



The REMNANT OF ISRAEL

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

Vol. 1

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PROBATION.

Every time He's sent forth evil
For the punishment of sin,
God has sent a warning message,
Telling when it would begin,
That believers may take refuge
Neath the shadow of His wing,
For God is marching on.

Now to us He sends the message
Of probation soon to close,
That we may repent, accept Him
And escape the awful woes
In God's dreadful judgments falling,
Sin's sad chapter soon to close,
For God is marching on.

To the sinner there is ringing,
Forth the message—God's own voice.
Oh, believe for full salvation,
Make Him now your heart's free choice,
That in righteous homes eternal
You may ever more rejoice.
—Elsie Klostermyer Rupert.

CONSECUTIVE EVENTS AT THE TIME OF AND FOLLOWING THE CLOSE OF PROBATION.

(Continued from last issue.)

The time to especially consider was the *ninth month and twenty-fourth day*, which was the day on which Haggai had his vision and also the day on which the foundation of the temple was laid. The reason given for their remembrance was that from that day forward he would bless them. We ask How? We reply with the blessing taught by the sowing seed and the unclean carcass touching it.

Which would be the resurrection. Thus far there can be no question.

Remember the name Zerubbabel means *the gathered out of Babylon*.

By turning to Ezra we learn the history of the laying of the foundation of the temple:

"Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and they appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord.

"And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel.

"And they sang together by course in praising and giving thanks unto the Lord, because *he is good*, for his mercy en-

dueth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.

"But many of the priests and Levites and chief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy.

"So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off." Ezra 3:8; 10-13.

Haggai says it was the ninth month and twenty-fourth day, so it was two years, nine months and twenty-four days after the seventy years expired that the foundation was laid. Now Zechariah continues the subject thus:

"Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?" Zech. 1:12.

As to the time when this has its fulfillment there is no question as we read:

"Jerusalem shall be inhabited *as towns* without walls for the multitude of men and cattle therein:

"For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.

"Ho, ho, *come forth*, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord.

"Deliver thyself, O Zion that dwellest *with* the daughter of Babylon.

"For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.

"For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me.

"Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord.

"And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee.

"And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

"Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation." Zech. 2:4-13.

The Prophet continues the subject in the seventh chapter and also the eighth, thus:

"The fifth and seventh *month*, even those seventy years, did ye at all fast unto me, *even to me*?" Zech. 7:5.

"Thus saith the Lord of hosts; Behold, I will save my

people from the east country, and from the west country;

"And I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness.

"Thus saith the Lord of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which *were* in the day *that* the foundation of the house of the Lord of hosts was laid, that the temple might be built.

"For before these days there was no hire for man, nor any hire for beast; neither *was there any* peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour.

"But now I *will not be* unto the residue of this people as in the former days, saith the Lord of hosts.

"For the seed *shall be* prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these *things*." Zech. 8:7-12.

"Thus saith the Lord of hosts; The fast of the fourth *month*, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Jerusalem joy and gladness, and cheerful feasts; therefore love the truth and peace." Zech. 8:19.

Therefore, we conclude that nothing can be more plain than this, namely, that following Armageddon or the expiration of the seventy years, three years later there will be another foundation laid for a temple of the Lord by his Remnant people, or the *gathered out of Babylon*.

Suffice it to say, for the present, that this temple is described from the fortieth chapter of Ezekiel and forward, and it is this temple to which Christ will come, and it is this temple that will be filled with *greater glory* than the one they were building or the one built by Solomon. This is the next event in consecutive order following Armageddon. It will pay you well to read our verse commentary on Zechariah in the Yellow Peril.

ANOTHER TIME PERIOD AND PROPHECY CONSIDERED.

We have given in the Yellow Peril almost a complete commentary on Isaiah from Chapter seven to Chapter twelve, but there are two time periods in the prophecy which we did not consider there, hence we consider them in this connection namely, one of sixty-five years and one of three years. The one of sixty-five years reads thus: "Within three score and five years, Ephraim shall be broken that it shall not be a people." Isa. 7:8. The second prediction is concerning modern Moab and reads thus: "But now the Lord has spoken saying, within three years as the years of an hireling, shall the glory of Moab be contemned with all that great multitude; and the remnant shall be very small and feeble." Isaiah 15:14. The beginning of the story is found in Chapter six, and the time from which to reckon these dates is there located at the close of probation as the following scriptures show. But we would first call attention to the things recorded in the fifth chapter of Isaiah. In this chapter, if the reader will take the pains to turn and read, they will see that this prophecy pertains to the closing work. Verse twenty-six of the fifth reads thus: "And he will lift up an ensign to the Nations from far, and will hiss unto them from the end of the earth; and behold, they shall come with speed swiftly." The ensign here mentioned is the sign of the Son of Man as explained in the article on that subject. This lifting up marks the closing of probation and when it is lifted, the Remnant will come swiftly. The close of Christ's ministry in the heavenly temple which marks the close of probation, is spoken of thus in verse four in the sixth chapter of Isaiah and reads thus: "And the posts of the door moved at the voice of Him that cried and the house was filled with smoke." Compare this with Rev. 15:8, and you will see that this is introduced to show when these periods are to date from. Namely, the close of probation. Having the periods now before us and the time from which they are to have their beginning we are prepared to examine the pro-

phesy and the subject upon which the prophecy is based. First, like most all the Old Testament prophecies pertaining to the last days, it is based on an ancient experience of Israel in passed history and reads thus:

"Then said the Lord unto Isaiah, go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field;

"And say unto him, take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria and of the son of Remaliah.

"Because Syria, Ephraim and the son of Remaliah, have taken evil counsel against thee, saying: Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal:

"Thus saith the Lord God, it shall not stand, neither shall it come to pass.

