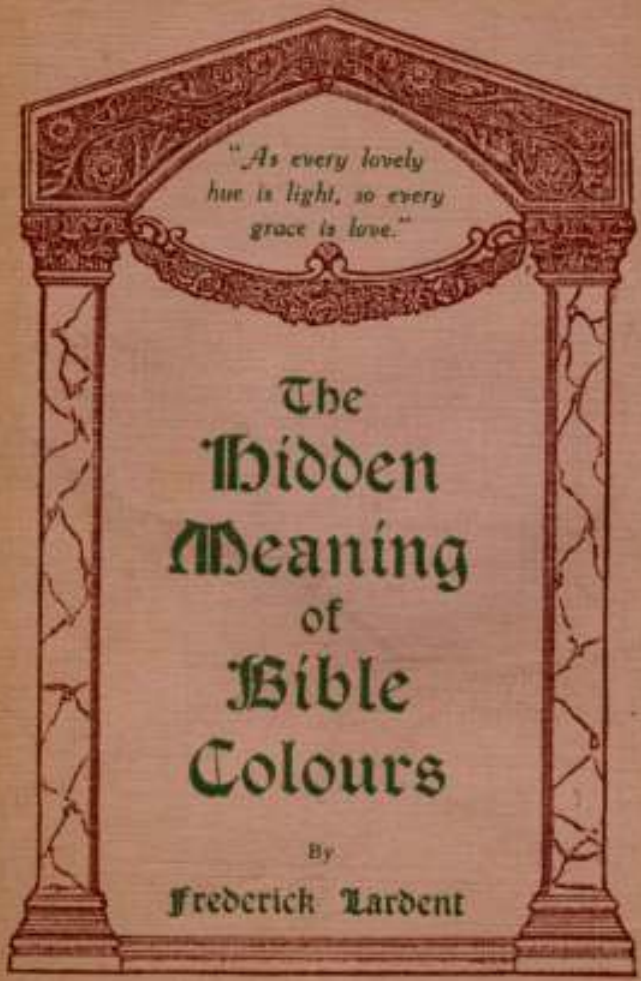


The Hidden Meaning of Bible Colours

By

Frederick Lardent

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By

Frederick Lardent *F.B.O.A.*

Author of—"The Story of God's Far-reaching Plan."

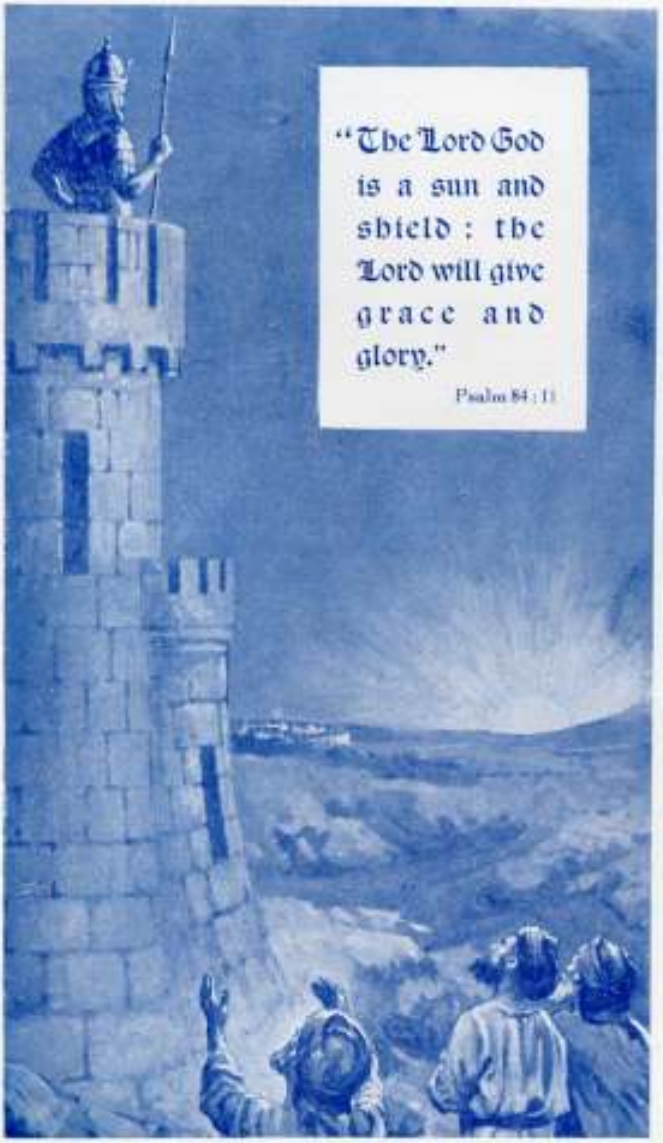
INTRODUCTION.

SOME twenty-six years ago, my studies associated with the optical profession, centred around light and sight. Thus the interesting laws which govern light as it falls upon the earth, were considered with the usual keen interest which belong to such students. The eyes particularly claimed my attention, for they were able with nicety and precision to meet the conditions appertaining to instruments as the camera, cinematograph, telescope, microscope, and stereograph.

"What an amazing and wonderful God there must be in the universe?" I remember exclaiming on more than one occasion. I felt the loving hand of Providence, for no sooner were my studies concluded, than there was brought to my notice a reasonable Scriptural interpretation, relative to God's purposes on behalf of the human race, which gave me a complete satisfaction to both heart and mind.

Among the many topics, perhaps no subject has afforded me so much interest and pleasure as "The Hidden Meaning of Bible Colours."

I trust this subject will be helpful, especially as it endeavours to honour our glorious and benevolent God and His dear Son.


"The Lord God is a sun and shield: the Lord will give grace and glory."
Psalm 84:11



CHAPTER ONE.

The Celestial Mechanism.

SIR Isaac Newton who was born in 1642, once proclaimed his belief that mankind would eventually travel at the speed of fifty miles per hour. This great scientist, believed the Scriptural declarations that "many shall run to and fro," chariots shall "rage in the streets," "seem like torches" and "run like lightnings" in the day of God's preparation. (Nahum 2 : 3, 4 ; Daniel 12 : 4).

Voltaire, the French infidel, discredited Newton's faith, describing him as a "foolish old dotard." Were these men alive to-day, they would have seen the prediction proved in a way that is startling and wonderful. Trains, motor-cars and æroplanes are well able to exceed Newton's pre-conceived idea of rapidity.

The more we ponder on the various fulfilments of prophecy, the more we observe how futile it is for man to doubt the existence of God. Even apart from the Bible, nature proclaims One whose wisdom and judgments are infinite. In thinking of the distances in space, we become spellbound and mute with astonishment. To gather some idea of infinitude, suppose it were possible for a car to leave this planet and take a journey to the moon and afterwards to the sun, travelling say fifty miles per hour

without a stop, we may well ask how long it would take? After five or six months of such travel the moon would be reached, but it would take 200 years to arrive at the sun. Presuming the car went on at the same rate, to Alpha Centauri, which is the nearest self-luminous star of a similar order to the sun, it would take *fifty million* years to reach its destination.

Wherever we turn in the realms of nature and science, there is revealed to the faculties of reason, a mighty Monarch controlling the universe. "*The fool hath said in his heart there is no God*" (Psalm 14: 1).

When that eminent traveller, George Borrow, was travelling in Portugal, he met a herdsman. In the course of a conversation, Borrow asked the man if he knew anything of God. The herdsman became mute, he merely looked at his questioner fixedly, and then turned his countenance to the setting sun at which he nodded, Then he again looked stedfastly at Borrow, who appeared more than satisfied with the silent, yet eloquent, reply!

We are all aware that the celestial mechanism is in a state of constant motion. For instance the planet on which we dwell is speeding in its course at about eighteen miles per second. It maintains its position through the magnetism of the sun. Think of what would happen if this magnetic attraction were reduced say to one half!

The earth would at once lose its hold upon the sun and proceed to the desolations of space. Oceans, rivers and streams would be frozen, and every creature would cease to exist. Lightless and lifeless the earth would wander on like a prodigal without a home. Howbeit this is an impossibility, for every known law has been duly considered, and weighed in the balances to ensure the safety of the universe.

This brings to mind that illuminating chapter of Isaiah 40—"*To whom will ye liken Me or shall I be equal, saith the Holy One?*" "*Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for He is strong in power; not one faileth.*" "*Who hath directed the spirit of the Lord?*" "*Behold the nations are as a drop in a bucket, and are counted as small dust in a balance.*" "*He hath measured the waters*

in the hollow of his hand, and meted out heaven with a span and comprehended the dust of the earth in a measure, and weighed the mountains in a balance."

Think of the vast energy which is at the command of the Omnipotent! As a comparison, to send radio messages across the Atlantic requires machinery of a particularly forceful character. The sun however is situated 93 million miles away, and yet it literally floods the earth with glorious mighty and essential radiations! This planet however receives but a tiny fraction of the sun's potentiality.

