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In The Interest Of The S.D.A. Denomination

THE PROGRESS ON MT. CARMEL

"To the twelve tribes which are scattered abroad, greetings:"

As the eyes of Mt. Carmel Center extend over the entire field of the "first fruits" so the ears of those who are to be "without guile" are strained to catch every possible sound of its activities. Hence, we are constrained to broadcast a few news bearing waves concerning the progress of this already widely known hill. We are glad to report that its population has already grown to 37 souls, of which 29 immigrated from other states and though some are still residing in the city of Waco for lack of housing facilities, yet the top of Carmel each evening appears to be filled with bees without hives. Nevertheless, they all seem to be perfectly contented and willing to do all they can to relieve the situation, each being concerned more for others than for themselves, remembering that our Lord did not have as much. The increased immigrated populace has arrived in two installments whose names are as follows:

Group No. 1:
Bro. and Sr. J.E. Wilson and their two children, namely, John Jr., and Donald from North Carolina.
Group No. 2:
Bro. and Sr. D. Kapuczin and daughter, Mary
Sr. H. Kennedy and children, Howard, Jack, and Betty
Sr. Ida Lackey
Sr. Esther O'Malley
Bro. and Sr. O. Hogan and their two daughters, Carol and Kathleen.
All of this group are from California.

The hot weather has added to our burden and as we look forward to the immensity of the work waiting to be done, it seems that we are going at a snail's pace in so far as making the necessary improvements. However, this adds to our courage by the fact that every department of the sealing message has had a very small and slow but steady beginning. Indeed, it is as the mustard seed but, according to the Word, when the improvements are completed, then as the mustard plant is the largest of all other herbs so the work on Carmel will be the greatest in all the world.

So far we have partially finished two frame structures. The one is being used for several different purposes; that is, for a warehouse, sleeping quarters, kitchen and dining room. The other for living quarters only. There is still another under construction which we expect to use for an office to relieve the congested situation and facilitate the work in general.

Our next immediate needs will be: Adequate housing facilities for the workers already here, class rooms in which to conduct a school after the order of the schools of the prophets, a laundry and a general store for supplies, also a home for the aged and afflicted from the "streets and the lanes."

We therefore request of all concerned to continue praying in our behalf that we may so relate ourselves to the One Who is able to do all things that we may not become a hindrance to Him in this mighty work which He has already begun, and that He may send a few more self-sacrificing, skillful workmen trusting in Him Who is able to preserve our souls that He is also able to provide all our necessities.

"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." (Matt. 6:31-34.)

THE GALLOWS FOR THE SHEPHERD'S ROD TAKES THE LIFE OF THE BUILDERS OF IT

As defenders of truth and righteousness, and because of our great love for our brethren, we, like John the Baptist, would rather be beheaded than to have the One Who died for us require their blood at our hands, should we betray our trust which He has laid upon us. Hence, for the salvation of our brethren as well as for ours, with sorrow we are compelled to publish this article, hoping to rescue from the approaching storm as many as possible of those who are about to be swept away by it.

Having failed to refute the message of the SRod by honest, authoritative facts which can stand the test, our leading brethren are now attacking the characters of those who are connected with the SRod as though that would refute its claims. While continuing in this wickedness, and speaking perverse things against the SRod followers, they are not casting a reproach on the SRod but rather on themselves and on the Third Angel's Message; for if a disreputable character on the part of the SRod workers would refute the claims of the Rod, then would not the "rottenness of character" among the S.D.A. ministry refute the Third Angel's Message also? If the condemnation by the Lord Himself against the S.D.A. ministry in the following citation does not cast any reflection on the Third Angel's Message, then neither would one's evil deeds refute the facts contained in the SRod.

Said "our Instructor," "'Can you not see how they have pretentiously covered up their defilement and rottenness of character? "How is the faithful city become an harlot?" My Father's house is made a house of merchandise, a place whence the divine presence and glory have departed!'" -- "Testimonies for the Church," Vol. 8, p. 250.

Space forbids a wide discussion with our brethren on this subject but we shall bring to the attention of the Code readers only one instance of the unfair and unwise criticism against the advocates of present truth as brought to our attention in a letter from Sr. Chas. Michael, of Indiana, and from which we quote:

"Elder B _____ came to Liberty Center church to make a tirade against the SRod, and said, 'I have been asked to visit the churches in this conference and speak against the SRod.' After a long talk against false prophets and offshoots, he said to his audience, 'You can be sure that when any one comes out from the Adventist church, trying to draw disciples after himself that he is not of God.'