"For the head of Syria is Damascus and the head of Damascus is Rezin; and *within three-score and five years shall Ephraim be broken, that it be not a people*." Isaiah. 7:4-8.

This confederacy as shown in the book above referred to, is the foundation for a latter day prophecy as can be clearly seen in the chapters that follow. The same names follow down to our day and the Nations they represent are found in the three divisions of Christendom. Namely, Greek Catholicism, Roman, Catholicism and Protestantism. As taught in all our books.

When probation closes, these three divisions will again make or form a confederacy but within three years, two of them will be forsaken of both her kings. Anciently, these kings fulfilled to the letter the prediction in a remarkable death. There were others chosen. The Lord told Isaiah in addition to the statement made, He would give him a sign. In verse eleven He told the prophet to ask for a sign and he would give it in the *depths below* or in the *heavens above* and so he gave him one *in the heavens above* and then throws it in as proof that that sign would mark the close of probation. We ask, what is the sign that occurs at the close of probation? We reply the sign of the Son of Man and now in these prophecies, like all the prophecies which were written of Christ in the latter day prophecies are some characteristics of him which he did when here is given that we may know who the prophet is speaking of. This point is worthy of thought. So here the Lord says:

"And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail."

This is the word that the Lord hath spoken concerning Moab since that time.

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son and shall call his name Immanuel."

"Butter and honey shall be eat, that he may know to refuse the evil, and choose the good.

"For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings." Isaiah, 7:12-16.

This scripture is thrown in that we may know when the sign appears in the heaven above (as expressed in verse 11) we may know that it is the sign of the son of man who was born of a virgin. Next, in order to teach us how long it will be after the sign appears (or rather how soon) the Lord continues in verse 16 to tell us. Thus we have set before us the ancient event and now all any one has to do is to turn and read from the seventeenth verse of the seventh chapter forward through the next four chapters and they will see that that event is recorded to teach a latter day prophecy as we explain in full in the Yellow Peril. So following the close of probation within from three to five years the confederacy will be formed between the three divisions of Christendom, and when done, they may look then for the King of Assyria which stands in this prophecy for the Nations of the east to overrun Christendom and not until then, but the way is now being prepared in the present war rapidly by reducing the strength of the

western nations which will open the door for the kings of the east. But this is not all of the story. In the fifteenth chapter of Isaiah, under the name of Moab, the story of Roman Catholicism in western Europe is told at that time as follows:

"The burden of Moab. Because in the night Ar of Moab is laid waste and brought to silence; because in the night Kir of Moab is laid waste and brought to silence.

"He is gone up to Bajith, and to Dibon, the high places, to weep; Moab shall howl over Nebo, and over Medeba; on all their heads shall be baldness, and every beard cut off.

"In their streets they shall gird themselves with sackcloth; on the tops of their houses, and in their streets, everyone shall howl, weeping abundantly.

"And Heshbon shall cry, and Elealeh: their voice shall be heard *even* unto Jahaz; therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

"My heart shall cry out for Moab; his fugitives shall flee unto Zoar, an heifer of three years old; for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction." Isaiah 15:1-5.

Note the expression "an heifer of three years old." What does that mean? We reply if you were to turn to the law of Moses in the nineteenth chapter of Numbers you would there learn this heifer was a symbol of Christ, and in Genesis 15: there in the making of the covenant with Abraham the age of the animals were to be three years old teaching that Christ would be three years in confirming the covenant. Thus it connects the prophecy of Moab with the three years in the seventh chapter, then in chapter sixteen, we read: "But now the Lord hath spoken *within three years as the years of a hireling* and the glory of Moab shall be contemned with all that great multitude and the remnant shall be very small and feeble." The beginning of that experience is surely begun, but when the time fully comes, we can hardly realize the condition to which Europe will be brought to.

But that is not all of the story. In chapters nineteen and twenty of Isaiah's book, the story of Protestantism in America is told what will happen to them in this period of three years. Under the Ancient name of Egypt, also read Ezeik, Chapters 29-31, on Egypt.

"And the Lord said, like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia;

"So shall the King of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with *their* buttocks uncovered, to the shame of Egypt.

"And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

"And the inhabitant of this isle shall say *in that day*. Behold, such is our expectation, whither we flee for help to be delivered from the King of Assyria; and how shall we escape?" Isaiah 20:3-6.

This part of the story is not yet in the present difficulty how soon it may be we know not but rest assured it will be in it before the story is completed. The above tells the result and the outcome. Now turning back to Isaiah, seven, the Lord said after *sixty-five years* and *Ephriam would not be a people* adding this sixty-five years, it again brings us to the end or near the end of the seventy years desolation which followed the Babylonish captivity and in modern times to Armageddon as previously shown when all nations would federate against the Remnant of the Lord's people. Continuing this line of thought further, we read in Isaiah, chapter twenty-one, the following: "For they fled from the swords, from the drawn sword, and from the bent bow and from the grievousness of war. For thus hath the Lord said unto me within a year according to the years of an hireling and all the glory of Kedar shall fall." Isaiah 21: 15, 16. But who is Kedar? We reply the Arabian, the descendants of Ishmeal now known as the Mohamedan people. We say we have no other way to determine when the time of one year begins but the same as

we have already seen from the time the sign was given in chapter seven. If the reader will get the connecting thought he will see the prophet is giving us a connected history of the overthrow and downfall of the Nations; first, the three divisions and now the Mohamedan power. If our time to begin these dates are correct (and at present we see no other time as stated) then in one year after probation closes the Turkish Nation will then be joined to the Northern power (Russia) as is shown in other prophecies. The prophet continues thus: "For it is a day of trouble of breaking down and of perplexity of the Lord God of Hosts in the valley of vision and breaking down the walls and crying to the mountains." Isaiah 22: 5.

