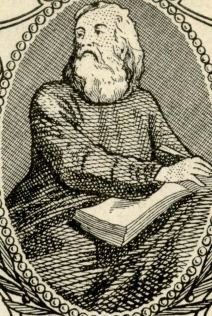


"The Ensign of Israel"



The

REMNANT OF ISRAEL



THE LAW AND THE PROPHETS

"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

BRITTON, OKLAHOMA, JANUARY, 1916

No. 10

NEW YEAR'S GREETING.

A New Year is beginning,
With pages clean and white;
Each page'll be filled with gladness
If you have lived aright.

Give to the Lord of your bounty
Each day, as it goes by,
His blessings to you are boundless,
This you cannot deny.

The little paper, the "Remnant,"
Sends greetings to you today.
Each month we'll bring you lessons
Of truth to light your way.

Oh fill this year with goodness,
Fill this year with prayer.
Fill this year with searching
For God's truth everywhere.

Remember, it's all for the faithful,
Remember, it is all for you;
If you'll only trust His promises
And as He bids you, do.

To him that knocketh, openeth,
He that would find, must seek;
He that asketh, receiveth—
Oh, blessed are the meek.

—R. L. M.

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

(Continued from last issue.)

In the Lord's discourse on this very subject (Matt. 24:3), as recorded by Luke and Matthew, there are given nine distinct signs which indicate the nearness of the coming of the Son of Man. "There shall be signs."

1. "In the sun;
2. "In the moon;
3. "In the stars;
4. And upon the earth distress of nations, with perplexity;
5. The sea and the waves roaring;
6. Men's hearts failing them for fear, and for looking after those things that are coming on the earth;
7. "The powers of heaven shall be shaken;
8. "And then shall they see the sign of the Son of Man in heaven;
9. "And then shall all the tribes of the earth mourn;

"And then shall they see the Son of Man coming in the clouds of heaven with power and great glory." Luke 21:25-27; Matt. 24:29-30.

"And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh." Luke 21:28.

And "When ye shall see all these things, know that the last generation is then living and it (or 'He,' margin), is near even at the doors." Matt. 24:33.

When the first sign was given, and thus these things began to come to pass, redemption was "nigh." When the second was given it was nigher. And so nigher and nigher, till the ninth and last one, "And then shall ye see the Son of Man coming."

The eighth one is "the sign of the Son of Man," seen in heaven. The ninth one is the mourning of all the tribes of the earth. "And then shall they see—not the sign of the Son of Man, but—the Son of Man" Himself, "Coming in the clouds of heaven."

So to "See all these things" must include the ninth which is the seven last plagues. Hence the last generation does not begin till the plagues are seen and probation is closed. That must be plain to any one who will believe what it says.

THE ENSIGN OF ISRAEL AND THE GLORY OF GOD.

In harmony with the foregoing, the same thought of the rainbow being a token of the everlasting covenant, is expressed in various scriptures under the title "The Glory of God." In the making of Aaron's garments the Lord said "And thou shalt make holy garments for Aaron, thy brother, for glory and for beauty." This leads us to inquire what and how the glory of God was manifested. It is stated in the 24th chapter of Exodus as follows: "And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days; and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel." Exo. 24:16-17. This teaches that the glory of God was associated with the cloud. On examination of other writers of the Bible we will see that they all understood that the rainbow, as manifested in the cloud, was a representation of the glory of God. There is an important record of this matter in connection with the establishment of the covenant with Israel.

In the 19th chapter of Exodus is the record of the covenant made with Israel, and in the 32d chapter is a record where it is recorded how that covenant was broken when they made the golden calf and how Moses pled in behalf of the people that God would again renew that covenant. In the 33d chapter we are told that the tabernacle was taken out from the camp, thus indicating that the Lord had separated himself from Israel, but when Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses. And all the people rose up and worshipped, every man in his tent door. They

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saw in this cloud that the covenant was still in existence, and as they saw the sign of that covenant they worshipped the Lord. But Moses was not satisfied. He had to have the evidence that God would go with them and so he says: "For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated. I and thy people, from all the people that are upon the face of the earth. And the Lord said unto Moses, I will do this thing also that thou hast spoken; for thou hast found grace in my sight, and I know thee by name. And he said, I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by." Moses knew that if he could see the rainbow, the token of the everlasting covenant of grace, then the breach was fully restored. Exo. 33:16-22. The 34th chapter of Exodus contains the record of the renewal of the tables of stone and Moses' visit again to the mount: "And the Lord descended in the cloud, and stood with him there and proclaimed the name of the Lord. The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth." In all these instances we find that grace and mercy are associated with the appearance of the cloud. Following the renewal of this covenant with Israel the tabernacle is built. God again meets with Israel. The dedication of the tabernacle takes place. God's presence is again manifested: "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys; but if the cloud was not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys." Exo. 40:34-38.

DEDICATION OF KING SOLOMON'S TEMPLE.

"And it came to pass, when the priests were come out of the Holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the tabernacle of the Lord." 1 Kings 8:10-11. We now read concerning the remnant people that this glory of the Lord, as manifested in the cloud will again be manifested in the world and will ever guide them in the feast of tabernacles. "And the Lord will create upon every dwelling place of Mount Zion and upon her assemblies a cloud and smoke by day and the shining of a flaming fire by night, for upon all the glory shall be a defense." Isa. 4:4-5. This glory of God is a defense to the remnant people. No man can pass through it because of the exceeding brightness. It was a defense to Israel when they left Egypt and so it will be a defense again to the remnant people. The prophet Haggai speaks of the two glories, one as it was manifested in King Solomon's temple, the other in the future temple when peace will be given to all his people. He says: "For thus saith the Lord of Hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of Hosts. The glory of this latter house shall be greater than of the former, saith the Lord of Hosts, and in this place will I give peace, saith the Lord of Hosts." Hag. 2:6-9.

