

"Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee."
—Prov. 9:8.

"Today if ye will hear His voice, harden not your hearts." "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."—Heb. 4:7; Is. 1:18.

"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."—Judges 5:23.



The Shepherd's Rod.
(Edson Collection)

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THE NEED OF PROPHECY
Philadelphia: A problem fraught with the most far-reaching consequences is now being encountered by the Seventh-day Adventist denomination. Never in its history or in the history of the Christian church has there arisen a controversy of kind and magnitude such as this. A message contained in a two-volume publication, entitled "The Shepherd's Rod," has shaken the denomination from its very foundation. Presenting the most singular and perplexing crisis in the annals of church history, and one which human wisdom is utterly helpless to solve, the prophetic eye of God must have *foreseen it, and recorded it* in all verity for the edification of His saints against the trying hour it must needs bring upon His church. Thus the crying want of God's people is the Spirit of Truth Who alone can and will unlock the great storehouse of *prophecies*.

When the church is neither driven nor tempest-tossed, when all is clear and smooth and easy sailing, though headed for perdition, her members see no need at all for the gift of the Spirit of Prophecy,—the mouth-piece of God, and the eyes for the church! At such times they feel "rich, and increased with goods, and have need of nothing." Only when she finds herself grounded on a reef of her own folly with the fierce waves of divine retribution beating over her sides, does she realize her fearful danger, her great need, poverty, and want of everything! The present church crisis surely demands this most requisite gift of proph-

ecy. But "will the Lord cast off forever? and will He be favorable no more?" (Ps. 77:7.) "Hear the word of the Lord, ye that tremble at His word:"

"Where there is *no vision*, the people perish." "Surely the Lord God will do nothing, but He revealeth *His secret* unto His servants *the prophets*." (Prov. 29:18; Amos 3:7.) "Desire spiritual gifts, but rather that ye may *prophecy*. . . He that prophesieth edifieth the church." (I Cor. 14:1, 4.) "For the testimony of Jesus is the *Spirit of Prophecy*." (Rev. 19:10.)

"And He gave some, apostles; and some, *prophets*; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the *edifying* of the *body* of Christ." (Eph. 4:11, 12.) "After that miracles, then gifts of healings, helps, governments, diversities of tongues." (I Cor. 12:28.)

While these gifts, especially tongues, and governments, are zealously sought after by the Christian churches, the one that was despised by the Jews—*prophets*—is wholly rejected by almost all Christendom! Therefore, the same spirit that killed the ancient seers by the hand of the Jewish leaders is today working through the Christian ministry!

Every succeeding Jewish generation rejected the living prophets, at the same time bearing honor and recognition to the preceding ones who were slain by and for speaking to their fathers. Thus Jesus rebuked them, saying: "Woe unto you,

scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." (Matt. 23:29, 30.) But most of the Christians at the present time, by despising the gift of prophecy in the Christian era, and by denying the authority of the Old Testament Scriptures in the Christian church, have rejected *all* the prophets! And the present so-called gift of tongues is gibberish and no more like the Biblical gift than Sunday is "sanctioned" Sabbath day; and the gift of governments is become a ramification of prerogatives, formalities, goals, etc., instead of crying out against sin and sinners. Hence, the so-called best of Christians today seem to be like the worst of the Jews!

Awake, awake, O church of God. "Quench not the Spirit. *Despise not prophesyings*. Prove all things; hold fast that which is good." (I Thess. 5:19, 20, 21.) "Loose thyself from the" man-wrought "bands of thy neck, O captive daughter of Zion." (Isa. 52:2.)

As the gift of prophets in the church is the second in order and the gifts of governments and diversities of tongues the last, it is evident that those who despise the gift of prophecy, but exalt the gift of *governments* or *tongues*, are pulling the cart from its rear end and are going in the wrong direction. "And knowest not that thou art wretched, and miserable, and poor,

and blind, and naked." (Rev. 3:17.)

Here follows the prophetic Word of God on this present church crisis and of its outcome:

"We have also a more sure Word of Prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."—II Pet. 1:19.

He that answereth a matter before he heareth it, it is folly and shame unto him.—Proverbs 18:13.

Zechariah 6:1-8

These verses contain one of the most wonderful symbolical prophecies on sacred record. Moreover, it will prove to be a greatly interesting Bible exposition and timely revelation of prophetic church history. Therefore, it is worthy of our undivided attention and careful consideration. And as this is another symbolical discourse of divine prediction which the enemy of truth has failed in his effort to confuse with false explanations, the reader has little or nothing in his library of thought to take his attention from the plain facts. Therefore, the lesson will prove comprehensible in every respect, and the value of its great blessing beyond estimation.

And let it be remembered that symbolical prophecies are not only very interesting but, once comprehended, are wholly reliable: for the fact that words can be easily misconstrued, but symbols cannot when correctly understood. Moreover, being devised to silence every false presentation, they are explained with the key of divine definition.

Describing the Vision

"And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. In the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot grisled and bay horses.

Then I answered and said unto the angel that talked with me, What are these, my lord? And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth. The black horses which are therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country. And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth. Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country." (Zech. 6:1-8.)

The "Mountains of Brass"

Our attention is called to the Biblical definition of "mountain." As God's holy church is often illustrated by a "mountain," we shall call the reader's attention only to one instance. "Thus saith the Lord; . . . *Jerusalem shall be called* a city of truth; and the MOUNTAIN of the Lord of hosts the *holy mountain.*" (Zech. 8:3.) Hence, the "two mountains" of "brass" are symbolical of God's holy church at a time when she is clean and fit for His Holy Dwelling Place. And wherever His presence, to His saints It is a mighty fortress and "an hiding place from the wind, and a covert from the tempest; as rivers of water

in a dry place, as the shadow of a great rock in a weary land." (Is. 32:2.) But "he that worketh deceit" saith the Lord, "shall not dwell *within My house*: he that telleth lies shall not tarry in *My sight.*" (Psa. 101:7.)

Old Testament Church Divided in Two Sections

Since the interpretation of the "mountains" cannot be gainsaid, it is a positive fact that God's Dwelling Place, some time in the history of the church, has been divided into two separate sections, for God has only one church organization at a time. Therefore, the valley through which the chariots came forth must denote the period between these two symbolically predicted, holy church organizations, or "mountains of brass."

If these two fundamental principles are correct, then we have a true foundation to build upon. And, if the prophetic symbols perfectly fit this representation of church history, bringing forth an important lesson of present truth, then we may know that our interpretation is correct and divinely inspired—not "private." Hence, it can not be refuted; it will stand a perfect Bible test.

Therefore, the "two mountains" of "brass" denote two holy church-organizations at two different times, through which God could manifest His great power and bright glory. There are two such sections in the Old Testament. When ancient Israel

marched out of Egypt, "the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night." "And in the place where the cloud abode, there the children of Israel pitched their tents." (Ex. 13:21; Num. 9:17.) But some years after the Israelitish movement had marched into the "promised land," God withdrew His personal presence from among them because of their great sin from which they refused to repent.

"Therefore He brought upon them the king of the Chaldees, who . . . burned the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia." (II Chr. 36:17, 19, 20.)

New Testament Church in Two Sections

Had it not been for the fact that a type of the same incident appears in the Christian era, perhaps we could conclude that the "two mountains" of "brass" were symbolical of the two church sections in the Old Testament time. But inasmuch as the dark ages, from 538 A. D. to 1798 A. D. (Dan. 7:25; Rev. 12:6, 14), divide the Holy Mountain of God in two separate parts, we are compelled to prove from another angle the

time to which these two symbolical "mountains of brass" apply.

The "Mountains" Symbolical of the Christian Church

We are safe to say that this symbolical prophecy has never been understood by any people from the day the prophet of God had the vision until now. *Hence it could not have met its fulfillment without being revealed*, for then the vision would have been *useless to the people in the past*, and much less helpful to us now. This logic inescapably places the fulfillment of this symbolical prophecy in the Christian era. But we shall not stop here, for the material that made up the "mountains" is perfectly capable of identifying the period to which the symbols apply.

The metal that made up the symbolical "mountains," must represent the material that was to make up the true ones. Therefore, the "mountains" were of "brass" to point out those people who are to make up the spiritual Mountains of God.

As this is not the only incident where metal is used to symbolize people, the task to discover the truth on the subject is not as difficult as it may seem. In the second chapter of Daniel are symbolized four universal empires by a great metallic image; namely, gold, silver, *brass*, and iron—a well understood prophecy of Babylon, Medo-Persia, Grecia, and Rome.

It will be noticed that these symbolical

metals have numerical value. Gold being the king of metals, or number *one*, is a fitting symbol for the *first* empire after the flood. Silver being second to gold, or number *two*, could symbolize only the *second* empire—Medo-Persia. Brass being *third* to gold, and a symbol of the *third* empire, proves that the numerical value of this metal is number *three*.