"He will surely violently turn and toss it like a ball into a large country. There shalt thou die and the Chariots of thy glory shall be the shame of thy Lord's house." Verse 18. Now passing over several chapters of the book of Isaiah we come to chapters thirty-six and thirty-seven, where we find an ancient event recorded when the King of Assyria threatened to overthrow Jerusalem, which caused great perplexity to Hezekiah, King of Judah. Assyria had conquered all Nations and now only Judah remained and it was threatened. So the Lord informed Isaiah that he should not cast a bank against the city and told the King of Assyria that the daughters of Jerusalem shook their heads at him and laughed him to scorn for his threats. That night the angel of the Lord smote one hundred and eighty-five thousand of the Assyrians. Now this is taken to represent Armageddon when the united efforts of Nations will try to destroy Israel and blot the name of Israel out of the world. Now here is the point we wish to bring out in this brief article, namely, the sign given the prophet for our instruction in connection with the events to follow the close of probation. We have before shown that Armageddon would come at the close of the seventy years in this article, so here is something thrown in which the casual reader might not see. It is the sign given the prophet, which reads as follows: "And ye shall eat this year such as groweth of itself and the second year that which springeth of the same and in the third year sow ye and reap and plant vineyards and eat the fruit thereof. And the remnant of which have escaped of the house of Judah shall again take root downward and bear fruit upward for out of Jerusalem shall go forth a remnant and they that escape out of Mount Zion. The zeal of the Lord of hosts shall do this." Isaiah 37: 30-32.

(Continued in next issue.)

Some say, "we do not change our mind. Our mind is made up." The man who does not change his mind in Bible studies in this age, when darkness covers the earth, and gross darkness the people, is to be pitied. He should read the text that says, "the path of the just is as a shining light that shines more and more unto the perfect day." If he never has need to change his mind on Bible doctrine he is surely a wise man and ought to be granted to supercede Solomon.

The real trouble is, such people we fear are bound by a creed, and hold positions, till, like a gift that blindeth the eye, their creed and position blinds their eyes, but they do not realize it.

A Christian is a growing man or woman, who can see things from different standpoints as presented to them. The ones who shut themselves up and comfort themselves that they do not change, are surely in a dangerous position. We rejoice that we have had grace sufficient to not only change our minds from some things we accepted from others as truth, but glad that Grace is sufficient to help us confess it. This does not imply there are no fixed principles to which we are to be established. No, indeed. But many things we accept from others without that careful personal examination that should be given, by an investigation of other sides of the question. We should be open to conviction at all times, in all such matters.

The Bible must be a connected story in our minds if we wish to retain it. If we have a handful of loose beads, it is hard to hold them without losing some, but if those same beads are strung on a strong cord it is no trouble at all.

Not what one makes with the plane and saw, but what they make him, is the problem.

We are to act the life of Christ; to be a theatre to the world.

A nation has life the same as an individual.

It has a birth. Each nation has a chance of eternal life the same as an individual. It depends on its harmony with God's will. When they depart from the principle of God, their decline begins. Jer. 18:7-10.

We can fill the place we hew out for ourselves, but if some one has to hew out a place for us, we never can fill it.

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WAS WILLIAM MILLER'S WORK A FULFILLMENT OF DANIEL 8:14?

Did the two thousand and three hundred days of that prophecy end in 1844?

To the above questions we reply, first, William Miller fulfilled no prophecy of the Bible; second, the 2,300 days of Dan. 8:14 did not end in 1844.

As the work of Miller and his associates laid the foundation upon which the sect of Seventh Day Adventist built their faith, it is but just that all who are at all interested in prophecy should become well acquainted with the entire history of the Miller movement and the various steps which led up to the formation of the Seventh Day Adventist denomination, and why they are led to believe that they are the only true organization among the religious bodies, and why they are the true remnant people, and last, why they believe that all who reject their positions on Bible doctrine are lost.

We say that if their positions are true, it is of the most vital importance that all know it to be true and that none oppose in any way their teaching.

The writer is one who has been caused from the study of the Bible to differ with them and as a result held in their minds as one who has turned from the truth of God and has "stepped off the platform" of truth and fallen into the dark world below, from which there is no help.

POSITIONS OF WILLIAM MILLER AND HIS ASSOCIATES.

We have in our possession a reproduction of the Review and other papers published as early as 1844 and until 1850. These papers give a full history of the Advent belief as written by them. This reproduction as a photograph from the original, hence absolutely reliable.

We can do nothing better than to quote directly from the Advent Review, that being the name then borne. We quote from a first-page article as follows, where an explanation of the past history is taken up and explanations given for the past mistakes. Elder James White, better known by the Seventh Day Adventists, was one of the publishing committee of the paper. The article begins thus:

"Our design in this Review is to cheer and refresh the true believers by showing the fulfillment of prophecy in the past wonderful work of God. In calling out and separating from the world and nominal church a people who are looking for the second advent of our dear Saviour."

The special attention of the reader is called to the following lengthy extract. It is excellent. "Read it carefully and prayerfully, and it will lead you to have confidence in your past experience in the holy advent cause, confidence in God and his holy word."

We take the following extracts from the article:

"Advent Herald, November 13, 1844. J. V. Himes, S. Bliss and A. Hale, editors.

"We are free to confess that we have been twice disappointed in our expectations in the time of our Lord's advent. First in the year 1843 and second in the tenth day of the seventh month of the present Jewish sacred year. We will review the way in which the Lord has in his mercy and providence led us and show how we understand these disappointments to be a part of the great plan in the accomplishment of God's purpose respecting us, and in the preparation of his children for his coming and kingdom."