This shows us that the everlasting covenant, which is perfect peace to his people, will continue forever with his people but not with all the people, and the bow in the cloud will ever be the token of perfect peace with his children. This sign of the Son of Man will not only be seen in the heavens when probation closes, but when God executes his judgments upon the heathen they will also witness it over Israel as the

Egyptians did of old; "And I will set my glory among the heathen, and all the heathen shall see my judgments that I have executed, and my hand that I have laid upon them." Eze. 39:21.

In the first chapter of the book of Ezekiel the prophet had a view of the throne of God. These colors were seen as represented by different stones in connection with this throne. The prophet says: "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord." Eze. 1:28.

The reader can turn to the tenth chapter of the book of Ezekiel and there he will find the Lord's throne again brought to view and the glory of God again mentioned. The High Priest, as he ministered in the earthly tabernacle, before he dared to enter before the mercyseat, had to burn incense to produce a cloud: "And he put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercyseat that is upon the testimony that he die not." Lev. 16:13. This taught the people again that the cloud was the token of the everlasting covenant of mercy, and it is through this cloud of mercy that the prayers of God's people ascent to His throne: "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints ascended up before God out of the angel's hand." Rev. 8:3-4.

This teaches us that it is only through the glory of God, the token of the everlasting covenant, that our prayers are accepted before the Lord.

SAINTS GLORIFY GOD.

We will readily see that the principles taught by the colors of the rainbow represented the law and the gospel, then in order to have our lives glorify God our life must be according to those principles and thus we glorify the Lord. Note the bow represented the character of God and the principles involved in the gospel. Hence, as we study the lessons taught by the colors and live it out in our lives we are changed into the character of God. The glory of the Lord, or glorifying the Lord is not an imaginary feeling or enjoyment, it is a real thing. It is a divine principle in our life: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.

Religion is a principle. It is the development of a righteous character. People lose sight of the real teaching of the Bible and grasp at the mystical and seemingly prefer to be held by superstition and formality and bodily exercise, and such things in preference to the real thing itself. "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples." John 15:7-8.

When the Lord met Moses, Aaron, Nadab and Abihu, and the seventy elders of Israel, they saw the God of Heaven in the Mount Sinai. The description is as follows: "And there was under his feet as it were a paved work of sapphire stone, and as it were the body of heaven in it clearness." Exo. 24:10. The sapphire stone is blue, thus the lesson was taught to the representatives of Israel that the platform upon which God stood and the basis of His government was the laws He had proclaimed on Sinai. As before shown, the blue signified the Commandments of God. The bow with its colors covered the mount. A grand scene.

There is nothing more interesting or profitable to the one who would know gospel truth than to study the colors of the bow in the cloud for therein is revealed every principle of the law and the gospel and upon those principles the work must stand till it is fully completed and when the gospel is completed and men are saved in the Kingdom of God, all His saints will continue to stand upon the divine principles of love to God with all the heart, soul, mind and strength and our neighbor as ourselves.

The martyr Stephen, as he was witnessing for the truth of God, was given the evidence of his acceptance with the Lord when the angry mob who was to take his life. He was shown *the glory of God* as the most convincing evidence that could be given him of his acceptance with the Lord: "But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw *the glory of God*, and Jesus standing on the right hand of God." Acts 7:55.

It is when death stares us in the face that God often reveals himself unto us. David says: Though I walk through the valley of the shadow of death I will fear no evil. In the dying hour, as long as probation lasts, the saint should ever call to remembrance *the rainbow* as the token of the everlasting covenant and claim the promise that whosoever will come to Him, He will in no wise cast out.

Let *the bow in the cloud* be ever precious to the believer and let it ever remind us of our duty to *glorify Him in our lives* for His mercy and care over us.

THE LITERAL GATHERING OF THE REMNANT.

There is much perplexity existing in the minds of those who are studying the things pertaining to the remnant as to how and where they will be gathered. We are thankful the Lord has not left us in darkness in regard to that question for it is He that gathers the remnant and He has His own way marked out for it.

"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 touchest you touchest 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."

This says: "*After the glory* hath he sent me unto the nations," literally *after the sign of the Son of Man has appeared in the heavens*, which marks the close of probation, for the word "*glory*" in this instance is synonymous with the word "sign" or "token."

The "poor of the flock" will know probation is closed by the appearance of the sign. This will mark the preparatory step for the gathering of the remnant out of the nations. It also indicates that messengers will be sent to other nations at this time to carry the report of the close of probation and to erect a standard for the people to flock to.

Isaiah speaks thus: "And I will *set a sign among them*, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen *my glory*; and they shall declare *my glory* among the Gentiles."

"And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel unto the house of the Lord." Isa. 66:19-20.

This scripture uses the ancient names to express the extent of the message. It plainly states *they shall declare my glory among the Gentiles*, to those that have not heard my fame neither have seen My glory.

We should remember that no conversion to God takes place after probation closes, but God has, throughout all the world, those who love Him. They have not had the full light, but now the earth is to be lightened with *His glory* and the *ensign* is to be lifted among the people, and this will enable them to see the light God has for them and they will walk in that light.

At this time Isaiah 4:5-6 has its application as we now read:

"And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, *a cloud and smoke by*

day and the shining of a flaming fire by night; for upon all the glory shall be a defense."

"And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." Isa. 4:5-6.

When Israel was in Egypt, during the falling of the plagues, no plagues fell upon the land of Goshen, and in all their dwellings, during the plague of darkness, for three days, over all Egypt, there was light in the dwellings of Israel. This light, no doubt, was *the glory of God*.

So *the Lord will again have a place* in this world where *that glory* will rest over His remnant people, hence the Lord designates, *by His glory*, the location where they shall go.

And we might also draw the strong inference that *this glory* will be manifested in some manner in connection with His true messengers who go to lead Israel out of the nations. This is a very significant point when we compare the land of Goshen to the modern Goshen in the feast of tabernacles.

At this point of history, of the Lord's people, even kings will be led to the light. Remember they will not be converted, but we are glad to know there are rulers in the world who rule in justice and mercy and are real Christians. This point is brought out in the 60th chapter of the book of Isaiah and reads thus:

"*Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.*"

(Continued on page 7)

WILLINGNESS TO ACCEPT TRUTH.