Remembering that the sun is one among the million of such like orbs, reasonably there is some great centre around which they all are travelling. Many deem this to be the Pleiades group. This recalls the divine query to Job: "Canst thou bind the sweet influences of Pleiades?" Another translation reads: "Canst thou bind the chains of the Pleiades?" (Job 38: 31). We answer: none can sever those mighty chains of divine power that bind and unite the celestial luminaries together as parts of one grand whole. A great God has wound up the marvellous clock of the universe; and this, none can stop: it runs on FOREVER.—Isaiah 45: 18; Ecclesiastes 3: 14.

It is beyond the scope of human conception to appreciate fully the celestial mechanism. We are appalled at the thought of millions of glowing suns of intense heat and power, travelling in their own particular orbits, a thousand times faster than an express train, in perfect ease and order, without danger of collision.

Bearing in mind the care that God exercises over His works, we are not surprised that He takes knowledge of each human being born into this world. "The Lord looketh from heaven, He beholdeth all the sons of men: from the place of His habitation He looketh upon all the inhabitants of the earth" (Psalm 33: 13, 14).

True, men rush blindly on, giving little heed to this truth. Howbeit, there are some, as in the past, who have paused and have become acquainted with God. They know and appreciate Him as worthy of prayerful thought and attention.

Many rejoice that God has a plan for the blessing of all peoples of earth. The Lord is infinitely more merciful,

kind, and loving than humanity generally are aware. We need to take Him at His word! Then we will understand those prophetic utterances, which tell of the removal of sin and death, and the establishment of an order that is magnanimous, far-reaching and glorious. Recall, for instance, the followingScriptures—"Weeping may endure for a night but joy cometh in the morning" (Psalm 30: 5).

"As truly as I live, the whole earth shall be filled with the glory of Jehovah" (Num. 14: 21).

"The glory of the LORD shall be revealed, and all flesh shall see it together" (Isa. 40: 5).

Note also that highly significant passage of Isaiah 30: 26. "The light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of His people and healeth the stroke of their wound." The breach between God and humanity, is due to father Adam's transgression, and it is through the death and resurrection of Jesus Christ, who took the sinner's place, that the breach will ultimately be remedied.

"For there is one God, and one mediator between God and men, the man Christ Jesus who gave himself a ransom for all to be testified in due time" (1 Tim. 2: 5-6).

Thank God, even now, the glorious dawn of the new era is breaking! What if it be accompanied by a time of trouble such as never has been upon the earth (Daniel 12: 1). Let us remember that afterwards there will be a great calm as significantly portrayed by the hushing of the turbulent waters of Galilee (Mark 4: 36-41).

Meanwhile let us all remember that even now "The Lord is nigh unto all them that call upon Him, to all who call upon Him in truth; He will fulfil the desire of them that reverence Him: He will also hear their cry and will save them" (Psalm 145: 18, 19).

"There's a wideness in God's mercy
Like the wideness of the sea,
There's a kindness in His justice,
Though severe His judgments be.
For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind."



CHAPTER TWO.

Light.

THIS earth began its course under the influence of light. "Let there be light," and command followed command till the earth once "without form and void" moved upon its axis, carrying with it innumerable creatures, in which was the "breath of life" (Gen. 1). Sunlight is vitally necessary for perception, growth, and health. During the plague of the Egyptian darkness, the people were terror stricken, for "they saw not one another, neither rose any from his place" (Exo. 10 : 21-23). Arctic explorers report that the effects of the long winter darkness, is appalling in the extreme. Even the native dogs show continual signs of distress, and they give vent to exuberant cries of satisfaction at the sight of a lighted candle—faint resemblance to the sun. We must therefore all concur with the wise man—"Light is sweet, and a pleasant thing it is to behold the sun" (Eccle. 11 : 7).

Without light everything becomes invisible. Nothing can be distinguished, no matter how close to the eyes. Hence a complete absence of light equals the condition of total blindness, from which standpoint the gift of light and the faculty of sight are inseparable companions.

Remove one or the other and darkness ensues to the individual. This is equally true concerning our other senses. Sound, for instance, is of no use without a hearing apparatus, and the latter is unnecessary unless the former is in operation. Likewise the various organs must be harmoniously adapted to the influences abounding in nature. That all is so well arranged, and justly proportioned, demonstrates that He who framed nature's laws, was the great designer of the various organs which function within the human body—"The hearing ear, and the seeing eye, the Lord hath made even both of them." (Proverbs 20 : 12.)

Sir Isaac Newton assumed that light consisted of tiny particles of luminous matter. This theory was superseded by what is known as the "wave or undulatory theory." Notwithstanding this, modern scientists, who are now working on the structure of the atom, and the electron theory, find much to commend Newton's original thought. Possibly this will result in a combination of both ideas.

The wave theory assumes the existence of an elastic, subtle, invisible medium filling space and permeating all matter, called *æther*. It is the specific vibratory motion of this substance which results in light. This theory proclaims that the agitated particles are not transmitted but only the disturbance or vibration. A suggestive example of this, is the casting of a stone into a placid pool of water. The result is the setting up of symmetrically ever-widening waves or ripples arising from the source of impact and lessening in their power according to distance. The water corresponds to the all-pervading æther, the stone to the sun and the waves or ripples to light. Hence we see that just as those ever widening circles of waves could not exist without water, so, too, light could not be formed without the presence of an elastic medium capable of vibratory motion.

Truly this fine substance is a marvel of the Creator's handiwork. "The heavens declare the glory of God and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge, their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun." (Psalm 19 : 1-4).

The word "tabernacle" (*ohel*) in this text, means "covering," and conveys the thought of æther abounding, covering, connecting and permeating everything. There is another significant text that indicates the very nature of æther and is harmonious to the findings of science. It is found in Isaiah 40 : 22. "He stretcheth out the heavens as a curtain and spreadeth them out as a tent (*ohel*) to dwell in." The word curtain is from the Hebrew *doq* and signifies according to Bible expositors, "thin veil," "film," or "fineness." Thus we have the two thoughts co-ordinating, one giving the fact of the covering (*ohel*), and the other the nature (*doq*).

The speed of light has been established by various experiments. In 1888, Professor Hertz sent electro-magnetic waves across his room. Every time he made an electric spark from a battery, he noticed that a spark was generated between a small loop of wire, held at a little distance away and which proved that some invisible force had been propelled abroad. He demonstrated that these waves travelled at the speed of light, namely 186,000 per second. The experiments of Hertz led eventually to wireless telegraphy and the radio.

The velocity of light is so great that it could encircle the earth at its equator seven times as we count one! two! It takes eight minutes, fourteen seconds for sun-light to reach this planet. From Alpha Centauri light takes over four years to reach this earth and from certain other stars—so far away are they—that the light has been reckoned as taking hundreds of years.

Heat rays, which accompany light, play a wonderful part in nature. Suggestive of this we remember the common burning-glass. Most interesting experiments were performed by Dr. Scoresby, the Arctic explorer, who lit many a fire in the polar regions with the aid of a piece of ice, shaped in the form of a convex lense, which concentrated the sun's rays exactly as though it were made of glass.

The medical profession are continually discovering evidences of the value of sunlight. They are tapping the resources of this sublime potentiality and our children are reaping the benefit. Open air schools are favorable to mental and physical vigour. When nature's wonderful

laws and forces are all understood, so many of the diseases that now afflict mankind will vanish away. This is specially true with regard to eyesight. Studying and working within four walls often results in myopia or short-sight. Open air schools become pleasant incentives for the eyes to look frequently at distant scenes and objects such as moving clouds. Thus not only are the various ocular muscles constantly relaxed, but there is the additional benefit of fresh air and natural illumination.

The discovery of Vita Glass, which admits the vital elements of ultra-violet rays in greater abundance than ordinary glass, is yet another harbinger of a new and better age. It is beneficial in factories, schools and homes where the climate is uncongenial to work in the open. Scientists have probed the marvellous properties and virtues of the sun's rays in a way that would appear incredible to those living in a former age.

As a symbol of truth light is highly appropriate. The eye in conjunction therewith, corresponds with the mind or intelligence. This is in agreement with the words of the apostle—"The eyes of your understanding being enlightened, that ye may know what is the hope of His calling and what is the riches of His glory—to us-ward who believe" (Eph. 1 : 18, 19).—Also the apostle John, was fond of the metaphor—"God is light and in Him is no darkness at all" (1 John 1 : 5).—Bearing in mind the solar system the utterance that "God is light" must be true in more senses than one. The power of His being must be beyond our comprehension. He dwells in the light which no man can approach unto ; whom no man hath seen, nor can see" (1 Tim. 6 : 16). This reminds us that when the persecuting Saul was on his way to Damascus, he caught a glimpse of the glorified Lord Jesus, which caused him to fall to the earth, blinded. Thus he was privileged to see Jesus "as one born out of due time" (Acts 9, 1 Cor. 15 : 8).—Jesus said, emblematically, "I am the light of the world : he that followeth me shall not walk in darkness, but shall have the light of life" (John 8 : 12).

Light is responsible for colour. Let us endeavour to understand this phenomena !



CHAPTER THREE.

The Rainbow Spectrum.