We now stop to comment on what has now been stated. First, there is a frank admission of two mistakes being made in 1843 and 1844. The reason for these mistakes will appear later, but on the way of getting out of these mistakes we would call special attention, who could not do as well, by saying God was in all the mistakes made? Does God deal with his children in that manner? We say not, and if we would do as we should we would admit the mistake and take the blame on us who made the mistake and not try to lay it on God. Adam said it was the woman whom God gave him. The woman said it was the serpent. No, that is not the way to do. The facts are those who took the position which proved untrue simply did not understand the truth or the Bible, or the mistake would not have been made.

VINDICATION, 1843.

"This, it is well known was our first published time. It was the year, Jewish time, in which we looked for the Lord. There were never any

set days in that year, as our opponents have repeatedly asserted, upon which the Adventist were united in their expectations as the day which would be honored by the Lord's advent. There were, however, several days in that year which were looked to with great interest, but while some had their eyes on one day, others had their minds directed to other days so that there was no unanimity of expectation respecting them. In the year we were all united and believed that some time between March 21, 1843, and March 18, 1844, the Lord would come. The seven times, or 2,520 years, from the captivity of Manassah, which is with great unanimity placed by chronologers B. C. 677. This date is the only one we have ever reckoned from for the commencement of this period, and subtracting B. C. 677 from 2,520 years, there remains 1,843. We, however did not observe that, as it would require 677 full years B. C. to 1,843 full years A. D. to complete 2,520 years; that it would also oblige us to also extend this period as far into A. D. 1844, as it might have commenced after the beginning of B. C. 677. While this discrepancy was not particularly noticed by us, it was also not noticed by any of our learned opponents.

"In making no account of the fraction of the year in which the respective period was dated, which had expired before their commencement, we could only look to about the year 1843 for their termination. And to that year we looked with confident assurance, and as honest men we proclaimed to the world that which we believed. But the time the year 1843 passed the Jewish year and we were disappointed in not seeing the King in his beauty. We however, saw in our disappointment no reason for discouragement. We saw that the Scriptures indicated that there would be a tarrying time, and that while the vision tarried we must wait for it. We saw also that with the end of the year the periods could not be fully terminated. Even upon the supposition that our chronology was correct and that they could only be fulfilled some time in the present year, and yet we frankly and fully admitted to the world we were mistaken. But while we were mistaken, we can see the hand of God in the matter. We can see that God has made use of that proclamation as a warning to the world and a test to the church. The passing by of the time was therefore a still farther test to the churches, another step in the accomplishing of God's purpose respecting them. This position we occupied until the last few weeks when we were aroused by an argument drawn from the type of the Mosaic law which had electrified and aroused to newness of life the Advent band throughout the land, and by which it was believed that the very day of the Lord's advent was shadowed forth so that on the tenth day of the seventh month of the Jewish sacred year we should realize the fruition of our hopes.

"Again we were called to act in accordance with our faith. We could not refrain from again warning the world and endeavor to arouse the churches so that as many as possible might be in readiness for the event. And again we can see that God was with us, and yet we were disappointed. The day passed away and we were still here.

"As great a paradox as it may be to our opponents, yet we can discern the leadings of God's providence."

This is the record thus far of two mistakes plainly made by the founders of Adventism as admitted by them, but they still held on to the position that God was in it all and really no mistake of theirs. Note this point well, for that is the doctrine of the people today that all their mistakes is in the providence of God and that God is leading them. This is a position that is hard to meet, for as long as they will stick to it they will ever in their minds be the chosen people, and God is leading them regardless of all error and mistakes they may make, for it is no mistake after all, they say, but the providence of God.

"God thus, as we believe, has tested his people, has tried their faith and seen whether they would shrink in the hour of trial from the position in which he might see fit to place them, and whether they would relinquish this world and rely with implicit confidence in the word of God." And we as much believe that we have done the will of God in sounding the alarm as we believe that Jonah did when he entered into Ninevah a day's journey and cried saying yet forty days and Ninevah shall be overthrown. Ninevah was not then overthrown, nor has the Lord yet wrought deliverance in the earth or the inhabitants of the world fallen. Was Jonah a false prophet when he preached Ninevah's destruction? No, he had only preached the preaching that God had given him."

Note the above reasoning. It is this: Those men assumed that they stood in relation to God as did Jonah, but who is foolish enough to believe it. God gave Jonah a direct command. Had these men such instruction? No, they preached on what they understood the word to teach and have confessed they did not understand it correctly, but still they wish the Lord to carry the responsibility of their mistake. We have no confidence in such logic. But we will give their application to their preaching as compared with that of Jonah. Here it is. "If we refuse to give heed to it as the Ninevites would in refusing to repent at his preaching and that all who are angry that we have preached a time which has not been realized are as guilty as Jonah was when he was angry and prayed the Lord to take his life from him because God had spared that great city."

The above is a fair statement of the followers of that faith to the present time, namely, they hold that all who do not accept their interpretation of the Scriptures are in direct opposition to God as was Cora, Dathan and Abiram, who rebelled against Moses.

"OUR POSITION."

The article from which we have gathered the above on the two mistake continues under the above head:

"Since the tenth day of the seventh month has passed and we are disappointed in not seeing our Lord, it seems necessary to define our position again.

The reader will see that as failures passed, it became necessary many times to further develop and define new positions, so we now enter into the third position which has only proven a third mistake. But even still in our day they claim it is all in the providence of God and God was in it."

As mistakes were made then a solution was sought from other Scriptures which would justify them, so that after all no real mistake was made. The next step was as follows:

"We cheerfully admit that we have been mistaken in the nature of the event we expected would occur on the tenth day of the seventh month, but we cannot yet admit that our great high priest did not on that very day accomplish all that the type would justify us to expect. We now believe he did. Because we have been mistaken once, twice, thrice or more times about the coming of him whom we love with all our soul, we have no idea of saying we have no such dear friend, nor that he will never come again; but by his aid (and we know he will give it) we shall cleave to his word with more interest than ever shall try to love and obey our Lord better.

