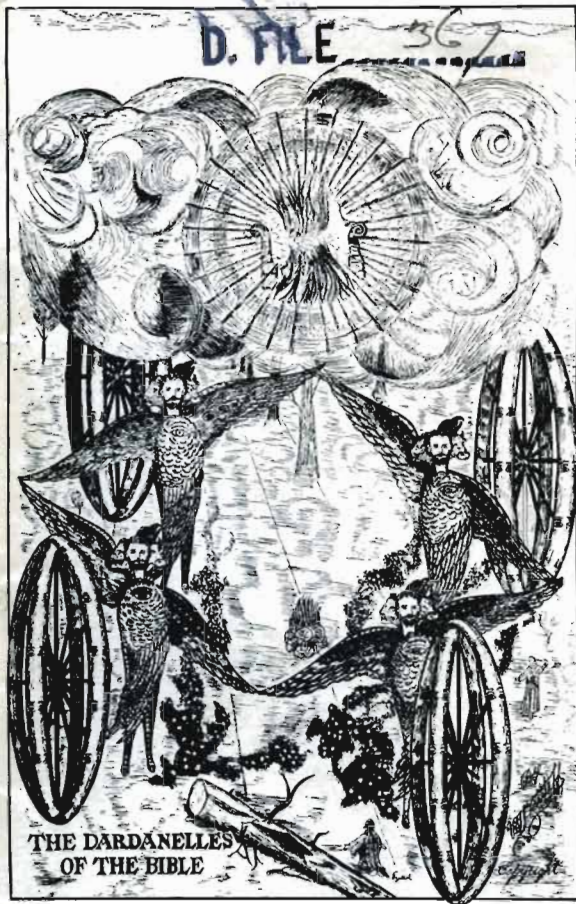


"The Lord's voice crieth unto the city,
and the man of wisdom shall see thy name:
hear ye the rod, and who hath appointed
it." (Micah 6:9.)

"For as the rain cometh down, and the
snow from heaven, and returneth not thither,
but watereth the earth, and maketh it
bring forth and bud, that it may give seed
to the sower, and bread to the eater: So
shall my word be that goeth forth out of
my mouth: it shall not return unto me
void, but it shall accomplish that which I
please, and it shall prosper in the thing
whereto I sent it." (Isa. 55:10, 11.)



EZEKIEL'S PROPHECY
An Interesting Bible Exposition

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By V. T. HOUTEFF

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The Dardanelles of the Bible

The call of Ezekiel as a prophet of God is one of the most interesting experiences of the ancient seers; and his revelation of what he saw is perhaps of greater importance to heaven and earth than any vision on sacred record. Ezekiel's vision by the river Chebar may be called the Dardanelles of the Bible, because it prophetically unites heaven with earth in a most remarkable way. It foretells the Majesty of the universe visiting the earth for one of the greatest, and only event of its kind in all church history.

As we quote the prophet describing the mysteries he saw by the river Chebar in the land of the Chaldeans, we request the reader to follow the chart on the front page of this tract for a better comprehension of what may seem to be the most confused and complicated Bible exposition.

"And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the

sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. . . . And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake." (Ezek. 1:4-10, 27, 28.)

"And it came to pass, that when He had commanded *the man* clothed with linen, saying, Take *fire* from between the wheels, from between the cherubims; then he went in, and stood beside the wheels." (Chapter 10:6). This is what Ezekiel saw on the river bank in the land of the Chaldeans to

which our undivided attention is called.

The prophet declares that "this was the appearance of the likeness of the glory of the Lord." (Verse 28.) The Bible describes God on His throne four different times. In the sixth chapter of Isaiah's prophecy we read of one of God's thrones: "I saw also the Lord sitting upon a *throne*, high and lifted up, and His train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke." (Isa. 6:1-4.)

Again, in the fourth chapter of Revelation we read of another throne upon which God sat: "And immediately I was in the spirit; and, behold, a throne was set in heaven, and one sat on the throne . . . And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold . . . And there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were

four beasts full of eyes before and behind.” (Rev. 4:2, 4-6.)

A description of a fourth throne is found in the last chapter of Revelation: “And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.” (Rev. 22:1.)

The throne which Isaiah saw was a “train,” and as it entered the temple “the posts of the door moved at the voice of him that cried, and the house was filled with smoke.” (Isa. 6:1, 4.) Therefore, this throne is a traveling one. Those of Revelation four and twenty-two are stationary; the one having the “sea of glass” before it and the other the “river” of “life.” But that which Ezekiel saw was similar to the one which Isaiah was shown. However, these two are distinct and separate, for each of the “seraphims” of Isaiah’s vision had *six wings*, but the “cherubims” of Ezekiel’s vision each had *four*. The latter stood under, but the former above the throne. Hence, there are four thrones, —two stationary, and two traveling.

Next it must be proven where these thrones are. The one from which the “river” of “life” proceeds, the Revelator says, is “the throne of *God* and of the *Lamb*”—that upon which Christ sat at the right hand of God after His resurrection. The other, of Revelation four, is in the most holy apartment of the heavenly sanc-

tuary before which were “seven lamps of fire.” (Rev. 4:5.) “I saw the *Father rise from the throne*, and in a flaming chariot go up into the holy of holies *within the veil*, and sit down. *Then Jesus rose up from the throne*.”—“Early Writings,” p. 55.

These three thrones (Isa 6; Rev. 4; and 22) are in heavenly places, of which we cannot speak further in this article. Our greatest interest at this particular time is to know the place and the mission of the throne of Ezekiel’s vision. He says: “I looked, and, behold, a whirlwind came out of the north.” (Ezek. 1:4.) As the word “came” is used, it is evident that it was a moving train like the one of Isaiah Six, and it came to “the land of the Chaldeans by the river Chebar.” (Ezek. 1:3.)