Therefore, the “mountains” being of brass denotes that the people who are to make up the true Mountain of God are living in period number three. Hence, two outstanding and separate divisions of time must have preceded the one that is symbolized by the “mountains of brass.” The *period before the flood* is the *first*, then follows the *second to the crucifixion of Christ*. Thus the *Christian era* is the *third* period from creation and the one to which the symbolical “mountains of brass” must apply.

Therefore, one of the “mountains” is symbolical of the early Christian church prior to 538 A. D., and the other to a church of like identity, sometime after 1798 A. D., and one that is fitted for God’s Holy Dwelling Place; being described in the following Scriptures. “O thou afflicted, tossed with tempest, and not comforted, behold, I . . . will make thy windows of agates, and thy gates of carbuncles. . . . And *all* thy children shall be taught of the Lord; and great shall be the peace of thy children.” (Isa. 54:11-13.)

Do not confuse this description of the church with the Holy City that comes “down from God out of heaven” (Rev. 21:2), for the description of the “New Jerusalem” is different. Note that the Holy City has gates of “one pearl” (Rev. 21:21), but the gates of the church that are here described are of “carbuncles.” This latter symbolism describes the people that are to make up the spiritual house of God. See Eph. 2:20-22. Note that all her “stones” are of “fair colours;” there are no “tares” or “lukewarm” professors among them, they are *all* precious jewels. (See TM p. 17.)

By the “foundations” are prefigured the founders of the church; by the “windows,” through which light shines, the living prophets or seers in the church; and by the “gates of carbuncles” the “watchmen,” who are to let in those who have a right, and to keep out all others. Therefore, only “such as should be saved” will be let in. And the “borders of pleasant stones” are the members that beautify the house.

“In righteousness shalt thou be *established*: thou shalt be far from oppression; for thou shalt *not fear*: and from terror; for it shall not come near thee. Behold, they shall *surely gather together*, but not by Me: whosoever shall gather together *against thee* shall fall for thy sake. . . . And every tongue that shall *rise against thee* in judgment thou shalt condemn.” (Isa. 54:14, 15, 17.)

Mark the words carefully. This is not

the church in the "New Earth," for the wicked shall gather together against her, and are the ones whom she shall "condemn." If she is to condemn them, then they were not condemned before they gathered together against her. "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. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." (Isa. 60:11, 12.)

"Clad in the armor of Christ's righteousness, the church is to enter upon her final conflict. 'Fair as the moon, clear as the sun, and terrible as an army with banners,' she is to go *forth into all the world, conquering and to conquer.*"—"Prophets and Kings," p. 725. "Clad in complete armor of light and righteousness, she enters upon her final conflict. The dross, the worthless material, will be consumed, and the influence of the truth testifies to the world of its sanctifying, ennobling character."—"Testimonies to Ministers," p. 17.

The church described in these passages is not the church in the Laodicean state,— "neither cold nor hot," and about to be spued out. (Rev. 3:16.) Note that the symbolical mountains of brass were both alike; there is no distinction between the two. Therefore, the church that is to make the true "mountain" of God at this time, is to be of no lesser power or purity than the

early Christian church. Allow us to present just a sample of the apostolic church.

"And when the day of Pentecost was fully come, they were *all with one accord* in one place. And they were *all filled with the Holy Ghost*. . . . And the *same day* there were added unto them about *three thousand* souls. And *the Lord added to the church daily such as should be saved.*" (The Acts 2:1, 4, 41, 47.)

"But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price. . . . But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? . . . And Ananias hearing these words fell down, and gave up the ghost. . . . And it was about the space of three hours after, when his wife, . . . came in." Then "Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? . . . Then fell she down straightway at his feet, and yielded up the ghost." (The Acts 5:1, 3, 5, 7, 9, 10.)

Is there any comparison with the early church and the one at the present time? Where is the power of the Holy Ghost in our churches? In the early church every one was filled with the Spirit. Where is the rebuke and reproof of sin and sinners in our churches today? How often we hear that more than half of those that are brought into the church go out, and how few of those that are in the church are

really converted to the truth! Why so much waste? And why so many tares choking up the wheat? Jesus says: "*While men slept, his enemy came and sowed tares among the wheat, and went his way.*" (Matt. 13:25.) Therefore, this condition exists in our churches because the watchmen on the walls of Zion are asleep.

Listen to the following language, for it makes this subject much clearer: "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. . . .* 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."—"Testimonies for the Church," Vol. 3, p. 252, 253.

These plain, inspired facts are crying aloud with a voice like a trumpet, that the church in her present condition cannot be illustrated by a symbol of the same likeness as the early Christian church, for she is as far from being like her as light is from darkness. Hence, the "Holy Mountain" of God that is symbolized by one of the "mountains of brass" is yet in the future.

Ought we not praise God for the glory that is within our reach?

The Church Triumphant

When will the church really become God's Dwelling Place? By human effort it is as impossible to bring about such a change as it is to dry the ocean. God only can do it. But when He does it, He will certainly make a clean work of it. "And I will fan them," saith the Lord, "with a fan in the gates of the land; I will bereave them of children, I will destroy *My people*, since they return not from their ways." (Jer. 15:7.) His "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.) "I saw that the Lord was whetting his sword in Heaven to cut them down. Oh that every lukewarm professor could realize the clean work that God is about to make among his professed people!"—"Testimonies for the Church," Vol. 1, p. 190.

"The Lord will work to purify His church. I tell you in truth, the Lord is about to turn and overturn in the institutions called by His name. Just how soon this refining process will begin, I can not say, but it will not be long deferred. He whose fan is in His hand will cleanse His temple of its moral defilement. He will thoroughly purge His floor."—"Testimonies to Ministers," p. 373. "The time has come for earnest and powerful efforts to rid the church of the slime and filth which is tarnishing her

purity.”—“Testimonies to Ministers,” p. 450.

Do not say, my Brethren, “The vision that he seeth is for many days to come, and he prophesieth of the times that are far off,” for “The days are at hand, and the effect of every vision.” (Ezek. 12:27, 23.) “For Zion’s sake will I 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.” (Isa. 62:1.)

“But the days of purification of the church are hastening on apace. God will have a people pure and true. In the mighty sifting soon to take place, we shall be better able to measure the strength of Israel. . . . Those who have trusted to intellect, genius, or talent, will not then stand at the head of rank and file.” “Testimonies for the Church,” Vol. 5, p. 80.

When Will the Purification of the Church Take Place?

The time of this glorious work is clearly set forth in the Bible and the “Spirit of Prophecy.” Much has been written by the pen of Inspiration concerning this most important subject for the church of God though it is the least thought of by the people in the church whom it concerns. Therefore, we shall briefly refer to a passage or two pertaining to the time of this judicial writ.

“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, and they shall bring all your brethren . . . in a clean vessel into the house of the Lord.” (Isa. 66:16, 19, 20.)

Do not carelessly pass over these words of the Lord. Note what He says: Those who “*escape*” from “the slain of the Lord” are sent “unto the nations,” and “shall declare My glory among the Gentiles, and they shall bring *all* your brethren . . . *out of all nations*,” saith the Lord.

This work cannot be done after probation has closed. Let not the enemy deceive you “with good words and fair speeches.” Show him that he cannot explain it another way and be in harmony with what the Lord has said. Now we call the reader’s attention to “The Spirit of Prophecy,” which is in perfect harmony with Isaiah’s vision:

“While the investigative judgment is going forward in heaven, . . . there is to be a special work of purification . . . 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.’”—“The Great Controversy,” p. 425.

This Inspired Word of God also says the purification takes place before probation has closed, or “while the investigative Judgment is going forward in heaven.” Then

she is to go, clean and spotless, into all the world. "Prophets and Kings," p. 725.

Do not rise up against the message and thus join the ranks of the enemy. You should know that the devil is the only one who hates this subject, for he knows that with such a church his power will be broken down, and his barriers now standing against God's people will be disintegrated. "We need never expect that when the Lord has light for His people, Satan will stand calmly by, and make no effort to prevent them from receiving it. He will work upon minds to excite distrust and jealousy and unbelief."—"Testimonies for the Church," Vol. 5, p. 728.

Therefore, the purification takes place before the work is finished in any part of the world, for those who "escape" are sent to "bring all your brethren for an offering unto the Lord out of all nations." Hence, this special work of purification is consummated at the commencement of "The Loud Cry." To prove this point briefly, we shall quote the "Spirit of Prophecy:" "The true people of God, who have the spirit of the work of the Lord, . . . will always be on the side of faithful and plain dealing with sins. . . . Especially in the closing work for the church, in the sealing time of the one hundred and forty-four thousand."—"Testimonies for the Church," Vol. 3, p. 266. Thus the closing work for the church is the sealing of the 144,000. This special work of purification and "sealing of the servants

of God is the same that was shown to Ezekiel in vision."—"Testimonies to Ministers," p. 445.