"Look for him with more assurance that he will not suffer us to be disappointed many times more.

"We think the parable of the ten virgins plainly tell us where we are. The proclamation of the tenth day of the seventh month, we believe, was the midnight cry when all, not a part of the virgins, arose and trimmed their lamps."

This work continued until the tenth day passed. Since then the lamps of the foolish have been going out. Their faith is dying; the wise have no oil to spare. In order to know their position on the ten virgins we will note what is further said about it:

"OUR DUTY."

Read the parable of the ten virgins of Matt. 25:13 tells you what your duty is. Watch. Watch. Watch. Is repeatedly reiterated by him who will soon come in all the glory of heaven.

Read Luke from verse 20 of chapter 17, to eight of chapter 18, and as you read remember Lot's wife. Read Heb. 10:23-29, and especially remember to hold fast the profession of your faith. This is all you can do now.

Extracts from letters published in Advent Herald of December 11, 1844, we read the position taken, as written by William Miller, which explains the position taken on verse 13 of Matt. 25, concerning the ten virgins. He says:

"This is the time for patience. It is the last trial the dear Advent Brethren are to experience, for this will carry us to the coming of the Lord. Be patient, therefore, brethren, unto the coming of the Lord. We have done our work in warning sinners and in trying to awake a formal church. God in his providence has shut the door. We can only stir one another up to be patient and be diligent to make our calling and election sure."

Following the above statements, Mr. Miller gave certain Scriptures which he believed to teach that probation had closed with their experience in the seventh month. He further writes Elder Bliss, then editor of the Advent Herald, as follows:

"Dear Brother Bliss: I have received a number of letters from almost every part of the country, almost all of them propounding the same question. What I thought of the experience we had in what was denominated the seventh month, and also my opinion of the closing of the door of mercy or probation for sinners. To save the multiplicity of letters I have decided best to answer these letters through the Herald."

Following the above, Mr. Miller gives his reason from the Scriptures why he believed that such was the case. We all know at this time that that position constituted the third great mistake made by that movement. For probation did not close it, so that was the third mistake.

We give more of his statements on that point:

"Hold on, Brethren, I would not let go as long as we have one cord to hold on by. But you ask why I do not show whether the probation of sinners is ended, I answer it is a close point, and if handled at all it should be done very wisely. You will therefore permit me to give my views by Scriptures."

Mr. Miller continues to give the Scriptures which to himself proved that probation then closed. He further says:

"I did believe and must honestly confess that I do know that I have done my work in warning sinners, and that in the seventh month. He further says: "If I am correct you will see general and powerful struggles among our nominal sects for revivals in a short time, but it will prove a failure, no one will be made truly pious."

George Needham writes, March 19, 1845, thus:

"I am and have been convinced since the tenth of the seventh month that our work with the world and the foolish virgins is done. I must deny the glorious movement to be the work of God or I can come to no other conclusion, that I can never do."

Elder F. G. Brown writes, November 15, 1844:

"It was necessary that our faith and patience should be tried before our work could be completed. We closed up our work with the world some time ago. This is my conviction and now God has given us a little season for self-preparation and to prove us before the world."

We might add that the mistakes thus far have all been proved before the world to the satisfaction of all who are willing to admit it.

At this point Mrs. E. G. White is introduced into the history of the advent cause as one of the believers. On December 11, 1844, she had her first supposed vision and we here give her testimony as to the *ten virgins and the tenth day of the seventh month*, which can be seen clearly to harmonize with the former testimony of Miller and others as to the position then taken. The following we take from her book, "Early Writings":

"As God has shown me the travels of the Advent people to the Holy City and the rich reward to be given to those who wait the return of their Lord *from the wedding*, it may be my duty to give you a short sketch of what God has revealed to me.

"While praying at the family altar the Holy Ghost fell upon me and I seemed to be rising higher and higher above the dark world. I turned to look for the Advent people *in the world, but could not find them* when a voice said to me look again and I looked a little higher. At this I raised my eyes and saw a straight and narrow path cast *up high above the world*. On this path the Advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was *the midnight cry*. This light shone all along the path and gave light for their feet so they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them into the city, they were safe. But soon some grew weary and said the city was a great way off and they expected to have entered it before. Then Jesus would encourage them by raising his glorious right arm, and from his arm came a light which waved over the Advent band and they shouted, *Hallelujah*. Others rashly denied the light behind them and said it was not God which had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus and fell off the path down into the dark and wicked world below. The 144,000 were all sealed and perfectly united."

We need say no more as to what position was then taken and of the three mistakes thus far made and the position held by them regarding all who disagreed with them

To be continued in our next issue.

MORRISON'S BOOK.

Elder J. H. Morrison of the Seventh Day Adventist persuasion, living at College View, Neb., has written a book, entitled, "A Straight Talk to Old Brethren." This book is now being largely circulated by his people as an overthrow of the teaching of Elders Jones and Rupert. As this book was recently publicly advertised at a camp meeting which I attended, I deem it but just that I give it a passing notice. Space will not allow anything extended in our comments. We have known and read the book some time ago and deemed it not of sufficient interest to notice, but as it is so largely advertised we will say just a few words why we have not noticed it ere this.

