# THE SYMBOLIC CODE



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MT. CARMEL CENTER
Lake Waco, Texas

## Lightening the Earth

# WHAT NEED OF MT. CARMEL CENTER HAVE WE?

It is fully as hard for our people to comprehend their need of Mt. Carmel Center as it was for the Apostles to see why Christ should be crucified and resurrected. Therefore, we shall again endeavor to call their attention to this most important subject.

It will be seen by the following paragraphs that the enemy of truth is determined that light shall not reach the people ("Testimonies to Ministers," p. 411), also that he is doing everything to tear down Mt. Carmel Center and the work she is carrying on.

1. "I have been told," says one, "that Mt. Carmel Center is being builded as a sort of fort where weapons are being stored for the purpose of slaying all the S.D.A.'s who do not accept the message of the Rod. Is this true?"

Nothing could be quite so absurd as the story which the questioner has been told, and we admonish our brethren not to believe what they are told by Mt. Carmel's enemies, any more than while they were investigating the Sabbath truth they believed the wild stories told about Adventists.

2. "Is it true," says another, "that the adherents of "The Shepherd's Rod" are expecting their number to increase so enormously that in the near future they will be able to take by force all the S.D.A. denominational institutions?" Everyone who is well informed in the message that Mt. Carmel is proclaiming, knows, that Mt. Carmel is in no way endeavoring to take any institutions, but rather is endeavoring to bring about that reformatory movement long-foretold by Sister White in "Testimonies for the Church, Vol. 9, p. 126. However, it is true that we expect "a 144,000" members from the S.D.A. denomination to join us, after which a great multitude from every nation, kindred, tongue, and people is to swell our membership so greatly that "no man could number" it. It is also true that all the institutions owned and controlled by the S.D.A. denomination are a part of our Father's house, and that our being S.D.A.'s also, the institutions belong to us as much as to those who, because of their great numbers, are casting us out and are resting satisfied with their spiritual attainments, thinking themselves rich and increased with goods and in need of nothing.

"Page after page might be written in regard to these things. Whole conferences are becoming leavened with the same perverted principles. 'For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.' 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."--"Testimonies to Ministers," pp 372 through 3.

Therefore, Mt. Carmel Center is not worried about taking the institutions, but rather is concerned to effect this long-waited-for reformation. Nevertheless, as it is true that if those connected with these institutions continue to remain as they now are, the Lord has promised that He will "spue" them "out," then, of course, the institutions which God may see fit to spare will be left to those who "sigh and cry for all the abominations that are done in the midst thereof," of whom Mt. Carmel's members are being made up.

As the very nature of the work that is being done by Mt. Carmel calls for a restoration of every divine institution," and as we are robbed by our "lukewarm" brethren of the use of the denominational institutions, it is imperative that we build on Mt. Carmel many simple, inexpensive buildings to care for the spreading of the message, and for God's people who need our care.

Mt. Carmel Center believes all that the prophets have told us, and she is committed to the course of carrying out to the letter God's command in every particular, otherwise there would be no justification for her existence. Hence, those who come in contact with Mt. Carmel's work, must act quickly, lest they do like the denomination did with the message which came to them in 1888, of which Sister White writes as follows:

"The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones....Many had lost sight of Jesus." ("Testimonies to Ministers," pp. 91, 92.) That this most precious message was not received at the General Conference session, held in Minneapolis, is clearly indicated by the following denunciation:

"Some have been cultivating hatred against the men whom God has commissioned to bear a special message to the world. They began this satanic work at Minneapolis. Afterward, when they saw and felt the demonstration of the Holy Spirit, testifying that the message was of God, they hated it the more, because it was a testimony against them. They would not humble their hearts to repent, to give God the glory, and vindicate the right. They went on in their own spirit, filled with envy, jealousy, and evil-surmisings, as did the Jews. They opened their hearts to the enemy of God and man. Yet these men have been holding positions of trust, and have been molding the work after their own similitude, as far as they possibly could." Testimonies to Ministers, pp. 79, 80.

Many attempts have been made, especially during the past twenty-five years, to revive the Spirit of the Lord among God's people, but each effort has failed in reaching its objective. However, when the "fullness of time" came at the

end of forty years,--that often repeated number of Bible years--after the official announcement that the S.D.A.'s had rejected God's "most precious message," the Lord sent another message, which was handed in writing to thirty members of the General Conference Committee while assembled at the 1930 San Francisco Conference session. But as this message of 1930, like the one of 1888, was not accepted by the brethren, the fact soon became evident that if the message of 1930 was ever to reach the people, it must be published and distributed throughout the denomination. This resulted in the book entitled "The Shepherd's Rod," Volume One.

This circumstance gave rise to The Universal Publishing Association which, while located in Los Angeles, edited and published both, volumes One and Two besides several pamphlets making up the series of "The Shepherd's Rod" publications, until finally in 1935 when, for lack of room, and to be more centrally located for the two Americas, the Association removed to its present location--Mt. Carmel Center, Waco, Texas.

Had our brethren learned their lessons by the 1888 experience, and accepted the message sent to them in 1930, there would have been no need of Mt. Carmel Center, neither would the following sad words have been recorded:

"The call to this great and solemn work was 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, p. 82.

Hence, Mt. Carmel Center, in fulfillment of prophecy (Mal. 4:5; "Testimonies to Ministers," pp. 475, 476), like Mt. Carmel of old, is proclaiming, "choose ye this day whom ye will serve."

The work which Mt. Carmel Center is doing is that of proclaiming the sealing message of the 144,000, the "closing work for the church," which is "forcibly set forth by the prophet's illustration of the last work under the figure of the men each having a slaughter weapon in his hand."--"Testimonies for the Church," Vol. 3, p. 266.

The above quotation makes clear the fact that the Lord will purify His church. It further makes clear that there will be sealed 144,000, none of whom will have any guile in their mouths (Rev. 14:5), and whom the lord will send forth to proclaim His fame and His glory to the Gentiles. (Isa. 66:19, 20.) But "only those," we are told, "who have withstood and overcome temptation in the strength of the Mighty One, will be permitted to act a part in proclaiming this message when it shall have swelled into the Loud Cry."--"Review and Herald," Nov. 19, 1908.

Furthermore, since our brethren of the early Advent movement rejected the message of righteousness by faith in 1888, and since the General Conference of today has ignorantly rejected the sealing message of 1930, then without Mt. Carmel's work neither the church nor the world would have the opportunity of coming in contact with the message which is to save them from falling victims to "the great and dreadful day of the Lord," and which is to prepare them for the future life and glory land.

We who are connected with this "great reformatory movement," and who are being "cast out" of our churches, are not the only ones who are being robbed of all the benefits of the denominational institutions, but also is almost the entire body of the S.D.A. laity, by whom the institutions are built and supported, for rarely ever are any but ministers and conference workers cared for and supported by these institutions which consist of sanitariums and hospitals, academies and colleges, printing presses, food factories, besides the income from royalties, etc.

"What does God say in regard to His people?--'But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.' (See also Isaiah 43.) These are prophecies that will be fulfilled."--"Testimonies to Ministers," p. 96.

The only right which the laity are granted is that if they keep their mouth shut, and if they drink in without hesitancy all that is served to them from the pulpit, they can occupy a seat in a church and help reach the financial goals by which to pay the ministers' salaries.

Furthermore, the schools which should have been for the sole purpose of training the youth for the Lord's work have also turned out to be business enterprises, costing as much to the youth who attend one of them as it would to attend a private worldly school, and those who cannot afford to pay the price are with but few exceptions excluded and forced to go to the world.