As this conversation between Ezekiel and the Lord “above the cherubims” continues to the tenth chapter, we quote Ezek. 10:20,19, “This is the living creature that I saw under the God of Israel by the river Chebar; and I knew that they were the cherubims.” “And the cherubims lifted up their wings, and mounted up from the earth in my sight.” The fact that they “*mounted up from the earth*” proves that in this particular throne, God visited the earth, and when He was through with that which He came to do, He returned to heaven.

When Will This Prophetic Vision Be Fulfilled?

The prophet of God did not understand the meaning of the vision. If he had, he would have explained it. He states: "Then I came to them of the captivity at Telabib, that dwelt by the river Chebar, and I sat where they sat, and remained there *astonished* among them seven days." (Ezek. 3:15.) There is no record where he delivered the message to them. Furthermore, he could not, for there was no house of Israel at that time, for the term "house of Israel" denotes the twelve tribes, or those which constituted the northern kingdom. The house of Judah was in captivity in the land of the Chaldeans at the time Ezekiel had this vision; and Israel, or the ten tribes had been carried away and scattered among the nations some years before.

The ninth chapter of Ezekiel is a part of the message, and reveals the work the Lord was to do on His visit with the cherubims to earth; and in that chapter it is stated that the message was for both,—the house of *Israel*, and *Judah* (Ezek. 9:3,9),—the twelve tribes. Therefore, it was prophetic in his time, and as no slaughter as the one described in this chapter has ever occurred, it is evident that its fulfillment is yet future.

The Jewish nation up to the time of Christ had no light on this prophecy, and

it appeared to them too complicated and unsafe for a human being of ordinary mind to even read, as we learn from St. Jerome, —Ep. ad Paulin; that all this chapter appeared so obscure, and full of mysteries to the ancient Hebrews, that they suffered none to read it before they were thirty years of age. In like manner, the Christian church until the present time has seen no light in this scripture, and little or no attempt of its explanation has been made.

Since these facts are true, it is obvious that Ezekiel's vision *was prophetic* in his time, and it has been so ever since. But if it is ever to be fulfilled, then, of course, this mystery must be revealed, otherwise it would be a vain vision, quite useless, and unprofitable,—something which God never does. Therefore, we must look for its fulfillment in the near future.

But unless we are awake, and desiring to know, we shall remain in ignorance of its truth, lose the blessing, and miss the mark. This will be the experience of all who are not watching for "*every ray of light*" for *themselves*. The one who trusts another to make his investigation of a message from the Lord, is foolish, without a mind of his own—making flesh his arm. The one who allows prejudice to bar him from a candid investigation of anything new in the name of the Lord, is an infidel as set forth in the following words: "Beloved, believe not every spirit, but *try* the

spirits whether they are of God." (1 John 4:1.)

He who is satisfied with his present attainments in the word of God, has said in his heart: "I am rich, and increased with goods, and have need of nothing,"—acting out the condemnation that is written against the Laodiceans, fulfilling the prophecy which he ought not, and preparing himself to be *spued* out. (Rev. 3:14-18.)

In this study we have already seen that the message of Ezekiel's vision was prophetic. Therefore, if we consign to the waste basket everything that is new, and not through a channel of our choice, it is certain that when our attention is called to the *truth* we shall treat it in like manner.

All who have put their trust in so called *wise men*, or even good Christians, have been robbed of a crown of life by those very men, in every age since the world began, because they believed not in the words of the Lord, as He said: "O Father, Lord of heaven and earth, . . . thou hast *hid* these things from the *wise* and prudent, and hast revealed them unto *babes*." (Matt. 11:25.) "Where is the wise? where is the scribe? . . . hath not God made foolish the wisdom of this world?" (I Cor. 1:20.) Will you my Brother and my Sister copy the mistakes of others? Why not profit by them?

Object of the Lord Coming in His Throne

As Ezekiel was looking toward the north, he saw a "great cloud" coming to earth by a "whirlwind." As he was watching with intense interest, he saw it drawing nearer and nearer; then he saw the "living creatures," the "wheels," etc. But when he saw "the appearance of the likeness of the glory of the Lord," he says: "I fell upon my face, and I heard a *voice* of one that *spake*." (Ezek. 1:28.) Therefore, the Lord came to bring a message to Ezekiel.

The words of the Lord being recorded in the following chapters, we read: "And He said unto me, Son of man, stand upon thy feet, and I will speak unto thee. . . . And He said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. For they are impudent children and stiff-hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will for bear, (for they are a rebellious house), Yet shall know that there hath been a prophet among them. And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their

words, nor be dismayed at their looks, though they be a rebellious house." (Ezek. 2:1, 3-6.)

Let these words be carefully noted. The message which the prophet received is for his people only, the church, for the Lord repeated: "And He said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. For thou art not sent to a people of strange speech and of a hard language, but to the house of Israel; Not to many people of a strange speech and of hard language, whose words thou canst not understand." (Ezek. 3:4-6.)

Is it not evident that Ezekiel's vision meets its fulfillment at a time when a message is presented to God's people—His church? Who dares to question this? If this prophecy has not met its fulfillment in times past, then God's church is to receive a message at the time this vision is revealed, and at that time the church is to be at a very low ebb. Hence, the Laodiceans' church is the only one which fulfills the specifications of the vision—to time and condition. The condemnation against the Laodiceans (Rev. 3:14-18) and the one of Ezekiel (2:1-7; 3:4-7) are exactly alike, which proves that Ezekiel's vision is the prophecy, and John's the revelation of the prophecy.

These facts prove that instead of being in an excellent condition, this message finds God's people in a sad deception, yet

honest in their deception, fulfilling "Testimonies for the church," Vol. 3, p. 253: "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 their deception. They *know not* that their condition is deplorable in the sight of God. While those addressed are flattering 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 and severe, cannot be a mistake, for it is the True Witness who speaks, and His testimony must be correct."

