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These are solemn questions that each of us must now answer to himself. If we do not answer them now, then we will have to answer by standing speechless before an angry God. May every one of us be able in that day to say "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, and He will be glad and rejoice in His salvation." Isa. 25:9.

Brother, Sister, are you prepared to abide the day of His coming? Will it be to you a great and glorious day? or will it be a dreadful day? Will you find yourself at His right, or at His left? Will it be said to you "Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world?" or will it be said unto you, "Depart from Me, ye cursed, into everlasting fire, prepared for the Devil and his angels"? Will your garments pass His inspection? or will you find yourself cast into outer darkness, there to gnash your teeth?

"What greater deception can come upon human minds than a confidence that they are right, when they are all wrong! The message of the True Witness finds the people of God in a sad deception, yet honest in that deception. They know not that their condition is deplorable in the sight of God. While those addressed are hating themselves that they are in an exalted spiritual condition, the message of the True Witness breaks their security by the startling denunciation of their true condition of spiritual blindness, poverty, and wretchedness. The testimony, so cutting

"The Lord here shows us that the message to be borne to his people by ministers whom he has called to warn the people, is not a peace-and-safety message. It is not merely theoretical, but practical in every particular. The people of God are represented in the message to the Laodiceans as in a position of carnal security. They are at ease, believing themselves to be in an exalted condition of spiritual attainments. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

"And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true Witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

of God at the present time.

Please Note: You are looking at the first actual print page of this TG, as you will notice the top panels are upside down. After printing, this page will be folded twice and trimmed to an actual tract size page.

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TIMELY GREETINGS

—The Only Peace of Mind—

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A TRODDEN-DOWN KINGDOM RISING TO PROMINENCE AND PEACE.

"SEVEN WOMEN TAKE HOLD OF ONE MAN."

“The message to the church of the Laodiceans is a startling denunciation, and is applicable to the people

We shall read right now—

“Testimonies,” Vol. 3, pp. 252, 253.
 the Jews? This can be readily settled by reading our record as a people better or worse than that of

In this connection we should raise the question, Is

on the subject you will detect throughout the Bible.)
 people in our time. (This same dual-view practice mind not only His people in ancient time, but also His unfolds the fact that the Lord at the same time had in what was to befall the people of God in the early days as well as in the latter days of their history, quickly The prophet Isaiah's being instructed to record

We are now to study the book of Isaiah, beginning with the first chapter, and continuing on into the second chapter. The first part of chapter one, you well know, deals with the sins of ancient Israel, while the latter part of the chapter, along with the second chapter, deals with the re-establishment of the kingdom in the latter days. Specifically, it is this latter subject that we are to study today.

MINISTER OF DAVIDIAN 7TH-DAY ADVENTISTS
 SABBATH, FEBRUARY 22, 1947
 MT. CARMEL CHAPEL
 WACO, TEXAS
 TEXT OF ADDRESS BY V. T. HOUTEFF,

A TRODDEN-DOWN KINGDOM RISING TO PROMINENCE AND PEACE

- Notes -

TEXT FOR PRAYER

I shall read from “The Mount of Blessing,” page 187, the second paragraph. This paragraph is based on the scripture which says: “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.”

M. B., p. 187—“The Lord specifies no conditions except that you hunger for His mercy, desire His counsel, and long for His love. ‘Ask.’ The asking makes it manifest that you realize your necessity; and if you ask in faith, you will receive. . . . When you ask for the blessings you need, that you may perfect a character after Christ's likeness, the Lord assures you that you are asking according to a promise that will be verified. That you feel and know you are a sinner, is sufficient ground for asking for His mercy and compassion. The condition upon which you may come to God is not that you shall be holy, but that you desire Him to cleanse you from all sin, and purify you from all iniquity. The argument that we may plead now and ever is our great need, our utterly helpless state, that makes Him and His redeeming power a necessity.”