Therefore, should Mt. Carmel go out of existence, the youth who are unable to attend one of the denominational schools, would be forever robbed of a Christian education, and excluded from the Lord's work.

Mt. Carmel collects no tuition, and charges but ten dollars a month a person for room and board, laundry, etc., and those who cannot pay this fee, she adopts and fully cares for. Thus, Mt. Carmel exists to restore "all things."

Seven years' experience has proved that there is virtually not one Present Truth believer able to teach the message, and that those who have attempted to do so, have accomplished either very little or nothing, and have met defeat. Conse-

quently, unless Mt. Carmel does something for all Present Truth believers, in the way of training, they will be of no use to the Lord in this most important work. Neither would there be a place for the aged nor for the orphans. The Lord foresaw this condition and therefore commanded by the pen of Ezekiel to "set the camp [Mt. Carmel] also stand against it, and set battering rams [leaders] against it round about." (Ezek. 4:2.)

Here we see a few of the many imperative reasons why Mt. Carmel should be builded.

# Without Guile In Their Mouths

The very fact that the one hundred and forty-four thousand are to have no guile in their mouths is not only an evidence that they must proclaim the truth and nothing but the truth, but that their language must be free from all unbecoming words. And, if we are to be among this elect company of God's children, it will be necessary for us to weed out of our speech all the sly innuendos, covert insinuation, expletives, and meaningless words and phrases.--"Education," p. 236.

We are told that our language should be so "pure" that the most sensitive could not truthfully say that there is the slightest intimation of impropriety; so kind that the most timid would have no fear; so truthful that no doubt could possibly arise in the minds of our hearers as to our veracity.

As the Lord has called us to prepare for the seal in our foreheads, He has also called us to purify our speech and to be without guile in our mouths, and thus be the "servants of God" in the time of the "loud cry." Hence, the fact soon became evident that not only the young people at Mt. Carmel needed to study language from "a higher point of view," but that the older members also were in need of the same instruction. Therefore a special evening class has been organized for the benefit of the adults.

This instruction is given from 7:00 to 8:00 in the evening and is proving to be one of the most helpful features in our camp life. By approaching the study of language from "a higher point of view," we were compelled to declare war on the withering curse of human society--gossip--which we brought with us from our homes and our churches. As we took stock to see where we stood, we were surprised at ourselves when on the blackboard we saw written many "covert insinuations," "sly innuendos," "meaningless phrases" and "expletives" which had crept into our language, and which we discovered were being employed very frequently, though sometimes innocently, by most of us.

Already there is seen decided improvement, and we have determined that our influence shall not longer counteract the good work done for the young people and children in the class-room. Thus by organizing this class, a two-fold work is being accomplished. Firstly, we are learning to use our mother tongue correctly, and secondly, we are weeding out of our language those soul-destroying words and phrases, which lead us insidiously into that wicked thing called "gossip".

We as candidates for the 144,000, are encouraged, therefore, with the possibility of becoming saints without guile in our mouths. With this sweet prospect before us, why should not every Present Truth believer determine to overcome every besetment, and receive the "seal of God" and "reflect the image of Jesus fully?"

For the encouragement of both old and young, we quote the following:

"The workman for God should make earnest efforts to become a representative of Christ, discarding all uncomely gestures and uncouth speech. He should endeavor to use correct language. There is a large class who are careless in the way they speak, yet by careful, painstaking attention, these may become representatives of the truth. Every day they should make advancement. They should not detract from their usefulness and influence by cherishing defects of manner, tone, or language. Common, cheap expressions should be replaced by sound, pure words. By constant watchfulness and earnest discipline, the Christian youth may keep his tongue from evil and his lips from speaking guile."--"Counsels to Teachers," p. 238

# How Do You Stand On Your Test On "No. 8"

Readers of "The Symbolic Code," especially those who wrote the Poem No. 8, published in the March-April issue, are doubtless eagerly waiting to learn the results of the "Matriculatory Examination." Hence, the Code is herewith officially announcing all outstanding statistics.

There were two qualified papers selected by the judges, as the best answers to the poem, one of which was written by Mrs. John Wilson and the other by Mr. Charles Grabill, Jr., both of California. Mrs. Wilson, besides giving her interpretation in prose, also submitted an answer in poetry. As the prose answers are virtually of equal merit, the editors of the Code decided to publish the poem which immediately follows this article.

As important, however, as is the interpretation of this examination poem, yet we have found some alarming and even more important facts concomitant to it.

The poem, in the first place, was designed primarily as a device to ascertain in a specific way; the zeal which God's people possess for the studying of the message; and in the second place, whether or not they have yet learned to follow specific orders; and thirdly, whether or not they are all eager to take part in all the activities called forth by the sealing message.

By means of the poem, "No. 8," the Code office has found that a large majority of Present Truth believers are woefully wanting. Whereas, in view of the nature of the message, all should immediately have been possessed of such a burning zeal to respond to this self-examination test as would soon have 'swamped the Code office with their papers; instead only about a hundred believers in all participated.

This great neglect on the part of so many to take advantage of all the opportunities offered them, tells the sad story that a large majority of the Code readers are yet victims of their old Laodicean passiveness, and their knowledge and zeal for the truth are still virtually at death's ebb.

Unless these inactive brethren quickly awake from their long, deep sleep, and arise and shine, they shall be amongst those virgins who start so late to buy oil for their lamps, that by the time they make their way back to their Lord's house, they are late for the marriage: the door is shut, and to their pitiful, desperate, wail, "Lord, Lord, open to us," there comes only the paralyzing retort, "Verily I say unto you, I know you not." (Matt. 25:11, 12.)

Poor, foolish virgins--left standing dumb-stricken and hopeless outside the marriage! What a price to pay for their "yet a little sleep, a little slumber, a little folding of the hands to sleep!" (Prov. 6:10.)

Brother, Sister, where are your faith and your works leading you--inside to the marriage, or outside to disappointment and destruction? Fearful thought! God forbid that it be the latter. May, each quickly take heed to his ways, and "watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." (Matt. 25:13.)

If from the results of the examination there is one lesson above another to be learned, perhaps it is that contained in the following remarkable fact: Out of all the participants, only about ten per cent followed explicitly all the thirteen specific rules governing manuscript! Such inability, carelessness, or indifference, in one way or another, in carrying out specific orders has been enacted over and over again by nearly all Present Truth believers.

Not until these careless brethren learn the lesson of strictly. complying with all instructions, will they be numbered in the army with banners, going forth into all the world, conquering and to conquer.--"Prophets and Kings," p. 725.

What if Moses had not closely followed all the, instructions in building the tabernacle? And what if the builders had not carefully complied with Moses' orders? Moreover, what would have happened to the temple of Solomon had the artificers failed to follow precisely the instructions given them? And what would have happened to the artificers themselves? Again, what were the results when Uzza, against God's express orders not to touch the ark, attempted to steady it? And what was the fate of Lot's wife when she ignored God's express command not to turn her gaze backwards upon the doomed city, Sodom?

And what think you, brother, sister, will happen for the same disregard of specific orders at this time when the event that is taking place is not that of the burning of a city, or the removing of an ark, but God's setting up of the kingdom, destroying the nations, and conquering the earth? Will God now look less frowningly upon such indifference, neglect, and carelessness than in former days, and be less exacting, less quick to punish, for it? Or, do you think it is true that "the times have changed," and "that we need not look for miracles and the marked manifestation of God's power as in former days;" do you, too, think that "He is too merciful to visit His people in judgment?"--"Testimonies for the Church," Vol. 5, p. 211.