THE discovery that a ray of light may be decomposed or resolved into its elementary parts, has given a marvellous impetus to research. The world is indebted to Sir Isaac Newton for the initial experiments. All he did was to let in a slit of light in a darkened room. Then he took a prism, which is a three-sided or wedge-shaped piece of plain glass, and with this he intercepted the ray of light before it reached the screen. The result was a band of colours similar to the rainbow, called the spectrum. Spectrum-analysis is now so advanced, that scientists are able to tell the ele-

ments which compose the sun, stars, and comets. Each spectrum has a number of dark lines, and it is according to their setting, that the presence of oxygen, hydrogen, sodium, calcium, iron, and other elements are discovered. This was propounded in 1859 by Kirchhoff.

The spectrum, or coloured pencil of sunlight, consists of three principal parts. The red end is characterised by *heat*. In the middle, or yellow portion, the *light*-rays predominate; while at the violet end, the chemical or *actinic* rays are most active. All light and colour are but variable vibrations of æther. The red vibratory wave-lengths have been numbered at 37,000 to the inch, and the violet 65,000. The eye is the recording apparatus and is actually responsible for colour effects. The receiving screen being that fine sensitive membrane termed the retina, situated at the back and within the eye.

Colour is merely a sensation due to the number of vibratory impulses that affect the nerve-fibrils of the retina, received at the given moment through the vibrations of æther; violet possessing the most frequent vibrations and that of red the least frequent. The eye is so wonderfully complex, so fine and intricate, and withal so beautifully expressive, that it truly is a marvel of God's handiwork.

Our range of vision is limited to a small portion of the actual spectrum. In other words, there are larger vibrations beyond the red and smaller beyond the violet, known as ultra-violet. So inconceivably minute these latter may become, that they can pass through bodies which appear opaque to our vision. How these particular rays were discovered makes interesting reading. In the year 1895, Röntgen was in his laboratory, experimenting with a Crookes tube which he had wrapped in black paper, so that no light could penetrate. To his intense astonishment he noticed that some yellow crystals, lying on a table some yards away, were glowing brightly! There was but one conclusion: rays of light beyond the compass of human vision were actually passing through the paper and travelling to the crystals, causing them to become phosphorescent. Thus were the X-rays discovered. It did not take Röntgen long to prove that these rays could pass through flesh, and soon he was able to see the bones of a human hand. The news was flashed to all parts of

the earth, and within a few days photographs were taken of the bones in the human body. This, at once, opened up a new field of science, and has proved an immense value to surgery. Since then, X-rays have been made so strong, that they can penetrate three or four inches of solid steel, or they may be rendered soft enough to photograph the delicate structure of a butterfly's wing.

Newton's experiment with his prism demonstrated that sunlight is the sum-total of all colours, even though by reason of combination we may have innumerable shades which are caused by the process of absorption and reflection. Nature also provides a spectrum analysis of sunlight in the form of the rainbow. This is accomplished by the rays of the sun being bent as they enter rain-drops and then reflected at the back of each drop, and then bent again as they pass out. The result is that light is broken up into seven divisional colours. This phenomenon was not seen before the flood, as it did not rain.

The deluge was earth's greatest crisis since Adam was created. Not only were humanity and animal life cut off, with the exception of the inhabitants within the ark, but longevity was immediately reduced. Such an experience was indeed terrifying, but the Lord has given several merciful promises to Noah and his descendants, of which the rainbow is an abiding signal.

The divine intention is that whatever troubles await mankind, that never again will *all* flesh be smitten with a flood or any other means, and that the Lord would cause the seasons to continue so that men may live. The bow in the heavens was to be a token of this covenant (Gen. 8 : 21, 22 ; 9 : 8-17). There is more in this emblem than appears on the surface. First of all it combines two direct symbols of truth. "Thy word is a *light* unto my path" (Psalm 119 : 105). And "Whosoever will, let him take of the *water* of life freely" (Rev. 22 : 17).

The passing of sunlight through a multitude drops of water thereby producing the colour spectrum, suggests that truth may be so analysed that the true import of God's character may be discerned. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth" (2 Tim. 2 : 15). The Apostle John tells us that "God is

light" and "God is love" (1 John 1 : 5 ; 4 : 8), hence appropriately the rainbow betokens that "as every lovely hue is light so every grace is love."

The bow is the same word as the bow in ancient warfare. Thus the rainbow declares that the last weapon will not be of a carnal kind, but one which reveals the love and mercy of God. All responding to the divine arrangement, will have everlasting life (John 3 : 16, 17). Again, the rainbow appears to unite heaven and earth, thus picturing man in touch with divinity. "The tabernacle of God is with men and He will dwell with them" (Rev. 21 : 3). Above the horizon a rainbow may be seen in its full circle ; this has been witnessed by airmen. A circle is unending, so God's love is without beginning and without end, for it is His character personified. "*The Lord is good to all and His tender mercies are over all His works*" (Psalm 145 : 9).

The rainbow appears after rain, and is sometimes preceded by a violent storm, so after the storms of human passion and woe are over, the Lord will speak peace to all mankind, who will see God's love and mercy in its pure light. This will be the antitypical bow (Psalm 46 ; Zeph. 3 : 8, 9 ; Rev. 10 : 1).

"Behold the day cometh that shall burn as an oven ; and all the proud, yea, and all that do wickedly shall be stubble. But unto you that fear My name shall the Sun of righteousness arise with healing in his wings" (Mal. 4 : 1, 2). Now let us consider in turn some of the most outstanding colours mentioned in the Bible.





JESUS

WHEN first I heard of Jesus,
He bore no charms for me:
To die as sin for others—
How strange this seemed to be!
I saw no kingly beauty,
Majestic, strong or brave;
I turned away despising
His outstretched hands to save.

BUT when I came to know Him,
His precious name grew sweet;
And like the beauteous rainbow,
Love arched the mercy-seat:
And when through tender mercy,
Light streamed from His dear face,
All other objects faded
Before His wondrous grace!

AND when the tidings reached me
That God's beloved Son
Would raise the dead in Adam,
Bless each and everyone,
What could I do but praise Him?
Let vault of heaven ring!
And claim Him as my Saviour,
Redeemer, Lord and King!

O Rose of rarest odour!
O Lily, sweet and pure!
The Chiefest of ten thousand
Whose glory must endure!
The more I see Thy beauty
The more I know Thy grace;
The more I long unhindered
To gaze upon Thy face!



CHAPTER FOUR.

Gold.

GOLD has been sought after by men in every age and clime. For gold, men have toiled and died. Lives have been spent in its accumulation, only to be left to others to waste or to spend. For this precious metal, men have left home, family, and country, taken long journeys, suffered many privations, only to see it slip through their fingers at the last. Rightly used it has been of real service. Energies have been quickened, geniuses brought to light, businesses developed, commerce extended, and hitherto unknown countries awakened into existence.

Gold is the first and last metal mentioned in the Bible. The term comes from the Hebrew *Zahab*, which means "to shine." Its name is most appropriate seeing that there is no other metal which more endurably and faithfully reflects the glory of the sun. The yellow central portion of the spectrum, is observed emanating from both. The sun is a precious symbol of the great Eternal (Psalm 84 : 11), and gold reasonably betokens those characteristics which are most like that living source of Life. The metal is mentioned throughout the Scriptures in connection with things divine. The golden vials, the golden lampstand, the golden table of shewbread, the golden altar of incense, the golden crown, and the golden breastplate with its precious jewels : also the ark of the testimony with its lid and cherubims of fine beaten gold. The metal found at the mines is usually attached to many impurities and alloys, it therefore needs the watchful care of the refiner, who gradually and carefully burns away the dross. Thus it is with that saintly class whom the Lord is selecting and

refining, that they may offer an offering in righteousness (Mal. 3 : 1-4).

God knows the metal which can stand the test,
He's seeking the purest of gold,
From earthly mines to His palace of rest
Where ages of glory unfold.

So let it gleam in a splendour of light,
As it mirrors the form above!
Till the gold is pure and shining and bright,
Reflecting His infinite love.

When the patriarch Job saw the meaning of his terrible experiences, he gave an exclamation of triumph, "He knoweth the way that I take : when He hath tried me, I shall come forth as gold" (Job 23 : 10). Likewise the apostle Peter reminds the suffering Christian, that the trial of his faith is much more precious than gold that perisheth, though it be tried with fire (1 Peter 1 : 7).

Figuratively speaking, God has had his "vessels of gold" down through the age. As THESE have declared His praises and been loyal to the principles of truth, men have despised and hated them. Jesus foretold this in the following words, "The servant is not greater than his Lord. If they persecuted me, they will also persecute you ; if they have kept my saying, they will keep yours also" (John 15 : 20). The apostle, when addressing the murderers of Jesus, said, "I wot that through ignorance ye did it, as did also your rulers" (Acts 3 : 17). It is clearly God's will that the true saints are hidden from the eyes of men. Many have been looked upon as heretics by those who also have taken to themselves the name of Christ, and who usually lead a self-satisfied kind of life. This condition of affairs was pictured long ago through the prophet, "*How is gold become dim! how is most fine gold changed! The hallowed stones of the sanctuary are poured out in the top of every street. The precious sons of Zion are comparable to fine gold. How are they esteemed as earthen pitchers, the work of the hands of the potter!*" (Lam. 4 : 1, 2).