How reassuring to us sinful human beings ought this thrice-repeated promise be! The Lord lays down no complicated and hard-to meet conditions. He merely says, “Ask.” By asking for the blessings we need in order to perfect our characters in Christ, we manifest our desire for His counsel and His help, we thereby demonstrate that we actually realize our helplessness without Him. When we do this, then we need have no fear that the Lord will fail us. Indeed not, for He is the Person of His word.

In view of this, what shall be our prayer this afternoon?—Simply that we may realize our needs, that we may desire to be cleansed from all sin, and that we may in faith ask, knowing for certainty that we shall receive.

- Notes -

The prophecies are simple and logical, instructive and enlightening. Certainly God cannot save the world by a lost church. The very thought will appear unreasonable if we ask ourselves these questions: How can He possibly by His church lead the world out from its sins while sin is flourishing in the midst of His church? How can He lead the world into all Truth while those whom He is using to teach advancing Truth till He comes imagine that they are rich and in need of nothing more when in fact they are in need of every-thing?—even blind and naked, and themselves about to

to feed.

When the Headquarters of the gospel are thus established, then it becomes certain that the work is to be finished without delay. The gospel of Christ is then to reap an abundant harvest, and the converted multitude rather than beat their plowshares and pruning hooks into instruments to kill human beings, shall instead beat their spears and swords into farm implements—rather than work to kill, they shall farm

Note that the Kingdom which Daniel is speaking of is to be set "in the days of these kings," not after their days. Moreover, note that it is this Kingdom (the church purified) that breaks the great image. To this coming Kingdom (the church "cleansed," purified) "shall the gathering of the people be" (Gen. 49:10).

The Prophet Daniel, too, plainly declares: ". . . In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44.

above the nations.

The first thing we need to know is the time indicated by the term "in that day." The antecedent of the words "that day" is found in verses 13 and 14 of the preceding chapters of which the fourth chapter is a continuation. These verses point out that "that day" is the Judgment day, the day in which the sanctuary (the church) is cleansed—the harvest day. So, pointing to the day in which we are now living, to the Judgment day, the scripture figuratively reveals that all (for that is what the Biblical number "seven" indicates) the churches have arrived at the place where by their actions they are in reality saying to the Lord: "We want nothing from you but Your name. Just let us be called Christians is all we want from You. We want Your name because it takes away our reproach; that is, if we be called Christians, then what we do can be blamed on You; You get the credit for it."

Isa. 4:1—"And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by Thy name, to take away our reproach."

Today we are to continue our study of the book of Isaiah, beginning with the first verse of the fourth chapter.

TEXT OF ADDRESS BY V. T. HOUTEFF,
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SABBATH, MARCH 1, 1947
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"SEVEN WOMEN TAKE HOLD OF ONE MAN"

coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3:1-3.

Verses 4-6—"When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. 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 defence. 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."

"For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." Zech. 2:5.

Anyone who knows the Bible can see that all these events are premillennial. So it is that this present apostasy is to bring forth the "Lord's fruitful branch"; that the wicked who are among God's people are to be taken out of the way, and the faithful, those that escape, are to be the servants of God and reap a harvest of souls, of "such as should be saved," that the day of vengeance is already at the threshold of the house; that His faithful ones are to be raised to prominence and power; that the greatness and the glory of the movement is to cause the wonders of the Exodus Movement and of the early Christian church to fade into insignificance.

and severe, cannot be a mistake, for it is the True Witness who speaks, and his testimony must be correct.

"It is difficult for those who feel secure in their attainments, and who believe themselves to be rich in spiritual knowledge, to receive the message which declares that they are deceived and in need of every spiritual grace. The un sanctified heart is 'deceitful above all things, and desperately wicked.' I was shown that many are flattering themselves that they are good Christians who have not a ray of light from Jesus. They have not a living experience for themselves in the divine life. They need a deep and thorough work of self-abasement before God, before they will feel their true need of earnest, persevering effort to secure the precious graces of the Spirit."—"Testimonies," Vol. 3, pp. 252, 253.