Hear ye God's answer to these questions: "And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil. Therefore their goods shall become a booty, and their houses a desolation." (Zeph. 1:12, 13 )

Dear reader, are you one of the many that were settled on their lees when the test of "No. 8" came to prove whether or not these things have engrossed "the whole mind, the whole attention"?

Suppose a more important call should come to you, and you should fail to respond to it in all its requirements. Would you not find yourselves among those whose goods soon "shall become a booty" and their "houses a desolation"? Unless you act at once, it will be too late to acquire knowledge and zeal; and with the ignorant and the lukewarm you will perish in "the overflowing scourge." (Isa. 28:18.)

Awake! Brother, Sister, Awake! Prepare now in the time allowed you to come up to the help of the Lord against the mighty, and "whatsoever thy hand findeth to do, do it with thy might." (Eccl. 9:10.)

Paul, in exhorting Timothy said:

"Wherefore I put thee in remembrance that

thou stir up the gift of God, which is in thee by the putting on of my hands." (2 Tim. 1:6.) "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance." (2 Peter 1:12, 13.) These scriptures apply now just as verily as they did in Timothy's time.

Note carefully God's plea for you:

"As many as I love, I rebuke and chasten: be zealous therefore, and repent....He that hath an ear, let him hear what the Spirit saith unto the churches." (Rev. 3:19, 22.)

Beloved, are we of those who, "having ears, hear... not"? or give we joyful heed to what the True Witness says? If we love the Lord, love the message, love the brethren, love our own souls, will we not give demonstration by neglecting nothing, and by quickly responding to everything, thus showing ourselves approved workmen that needeth not to be ashamed, rightly dividing the word of truth, thus fitting, ourselves for the great work of God?

## Answer To Poem, "No. 8"

*My weary soul was half asleep*
*Exhausted, faint from study deep;*
*Because I found the truth I'd known*
*Was with satanic fables sown.*
*But as I searched the Word of God,*
*I found light in the Shepherd's Rod.*
*I there beheld the Spirit's toil,*
*The "Stick" and "Tree" and "Bowl of Oil."*
*For light comes from this bowl alone;*
*God's Spirit makes the message known.*
*Oh, message fair, thou art sublime,*
*God always sends His truth on time!*

*Awake! my soul, the hour is late--*
*I quickly now swing wide my gate.*
*I am so glad I heard the call*
*That's sounding now to one and all;*
*This number eight I will receive.*
*God help me that I may believe*
*The truth you bring from "Sheep" and "Kine,"*
*And help me Loud to keep in line;*
*I'll gladly fast on truths so rare,*
*Lest God should make my table bare;*
*In place of husks, I'll "Butter" eat;*
*Instead of chaff, take "Honey" sweet.*

*Yes, I behold the "mystic sev'n."*
*The clock whose hand points to elev'n*
*Tells us that now the hour is here*
*When God in judgment shall appear*
*To judge us from the books above.*
*Weep not! Behold the Lion of*
*The tribe of Judah, who prevailed,*
*And myst'ries of the seals unveiled.*
*The "Hands" and "Sticks" the story tell*
*Of those who will in Canaan dwell.*
*If we will search the precious "Scroll,"*
*God's plans to us it will unroll.*

*The "Stars" are all the tribes complete--*
*The saints who never will retreat:*
*Though fierce the battle rages on,*
*They fight for souls till hope is gone,*
*And when their work on earth is done,*
*And they eternal life have won,*
*They'll stand upon the "Sea of Glass"*
*With joy that nothing can surpass.*
*To those who will this light behold,*
*The richest truths will yet unfold.*
*Anoint my eyes that I may see,*
*And with Thy "Robe," Christ, cover me.*

*A faithful "Horse" I want to be,*
*And spread afar Salvation free,*
*A heav'nly angel as my guide,*
*I have no other goal beside,*
*But forth to go men's souls to save,*
*With many million "horses" brave.*
*The "Rod" it is a symbol true*
*Of this great work we have to do.*
*As shepherds catch the sheep with it.*
*So must we snatch them from hell's pit.*
*We'll snatch them from the fire like brands*
*And thus fulfill the Lord's commands.*

*I will digest the Symbol' Code,*
*Make Present Truth my lone abode.*
*I'll gather up the fragments too,*
*I'll do what e're God bids me do.*
*Yes, I this "Woman" do behold,*
*Whose seed must be as pure as gold.*
*'Tis God's true church in every age;*
*'Tis all the faithful who engage*
*In his great plan of saving souls*
*Instead of money-raising goals.*
*O Lord, just this one thing I plead,*
*Make me one of this "Woman's" seed.*

*I dare not loose my Golden crown,*
*And by God's horsemen be trod down.*
*Then with the wicked be in hell,*
*When I could with the faithful dwell.*
*So very sad would be my fate,*
*Should I neglect Salvation great;*
*Fail to obey I can't afford;*
*And fall by His appointed sword.*
*And there remain a thousand years,*
*But to awake with bitter tears;*
*To be one hundred years a slave,*
*And then, alas, a fi'ry grave.*

*Now when the locust come to see*
*If vict'rys seal doth rest on me:*
*May I be with the faithful few*
*Who sigh and cry for wrongs they do*

*Let me not feel the scorpi'n's sting,*
*But may I too some trophies bring.*
*I will by Grace obey my God:*
*Believe the message of the "Rod,"*
*So I'll with Christ in "Glory" reign,*
*And through the ages praise His Name.*
*I'll quickly, board train "number eight,"*
*And take no chance on being late.*

(Mrs. John E. Wilson)

## "But the Wise Shall Understand"

(Dan. 12:10)

*"O Soul! Awake! Swing wide thy, gate!--*
*The King! He brings, in 'No. 8,'*
*More butter from His kine and sheep;*
*Yea, honey too! O Soul, why sleep!*
*Arouse thee from thy deathly swoon,*
*And of the Holy Spirit's boon--*
*The rare, the fine, the large, the stern delight-*
*Let feast thy sicklied appetite!--*
*Behold: The 'Hands,' the 'Sticks,' the 'Scroll,'*
*The 'Stars" the 'Lion,' 'Hour,' and 'Rod'--*
*The mystic 'Seven' that unroll*
*The crowning work on earth of God!"*

*O Brother, Sister, far and nigh,*
*O ye who truly sigh and cry*
*And rightly do these lines construe,*
*Here's honey more for each of you:*

As down through the ages the followers of Christ have awe-inspiredly made their way along the glory-bathed corridors of God's great portrait gallery, the Bible, filling their thirsting souls with the resplendence of its collection supreme, therein permanently exhibited, they have come at last to the gallery's end--the Revelation--finding the crowning interest, thrill, and inspiration in the climatic pieces hanging there especially in the sublime picture of the Lamb, standing on Mt. Zion," and with Him an hundred forty and four thousand, having His Father's name written in their foreheads." Yet never before today has this matchless portrayal given up the mystery of its ever-challenging theme.

Hence, if this glorious pictorial representation, portraying the grand finale of the plan of salvation, which none but the Master Artist, Himself, could do, has thus ceasely challenged and inspired time's reverential thousands to whom its truth must needs then have remained the better part a mystery, what dynamic inspiration, then, yea, and exulting, holy, transporting joy, should it afford us, "the elect of God," who are now privileged to behold the Divine Hand gradually drawing away the veil of mystery, and thus identifying us as that immortal company--the 144,000, the ineffable privilege of being one of which has ever been the hopeless wish of the Christian!