Ezekiel's vision treats on the marking or sealing of "those who sigh and cry for all the abominations that be done in the midst thereof"—in the church—and the men with the "slaughter weapons" are to "slay utterly old and young, both maids, and little children, and women:" who have not the mark. (Study Ezekiel nine.) Hence, the purification of the church is a separation of the sinners from the true people of God. At this time the 144,000 receive the seal, or mark, escape the slaughter, and become the "servants of God." Then they are sent to the nations to finish the work. Thus they are the "first fruits" of the living who are to be translated without tasting death, and the "great multitude" of Revelation seven, verse nine, are the second fruits who are to be brought from "all nations," for where there is no second, there can be no first fruits. (Read our tract on Ezekiel's vision.)

Brethren, we must "sigh and cry" for the sins in the church; not against the message which is to place the seal upon our foreheads for translation without tasting death! In this manner the church is to be made "a clean vessel," fitted for God's Dwelling Place, which only can be called the Holy Mountain of God, and be illustrated by the "mountain of brass" (symbol of endurance) of Zechariah's vision. This is the church that shall "enter upon her final conflict,"

and the one with whom the dragon is to be "wroth," for the symbolical "woman" and "her seed" of Revelation twelve denotes the church *as a body keeping* the commandments of God and having the "testimony of Jesus Christ."

The Valley Between the Symbolical Mountains

It being proven that the early Christian church is symbolized by one of the "brass mountains" of Zechariah's vision, and the church in the time of the "Loud Cry" by the other mountain, then it follows that the four chariots which came from between the "two mountains" must be symbolical of the church history that stands between them.

The Horses and Chariots

For the definition of the symbolical horses, our attention is called to Zech. 14:20, "In that day shall there be upon the *bells of the horses*, HOLINESS UNTO THE LORD." Horses as symbols, are quite prominently employed in the Scriptures in illustrating various lessons. Being perfectly adapted to their use in every instance, horses are especially fitted in this relation to represent people, for the sounding of their "bells" is, "HOLINESS UNTO THE LORD." "The spasmodic, fitful movements of some who claim to be Christians is well represented by the work of strong but untrained *horses*. When one pulls forward, another pulls back."—"Testimonies to Ministers," pp. 489, 490.

Therefore, these symbolical "horses" portray a certain class of people in connection with the church, and owing to the fact that they are leading a chariot, they denote a class of church leaders. Consequently, the chariots depict in some way the churches which the symbolical horses are leading. Moreover, in answering Zechariah's question, "What are these, my lord? . . . the angel answered and said, . . . These are the four spirits of the *heavens*, which go forth from standing before the Lord of all the earth." (Zech. 6:4, 5.) Therefore, these symbolisms stand for heaven-born messages carried by the church on earth, and since they are perfectly self-defining, the interpretation of the vision stands irrefutable.

Why Chariot Symbol of a Church?

Some may question why a chariot should symbolize the church. The Scriptures illustrate God's church by many earthly objects. Therefore, we shall call the reader's attention but to few. "In that day will I make Jerusalem a burdensome *stone* for all people: all that burden themselves with it shall be cut in pieces." (Zech. 12:3.) "Thou shalt also be a *crown* of glory in the hand of the Lord, and a royal *diadem* in the hand of thy God." (Isa. 62:3.) "And the seven *candlesticks* which thou sawest are the seven churches." (Rev. 1:20.)

The same object under varying circumstances cannot always perfectly illustrate the function of the church. For example,

the church that gave birth to Christ (Rev. 12:1, 2) could not be symbolized by a chariot. The church with which God will break the nations cannot be likened to a woman in illustrating that particular performance; in this relation "stone" is the perfect symbol. Neither could the act of horses pulling a woman make the horses symbols of leaders, but rather of robbery, cruelty, captivity, etc. Therefore a church, symbolized by a chariot, is the only object naturally adapted to express the fact that the power which pulls it is the leadership.

First Chariot

The consecutive order of the chariots indicates a series of gospel events. "In the first chariot were red horses." Though the emblematic color of the horses defines itself, we shall bring forth its definition from "Early Writings," pp. 18, 19. "As we were traveling along, we met a company. . . . I noticed *red* as a border on their garments. . . . I asked Jesus who they were. He said they were *martyrs* that had been slain for Him." As the red border on the garments of this company is emblematic of martyrdom, the red color of the "horses" must denote the martyred leaders of the church before 538 A. D.

Furthermore, in answering Zechariah's question of who the horses were and where they were going, said the angel: "The black horses which are therein go forth into the north country; and the white go forth after

them; and the grisled go forth toward the south country. And the bay went forth, and sought to go that they might walk to and fro through the earth." (Zech. 6:6, 7.) Note the peculiar part of the answer: the angel told where the black, white, grisled, and bay went, but said nothing of the red! Therefore, again it proves that the red horses were martyred and went nowhere.

The Second Chariot

"And in the second chariot were black horses." It is universally accepted that the emblematic significance of the color "black" denotes bondage and death. Thus, as the martyrdom of the early Christian church was followed by the dark ages, from 538 A. D. to 1798 A. D., or the 1260 years of papal rule over the church of God, it is evident that the black horses with the chariot represent the leadership and the church in the period of papal bondage. This fact will also prove correct by the angel's explanation of their destination, for he said: "The black horses . . . go forth into the north country." If we can find out where "the north country" is, it will prove the time and the place. The following Scriptures will establish the fact that "the north country" is the Biblical term of ancient Babylon.

"For thus saith the Lord God; . . . I will bring . . . Nebuchadnezzar king of *Babylon* . . . from the *north*." (Ezek. 26:7.) Moreover, Zechariah prophesied in the time the

Jews were returning from Babylon to Jerusalem. In calling out the people the Lord spoke by the prophet Zechariah, saying, "Ho, ho, come forth, and flee from *the land of the north.*" (Zech. 2:6.) Thus Babylon is "the north country." Let it be remembered we are dealing with the fulfillment of prophecy in the New Testament era, therefore the north country is modern Babylon plus the Papacy, of which ancient Babylon was a type. Hence, the "black horses" went to modern Babylon—"the north country," in the 1260 year period. This does not only prove the truth of the "chariot," but also the correctness of the papacy being the power of Dan. 7:25.

The Third Chariot

And there were "in the third chariot white horses." White being the opposite of black, it must denote liberty if black is significant of bondage. Therefore, the white horses must be symbolical of the church leadership after the 1260 years of papal bondage had ended. Said the angel to Zechariah, "*The white go forth after the black horses to the north country.*"

So by the white horses is represented a heaven-born message, carried on by the church leadership to Christendom (the north country) shortly after 1798 A. D., in time of *liberty*. Since what has been said stands irrefutable, it proves that the Millerite movement is represented by the white chariot, for of it we read:

"To William Miller and his co-laborers it was given to preach the warning in America. This country became the *center* of the great Advent Movement. . . . The writings of Miller and his associates were carried to *distant lands. Wherever missionaries had penetrated in all the world, were sent the glad tidings of Christ's speedy return.*"—"The Great Controversy," p. 368.

Thus "the white horses" went to the "north country"—modern Babylon. The "First Advent Movement" was not the call, "come out of her My people." This is proven in the words of Miller: "In all my labors, I never had the desire or thought to establish any separate interest from that of existing denominations, or to benefit one at the expense of another. I thought to benefit all."—"The Great Controversy," p. 375.

The remarkable fulfillment of the words of the Lord in the following quotation are of high importance in throwing light on our study thus far. Said the Lord: "Behold, these that go toward the *north country* have *quieted My Spirit in the north country.*" (Zech. 6:8.) It is true that after the warning message by the Millerite movement had been rejected by the churches, in fulfillment of the words, "*Have quieted My Spirit in the north country,*" God withdrew His Spirit of truth from them. In evidence of this, "the Second Angel" announced: "Babylon is fallen." (Rev. 14:8.)

Thus the facts brought forth regarding the first three symbolical "chariots" prove

that this series of gospel events terminated in 1844 A. D. Moreover, it is proven that the "third chariot" is symbolical of the "Philadelphia" church, in that the "white" color of the "horses" also denotes purity. And it being the only one of the seven churches without condemnation—"white"—proves us correct.