If the Seventh Day Adventists were as willing to accept truth as they are to cling to denominationalism what would the last four numbers of this paper do for them? I do not hesitate to say the denomination would crumble and fall, as would a bank of sand in a flood. But how different. Salary, office, association, and lack of knowledge hold them, just as those things hold every other denomination from walking in the light of God has for them. The ministry will keep under cover and not meet the question as those who believe they hold truth would meet it. They keep all in ignorance they possibly can, by prejudicing their mind, locking their houses of worship against the truth, and thus hold the flock in ignorance and fear of being led astray.

The man who has the truth has no fear of being led astray. It is the man who fears his barque might be upset that is so fearful. We had better by far be afraid we might reject the light God has for us. No man who is seeking for light and truth will God let be led astray.

We would not speak so plainly if the time was not here when every soul now in the fold of Babylon should know the truth and break loose from the error they hold. The Prophet says, "Flee out of Babylon and every man deliver his soul." This is the command of God and there is no better time to do this than now. We are sending these numbers to many ministers. They may keep silent but that will not free them from their responsibility. We have now reached the time from this forward that God would have his truth proclaimed plainly but kindly. We love all people and with no malice do we speak thus, but our business is to tell the whole truth and when told, to impress the fact that we know it to be truth and are willing to stand in defense of the truth that souls may be liberated from the snares of satan.

PERPLEXED.

The editor of one of the little monthlies containing about three-fourths as much printed matter as does the Remnant, warns its readers against deception. The deception is our position that the image to the beast is not formed by the law of the nation till after probation is closed and says, "what is the use of going to the ends of the earth with the message if all are sealed before it takes place?"

Now all we can say is, the editor does not stop to think, neither does he consider what the Word says. If he was acquainted with the field of prophecy as he should be, he would find that the Bible taught when this formation would take place and that it was after the plagues begin to fall. And further, he would find the warnings of God are due when the time is reached for the decision to be made. And last, warnings of such a character are to enlighten God's children that they be not deceived. Such warnings are not to convert sinners, neither to scare them into heaven. Hence when the time comes that God's people need such instruction, it will be given to them. These things like all other truths are to be taught the people now and at all times. But especially will the time come, as stated, when *the hour of his judgment is come*, which is at the close of probation, then will the three-fold message be given in a very brief time, not in the manner or way it is now claimed to be given, but when Israel is to literally leave Babylon as the Bible teaches. Then will the message be given and not till then as a special message. See our teaching in "Time, Tradition and Truth Concerning the End of the World."

Who will honor God by giving Him His own tithe and offerings the coming year?

THE REMNANT OF ISRAEL

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THE NEW YEAR.

This paper bears the date of January, 1916. The first number bore the date of April, 1915. We are happy to say that thus far the commendations of the paper have been many and from the letters received we have every reason to believe that much encouragement has been given to many people. Personally, we feel that no paper ever printed brought to the people more instruction in the Bible than has this one. Never was there a paper printed which taught more truth the people needed than has this one. Its columns have been filled with instructions on the Word. It has covered a line of thought which has not been taught by any other paper.

We are not ashamed of its teaching. It has shown where things which were not truth have built up large denominations. Its aim and desire is to teach a whole Bible in one harmonious unbroken line of truth. It is the only paper now printed that does this. The coming year, should we continue by God's providence to issue the paper, we promise that each number will be filled with such teaching as the people need. We are nearing the sixty-eighth year mark in our life. The past year has been one of the busiest. We have had much evidence of God's care for us in temporal things. We could not tell you how often when things looked very dark financially that the needed help came from unexpected places. We might remark just now, that if the paper fails to appear at any time, it will be because we have not received the means to print it. We pray daily that it may continue, for we feel it is needed so badly. We want the time to come when thousands will go to the people, where now hundreds are sent.

This paper will stand for a pure life. It will stand for a sound doctrine. It will stand for the whole Bible. It will stand against all false doctrines. It will give the trumpet no uncertain sound in warning the world of future events. In brief, whatever is truth, whatever is honest, whatever is intended to make men and women better and lead them to God and His salvation, that will its columns contain. We ask its readers to pray for its success. Help forward its mission by securing new subscribers by giving to the cause its represents *that which belongs to God* for its support. If this is the motto of all connected with it the coming year will be a grand success.

CREATION FINISHED.

"Thus the heaven and the earth were finished, and all the host of them," Gen. 2:1; all "*very good*," Gen. 1:31.

On Creator's part there was a *finishing*; nothing more to be added. Creature was *creature*! Creator, was *Creator*! Neither, in any respect, a part or portion of the other.

The One immortal, deathless. *All of the other mortal*; dependent moment by moment upon Creator for life, breath and all things under His promise, "I will never leave thee nor forsake thee," subject to the will of creature to choose to use gifts received in harmony with the law of love prompting them and in accord with which law, without friction, alone possible long to live; or to violate that law in disobedience and die, perish! "Can two walk together except they be agreed?" Amos 3:3. "But one in a certain place testified, saying, what is man, that thou art mindful of him? or the Son of Man, that thou visitest him? Thou madest him a little lower than the angels; thou crownest him with glory and honor, and didst set him over the works of thy hands; Thou hast put all things in subjection under his feet. For in that he put all in subjection under him he left nothing that is not put under him. But now we see not yet all things put under him." Heb. 2:6-8.

So now thus do we see him; and the reason we do so see him let us read in the second and third chapters of Genesis: "And the Lord God commanded (told, instructed) the man, saying, '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.' And the woman said unto the serpent, 'We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said ye shall not eat of it, neither shall ye touch it, lest ye die.' * * * 'And the serpent said unto the woman, ye shall not surely die.' * * * 'And the woman took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. * * * And they knew that they

were naked. * * * And Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden." The warmth of the glory of God in the glow of His harmonious presence—the warmth of the vitalizing life given fresh from breath to breath, *fading*—Ah, how cold it was! "Unto the woman He said, I will greatly multiply thy sorrow and thy conception * * * and thy husband * * * shall rule over thee. * * * And unto Adam he said, * * * cursed is the ground for *thy sake*; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee. * * * In the sweat of thy face shalt thou eat bread, till thou return unto the ground." * * * Therefore the Lord God sent him forth from the Garden of Eden to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the Garden of Eden cherubims and a flaming sword which turned every way, to keep the way of the tree of life."