Elder James White, standing in rapt and reverent gaze before this majestic canvas, bathed in the dawning light of 1844, exclaimed in notes of pure ecstasy: "O, Glory! Hallelujah! my poor heart is set on fire for the kingdom, while I dwell on this sweet prospect, before the true believer. If we 'hold fast' but a few days more, the dark shades of night will vanish before the glory of the preparatory scenes of the coming of the Son of man." "A Word to the Little Flock," p. 8.

If the dim rays of the light of 1844 could create such a rapturous, soul-stirring prospect before the interested beholder, ought not the blazing rays of light, now flooding this scene of scenes, create before us a prospect of such transcendent sublimity as to lift us completely out of self, and fire our hearts with a sanctified zeal such as man or angel has never before seen?

As thrilled to the depths of our souls, we stand meditating the glorious scene before us, we reassuringly ask ourselves if this be the picture of "the King, the Lord of hosts," and the subjects of His kingdom? And in answering chord speaks the Spirit of Prophecy:

"Who are the subjects of the kingdom of God?--All those who do His will. They have righteousness, peace, and joy in the Holy Ghost. The members of Christ's kingdom are the sons of God, partners in His great firm. The elect of God are a chosen generation, a peculiar people, a holy nation, to show forth the praises of Him Who hath called them out of darkness into His marvelous light. They are the salt of the earth, the light of the world. They are living stones, a royal priesthood. They are in co-partnership with Jesus Christ. These are they that follow the Lamb whithersoever He goeth."--"Testimonies to Ministers," p. 422.

Behold the "elect of God", once "the despised remnant," now "clothed in glorious apparel, never more to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices. Their sins are transferred to the originator of sin. And the remnant are not only pardoned and accepted, but honored. A 'fair mitre' is set upon their heads. They are to be as kings and priest unto God. While Satan was urging his accusations, and seeking to destroy this company, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God. These are they that stand upon Mount Zion with the Lamb, having the Father's name written in their foreheads. They sing the new song before the throne, that song which no man

can learn save the hundred and forty and four thousand, which were redeemed from the earth 'These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.'" ("Testimonies for the Church," Volume 5, pp. 475, 476.)

"In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God; as the angel of the Lord before them. (Zech. l2:8.)

O ye "elect of God," if ye long to be "men wondered at," then "lay hold the divine assurances of God's word" that ye will be "a great people; [of which] there hath not been ever the like, neither shall be any more after it, even, to the years of many generations."

"Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate, their gain unto the Lord, and their substance unto the Lord of the whole earth." (Mic. 4:13.)

"Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." (Jer. 51:20.)

Do ye long to become perfect "even as your Father in Heaven is perfect," and to grasp the most "glorious of truths to come before the people of God"? And do ye long to go, danger-free, to and fro over the face of God's earth? Keep, then, in the harness with the, bay horses, for "the bay...walked to and fro through the earth." (Zech. 6:7.)

"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35:8 through 10.)

"And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth and will make them to lie down safely." (Hos. 2:18.) And O, ye followers of the Lamb, if your hearts cry out that ye might be priests of the most high God, and bring many precious souls to a saving knowledge of the truth, ye shall receive the seal of God, escape the slaughter, and hear Him say to you:

"Ye are a chosen generation, a royal Priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him Who hath called you out of darkness into His marvelous light." (1 Peter 2:9.)

And ye "shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord." (Isa. 66:20.)

## Clean Up Brother! Clean Up Sister! Lest Ye Never Go Home.

"We need the faith of Abraham in our churches today, to lighten the darkness that gathers around them, shutting out the sweet sunlight of God's love and dwarfing spiritual growth...Our faith should be prolific of good works; for faith without works is dead. Every duty performed, every sacrifice made in the name of Jesus, brings an exceeding great reward. In the very act of duty, God speaks and gives His blessing. But He requires of us an entire Surrender of the faculties. The mind and heart, the whole being, must be given to Him, or we fall short of becoming true Christians."--"Testimonies for the Church.' Vol. 4, p. 145.

"God requires prompt and unquestioning obedience of His law; but men are asleep, or paralyzed by the deceptions of Satan, who suggests excuses and subterfuges, and conquers their scruples, saying, as he said to Eve in the garden, 'Ye shall not surely die.' Disobedience not only hardens the heart and conscience of the guilty one, but it tends to corrupt the faith of others. That which looked very wrong to them at first, gradually loses this appearance by being constantly before them, till finally they question whether it is really sin, and unconsciously fall into the same error."—Testimonies for the church. Vol.4 , p. 146.

"We should not look in the face of duty and delay meeting its demands. Such delay gives time for doubts; unbelief creeps in, the judgment is perverted, the understanding darkened. At length the reproofs of God's Spirit do not reach the heart of the deluded person, who has become so blinded as to think that they cannot possibly be intended for him or apply to his case." Testimonies for the church. Vol. 4., p. 147.

"Long has the Lord borne with His people. He has forgiven their wanderings, 'and.. waited for them to give Him room in their hearts; but false ideas, jealousy, and distrust have crowded Him out."—Testimonies for the church, vol. 4.p. 155.

"Many who, like ancient Israel, profess to keep God's commandments, have hearts of unbe-

lief while outwardly observing the statutes of God. Although favored with great light and precious privileges, they will nevertheless lose the heavenly Canaan that God has promised them as the reward of their obedience.

"As a people we lack faith. In these days few would follow the directions given through God's chosen servant as obediently as did the armies of Israel at the taking of Jericho. The Captain of the Lord's host did not reveal Himself to all the congregation. He communicated only with Joshua, who related the story of this interview to the Hebrews. It rested with them to believe or to doubt the words of Joshua, to follow the commands given by him in the name of the Captain of the Lord's host, or to rebel against his directions and deny his authority." Testimonies for the church, vol. 4. p. 162.

"God will do marvelous things for those who trust in Him. It is because His professed people trust so much to their own wisdom, and do not give the Lord an opportunity to reveal His power in their behalf that they have no more strength. He will help His believing children in every emergency, if they will place their entire confidence in Him and implicitly obey Him." Testimonies for the church. Vol. 4, p. 163.

"Many who profess our faith are in this position: They are weak and powerless because they trust in their own strength. God works mightily for a faithful people, who obey His word without questioning or doubt. The Majesty of Heaven, with His army of angels, leveled the walls of Jericho without human aid. The armed warriors of Israel had no cause to glory in their achievements. All was done through the power of God. Let the people give up self and the desire to work after their own plans, let them humbly submit to the divine will, and God will revive their strength and bring freedom and victory to His children." Testimonies for the church. Vol. 4., p. 164.

God "is our Creator and commander, infinite in power and terrible in judgment. In mercy He employs a variety of means to bring them to see and repent of their sins. If they will continue to disregard the reproofs He sends them, and act contrary to His declared will, ruin must follow; for God's people are kept in prosperity only by His mercy, through the care of His heavenly messengers. He will not uphold and guard a people who disregard His counsel and despise His reproofs." ."--"Testimonies for the Church.' Vol. 4, p.176.

"In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by Testimonies of His Spirit. There was never a time when God instructed His People more earnestly than He instructs them now concerning His will, and the course that He would have them pursue. But will they profit by His teachings? Will they receive His reproofs and heed His warnings? God will accept of no partial obedience; He will sanction no compromise with self." ."--"Testimonies for the Church.' Vol. 4, p. 148.

"Yet He defers His chastisement, to give them one more opportunity to repent and avert the retribution for their sin. Through His chosen prophet, He now sends them a clear and positive, warning, and lays before them the only course by which they can escape the punishment which they deserve. This is a full repentance of their sin, and a turning from the evil of their ways;"-- ."--"Testimonies for the Church.' Vol. 4, pp. 165, 166.