Great is the difference between the Lord's true people, and those who are lukewarm with respect to spiritual truth. The message to the church of the Laodiceans (Rev. 3 : 14-21), is to-day particularly applicable. The

Lord exhorts His people in the following words, "I counsel thee to buy of me gold refined by fire, that thou mayest be rich; and white raiment that thou mayest be clothed—As many as I love I rebuke and chasten; be zealous therefore and repent. Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." Happy they, who are feasting on the wonderful viands of truth, due at this time. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5: 6).

Gold is amazingly ductile and malleable. It is capable of being beaten out into sheets so fine, that it would take a quarter of a million to produce an inch in thickness. One ounce of pure gold may cover an area of 1466 square feet providing it is thin enough. Gold lace is often made of gold wire, so finely attenuated, that a mile of it would weigh an ounce. Thus is illustrated the vast and extensive powers of divinity. He is the Giver of every good and perfect gift. He opens His hand and satisfies the desire of every living thing. He is the source of all life and potentiality, and His glory floods the universe. His power is ever within His grasp. He has only to say the word and He could gather unto Himself his spirit of life, and all flesh would cease to exist (Job 34: 14, 15).

With marvellous condescension the beneficent Creator has promised to grant to a select number of human beings an opportunity to become sharers of His own intrinsic nature. "*Whereby are given unto us, exceeding great and precious promises, that by these ye might become partakers of the divine nature*" (2 Peter 1: 4). Possessed with immortality and those glorious dispositions of mercy, justice, goodness, kindness, fortitude and love, these chosen heirs will be well able to bless and uplift the whole world of mankind, from degradation and shame. O hail this day of grace and judgment,—"Know ye not that the saints shall judge the world!" (1 Cor. 6: 2). This company of saints will constitute the Holy City the central figure being the Lord Jesus "who by the grace of God tasted death for every man" (Heb. 2: 9).

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven saying, Behold the taber-

nacle of God is with men and he will dwell with them, and they shall be his people and God himself shall be with them and be their God." (Rev. 21 : 2, 3). The city is likened unto " pure gold and the glory of God enlightens it, and the Lamb is the light thereof, and the nations shall walk in the light of it, and the kings of the earth will bring their glory into it " (Rev. 21 : 18-24).

Jerusalem the golden, with milk and honey blest ;
Beneath thy contemplation, sink heart and voice oppress.
I know not, oh, I know not, what holy joys are there ;
What radiancy and glory, what bliss beyond compare !

They stand those halls of Zion, all jubilant with song,
And bright with many an angel, and all the martyr throng.
There is the throne of David, and there from toil released,
The shout of them that triumph, the song of them that feast.

And they who with their Leader, have conquered in the fight,
For ever and forever are clad in robes of white.
O land that see'st no sorrow ! O state that fear'st no strife !
O royal land of flowers ! O realm and home of life.

A word in conclusion with reference to **copper**, which so often occurs in the Scriptures under the name of brass (by the way brass is an alloy, while copper is a pure metal). Copper has some resemblance to gold, but is more ruddy and by no means so precious. We are reminded that Adam whose name signifies " of the ruddy earth " was made in the mental and moral likeness of his Maker (Gen. 1 ; 26). In the Bible, copper denotes humanity or human conditions. The altar in the court of the tabernacle was overlaid with this metal and shows how the sacrificing priests were subject to human conditions. The laver depicted the same truth and this was made from the copper mirrors, used by the women of Israel (Exo. 38 : 1-8). The most striking use of this metal was the serpent of copper made by Moses in the wilderness (Num. 21 : 9). This depicted the humanity of Jesus " made sin," " and as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up ; that whosoever believeth in Him should not perish, but have everlasting life " (John 3 : 14, 15).



"The heavens declare the glory of God; and the firmament sheweth His handiwork."—Ps. 19: 1.

CHAPTER FIVE.

Blue.

BLUE is the colour pervading the heavens, therefore it appropriately denotes faithfulness. The mind which has become enlarged by a contemplation of the laws which govern the heavenly hosts, are conscious that God's lovingkindness, mercy and faithfulness, bespangles the very skies, " *The heavens shall praise thy wonders O Lord. Mercy shall be built up forever, thy faithfulness shalt thou establish in the very heavens* " (Psalm 89).

Meditations relative to those regions beyond the confines of this terrestial sphere, fill us with silent awe. There are potentialities too vast for minds like ours. Think of millions of mighty orbs speeding through space with clock-like precision at the rate of at least twelve miles per second! Day after day over vast periods of time, they have encircled around and filled the universe with grand and inspiring melody.—" The heavens declare the glory of God and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." (Psalm 19).

What if the chains of magnetic power, which bind the stars together as one grand whole, were to be suddenly severed and broken? Imagination sinks beneath a tragedy so appalling! The clashing of huge solar bodies into myriads of fragments is no event on which to ponder!

With such powerful incentives to faith, a denial of a supreme Controller, indicates a carnality resembling brute beasts. There have been men of the proud, egotistical, and conceited type, who have disregarded the divine possibilities with respect to man. Sometimes these have been rebuked supernaturally. We recall the Bible account of Nebuchadnezzar, who said " *Is not this great*

Babylon that I have built, by the might of my power, and the honour of my majesty?" That very hour he became insane and imagined himself one of the beasts of the field, and he continued thus for seven years. (Dan. 4 : 29-33).

Then we recall Herod Agrippa, who arrayed himself brilliantly in gorgeous royal apparel and made an oration. He received the plaudits of the people with an air of complete satisfaction and triumph, as they cried, "It is the voice of a God and not of a man!" That very day he was seized with a foul disease, of which he succumbed (Acts 12 : 21-23).

God's arm is not shortened, for at any time and on any occasion, he can demonstrate his authority and power. His delays are only *seeming* delays. That he is well able, if he chose, to swiftly bring men to their proper senses, is evident from the following remarkable narrative, which was recorded in the Chicago journals of 1904.

"Julian Renfro, 21 years old, while engaged with three chums at a game of cards, declared his unbelief in God. He was a "higher critic" of the Ingersoll school and said: "Fellows, if God would demonstrate himself to me in some way—for instance, if he would strike me deaf and dumb, or blind—I might admit his existence." One of the young men was about to reply, when he noticed Renfro turn pale. The next moment the skeptic threw his arms out before him, as if warding off a blow, then he convulsively placed his hands before his face. An instant later he fell forward off his chair, and on to the floor. Since that time he has been unable to speak or hear. In writing he afterwards expressed faith in the Lord, and declared his intention to study the Scriptures, and if the Lord should grant a recovery, he hoped to preach Christ."

God is ever faithful with respect to the promises made to His people. He has promised a glorious fruition relative to the permission of evil, and His word will not return unto Him void. "His anger endureth but for a moment; in His favour is life, weeping may endure for a night but joy cometh in the morning." (Psalm 30 : 5).

God is always pleased with those who place implicit trust in what He says. He does not however enforce that trust. As an instance of this we go back to the beginning. Among the many spirit beings who beheld the marvels of creation, were our Lord in His pre-human existence, and Lucifer. The former continually revered His Father, while the latter went at a tangent and sought an empire of his own. Had Lucifer interested himself in knowing God, he would have been safeguarded. In other words his faith waned under the Edenic proof-test. God could have manifested Himself with such stupendous glory as to have silenced all thoughts of disloyalty. It is evident that the Omnipotent sees the wisdom of revealing Himself so far and no farther, in order to allow a certain amount of freedom and volition on the part of His creatures. This is in harmony with the inspired message "*Verily thou art God that hidest thyself*" (Isa. 45 : 15).

God symbolised the faith of the future royal priesthood by a garment of blue, upon which was placed the ephod (Exodus 28 : 31-32). Very significant are the words "*And thou shalt make the robe of the ephod wholly of blue ; and the opening for his head shall be in the midst thereof, a border shall there be to the opening thereof, as the work of a weaver, like the opening of a coat of mail shall there be to it, it must not be rent.*" Never once was the faith of Jesus rent, likewise His Bride-to-be, her faith is triumphant to the end !

God is invisible and the only link we have to unite us with Him is by means of the spirit of faith, "without faith it is impossible to please Him, for He that cometh unto God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Heb. 11 : 6).

In other words we must "wear our ribband of blue." During the wanderings of the children of Israel, a man was found guilty of gathering sticks on the sabbath day. As a punishment he was stoned to death. Then were the people commanded to wear a ribband of blue, to remind them that faithfulness to God's commands, was of primary importance if they would live (Numbers 15 : 32-41). While the Lord's people, since the resurrection of Jesus, are being judged according to the spirit or disposition (2 Cor. 3 : 6), yet they must still remember

their "ribband of blue," which should stretch from earth to heaven. Heart uniting to heart as unto a faithful Creator, for the very foundations of the New Jerusalem is laid with precious blue stones—sapphires! (Isa. 54 : 11).

There is a story told of a missionary, who, spent with fatigue, came across a tribe of cannibals. He sought out the chief and motioned for a resting place. Proudly the King drew aside the curtain of his own tent and soon the man was sleeping peacefully. The blacks began to marvel at the extraordinary courage and confidence displayed by the white man, also they were astounded at the sudden generosity of their chief, who replied to their queries with the determined remark, "*He trusts us, let us not deny his trust!*"

If a heathen can so reward simple trust, how much more the source of all grace and virtue—"They that trust in the LORD shall be as Mount Zion, which cannot be removed but abideth for ever" (Psalm 125 : 1-2).