Mark well that none of us are immune, for again we read the words to Ezekiel: "For *all the house of Israel* are *impudent and hardhearted.*" (Ezek. 3:7.) Do not harden your hearts against the testimony, my brother and my sister; if you do, your doom will be sealed for eternity.

At What Time May God's People Be In Such a Deplorable Condition?

If the condition of the church is such after probation has closed, there can be no church to translate at the appearance of the Lord, neither can God finish His work

on earth with such a church as the one here described by the prophets of God. Note the following words: "The Lord does not *now* work to bring *many* souls into the truth, because of the church-members who have *never* been converted, and those who *were once* converted but who have backslidden. What *influence* would these unconsecrated members have on *new* converts? Would they not make of no effect the God-given message which His people are to bear?"—"Testimonies for the church," Vol. 6, p. 371.

If God is holding back because of a few unconverted or backslidden members in the church, what would He do at a time when "*all the house of Israel are impudent and hardhearted?*" The fact that He has been holding back, proves that there is to be a special work for the church before He can finish His work upon earth. If not, why will He hold back?

Therefore, "*while the investigative judgment is going forward in heaven, . . . there is to be a special work of purification, of putting away of sin, among God's people upon earth. . . . Then the church which our Lord at His coming is to receive to Himself will be 'a glorious church, not having spot, or wrinkle, or any such thing.'*" Then she will look forth 'as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.'" "*Clad in the armor of Christ's righteousness, the church is to*

enter upon her *final* conflict. . . . she is to go forth into *all* the world, *conquering* and to conquer."—"The Great Controversy," p. 425; "Prophets and Kings," p. 725. Mark the words: "*not having spot,*" "*her final conflict,*" going forth "*into all the world, conquering* and to conquer."

This unquestionable testimony shows that the purification takes place before the work is finished in any part of the world, for she must go without "spot" "*into all the world.*" After the church has been thus purified, then, "*Mighty miracles were wrought, the sick were healed, and signs and wonders followed the believers.*"—"Early Writings," p. 278. The preceding page of the above quotation shows these mighty works were done in the time of the "*Loud Cry of the Third Angel's Message.*" Therefore, the purification took place at the *commencement* of the "*Loud Cry.*" Consequently, the message by the prophet Ezekiel must apply at the time of the purification of the church, and if this is so, then his prophecy must prove the same.

As the prophet's vision of the cherubims and the glory of God's throne continued, he saw the Lord come to the entrance of the church and give the charge to His angels. We read: "*And the glory of the God of Israel was gone up from the cherub, whereupon He was, to the threshold of the house.*" And He called to the man clothed with linen, which had the writer's ink-

horn by his side; And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others He said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house. And He said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth and slew in the *city*. And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! Wilt Thou destroy all the residue of *Israel* in Thy pouring out of Thy fury upon *Jerusalem*? Then said He unto me, The iniquity of the *house of Israel* and *Judah* is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord seeth not." (Ezek. 9:3-9.)

Thus, the prophecy of Ezekiel proves to be the purification of the church; for here we see a complete separation of the *wicked from among the just*. Mark very carefully that this work of separation is in the

church only, and at this particular time, for the world cannot be called, "The city," "Jerusalem," "Israel" and "Judah." All these terms belong to the people of God—the church. Furthermore, as the *wicked* are taken *from among* the righteous, it cannot be in the world, for then it would have to be the other way—the *righteous from among the wicked*. And remember that the Lord said to Ezekiel, "Son of man, I send thee to the *children of Israel*, to a rebellious nation that hath rebelled against me." (Ezek. 2:3.) "For thou art *not sent* to a *people* of a *strange speech* and of an hard language, *but to the house of Israel*; *Not to many people* of a strange speech and of an hard language, whose words thou canst not understand." (Ezek. 3:5, 6.)

Our attention is again called to the Spirit of Prophecy, which has been so little appreciated by the church. Note how wonderfully Ezekiel's vision is there described. "This mightiest of angels has in his hand the seal of the living God, or of Him who alone can give life, who can inscribe upon the foreheads the mark. . . This sealing of the servants of God is the *same* that was shown to Ezekiel in vision. John also had been a witness of this *most startling revelation*."—"Testimonies to Ministers," p. 445. This inspired statement proves that the sealing of the 144,000 and the marking of Ezekiel Nine is the same. Therefore, the sealing of the 144,000 is in the time

of the *purification of the church*.

Again we quote, this time from "Testimonies for the church," Vol. 3, p. 266: "The true people of God, . . . will ever view sin in its real, sinful character . . . Especially in the *closing work for the church*, in the *sealing time* of the *one hundred and forty-four thousand* who are to stand without fault before the throne of God, will they feel most deeply the *wrongs of God's professed people*. This is forcibly set forth by the prophet's illustration of the *last work* under the figure of the men each having a slaughter weapon in his hand. One man among them was clothed with linen, with a writer's inkhorn by his side."

Therefore, the sealing of the 144,000 of Revelation Seven is the same as the marking of Ezekiel Nine,—the "*purification*" and the "*closing work for the church*." For this reason they are "virgins," "not defiled with women" (Rev. 14:4), for the message found them in the church of God—*not in Babylon*.

It was previously shown that the purification, or the sealing of the 144,000, came at the commencement of the "Loud Cry," which proves why the 144,000 are the "first-fruits,"—because they are sealed first, from among those in the church. Those that shall be sealed by the same angel that was clothed with linen, having the writer's inkhorn by his side, in the time of the "Loud Cry" become the second fruits.

As John saw the 144,000 sealed, then he says: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." (Rev. 7:9.) Therefore, these are the second fruits, and the marking is in two sections. Hence two sealing periods and two reports of the angel who had the "writer's inkhorn by his side."