"A sin-hating God calls upon those who profess to keep His law to depart from all iniquity. Neglect to repent and obey His word will bring as serious consequences upon God's people today as did the same sin upon ancient Israel. There is a limit beyond which He will no longer delay His judgments. The desolation of Jerusalem stands as a solemn warning before the eyes of modern Israel, that the corrections given through His chosen instruments cannot be disregarded with impunity."-- ."--"Testimonies for the Church.' Vol. 4, pp. 166, 167.

In the light of the awful warnings here sounded, let every Shepherds Rod believer gather up without delay "the corrections" given "from time to time" in "The Symbolic Code," which "positively demands that the heralds of 'the great and dreadful day of the Lord,' who are under its jurisdiction, must strictly comply with all requirements, instruction, and advice which it bears to them from time to time, adding nothing to or subtracting nothing from the message. It will not countenance those who ignore its divine authority."

Studiously and prayerfully reread the following passages found in "The Symbolic Code"

Vol. 1, No. 8, p. 1, Par. 5
Vol. 1, No. 4, p. 1, Pars. 4-6
Vol. 1, No. 17, p. 6, Pars. 1-4
Vol. 1, No. 17, p. 7, Last Par., First sentence
Vol. 1, No. 17, p, 8, Par. 7
Vol. 1, No. 17, p. 9, Pars. 3-5
Vol. 2, Nos. 3, 4, p. 13, Col. 2, Par. 1
Vol. 1, No. 15, p. 2, Pars. 3, 4
Vol. 1, No. 16, p. 7, Last Par. to top of p. 8, and Pars. 2-5 on p. 8
Vol. 1, No. 16, p. 5, Pars. 7, 8
Vol. 2, No. 11; Complete article "Take Heed Lest Ye Fall"
Vol. 1, No. 15, p. 4, Par. 3
Vol. 1, No. 15, p. 2, Pars. 7-9, and all p. 3
Vol. 1, No. 15, p. 1, Pars. 5, 6
Vol. 1, No. 13, p. 9, Pars. 8, 9.

In the fear of the Lord, carefully restudy these passages, and quickly, without a moment's delay, make all required reform, for the messages in the Code are your final warnings.

Clean up, brother! Clean up, sister! Lest your convictions "be wrung from your grasp" ("Testi-

monies for the Church," Vol. 6, p. 401), and you never go home.

"Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?" (Heb. 2:1 through 3.)

# Shifting Of Responsibility

With the call of Moses to lead God's people out of Egyptian bondage, came a responsibility hitherto unknown to man, yet God, who extended the call, also made ample provision that His servant need have no fear of failure. And the tremendous undertaking and most solemn responsibility being first placed upon Moses, and then upon those who followed him, exemplified that this it must be now.

Joshua left such lasting impressions upon the children of Israel that the record tells us: "Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua." (Josh. 24:31.) But soon thereafter this highly honored people forgot God, and became idol worshippers.

When all the twelve tribes rejected the Son of God, then to retain the governmental number of Jehovah, the responsibilities shifted to twelve apostles. But apostasy did not cease with the Old Testament church. Paul, who filled the place which Judas left, recognized that the "mystery of iniquity" was at work even in his day. Not long after the death of the last of the twelve, the one-time pure church was well on her way to the "wilderness" (heathenism), where she remained "in sackcloth and ashes" for more than a thousand years.

A herculean task indeed it was to bring the beloved church of God out from under the rubbish of tradition which had been accumulating ever since her members had, in search of "light," turned away from God, and begun to receive uninspired explanations of the Scriptures, and to punish those who dared oppose the doctrines which they themselves had privately established, and this they continued up to the time that the deadly blow struck her captors and set her at liberty to choose her own doctrines. Of this event, Luther writes: "I stood up against the pope, indulgences, and papists, but without violence or tumult. I put forward God's word: I preached and wrote--this was all I did. And yet while I was asleep,....the word that I had preached overthrew popery, so that neither prince nor emperor has done it so much harm. And yet I did nothing; the Word alone did all."--"The Great Controversy," p. 190.

The church, ever since emerging from her long sojourn in the wilderness, has not been able at once to shake from herself all the dirt--heathen customs--upon her, nor as yet to comprehend the whole truth, although the reformers were very zealous to restore the principles of the early church. Consequently, it has taken many years to recover the down-trodden doctrines, such as Righteousness by Faith, the Holy Spirit, Free Grace, Baptism by Immersion, etc. Moreover, after the death of each reformer, the churches which they founded, fell into the hands of foolish shepherds who were reaching out after numbers rather than after real converts. Thus as they flooded the churches with worldlings, they caused her to backslide after each forward step, with the consequence that the Lord has had to shift the responsibilities from the old leadership to a new one in each call of reformation.

Early in the nineteenth century, the Lord called a humble farmer, William Miller, with a message to all Christendom, which startled the whole world, so that he became the one man who bore the responsibility of leading God's people, and brought to a partial fulfillment the first part of the parable of the Ten Virgins, recorded in Matt. 25, besides giving to the world a line of prophecy preparatory to the judgment-hour message.

When the hand of the clock of time pointed to "the hour of His judgment," a new leadership arose, and the responsibility shifted from popular Christendom to the disappointed but faithful handful of Advent believers who had heard and heeded the mighty preaching of William Miller.

Among those whose hearts were thrilled with the thought of a soon-coming Saviour was Ellen Gould Harman, upon whom was laid the prophetic gift, and whose writings made the seventh, and last, of the symbolic churches of Revelation Two and Three.

She, like those who led out in the reformatory movements before her time, passed through many trying experiences, all of which came from within the church. Thus the Seventh-day Adventist Church, like those which have gone before, has more to fear from her own exalted ministry, than from "offshoots."

It is written that the Advent movement is similar to the Exodus movement, and that it is "re-peating the history of that people," and that the whole "church has turned back from following Christ her Leader, and is steadily retreating toward Egypt!" And that "the faithful city is become an harlot;" and that "My Father's house is made a house of merchandise, a place whence the divine presence and glory have departed."

See, "Testimonies for the Church," Vol. 5, p. 217; Vol. 8, p. 250; Vol. 5, p. 211.

No true, loyal Seventh-day Adventist whose eyes are opened to the condition of the church, and who reads these startling statements concerning her sad fate can but weep, yea, even "sigh and cry for all the abominations that be done in the midst" of her. If we Present truth believers really believe what we profess, we will actually "Cry aloud, and spare not." We will hasten to our brethren who are so engrossed with the machinery of the church, and plead earnestly with them to listen to the voice of mercy which is being sounded now in the "eleventh hour call."

This great reformatory movement among God's people, being in prophecy ("Testimonies for the Church," Vol. 9, p. 126), the fact comes very plain that if our brethren should copy the mistakes of the Jewish leaders, of the Catholic priests, and of the Protestant ministry, God will shift the responsibilities from them as He did from the above mentioned leaders. Yea, the coming of this sad experience was foreseen even in the days of Ezekiel and Zechariah the prophets, and most recently by the "Spirit of Prophecy." See Ezek. 4; Zech. 6; "Testimonies for the Church," Vol. 5, pp. 80, 81.

"The first note of the warning fell into the hands of our leading brethren at the 1930 General Conference, when in the hands of thirty members of the General Conference Committee was placed the manuscript of Volume One of "The Shepherd's Rod." Since that time another volume has been written, besides several tracts, all bearing on the subject, proving the facts therein from many angles by the use of the Bible and writings of Sister White, which show clearly that the "angel of the church of the Laodiceans," is a representation of the S.D.A. ministry, and that they are "poor, blind, and naked." Therefore, let all hear God's merciful plea: "Buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with, eyesalve, that thou mayest see." (Rev. 3:18.)