All of these "seven churches" of Revelation 2 and 3, started out well, but during the long period of years in each of the six movements, Satan succeeded in bringing into the churches a flood of satanic agencies in the garb of professed believers of the truth—"tares." This has been especially true among the ministry, for by them, he has been able to lead many souls astray. This strange, but true act, is proven by the simple fact that whenever God has sent a message to His church, the ministry instead of standing by the messenger and helping the message reach the people, have fought against it and almost as a unit have stood in the way so it should not be brought before the people! We read of how the ministry mistreated the "First Advent Message" and abused their church members who dared attend Miller's preaching:

"But as ministers and religious leaders decided against the advent doctrine, and desired to suppress all agitation of the subject, they not only opposed it from the pulpit, but denied their members the privilege of attending preaching upon the second advent, or even of speaking of their hope in

the social meetings of the church." "Therefore it was largely committed to humble laymen. Farmers left their fields, mechanics their tools, traders their merchandise, professional men their positions; and yet the number of workers was small in comparison with the work to be accomplished."—"The Great Controversy," pp. 376, 368.

"The work did not stand in the wisdom and learning of men, but in the power of God. It was not the most talented, but the most humble and devoted, who were the first to hear and obey the call. . . . Those who had formerly led in the cause were among the last to join in this movement."—Id., p. 402. "The fact that the message was, to a great extent, preached by laymen, was urged as an argument against it. As of old, the plain testimony of God's Word was met with the inquiry, 'Have any of the rulers or of the Pharisees believed?' . . . Multitudes, trusting implicitly to their pastors, refused to listen to the warnings; and others, though convinced of the truth, dared not confess it, lest they should be 'put out of the synagogue'."—Id., p. 380.

"The true followers of Christ, . . . do not wait for truth to become popular. Being convinced of their duty, they deliberately accept the cross."—Id., p. 460. "The half-hearted and superficial could no longer lean upon the faith of their brethren."—Id., p. 395. "Instead of questioning and caviling concerning that which they do not understand, let them give heed to the light

which already shines upon them, and they will receive greater light.”—Id., p. 528. °

“There has ever been a class professing godliness, who, instead of following on to know the truth, make it their religion to seek some fault of character or error of faith in those with whom they do not agree. Such are Satan’s right hand helpers.”—Id., p. 519.

“All who look for hooks to hang their doubts upon, will find them. And those who refuse to accept and obey God’s word until every objection has been removed, and there is no longer an opportunity for doubt, will never come to the light.”—Id., p. 527.

All of the six churches of Revelation 2 and 3, have come afoot these satanic practices save the Philadelphian. The life of the Millerite, or Philadelphian church, was of a short tenure. Its destination had been set, and coming to its close at the set date (1844), it remained true to God in all its life time. Therefore, it stands without condemnation—perfectly illustrated by the third “chariot” and its “white horses.”

The Fourth Chariot

Since the first three “chariots” embrace the history of the church up to 1844 A. D., the fourth one must be applicable to a church organization that has succeeded the Millerite movement or the Philadelphia church. Consequently, the church of the “Laodiceans” must be the one that is symbolized by the fourth “chariot.”

Because of the great multi-sectarian confusion at the present time, it may seem difficult in segregating the Laodiceans from among them. But it could not be possible that the Great Devisor of types and symbols, the One who knew from the beginning the condition and the work of His church, and also of Satan’s attacks, unaware to human beings, should overlook the great confusion and thereby leave His people in darkness on this most vital question. Therefore, by His Word He is able to pick out and to lift up His church as high as a beacon shining forth in the darkest hour of the night.

The Word of God is full of meaning; its depth is unknown; and its ever present voice, like the waves of the ocean, is ever reaching the shore with resounding tones. The Millerite church being named “Philadelphia” was not incidental. The name was divinely designed. It will not fit another church organization in the entire Christian era, for its meaning is, “Brotherly-love.”

The “First Advent Movement” is the only church that is not guilty of casting out her brethren for hearing a messenger from God, or of restricting their religious freedom of investigating anything new for themselves! She alone stands free from the condemnation of Isaiah 66:5,—“Hear the word of the Lord, ye that tremble at His Word; *Your brethren that hated you, that cast you out for My name’s sake*, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed.” They entered

not in themselves, and them that were entering in they hindered. (Luke 11:52.) Therefore, she is the only church that is worthy of the name, "Philadelphia"—"Brotherly-love." The fact that she is the least noticed by the innumerable sign-posts (sects) that point in the wrong direction, proves that she is the queen of heaven, for Satan's attempt is to keep the people in ignorance of the truth.

Who Is Laodicea?

As the name "Philadelphia" fits only one church organization, thus the name "Laodiceans" must be appropriate only to one religious body of people, for the Spirit is "rightly dividing the Word of truth." (2 Tim. 2:15.) Therefore, as the church of "Philadelphia" has been distinctly singled out from among the many by the mighty Hand of God, who presides over His church, is well able to do like-wise with the "Laodiceans." The name Laodicea, is from the compounded Greek words of Legodikian, meaning, "declaring judgment." Consequently, there must be a church, after the church of "Philadelphia," which has perfectly fulfilled her prophetic name,— "Declaring Judgment." It is a historical fact, that in the very year the Millerite movement reached her culmination, namely, 1844 A. D., a new movement arose, proclaiming: "Fear God and give glory to Him; for the hour of *His judgment is come.*" (Rev. 14:7.)

In spite of the unenviable fact that the

Laodicean church bears a guilty record, the founder of the movement honestly states: "The message to the church of the Laodiceans is a startling denunciation, and is applicable to the people of God *at the present time.*"—"Testimonies for the Church," Vol. 3, p. 252. Thus the Seventh-day Adventist church is the only church in the world that can be called "Laodiceans"— "Declaring judgment!" What perfection! "O magnify the Lord with me, and let us exalt His name together," for thou Lord "hast magnified Thy Word above all Thy name." (Ps. 34:3; 138:2.)

Therefore, the Word of God unquestionably proves that the Millerite church is followed by the Seventh-day Adventist denomination; and as the "third chariot" is symbolical of the Millerite church, the "fourth chariot" must prefigure the history of the S. D. A. church. If our application of "the chariot" is wrong, its symbols could not fit the history of this particular church, but if we are right, then they could not be made to fit any other but the Adventist church, because the divine symbols are perfect, and devised to fit only one object.

Grisled and Bay—Double Leadership

And in the "fourth chariot" were "*grisled and bay* horses." The anomalous part of this symbolical prophecy is, that the fourth chariot has a double team of horses. But what seems most peculiar is that the *grisled went "toward the south country,* and

the *bay* went forth, and . . . *walked to and fro through the earth.*" (Zech. 6:6, 7.)

The great problem in this particular part of the symbolism, and the cause for which the vision was given, is, how could one team go one way, and the other another way, and yet both be pulling the same chariot! Therefore, the great lesson contained in this prophecy must be present truth for the church of God in a time when human wisdom is at a loss to solve a perplexing question that is confronting God's church upon earth! What is the trouble?

It was previously proven that the "chariot" is a symbol of a church, and the "horses" of church leadership. Hence, it is shown by the "horses" that there is not only a double leadership in the S. D. A. church, but that the one is opposed to the other in character as well as in purpose, for they are of two distinct colors, starting in two different directions! The thought may seem strange to some, but the Word of God is true, and the symbols are perfect!

Second Leadership

Inasmuch as we are studying the history of the "Laodicean" church, it is there we must go for the information. In vision, John saw the Lord walking in the midst of "seven candlesticks" having "in His right hand seven stars." Of these, Christ informs John that "the seven *stars* are the *angels* of the seven churches: and the seven *candlesticks* which thou sawest are *the seven churches.*" (Rev. 1:20.) The

message for every church is addressed to the "angel" that has charge of the candlestick (the church), saying: "And *unto the angel* of the church of the Laodiceans write." (Rev. 3:14.)

This "angel" cannot be a heavenly angel, for he is at fault: "Neither cold nor hot, . . . wretched, and miserable, and poor, and blind, and naked: . . . *and knowest not.*" (Rev. 3:16, 17.) Therefore, he is a servant to the "Candlestick"—the church—as in Matthew 24: 45, "Who then is a faithful and wise servant, whom his Lord hath made *ruler over His household*, to give them meat in due season." Hence, by the angel of the church of the Laodiceans is represented the leadership, the one who is left in charge to feed the "flock."

Any man having a reasonable knowledge of the Scriptures, should know that God cannot finish His work on earth with a "wretched, and miserable, and poor, and blind, and naked" leadership; and what is more sad, a leadership that does not even know it! Those who are excusing the terrible wickedness, are not God's true people; they are the "tares," the seed of the devil.

"The message God sends through His servants will be scorned and derided by *unfaithful shepherds*, who tread down with their feet the feed of the pastures, giving the flock as food that which they have defiled. Woe be unto the Pastors that destroy and scatter the sheep of My pasture! saith

the Lord.”—“Review and Herald,” June 25, 1901.

In view of this sad fact, God must have a second leadership to finish His greatest work since the world began. Of these second servants of God we read: “And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, . . . saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.” “And in their mouth was found *no guile*: for they are *without fault* before the throne of God.” (Rev. 7:2, 3; 14:5.)