Here is his *first report* at the completion of the sealing of the first fruits—the 144,000: "And behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, *I have done as thou hast commanded me.*" (Ezek. 9:11.) Now we quote the angel's *second report*: "I saw . . . An angel with a writer's inkhorn by his side returned from the earth, and reported to Jesus that *his work was done, and the saints were numbered and sealed.*" —"Early Writings," p. 279.

Comparison of these reports show that they were on two different occasions, for when the angel made his first report the Lord was on "the threshold of the house" on earth. (Ezek. 9:3.) But his second report he made while the Lord was in the *heavenly sanctuary*. Now we quote the Lord's answer to his first report: "And He spake unto the man clothed with linen, and said, *Go in between the wheels, even*

under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight." (Ezek. 10:2.)

We read the words of the Lord *after the second* report had been made: "Then I saw Jesus, who had been ministering *before the ark* containing the ten commandments, *throw down the censer. He raised His Hands,* and with a loud voice said, 'It is done.' And all the angelic host laid off their crowns as *Jesus made the solemn declaration,* 'He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still'."—"Early Writings," pp. 279, 280.

Comparing the *words of the Lord* at the time the *first* report was made, with those after the *second* report, proves that He was in two different places, on two separate occasions. More than this, when the angel made his first report, his work was not done, for he *afterward* had to go and *get the fire, and scatter it in the city.* Neither was the Lord's work done.

Had probation closed at the time the report of Ezekiel 9:11 was made, the Lord would be *coming to earth for His saints instead of going to heaven,* for after this report was made, "the cherubims lifted up their wings, and *mounted up from the earth in my sight*" says Ezekiel. (10:19.)

Ezekiel being left, proves the saints were not taken at this time.

Again note that at the angel's *second report*: "Jesus *moved out* of the most holy place, I heard the tinkling of the bells upon His garments; and as *He left,* a cloud of darkness covered the inhabitants of the earth."—"Early Writings," p. 280. Therefore, Jesus *was in the sanctuary,* and *after the report was made He "moved out."* But the angel's *first* report was made to Jesus while He was *upon earth, over above the cherubims,* by the *earthly* "house,"—the church, where the separation and the slaying took place. *He was out side, not "in"; and instead of "moving out," He went in,* for, "the glory of the Lord *went up from the cherub, and stood over the threshold of the house; . . . and the court was full of the brightness of the Lord's glory*" (Ezek. 10:4), showing that He moved *in*—not out.

The prophet Isaiah was also shown "this most startling revelation," and the purification of the church: "For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many. . . . And I will send those that *escape of them* unto the *nations,* . . . to the isles afar off, that *have not heard my fame,* neither have seen my glory; and *they shall declare my glory among the Gentiles.* And *they shall bring all your brethren* for an offering unto the Lord out of *all nations* . . . to my holy mountain Jerusalem, saith

the Lord, . . . in a *clean vessel* into the *house of the Lord.*" (Isa. 66:16, 19, 20.) Therefore, the 144,000, "those that escape" the "slaughter," shall "bring *all your brethren*;" that is, all those that shall be saved in the time of the "Loud Cry," showing that those who *escaped* the slaughter are the ones to finish the work. Hence, they are called "the servants of God." (Rev. 7:3.)

This coming of the Lord for the purification of the church is again foretold in "Testimonies for the church," Vol. 5, p. 690: "They will question and criticise everything that arises in the *unfolding of truth*, criticise the work and position of others, criticise every branch of the work in which *they have not* themselves a part. They will feed upon the errors and mistakes and faults of others, 'until,' *saith the angel*, 'the Lord Jesus shall rise up *from* His mediatorial work in the heavenly sanctuary, and shall clothe Himself with the garments of vengeance, and *surprise* them at their unholy feast; and they will find themselves unprepared for the marriage supper of the Lamb."

Read the words of the angel carefully. Let not the enemy "with good words and fair speeches" deceive you on this vital question. To "rise up from His mediatorial work," cannot be after probation has closed. Note the words: He is to "rise up" in "the *unfolding of truth.*"

Take heed that you do not begin to criticise the message, or the messenger, but rather "sigh and cry for all the abominations that are done in the church," lest you be found on the wrong side with the evildoers and fall under the "slaughter weapons of the five men." "Cry aloud, spare not, lift up thy voice like a trumpet, and *shew* my people their transgression, and the house of Jacob their sins." (Isa. 58:1.) Take your stand on the right side, and make sure "having done all to stand," for the Lord has set His hand to separate "the wicked *from* among the just."

The first and second fruits of those that shall be translated, and the separation of the wicked in the church before probation has closed, is also foretold in the parables of Christ. Briefly, our attention is called to Matt. 22:11, 13, "And when the king came in to see the guests, he saw there a man which had not on a wedding garment: . . . Then said the king to the servants, Bind him hand and foot, and *take him away*, and cast him into outer darkness; there shall be weeping and gnashing of teeth." This investigation and casting out took place before probation closed, for the marriage ceremony had not yet been performed at the time the "king came in to see the guests."

"Again, the kingdom of heaven is like unto a *net*, that was cast into the sea, and *gathered* of every kind: Which, when it

was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked *from* among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." (Matt. 13:47-50.) This separation also applies to the purification of the church, for the *bad* ones were taken away *from* among the *good*, and *not* the *good from among the bad*. The bad that were in the net (church) were thrown out, and the good ones left.

This net represents the work up to the time of the purification of the church, for after the church has been purified, only such as "should be saved" will be granted membership, for the Word says: "*Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.*" (Isa. 52:1.)

This call cannot be applied after probation has closed, or even in the time of the "Loud Cry," for at that time the church cannot be asleep, or without the "beautiful garments." "And in that day there shall be *no more* the *Canaanite* in the house of the Lord of hosts." (Zech. 14:21.)