Was not the fruit of the tree of the knowledge of good and evil, good fruit? Indeed it was part of that creation, "everything" of which God Himself saw to be "very good." Was it not well to know "good and evil?" And the Lord God said, "Behold the man has become as *one of us* to know good and evil." The infinite, wise Creator indeed, knew and knows good and evil and how to create a very good tree to bear the fruit of it, but he would have his creation gain the knowledge of it through safe paths and not in the way of death. To come to know and not suffer the results of a *wrong use* of such knowledge was the first test imposed in the school of Christ. By choice safely to hold the right "to put forth his hand and take also of the tree of life and eat, and *live forever*," and not perpetuate sin and the curse of death,—*that* was the *goal* to reach! The right choice,—the right way, my friend, then, now, always, alone, fits for immortality, eternal life! This is the character and quality of the fruit of it and the tree of it is Christ! "Verily I say unto you he that believeth on Me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness and are dead. This is that bread which cometh down from heaven that a man *may* eat thereof and *not die*! I am the living bread, which came down from heaven. If any man eat of this bread he shall live forever, and the bread that I shall give is my flesh, which I shall give for the life of the world. * * * Except ye eat of the flesh of the Son of Man and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood *hath eternal life*; and I will raise him up at the last day." Jno. 6:47-58.

Thank God the gift of this bread was devoted to man before the curse could bind him without hope! "The Lamb slain from the foundation of the world." Rev. 13:8. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." Gen. 3:15.

"And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. 3:29.

BELIEVERS PAST HISTORY AND DOCTRINES.

(Continued from last issue.)

The three prophetic periods upon which the Advent Believers went before the world, to reckon the time of Christ's coming, as taken from their own "vindication" and explanation of their mistake after the time had passed, were as follows: It is taken from the Advent Review, published soon after the disappointment, page 2. It is as follows: "1843. This it is well known, was our first published time. It was the year,—Jewish time,—in which we looked for the Lord. We were all united, and believed that some time between March 21, 1843, and March 21, 1844, the Lord would come. Our minds were directed to that point of time, from the fact that dating the several prophetic periods from those years in which the best chronologers assign the fulfillment of these events which were to mark their commencement, they all seemed to terminate that year. This was, however, the only apparent period. We date the seven times of the two thousand five hundred and twenty years, from the captivity of Mannasseh, 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 252 years, there remain but A. D. 1843. We, however, did not observe, that as it would require 677 full years B. C. and 1843 full years A. D. to complete 2520, that it would also oblige us to extend this period into A. D. 1844, as it might have commenced after the beginning of B. C. 677." "The same was also true of other periods. The Great Jubilee of 2450 years, commencing with the captivity of Jehoiakim B. C. 607, and the 2,300 days, commencing with the seventy weeks B. C. 457, would respectively require 1,843 full years after Christ added to as many full years before Christ, as the years in which we have always respectively commenced each period to complete the number of years in each."

Now, we wish to place with this the statement of Mrs. White and then ask the Adventist Brethren of today why they do not do as she has stated should be done. It is this:

"I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered: that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that we could not see it, until his hand was removed."

Now the point is this, the reader will see there were three periods used to establish the time in 1843 and she says that those figures should not be altered. But who has read of two of the most prominent periods of the three being used at all by S. D. A.'s in any of their literature? Or, who, uses the chart used in 1843? We reply none. This is also explained away by a footnote in Early Writings (page 64), but facts are hard to dispose of to those who wish truth. Now, the

facts are, the 2,300 days were not the principal period in establishing the time in 1843, but later as the sanctuary came in for more full consideration, it also became more prominent. We ask the Seventh Day Adventists why they do not use the two former periods *now* in their teachings.

As before stated, Mr. Charles Russell has also made a mistake on that period of 2,520 years as ending in 1914. The real facts are, there is no such a period in the Bible at all. Their reasoning on Levit, 26th chapter, gave them a supposed basis to make such a period. The same is true of the jubilee period of 2,450 years. It is speculation. The Adventists later on saw this. But what of the visions which say that "those figures were as God wanted them" and the chart "should not be altered." We say give us more explanation than is given in the footnote in the book.

She further says, on page 57: "Some of us have had time to get the truth and advance step by step, and every step we have taken has given us strength to take the next. *But now time is almost finished* and what we have been years in learning they will have to learn in a few months." Do they expect us now to believe that she did not believe the Lord would come till the day we are living in? Because we have been blind in the past they must not expect everybody to still remain in that condition.

THE TWO THOUSAND THREE HUNDRED DAYS.

There is such a prophetic period found in Daniel 8:14. But there reasoning on the beginning of the time to commence that period is just as weak as the things we have just passed over.

It would seem clear to anyone not trying to sustain an error made in the past, that by reading Daniel the eighth chapter, and Daniel the ninth chapter, that there was no connection between the periods given in the eighth and the one given in the ninth. But this connection was made in order to get as much evidence as possible to substantiate the coming of the Lord in 1843 and in 1844.

We shall now try to make it so plain that anyone can understand the prophetic periods in Daniel 7, 8, 9 and 12, the chapters as to the time they begin: First Daniel 7:25. This period is one of twelve hundred and sixty years, and as all understand, it applies to the Papacy. How shall we get the beginning is the question, *for no definite time to begin is given.* We reply it does say "they shall take away his dominion to consume and destroy it unto the end." Therefore, we first learn to whom the little horn which came out from among the ten applies. Second when was its power broken and its dominion lost? We go to history and we learn there, it was when the pope was taken prisoner in 1798 A. D. Then *we count back* twelve hundred and sixty years and it brings us to 538 A. D. So we look up the history of the establishment of the power and find that history coincides with the prophecy.

