examine some scriputres and see if that is not so. First, notice how the Pillar of Cloud was handled in the first place (when the children of Israel were just coming out of Egypt). As they started out "the Angel of God" (Ex. 14:19) (that was Jesus, in this Pillar of Cloud) went before them. But when (that first night) Pharaoh was about to overtake them, Jesus in His pillar of cloud removed from before them and went behind them and so protected them from the pursuing army.

So it is going to go with us (who believe these truths and prove faithful. The Lord over us in His cloud is to be a defence, a protection. Says so plainly in Is. 4:5-6. The Lord there tells us that when

this gathering and purifying time comes that He:
Will create, upon every dwelling place of Mt.
Zion, and upon her assemblies a cloud and a smoke by day and the shining of a flaming fire by night. For upon all the glory shall be a defense." (A protection).

That is very plain and simply told English. (Or

any other language for that matter.)

And it is not only going to be a defense from human enemies. But a protection from all weather elements as well. The 5th verse telling us that all this cloudy canopy (above which Jesus sits on His glorious high throne) (Jer. 17:12) is to form a tabernacle, for a shadow from the heart, for a "covert from storm and rain." The greatest (and a God-given) umbrella the world has ever seen.

These scriptures give added force to (Ps. 91:1)

"He that dwelleth in the secret place of the most high shall abide under the shadow of the almighty. And this is exactly when that precious promise is

So, reader, let us, (you and I) do that. Let us daily seek God in secret prayer. Not depending on just reading a chapter and praying with the family.

(Family worship, as it is called).

So we can see how this Pillar-of-cloud-work began and was carried out. A going before (leading) and a going behind (protection). And that is exactly how it is going to be now. "AS AT THE FIRST."

Remember that, "as at the first". Those "first" things being a type, an example of what is to be for

us (if found faithful.)

So we can see that when 'He cometh with clouds' t is what "He cometh with clouds" is for. First, shroud His glory (so we will not be slain) and, and, so that His "clouds" will be a shadow and protection for us. Fine and sensible and blessed

arrangement, say I.

Now notice the record given in Numbers 9. Beginning with the 15th verse. How and when the experience continued. It says, "On the day that the Tabernacle was reared up the cloud covered the Tabernacle." That is the way it is going to be now. The covering will be with us from the very start. And "the appearance of Fire until the morning" (15th verse). Shelter by bay and all lighted up at night.

That is the kind of a Lord and Leader to have. Then from the 17th to 23rd verses it tells us that if there was any moving to be done, that the cloud would move accordingly and so always be over His

And in the coming case, there will be some moving. Some spreading out, some enlarging of the borders (just as it was promised and was "as at the first" (As in Ex. 34:24). God said, "I will cast out

the nations before thee and enlarge thy borders.") So it will be now, and as these changes and enlargements, this growth, this building up of Zion take place, The Cloudy Covering by Day and the "shining of a flaming fire by night will move with us and over us. (No electric light bills to pay there). (No meters installed and collectors making out receipts.)

"And so it was, when the cloud was a few days upon the Tabernacle according to the commandment of the Lord, they abode, and according to the com-mandment of the Lord they journeyed." "Whether by day or by night, whether two days or a month or a year, that the cloud tarried they abode but when it was taken up they journeyed." "At the commandment of the Lord they journeyed." "They kept the charge of the Lord." (Numbers 9:15-23).

And that is the way things are going to go now. "As at the first." We will be overshadowed, protected and led. We are first to be gathered into a wilderness place. "The wilderness of the people." (Ezk. 20:35). As the wilderness "blossoms" (Is. 35), as Zion grows, as the Lord enlarges our "borders" (as He has promised to do) (Deut. 12:20 and 19:8) we will "lengthen our cords and strengthen our stakes." (Is. 54:2). "We will enlarge the place of our tent," and "spare not to stretch for the curtain of our habitation." (Is. 54:2). And as these conditions come about, the "Cloud and Smoke by Day and the Shining of a Flaming Fire by night" will go before us and always be over us. "As at the First." Kindly, Brother John.

Since my last issue I have had the promise from three different persons that they would finance one issue of the paper next year. Isn't there a little company somewhere, who will agree to finance one issue? If so, let me hear from you. As near as I know now, the Remnant will go on next year.

I wish to publicly thank everyone helped this year. I know you feel blessed for so

doing.—Lucile Rupert Smith.

The Sabbath in the New Testament

Some have said that the New Testament was Christ's will to the church. If this be true this is what it will mean.