"As I was intensely interested and attentively listened to his discourse, at an opportune time I could not help but say, 'Brother Houteff did not come out but was cast out.'" Neither is he now nor has he been drawing disciples after himself for he instructs all the followers of the Rod message to stay in their respective church regardless of how they may be treated, and their insistence for staying where they are has already proved to our brethren that we are not off-shoots but rather upshoots. "He replied, 'He should have been cast out and every one who follows him.' Then I quoted the following words:

"Blessed are ye, when men...'cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.' 'But He [the Lord] shall appear to your joy, and they shall be ashamed.' (Luke 6:22, 23; Isa. 66:5.) This he ignored...

"Later, in parting I said, 'Sr. White has written that there is to be a reformation and reorganization, a change of ideas, theories, and practices.' Then he asked, 'Can you show me the statement?' I said, 'Yes.' I took the book, 'Christ Our Righteousness,' and having confirmed my statements by reading on page 156, he replied, 'These are not her words!'"

Elder A.G. Daniells who wrote the book (Christ Our Righteousness) claims that the quotation therein is genuine from the pen of Sr. White, but Elder B _____ in his endeavor to refute the SRod is making Elder D _____ a falsifier by saying, "These are not her words." Also making the voice of the Spirit of God of none effect if the quotation is genuine, and yet both men did this while paid from the Conference treasury!

A S.D.A. MINISTER AT INDIANA CAMP MEETING PREFERS CHARGES. -- Says the letter in describing another incident: "It seemed that at the Indiana camp meeting many talked to Elder G _____ about the SRod and these are some of the things that came to my ears; That there is not an honest bone in Bro. Houteff's body; that he is paying for land in Waco,

Texas with the tithe money; That he promises to his followers so much for every convert they can get from the S.D.A. church; That he is receiving thousands of dollars in tithe and will soon be a wealthy man, etc.

On Trial

The above accusations are either true or untrue, but there is one thing sure and that is, Elder G. knows no more how Bro. Houteff pays for the land than he does know how he pays for other things, and as Elder G. attempts to tell that which is beyond his knowledge in reference to money matters, his accusation against Bro. Houteff's bones is also unwarranted. Consequently, Elder G.'s words can no more make Bro. H. crooked if he is straight than they can make him straight if he is crooked, so Bro. H. will neither attempt to defend himself nor accuse Elder G., but he will do everything in his power to defend the truth that God has sent to His people to save them from their sins.

Suppose it be true that Bro. H. is paying for the Waco "camp" site by the tithe he receives from the members of the S.D.A. denomination which seems to be the greatest bone of contention, would that make him dishonest? If the land is his, would he be more honest to save the overflow of the tithe in the bank, or spend it in luxury while asking his followers to spare a penny here and a nickel there, skip a meal a week, a sacrifice here and a sacrifice there, with a promise to give them only a book mark or some other worthless trinket for their sacrifices; or that he and his co-workers economize and pay for it with the tithe? Would not the former proposition be worse than the latter?

We think it would be very cruel if Bro. H. and those connected with him should keep the tithe for their own personal use only and then Bro. H. impose on his followers for everything he does in connection with the cause of God.

If Elder G. is right in his attempt to misrepresent the work of Bro. H., he proves Bro. H. more merciful and honest than the denominational ministers, for they have attached an unauthoritative halo of sacredness to the tithe as the ancient Jews attached to the Sabbath commandment. They think the tithe is supposed to be spent only for their immediate necessities and that all their other personal as well as denominational needs must be kept up by gifts and offerings, for they are consuming both -- the tithe in the name of ministers and the offerings in the name of missionaries. Consequently, the laity are impoverished and the minister enriched, while the enterprises that are to be carried by the offerings are entirely disregarded.

God's Plan for the Tithe and the Offerings Abused

Originally God set apart the tithe for the support of the whole tribe of Levi and as only a Levite was permitted to minister in anything pertaining to religious service, it proves that from the high priest, whose office was the highest, down to the janitor, all were supported by the tithe. Howbeit, our leading brethren at this time make the local church elders, the deacons, the choir, etc., who are doing the work that pertains only to a Levite, work for nothing and support themselves, and as a consequence the work or the Lord is neglected, whereas the table of the ministry is overloaded. Moreover, God originally sanctified the gifts and offerings of the people as He did the tithe, but not for the support of the Levites in ancient times or for the ministry in our time, but for feeding the poor, ministering to the sick, etc. notwithstanding, the ministers of our time are consuming both -- tithes and offerings -- and by so doing they have not only deprived other workers in connection with the gospel but also the poor and the sick, the fatherless, and the widow.