We do not go around crying "there is no time given from which to begin the prophecy." "And because we have no time given we can't understand it, and hunt some other place for a time to begin." Now let us examine the eighth chapter on the same basis of reasoning: First there is a power to come out of one of the four divisions (Horns) of the Grecian Kingdom that was to do certain things. The question is asked in the same chapter how long that power was to continue to trample the host, the sanctuary, the sacrifice, God's truth, and worship, to the ground. The reply is two thousand and three hundred days. Now just like the seventh *there is no time given* for its commencement. But like the seventh chapter in reply to the inquiry asked as to its duration, the answer is given in verse 19 that it will be ended in "the last end of the indignation" for "at the time appointed the end shall be." Shall we treat this chapter exactly as we do the seventh, or shall we not, is the question? We say we should and *no other way.* We would first find out what was the "indignation" spoken of, then learn what effect it would have on this power, and next when the indignation would end. All must admit this is logical and reasonable, if the reasoning on the seventh chapter was good. The first thing then is to find out what is referred to by "the indignation." We reply, it is the seven last plagues. See the following references: Isa. 28:22; Rev. 14:9, 10; Rev. 15:7; Zeph. 3:8; Isa. 10:3-5, 25; Isa. 34:1, 2; Isa. 30:21-30. See T. T. T. by the writer for more evidence.

The reader will see by these references that it is clear that *the last end* would bring us to the coming of Christ and the end of the world. Then if we wished to find when it would be we would have to find out the appointed time as given for the end of the world in the Bible and run the period back just as we did in the seventh chapter for it is plainly stated that "at the time appointed the end shall be." The appointed time for the end of the world as taught in many scriptures (see our book "Time, Tradition and Truth") is six thousand years *definite time.* Hence the next step is to take the chronology of the world and find when that appointed time is and that will locate the time when the horn will be destroyed, to which *the period reaches.* Then next we run back as we did in the seventh chapter to find the beginning of the 2,300 years, and it brings us back to 301 B. C. We next look up the history of the rise of the horn and the divisions of the Grecian Kingdom just as we did to locate the little horn in the beginning of its history in Daniel 7, and we learn that the four divisions were established, one of which was to do the work, in 301 B. C. If you will not accept this rule of finding out the beginning of periods which have no beginning given them, then please don't ever touch the seventh chapter period.

Some say they must go to Daniel, eighth chapter, to get a beginning for the 2,300 days. They ought to know better by this time, for on that basis they have made mistakes sufficient it would seem to satisfy any thinking person.

CHRONOLOGY AND HISTORY.

No period can be located without both chronology and history whether it be 457 B. C. or any other date. It must be determined by chronology and history. Just so with the end of the world. That must be determined first by the teaching of the scriptures as to the duration of the "appointed time." Second, when the time is, must be determined by chronology and history. Take chronology and history out of the study of prophecy and you have no basis upon which to calculate. So we say to all, get acquainted with the history and chronology of the world if you wish to study prophecy.

Do the time period in Daniel VIII and the one in Daniel IX belong together?

We say emphatically, no. First the subject in the ninth chapter is an explanation of Daniel's request for an understanding of Jeremiah's visions, as recorded in Jeremiah 25th and 29th chapters, concerning the length of time the Babylonish captivity was to continue.

Second, the subject of the eighth chapter is a direct vision given Daniel of the world powers that would continue till the end of the world, the last of which would be destroyed when Christ comes.

Third, the one in the ninth chapter gives the restoration of Jerusalem which was to take place at the end of the seventy years prophesied of by Jeremiah, also the first advent of Christ and His ministry, and last the end of the world. Fourth, the story of the eighth chapter is the story of the world and especially of the trampling of the Lord's Host by a certain power. Also the breaking up of their worship, which was to continue till the last end of the seven last plagues, and their restoration. Fifth, the time in Daniel 8th is 2,300 years. The one in Daniel 9th is 490 years.

Sixth, a definite answer to Daniel's question is given in verse 19 in Daniel eighth chapter that marked the end of the 2,300 years.

Seventh, a definite explanation is given in Daniel ninth chapter, verses 25 to 27, to the 490-year period.

Some have tried to connect these two chapters by the statements in Daniel 8:27, and verses 21-23, in the ninth chapter.

They say the vision mentioned in the ninth chapter is the vision of the eighth chapter. That is not true, for the subject in the ninth chapter is the vision of Jeremiah and not the vision of Daniel at all.

They also say the word "determined" signifies to cut off, therefore the period of Daniel 9 is cut off as a part of Daniel 8.

That is not true for the same word is used in the ninth chapter again in verse 27, and there it means decreed, allotted, appointed, and so also in the eleventh chapter the same use is made of the word.

They say the last verse of Daniel 8 says, Daniel fainted and the explanation of the period in Daniel 8 was not explained. That is not true, for it is explained in verse 19 positively. A Hebrew rendering of verse 27 of Daniel eighth chapter says, "none perceived," Daniel's astonishment at the vision. This is the true sense for the vision is all fully explained in the eighth chapter, and especially the 2,300 days, as to the time it would end.

Those who have read in the former papers the history of the Advent movement and the many mistakes made by them must realize that to say the most favorable thing that can be said of those who made the move, was that their earnest effort to bring the attention of the people to the investigation of the subject was good. But so far as a definite and clear understanding of the question it should be now studied by all as though the question had not been opened. We can say, however, that with the experience and suggestions of those in the past, it is our privilege now to know the truth and give that which is definite to the people. We will add that in order to do this there must be a clearing away of the wreckage and a new start be made. The truth cannot, as we have so often said, be patched onto the errors and movements now existing, *for their foundation is all wrongly laid.* A new beginning must be made by all teachers of the truth for this time. Any who are trying to compromise the truth with organizations and teachings now in existence will find it not practical, neither can it be done. Too much error is held by them to do this.