Thus we see that the Word of God brings to our attention, by testimony and by symbols, two different classes of “servants”—one “*lukewarm*,” and one “*without fault*.” Having proven this by the Bible, we shall again prove it by the “Spirit of Prophecy,” making doubly sure of this vital subject.

“But the days of *purification* of the church are hastening on apace. God will have a people pure and true. . . . Those who have trusted to intellect, genius, or talent, will not then stand at the head of rank and file.”—“Testimonies for the Church,” Vol. 5, p. 80.

The fact that our conferences grant ministerial licenses only to college graduates, proves that they are trusting to human wisdom which God can no more use now than when Moses was endowed with it. And since they have been doing this

foolish act for some years, it does not only prove that the ministry at the present time is made up of men whom God cannot use but that they have kept out of the work those whom He can use, and that they are independent of Him, for they have done this against His command. It was such human wisdom that Paul counted loss for Christ before God could use him in His mighty hand, for he said: “And I, brethren, . . . *came not* with excellency of speech or of wisdom, declaring unto you the testimony of God.” (I Cor. 2:1.)

“They are self-sufficient, independent of God, and He cannot use them. . . . The call to *this great and solemn work was*,” since 1844, “presented to men of learning and position; had these been little in their own eyes, and trusted fully in the Lord, He would have honored them with bearing His standard in triumph to the victory. But they separated from God, yielded to the influence of the world, and the Lord *rejected* them.”—“Testimonies for the Church,” Vol. 5, pp. 80, 82.

“The great issue so near at hand will weed out those whom God has not appointed, and He will have a pure, true, sanctified ministry prepared *for the latter rain*.”—B.-55-1886.

This unquestionable testimony has clearly described the first leadership, of whom “the grisled horses” of Zechariah’s vision are symbolical. But in these same pages, a second class of leaders are brought to our

attention: "The Lord has faithful servants, who *in the shaking*, testing time will be *disclosed to view*. There are precious ones now *hidden* who have not bowed the knee to Baal. They *have not* had the light which has been shining in a concentrated blaze upon you. But, it may be under a *rough and uninviting exterior* the pure brightness of genuine *Christian character* will be revealed."—"Testimonies for the Church," Vol. 5, pp. 80, 81.

Thus we see that in these sacred writings is described dissimilar leaderships. This being in perfect harmony with the fourth chariot and its horses, which are inimical in character, principle, and objective. Each set is contesting the right to the chariot. The grisled are endeavoring to keep it in the south country (Egypt) where they are blindly "settled on their lees," and "say in their heart, The Lord will not do good, neither will He do evil. Therefore their *goods* shall become a *booty*, and their houses a desolation." (Zeph. 1:12, 13.)

Moreover they say, "He is too merciful to visit His people in Judgment" by the fulfillment of Ezekiel nine. "Thus peace and safety is the cry from men who will *never again* lift up their voice like a trumpet to show *God's people* their transgressions and the house of Jacob their sins. These dumb dogs, that would not bark, are the ones who feel the just vengeance of an offended God. Men, maidens, and little children, all perish together."—"Testimonies for the Church,"

Vol. 5, p. 211.

Thus we see that, whereas on the one hand we prophetically behold the failure of the grisled horses to maintain control of the chariot (church), because of their direlection of duty, on the other hand we see the bay horses both prophetically and actually being groomed (prepared) within the chariot; or, as the angel speaking in prophetic past explained, they "*sought* (prepared) to go that they might walk to and fro through the earth." (Zech. 6:7.)

As both of the teams have a color of their own, so are these two classes of servants pictured as having unlike characters. The first are "men of learning and position," but "self-sufficient, independent of God, and He cannot use them." "God will work a work in our day that but few will anticipate. He will raise up and exalt among us those who are taught rather by the unction of His Spirit, than by the outward training of scientific institutions. . . . God will manifest that he is not dependent on learned, self-important mortals."—"Testimonies for the Church," Vol. 5, p. 82.

The second class have the "pure brightness of a genuine Christian character," "but it may be under a *rough and uninviting exterior*"—not trained! "He will use men for the accomplishment of His purpose whom some of the brethren would reject as unfit to engage in the work."—"Review and Herald," Feb. 9, 1885. "And I will gather the remnant of my flock out of all countries

whither I have driven them, and will bring them again to their folds; and they shall be fruitful and *increase*. And I will set up *shepherds* over them which shall *feed them*: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord.”—Jer. 23:3, 4.

The servants of God who are to be disclosed to view in *the purification* of the church “have not had the light which has been shining in a concentrated blaze” upon the others, but it is stated of them: “The most weak and hesitating in the church, will be as David—willing to do and dare. . . . Then will the church of Christ appear ‘fair as the moon, clear as the sun, and terrible as an army with banners’.” “She is to go forth into all the world, conquering and to conquer.”—“Testimonies for the Church,” Vol. 5, pp. 81, 82; “Prophets and Kings,” p. 725.

Our attention has never been called to such a wonderful fulfillment of prophetic church history as in this study. Therefore, if a plain, divine revelation of present truth such as this does not reach the heart, it is doubtful if anything else can do it.

Grisled or Bay—Which?

Seeing that both teams are in one chariot, one going the opposite direction from the other, it is evident that both cannot have it. Therefore, the “bay horses” will have the chariot, for in the margin of Zechariah 6:3 it says, the bay were “strong horses,” and they were the ones who “walked to and

fro through the earth,”—finished the work.

This prophecy was unknown to the author in 1930, when “The Shepherd’s Rod,” Vol. 1 was published and sent throughout the S.D.A. denomination. This publication contained a message for the church, declaring that Ezekiel’s prophecy of the ninth chapter is on the verge of its fulfillment, also stating that those who escape the “slaughter” will constitute the future leadership in the church. Hence, we see that “The Shepherd’s Rod” which, from its first, has brought to view this warning paradox (and momentous problem) was published in fulfillment of Zechariah’s prophecy! Therefore, the Word of God now appears so much more wonderful than ever before, and does not only prove the message in “The Shepherd’s Rod” correct, but also reveals the outcome of this baffling question which is the only one of its kind in the history of the Christian church.

Though the leaders of the S.D.A. denomination are determined to drive out those who believe in the message of “The Shepherd’s Rod,” and yet make it appear to all that the Rod’s adherents are pulling out for themselves, the fact remains that the followers of the “Rod” have not only refused to depart from the denomination but are laying against it the siege of Ezekiel 4:2, 3, in fulfillment of Zechariah’s prophecy. Therefore, this strange and dramatic problem that has been openly brewing for the last three years, which God alone can

solve, is already becoming history. This most timely fulfillment of prophecy, with the publication of the message in "The Shepherd's Rod," proves that God controls the Scriptures and brings them to light at just the very time when we need to know which way to turn! Therefore, let us tarry with the message in the church as did the apostles, until being told, "Get you hence, walk to and fro through the earth." (Zech. 6:7.) And then after having done our part, it will be said of us: "Kings of armies did flee apace: and *she that tarried at home* divided the spoil. Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." (Ps. 68:12, 13.)

The South Country

Our attention is now called to the meaning of the "South country" in its anti-type. This part of Zechariah's prophecy is proven by the Revelation of John: "And I will give power unto my two Witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." (Rev. 11:3, 7, 8.)

"The two witnesses represent the Scriptures of the Old and the New Testament.

... They continued their testimony throughout the entire period of 1260 years. . . . The period when the two witnesses were to prophesy clothed in sackcloth, ended in 1798. . . . It was in 1793 that the decrees which abolished the Christian religion and set aside the Bible [or killed the "two witnesses"], passed the French Assembly."—"The Great Controversy," pp. 267, 268, 287.

Therefore the atheistic French government in 1793 is called by the Scriptures "Sodom and Egypt, where also our Lord was crucified." Hence, it proves that ancient Egypt—"the south country"—is symbolical of our present world *in general*, where "our Lord was crucified," for He was not crucified in Egypt, Sodom, or France.

Though "the black" and "the white horses" of Zechariah's prophecy went "into the north country"—fallen Christendom—"the grisled horses"—went toward "the south country,"—the world.

Our special attention is called to the remarkable fulfillment of this particular part also. After the disappointment in 1844, the Seventh-day Adventist denomination was called to the work of fulfilling the following divine commission: "Thou must prophesy again before many peoples, and nations, and tongues, and kings." (Rev. 10:11.) Thus, in fulfillment of the Word, the message of the S.D.A. denomination has gone to the world—Egypt. Therefore, the danger of the "fourth chariot," or the S.D.A. denomination is not of falling in

Babylon, but in Egypt. This plain prophetic fact does not only prove "The Shepherd's Rod" correct in stating that the S.D.A. denomination has fallen under the power of Egypt—the world—not Babylon—but it also proves "The Spirit of Prophecy" correct, for we read: "I am filled with sadness when I think of our condition as a people. . . . The church has *turned back* from following Christ her Leader, and is steadily *retreating toward Egypt*. Yet few are alarmed or astonished at their want of spiritual power."—"Testimonies for the Church," Vol. 5, p. 217.