Faith carries with it knowledge and acquaintance with God, and to attain it, requires diligence with respect to spiritual matters. "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11 : 1). Only those who have been drawn and begotten of the most High will have had an opportunity to overcome in this age, "And this is the victory that overcometh the world even our faith" (1 John 5 : 4). One evidence of overcoming is the obtaining of that disposition which belongs to a little child (Matt. 18 : 3). It has been noted that all children born into the world have blue eyes. This is significant to the spiritual Israelite "in whose spirit there is no guile," and whose faith reaps the great reward of the first resurrection (1 Pet. 1 : 1-9; Eph. 1 : 18).

With the remainder of mankind the Lord will reveal His largeness of heart in due time. At present, it is with them as with the Jewish people, "God hath concluded them all in unbelief, that He might have mercy upon all" (Rom. 11 : 32).



CHAPTER SIX.

Red.

We have duly considered two of the three primary colours which make up white light, namely blue and yellow (gold), so there now remains the red portion of the spectrum. Red is the colour of blood. There is that about it which grips attention. Men use it with startling effect—the red flag, the red hand, the red cross, and the red light. Its bright warm colour includes scarlet, vermillion and crimson, and it forms that part of the spectrum farthest removed from the violet.

The Bible uses the colour very expressively. It relates to blood all the time. Thereby it depicts human history and truly that history is "written in blood." History most pathetic! instead of peace and harmony ruling in the hearts of men, there has been strife and discord. Men have resembled wolves and tigers; fear, suspicion and distrust, has over-rided confidence and love.

The history of the human race began in Eden. God created Adam in his own sublime mental image, and Adam was perfect. There was nothing to mar his tranquility and happiness, and this became very exquisite when Eve was added to him in fellowship. Then came the test of obedience. It is not for us to question God's

wisdom in giving such a test. Nay, in spite of the tragedy which followed, we may see a depth of wisdom surpassing human intelligence. Was not Adam good because he was made so? Is it not far better to be good from voluntary choice? In this way we are able to enter into the Divine aspect of matters.

The penalty for disobedience was death, *By one man, sin entered into the world, and death by sin; and so death passed upon all men*" (Rom. 5 : 12). All the human race have come under that penalty, and there is no escape except as God makes provision. We must, however, be wise and think of death *as death*, and not as life in some other realm, otherwise the Bible must go, and our viewpoints become entangled and confused. We are aware that many creeds are designed to teach the contrary; that "the dead are more alive than ever they were." This is entering into the Devil's lie, presented at the beginning, "*ye shall not surely die!*" (Gen. 3 : 4). "How about the soul?" query some. Hear the Creator's own words relative to this matter, "the soul that sinneth it shall die" (Ezekiel 18 : 4), "Thou turnest man to destruction, they are asleep" (Psalm 90).

God used quite simple means of enforcing the death penalty. He turned Adam and Eve out of their home-garden, wherein grew their natural food, which precisely met the needs of their physical organisms. After this they gradually lost tone and vigour until the penalty was fulfilled. Instead of forever, Adam lived 930 years (Gen. 3, 22, 23, 5 : 5). Men have been on the downhill ever since. Their likeness to their Creator has become increasingly blurred. "Man's inhumanity to man has *indeed* made countless thousands mourn," so that few are able to live out their allotted span. Jealousy and emnity showed itself quite early. Yea the very firstborn of Adam became infected by the awful virus of murderous hatred. Cain had become morose, taciturn and fretful. His brother on the other hand was turning his face more and more toward his Maker, in hope of His mercy. God's definite acceptance of Abel's offering and His rejection of Cain's, was too much for the latter. He was furious, "Who was Abel to come before me?" Such meditations resulted in fratricide—the murder of a brother.

Since then there have been "Cains" without number, likewise those who have resembled Abel. Besides this, men have fought one another as though God did not exist. When they became aggrieved, instead of coming together, as human beings should, to talk over matters and thus demonstrate that they are neither jealous or avaricious, they have trained their kith and kin to use weapons of slaughter, and the resultant battles and victories have demonstrated who was "right in their own eyes." Human life has been the cheapest thing in the world, notwithstanding the fact that within the home circles, there have been desperate and aching hearts, souls full of anguish and tears.

Let us however be charitable to one and all! Are we not all victims of the fall in Adam? We cannot, dare not—whatever our training—boast ourselves over others! Rather we should turn our hearts to our God, our Guide, the King of Kings and Lord of Lords. Let us remember that it is nothing to Him to shape human destinies and nations, His power is infinite. His love is boundless to those who trust Him. It is the lack of reverence, due to Him, that brings disaster upon disaster. Howbeit, humanity is helpless until the Almighty comes to their aid. This, He has promised so to do—"He shall judge among the people, and rebuke strong nations afar off: and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more—for the mouth of the LORD hath spoken" (Micah 4: 1-4).

There are two aspects relative to blood presented to us in the Scriptures. Firstly the blood of sinners and secondly the blood of the innocent.

Again let us picture Adam and Eve after their fall. They had suddenly become fearful and strangely self-conscious, and they began to clothe themselves with leaves, the product of nature's garden. They felt their need of a mantle, though they knew not what. The Lord knew also they now needed a covering in a deeper sense than our parents realized at the time, hence He provided an apparel which meant the slaughter of two innocent animals. Graphically we read that the Lord made coats of skins and clothed them." Thus at the

very beginning the message comes ringing down through the age that "without the shedding of blood, there can be no remission of sins" (Gen. 3 : 21 ; Heb. 9 : 22).

Relative to Cain and Abel, we remember that Abel offered the firstlings of his flock, and Cain, a product of the vegetable kingdom. How deeply significant the words "the Lord had respect unto Abel and his offering, but unto Cain and his offering He had not respect" (Gen. 4 : 2-4).

After the flood Noah built an altar and offered thereon certain animal sacrifices and this was accepted by God as "a sweet savour." It was pleasant because the Lord knew of its hidden meaning (Gen. 8 : 20, 21).

In due course Abraham came on the scenes, to whom that marvellous promise was given "in thee and thy seed shall all the families of the earth be blessed."

Abraham fulfilled many types or pictures during his career, the most important of which was the offering of his son Isaac upon the altar of sacrifice. Isaac was his father's delightful companion. Here was a proof-test of the most searching order. The faith of Abraham triumphed, one moment more and Isaac would have died. Hitherto animal sacrifices were picturing some great event in the mind of God. Here was a human sacrifice, a son, whom his father dearly loved! God demonstrated his exaltant pleasure in words that are wonderful to read, and which He confirmed with an oath. The Apostle writing over two thousand years afterwards, declared that those two immutable things—God's word and His oath—ensured to the Lord's faithful people a positiveness that can never be annulled (Gen. 22 ; Heb. 6 : 13-17).

We ask why are the chosen, so keenly interested in the promise made to Abraham? The answer is because they long for, hope for and pray for, that time when every human being will be supremely happy. When disease and death will be rolled away like some big black cloud, revealing the "Sun of Righteousness" shining in its strength (Mal. 3 : 2).

Why was God so intensely interested in Abraham's faith and willingness, and Isaac's submission and obedience? The answer reveals that within the heart of the Almighty is a deep sweet well of love and mercy. The

picture foreshadowed His own stupendous sacrifice and His Son's willingness even unto death. Interesting to relate, even the resurrection was shadowed by Abraham receiving his son back again (Heb. 11 : 17-19). In the light of this, how luminous becomes John 3 : 16, 17. "*God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world ; but that the world through Him might be saved*" (John 3 : 16, 17). Thus the great sin-bearer is brought to view. One who would die for His brother Adam and all in him so that Divine Justice may be fully satisfied. Thus the precious blood of Jesus Christ betokens salvation to all who believe.

During that last plague of Egypt, the destruction of the "first borns," we read that the angel of death passed over each house whereon was sprinkled the blood of a lamb. Unlike the Hebrews, the Egyptians had no such faith, hence there was not a house belonging to them where there was not one dead. (Exo. 12). This pictured the passing over of the "Church of the Firstborns," since the resurrection of Jesus Christ (Heb. 12 : 22, 23). They have been saved by His grace having been privileged to look unto "the Lamb of God who taketh away the sin of the whole world" (John 1 : 29).

We recall that Rahab demonstrated her faith in the God of the Hebrews, by fixing a scarlet cord in her window. Eventually she and all within her house were saved from the destruction of Jericho (Joshua 6 : 22-25). This likewise foreshadowed the saving virtue of the ransom sacrifice.

Over the Tabernacle, which was erected in the wilderness, was a covering of ram skins dyed red (Exo. 25 : 5). This illustrated that the Christian is covered by the merit of the atoning sacrifice : shown not only in the sacrifice of rams, but also by the colour of the dye. To come from under the blood, and to count the precious sacrifice of Jesus of no value spells immediate disaster and destruction of any who have once been enlightened by the holy spirit (Heb. 10 : 26-29).