I need not read more. Inspiration plainly states that today there is to be a message borne to the people of God; that that message is to be borne not by ordinary men, but by ministers called especially for that purpose; and that it is not a message of peace and safety as the ministry in general would naturally have it. The author endeavors to impress us with the fact that the people of God are deceived in imagining that they are in an excellent condition. Yes, God's people at this time are every bit as deceived as were the Jews in the days of Christ's first advent. In fact, they are perhaps even worse, for they have had the types and the examples of the past as well as added light shining on their pathway which the ancients did not have.

The prophet Isaiah had sad news for God's people in his day: He told them that if they continued in their erroneous ways, all of them, good and bad alike,

emerge a Kingdom and a people which shall be exalted
 Out of the ruins of both Judah and Israel, is to
 Chapter 2, verse 2—"And it shall come to pass in the
 last days, that the mountain of the Lord's house shall
 be established in the top of the mountains, and shall
 be exalted above the hills; and all nations shall flow
 unto it."

Now we shall go on to the second chapter of Isaiah's
 prophecy, for it is a continuation of the first. Since
 verse one is but an introduction to what the prophet
 is to say, I shall omit reading it, and begin with—

"This is just what the wicked may rightly expect.
 It is the best God can give them, for they do not make
 it possible to have something better."

Verses 29-31—"For they shall be ashamed of the oaks
 [the great and popular men] which ye have desired,
 and ye shall be confounded for the gardens that ye
 have chosen. For ye shall be as an oak whose leaf
 fadeth, and as a garden that hath no water. And the
 strong shall be as tow, and the maker of it as a spark,
 and they shall both burn together, and none shall
 quench them."

In these verses a distinction is made between the
 transgressors and the sinners. No doubt the trans-
 gressors must be those who sin only occasionally.
 Nevertheless their end shall be the same: Both the
 habitual and the occasional sinners shall be destroyed
 together.

shall be together, and they that forsake the Lord shall
 be consumed."

would be dispersed and assimilated by the nations.
 But for the faithful of today, he has good news:

Isa. 1:24-26—"Therefore saith the Lord, the Lord of
 hosts, the Mighty One of Israel, Ah, I will ease Me
 of Mine adversaries, and avenge Me of Mine enemies:
 and I will turn My hand upon thee, and purely purge
 away thy dross, and take away all thy tin: and I will
 restore thy judges as at the first, and thy counsellors
 as at the beginning: afterward thou shalt be called,
 The city of righteousness, the faithful city."

Rather than let all as a people suffer the con-
 sequences of sin, the Lord at this time promises to
 avenge only His enemies, His adversaries that are
 within His church. He will purge and purify His
 church, and then restore His judges and counsellors
 as at the first. Then she will indeed be called "The
 city of righteousness, the faithful city."

"Behold, the days come, saith the Lord, that I will
 sow the house of Israel and the house of Judah with
 the seed of man, and with the seed of beast. And it
 shall come to pass, that like as I have watched over
 them, to pluck up, and to break down, and to throw
 down, and to destroy, and to afflict; so will I watch
 over them, to build, and to plant, saith the Lord.

"In those days they shall say no more, The fathers
 have eaten a sour grape, and the children's teeth are
 set on edge. But every one shall die for his own
 iniquity: every man that eateth the sour grape, his
 teeth shall be set on edge." Jer. 31:27-30.

Verses 27, 28—"Zion shall be redeemed with judg-
 ment, and her converts with righteousness. And the
 destruction of the transgressors and of the sinners

"This very message, therefore, is the message of
 "Righteousness by Faith" to them that believe. In
 the day the "righteous branch" is raised, Judah and
 Israel shall be saved, and they shall dwell safely.