Paul tells us that "where a testament is there must also of necessity be the death of the testator.'
For a testament is of force af erwise it is of no strengt' liveth." Heb. 9:16-17

If the N

ment to the been made tute the ord died? Was . resuri died or after ordinance of baptism served before he died the will, then when force. And they ar fessed followers of

ment is His will to the church, also claim that the first day of the week, commonly called Sunday, is the Sabbath and is observed in honor of Christ's resurrection. But how can that be? All the other ordinances were observed by Christ, instituted by Him, and included in His will, but this one is not written in the will at all. Nowhere in the will do we find where Christ abrogated or put away the original Sabbath as handed down from Eden. We do not find where he observed or commanded anyone else to observe any other day than the one mentioned in the fourth commandment. If the first day of the week has any claims to sacredness, it should have gotten in before the death of Christ on the cross: for His blood, shed then, sealed forever the new covenant. So whatever transpired after that could not have been in His will and testament. We do find where Christ observed the Sabbath of the fourth commandment, and how his disciples observed it after Him.

If Christ desired that people make a Sabbath of His resurrection day, he certainly would have men-

We all agree that His resurrection was a very important event, so important that the Christian's hope is based on that event. But we have no authority to

substitute it for any other of God's ordinances.

So we still feel it obligatory to rememberthe Sabbath day to keep it holy; six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord, thy God.

ESTHER

We read the story of Esther And it thrills us through and through, To see her come to the haughty king When he had not bidden her to.

And we read with almost bated breath To see if when she came He held out the golden sceptre And called her by her name.

And when we found he did it And granted her every request We felt so happy and grateful We knew 'twould turn out for the best.

And we think how gladly we'd do it If we had the same chance today That we'd be as noble as Esther Let the cost be what it may.

There are chances each day as we live it To be as Esther was then Standing for truth and principle

ve kingdom"

ifica.

duty

icile Rupert Smith.

The Book of the Law

CHAPTER VIII—A COUNCIL WITH PAUL AND THE APOSTLES

"And when we were come to Jerusalem, the brethren received us gladly.

"And the day following Paul went in with us unto James; and all the elders were present.

"And when he had saluted them, he declared

particularly what things God had wrought among the Gentiles by his ministry

"And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and

they are all zealous of the law.

"And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the

"What is it therefore? the multitude must needs come together: for they will hear that thou

"Do therefore this that we say to thee: We have

four men which have a vow on them;

'Them take and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things whereof they were informed concerning thee are nothing; but that thou thyself also walkest orderly and keepest

"Then Paul took the men, and the next day purifving himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering be offered for every one of them.

"And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him.'

ACTS 21: 17-27

Paul had very much opposition among the Jews who believed in salvation by works of the law. Thesmen not only opposed salvation by faith but rep ed that Paul did not believe the law at all.

This was natural for them to do for it is alv that way if you do not accept anything to be all the it is claimed for it, then you do not believe it at all. So this report was circulated and Paul had it to meet when he arrived at Jerusalem. Those Jews who had received the correct teaching of Law and Gospel both, at Jerusalem, could not receive Paul if he was all faith and no law.

The Apostle James in order that Paul might clear himself from the false report, gave him the advice recorded in verses 23 and 24 as quoted above. Paul at once accepted the advice for he had also a vow and having shaved his head at Senchrea before coming, he could join the others in the seven days of Purification, according to the law of Moses, as shown in the above quotation. Is it not strange that teachers will overlook such plain scripture as though it were not in the Bible, simply because it is not in harmony with their creed-bound positions, that the law of Moses was abolished? Some who have given it notice said that Paul and James were cowardly

and took that scheme to quiet the believing Jews. Will any true Israelite do such a thing as to accuse the Apostles of such dishonest work? One of these is one who in later days claims to be a prophetess. It is no wonder infidelity is on every hand when people of high standing in order to sustain some antiquated creed made by men who are long ago dead. Paul himself when brought before the people after his arrest rehearses his history as follows "And one Ananias, a devout man according to the law, hav-

ing a good report of all the Jews which dwelt there,
"Came unto me and stood, and said unto me,
Prother Saul, receive thy sight. And the same hour

bed upon him.

d he said, The God of our fathers hath thee, and thou shouldest know his will, and at Just One, and shouldest hear the voice of his n." Then Paul says:

I am verily a man which am a Jew, born in as, a city in Cilisia yet brought up in this city e feet of Gamaliel, and taught according to the ct manner of the law of the fathers, and was ous toward God, as ye are all this day."
This is some of Paul's story of his conversion.

xt he is brought before Festus to answer to the ce of heresy of which he was accused by the

Paul replied thus:

Paul, after that the governor had beckoned to speak, answered, Forasmuch as I know ast been of many years a judge unto this the more cheerfully answer for myself: cause thou mayest understand that there are welve days since I went up to Jerusalem for

"And they neither found me in the temple disputing with any man, neither raising up the people,

neither in the synagogues, nor in the city

"Neither can they prove the things whereof they

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things that are written in the law and in the prophets.