God's chosen have been compared to a chaste virgin, sincere and pure in heart, loving, merciful and tender ; at

the same time valiant for truth and righteousness. The office of Jesus Christ is to perfect his Bride. O miracles of miracles! From the dust-heap of humanity they are eventually made meet for the palatial dwelling of the majestic King of the universe—"*The King's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework: the virgins, her companions that follow her, shall be brought unto thee*" (Psalm 45).

Contrast this sublime picture with that mentioned in Revelation 17. There is depicted another woman in scarlet apparel. She is the Devil's handiwork, not God's, a veritable mother of harlots. Her apparel is *red*, not by reason of the covering merit of the blood of Christ, but by the blood of the martyrs of Jesus. Think of it millions done to death in the name of Christ. Undoubtedly false doctrines have been largely responsible. Satan turns himself, at will, into an angel of light and thus he works upon his ministers. (2 Cor. 11 : 13-15). What devilish ingenuity to interweave around the precious doctrine of the atonement, the teaching of eternal torture for those who are unable to fulfil God's requirements during an age when the very atmosphere surrounding everything is evil and treacherous! Erroneous doctrines commenced with the early church. The apostle Paul observed the sectarian spirit as indicated by the words "I am of Paul! I am of Apollos!" (1 Cor. 1 : 10-13). He was however destined to see worse things—"The mystery of iniquity doth already work" he wrote on one occasion. (2 Thes. 2 : 7). This worked until the counterfeit kingdom of Christ arose before the eyes of men. Woe unto those who would thwart her schemes for temporal honor, power and glory! What a travesty? What a departure from the sublime original purity and simplicity as founded by our Lord and His apostles (2 Cor. 11 : 1-3). We are thankful that God knew all things from the beginning. Every testing, proving and chastening of the Sons of Light have been supervised and overruled for the highest good of each member of the Body of Christ. Praise Ye the Lord!



CHAPTER SEVEN.

Purple.

PURPLE is a sign of royalty. Monarchs have used it to this end throughout all ages. Even before Israel was instituted a kingdom, we read of "purple raiment," which belonged to the kings of Midian (Judges 8 : 26). The world, however, has yet to realise the deep significance of this colour, for it reveals that the great Eternal has been pleased to use quite simple means to indicate a great truth.

It takes two primary colours to produce purple, namely blue and red. Thus true royalty is portrayed by this remarkable emblem, proclaiming silently yet effectively the merit of King-ship—faithfulness unto death.

The analogy is still more emphasised by the fact that the dye was extracted from a specie of mollusc, or small shell fish, found upon the shores of certain parts of the Mediterranean, especially that of ancient Tyre. Thus it required the death of multitudes of these tiny organisms

to produce purple. The scarcity of the dye made it precious in the sight of men (Luke 16 : 19).

Coming to the Scriptural analogy, we are aware that practically all who have died have *merited* death. But we ask, have any sinless and loyal individual gone down into death? In answer, Jesus Christ, the Son of God, comes to mind. "Who gave himself a ransom for all to be testified in due time" (1 Tim. 2 : 3-6). It was He who mingled, as it were, blue with red, thus meriting the wearing of purple. He alone rules by divine right, as indicated by the words, "I have anointed my King upon my holy hill of Zion" (Psalm 2 : 6).

The value of this sacrifice cannot be measured. Suffice to know that about twenty billion human beings await His royal ministry, through which they will be blessed in ways too wonderful for words.

The closing scenes of Our Lord's career whilst upon this earth, demonstrates that He had in mind the glorious results arising from his submission unto death. The time came when He steadfastly set His face toward Jerusalem. He well knew what it meant, but there must be no turning back. Then came the Passover supper, the lamb of which, had been picturing His sacrifice for two thousand years. His arrest soon followed His agony in the garden of Gethsemane.

Eventually He came before Pilate, who asked him "Art thou a King?" To this Jesus replied, "*Thou sayest, to this end I was born and for this cause came I into the world.*" Soon after this the Roman soldiers saw their opportunity to exemplify their brutality—"Here is a King!" they cried in mockery. Then they clothed Him in purple, and pressing upon His head a crown of terrible thorns, they bowed low, "Hail, King of the Jews!" These cruel men were unaware that they were beholding the only one worthy of that honoured title as befittingly tokened by the purple robe. The only charge and sentence that proved effective, was His claim to royalty. This was written upon the cross in three languages, "JESUS OF NAZARETH THE KING OF THE JEWS" (John 19 : 19). Thus died the greatest of all heroes. Thank God, He lives as a monarch, "for unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulders : and His name shall be called,

Wonderful Counseller, the mighty God, the everlasting Father, the Prince of Peace, and of the increase of His government there shall be no end" (Isa. 9 : 6, 7). Jesus will be the King of the Jews as well as of all mankind. "Life from the dead," is promised when Israel is favoured again (Rom. 11 : 15).

Associated with Jesus are other members of the Royal family, who have been selected and trained since Pentecost. These, likewise, have entered into His sufferings, and have been faithful unto death, thereby symbolically mingling "blue with red."

Their triumphant faith was foreshadowed by Daniel, who always served God in the integrity of his heart. His temptations were severe because he was surrounded by religionists of every shade of thought, hence the term Babylon—babel, which means confusion. To him the true God was all-in-all, and the Adversary, in consequence, inspired his devotees to anger and malice. The great Creator continually demonstrated His powers of protection and lovingkindness, even though it meant special miracles being wrought on Daniel's behalf. Precious are the words, "O Daniel, greatly beloved, peace be unto thee" (Dan. 10 : 11, 19).

When very old he was found in the midst of the beseiged city. Suddenly he was in frantic demand. King Belshazzar, the dissolute monarch, was in abject fear, owing to some large and miraculous handwriting, which had appeared upon the wall within his palace. No heathenish priest could interpret, and Daniel was remembered. The King would give much to relieve the tension of his mind. He offered a great reward to whosoever would faithfully interpret the message. This was to take the form of purple clothing, a golden chain, and a rulership of the third degree. Daniel saw at a glance the meaning of the strange writing, and there and then pronounced the immediate doom of Babylon. In vain hope that their action may appease the angry Monarch of the Universe, they immediately thrust the rewards upon God's servant, but it was of no avail, that very night Babylon fell and Belshazzar was slain. It is interesting to note that Daniel maintained his honours in the new government under the Medes and Persians.

It will yet be revealed that somewhere upon this

earth there is a similar class of individuals. They, like Daniel, place God at the pinnacle of all their affairs, and it is farthest from their thoughts to worship Him through any other channel or medium save that of Jesus Christ. To them the clashing and jarring creeds of Christendom have no attraction, it is babel—confusion. They see the handwriting of Jehovah God pronouncing the doom of mystic Babylon (Rev. 18 : 1-3), and which will soon give place to the kingdom of Our Lord and Saviour. They who are brave and fearless will "dare to be a Daniel," and in due course become partakers of the royal priesthood, as signified by the wearing of purple (1 Peter 2 : 9). They will also have the chain of precious promises divinely linked up in glorious fulfilment (2 Peter 1 : 4), and they will be rulers in the third degree and reign over the whole earth to bless and give life to all mankind (Rev. 20 : 1-6). In other words they will cause life, health and happiness to germinate to the world now dead in trespasses and sins. This reminds us of some interesting new facts, relative to those exceedingly small wave-lengths of æther which comprise the violet end of the spectrum. During the winter months vegetation is largely at a stand-still. Then comes the spring, a period when sunlight becomes rich in violet and ultra-violet actinic rays. These easily penetrate the seeds and the heart of vegetation, causing germination and re-awakening. This is indeed a wonderful natural phenomenon of divine ordering (Gen. 8 : 22). We are reminded of God's *royal* family, whose office is firstly to raise and quicken the dead. Then comes the summer time, when sunlight becomes rich in the central yellow portion of the spectrum : this is required by the plants for growth and health of flower and fruit. Thus a further emblem is noted ! The golden rays of blessing and encouragement proceeding from the Divine family will comfort and cheer every heart, causing them to develop the fruits of righteousness. In autumn time sunlight again undergoes a change, for the red end of the spectrum becomes dominant. These warm rays cause the harvest fruit to ripen into maturity. Thus at the close of Christ's reign the world of mankind will be ripened into glorious perfection. They will then thank God their Father in the fullest possible measure for His amazing grace, centred in the sacrifice of His dear Son.



"Treasures of the Snow."

"Hast thou entered into the treasures of the snow?
Hast thou seen the treasures of the hail, which I
Have reserved against the time of
Trouble, against the day of battle and war?"—Job 38:22, 23.

SNOWFLAKES under a microscope are a marvellous sight. Each crystallized rain-drop—for such is snow—have definite symmetrical designs of innumerable variations. A few examples are given above, greatly enlarged.

The Scriptures speak of rain as symbolizing Divine Truth (Deut. 32:2; Isa. 55:10, 11), therefore, the variable star-like gems falling from the heavens in the form of snow brings to mind the thousands of God-given harmonious and well-ordered illustrative incidents found in the Bible, and which incite the consecrated to faith and good works. Forceful and consolidated truths, are represented by hail.—Dan. 12:4, 9, 10; Isa. 28:17.