"And the *Gentiles* shall see thy *righteousness*, and *all kings thy glory*: and thou shalt be called by a new name, which the

mouth of the Lord shall name." (Is. 62:2.) "Therefore, thy gates shall be open continually; they shall not be shut day nor night; that men may *bring* unto thee the *forces of the Gentiles*, and that their kings may be brought." (Is. 60:11.)

In the purification of the church, "the angels shall...sever the *wicked from* among the just," but in the time of the "Loud Cry," the *just* from among the wicked, for so we read: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.... And I heard another voice from heaven, saying, *Come out of her, my people*, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:1,4.) Therefore, two distinct separations, at two different times; namely, the firstfruits or the 144,000—the virgins of Revelation 14:4, from the church (Rev. 7:1-8), then follows the separation of the *second fruits*—the great multitude which no man can number (Rev. 7:9), the *just from among* the *wicked*.

The Purity of the Message

It is well understood that Ezekiel represents the messenger that brings the message to the church at the time appointed. He was asked by the Lord, saying: "Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee." "Then did I eat it;" says the prophet, "and

it was in my mouth as honey for sweetness." (Ezek.2:8; 3:3.) Therefore, Ezekiel's testimony represents the messenger as one that would obey the Lord and love His Word above everything else; for he says, "it was in my mouth *as honey* for sweetness."

Then said the Lord: "And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be *dumb*, . . . But *when I speak with thee, I will open thy mouth*, and thou shalt say unto them, Thus saith the *Lord God*; He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house." (Ezek. 3:26, 27.)

This positive statement by the Lord Himself declares that He has made it possible that the message should be the pure Word of God—no chance for man's utterance—for the messenger was made *dumb*, and could speak only when the Lord opened his mouth. Then he was to say, "Thus saith the Lord God."

When God speaks by the mouth of a person, it is sin for him, or for another, to take credit to himself. Place it where it belongs, for: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." (1 Cor. 14:37.) The curse which came upon Herod is for our example. "And upon a set day Herod, arrayed in royal

apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost." (Acts 12:21-23.)

How Is the Message Derived?

It will be noticed that the prophet was bidden to go and speak to his people; but instead of being told what to say, the Lord commanded him: "Open thy mouth, and eat that I give thee." "And when I looked, behold," says Ezekiel, "an hand was sent unto me; and, lo, a roll of a book was therein. . . . Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll." (Ezek. 2:8, 9; 3:1, 2.) The words which the messenger was to speak to his people were found in the *book* he ate. Therefore, the "book" represents the *Bible*—the written Word of God—from which the message is to be derived and then presented to the church.

The Character of the Message

"And, lo, a roll of a book was therein; And he spread it before me; and it was written *within* and *without*: and there was written therein *lamentations*, and *mourning*, and *woe*." (Ezek. 2:9, 10.) The mes-

sage, to be presented from the "roll," is a threatening one,—with "lamentations," "mourning," and "woe,"—the fulfillment of the slaughter as described in the ninth chapter of Ezekiel's prophecy, and of the woes in the Master's parables, saying: "The Lord of that *servant* shall come in a day when he *looketh not* for him, and in an hour that he is *not aware of*, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be *weeping* and *gnashing* of teeth." "Then said the king to the servants, Bind him hand and foot, and take him *away*, and cast him into outer darkness; there shall be *weeping* and *gnashing* of teeth." (Matt. 24:50, 51; 22:13.) "It shall come to pass, *if* thou wilt not hearken unto the voice of the Lord thy God, to observe to do *all* His *commandments* and His *statutes* which I command thee, *this day*; that *all* these *curses* shall come upon *thee* and overtake *thee*." (Deut. 28:15.) "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." (Deut. 30:19.)

The "book" was "written within and without." (Ezek. 2:10.) That is, the writing "within" is the prophetic Word of God proclaiming the curses that are written in the Bible; and that which was "without," indicates its sure fulfillment—

becoming history. Thereby showing that God has spoken and will perform it.

Again it will be noticed, the prophet *ate* the "book," and it was in his mouth "as *honey* for sweetness," but *did not* become "bitter" in his "*belly*" as of Revelation 10:10. Therefore, the Word of the Lord declares that there will be no *misunderstanding* or *disappointment* with this message as it was with the one in 1844 A.D.

Will They Hear the Messenger and Allow the Message to Enter the Church?

"But the house of Israel *will not* hearken unto thee; for they will not hearken unto Me: for *all* the house of Israel are impudent and hardhearted." (Ezek. 3:7.) "But thou, O son of man, behold, they shall *put bands* upon thee, and shall bind thee with them, and thou shalt *not go* out among them: . . . and shalt *not* be to them a *reprover*: for they are a rebellious house." (Ezek. 3:25, 26.)

This same prediction is also made by the Spirit of Prophecy: "In the *last solemn work* few *great* men will be engaged."—"Testimonies for the church," Vol. 5, p. 80. "*They will not recognize* the work of God when the *loud cry* of the third angel shall be heard. When *light goes forth* to lighten the earth, *instead* of coming up to the *help* of the Lord, they will *want to bind* about His work to meet their *narrow ideas*....

There will be those among us who will always want to *control* the work of God, to *dictate* even what *movements* shall be made when the work goes forward *under the direction of the angel* who joins the *third angel* in the message to be given to the world."—"Testimonies to Ministers," p. 300.