Instead of Ministering, They are Ministered to

What is still worse is in that they have built institutions with the gifts of the laity who are permitted to receive scarcely a blessing in these institutions except they pay the price and if unable they are compelled to go to some other charitable society for attention while the ministers, who never lose a day's pay, perhaps in a life time, enjoy all the benefits of our institutions, and when too old for service, they retire on a substantial pension for their upkeep. "I am not come to be ministered unto," said Christ, "but to minister. "

Therefore, shall we wonder why they have gone even so far as to impose on the conscience of the laity, depriving them from the God-given liberty of investigating the truth for themselves, questioning

their intelligence and disfellowshipping all who dare think for themselves? Nevertheless, the multitude, "spoiled" and "robbed," swoon in the streets and while the "alarm" of warning is sounding in their ears they kick against it like drunkards, showing that they would rather be robbed than disturbed. At the same time the robbers are cramming the ears of their victims by spreading falsehood against the Rod and doing all they can to silence the alarm by crying, "Unholy! Unholy!" against the messengers of present truth, and thus when the Srod adherents are in church they are herded to a corner by themselves for fear that they may drop a word and awaken some hungry soul. Is this less than popery?

"Awake, awake:" prepare to meet your God, my brethren, lest you perish in your sin! Let not the precious moments slip away from you. The SRod will either fall or stand on its own merits. It does not need you to push it over.

The Verdict Rendered Against the Plaintiff

"Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. Therefore, ye shepherds, hear the word of the Lord; as I live, saith the Lord God, surely because My flock became a prey, and My flock became meat to every beast of the field, because there was no shepherd, neither did My shepherds search for My flock, but the shepherds fed themselves, and fed not My flock; therefore, O ye shepherds, hear the word of the Lord; Thus saith the Lord God; Behold, I am against the shepherds; and I will require My flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver My flock from their mouth, that they may not be meat for them." (Ezek. 34:2-4, 7-10.)

Therefore, now "the Lord standeth up to plead, and standeth to judge the people. The Lord will enter into judgment with the ancients of His people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses. What mean ye that ye beat My people to pieces, and grind the faces of the poor? saith the Lord God of hosts." (Isa. 3:13-15.) (The Spirit of Prophecy, Vol. 1, p. 270 says "The prophecy of Isaiah 3, was presented before me, as applying to these last days.") "I saw," says the Spirit of Prophecy, "that it is in the providence of God that widows and orphans, the blind, the deaf, the lame, and persons afflicted in a variety of ways, have been placed in close Christian relationship to His church; it is to prove His people and develop their true character. Angels of God are watching to see how we treat these persons who need our sympathy, love, and disinterested benevolence. This is God's test of our character." -- "Testimonies for the Church," Vol. 3, p. 511.

What Should Ministers do with the Tithe?

As the Levites also were required to make an offering for the poor, and the sick, etc., which naturally came from the tithe, for that was their only income, it proves that any worthy enterprise in the plan of God supported by offerings can be maintained by the tithe also. Hence, if Bro. Houteff is spending a part of the tithe for paying on land where "the poor, and the maimed, and the halt, and the blind," the orphans and the aged may find a refuge, Elder G's accusation in reference to the tithe proves that every bone in Bro. Houteff's body is an honest bone and that Elder G. is incapable to discriminate between the honest and dishonest bones.

Furthermore, if Bro. H. pays to every one who goes in search of and brings back a "lost sheep of the house of Israel," which the denomination should have been doing, it proves Bro. Houteff honest through and through.

A Question Answered

The question as to how Bro. Houteff can do all this besides selling the volumes of the SRod for less than half the denomination would

sell a book of its kind, and distributing all his tracts and other literature without any charge at all, and yet his work continues to advance without lack of means, shaking the denomination from its very foundation, may arise in the mind of Elder G.. We answer as follows:

Bro. H. never urges any one to pay tithe, give gifts, or make offerings. Bro. H. has a message that converts the soul and satisfies those who hunger and thirst for righteousness, for it shines as a lamp that burneth; it enables them to know the difference between good and evil, and furnishes all the power one needs to "choose the good and refuse the evil." Hence, everyone who is converted to the message is instructed by the Spirit of truth and Bro. Houteff does not have to waste his time for raising goals and balancing budgets.