The commission and aim of the grisled horses was to finish the work in this generation, but they allowed worldliness to cause them to backslide instead of going forward. Therefore, while they are "lukewarm" or satisfied with their attainments, the bay horses "sought to go that they might walk to and fro through the earth;" that is, they were getting ready to go but couldn't until told, "Get you hence, walk to and fro through the earth." This again proves "The Shepherd's Rod" correct, for, says the "Rod," the message cannot go to the world until after the fulfillment of Ezekiel nine, and the outpouring of the Holy Spirit, as described in Joel 2:28. As the bay horses finally *walked*, it signifies that they were honored of God by bearing His standard in triumph to the victory.

Had the leaders who are represented by "the grisled horses," taken heed to the "Call

for Reformation," "had these been little in their own eyes, and trusted fully in the Lord, He would have honored them with bearing His standard in triumph to the victory. But they separated from God, yielded to the influence of the world, and the Lord rejected them."—Id., p. 82. "So then because thou art lukewarm, and neither cold nor hot, *I will spue thee out of My mouth*," saith the Lord. (Rev. 3:16.) What a loss!

The facts brought forth in this article are so explicitly foretold by the prophets and corroborated by history, that "wayfaring men, though fools, shall not err therein." (Isa. 35:8.) Nevertheless, "the light which will lighten the earth with its glory will be called a false light, by those who refuse to walk in its advancing glory."—"Review and Herald," May 27, 1890.

"In the manifestation of the power that lightens the earth with its glory, they will see only something which in their blindness they think dangerous, something which will arouse their fears and they will brace themselves to resist it. Because the Lord does not work according to their expectations and ideas, they will oppose the work. Why, they say, should we not know the Spirit of God; when we have been in the work so many years?"—"Bible Training School," 1907, (Reprinted in "Review and Herald," Nov. 7, 1918.)

"We need never expect that when the Lord has light for His people, Satan will stand calmly by, and make no effort to pre-

vent them from receiving it. He will work upon minds to excite distrust and jealousy and unbelief. Let us beware that we do not refuse the light God sends, because it does not come in a way to please us. Let not God's blessing be turned away from us because we know not the time of our visitation. If there are any who do not see and accept the light themselves, let them not stand in the way of others. Let it not be said of this highly favored people, as of the Jews when the good news of the kingdom was preached to them, 'They entered not in themselves, and them that were entering in they hindered'."—"Testimonies for the Church," Vol. 5, p. 728.

We call the attention of our leading brethren to the impious treatment of the message of 1888 which was "slighted, spoken against, ridiculed, . . . rejected," and "denounced as leading to enthusiasm and fanaticism," in hope that this experience will not be repeated.

"The light which will lighten the earth with its glory will be called a false light. . . . We entreat of you who oppose the light of truth, to stand out of the way of God's people. Let Heaven-sent light shine forth upon them in clear steady rays. God holds you, to whom this light has come, responsible for the use you make of it. Those who will not hear will be held responsible; for the truth has been brought within their reach, but they despised their opportunities and privileges."—R. & H., May 27, 1890.

TO THE LEADING BRETHERN

Dear Brethren:

Again I plead with you, take this advice though it be from a humble source: Investigate the message that has come to you in the name of the Lord lest you repeat the history of the Jews. You should know the dreadful danger of closing your eyes and stopping your ears, even though it may be against only some poor fisherman.

Unless ye repent of your present attitude against the message "and pray God, if perhaps the thought of thine heart be forgiven thee," then just so surely as your eye now reads these words, it will bring upon you, and that very shortly, the fulfillment of that fearful pronouncement of the True Witness: "Because thou sayest, I am rich and increased with goods and have need of nothing,"—truth or prophets,—"I will spue thee out of My mouth." "There is no pride so dangerous as spiritual pride."—"Testimonies to Ministers," 109.

The Lord knew that the message was to find you full of self-complacence, satisfied with your spiritual attainments. Therefore, He has forewarned you: "Thou art neither cold nor hot:" i. e., lukewarm, satisfied; "I would thou wert cold or hot;" that is, dissatisfied with self. If you knew your condition, you would not by your actions be saying, "I am rich and increased with goods, and have need of nothing." Hence, "thou knowest not that thou art wretched,

and miserable, and poor, and blind, and naked." Let these immutable words awaker your benumbed senses, my Brethren, that "the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see," for I love thee.

Remember that the Lord in His great mercy has called you out of darkness that you should walk in His marvelous light. But, if thou walkest not therein, thy light shall become darkness and thy goods a booty. "I have caused thee to multiply as the bud of the field," saith the Lord, "and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare." (Ezek. 16:7.) "As many as I love, I rebuke and chasten: be zealous therefore, and repent." (Rev. 3:19.) Or, "therefore will I return, and take away My corn in the time thereof, and My wine in the season thereof, and will recover My wool and My flax to cover her nakedness." (Hosea 2:9.)

Take heed, my Brethren, lest by your wilful course you incur God's displeasure and, in His awful wrath, He strip you naked, and "spue thee out of His mouth." Then you will be "hot," but it will be forever too late, and though you shall bitterly weep like Esau, the Lord shall not hear you.

O, my Brethren, how dare you set yourselves up as judges of a thing that you know nothing about? And why without a hearing condemn a brother and the message he bears? Though the Jews were as honest

as you in their deception, yet they at least gave audience to Christ, but you have not been as fair even as they. Notwithstanding that Inspiration defines you as "blind" and in a terrible deception, you are setting yourselves up as wise spiritual guides for the people, even demanding that Inspiration bow down to your decision as to what shall or what shall not be brought before God's people! Your action is as unreasonable as the strictures of the ancient scribes and Pharisees against the teachings of Christ!

Your present unconcerned, self-assured attitude is a challenge to God's word and a course that is crying out: "Who is the Lord, that I should obey His voice to *let Israel go*? I know not the Lord, neither will I let Israel go."

Hear the counsel of the Lord by the pen of His servant: "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."—"Testimonies on Sabbath School Work," p. 65. "God means what He says."—"Testimonies for the Church," Vol. 5, p. 365.

"Men . . . through selfishness . . . crowd down the very ones whom God is using to diffuse the light He has given them. . . . Satan's skill is exercised. . . . He works to *restrict religious liberty*. . . . Organizations,

. . . will work under Satan's dictation to bring men under the control of men; and fraud and guile will bear the semblance of zeal for truth and for the advancement of the kingdom of God. . . . Such men assume to exercise the prerogatives of God,—they presume to do that which God Himself will not do in seeking to control the minds of men. Thus they follow in the track of Romanism. . . . In such arrangements *the man who allows his mind to be ruled* by the mind of another is thus separated from God and exposed to temptation. . . . But God has plainly set it before us. He says, 'Cursed be the man that trusteth in man, and maketh flesh his arm.'—"Testimonies for the Church," Vol. 7, pp. 179—181, 178.

You call yourselves men of "experience," and you say: "If a brother has any light on the Scriptures, let him submit it to us, and if we see no light in it, let him drop it." But how can you see anything, my Brethren, without looking into it? And how can you discern spiritual things except you "anoint your eyes with eyesalve, that thou mayest see?" Has any change come upon you?

Why should we throw out precious gems of truth except you prove them error? You have long been levelling stout words against the papists, but now you are acting just like them! You charge that our position "puts us in bad company." Do you realize what you say? We stand in identically the same position as did John the Baptist, Christ, the apostles, Luther, Miller,

and the S. D. A. denomination in 1844. But you, on the contrary, are trying to make us follow the course which the opposers of truth have always pursued, and by which thousands have been cheated from heaven's blessing! Prove us wrong, my Brethren, *then* ask us to change our position.

I hope you will take heed to the counsel of the True Witness—confess your poverty of spiritual things lest He pronounce upon you the dreadful woe: "Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye *principal* of the flock: for the days of your *slaughter* and of your dispersions are accomplished; and ye shall fall like a pleasant vessel." (Jer. 25:34.) "And it shall come to pass afterward, 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.) Then "mighty miracles were wrought, the sick were healed, and signs and wonders followed the believers."—"Early Writings," p. 278. O, How great folly it will be to lose out in a time like this!

In closing I hope you choose to "sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." (Matt. 8:11.) I remain,

Yours for a humble spirit and the better choice,

—The Author.