It is because they will not hear that "God will use ways and means by which it will be seen that *He is taking the reins in His own hands*. The workers will be surprised by the *simple means* that He will use to bring about and perfect His work of righteousness."—Id., p. 300. "God has promised that where the shepherds are not true He will *take charge of the flock Himself*. . . *In this time*, the gold will be separated from the dross *in the church*. True godliness will be clearly distinguished from the appearance and tinsel of it. *Many a star* that we have admired for its brilliancy, *will then go out in darkness*. . . Those who have been *timid and self-distrustful*, will declare themselves *openly* for Christ and *His truth*. The most weak and hesitating *in the church*, will be as David—willing to do and dare."—"Testimonies for the church," Vol. 5, p. 80, 81.

An Explanation of the Cherubim and the Wheels

We again call the reader's attention to the chart on the front page of this tract. It will be noticed that "two wings of every

one" of the living creatures "were joined one to another." (Ezek. 1:11.) Therefore, the living creatures as well as the wheels formed a square, for there was "one wheel by one cherub, and another wheel by another cherub." (Ezek. 10:9.) "The face of a man" was in the front, "the face of an eagle" in the back as they were coming forth to the prophet Ezekiel, "and the face of a lion on the right side," and the "face of an ox on the left side" (1:10), for they four had "four sides." (Verse 8.) They had two wings on one side, and two on the other side. (Verse 23.)

The living wheels were arranged as they appear on the chart, for "they went upon their four sides." (Ezek. 1:17.) The composite features of the living creatures and the arrangement of the wheels is to avoid turning, supplying a simultaneous reversible motion,—forward, or backward; to the right, or to the left; for "they turned not as they went." (Ezek. 10:11.)

"And their feet were straight feet" (Ezek. 1:7), which enabled them to move with freedom, independent of direction. So "the living creatures ran and returned as the appearance of a flash of lightning" (Verse 14), "and the glory of the God of Israel was over them above." (Ezek. 10:19.) "And the likeness of the hands of a man was under their wings." (Verse 21.)

As wheels are used in chariots, and as these wheels formed a square which "ran

and returned," and "over them above" God was sitting in His throne, it is evident that this is the chariot of God with which He came to bring the message, and to separate the "wicked from among the just." Hence, the "battle is the Lord's," and "He will take charge of the flock Himself."

The performance of the living creatures, and their features, also prove this fact. In Revelation 4:7, we read of "four beasts" round about the throne of God: "And the first beast was like a *lion*, and the second beast like a *calf*, and the third beast had a face as a *man*, and the fourth beast was like a flying *eagle*." "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast *redeemed us* to God by Thy blood out of *every kindred*, and *tongue*, and *people*, and *nation*; And hast made us unto our God kings and priests: and *we shall reign on the earth*." (Rev. 5:9, 10.) These beasts say they have been *redeemed by* the blood of Christ and shall reign on the earth. Therefore, they are symbols of the saints, even as the Lamb having "seven horns" is a symbol of Christ. (Rev. 5:6.)

The cherubims of Ezekiel's vision having the same faces as the "beasts" in the Revelation, prove the fact that this chariot of God bears the *insignia* or emblem of the saints. The Lord being "over them above," signifies that He is the Saviour of the world.

Hence, it is the chariot in which the saints are to be translated. The following quotation from "Early Writings," p. 287, bears the same evidence: "On each side of the *cloudy chariot* were *wings*, and beneath it were *living wheels*; and as the chariot rolled upward, the *wheels cried*, 'Holy,' and the *wings*, as they moved, *cried*, 'Holy,' and the retinue of holy *angels* around the cloud *cried*, 'Holy, holy, holy, Lord God Almighty!' and the saints in the cloud *cried* 'Glory! Alleluia!'"

When Will This Chariot Arrive; How Long Will It Stay?

It was previously proven that the Lord came in this chariot and commanded Ezekiel to go and speak to his people. It was also established that Ezekiel, in reality, had no message for his people; but the vision, being prophetic, was to meet its fulfillment at the commencement of the "Loud Cry of the Third Angel's message." Therefore, when the church has reached the time and the condition described by the Lord, the mystery of Ezekiel's vision was to be revealed; at which time there would be a message solely for the church of God. Therefore, when the message came, this chariot, invisible to human beings at the present time, had already arrived; for in it the Lord came, and at which time He commanded the prophet to go and speak to the people in the church.

The first part of this "most startling revelation," which this little tract represents, was published in December, 1930, in a book, consisting of 255 pages, entitled "The Shepherd's Rod," Vol. I. The second part of this message was published in the month of September, 1932, entitled "The Shepherd's Rod," Vol. II, which contains 304 pages; and now Volume III is in preparation. This answers the question as to when this flaming chariot arrived,—the year the messenger came.

The following will reveal the length of time this swift flying chariot, with the glory of the Lord, is to remain upon earth. "And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt Thou destroy all the residue of Israel in Thy pouring out of Thy fury upon Jerusalem? Then said He unto me, The iniquity of the house of Israel and Judah is exceeding great... And as for Me also, Mine eye shall not spare, neither will I have pity." (Ezek. 9:8-10.)

Note that the glory of the Lord, and the cherubims were on the "threshold of the house" (Ezek. 9:3) until the slaughter was finished; and as the slaying began before the marking was over, then, "the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as Thou hast commanded me." (Ezek. 9:11.) Therefore, after the sigh-

ing and crying ones were marked, the slaughter finished, and the man with the inkhorn by his side had "reported the matter," the Lord "spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city." (Ezek. 10:2.)

The "fire" represents the outpouring of the Holy Spirit, in purification of the heart, ("Gospel Workers" p. 23), for it was taken "from between the cherubims" and scattered "over the city," or over those who had the "mark" and had escaped the "slaughter." After the "slaughter" had been completed, and before the "fire" was scattered over the "city," "the cherubims stood on the right side of the house, ... and the cloud filled the inner court." (Verse 3.) Hence, after this "the cherubims lifted up their wings, and mounted up *from* the *earth* in my sight," says the prophet. (Ezek. 10:19.) But though they departed after the separation took place, chapter eleven, verse twenty-two reveals that they later returned.