The 2,520 years which was the most prominent used by Miller and his associates was drawn from Leviticus, twenty-sixth chapter, and based on the "seven times" there mentioned that God would punish Israel for their disobedience. They said that was prophetic time and meant 2,520 years, which began as before stated, 677 B. C. and ended in 1843. This proved to be such a failure the old chart used at that time is not now in use, neither do the Adventists use the prophecy at all. And as stated, Russell of the Millennial Dawn people, also made a failure on that supposed prophecy. Our attention was called to this point years ago but we could not see anything definite upon which to base a position and we are still of the same opinion. The next point used to establish 1843 was the jubilee count as before stated, making it end in 1843. This is also dropped out of their teaching, and well it may be for there is nothing we could ever find definite as to that point. This explains why they cannot now use the chart used then in teaching although the Lord showed (so stated) that "it must not be altered." Somehow they have altered it in spite of the Lord, and made a new chart from which to teach prophetic time. Will they not cease to so harshly censure those who do not accept their teaching and compare them to Rebels, Cara, Dathan and Abraham?

DANIEL THE EIGHTH CHAPTER.

We wish to notice just a few things in this chapter in order that the reader may see the situation in which they were placed. First, Miller said the 2,300 days reached to the end of the world. That failed. Later those who followed, said Miller was right on the ending of the time in 1844, but he was wrong as to the event. They took a new position, saying the earth was not the sanctuary but the time pointed to an event which they said was an *investigative judgment* in the heavenly sanctuary, agreeing with Miller that the period ended in 1844. Now the question is which was right? In order to find out we must study the chapter.

First, all will agree that the explanation given by the angel that the ram with two horns had its application in the government of Media and Persia. Second, they also agree that the rough goat had its application to Grecia. Third, that the four horns of the goat came out of the government represented by the goat. Fourth, that one of them was to trample the truth to the ground, take away the daily sacrifice, cast down the people of God and their rulers and finally the place of the sanctuary (worship). All and every word having its application and fulfillment here on the earth by the power represented by the little horn which came from, or was one of the four divisions of the goat. Fifth, they must further agree that the question asked by Daniel was, how long would this condition continue and when would the restoration come? Every person who is at all fair minded must see the answer given by the angel is a direct answer to the question and states positively the time when the power will finish its career and the restoration be made. So we read the angel's answer. "Unto two thousand and three hundred days then shall the sanctuary be cleansed." Daniel 8:14. Miller said the whole prophecy was fulfilled on the earth. Was he right? We say beyond all question he was right.

Then we ask, where was the trouble? We reply he was mistaken as to the ending of the time being in 1844. So we hold beyond all question that the Seventh Day Adventists who changed the event, which was, as they claim, to occur at the ending of the period to an investigative judgment, made a greater mistake than did Miller.

He was right as to the event, and wrong as to the time. They are wrong on the time and the event also. Mrs. White said the disappointed ones were all sealed in 1844. Now, they are waiting for the sealing time to come. And now she says the Lord would have come long ago if the people had done their part in hastening the event. First, it was in the providence of God the mistake was made. Then next, to sustain her position, laid the blame on the people for not doing more to hasten the event. No greater mistake could possibly be made than is made in that statement for the Bible says, when the appointed time comes the end will be no sooner nor later.

THE THREE MESSAGES OF REVELATION, FOURTEEN, SIX TO TWELVE.

As shown in a former article when their disappointments came they hunted for other scriptures to sustain their position and prove that they really had made no mistakes after all. So these messages were hitched onto their interpretation. They claimed the first and second messages were given in 1843 and 1844 and the third angel's message was a test to the disappointed ones to prove them before the Lord came. Again we see that their trouble was a want of more of a general knowledge of the Bible.

First, had they known the consecutive order of the feasts of which the atonement was one (Lev. xxiii), they would have seen that their interpretation of the atonement taking place in 1844 was not correct, for following that, there was to be the feast of tabernacles and the feast of ingatherings before the Lord comes.

Second, they would have also seen that there were two atonements, one made at the first advent of Christ and one at the close of probation. Hence the one they claim was made in 1844 will not be made till the close of probation and the one they claim was made in 1844 was not the one made at the first advent at all. For a further explanation of these points see our work "Time, Tradition, and Truth." We say had they known these facts they would not have tried at all to connect the three messages with their disappointment at all.

The three messages of Revelation fourteenth chapter is another subject entirely. The "judgment" in Rev. 14:6 has no reference to any investigative judgment at all. Neither has it any reference to a heavenly sanctuary, or the ministry of Christ in heaven, but to an execution of judgment on Babylon and her daughters, as plainly stated. The subject of Rev. 14:6 is as separate from any investigative judgment in heaven as black is from white.

It only requires a little thought to see this to be true. From the twelfth to the nineteenth chapter of Revelation is one continued subject. The twelfth and thirteenth chapters introduce three world powers symbolized by the dragon, beast, and false prophet, or two-horned beast. The latter two are especially shown to be persecutors of the Lord's people. The fourteenth chapter brings out 144,000 as getting the victory over the beast and its image. Next, these messages are introduced as saying "the Hour of His judgment is come, for Babylon is fallen and if any man worship the beast and his image the same shall drink of the wrath of God which is shown to be the seven last plagues in chapters fifteen and sixteen. These plagues are called the judgments of God. The prophet Ezeiel calls them "the four sore judgments." Eze. 14. In Rev. 15:4, it says "Thy judgments are made manifest." In Rev. 16:5, it says: "And I heard the angel of the waters say, Thou art righteous, O Lord, which art and

wast and shalt be because thou hast judged thus." Verse seven says, "True and righteous are thy judgments." In chapter 17:1, the prophet says, "Come hither and I will show thee the judgments of the great whore." In chapter 18:8 we read, "Therefore shall her plagues come in one day for strong is the Lord God who judgeth her." In verse 10 it says, "In one hour shall her judgment come." In chapter 19:2, it says, "For true and righteous are His judgments for He has judged the great whore which did corrupt the earth."