It is significant also that snow reflects sunlight in its purity, and is therefore an emblem of love, righteousness and goodness. Black objects, on the other hand, absorb all light, thereby picturing established wickedness, selfishness and destruction.—Jude 11-13.

Red denotes blood, and tokens Adamic condemnation and death. How magnanimous and gracious, therefore, the message addressed to each one of us—"Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be whiter than snow."—Isa. 1:18.



CHAPTER EIGHT.

White.

LIGHT as it falls upon this earth is reflected in a thousand ways; there are flowers of every hue, the grey stone, the purple mountains and the green grass. The colour variations are due to a portion of the spectrum of light being absorbed, while other portions are reflected. An object appears blue because it drinks in the red and yellow wave-lengths of luminiferous æther and sends away the blue, hence we see the unwanted portion of the spectrum.

With regard to white objects as snow or wool, the colours are not separated, neither are they absorbed, but are reflected in unison, hence we observe the whiteness of sunlight. Black articles on the other hand have entirely opposite effects. They absorb or kill every beauteous ray: light is obliterated, and this results in darkness. Bearing in mind this simple teaching of science, we readily perceive how very appropiate and forceful become the resultant symbolisms, and thus *white* is an illuminating emblem of purity, righteousness, unselfishness and love.

Black tokens the very reverse of these noble characteristics as indicated by the words of Jesus and the Apostles. Our Lord declared that if the "light" within

the mind and heart of a Christian became "darkness," how great is that darkness! The apostles tell of some who have "received the grace of God in vain," and who have not responded whole-heartedly to the love-lights of truth. They have become wanton, selfish, proud, boastful and arrogant, and whatever their professions may be, their judgment is death—the second death—"blackness and darkness forever" (Matt 6: 22, 23; 2 Peter 2: 13-17; Jude 11-13).

The statement "I will clothe the heavens in blackness" (Isaiah 50: 3), is in agreement with the words of the Master, that "the sun will be darkened and the moon will not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken" (Matt. 24: 29). This depicts the rejection of the Gospel and Mosaic truth (sun and moon) by so many a leader who are looked upon as the "stars" of christendom. These men turn to "evolution" and human understanding, wisdom and might, as the safeguards of society and to bring about peace and earthly prosperity. How the Lord regards them is graphically pictured in Jeremiah 17: 5, 6. "*Cursed is the man that trusteth in man and maketh flesh his arm.*"

Each member of that little band of enlightened Christians have totally different aspirations. Scattered throughout the age our Lord said concerning these, "Fear not little flock; for it is your Father's good pleasure to give you the Kingdom." (Luke 12: 32). They have placed God at the pinnacle of all their affairs and they know that Christ's kingdom alone will mean the panacea of human ills. Hence their prayer continually ascends to the Most High God, "Thy kingdom come, Thy will be done, as in heaven so on earth."

Misunderstood, unknown and unwanted by mortal men, God has had His own *hidden city*. This has been vastly different to the church organisations of Christendom. "The world knoweth *us* not, even as it knew Him not" (1 John 3: 1). They are unknown to each other except as they open their hearts. Then they find that others have also been illumined by the spirit of the Most High. It will not be, however, till the "first resurrection" that it will be clearly known as to who have consti-

tated the Lord's true people down through the age. (Rev. 20 : 6 ; 2 Tim. 2 : 19).

Let us consider the pathway of one of these honoured members of Zion. In so doing we will use that emblem *white* as mentioned so freely in the Scriptures. Here is one who has grown lofty in his imaginations. He has become proud and conceited on account of his superior gifts. With an air of self-importance and self-satisfaction, he pursues his journey through life. Suddenly reverses come and he is humbled to the dust. Friends leave him and his heart grows cold, his courage fails and he weeps with anguish of spirit. Gradually he turns to the only source of comfort and it is only when he cries out "God be merciful to me a sinner" that the true light comes flickering into his soul. He then understands that he is not one whit better than his fellow men, and that his former self-righteousness was but "filthy rags" before the great God eternal. He cries aloud "Wash me and I will be whiter than snow" (Isa. 64 : 6 ; Psa. 51 : 7). Then, like heavenly music are the words "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*" (Isaiah 1 : 18). He is then directed to that only channel of comfort and hears the message—"Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16 : 31). At last peace enters slowly and surely into his being. He desires to know more of God's way. His interest becomes intensified in the word of truth. Knowledge is added to knowledge and he begins to understand the why and the wherefore that "God is love," and "God is light." At last he commits his all unto the Lord—

"Take my life, and let it be
Consecrated, Lord, to Thee ;
Take my moments and my days
Let them flow in ceaseless praise.

Take my will and make it Thine ;
It shall be no longer mine ;
Take my heart, it is Thine own
It shall be Thy royal throne.

Take my love, my Lord, I pour
At Thy feet its treasure store ;
Take myself and I will be
Ever, only, all for Thee."

After this he experiences a marvellous change "all things become new." He cries aloud "I will greatly rejoice in the LORD, for He hath clothed me with the garments of salvation. He hath covered me with a robe of righteousness." "O happy the man whose iniquities are forgiven, whose sins are covered" (Zec. 3 : 4 ; Isa. 61 : 10 ; Rom. 4 : 7). The gift of the holy spirit has now become a constant possession and he rejoices in the hope of the glory of God (Rom. 5 : 1-5).

Life's pilgrim way begun, there arises new trials, unforeseen difficulties, and his faith is tried. Sometimes he errs in word and deed, but on all occasions he asks forgiveness through the blood of Jesus Christ (1 John 1 : 7-9). Thereby he keeps his garments always white and retains possession of the Holy Spirit (Eccle. 9 : 8). Continually he longs for a garment that can never be spotted, for he learns from experience that this is impossible whilst in the flesh. (Rom. 7 : 18).

Then he remembers the words addressed to the congregation at Sardis. "He that overcometh the same shall be clothed in white raiment and I will not blot his name out of the book of life" (Rev. 3 : 4, 5). Then one glad day, his covenant by sacrifice is completed. The cold sullen river of death has been crossed and he finds himself a member of the Bride Company, which has taken nigh two thousand years to complete. O wondrous favour!—"Let us be glad and rejoice and give honour to Him, for the marriage of the Lamb is come, and His wife hath made herself ready : and to her was granted that she should be arrayed in fine linen, clean and white : for the fine linen is the righteousness of saints" (Rev. 19 : 7, 8). The word "*white*" in this text is from the Greek *lamprus* meaning bright. The thought conveyed is fine linen illuminated by the glory of God, thus resulting in dazzling purity.

There have been some who have received the Holy Spirit throughout the age, but who have allowed their garments to be draggled by stains and spots. They have not kept their consciences transparent before the Lord, even though at heart they would rather do God's will. They lacked in faith and courage, consequently the Lord has not been altogether pleased with them, but in mercy

He saves them, even though they have lost the prize of the high calling (Phil. 3 : 13-15). This class is shown in Revelation 7. After describing the 144,000 of the elect, a great company is mentioned as having passed through great tribulation—"Who are these which are arrayed in white robes? and whence came they?" "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb." The Apostle speaks of this class who were subject to bondage through fear of death (Heb. 2 : 14). The death here indicated is sacrificial, as is shown by the words of Psalm 50 : 5. "Gather my saints together unto me, those that have made a covenant with me by sacrifice." The emblem of white is so important in the sight of the Lord that it entered freely in the tabernacle rites, usually in the form of fine linen. When the temple erected by Solomon was dedicated, the Levites and singers, with their sons and brethren, were all of them arrayed in "white linen" (2 Chron. 5 : 12).

This emblem will be significant to the whole world of mankind. "And I saw a great *white* throne and the dead, small and great, stand before God" (Rev. 20 : 11, 12). Thus the principles of truth and justice will pervade every law and teaching during the glad millennial day, when humanity will "learn righteousness" (Isa. 26 : 9).

This was foreshadowed by the glory attending the reign of King Solomon. The Queen of Sheba hearing of his wisdom and majesty, visited him and exclaimed in her amazement "the half was not told me!" (1 Kings 10). This pictures the delight and glad surprise that will fill many a soul as they are brought back from their sleep of death. They will see the glory of the Lord and exclaim with pent-up enthusiasm.—"Lo this is our God, we have waited for Him, and He will save us : this is the LORD ; we have waited for Him, we will be glad and rejoice in His salvation" (Isa. 25 : 9). Then "God shall wipe away all tears from their eyes : and there shall be no more death, neither sorrow, nor crying, neither shall their be any more pain : for the former things are passed away. And He that sat upon the throne said, Behold I make all things new. Write for these words are true and faithful" (Rev. 21 : 1-7).

What more can be said of this wonderful emblem

which so often occurs in the Scripture of Truth? In moving panorama we observe white horses, white-robed angelic beings, white clouds, white curtains, white stones, and hair as white as wool. A word, however, relative to that white metal *silver*. This very significantly symbolises truth, not only by reason of its colour, but also relative to its method of purification. "*The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times*" (Psalm 12 : 6).

O marvellous power of divine precept, as it permeates both mind and heart! The result is life eternal and love enthroned. Joy and peace gradually takes full possession for it is charged with blessedness—"Go thy way Daniel for the words are sealed up till the time of the end. Many shall be purified and made white and tried; but the wicked shall do wickedly: and none of the wicked shall understand. Blessed is he that waiteth and cometh to the thousand, three hundred and five, and thirty days" (Dan. 12 : 9-12).