Our reasons are that the book is but an assumption of what the Seventh Day Adventists claim to be without any proof to justify the assumption, hence not entitled to notice. Our proof that we state the truth is found on pages 5-7. The claim is here stated thus: That God raised up Noah to warn the world, Moses to lead Israel out of Egypt, Ezra to restore and build the temple, John the Baptist as the fore runner of Christ, Luther as the reformer, William Miller to proclaim a message to the world, and last men to proclaim the third angel's message. On page 7 the writer says: "Now, let us apply these things to our work. Did God allow us to go on for seventy years, based on a wrong foundation?"

The above is the foundation upon which the book is written, namely, that the reformers with William Miller and especially the Seventh Day Adventists and their leaders stand in their relation to God and the world as did Noah, Abraham, Moses, John the Baptist and Ezra.

Now, if this assumption is correct, then we are willing to hold up our hands without further argument and admit as the book goes on to prove that we stand in our relation to God and the Seventh Day Adventists as Cora, Dathan and Abiram did to Moses and as Philetus and Himeas did to the Apostles, and further that we are rebels against God for leaving their faith. We repeat that this is the foundation upon which the book is built and further that the book is but an expression of the faith of the body of people the book represents.

For this reason we have not noticed the book, for we have abundant Scripture at our command that their assumption is unscriptural and but a bundle of false positions which leads all who believe it to be educated in the most narrow and contracted line of education that could possibly be taught to any people.

We will say in a few words as we also said to the author personally soon after the book was written that if he or any one else whom the denomination would appoint would affirm those assumptions to be true from a Scriptural point we would meet them in either a written or oral discussion of the questions required to prove their claims to be correct that William Miller, Mrs. E. G. White, or any or all the leaders which laid the foundation upon which the Seventh Day Adventists are built, stood to God and the world as Bible men referred to stood, would affirm such assumptions, we would meet them in either written or oral discussion that all might know the Scriptural reason why we do not believe their claims to be in accord with the Scriptural teaching of the Bible. I hold that William Miller and all Seventh Day Adventists were led in false and unscriptural teaching on prophecy. Let us talk Bible and not assumptions. This is all we wish to say as a reply to the book.

In conclusion we add that we are not afraid of being rebels, Cora Dathan or Abiram. Neither Philetus nor Himenas, because we do not regard the authority of the Seventh Day Adventist leaders as if they stood in the place of Moses or God to us. And if they had the modesty they should have they would be far from advertising a book of such boastful claims.

WHAT GOD REQUIRES.

Now, leaving what is called the Old Testament, we come to the later Scriptures. The subject of the support of the Gospel, like all other subjects, is carried straight through the later Scriptures without a break or change of thought. Said Christ: "Ye pay tithe of mint, Annis and Cummin; this ye ought to have done."

Says Paul: "They that preach the Gospel shall live of the Gospel. "If we have sown to you spiritual things is it any great thing if we reap your carnal things?"

Paul further says: "They that minister at the altar shall be partakers of the altar." "Even so hath the Lord ordained." He further says: "Have you not read in the law thou shalt not muzzle the mouth of the ox that treadeth out the corn, even so hath the Lord ordained that they which preach the Gospel shall live of the Gospel."

Nothing can be more plain than is here stated by Paul, namely, that his authority for the support of the Gospel is laid in the law of Moses. In his letter to the Hebrews he teaches that the tithe was instituted long before the days of Moses. It existed in the days of Abraham. He shows how the law which required the tithe to be paid to Melchizedec was changed so that it could be paid to the Aaronic priesthood thus perpetuating the system from Abraham to Aaron and so on down to our day. Heb. 7:8-13.

These facts are laid as a foundation principle in the Bible that when a person becomes connected with God he must recognize God as the sovereign ruler and creator of all things and that due recognition is required on the part of all his children that they render to God as his right the first fruits of all the earth produces. The first born of all the animal kingdom, the tithe of all the land both of the tree and the herd. No more important lesson can be taught than this one thing, namely, our rendering to God that which is his own.

As to the place of payment, and to whom, all is plainly stated. We repeat that God is the leader of his people, and the place where to pay the support is where *God places his name*. In other words, to the people *who teach the whole law as written by God on stone and by Moses in the book of the law*. If this is done no collection will need be taken, no appeal for money will ever need be made. Who will obey God? is the question now to decide in this time of need.

PERILOUS TIMES.

They are here. Never since God spake this world into existence have the inhabitants of the world witnessed anything like what we see today. True, there have been wars, pestilences and famines in which thousands of people were destroyed, but placed along side of the present war they sink into insignificance. The inhabitants of this world need not have been in ignorance of the tremendous events that are now constantly occurring, for they have been given warning. Listen to this: "This know also, that in the last days perilous times shall come." 2 Tim. 3:1. And then the Apostle tells us of the condition of the people in the last days and ends by saying they will have a form of godliness, but deny the power thereof.

This is one of the signs of the last days, and all we need to do is to look around us to see the fulfillment of this prophecy, and know that we are indeed living in the last days.

There are other signs, plenty of them, given in the Bible, which tells us that we are in the last days of earth's history, but we have not the space to dwell upon them all. There are signs in the physical world in the social world, in the commercial world, and in the religious world. Earthquakes and storms of unprecedented severity, both upon land and sea, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth" are some of the signs spoken of by Jesus Christ as showing the nearness of the end. In James 5 is given a graphic description of the condition of the laboring class, and the wealthy class. We have reached that condition and its fulfillment appeals to us strongly, to lay aside all world cares and to seek the Lord of Sabbath, in order that we may be patient unto the coming of the Lord which draweth nigh. But in the religious world we find perhaps more startling signs of the nearness of the end, than any where else. "Woe to the inhabitants of the earth, and of the sea! for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time." Rev. 12:12. When a man desires to engage in a certain work, and his time is limited, he works with feverish intensity to accomplish what he has to do in the time allotted to him. So with the devil, his time was short, when the scripture above was spoken of him, it is much shorter now, and he is working as he has never worked before. His power to deceive is great, and he has succeeded in so honey-combing the churches with his deceptions that it is a hard matter to find one that really believes in the Bible anymore. Paul says in second Timothy four, three "For the time will come when they will not endure sound doctrine; but after their own lusts, shall they heap to themselves teachers, having itching ears; and they shall turn away their eyes from the truth, and shall be turned unto fables." Here is the present condition of the religious world faithfully depicted. Only just recently a minister of one of the popular churches was re-