Again, the same amount of money required to keep one S.D.A. minister for a month will care for Bro. Houteff's needs four times as long, and those who are laboring with him practice the same principle of economy. But the main secret of it all lies in that the "battle is the Lord's."

Why Wealthy?

Though Bro. H. has no bank account, we think Elder G. is right in that he says Bro. Houteff "will soon be a wealthy man," for Bro. H is aiming for a great multitude of souls which no man can number, and of his message in prophecy we read:

"Lift up thine eyes round about, and see all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the wealth of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on Mine altar, and I will glorify the house of My glory." (Isa. 60:4-7.)

Moreover, Bro. Houteff's work has proved that he will not sit in a corner by himself, but will evenly divide with as many as may come to the knowledge of the truth and share Carmel's burden for the salvation of souls, for thus is he instructed by the Word of the Lord, saying: "Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old." (Mic. 7:14.) For this purpose has he bought the land and settled in the woods, on the top (midst) of Mt. Carmel, by the side of the brook.

The Defendant's Plea for his Victim

We shall be very sorry and weep bitterly if our brethren continue in their present evil work which has been also foretold in the following: "They will question and criticize everything that arises in the unfolding of truth criticize the work and position of others, criticize every branch of the work in which they have not themselves a part. They will feed upon the errors and mistakes and faults of others, 'until, said the angel,' the Lord Jesus shall rise up from His mediatorial work in the heavenly sanctuary, and shall clothe Himself with the garments of vengeance, and surprise them at their unholy feast; and they will find themselves unprepared for the marriage supper of the Lamb." -- "Testimonies for the Church," Vol. 5, p. 690. Confess your mistake, my brethren, before it is too late.

To day if Ye will Hear His Voice, Harden not Your Hearts"

True we are establishing our headquarters on this mount that is found in prophecy, but our stay here shall be very, very short, for "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." (Rom. 9:28.)

It might be interesting to Elder G. to know that the naming of our "camp" "Mt. Carmel Center" came about in the same way as the naming of our publications "The Shepherd's Rod," for we did not know before hand that it was in prophecy until after our attention was called to Mic. 7:14 and Amos 1:2. In the prophecy of Amos we read:

"The Lord will roar from Zion, and utter His voice from Jerusalem;

and the habitations of the shepherds shall mourn, and the top of Carmel shall wither."

With a few comments on the above scripture, any Bible student will recognize at a glance that it applies at the time of the end, as explained by the gospel prophet: "And It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills;...for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. (Isa. 2:2, 3), which in the language of Amos is, "Utter His voice from Jerusalem. Looking to this same time Joel puts it as follows: "And the Lord shall utter His voice before His army: for His camp is very great: for He is strong that executeth His word: for the day of the Lord is great and very terrible; and who can abide it?" (Joel 2:11.)

As Amos says, "The habitations of the shepherds shall mourn," it is obvious that Amos' prophecy is yet future, for the word "habitations" (places) is in the plural form which; cannot be applied to one shepherd's habitation (denomination) but to all that be in existence at that time. The term "shepherds" means, as understood, the same as "the ancient men which were before the house" -- the ministers. -- "Testimonies for the Church," Vol. 5, p. 211. Note that the shepherds are not themselves to mourn but their "habitations (their houses); that is, the membership of their churches, which fact reveals that it will be thus at the time when the sleeping multitudes in the churches awake from their spiritual insensibility and find that the shepherds whom they have implicitly trusted for their salvation had deceived all those who followed them.

The prophet Jeremiah in the following words explains that this wailing by those who are thus deceived will be at the close of probation. For they shall say "the harvest is past, the summer is ended, and we are not saved." (Jer. 8:20.) That is, after the harvest, the time in which they could have been saved, they will realize that probationary time has closed. Then "the habitations of the shepherds shall mourn, and the top of Carmel shall wither." Hence, before that time the top of Carmel must have been green with much pasture, otherwise there would be nothing to wither; that is, though Carmel has now plenty of pasture (present truth), when probation closes it shall be deserted ("wither"), for says the Spirit of Prophecy: "In the time of trouble we all fled from the cities and villages." -- "Early Writings," p. 34.

Thus shall the top of Carmel wither, and those who do not take heed to the word, "To day if ye will hear His voice, harden not your heart," at length will be alarmed that their opportunity for accepting the truth has slipped away. Then in their hasty, frenzied effort to acquaint themselves with present truth which went forth from the top of Carmel, to their surprise they shall find that Carmel has finished its work, its inhabitants removed, and probation closed, at which time the inhabitants of "Carmel" can but repeat, "the harvest is past, the summer is ended, and we have nothing for thee."