We ask, will that people after their attention is called to these plain scriptures continue to teach that the judgment of Rev. 14:6 is an investigative judgment to take place in heaven? If they do then we can say it is useless to try to help such to correct their mistakes. We ask, will they as honest men and women confess the mistakes they have made or will they continue with a brazen face like so many do to still propogate such an error?

How many persons, after their attention is called to the many mistakes made in the past history of the Seventh Day Adventists can still continue to teach these errors is a mystery we cannot solve. How the ministry dare to still close the ears of the people and keep these things from the people by locking their houses of worship and prejudicing the minds of the people by saying that those who have changed their minds and given up the error, have left the truth, have gone off and so on and compare them to Cora, Dathan, and Abiram, Philetus, and Himenus. I say this is a mystery to us.

(To be continued.)

THE REMNANT.

During the last few days we have received several letters from different states and most all enclosed some money as tithes to be used in the publication of the paper. Each one expressing how much good the paper had done them. As we read each of these letters we say in our mind, "Surely the Lord will not suffer the paper to cease."

We have stated the actual facts in the past when we said that we have borne the blunt of the expense thus far. We will say this: If there is sufficient to meet the actual expenses which comes in from subscriptions and offerings, then the paper will continue, though we get nothing for our labor.

We have no fears as to the final outcome if the paper can get through for the necessary time to be known as to its value.

Hereafter we shall keep an actual account of all money received on subscription and otherwise and publish accordingly. We wish it may appear each month and even oftener. Let all pray especially for this to come to pass. It is the only paper which teaches the whole Bible in on harmonious line of teaching. We desire the coming year to mark a great growth in its circulation.

Who will take hold and help the good work along?

God says pay your tithes and offerings where "He shall choose to place His Name." His name was in the ark, where the laws governing His people were. Remember, this is the only paper in the world that teaches the whole book of the law as obligatory for the purpose each code was given. Each code is just as important to be understood and taught now as when Moses wrote them.

A CHALLENGE.

"Battle Creek, Mich., Dec. 15, 1915.

"Mr. A. F. Ballenger,

"Chicago, Ill.

"Friend: Your November publication came to me yesterday, and I note the confidence with which you proceed to flay your two sister publications, under the heading: 'Deceptions.' I note also the spirit in which you advance your own hypothesis of a 'federation of nations,' as the correct one.

"With regard to the positions condemned I have nothing at present to say. I am sorry, however, that there is so much variance over this prophecy between those who profess to be fellow-servants of the same Master; and especially because these variances reflect directly upon the truth and reliability of Jehovah, and of his word as revealed in prophecy; and at a time when the great landmarks directly apply. My conviction, nay, the certainty of the fact is, that this variance comes generally because of ignorance of the principles involved, and through careless indifference to the details of the Word. Thus human conjecture is exalted above the Word, and the spirit of egotism above the Spirit of the Lord. A final analysis of your various teachings will demonstrate that the same human spirit pervades them all.

"However, there is a time and a place to thresh out all such questions, and it is high time that the testimony of the true witness should be vindicated. Your assurance puts you under obligation to demonstrate that you have the courage of conviction; and the fact that you are again headed for Battle Creek, is the token that 'now is the time, and here is the place.'

"I denounce your position on this prophecy as false and misleading, and a compromise with the error that lies at the root of all this variance; and I hereby challenge your ability to defend this position in public discussion.

"I am prepared to affirm:

"1. That the dragon of the Revelation represents Satan, as a world ruler, the overlord of the kings of the earth, and that the seven heads represent the seven successive divisions of his government.

"2. That all the beasts of symbolic prophecy belong to one class, that each in its turn covers the whole history of a world empire, independent and supreme, including all its divisions and phases, and that the beasts and the heads of the dragon are exact equivalents.

"3. That the beast of Revelation 13:10, represents Rome, first as an undivided empire, and second, Rome in its broken and divided condition under the ten horns; and that the beast and the sixth head are exact equivalents.

"4. That the two-horned beast and the seventh head are exact equivalents.

"5. That the 'image to the beast,' is co-extensive with the beast, and that it is identical with the *eighth* head, both coinciding with the beast at his second appearance.

"I am prepared to deny:

"1. That the beast is limited to the Papacy, to any phase or succession of phases under the Papacy, or that the federation idea has any place in the prophecy.

"2. I deny that the 'harlot,' is limited in its application to any one church, or to any one period under the government of the dragon.

"I propose to mail copies of this challenge to the editors of the two papers whose positions you criticize, and to the Pastor of the S. D. A. congregation of Battle Creek; possibly also to others. In the event of your failure to respond, I hope, by the grace of God, to extend this challenge to all the world.

"Yours for the vindication of truth and righteousness.

"Route 5, Battle Creek.

"E. P. DEXTER."

The above copy was received at this office without instructions.

We, therefore, take the liberty to give the same a place in our columns for the following reasons:

First. When men come out with what they term is "advancing light" they should be willing to defend that position, even to a face to face examination, that all may know the true position held by each.

Second. We are glad for this challenge to investigate the positions held by Elder Ballenger, for personally, we have seen no light in the subject as claimed, but instead of it being "advanced light," it seems to us additional confusion.

Third. The next reason, we are glad to publish this challenge is this: Our observation is that as soon as a denomination becomes established, though in their early history they were very free to discuss publicly the points of their faith, they later discourage all public examination and by doing so they keep their flock in ignorance of their real weakness. We say any question that will not bear investigation is unsafe to hold.

—EDITOR.

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

(Continued from page 3)

"For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and *His glory shall be seen upon thee.*"

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

"Lift up thine eyes round about, and see; all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side."

"Then thou shalt see, and *flow together*, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."

"The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense; and they shall show forth the praises of the Lord."

"All the flocks of Kedar shall be gathered together unto thee, the rams of Nebajoth shall minister unto thee; they shall come with acceptance on mine altar, *and I will glorify the house of my glory.*"

"Who are these that fly as a cloud, and as the doves to their windows?"

"Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to Holy one of Israel, because *he hath glorified thee.*" Isa. 60:1-9.