1953
A WORD TO THE 144,000!

Dear Brethren, you that hear the voice of the Good Shepherd, you who are known to us only by the fact of this most glorious number of the Scriptures:

The sealing time is very short; we are near its end; make sure, my brother and my sister, that you receive the seal of God. "To-day if ye will hear His voice, harden not your hearts." (Heb. 4:7.) He that is on the Lord's side, let him tarry no longer. The time has fully arrived for the 144,000 to come into line with God's program for the finishing of His work and the preparing of us for translation. Thus saith the Lord: "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." (Ezek. 34:12.) "And the Lord their God shall save them in that day as the flock of His people: for they shall be as the stones of a crown, lifted up as an *ensign* upon His land." (Zech. 9:16.)

Therefore, take your stand on the Lord's side. Let Him disclose you "to view" by your "sighing" (repentance) and "crying" (proclaiming the sealing message), for you are the "servants of our God" who shall escape from the "slain of the Lord" and be sent unto the Gentiles, and you "shall bring all your brethren . . . out of all nations."

Study the message for yourselves, let no

flesh interfere with your salvation. Make your own decision independent of any man. Let God lead you at this time, as He did in bringing you into the S. D. A. denomination. Make not priest or prelate your God. "Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee." (Ps. 32:9.) Why should you stumble on the same stumbling block over which millions have fallen into hell?

But those who do not recognize the voice of the Good Shepherd: "my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive." (Jer. 13:17.) "Therefore hear the counsel of the Lord, that He hath taken against Edom; and His purposes, that He hath purposed against the inhabitants." (Jer. 49:20.) "And the shepherds shall have no way to flee, nor the principal of the flock to escape." (Jer. 25:35.)

Communicate with us at once that we may in harmony with God's word together launch a program for the "siege" in such a manner that we can present to the enemy a united front. Then God will work, and the barriers that have been erected against the truth and His servants that are to "be disclosed to view," will fall as the walls of Jericho. "He that hath an ear, let him hear what the Spirit saith unto the churches." (Rev. 3:22.) I am,

Yours "to bind up the brokenhearted, to

proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." (Is. 61:1, 2.)

—The Author.

P. S.—Avail yourselves of the publications containing present truth and get ready for the work. Take this extra "oil" in your "vessels" with your "lamps" and be of the "wise." "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," which contain the message, 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. A tract of Ezekiel's chapter one, with illustration of the cherubims, 48 pages, 5c. Address all orders to the Universal Publishing Association, Box 68, Station K, Los Angeles, California.

"Receive My instruction, and not silver; and knowledge rather than choice gold."—Prov. 8:10.

An Explanation of Elder Gilbert's Letter

While the 1930 General Conference was convened in San Francisco, and before the first volume of "The Shepherd's Rod" was published, thirty-three manuscript copies, bearing the truth of the subjects of "The 144,000" and "Call for Reformation," were given to our leading brethren for their investigation of its contents which are now found in "The Shepherd's Rod," Vol. 1.

Nearly all these manuscript copies were handed, by the author himself, to certain members of the General Conference Committee, with the request that they, as searchers for light, prayerfully and carefully investigate the contents of the said document and that, after having ascertained by God's Book of all Truth the merits of its subject matter, they write us in a brotherly way of their findings.

This they agreed to do at their earliest possible convenience, upon their being assured that whatever truth or error they could prove either by the Bible or the Spirit of Prophecy, we were ready to accept.

Elder F. C. Gilbert, in a private communication to the author, partially fulfilled his promise as an individual. But since the publication of "The Shepherd's Rod," his letter has become a debatable matter. Therefore, the frequent inquiries for a better explanation of its nature invites a general circulation of his epistle. Hence, to avoid needless misunderstanding and far-reaching discussions, we are inserting herein a photographic copy of his letter, the fact of which letter they have widely broadcasted but the gist of the contents of which they have failed to give.

The enemies of "The Shepherd's Rod" have advertised Elder Gilbert's act of writing with intention maliciously to impugn

June 26, 1930.

Mr. Victor T. Bouteff,

Los Angeles, California,

Dear Brother:--

"While at the last General Conference convened in San Francisco you stopped me one day in the hall near one of the entrances to the auditorium, and handed me rather a voluminous document which you said you wished to place in my hand, and asked me to read it, and write you my comment on the same.

The document being of so voluminous a type that it would make it well nigh impossible for an ordinary man to dispose of in some months. I realize that time is very precious, and of course I presume you are desirous of receiving some sort of reply.

So I took a little time and perused certain sections of the document, and I thought I would render to you my findings.

I especially wish to note your Section 33. Your Section 33 covers five pages. In scanning those pages of that section I notice that you dwell in those pages on Esau and Jacob. You compare these two men to individuals. They represent various symbols. In those five pages you make many strange statements of the application of those two individuals to our present day, but you give no Scriptural proof. You understand, dear brother, when a man says a thing or a person means so and so, he must have divine proof for his assertion. If not, why should a person accept as authority his statement any more than a person should accept as authority any one else's statement. In dealing with the word of God, we must be guarded that we do not insert into Scripture what does not contain there. If the Spirit of God should make a comment on a text, then the application is inspired. But when a man makes an assertion in regard to a Scripture and he has no divine authority for the support of his assertion, he is liable to handle the word of God carelessly. I am sure you do not intend to do anything like that, but there is a possibility nevertheless.

Let me illustrate to you what I mean. In your Section #4, page 24, you say:--

"The Beginning of Famine."

"The dividing line between the seven years of plenty and

seven years of famine is the cross. There the seven years of plenty end and the seven years of famine begin. The first year of the famine is the beginning of the church of Christ at the time of the apostles."

Now, dear brother, where do you get any authority from the Word of God or from the Spirit of Prophecy for such an assertion? Where do you find in inspiration any ground for such a comment? You simply make the statement on your own authority, but you have no scriptural basis for making such a statement.

It would seem that if ever there was a time when the Word of God was in abundance it was at the time when the apostles went forth preaching the Word of God. The Holy Spirit gave those men of God such divine enlightenment on the Old Testament Scriptures that they had an understanding of the Word in a most clear and forceful manner. The Bible really became a new book to the people in the days of those apostles. As you read Acts, chapters two, three, and four, you receive a most beautiful insight into the meaning of some of the famine and the writings of the Prophets. It was the application of the Old Testament Scriptures by those apostles of Christ which led hundreds, yes thousands to accept the Saviour. Surely that was no time of famine.

It seems to me, dear brother, that God has given to us a richness in His Word, in the writings of the Spirit of Prophecy, and in the many blessed books written by men of God among us. It seems to me that if as a man you wish light on the Scriptures you should take time and read such writings you will receive great spiritual food for your own soul. If you should go along and read and study the way you have outlined in that voluminous document, after a time you would be greatly confused yourself. It would bring confusion wherever you might see, eat things.

Believe me, sincerely your brother,

R. G. Gilbert

the author's honesty in the following statement, thereby turning God's people against the light He has for them. Says the "Rod": "Since the document [the previously mentioned manuscript] was placed in their hands [members of the General Conference committee], and at the time this publication ["The Shepherd's Rod," Vol. 1] goes to press, over five months have passed by. We now feel they have had ample time to at least write and give us some information in regards to the manuscript, and their intention."—"The Shepherd's Rod," Vol. 1, p. 237.

The adversaries of "The Shepherd's Rod" are trying to make God's people believe that Elder Gilbert's letter was written in behalf of the denomination, and thereby make the true statement (as above cited) in "The Shepherd's Rod" appear as falsehood. Hence, we invite God's elect to investigate this photographic copy of Elder Gilbert's letter and prove to their satisfaction that it is not from the General Conference committee nor in their behalf, but purely a private communication.

Hence, those who are trying to destroy the confidence of the Lord's flock in the message for the hour by falsifying the truth and abusively scoring the character and integrity of a brother, have proven "The Shepherd's Rod" correct, for, had not the message been faultless, they would not have had to falsify its contents by Pharisaical trickery in order to prove it error, and even then they have failed successfully to refute any part of it! O, how can ministers of the gospel utter such falsehoods by the same lips with which they profess to praise God! at the same time wanting to be our lightbearers and spiritual guides!

"Caviling and criticism leave the soul as devoid of the dew of grace as the hills of Gilboa were destitute of rain. Confidence can not be placed in the judgment of those

who indulge in ridicule and misrepresentation. No weight can be attached to their advice or resolutions. You must bear the divine credentials before you make decided movements to shape the working of God's cause.

"To accuse and criticize those whom God is using, is to accuse and criticize the Lord, who has sent them."—"Testimonies to Ministers," p. 466.

Moreover, they say, "Elder Gilbert has seen no light in the manuscript and therefore it is error and we need not waste our time in investigating its claims." And those who want to study for themselves, they oppose! Is all the brain of this great denomination only as much as the brain of one man? If so, then think in what fearful jeopardy we are to our eternal welfare!