"And have hope toward God, which they themselves also allow, that there shall be a resurrection

the dead, both of the just and the unjust.

"And herein do I exercise myself, to have als a conscience void of offense toward Gor, and ward men.

"Now after many years I came to bring alms to

my nation, and offerings.

"Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor

"Who ought to have been here before thee, and

object if they had aught against me.

"Or else let these same here say, if they have found any evil doing in me, while I stood before the council.

"Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day." Acts 24: 10-21.

Note the points Pau neets in their charge:

First, he was m o disturbance in the temhad been there but ple as claimed. twelve days. 7 after the way they call heresy he ritten in the law

and the prophets, and fourth, he admitted that he had hope toward God as they also had in regard to the resurrection of the dead. I can only say that anyone either then or now that will report that Paul did not believe and practice the law as all were required to do in his position as a teacher of the people cannot, as he told the Jews, prove the things whereof they accused him. We might say further that anyone in our day who will try to do away with the

book of the law is as guilty as were Paul's accusers.
Paul is next brought before the governor. Hear
what he again says: "Neither against the law of the Jews, neither against the temple, neither against Ceasar have I offended any thing at all." Acts 25: 8.

Paul's last discourse before he dies at Rome is recorded thus: "To whom he expounded and testified the Kingdom of God pursuaded them concerning Jesus both out of the law of Moses and the prophets, from morning till evennig." Acts 28: 23.

Will those who read this story of Paul and his testimony ever again blaspheme his sacred name by denying his testimony and say he believed the law of Moses no longer in force upon the people?

(To Be Continued)

Church Membership

(Taken from Remnant of December, 1915)

There is a desire in most men to want to become a member of some church, to join some religious organization, to become acquainted and associated with those who are members of some church. With some it matters not what the denomination is, what their creed or doctrine may be, if they are the most popular church in the community that is all they desire. Then there are others—and these are the majority—who join the church through a sense of duty and a conviction of right. These people always have a preference and seek membership in the denomination which represents their religious views, no matter whether they're in harmony with God's Word or not. And so, having united with them, having their names on the church record, they give to the support of the minister, and consider themselves model church members. And because of this church membership, they feel a certain amount of immunity from punishment when they violate any law of

Now God has but one church, just one, and Jesus Christ is the head of that Church, and the Holy Spirit guides and directs the individual members thereof. It is called the church or congregation of the "First Born." "Having been enroll".

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Heb. 12:34, eRv. 22

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well that those who are not in perfect harmony with the Law and the Prophets will themselves drop out of the congregation, and will not need to be forced out.

The Apostle Paul in speaking at Corinth, gives expression to these remarkable words as found in his second letter to the church: "You are our epistle—known and read of all men." II Cor. 3:2. The Emphatic Diaglott reads thus: "You are our letter known and being read by all men," and the third verse reads thus:

It being plainly declared that you are a letter of Christ delivered by us, and not written with ink, but with the spirit of the living God."

We therefore learn from the above Scriptures that the individual who is a member of the true church becomes the same as a letter, whose every day life is known and read by all men. And if he is indeed written by the Holy Spirit, others soon take notice to that fact, and he becomes one that it is safe to follow, because he is guided by the Spirit in all his actions. The life such an one lives is a constant reproof to the wicked because he lives the Christ life, and thru that fact many are brought to believe in the Savior. Where are such church members found? All over the world, in all the different denominations will be found persons who fulfill the qualifications necessary to give them membership in God's church. They are walking in and living up to all the light they have. They are the light of the world, the light that cannot be hid.

It has quite often been the case that God has placed His Spirit upon certain individuals and has given them especial light, and entrusted them with a special message to the people. There was Luther, Calvin, Knox, the Wesleys, and many others. These men were all held up to ridicule, and reproach, and suffered persecution, because they were considered to be fanatical heretics, but we know they were not. They all were m embers of some particular church or denomination, and because they could not present to the people the light they had, while in the denomina-tion, they left the denomination and severed their creedal restrictions, and then God could use them for the extension of His cause, and the glory of His name. What was true in those days is true now. If you love light, that convinces you is in strict harmony with the word of God, and you are bowed by denominational ties, so that you cannot tell others of what God has revealed to you, sever your connection with the denomination and go forth in faith, and proclaim the message you have; but first be sure you are in perfect harmony with God's word before you make the at-

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