It is plainly written that the church will not always remain in her present, shameful condition; that if the shepherd's become untrue, the Lord will "take charge of the flock Himself;" and that "those who have rendered supreme homage to 'science falsely so-called' would not be the leaders then;" that "the Lord has faithful servants, who in the shaking, testing time will be disclosed to view." ("Testimonies for the Church," Vol. 5, p. 80.) Let us never forget that God is to "take the reins in His Own hands," and that "the class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God."-- Testimonies for the Church," Vol. 5, p. 211.)

We as members of Mt. Carmel Center are greatly honored to carry this reformatory message to the Seventh-day Adventist church of which we ourselves are a part, and as this responsibility has fallen upon us, we should bear in mind that we, as those before us, are in great danger of losing out.

We do well, then, to walk softly before the Lord, and never to be found boasting of what we have done, or forgetful that "the final movements will be rapid ones," lest our responsibilities also be shifted to others whom God may choose. Let us "talk less and pray more," knowing that "talk is cheap" and that "prayer changes things."

# To My Brethren In The Ministry

As I sit here in the presence of my Maker, meditating and praying over what I might do to help the very men with whom I have been the most intimately associated in labor during the past three decades, the thought comes to me that I should address an open letter to my brethren in the S.D.A. Ministry, stating frankly my convictions regarding what clearly appears to me to be my plain duty to my fellow workers in the cause of present truth.

First, as an evidence of how lightly we sometimes carry our burdens, I would bring to your attention the following incident.

While being entertained in the home of one of our Union Conference Presidents about three years ago, I asked him this question: "Elder ----------, what would you do if you believed with all your heart that the Lord has given you a message for the Seventh-day Adventist Church, and that the destiny of the church depended on the acceptance. or rejection of said message; and that your own soul's salvation depended upon your faithfulness in proclaiming it?" The answer of this brother was, "I do not know." I replied: "The difference between you and me is that I do know, and that is why I am giving my life to the proclamation of this unpopular message of "The Shepherd's Rod," which is none other than the Message of the True Witness to the church of the Laodiceans.--"Testimonies for the Church," Vol. 3, p. 253.

O, but that I had the voice of an angel, and the power of Him Who wept over Jerusalem, when her rulers were about to imbrue their hands in His precious blood, I would, at this crucial hour, raise my voice like thunder and let it resound everywhere for the sake of my dear breth-

ren in the ministry, who are about to reject the Lord's message and cause Him to say against them: "they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy," and then command His angels who hold the slaughter weapons in their hands, to "Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house."

I know, my brethren, that you will not believe my words, except they be to exalt you in your position; but for your soul's salvation hear the words of the one whom ye believe to be God's spokesman to the church:

"We are repeating the history of that people." "We have wandered away from the old landmarks." "Said the angel, 'Ye have done worse than they.'" "The church has turned back from following Christ her leader, and is steadily retreating toward Egypt." "As Jesus views the state of His professed followers today, He sees base ingratitude, hollow formalism, hypocritical insincerity, Pharisaical pride and apostasy."--"Testimonies for the Church," Vol. 5, p. 160; Vol. 1, p. 129; Vol. 5, p. 72.

"The history of the wilderness life of Israel was chronicled for the benefit of the Israel of God to the close of time....God would have His people in these days review, with a humble heart and teachable spirit the trials through which ancient Israel passed, that they may be instructed in their preparation for the heavenly Canaan."--"Patriarchs and Prophets," p. 293.

"And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." (Hos. 12:13.)

"The sin of ancient Israel was in disregarding the expressed will of God and following their own way according to the leadings of unsanctified hearts. Modern Israel are fast following in their footsteps, and the displeasure of the Lord is as surely resting upon them."--"Testimonies for the Church," Vol. 5, p. 94.

The call to ancient Israel was a call to come put of Egypt and into the promised Canaan. The call to modern Israel is a call to come out of Anti-typical Egypt and into the heavenly Canaan.

"God had made it their privilege and their duty to enter the land at the time of His appointment; but through their willful neglect that permission had been withdrawn."--"Patriarchs and Prophets," p. 392.

"It was not the will of God that Israel should wander forty years in the wilderness; He desired to lead them directly to the land of Canaan, and establish them there, a holy, happy people

But 'they could not enter in because of unbelief'....In like manner, it was not the will of God that the coming of Christ should be so long delayed, and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God."--"The Great Controversy," p. 458.

"We may have to remain here in this world, because insubordination, many more years, as did the children of Israel, but for Christ's sake, His people should not add sin to sin."--Unpublished Testimonies, Dec. 7, 1901.

As one of the most sad and outstanding experiences of the Exodus movement took place just on the border of the promised Canaan because of unbelief and rebellion, likewise the same thing happened in the Advent movement, when the leaders rejected the message of 1888, of which Inspiration says:

"The Lord in His mercy sent a most precious message to His people through Elders Waggoner and Jones."--"Testimonies to Ministers," p. 91.

"God has raised up His messengers to do His work for this time. Some have turned from the message of the righteousness of Christ to criticize the men and their imperfections. ...The scenes which took place at that meeting made the God of heaven ashamed to call those who took part in them His brethren. All this the heavenly watcher noticed, and it was written in the book of God's remembrance."--Special Testimonies to "Review and Herald" Office, pp. 16, 17. 1896.

Says Elder Taylor G. Bunch in his booklet: "Just as Israel 'murmured in their tents' and criticized God's chosen leader who was endeavoring to lead them into the promised land, so modern Israel reenacted those scenes at Minneapolis in 1888....It must have been as terrible in the sight of the Lord as the rebellion at Kadesh-barnea, for it resulted in the same punishment, a turning back into the wilderness."--"Forty Years in the Wilderness," p. 15.

"I am filled with sadness when I think of our condition as a people. The Lord has not closed Heaven to us, but our own course of continual backsliding has separated us from God.--"Testimonies for the Church," Vol. 5, p. 217.

"You are following the same path as did ancient Israel. There is the same falling away from your holy calling as God's peculiar people. You are having fellowship with the unfruitful workers of darkness. Your concord with unbelievers has provoked the Lord's displeasure. You know not the things that belong to your peace, and they are fast being hid from your eyes."--"Testimonies for the Church," Vol. 5, pp. 75, 76.

"Because they failed of fulfilling God's purpose, the children of Israel were set 'aside."--"Christ's Object Lessons," p. 304, par. 3.

If we fail to repent, will we not in like manner be rejected?

"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. "Cleanse the camp of this moral corruption, if it takes the highest men in the highest positions. God will not be trifled with....Cleanse the camp, for there is an accursed thing in it."--"Testimonies to Ministers," pp. 427, 428.

"In these days he has instituted no new plan to preserve the purity of his people. As of old, he entreats the erring ones who profess his name to repent and turn from their evil ways. Now, as then, by the mouth of His chosen servants He predicts the dangers before them. He sounds the note of warning, and reproves sin just as faithfully as in the days of Jeremiah. But the Israel of our time has the same temptations to scorn reproof and hate counsel as had ancient Israel. They too often turn a deaf ear to the words that God has given his servants for the benefit of those who profess the truth. Though the Lord in mercy withholds for a time the retribution of their sin, as in the days of Jeremiah, he will not always stay his hand, but will visit iniquity with righteous judgment."--"Testimonies for the Church," Vol. 4, p. 165.