Then it shall come to pass that "They shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst. Behold, the days come, saith the Lord God, that I will send a famine in the land, not famine of bread, nor a thirst for water, but of hearing the words of the Lord." (Amos 8:12, 13, 11.) Oh, what a disappointment that will be!

And now "mine eyes" with the eyes of the lamenting prophet, "do fail with tears,...for the destruction of the daughter of my people because the children and the sucklings swoon in the streets of the city. Thy prophets [teachers] have seen vain and foolish things for thee, and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment." (Lam. 2:11, 14.)

As the Lord has never left His people in darkness, we find the work of the Shepherd's Rod clearly outlined in prophecy throughout the Bible, and the only reason that our leading brethren cannot see the truth in it and do not know "who hath appointed it" is because they are trying to see it through dollars and cents instead of through the Spirit of Prophecy, the eyes for the church, through which only can they see the truth and the true state of their condition of spiritual blindness, poverty and wretchedness, and a need for "eyesalve," "for what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." (1 Cor. 2:11.)

But now as "the Spirit of truth, is come, He will guide you into

all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come" (John 16:13), for without the Spirit of God "no man" knoweth the things of God.

To the Messengers of Truth

Dear Brethren:

"Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one Spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake; having the same conflict which ye saw in me, and now hear to be in me." (Phil. 1:27-30.)

"And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day, and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." (Isa. 58:10-12.)

MORE SHAMEFUL ACTS

Bro. John Buckheister, of Charleston, S. Carolina, narrates the following shameful action: "Last Sabbath the little company was barred from entering the church. Sr. Kennedy went inside and sat down, but the minister went after her and asked if she believed the SRod, to which she answered, 'Yes. I am in sympathy with it.' Then he bade her to leave the building. This is a little woman who has never been a member of the S.D.A. church, and having received this kind of treatment at the hands of a minister, she can certainly give them a lot of trouble if she wanted to. We all stayed in front of the church until after service started and then we went to Sr. Livingston's and had a season of prayer.

"They took another vote Sabbath to go to the judge with a complaint that we disturbed the meetings! Of course this is not so, but they are willing to say anything for an excuse to keep us away from the church! The weather was terribly hot last Sabbath, 98 degrees, and as they shut the front door against us you can realize that they had an awful time staying in that hot building. I know they were not 'lukewarm.'

"Some of us think we should go back and others that we should stay away. Please advise as soon as possible."

Answer: Had it not been for the fact that the writer has witnessed with his own eyes even worse performances than the one above described it would have been hard for him to believe that S.D.A.'s would ever engage in such a shameful, unChristian and unbrotherly act. We are sorry for the leading brethren who are involved in the same wicked work as that of ancient Israel. But what is still worse is that they countenance the membership of many who do not believe in the Spirit of Prophecy, others break the Sabbath, while others chew and smoke, and still others do even worse abominations. Yet these sinners are held as members and many of them are even permitted to hold an office, whereas those who, through reading the SRod, reform from these abominations and become true S.D.A.'s by obeying the whole truth are mistreated and cast out as evil doers and even those who are guilty of the above mentioned abominations take an active part in it. Thus the multitude today as in the days of Christ cry out aloud saying, "Away with this man and release unto us Barabbas." Yet they make it appear to all that the SRod adherents are separating themselves from the church -- accused of being offshoots!

Here we are brought to bear reproach and persecution at the hand of our own brethren because we dare not disobey the truth or leave the churches! And thus the question is asked, Shall we leave the church and go out for ourselves as all the reformers were compelled to do in the advancement of every truth, or shall we remain in them even though we are compelled to stay on the outside and be exposed to extreme heat or severe cold while they are looking down on us as though we were

hydro-headed monsters?

It matters not what they may do to us, we would rather die than to disobey the commandment of the Lord. The S.D.A. church is not Babylon. If it were we would have been duty bound to come out, but since it is not, we have no place to go. Consequently, we will stay in "Jerusalem" though it may be filled with thieves. "Fear them not neither be dismayed at their looks," saith the Lord. (Ezek. 3:9.) "The angels shall come forth, and sever the wicked from among the just." (Matt. 13:49.)