23:5, 6.
 called, THE LORD OUR RIGHTEOUSNESS." Jer.
 safety: and this is His name whereby He shall be
 era] Judah shall be saved, and Israel shall dwell
 justice in the earth. In His days [in the Christian
 reign and prosper, and shall execute judgment and
 raise unto David a righteous Branch, and a King shall
 "Behold, the days come, saith the Lord, that I will

Pentecost.
 harvest of souls as did the Apostles on and after the
 vengeance of a great God. The faithful shall reap a
 glory and prosperity for all the saints who escape the
 chaos, but by glorious revival and reformation, by
 one. So this great apostasy is to be followed not by
 that a dark cloudy day is always followed by a bright
 world. Let us remember that history repeats, and
 glorious revolutionizing of the church and of the
 This verse shows that the time is now ripe for this

Verse 2—"In that day [when seven women take hold of
 one man] shall the branch of the Lord be beautiful
 and glorious, and the fruit of the earth shall be ex-
 cellent and comely for them that are escaped of Is-
 rael."

Accordingly, the world has reached the day when
 God, in order to save the Church, is finally compelled
 to do something as great and as revolutionary as
 brought about by the first Advent of Christ. And what
 could that be?—The remaining verses of the chapter
 give the answer.

Yes, the day is here when God's vengeance is to fall
 upon His adversaries, and the once trodden-down
 kingdoms of Judah and Israel are to rise to promi-
 nence and power. "Therefore, behold, the days come,
 saith the Lord, that they shall no more say, The Lord
 liveth, which brought up the children of Israel out of
 the land of Egypt; but, The Lord liveth, which brought
 up and which led the seed of the house of Israel out of
 the north country, and from all countries whither I
 had driven them; and they shall dwell in their own
 land." Jer. 23:7, 8.

Plainly this is the final harvest of the earth, the
 gathering of the people from all countries. It is the
 day in which to sing the song of Moses and the Lamb.
 This is to be the second and last Exodus Movement.
 So great will it be that it will entirely eclipse the
 Movement of Moses' day. Do we, then, realize that
 we are on the verge of a new day?—a great day for
 the faithful and a dreadful one for the unfaithful?

Verse 3—"And it shall come to pass, that he that is
 left in Zion, and he that remaineth in Jerusalem,
 shall be called holy, even every one that is written
 among the living in Jerusalem."

This verse clearly shows that while none of the
 wicked in the church will survive the purification,
 yet none of the righteous will perish. Indeed, all
 that are left, will be called holy, and will enjoy even
 greater security than did His ancient people at the
 time they left Egypt.

"Behold, . . . the Lord, Whom ye seek, shall suddenly
 come to His temple, even the messenger of the cove-
 nant, whom ye delight in: behold, he shall come, saith
 the Lord of hosts. But who may abide the day of his

It is because the laity are as a rule quick to listen to men that appeal to their taste, that because of this the enemies of Truth carefully and studiously try to pin something against the characters of those who bear the message of the hour. The adversaries well know that the laity are making their choice on the face value of men's purported reputation rather than on the weight of Truth. For this reason the adver-

rather than Truth. The people for that is what people are looking for corner of a public toilet! Anything to sell himself to though, I know a man making a prayer in the record that He prayed with anyone. On the contrary, but plainly told them what Truth is. There is no not pray with Nicodemus, or with the rich young ruler, Jesus Himself reaffirmed the same pattern: He did very careful not to make a display of themselves, but God and His Truth; that they all were what they were anxious to sell to the people was not endeavored to thus sell themselves to the people; that where they could be seen, that none of the prophets were deceiving the common people by much praying for, know not that the Jews who crucified the Lord much attention what the Bible really says and, therefore, nothing else anyway. The majority do not pay play, the more will the people fall for them. They more they put themselves and their religion on display, the more will the people fall for them. They ing are all praying men, for the Devil knows that the were, but for what they wrote. Men that are deceiv-

We believe in the Bible writers not for what they believe in the Bible writers not for what they believe in the Bible writers not for what they believe in a man." her statement, "Never again will I trust in a man," positively proves that she does not know herself, and that she knows even less what it means to "trust in a

OPENING PRAYER THOUGHT

I shall read two paragraphs from page 188 of "The Mount of Blessing." The first paragraph elucidates on the statement, "Seek, and ye shall find," the second on the words, "Knock, and it shall be opened unto thee."