As the second chapter of Zechariah is applicable at this time (explained in "The Shepherd's Rod," Vol. II, pp. 259-282), we read: "I, saith the Lord, will be unto her a *wall of fire* round about, and will be the glory in the midst of her. ... Sing and rejoice, O daughter of Zion: for, lo, I come,

and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be My people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee." (Zech. 2:5, 10, 11.) Mark that while the Lord dwells in the midst of His people, "many nations shall be joined to the Lord in that day," and He will be unto them "a wall of fire round about." Thus it will be seen that He is "taking the reins in His own hands."

"In Ezekiel's vision, God had His hand beneath the wings of the cherubim. This is to teach His servants that it is divine power that gives them success. He will work with them if they will put away iniquity, and become pure in heart and life.

"The bright light going among the living creatures with the swiftness of lightning represents the speed with which this work will finally go forward to completion.... He can devise ways and means to thwart the purposes of wicked men; and he will bring to confusion the counsels of them that plot mischief against his people."—"Testimonies for the church," Vol. 5, p. 754.

Therefore, the Lord has come to purify His people by putting away the wicked from among them, to "take charge" of His clean flock, and finish His work. Then, when His chariot, dedicated to the saints, has been filled to its capacity, we

shall depart for glory land. "And as the chariot rolled upward, the wheels cried, 'Holy,' and the wings, as they moved, cried, 'Holy,' and the retinue of holy angels around the cloud cried, 'Holy, holy, holy, Lord God Almighty!' And the saints in the cloud cried, 'Glory! Alleluia!'"—"Early Writings," pp. 287, 288.

My dear Brother and Sister: What excuse will you have if you deceive yourself and lose a glory like this? O how great the disappointment to find yourself left out of this eternal chariot! Then you will be "speechless," though you may have much to say now. The "crisis" has come, and she that "travaileth" must give birth, "for as soon as Zion travailed, she brought forth children." (Isa. 66:8.)

The Responsibility of Those Who Bear the Message

Ezekiel, therefore, represents those whose hearts the message has reached, and the Lord is saying to them: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from Me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not

from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul." (Ezek. 3:17-21.)

God is changing watchmen: "Those who have trusted to *intellect, genius, or talent, will not then stand at the head of rank and file. They did not keep pace with the light.* Those who have proved themselves unfaithful *will not then be entrusted with the flock. In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and he cannot use them.*"—"Testimonies for the church," Vol. 5, p. 80. But, "The Lord's servants will be called *enthusiasts. Ministers will warn the people not to listen to them. Noah received the same treatment while the Spirit of God was urging him to give the message.*"—"Testimonies to Ministers," p. 233.

The fact that our conferences grant ministerial license only to college graduates

proves that they are trusting to "intellect, genius, and talent." "God's watchmen will not cry, 'Peace, peace,' when God has not spoken peace. The voice of the faithful watchman will be heard: "Go ye out from hence, touch not the unclean. . . . Be ye clean that bear the vessels of the Lord'."—"Testimonies for the church," Vol. 5, p. 83.

Receive instruction and learn to *obey* the word of the Lord, for in so doing He will make it possible for you to do *great things in His name.* Incline your ear and hear, for the Lord is saying to *you:* "Behold, I have made *thy face strong against their faces, and thy forehead strong against their foreheads.* As an adamant harder than flint have I made thy forehead: *fear them not, neither be dismayed at their looks,* though they be a rebellious house. . . . *All My words that I shall speak unto thee receive in thine heart, and hear with thine ears. And go, get thee to them. . . . and speak unto them, and tell them,* Thus saith the Lord God; whether they will *hear, or whether they will forbear.*" (Ezek. 3:8-11.)

There is to be perfect harmony, for "whithersoever the *spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them, for the spirit of the living creatures was in the wheels.*" (Ezek. 1:20.)

"As never before, we should pray not only that laborers may be sent forth into the great harvest-field, but that we may

have a clear *conception of truth*, so that *when the messengers of truth shall come*, we may accept the message and respect the messenger."—"Testimonies for the church," Vol. 6, p. 420.

Do not value your salvation so little as to trust the wisdom of another. Be wise, obey the word of the Lord, investigate for yourself; and do not delay, for you know not the narrow margin between you and heaven! "Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom." (Micah 7:5.)

The rulers of ancient Israel—priests, scribes, and pharisees—who took from the people religious freedom in investigating for themselves the teaching of Christ, perished under the condemnation of the law that was to save them. And they who allowed those so-called learned doctors of the law and the prophets to bar them from their religious rights, perished with them.

These satanic practices were repeated during the Reformation, and in the preaching of the First, Second, and Third Angels' messages. We who believe present truth had to make our own investigation and decision independent of priests, scribes, or pharisees. If that method of receiving light was wise and most acceptable before God, who endowed us with the power of His Spirit to discern the truth, why will it

not be proper now since we better understand the Word?

This article could have been greatly enlarged, and for brevity all has been omitted but that which will serve to *introduce the message* that is pleading at the doors of God's dear church. May the Lord have mercy on us all.

"The days *are* at hand, and the effect of *every* vision." (Ezek. 12:23.) The visions of the prophets which appeared to be full of mysteries are *now* becoming plain facts.

Volumes One and Two of "The Shepherd's Rod" are now available at a very low price. Vol. I, 255 pages, paper cover, 75c per copy, post paid. Vol. II, 304 pages, keratol binding, priced at \$2.00, now for a limited time at \$1.00 per copy, postage extra. Nearly every subject in this volume is illustrated on very comprehensible figurative charts. The special price on the two volumes is \$1.75, post paid. Address all orders to the Universal Publishing Association, Box 68, Station K, Los Angeles, California.

(Italic type ours.)