The generation is almost past and there is no time left for building up another denomination, and though in times past God called His people out from one denomination into another He can not do it now, but instead He shall by the seal of God preserve the denomination for the righteous and take out of it all the wicked who receive not the seal, for thus saith the Lord: "All the sinners of My people shall die by the sword, which say, The evil shall not overtake nor prevent us." (Amos 9:10; -- "Testimonies for the Church," Vol. 5, p. 211.)

"So shall ye know that I am the Lord your God dwelling in Zion, My holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her anymore." (Joel 3:17.) (Read "The Warning Paradox," pp. 40-42.) "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." (Isa. 66:5.)

Therefore, we advise all our people to be peaceful, make no disturbance of any kind, and stay in the denominational churches for we have helped build them. They took our tithes and offerings for the support of the ministry, etc., and as long as we are true S.D.A.'s by keeping the truth they have no legal right from the King of heaven nor from the governments on earth to cast us out. If they attempt to carry you out, do not resist them. If they set a watch at the doors and bar you out, do not attempt to force yourselves in. If they beat you do not fight back, but by all means try to get in and if you cannot, stay on the outside and witness for present truth until the services are over except when physically unable to do so.

The test is coming and regardless of temptations we must not fail to demonstrate what we believe and show them that we keep the truth, love the brethren, and are willing to die for them if it would awaken them and be saved, for we were no better than they when the truth found us.

SHATTERED CONFIDENCE-- THERE'S A REASON

Many of our people are getting their eyes open, and as they do, their confidence becomes shaken in poor frail humanity in whom they have long trusted their salvation, not authoritatively, but traditionally, yet honestly. They have been led to believe that our human organization, which the Lord gave us for the prosecution of the work, is some sort of sacred institution where the consciences of His people are to be surrendered in the hand of men to the extent that they dare not investigate for themselves even the doctrines of the Bible. Nevertheless, the poor sheep are beginning to awake to the situation. We herewith publish a letter to this effect:

Mrs. F. Charboneau

Dear Sister:

I am enclosing $15.00. It is my tithe which I have kept over a period of time, not being certain where I should send it....I have depended so long on our beloved organization that it is like sacrilege to hear any views contrary to the leaders of the body....

I now see that we are indeed akin to the Catholics in this respect, and it is so hard on me, for I was born and raised a Seventh-day Adventist, and my beloved father instilled in me a veneration for this people. But it seems the bottom has fallen out of everything to the end that we can no longer trust a minister to lead us to the kingdom, and I now know that they cannot. As a denomination we are lost and if the SRod is not the truth there is no hope for any of us.

After I learned how my sister has been treated by the church in Sheridan, Wyoming, and all the other SRod believers, by unfair, unkind, and unchristian treatment, I am convinced we cannot rely upon men who act like the papal tyrants of the past.

Pray for me that I may see the truth plainer and stand fast for

it. May God bless and keep us all while we are in this valley of decision.

Mrs. Audrey Helms, Brandon, Colo.

PRAISES TO HIM

I am thankful to the Lord for "The Shepherd's Rod" message, and for the good it is doing me. I have stopped smoking cigarettes after being a complete slave to them for thirty years, and though I tried several times before to stop the habit, I failed every time.

When Bro. Warden came to my house I was a backslidden S.D.A., having no interest in religion, and do not know what made me decide to come to a study. I fully believe now that I will, with the grace of our Lord, be one of the 144,000.

(Signed) R.E. Davies, Denver, Colo.

QUESTIONS AND ANSWERS

Question: "Is it sin to withhold the tithe, and if so, shall I pay it to the SRod message while I still hold membership in the S.D.A. church?"

Answer: The question is fully answered by the Spirit of Prophecy in the following quotations:

"The tithe is the Lord's, and those who meddle with it will be punished with the loss of their heavenly treasure unless they repent. Let the work no longer be hedged up because the tithe has been diverted into various channels other than the one to which the Lord has said it should go. Provision is to be made for these other lines of work. They are to be sustained, but not from the tithe. God has not changed: the tithe is still to be used for the support of the ministry." -- "Testimonies for the Church," Vol. 9, p. 250.

"'The tithe...is the Lord's.' Here the same form of expression is employed as in the law of the Sabbath. 'The seventh day is the Sabbath of the Lord thy God.' God reserved to Himself a specified portion of man's time and of his means, and no man could, without guilt, appropriate either for his own interests." -- "Patriarchs and Prophets," pp. 526-7.