These plain, positive, startling, and denunciatory statements need no comment, for they clearly show that we as Seventh-day Adventists, who have always claimed to be the anti-type of ancient Israel, are not only "repeating the history of that people," but also are actually "worse than they." Knowing these things, how then can I be silent, while I behold my dear brethren in the ministry plunging deeper and deeper into the bottomless pit by the course they pursue? Brethren, you are making your decision foolishly, unadvisedly, and even ignorantly. Just because you have heard some one who misrepresents "The Shepherd's Rod," say that "it is all error," "just one of the offshoots," ought not to be any more convincing to you than are the falsehoods you have long heard about Sabbath keepers.

"The mind that depends upon the judgment of others is certain, sooner or later, to be misled."--"Education," p. 231.

My brethren, "God will not condemn any at the Judgment because they honestly believed a lie, or conscientiously cherished error; but it will be because they neglected the opportunities of making themselves acquainted with truth."--"Testimonies to Ministers," p. 437.

A General Conference man, and one for whom I have profound respect, because of our most pleasant associations and labors together, stated to me recently that he kept himself so desperately busy with the task assigned him to do that he had no time to investigate what he termed "offshoot movements," such as he thought "The Shepherd's Rod" to be. But how can one console one's self with such a thought in the light of the following admonition:

"When new light is presented to the church, it is perilous to shut yourselves away from it. Refusing to hear because you are prejudiced against the message or the messenger will not make your case excusable before God. 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 those whom God has sent with a message of truth, is folly and madness."--"Testimonies on Sabbath School Work," p. 60.

Only recently, while renewing my acquaintance with another brother, who was connected with the General Conference, and who is now in one of the Division fields, a certain statement I made elicited from him the words: "I am going to the New Jerusalem, but I am going with the gang."' My reply to him was that I expected to go to the City of God also, but that I did not plan to go with the "gang," for I did not believe the gang would ever reach the gates before they swing shut. Of course what this dear brother meant was that he is going with the majority of the ministers, trusting implicitly in the idea that the only safe course for any Seventh-day Adventist minister to take is to follow the crowd. But will it pay? If there were no record made of the experience of God's people in the past, and no warning sent to those who live now, I might look with more favor upon this brother's seeming credulity. But how can I, after reading the following startling statement from the pen of Inspiration?--

"The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. Those who have rendered supreme homage to 'science falsely so-called' will not be the leaders then. Those who have trusted to intellect, genius, or talent, will not then stand at the head of rank and file. They did not keep pace with the light. Those who have proved themselves unfaithful will not then be entrusted with the flock. In the last solemn work few great men will be engaged."--"Testimonies for the Church," Vol. 5, p. 80.

These clear statements reveal the sad fact that we are actually traveling over the same road, failing on the same points, as did our type, which will as verily doom us as it did them. These statements also reveal that "few great men will be engaged" in this last work. But since God is no respecter of persons, has He not made ample provision for us to do as did the repentant Nin-

evites, if we will but humble our hearts in "sackcloth and ashes?" Oh, my dear brethren, let us acknowledge our sins, and thus defeat the prophecy of doom against us!

In closing this letter to my brethren in the ministry, I will ask this question: If "The Shepherd's Rod" series of books and tracts is actually a "mass of unrelated facts, and the product of a mind filled with wild vagaries, and fanciful interpretations of Scriptures," why does not some clear-minded man of the General Conference, write out a brief refutation of this "rank error," and a better explanation of the Scriptures, and place it in the hands of the people?

Does not this failure seem strange, especially in the light of all that is said by many of the local and union conference officials about "The Shepherd's Rod's," being all error, though they cannot honestly refute a single part of it, and are, at the same time, even teaching as much of it as they can without acknowledging it? It ought not to be a very hard task to show to the laity at least a few of the many errors in these books which one of the highest officials of the General Conference recently admitted to me, in a letter, are giving many of our brethren a deep concern." They have never found it difficult to refute the erroneous teaching of the Sunday-Sabbath, or the false idea about the state of the dead, etc., and will travel miles for a debate on these subjects. But why will they not discuss with us the doctrines of "The Shepherd's Rod"?

"We are on dangerous ground when we cannot meet together like Christians and courteously examine a controverted point. I feel like fleeing from the place lest I receive the mold of those who cannot candidly investigate the doctrines of the Bible. Those who cannot impartially examine the evidences of a position that differs from theirs are not fit to teach in any department of God's cause. How can the Truth be laid out before our people that they will every one arouse from the lethargy which is upon them? How shall we present the need of greater zeal and more determined earnestness in searching the Scriptures?

"It is a fact that we have the Truth, and we must hold with tenacity to the positions that cannot be shaken; but we must not look with suspicion upon any new light which God may send and say: 'Really, we cannot see that we need any more light than the old Truth which we have hitherto received, and in which we are settled.' While we hold to our position the Testimony of the True Witness applies to our cases its rebuke. Christ looks mournfully upon His professed people who feel rich and increased in knowledge of the Truth, and who are yet destitute of the Truth in life and character, and unconscious of their destitute condition. Discernment seems to have departed, and they have no power to discriminate between the light which God sent them, and the darkness which comes from the enemy of their souls. The people of God, have educated themselves in such a way that they have come to look to those in position of trust as guardians of Truth, and places MEN where God should be. They have lain their burdens upon human counsels and they have received accordingly; for God removes His wisdom from men who are looked upon as God."--"Review and Herald," Aug. 7, 1894.

It is our humble opinion that most of these General Conference men have innocently branded "The Shepherd's Rod" as one of the many offshoots, without taking time to investigate it for themselves, hoping that it would, like all those before it, come to nought.

And now, my brethren, in view of the fact that you will be compelled sooner or later officially to reject the message of "The Shepherd's Rod" if you do not accept it, my earnest appeal to you is that you make sure that you are not as verily staining your hands in the blood of Christ, as did the Jewish Church, of whom you profess to be the antitype, and are thus not "crucifying" Him "afresh and putting Him to an open shame," by rejecting His truth.

E.T. WILSON

# IMPORTANT NOTICE.

"As a Mother of a higher order," "Mt. Carmel by divine command, assumes all the responsibility for the children's welfare...It is more imperative now than ever before that Present Truth parents place their children in the school at Mt. Carmel, which God has provided if they desire to see them saved....

"O, before it is forever too late, may the Spirit of God, with mighty force, send home to the hearts of parents, these fearful facts that they may quickly arouse from their long stupor, and fight for the lives of their children by placing them where God can save them!"--"The Symbolic Code," Vol 3, Nos. 3 through 5, pages 9 through 11.

In obedience to these mandatory words, many parents have sought to enroll their children in school at Mt. Carmel; but in a number of cases, the parents have been unable financially to maintain their children here in school and, therefore, "Mother" Mt. Carmel has opened her arms, and has adopted them as her own, thus enabling both parent and child to meet God's requirements and to receive His blessings for them.

But how is Mt. Carmel to shoulder this added responsibility and burden? From what source shall she obtain the means necessary to provide food, shelter, and clothing for these newly added children? "It is not," we are told, "the plan of God to rain down means from heaven in order that His cause may be sustained."--"Testimonies

for the Church," Vol. 2, p. 600. From where, then, are these means to come to provide for these needy children; and save "Mother" the pain of having to return them to their former homes?

The answer is all too self-evident: The means to sustain these worthy children here in school, and to save them from the destruction that is to fall upon the world, must come in free-will offerings from all Present Truth believers.

"Until all shall carry out the plan of systematic benevolence, there will be a failure in coming up to the apostolic rule."—Testimonies for the church, Vol. 3, p. 411.