The reader should read the whole of the 60th chapter of Isaiah. In fact, when the literal gathering of Israel is considered as it should be, by the Bible student, the writing of every old testament prophet *will shine with new luster and clearness.* The 18th chapter of Isaiah tells the same story and should be studied in connection with this theme.

(For reference, see the "Inspired History of the Na-

tions" by the writer on this chapter. Also read his comments in the same book on the gathering of Israel, and where we take up the country and the location for the remnant in the 'Yellow Peril.'")

The 59th chapter speaks thus:

"So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

"As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." Isaiah 59:19-21.

This scripture teaches: First, the extent of the message, namely, from the west to the rising of the sun in the east, and, Second, when the enemy comes in like a flood. This standard will then be lifted as it lead Israel through the wilderness and stood over the tabernacle when Moses entered it. There is no doubt but it will again be manifested in a miraculous manner at different times as the messengers gather the Remnant. In fact, the scriptures show clearly that at this point in the history of the remnant is when God will work miracles in the healing of the sick and in their complete restoration and protection from their enemies. Remember it is the Lord who does the work and he does it in his *own appointed time and way.*

In the 54th chapter of Isaiah we have a very instructive scripture bearing on the everlasting covenant and its token as renewed to Noah. It reads thus:

"For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou hast refused, saith thy God."

"For a small moment have I forsaken thee; but with great mercies will I *gather thee.*"

"In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

"For this is at the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth unto thee, nor rebuke thee."

"For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

"O thou afflicted, tossed with tempest and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires."

"And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

"And all thy children shall be taught of the Lord; and great shall be the peace of thy children."

"In righteousness shalt thou be established." Isaiah 54:6-13.

The reader will at once see that the Lord connects the colors of the stones here mentioned with the colors of the rainbow, the token of the covenant made with Noah. But the beautiful part of the thought is, First, *by these colors the remnant when gathered will all be taught* by these colors the divine principles of God, and second, that that token of Glory of God will be renewed to them that His peace will *never more depart from Israel* the same as the bow in the cloud was a sign to Noah that the earth would never again be destroyed by a flood. Their foundations will be laid *with Sapphire* the commandments of God, hence they will be established in righteousness.

So at this time the new or everlasting covenant first made with Adam, then renewed to Noah, then to Abraham and confirmed by the death of Christ will be renewed to Israel as gathered into the House of Judah with Christ as King over them all.

THE ENSIGN OR ISRAEL.

Speaking of the gathering of the Remnant of Israel, the prophet Isaiah says: "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." Isa. 18:2.

In the study of the history of Israel after leaving Egypt during their sojourn in the wilderness, we learn that each tribe had an ensign or signet, "and the Glory of the Lord" covered the camp in which glory was the colors of the bow. These colors as a whole constituted the ensign of Israel.

There is something very peculiar in man which seems to be born in him and that is loyalty to his colors. We often hear it said, "The man does not show his true colors," for if he did we would know where he stands on the question. Nations have their colors and for those colors the people of the nations are willing to give their lives in their defense. The man who carries the colors in battle is supposed to be a brave man, willing to sacrifice his life that the flag may still float over the camp, and when he falls another steps to his place though death is most sure. We learn that these principles originated with God to be loyal to *His colors* though it costs our lives.

Now says the prophet "when he lifteth up an ensign see ye." The national colors of Israel are the Glory of God, and is as literal to that Nation today as any flag of the world belongs to the Nation that lifts their flag to the Nation. These colors should, wherever seen, teach the truth taught by the principles they represent. The flag of Israel is made up of four principal colors, the scarlet, the yellow, the blue and the purple, with twelve stars made of the colors designated by the signet of each tribe placed on a ground work of white linen. There is no lesson in the Bible more needful to know just now than this lesson, for the time is not far distant when it will be fully realized. First, as "the sign of the Son of man in Heaven." Second, these colors will be the colors of the Remnant, and when they are gathered God will divide the one hundred and forty-four thousand into the tribe in which they belong and all will be under one name, that of Judah and David will be King over them all. Let these colors now be our favorite *above all colors*, both in our lives and if a badge is worn at all, let it be the colors of the "Glory of God."

THE SCARLET COLORED BEAST OF REVELATION.

Another item worthy of consideration before we leave the study of the colors is, why is the beast of Revelation seventh chapter upon which the woman sitteth *red or scarlet*.

We reply that the color of the beast is given that the student of prophecy may know that the Government which the beast represents is professedly Christian and claims to be the government of all others that would even claim to be the true representative of God and was patterned after the Theocracy of Israel, (but in truth a counterfeit).

But this is not all, as there is no other beast representing any other government, that is scarlet. Hence we can learn another lesson, namely that while the two-horned beast is to make an image to the beast that will not be done till after probation closes, and when it does, it will *not be scarlet* for it simply adopts the religion of the *scarlet colored beast* and enforces laws to *obey the scarlet colored beast*. In fact, unites with the beast upon which the woman sitteth. So there is no need of spending our time, means, and energy to prevent the formation of the image before probation closes for it will not be done. Hence all effort to lobby with legislatures and with congress in behalf of religious liberty to prevent such laws as will persecute those who keep the commandments of God before probation closes, is useless and a waste of time and means. Better, by far, be preaching the truth and getting people to obey God. When the persecution does come, then the Lord has promised to keep his children in the hour of temptation that shall come upon the world to try them. Therefore, we conclude that religious liberty from any National standpoint has been settled years ago by the founders of this Government, until probation closes, and if we will but

study the story of Ephriam and Protestantism as we should, we will clearly see that it is protestanism that we need to fear in this country and not the Catholic.

Joseph's coat of many colors made by his father, Jacob, has a lesson in it. For the future house of Joseph and the blessing of Jacob and Ephriam were forecast by the coat of many colors.

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The Bible is the same to us as the pole that held the serpent. You could have looked at the pole forever, but if you did not look at the serpent, it did you no good.

Every thought has its influence. It never dies. Prov. 23:7, Phil. 4:8.

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