"The people accept their ministers' explanation of the Scripture, and do not investigate for themselves. Therefore," Satan said, "by working through the ministers, I can control the people according to my will."—"Testimonies to Ministers," p. 473. "They have confidence in the leading men, and accept the decisions they make; and thus many will reject the very messages God sends to His people, if these leading brethren do not accept them."—Id., p. 107. "If they carry their opposition so far as to oppose that in which they have had no experience, the church may know that they are not right."—"Testimonies for the Church," Vol. 5, pp. 268, 269.

"Thus saith the Lord:" "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." (Is. 62:1.)

My Second Appeal to the Leading Brethren and My Prayer for Them

Dear Brethren:

My written appeal in 1930 which I placed in your hands at the General conference convention you flatly ignored, and refused to be interested in the new light of the "Three Angels' Messages." But the worst

part of the whole matter is the false reports which some of the leading Brethren have been broadcasting throughout the denomination that they have given me a hearing. I hold no charge against them and God will forgive them, if they let Him.

Because my words have been at times misconstrued, and it seems that they have but little weight with some, I have chosen my prayer from the Scriptures and my appeal from the Spirit of Prophecy. Surely you will take heed to the Word of God.

For the convenience of many who do not have all the books of the Spirit of Prophecy, I shall quote from "Testimonies on Sabbath School Work" only.

"Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth." (Ps. 26:8.) And "the zeal of Thine house hath eaten me up; and the reproaches of them that reproached Thee are fallen upon me." "It was not an enemy that reproached me; . . . but it was . . . a man mine equal, my guide, . . . we *walked unto the house of God in company.*" (Ps. 69:9; 55:12, 13.) Therefore, "Save us, O God of our salvation, and *gather us together*, and deliver us from the heathen, that we may give thanks to Thy Holy name, and glory in Thy praise." (I Chro. 16:35.)

"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. (Is. 1:18.) "Anoint thine eyes with eyesalve, that thou mayest see." (Rev. 3:18.)

Your attitude toward the glorious light that is shining upon the "Three Angels' messages," my Brethren, is but a fulfillment of prophecy. "Because thou sayest, I am rich, and increased with goods, and have *need of nothing*;"—truth or prophets, you refuse to be interested in investigation of the "Angel's" cry, that is to "lighten the earth with his glory." You well know that the truth in which we have greatly rejoiced since 1844, has come through God's appointed servant, whose writings we call "The Spirit of Prophecy," is speaking to you in this most vital appeal.

"Let no one come to the conclusion that there is no more truth to be revealed."—"Testimonies on Sabbath School Work," p. 53. "They are not to make up their minds that the whole truth has been unfolded, and that the Infinite One has no more light for His people." Id., p. 60. "Philip findeth Nathanael, and saith unto him, We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the Son of Joseph. And Nathanael said unto him, *Can there any good thing come out of Nazareth?*" Prejudice and unbelief sprang up in the heart of Nathanael, but Philip did not try to combat it. He said, '*Come and see.*'"—Id., p. 63.

"If a message comes that you *do not*

understand, take pains that you may hear the reasons the messenger may give, . . . for your position will not be shaken, by coming in contact with error. There is no virtue or manliness in keeping up a continual warfare in the *dark*, closing your eyes lest you may see, closing your ears lest you may hear, hardening your heart in ignorance and unbelief lest you may have to *humble* yourselves and *acknowledge* that you have *received light on some points of truth.* To hold yourselves aloof from an investigation of truth is *not the way* to carry out the Saviour's injunction to 'search the Scriptures.' Is it digging for hidden treasures to call the results of some one's labor a *mass of rubbish*, and make no critical examination to see whether or not there are precious jewels of truth in the collection of thought *which you condemn?* . . . Thus it was that the Jews did in the days of Christ, and we are *warned not to do as they did*, and be led to choose darkness rather than light. . . . No one of those who *imagine* that they *know it all* is too old or too intelligent to learn from the *humblest* of the messengers of the living God."—Id., p. 65, 66.

"Precious light *is to shine forth* from the Word of God, and let no one presume to *dictate* what shall or what shall not be *brought before the people* in the messages of enlightenment that He shall send, and so quench the Spirit of God. Whatever may

be his *position of authority*, no one has a right to shut away the light from the people. When a message comes in the name of the Lord to His people, *no one may excuse himself* from an investigation of its claims. No one can afford to stand back in an attitude of indifference and *self-confidence*, and say: 'I know what is truth. I am satisfied with my position. I have set my stakes, and I will not be moved away from my position, whatever may come. I will not listen to the message of this messenger; for I know that it can not be truth.' It was from pursuing this very course that the popular churches were left in partial darkness, and that is why the messages of heaven have not reached them."—Id., p. 65.

What excuse will you have, my Brethren, if you refuse to hear this appeal also? Will it exalt your wisdom if you find yourselves on the wrong side, because you will have to humble yourselves to accept Light? Will you say again, "He has taken the Testimonies out of their setting?" Will you obstruct the way that the message should not reach the people, after you are told that, "Let no one presume to dictate what shall or what shall not be brought before the people in the messages of enlightenment that He shall send, and so quench the Spirit of God?"

—THE AUTHOR.

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

"And it shall come to pass at that time, that I will search *Jerusalem with candles*, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil." (Zeph. 1:12.)

"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. 3:3.)

"Whose fan is in his hand, and he will thoroughly purge *his floor* and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." (Matt. 3:12.)

"And that they be wise shall shine as the brightness of the firmament; and they that turn many to *righteousness* as the stars for ever and ever." (Dan. 12:3.)

Therefore, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." (Isa. 58:1.)

"Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall *no more pass through thee*; he is utterly cut off." (Nahum 1:15.)

"The Lord of hosts mustereth the host of the battle." (Isa. 13:4.)