"There must be an awaking among us as a people upon this matter. There are but few men who feel conscience-stricken if they neglect their duty of beneficence....We must have new and deeper convictions on this subject. The conscience must be aroused, and the matter receive earnest attention; for an account must be rendered to God in the last day, and His claims must be settled.'-- Testimonies for the church, Vol. 4, p. 468.

"If all the tithes of our people flowed into the treasury of the Lord as they should, such blessings would be received that gifts and offerings for sacred purposes would be multiplied tenfold."-- Testimonies for the church, p. 474.

"There are but few who invest in God's cause in proportion to their means."-- Testimonies for the church, Vol. 3, p. 398. "Those who are truly converted are called to do a work that requires money and consecration."-- Testimonies for the church, Vol. 6, p. 447.

"If the hearts of God's people were filled with love for Christ; if every church member were thoroughly imbued with the Spirit of self-sacrifice; if all manifested a thorough earnestness, there would be no lack of funds... Our resources would be multiplied."-- Testimonies for the church, Vol. 6, p. 450.

"The Lord will withdraw His blessing where selfish interests are indulged in any phase of the work; but He will put His people in possession of goods throughout the whole world, if they will use it for the uplifting of humanity. The experience of apostolic days will come to us when we whole-heartedly accept God's principle of benevolence,--consent in all things to obey the leadings of His Holy Spirit,"-- Testimonies for the church, Vol. 7, p. 146. (Carefully reread "The Symbolic Code," Vol. 2, No. 10, pages 8 through 12.)

Failing to contribute toward the saving of the children, present truth believers will be guilty not only of robbing God, but also of murdering their children. These facts were made plain to all in the past issues of the Code. But who has taken heed?

"Many are too poor to obtain, without assistance, the education that they require. The churches should feel it a privilege to take a part in defraying the expenses of such....

"If there are some who should have the benefit of the school but who cannot pay full price for their tuition, let the churches show their liberality by helping them...."-- "Testimonies for the Church," Vol. 6, p. 213.

"Let all share the expense. Let the church see that those who ought to receive its benefits are attending the school. Poor families should be assisted."-- Testimonies for the church, vol. 6, p. 217.

"The selfish love of 'me and mine,' keeps many from doing their duty to others. Do they think that all the work they have to do is for themselves and their own children? 'Inasmuch,' says Christ, 'as ye did it not to one of the least of these ye did it not to me.' Are your own children of more value in the sight of God than the children of your neighbors? God is no respecter of persons. We are to do all we can to save souls."-- Testimonies for the church, Vol. 4, p. 423.

"Every man and woman in our ranks, whether a parent or not, ought to be intensely interested in the Lord's vineyard....Those who are not directly connected with the school can help to make it a blessing by giving it their hearts' support. "Counsels to Teachers," p. 210.

"The wants of the cause will continually increase as we near the close of time....We are not coming up to our privilege in this matter. All schools among us will soon be closed up."--"Testimonies for the church," Vol. 5, p. 156.

Because of this great neglect on the part of Present Truth believers, Mt. Carmel Academy has already closed her doors to all who are not already in school here, and unless all Present Tenth believers quickly awake to the fact that God demands them to rally to the aid of the school, the Academy may soon have to send home even the children who are now in school. Will you Brother, will you Sister, help save the children, or will you have them perish in "the general ruin," all because of "the selfish love of 'me and mine'?" To those who fail to come up to the help of the Lord, will Christ say; "Inasmuch as ye did it not unto one of the least of these, ye did it not to me. And these shall go away into everlasting punishment."

Let every reader of the Code reread his March-April 1937 issue, especially page nine, and in the fear of God whole-heartedly comply with all its requirements.

It has been found not only that those parents who have agreed that Mt. Carmel carry their children's expenses, and those believers that have no children here, have utterly failed of doing their part, but also that those who have agreed to carry their own children's expenses, are months in the arrears in their pledges.

However, means for the care of Mt. Carmel's children is not the only burden that must be carried and supported by voluntary offerings.' Our free literature fund together with the building and upkeep expenses of the camp, require a greater amount of means than merely a "ten per-

cent"--tithe-income. But--apalling fact!--our offering records show an average of but two percent of the "increase" among Present Truth believers! What a neglect!

We have been accused, directly and indirectly, by a large number of Present Truth believers, of using the tithe where it should not be used, although they know nothing about it, and at the same time are contributing practically nothing toward the support of the various branches of the work which should be supported by offering instead of by the tithe!

Had we waited for the tithe and offerings from the field to help, start, or to maintain the message in general, or even any one of the departments here, they would have never started nor kept on going. But we thank God for making it possible for us to go on uninterruptedly with the work.

Awake! Brother, Sister, Awake! Do your part, lest the light that is now in you become darkness, and you find yourselves where "there shall be weeping and gnashing of teeth."

There are parents who could help to relieve the situation, but they would rather buy even some useless things for their children rather than pay, or help pay, their expenses, and thus make it possible for the school to carry on its work without interruption.

Just such selfish love of "me and mine," is creating an evil which Mt. Carmel can no longer countenance, and unless it is at once stamped out, the parents who thus indulge their children at the expense of the institution, and the children themselves who are consequently made proud and boastful, will not only find themselves out of the kingdom, but also causing the children who are not thus indulged, to lose out; for while those who possess more, become proud and boastful, those who possess less, become jealous and envious--evils that will keep any one out of the kingdom.

Hence, be it known to all that Mt. Carmel will no longer tolerate this great sin. Therefore, anything sent here, by anyone, and to anyone, will be given to those children who need it most except it be sent by the sanction of Mt. Carmel school Board. In other words, all articles received without the sanction of the Board will be placed in common store, and will be equally distributed among the students.

Furthermore, Mt. Carmel will labor hard and do all possible to convert the children inside a certain period of time. Then those who are of age and who fail to be thus converted to the Lord, Mt. Carmel must, to her sorrow, return home.

We have neither time nor means to waste on those who are preparing themselves for the world's work instead of for the Lord's.

Still further, if the children who will not be fitted for the kingdom should receive their education here, they would be unfitted for the world's work. Therefore, they had better make the best of the situation by receiving either a training at Mt. Carmel for Mt. Carmel's work, or a training in the world for the world's work.

## NOTICE NO. 1.

Because of the steady increase in mail, the Code Department requests that all questions sent in, be listed on a sheet of paper entirely separate from the body of the letter, so that the work here in the office may be facilitated.

## NOTICE NO. 2.

As winter has come to Mt. Carmel, and as her inhabitants are increased, she finds herself short of bedding, and will, therefore, gratefully receive freewill offerings toward this need.

## NOTICE NO. 3.

As one of the laws of life is that there shall be no improvement, no progress, no growth, except at some cost, at some premium, to something or someone, one, therefore, could little expect that the vital and salutary change, which 1938 has brought in the fiscal economy of Mt. Carmel, would come. without its price. The price which the General Office must pay for this Purchase of Progress, in addition to the growth of the work itself, is a large increase in bookkeeping and general work--a large additional draft upon the time and strength of the office workers.

Therefore, as the benefits of the new system accrue to the work and workers at large, the General Office is asking all believers to share the costs of this heavy bill by giving the most religious regard to the following important instruction:

Except when private, make out all checks, money orders, etc., to the General Office at Mt. Carmel--NOT to The Universal Publishing Assn., OR to some person as heretofore. Plainly state the fund to which you wish to have your remittance credited. The Universal Publishing Assn. is, now, just one of the many departments of Mt. Carmel.

If all will faithfully cooperate to carry out the foregoing instruction, then they will be helping the machinery of the Lord's work to run like the "wheel within a wheel," which smooth running condition is indispensable to the success of the message.