quested to resign, because he gave his people *too much Bible*, and they did not want it. It has become a truthful saying that if you want to know the truth don't look for it in the church. Go to the theological schools and what do we find there? Everything is taught that leads the mind away from God's eternal truth, and sets them to wandering in the swamps of new thought, higher criticism, Christian science, spiritualism and kindred sophistries of Satan. Truly he is working as he has never worked before. But amid all this darkness and unbelief God calls in clarion tones for us to "Stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6:16. God has but one way for his people to live and to walk, and that way is plainly laid down in the scriptures of truth, but so many say "We will not walk therein." And then God says, "Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not harkened unto my words, nor to my law, but rejected it." Jer. 6:19. There is the cause of all the trouble. Satan has succeeded in causing the people to respect the law of God, by deceiving them to believe that God's law is no longer in force. Why do people believe the devil rather than believe God?

Let us not be so easily deceived by the enemy of our souls, but let us go to the word of God upon our knees, and seek for divine wisdom from its pages; for in these perilous times the child of God has need of all wisdom and strength he can get from a prayerful study of the Book. It is the old way, the good way, and the only way. All others are by-paths that lead away from God, and to destruction.

C. M. H.

Continued from last issue.

Here we find what this power called "force" by man is. Jesus Christ *upholds all things*; by him the planets *keep their place!* By him all things "consist," *cohere*; stand together; their atoms *stick together*; each "after his kind!" Let the power that "upholds" and the power that "coheres" be withdrawn from the earth and all created things thereon and connected therewith, and what then?

Ah! "Hear O heavens and give ear, O earth." Isaiah 1:2.—"For God so loved the world, that he gave his only begotten son, that whosoever believeth in him, should not *perish*, but have everlasting life." Jno. 3:16. "For God sent not his son into the world, to condemn the world; but that the world *might live by means of him*." v. 7 (Syriac Ver.) Should not "perish;" should not come to a judgment that finally separates from Christ, "but might live by means of him!"

But to return. Science, so called, holds that all things produced in definite shape are composed of "atoms," which each atom, to human conception means, "an ultimate indivisible particle of matter." That these atoms are spherical and that the countless myriads of them in the most simple form as well as the grossest that exist, assemble in response to a certain law of affinity—like to like—set in action, perhaps, by an intelligent will and perhaps not."

The assembling or putting of things together into some shape, visible or invisible—gaseous, liquid, solid or what-not—definite and different in form from all others not of its kind, and the will of a maker or creator, appears to express the limit of human conception in the matter, tho the dictionaries may say: "Create: to cause to come into existence: from out of nothing."

In truth a process so defined, is merely a process of *adaption*, using that which exists—atoms if you please—out of which to make "create," other forms but never to create the *substance* of such forms. Man cannot conceive beyond his ability to originate; he may discover, adapt, but never really *invent*.

Again it is quite universally claimed, if not always urged, that these atoms are indestructible, therefore infinite, deathless, and therefore the logical sequence follows, "God" and "Nature" are synonymous terms, God is not only everywhere but God is *everything!* Hence in the face of God's charge to Adam: "Of every tree of the garden thou mayest freely eat but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, dying thou shalt die." (Gen. 2:16, 17 Mar) The converse doctrine prevails, "ye shall not surely die." Gen. 3:4. There is no death, so called death is only a change, a transition, a friend not an "enemy." All this, mind you, is asserted and maintained against the plain statement of the inspired Word, that "the wages of sin is death." "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. "Forasmuch then as the children are partakers of flesh and blood, he also, himself, likewise took part of the same; that thru death he might destroy him that had the power of death, that is the devil, and deliver them who thru fear of death, were all their lifetime subject to bondage." Heb. 2:14, 15

In closing this article, we submit this definition: Create: to cause that to exist—which never existed before *not made out of anything that ever existed before*; and these form the Word of Truth; "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth; for he *spoke and it was*; ("done" is supplied by man) *he commanded and it stood fast*." Pe. 33:6, 9.—"God said, let there be light and there was light." Gen. 1:3; and so reads the record to the end. "Now faith is the substance of things hoped for, the evidence of things not seen." "Thru faith we understand that the worlds were formed by the word of God, so that things *which are seen* were not made of things *which do appear*." Heb. 11:3.

To be continued.

—B—

THE SIGN OF THE SON OF MAN, AND THE TOKEN OF THE EVERLASTING COVENANT TO NOAH.

The everlasting covenant was the covenant made with Adam in the beginning of the world, "That the seed of the woman should bruise the serpent's head."

The seed of the woman is Christ, and through Him the promise was made that whosoever will, may come and partake of the water of life freely.

This covenant was renewed to Noah after the flood; and, while circumcision was the sign or token of the covenant that the seed of Abraham should inherit the earth made new, the rainbow in the cloud was the token given to Noah that the everlasting covenant should hold good to him and to all the inhabitants of the earth as long as they beheld the bow in the cloud.

As circumcision was the token of the everlasting covenant to Abraham, it was perpetuated in the teaching of Israel in the days of Moses, so was the token to Noah adopted as one of the fundamental principles in the teaching of Israel in the days of Moses. The colors of this bow were worn in the garments of the priest. The instruction to Aaron the high priest, who represented the priesthood of Christ is thus given:

"And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle; and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office. And they shall take gold, and blue, and purple, and scarlet, and fine linen.