"'Seek.' Desire not merely His blessing, but Himself. 'Acquaint now thyself with Him, and be at peace.' Seek, and you shall find. God is seeking you, and the very desire you feel to come to Him, is but the drawing of His Spirit. Yield to that drawing. Christ is pleading the cause of the tempted, the erring, and the faithless. He is seeking to lift them into companionship with Himself. 'If thou seek Him, He will be found of thee.'

"'Knock.' We come to God by special invitation, and He waits to welcome us to His audience-chamber. The first disciples who followed Jesus were not satisfied with a hurried conversation with Him by the way; they said, 'Rabbi, where dwellest Thou? . . . They came and saw where He dwelt, and abode with Him that day.' So we may be admitted into closest intimacy and communion with God. 'He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.' Let those who desire the blessing of God, knock and wait at the door of mercy with firm assurance, saying, For Thou, O Lord, hast said, Every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened."

Not only that we are invited to seek the Lord but we are assured that our seeking shall not be in vain. Our very desire to come to Him, is the prompting of His Spirit. To this drawing we must yield.

Let us now pray for unwavering faith in His promise that if we seek, we shall find: if we knock, it shall be opened to us.

It is obvious that this sister chooses to stay by one's teaching, not because of the teachings themselves but because of the teachings themselves. Never again will I trust in a man." Said she: "So and so prays more, and I intend to stay by him. leaving one man's teachings and embracing another. Just recently a certain sister gave her reason for

who they be. and judgments of others, no matter what they are, or own decisions—never, never rely upon the decisions actually inspired teachers of God, and make their study God's Word for themselves with the aid of instead hear what inspiration has to say. They should should cease listening to "soothsayers," they should Here is God's simple remedy for His people. They

Verse 22—"Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?"

but it will then be too late to profit them. and to the bats, as it were, will have to do so later, Those who do not now cast their idols to the moles

shake terribly the earth." and for the glory of His majesty, when He ariseth to the tops of the ragged rocks, for fear of the Lord, the bats; to go into the clefts of the rocks, and into each one for himself to worship, to the moles and to of silver, and his idols of gold, which they made Verses 20, 21—"In that day a man shall cast his idols

small as they behold the power of a Great God. themselves as they actually are. They will feel very above God, the day is upon us in which they will see Though men are now exalting themselves even

be spued out. How can He say to His people that are in "Babylon," "Come out of her My people, that ye be not partakers of her sins, and that ye receive not of her plagues," if He is to bring them into a church wherein sin is practiced? In view of the fact that the church with sin and sinners in her midst is just as vulnerable to the plagues as is Babylon, how much worse off would His people be if they were left in Babylon?

The answer to all these questions is simply this: There must be an awakening to spiritual poverty and earnestness in searching Truth. There must be a stop to sin, there must be a sinless place and people—an ark of safety, so to speak, if we are ever to be saved from the plagues. "Achans," too, must be put away before Israel can triumph and take the land. God in His wisdom knows that it is better to destroy comparatively few enemies of Truth, than to lose the whole world. All the stumbling blocks must be removed.

Then the church will have a second Pentecost. Then every church member will be filled with the Spirit: "And it shall come to pass afterward [after the "latter rain"], that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My Spirit." Joel 2:28, 29.

Let us now solemnly and diligently heed the Lord's plea to His people at this very time:

Verse 5—"O house of Jacob, come ye, and let us walk in the light of the Lord."

triumphs, and God's people with it. Nothing can hurt
 Even though the enemies of Truth may resort to
 every peridy to harm the cause, yet Truth always
 triumphs, and God's people with it. Nothing can hurt
 to all Truth.
 searching one God will give His Spirit to lead him in-
 with the promise that to any God-trusting and Truth-
 men, and to make our own decisions in accordance
 late to profit them. Now is the time to turn from
 so later, but as we said before, it will then be too
 those who do not now cast aside their idols, will do
 men shall see themselves as they actually are. True,
 There is no time to lose. The day is upon us when

Verses 12-19—"For the day of the Lord of hosts shall
 be upon every one that is proud and lofty, and upon
 every one that is lifted up; and he shall be brought low:
 lifted up, and upon all the oaks of Bashan, and upon
 all the high mountains, and upon all the hills that are
 fenced wall, and upon all the ships of Tarshish, and
 upon all pleasant pictures. And the loftiness of man
 shall be bowed down, and the haughtiness of men shall
 be made low: and the Lord alone shall be exalted in
 that day. And the idols He shall utterly abolish. And
 they shall go into the holes of the rocks, and into the
 caves of the earth, for fear of the Lord, and for the
 glory of His majesty, when He ariseth to shake ter-
 ribly the earth."