Mark carefully what the above references teach. The tithe is the Lord's, and is to be used for the support of His message. But though it may be misused by the ministers it must be turned in for their use until He calls our attention to the evil and asks us to make the change. Then if we fail to respond to His voice and make use of the remedy He provides to counteract the waste of His means we would be held responsible for this as well as for withholding that which is His.

"Let the neglected tithes be now brought in. Let the new year open upon you as men honest in their deal with God. Let those that have withheld their tithes send them in before the year 1896 shall close, that they may be right with God, and never, never again run any risk of being cursed of God. Presidents of our conferences, do your duty. Labor from home to home, that the flock of God shall not be remiss in this great matter, which involves such a blessing or such a curse.

"Let all who fear God come up to the help of the Lord, and show themselves faithful stewards. The truth must go to all parts of the world. I have been shown that many in our churches are robbing God in tithes and offerings. God will execute upon them just that which He has declared. To the obedient, He will give rich blessings; to the transgressor, a curse. Every man who bears the message of truth to our churches, must do his duty by warning, educating, rebuking. Any neglect of duty which is a robbery toward God, means a curse upon the delinquent." -- "Testimonies to Ministers," pp. 306-7.

"The truth has taken hold of hearts. It is not a fitful impulse, but a true turning unto the Lord, and the perverse will of men is brought into subjection to the will of God. To rob God in tithes and offerings is a violation of the plain injunction of Jehovah, and works the deepest injury to those who do it; for it deprives them of the blessing of God, which is promised to those who deal honestly with Him." -- "*Testimonies for the Church," Vol. 5, p. 644.*

Thus far the first part of the question has been fully answered. Now we come to the second part; namely. "Shall I pay the tithe to the SRod message while I still hold membership in the S.D.A. church?"

Let the questioner ask himself the following questions and his own answer should tell him what to do.

Do I believe that the SRod has the sealing message of the 144,000?_____ Is it the message of the hour?_____ Have I received any spiritual help from it?_____ Has it caused me to repent of sins in which I indulged in before?_____ Am I now a better S.D.A. than I was before I learned the message of the SRod?_____ Do my S.D.A. brethren need this message?_____ Do I now love the Bible, the Spirit of Prophecy, and the brethren more than I did before?

If your answer to the above questions is No, then pay your tithe to the church of which you are now a member. But if your answer to the above question is Yes, then ask yourself yet these questions:

Had I continued in my Laodicean's course in which the SRod found me, would I have been saved and ready to meet the Lord?____ Would my S.D.A. brethren be saved in their present condition?____ If your answer to the above questions is No, then your answer to the following questions will instruct you where to pay your tithe though you hold church membership.

If I am responsible for the light which is now shining upon my pathway, and if my S.D.A. brethren must have it, should I pay my tithe to the denomination so that the ministry can have more money to fight against the message and against my personal endeavors to reach the people and thus help them deceive my brethren, or should I pay it to the "storehouse" of present truth where it is most needed to facilitate its speedy deliverance and rescue my brethren from eternal ruin? If neither our S.D.A. brethren nor those in the world are saved and no better prepared to meet the Lord than the ministry themselves, shall my tithe go to the church in behalf of the heathen and ultimately both be lost -- the church and the heathen -- or to the message of the SRod which is to save the church first and then the heathen?____ If I as a believer of the message dare not support it by my tithe, then who will?____ Where will my tithe accomplish the most good?____ If I pay my tithe for the benefit of the heathen to the neglect of my own brethren would I be saying by my own actions, "Am I my brother's keeper?"____ Shall I respond to the call and go in search of the lost sheep of the house of Israel, or after the lost sheep in the house of Baal?____ In which one of these two fields would my tithe entitle me to the words: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." (Matt. 25:21.)

If you are still undecided then read our tract No. 4, "The Latest News for Mother," pp. 80-84.

"Remember Lot's wife," and do what the Lord tells you to do.

Question: "I have read several of the Rod series and find that they have answered many points which prove the 'A Reply to The Shepherd's Rod' unreliable and unfair with the Rod, but thus far I have not found anything treating on the 'Harvest' and it seems that the chart on p. 14 of the 'A Reply,' in reference to the Harvest and the ten virgins, has refuted the Rod. Please answer."

Answer: Of the supposed refutations by the "A Reply to The Shepherd's Rod," we can freely say that thus far the denomination has not been able to refute a single point of the message we bear, and their efforts to do so only serve to prove that the SRod is the voice of God to His people and to establish its followers more firmly in present truth.