"And they shall make the ephod of gold, of blue and of purple, of scarlet, and fine twined linen, with cunning work. It shall have the two shoulderpieces thereof joined at the two edges thereof; and so it shall be joined together. And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen." Exo. 28:4-8.

In addition to these garments the priests were to wear upon their shoulders and upon their breasts twelve stones of superior lustre and color. These colors as represented by the stones became the distinctive color or standard and ensign of each tribe. The stones were worn and placed in the ephod in their order according to the birth of the twelve sons of Jacob, all of which had its significance and lesson.

But the colors of the garments of the priests are what we wish to notice more particularly: The blue, scarlet, yellow or gold, purple and white.

The first four mentioned as blended are the principal colors of the rainbow. The Lord was so particular that the gold should be interwoven throughout the garment of the ephod that the following instructions were given:

"And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen. And they did beat the gold into thin plates and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work." Exo. 39:2-3.

The curious girdle of the ephod was the same:

"And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof; of gold, blue, and purple, and scarlet and fine twined linen; as the Lord commanded Moses." Exo. 39:5.

The curtains of the tabernacle, which constituted the inner lining, were made in the same manner.

"Moreover, thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet; with cherubims of cunning work shalt thou make them." Exo. 26:1.

These curtains were looped together at the edge of each by loops of blue. Then in addition to the blue, they were to take fifty taches of gold and couple the curtains together with the taches; thus forming all into one curtain.

"And thou shalt make fifty taches of gold and couple the curtains together with the taches; and it shall be one tabernacle." Exo. 26:6.

The entire tabernacle was covered with ram skins dyed red. Thus we see that these colors were carried into the making of the tabernacle, as well as into the making of the garments of the high priest. These were to teach to the people certain lessons of truth. And as the whole ministry of the Aaronic priesthood was a figure for the time then present, this was designed to represent the ministry and priesthood of Christ in the heavenly sanctuary.

The question naturally arises what lesson were these colors designed to teach us?

The following scriptures will give us a clue as to what truth each of these colors convey as taught in the law of Moses:

"When the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it; and shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof." Num. 4:5-6.

The badgers' skins were used as a protection from the weather. The blue was, in this instance, to cover the ark. In the ark was the law of God, the ten commandments; and also the laws written by Moses termed the book of the law; the book of the law being placed in the side of the ark. And for further evidence that the blue was a symbol of the laws and commandments of God we read:

"And the Lord spake unto Moses, saying: Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribbond of blue; and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring." Num. 15:37-39.

Thus it is evident that the blue has its specific significance and application to the legal precepts of Jehovah. We read further:

"And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls and covers to cover withal; and the continual bread shall be thereon; and they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof." Num. 4:7-8.

It will be observed that the table of shewbread had two coverings: First, the blue for the table; then the instruments of ministry and the continual bread was to be placed upon this and these covered with a covering of scarlet.

It is therefore necessary to get the scriptural explanation of the scarlet. We turn to the following:

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength?

"I that speak in righteousness, mighty to save." "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" "I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment." Isa. 63:1-3.

Now as to the symbol used to represent sin we read:

"Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18-19.

Thus it is clear that the scarlet represents Christ as the sin-bearer of the world; "Not for our sins only but also for the sins of the whole world."

Christ tasted death for every man and made a way of escape for every one born into the world. He thus made it possible that whosoever will may come and accept of the free gift of the righteousness of God.

The bread upon the table was called the "bread of the presence;" symbolizing the presence of Christ, "the true Bread that came down from heaven and giveth life unto the world."

The blue represents the commandments of God. Upon this table the law and the gospel had their union as described by the psalmist:

"Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven." Ps. 85:10-11.

The word truth signifies the law as written upon tables of stone and in the book. Righteousness is said to be the habitation of His throne. "Christ our righteousness" is symbolized by the bread; and in Him truth and righteousness meet together as symbolized by the table of shewbread.

These two principles being the foundation principles of the whole structure of the plan of salvation are here revealed upon the table as covered with the blue and the scarlet.

The apostle Paul taught these principles publicly and from house to house as stated in the following:

"And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:20-21.

Thus the matter is made clear as pertaining to the two colors, scarlet and blue. An incident of this faith in Christ is brought out by the record of the event of the spies entering Jericho. Paul says, "By faith Rahab the harlot received the spies." Here is the record:

"And the men said unto her, We will be blameless of this thine oath which thou hast made us swear. Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by; and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee." Josh. 2:17-18.

By this scarlet cord all Israel knew that that house had faith in Christ. Hence she was saved by the scarlet cord as the sign of that faith by which her sins had been borne by Christ.

The candlestick with its vessels was covered with blue, as we read:

"And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it." Num. 4:9-10.

This was true also of the golden altar whereon the incense was burned. Also the instruments used in the ministry of the sanctuary were all covered with the covering of blue, signifying that each of them pertained to a ministry connected with the law of Jehovah, which was in the ark:

"And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof; and they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers' skins, and shall put them on a bar." Num. 4:11-12.

The candlestick is explained by the prophet Zechariah as follows:

"And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, 'What seest thou?' And I said, 'I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.'

(To Be Continued.)

OUR MISTAKES

It is hard for a man to acknowledge he has made a mistake. Hence most all mistakes made by men in the teaching of the Bible is fixed up so that after all the mistake was in God's providence that it should be made. We wish to say now that if we are mistaken on the time for the close of probation it will be purely our mistake on our calculations on chronology and the Lord will not in any way be responsible for it. Our duty will be to acknowledge the mistake and try to profit by it by more careful study. If all had done this in the past there would have been a far different idea in the minds of many to that now held that their mistake was in the providence of God.

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