Those who now exalt themselves will have to be
 humbled.
 Verse 11—"The lofty looks of man shall be humbled,
 and the haughtiness of men shall be bowed down, and
 the Lord alone shall be exalted in that day."
 The nation referred to, evidently brags much about
 her achievements. The great and small are all alike
 in this respect, says Inspiration. True, there is
 nothing wrong in progress but progress should never
 become our God. Eventually all will come to the end
 of their idolatry, for when the Lord manifests His
 power, they will leave their idols and run for the
 rocks.

Therefore thou hast forsaken Thy people the
 house of Jacob, because they be replenished from the
 east, and are soothsayers like the Philistines, and
 they please themselves in the children of strangers."
 His people as an organization are forsaken of Him,
 but as individuals who come to walk in His light to
 follow Him in Truth and righteousness are re-accepted.
 When the present controversy over the message of the
 hour is ended, then those who survive the purifying
 process, the Judgment for the Living in the house of
 God (1 Pet. 4:17), the cleansing of the sanctuary (Dan.
 8:14), will be the inhabitants of Zion and of Jerusalem,
 the members of the church, the body of Christ.

Verse 7—"Their land also is full of silver and gold,
 neither is there any end of their treasures; their land
 is also full of horses, neither is there any end of their
 chariots."
 Of all the nations in the world today, America, the
 nation in which are the headquarters of the church is
 the richest. Especially so at this particular time—the
 time in which this Truth is unfolding. Moreover, no
 other nation has as many church leaders (horses) and
 as many churches (chariots). No other nation in the
 world has for every one of its citizens room in its
 "chariots." These are the designating marks which
 the Lord employs to point out the land and the people
 to whom He is speaking.

Verses 8-10—"Their land also is full of idols; they
 worship the work of their own hands, that which their
 own fingers have made: and the mean man boweth
 down, and the great man humbleth himself: therefore
 forgive them not. Enter into the rock, and hide thee
 in the dust, for fear of the Lord, and for the glory of
 His majesty."

Very obviously this verse implies that heretofore
 God's people have been walking in the light of man.

Verse 6—"Therefore thou hast forsaken Thy people the
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 His majesty."

After God's church passes through the purifying
 process, then it shall be clearly seen by all that a
 lost church could not save a lost world. During the
 second Pentecost every church member will be filled
 with the Spirit, and as a result thousands will without
 hesitancy embrace the Truth for this time.
 There is no time to lose. The day is upon us when
 men shall see themselves as they actually are. True,
 those who do not now cast aside their idols, will do
 so later, but as we said before, it will then be too
 late to profit them. Now is the time to turn from
 men, and to make our own decisions in accordance
 with the promise that to any God-trusting and Truth-
 searching one God will give His Spirit to lead him in-
 to all Truth.

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We nevertheless have good cause for great and
 solemn rejoicing that we are privileged to be living
 in a day when out of the ancient ruins of Judah and
 Israel, shall emerge a kingdom and a people that
 shall be exalted above all the kingdoms and nations
 of the earth. When the Headquarters of the gospel
 are established in "the mountain of the Lord," then
 the work will be finished without delay. To repeat,
 converted nations will bear their words into farm
 implements. They will turn from warriing to farming.

And so, since they cannot refute the Truth, they
 desperately resort to Pharisaical falsehoods with
 which to char the characters of those with whom they
 disagree.

the Truth. It is like an anvil: When the hammers of
 the adversaries are all worn out, the Anvil will still
 stand.

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