THE TABERNACLE

Faultless.

Faultless in His glory's presence!
All the soul within me stirred,
All my heart reached up to heaven
At the wonder of the word.

Able to present *me* faultless?
"Lord, forgive my doubt," I cried;
"Thou didst once to loving doubt, show
Hands and feet and riven side."

Praying thus, behold my answer,
Reaching unto perfect day,
Grew from out a simple story,
Dropped by some one in the way.

Once a queen—so ran the story—
Seeking far for something new,
Found it in a mill, where, strangely
Naught but rags repaid her view.
"What then," rang her eager question,
"Can you do with things so vile?"
"Mould them into perfect whiteness,"
Said the master, with a smile.
"Whiteness?" quoth the queen, half doubting;
"But these reddest, crimson dyes—
Surely nought can ever whiten
These to fitness in your eyes?"
"Yes," he said, "though these are colours
Hardest to remove of all,
Still I have the power to make them
Like the snow-flake in its fall."

Then a day, sometime thereafter,
(Thus the tale went on at will),
To the queen there came a present
From the master at the mill.

Fold on fold of fairest texture,
Lay the paper, purest white;
On each sheet there gleamed the letters
Of her name in golden light.
"Precious lesson," wrote the master,
Hath my mill thus given me
Showing how our Christ can gather
Vilest hearts from land or sea.

O what wondrous visions wrapped me!
Heaven's gates seemed opened wide,
Even I stood clean and faultless
By my dear Redeemer's side.

Faultless in His glory's presence!
Faultless in that dazzling light!
Christ's own love, majestic, tender,
Made my crimson snowy white.



CHAPTER NINE.

Priestly Garments.

THERE is a remarkable confirmation, with reference to colour symbolisms found in the 28th chapter of Exodus. It concerns the garments of glory and beauty worn by the High Priest of Israel, and is of great interest to everyone begotten of God, who, like their Lord and Master, become members of the priestly order.—1 Peter 2 : 9.

Among the articles of apparel described, was a white embroidered coat of fine linen. This indicated the purity and perfection of the priesthood, while the embroidery of needlework signified those voluntary works of grace which had beautified Christian character. (Psalm 45 : 14).

There was also a strip of fine linen, worn around the forehead and which indicated a mind enlightened and perfected by the pure word of Truth. Upon this was fixed a plate or crown of pure gold on which was engraved "HOLINESS TO THE LORD"—thus portraying that the

crown of life had been attained and that the priest was now a king by Divine right—" a priest forever after the order of Melchisedec" (Rev. 2 : 10, 26, 27 ; Heb. 7 : 17 ; Zec. 6 : 12, 13).

Over the white linen coat was a blue robe, the significance of which we have already noted in Chapter 5. There was also a fringe thereon of golden bells and pomegranates. This indicated, that an abundant fruitfulness will be the glorious outcome of the work of ministry. The pomegranates were consecutively blue, scarlet and purple in colour. This pointed out that faithfulness unto death had produced truly royal characteristics, which fact will be proclaimed to all as indicated by the golden bells. The most significant of all the garments was the ephod, which hung in two parts, back and front from the shoulders downwards partly covering the blue robe. It was made of gold, blue, scarlet, purple and white-linen threads interwoven together. Thus in a marvellous way the five colours, as narrated in the previous chapters are all brought unto use. Who can doubt the existence of a Father of infinite mercy and lovingkindness when all things are so perfectly harmonious to His plan and purpose. The colours are their to testify that the designs relative to the Priesthood have been duly fulfilled.

Attached to the ephod was a breastplate made of the same material, with settings of gold into which were inserted twelve precious jewels, and upon which were engraven a name of one of the tribes of Israel. It was termed the Breastplate of Judgment and was worn over the heart, and was responsible for the Urim and the Thummim : which supernaturally denoted God's will relative to some important matter (Num. 27 : 21 ; 1 Sam. 28 : 6).

The apostle says, "know ye not that the saints shall judge the world" (1 Cor. 6 : 2), hence we perceive how significant is the breastplate. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels" (Mal. 3 : 16, 17).

Wondrous honour theirs to be enthroned as members of the royal priesthood, under the headship of Jesus Christ to judge the whole world of mankind. Reasonably the work of judging will be stupendous and

glorious. Hitherto mankind have been dealt with by cruel hands, but now—"Let the heavens be glad and let the earth rejoice: and let men say among the nations, the Lord reigneth—then shall the trees of the wood sing out at the presence of the Lord, because He cometh to judge the earth. O give thanks unto the Lord for His mercy endureth forever" (1 Chron. 16: 31-34).

The first jewel of the breastplate was the ruby, upon which was engraven the name of Reuben. Reuben was the firstborn of Jacob, and as such was constituted the chief of the family. This reminds us of God's firstborn, whom He gave to redeem the world. Marvellous still, the ruby itself indicates sacrifice, it is a red stone, containing the same colouring matter which makes red blood, namely oxide of iron.

As we survey the aptness and reasonableness of the divine symbols, we can enter most heartily in the spirit of the following poem.

The Ephod.

Appealing to all faithful minds,
Revealing of a love that binds,
Soft and true and beauty cleaving
As if made by angels weaving.
Wondrous mingling, touching ever
Blue and red which greet together
Purple; then white and shining gold.
Amazing truths they all unfold!
Every colour has its meaning,
Deeper thoughts from deeper gleaming;
And illumined—what a riddle?—
By the gems which don the middle.
There is a truth, we all believe it,
That the light which doth receive it,
That the Ephod's hues are given,
By the sun which shines from heaven.
Yea 'tis true, all saints believing,
That the Lord Himself is weaving,
Bringing out the world's dark history
To the light of His great mystery:
And as works of men diminish
Comes the grand and glorious finish—
When begin the Golden Ages,
Long foretold by seers and sages!

CHAPTER TEN.

Green.



E have observed that there are five outstanding sacred colours indicated in the Scriptures —gold, blue, red, purple and white. These are eloquent emblems of God's purposes relative to His creatures. There are also other colours which afford helpful meditation, among which is *green, which signifies hope and hope's fruition.* The colour is made up of blue and yellow. Blue implying faithfulness, and yellow divinity, for it reflects the central portion of the spectrum like gold. Thus we observe that green signifies that all who are faithful to the Lord will possess the living hope of life eternal. True hope implies a joyful anticipation, as well as sincere desire. The Lord looks for this very thing pulsating in our hearts, even as the Apostle reminds us that "we are saved by hope" (Rom. 8 : 24).

In the song of the Bridegroom and Bride we read the words, "*our bed is green*" (Cant. 1 : 16). This indicates a hope which accompanies rest of faith. Psalm 23 tells of *green pastures,* and suggests spiritual *Food* of the best kind. The greenness of plant life is caused by chlorophyll, which is its active life principle. We read in Psalm 52 : 8, "*I am a green olive tree in the house of my God.*" This evidences the hope of life eternal which is based upon the possession of the Holy Spirit as signified by the olive (Exodus 30 : 25).

There is a false hope due either to wrong teaching or hypocrisy. Such a hope will wither, as indicated in Job 8 : 11-16, and Luke 23 : 31, where the colour is mentioned in this respect.

In Revelation 4 : 1-3 our Lord is shown as sitting upon the governmental throne, surrounded by a rainbow, "in sight like unto an emerald." This pictures the glorious fruition of faith, hope and love, which will mean the blessing of all the peoples of the earth by the glorified Messiah.

Best Wishes.

Faith

GOD grant thee FAITH—true faith in Him
Whose word can never fail.
Strong in His truth, His power and might
No foe will e'er prevail.
A faith which, like a little child
That trusts the guiding hands,
Will through the storms of earthly strife
In faith securely stands.

Hope

GOD grant thee HOPE—that longs for home,
Fulfilling God's desire
O may thy soul in tune with Him
Yet deeper joys inspire!
A hope which burns like living flame
Consuming dreams of earth.
A hope which greets the living Lord
In realms of spirit birth.

Love

GOD grant thee LOVE—the greatest thing
That voice can ever tell!
For 'God is Love,' and in that love
His saints for ever dwell.
Sweet are the riches of His grace
With thankful praise expressed.
The goal of life to gain at last
And God's Eternal Rest!



My Heart's Desire

FATHER I know that all my life is portioned out for me;
And the changes that are sure to come I do not fear to see:
But I ask Thee for a present mind intent on pleasing Thee.

I ASK Thee for a thankful love, through constant watching—wise.
To meet the glad with joyful smiles, to wipe the weeping eyes,
And a heart at leisure from itself, to soothe and sympathize.

I WOULD not have the restless will that hurries to and fro,
Seeking for some great thing to do, or secret thing to know.
I would be dealt with as a child, and guided where to go.

I ASK Thee for the daily strength, to none that ask denied;
And a mind to blend with outward life, while keeping at Thy side:
Content to fill a little space if Thou be glorified.

Psalms 27 : 4. 37 : 4.

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"Light
is sown for
the righteous, and
gladness for the
upright in
heart."
Psalm 97 : 11