By a thorough personal investigation of the subject matter in the SRod and of all supposed refutations against it, the readers of the Code will, perhaps, to their surprise find that the above statement is 100% correct. However, Bro. Houteff's agreement with the leading brethren still stands good; that is, if they refute any one subject in our publications we shall forever discontinue teaching. But we hope that our brethren will not copy Achan's mistake and wait for their confession of the truth too long when it would profit them nothing.

In reference to the chart on p. 14 of the "A Reply to The Shepherd's Rod," the reader will note that some of the events there thus arranged are without divine authority. Let us illustrate the method used therein to interpret the Spirit of Prophecy. "Christ's Object

Lesson" says: "The tares and the wheat are to grow together until the harvest; and the harvest is the end of probationary time." If the English language means anything then the statement here quoted certainly could not place the harvest after probationary time has closed but rather before.

How could the harvest be after the close of probation if "probationary time" is before the close of probation, seeing that it does not say, "the harvest is" after "the end of probationary time." Hence, it is plain that the harvest must precede the close of probation; that is, the harvest is the end -- the last part of "probationary time" -- and with it probation closes. Moreover, Jeremiah prophetically saw that after the harvest was past and the summer ended (the time men were to be saved) the wicked said: "The harvest is past, the summer is ended, and we are not saved." (Jer. 8:20.)

If the harvest is after the close of probation, why should they say, "The harvest is past, the summer Is ended," for they certainly could not say these words before probation closes, neither could they after the second coming of Christ, for then they would be dead and could not speak? Consequently, the only time these words could be spoken is in the period between the close of probation and the second coming of Christ, which fact places the "harvest" before probation closes.

Furthermore, in Matt. 13:30 the Lord says: "In the time of harvest I will say to the reapers, Gather ye together first the tares." The words, "In the time of harvest," show that the harvest is a period of time. Moreover, in "Early Writings," p. 118, the Spirit of Prophecy says: "Then I saw the third angel. Said my accompanying angel,...'he is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner.'"

If the third angel is to do the separating, and inasmuch as the third angel's message is to be proclaimed before the close of probation, not after, it shows that the harvest in which time the angels seal and bind, occupies the time while the third angel's message is being proclaimed. Plainly then, the words, "The harvest is the end of the world," denote the very last period of probationary time which brings the world to its end. The Spirit of God through Paul Interprets the term, "The end of the world," thus: "But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." (Heb. 9:26.)

We all know that the world did not come to its end 1900 years ago when Christ was sacrificed, and yet it is said, "In the end of the world." However, the truth of Paul's statement is this: As the sins of man are blotted out in the Judgment since 1844, it proves that Paul was looking forward to our time when Christ "by the sacrifice of Himself" in the time of the judgment of the living is to blot out our sins. Obviously then, the term, "The end of the world," applies to the time of the Judgment of the living, in the time of the Loud Cry, In the end of probationary time," -- the last message that closes this world's history. Moreover, the S.D.A. denomination has for years been teaching that the end of the world began in 1798. See "Thoughts on Daniel; p. 387; (in connection with Dan. 12:4); also "Bible Readings for the Home Circle," p. 324. The denomination has never had any official pronouncement as to the truth of the harvest, but now in their attempt to refute the SRod, they are changing their position of what they once taught the end of the world is.

It would not be out of place in this connection to relate my experience of what I heard just shortly on this subject. Eld. G.W. Wells, one of the field secretaries of the Gen. Conf. early in 1935 devoted nightly meetings for a whole week in an endeavor to refute the SRod in which time, night after night, he taught that the harvest is the "end of the world -- the second coming of Christ" -- the beginning of the millennium.

At the close of his meetings, on the Sabbath afternoon, Eld. R.L. Benton, pres. of the Southwestern Union Conf. staged another tirade against the SRod at which time he displayed a chart showing that the harvest is from the close of probation to the second coming of Christ. The following Wed., Eld. W.H. Clark, Home Miss. Sec'y of Texas Conf. conducted the prayer meeting, at which time in answer to my question he placed the harvest before the close of probation. Here is the point. In ten days' time three S.D.A. ministers, paid by the S.D.A. treasury, all occupying responsible positions, gave three different interpretations on the harvest, which facts prove that the denomination as a body, even among the leading men, there exists no special agreement on this subject. Then, in the face of such blindness, the adversaries of the SRod caution the laity against accepting error! O, what a sad deception!

For a complete explanation of the "Harvest," read our tract No. 3.