Have God's people declined to such a degree in this age of great knowledge? Do they not confess by their action that "The Shepherd's Rod" is correct in averring that "his deadly wound was healed?" Has Elder Gilbert been elected as the S.D.A. pope? Is he to decide from now on what shall be and what shall not be brought before God's people? "Whatever may be his position of authority, no one has a right to shut away the light from the people."—"Testimonies on Sabbath School Work," p. 65.

It will be readily noticed that the first and second paragraphs of Elder Gilbert's letter betray the utter fallacy of the claim, which has been widely broadcast, that he has made a fair study of the manuscript.

"The Shepherd's Rod" proves that the Old Testament Bible is God's great storehouse from which His people, in the New Testament time, have been getting their supply of spiritual food, but Elder Gilbert, instead of having refuted the contents of the manuscript, simply has unwittingly borne confirmation of its truth, by saying: "The Holy Spirit gave those men of God

such divine enlightenment of the *Old Testament* Scriptures that they had an understanding of the Word in a most clear and forceful manner. The *Bible* really became a new book to the people in the days of those apostles." Elder Gilbert, you have proven us correct, and, "thou knowest not!"

His only objection is on the chapter of "Esau and Jacob," in stating: "You give no Scriptural proof" for the "application of those two individuals to our present day." But we ask those who have "The Shepherd's Rod" to note the abundance of Scriptural proofs there are in that chapter.

The chief object of the manuscript is not the Old and New Testament nor Esau and Jacob, but rather of the 144,000, and it was his duty to give us his answer on that subject. Why is he caviling over side issues of minor importance and keeping silent on the main part of the document?

"How many men in this age of the world fail to go deep enough. They only skim the surface. They will not think closely enough to see difficulties and grapple with them, and will not examine every important subject which comes before them with thoughtful, prayerful study, and with sufficient caution and interest to see the real point at issue. They talk of matters which they have not fully and carefully weighed."—"Testimonies for the Church," Vol. 4, p. 361.

If the ministry can prove us wrong on the 144,000, which is the message of the hour, or even on any *one* topic in our publications, we agree to retract our position and destroy all of our three volumes. We have made this appeal time and again. Therefore, let God's people arise and demand from those who are working against them and the message an answer of these things. Call their attention to the subject of 144,000; do not let them lead you away into something else; and if they cannot

prove it error, then let them follow the good example of God's faithful servants in ages past—stand on the side of present truth regardless of what it may cost. "Heaven will be cheap enough at any price."

Herewith we are inserting a photographic copy of another letter for comparison with Elder Gilbert's. Both of these men are Seventh-day Adventist ministers holding responsible positions. It would be impossible for Elder Gilbert, who has not studied "The Shepherd's Rod," to see any light in it. But his brother in the ministry who has studied the book has seen enough light to cause him to search his heart by confessing his sins, and admits that he "cannot gainsay a single thing."

Now if we were to judge honestly, which one of these two men should know more about "The Shepherd's Rod"? Is Elder Gilbert so much more intelligent than the average, that he is capable of judging without a hearing? Let their letters in comparison answer the question.

We present a third photographic copy for the reader's investigation of what those who have studied have to say. This time from one of the S.D.A. physicians, formerly a teacher in one of the denominational colleges, and a reputed student of the Scriptures. These copies of letters are but two from among the many in our files, written by those who have studied the message and confess that "The Shepherd's Rod" contains the call of the hour. Hence, whom shall we believe? Let the Spirit of Prophecy answer the question.

"God has precious light to come to His people. . . . When new light is presented to the church, it is perilous to shut yourselves away from it. . . . To condemn that which you have not heard and do not understand will not exalt your wisdom in the eyes of those who are candid in their investigations of truth. And to speak with contempt of

Charleston, S.C., Dec. 15, 1933.

My Dear Brother Houteff:

I wish to thank you most heartily for calling my attention, as a minister of the gospel, to the precious truths of the Bible, and the gems of the Spirit of Prophecy, which are so abundant throughout the two little volumes of the "Shepherd's Rod," so kindly sent me, either by yourself, or at your request, no doubt.

For many years I have been deeply interested in what the Spirit of Prophecy tells us should take place in our midst by way of "revival and reformation," and have therefore watched with deep interest every attempt to launch such a "reformatory movement," but have been disappointed in all of them, for they never seemed to materialize, so when your little booklets came along they found me really hungry for just such a revival of "true godliness" in my own heart.

I might say that when I first looked at the "Shepherd's Rod," the very name seemed to prejudice me, and I came near tearing it up several times before I really read it, but each time, when I was about to destroy the book, the thought would come to me that this is against my principle, and I would lay the book away again. When I finally did read it, I was startled, and many times I would cry out to God to forgive me for my sins as a minister, if He were really speaking to me through this little volume, and when I finished it, I was convinced that I had read no ordinary book, but being very cautious about accepting error, I began the second reading, making comparison with the Bible and the Testimonies to be sure they were in harmony, but before each reading, I would cry to God to "reveal truth and unmask error," according to His promise. T.K.107.

When I had finished the second reading of the book, I was afraid it was true, for I knew full well, if it were true, I, as a minister, would be held accountable to God for my attitude toward the abundance of light that He had called my attention to that I had never seen before. Of course I naturally wondered from whence came such knowledge, and decided to re-read the book to make sure that I had not overlooked anything in the way of specious error, and when I had finished it the third time, although I did not understand everything in the book, yet I was convinced of one thing, and that is, I could not refute anything in it, for it harmonized with the Bible and the Spirit of Prophecy.

And now after nearly three years of watching the result the reading of the "Shepherd's Rod" has upon both minister and laity, I find that, almost without exception, the ministers reject the message of the book, either blindly or for fear of their superiors, and the laity, almost without exception, receive its message of reproof and warning with joy and gladness, and seek to correct their lives accordingly, and the spiritual tone of said persons is much higher than ever before, for they love the message of the Third Angel more, and they love the Brethren better than before.

In closing this letter I wish to say to you that I believe the Lord has used you to bring to our people as important a message as the one that came to the S.D.A. church while assembled in conference at Minneapolis, and I think I am correctly informed, being a minister in the denomination for many years, and having labored both in the United States and in foreign fields. We have seemingly rejected the message of reform set forth in "The Shepherd's Rod" as completely as our brethren rejected the one in 1888.

May the Lord richly bless you in everything you undertake in His name is the prayer of your brother in Christ.

E. J. Wilson
E. J. Wilson

TO WHOM THIS MAY CONCERN:

In compliance with the instruction on pp.104-7 of Testimonies to Ministers, "How Shall We Search the Scriptures," I took it upon myself to summon together a few consecrated Seventh-day Adventist brethren to meet with the author of "The Shepherd's Rod" in the rear of my office building in Chandler, Colorado, - my former place of practice. This was done upon my own responsibility. Having, through a very intimate brother, a personal knowledge of the controversy in California concerning the publication of "The Shepherd's Rod" and the gross injustice to the author, I felt deeply impressed to meet him in person and thus give him a candid and honest hearing. I also felt I should invite the presence of an ordained minister to participate in this study. Providentially, circumstances seemed to shape themselves for the presence of Elder E.T. Wilson, president of the Carolina conference. He, together with brother and sister H.G. Warden and the local elder of the Florence S.D.A. church and of its membership, constituted our company for study.

FINDINGS

Those engaged in the study were profoundly convinced with the fact that in man's strength alone it is absolutely impossible to formulate, shape or fit together the many complicated Bible symbols, types, facts or truths, into a comprehensible relationship of illustrated interpretation in which error be easily unmasked, and the complexity of various related truths be simplified into such form as to be comprehended by those of untutored minds, as well as those of culture, in which all can be made to agree that Bible statements and apparent discrepancies can be arranged so as to become astoundingly simple in the sense of concentrated brevity.

After a week of careful study of three sessions daily, preceded by prayer, all present participating in beseeching the Lord that through His Holy Spirit He might direct in the discovery of truth, and that error, if such there be, might be made manifest; it was mutually agreed upon, that aside from typographical error, and in some cases of incorrect English, also certain historical statements of which we could neither affirm nor deny and furthermore, it being ascertained that the author had never heretofore been associated with spiritualism in any of its forms, and as every study enlarged by exceeding great light upon the "Three Angels" Messages," also many vital and controverted points that have been perplexing mysteries were perfectly cleared up, there was left no question of doubt in our minds that these volumes have been prepared under some form of divine enlightenment; and that the time is fully ripe for the unfolding of these truths to a perishing world.

Respectfully submitted,

W. B. Butterbaugh V.D.

those whom God has sent with a message of truth, is folly and madness. . . .

"For God will glorify His Word, that it may appear in a light in which we have never before beheld it. . . . Light will come to every earnest seeker for truth, as it came to Nathanael. . . . There should be liberty given for a frank investigation of truth, that each may know for himself what is truth. . . . 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. . . . 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."—"Testimonies on Sabbath School Work," pp. 60-66.

(Italic type ours.)



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