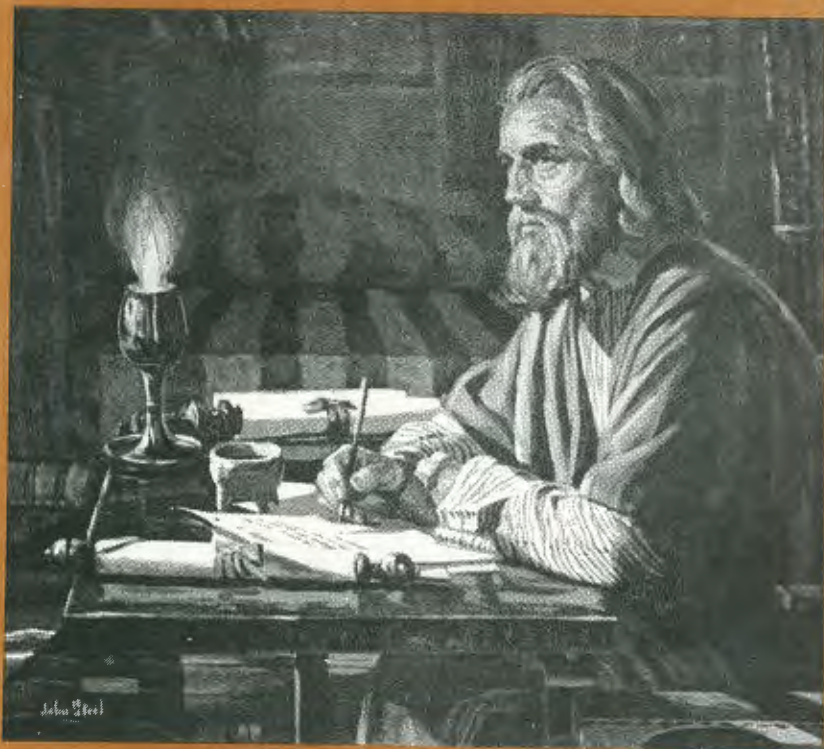


# BASHAN COMMUNICATOR



**"Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." Matthew 13:52.**

**Vol. 5, No. 1**

**September 1984 - June 1986**

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## “AS IN THE DAYS OF JEREMIAH. . . .”

“**A**S IN THE days of Jeremiah. . . .” What does the “as” import in terms of cause and effect—of typological condition and consequence? In the following testimony of the True Witness to the Laodiceans—**JEREMIAH REPROVES ISRAEL**—both the “as” and the typological condition and consequence are not left in any ambiguity to the hearing ear and seeing eye:

### “Jeremiah Reproves Israel

“The Lord gave Jeremiah a message of reproof to bear to His people, charging them with the continual rejection of God’s counsel: ‘I have spoken unto you, rising early and speaking; but ye hearkened not unto Me. I have sent also unto you all My servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers.’

“God pleaded with them not to provoke Him to anger with the work of their hands and their hearts, ‘but they hearkened not.’ Jeremiah then predicted the captivity of the Jews as their punishment for not heeding the word of the Lord. The Chaldeans were to be used as the instrument by which God would chastise His disobedient people. Their *punishment was to be in proportion to their intelligence and to the warnings they had despised*. God had long delayed His judgments because of His unwillingness to humiliate His chosen people, but now He would visit His displeasure upon them *as a last effort to check them* in their evil course.

“*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 have 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.”—4T 164, 165.

The preceding paragraphs, weighty with grievous, warning affirmations, compel the most careful sentence-by-sentence consideration.

In the first sentence, Inspiration reveals that one of the eternal principles of Divine wisdom is that God's dealing with His people is the same yesterday, today, and forever. Hence "He has instituted *no new plan* to preserve the purity of His people." What was and therefore is that plan?—Simply, "*As of old, He entreats the erring ones* who profess His name *to repent and turn from their evil ways.*" By what means does He do this?—"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."—Ibid., p. 165:1-4.

A reinforcing statement declares: "God does not send judgments upon His people *without first warning them to repent.* He uses every means to bring them back to obedience and does not visit their iniquity with judgment *until He has given them ample opportunity to repent.*"—Ibid., p. 179:3.

In a momentous end-time prophecy, through the prophet Micah, came the wonderful appeal: "Hear ye now what the Lord saith; Arise, contend thou before the mountains, and let the hills *hear thy voice.* Hear ye, O mountains, *the Lord's controversy,* and ye strong foundations of the earth: *for the Lord hath a controversy with His people,* and He will plead with Israel. O my people, what have I done unto thee? and wherein have I wearied thee? testify against Me. . . .

"The Lord's voice crieth unto the city, and the man of wisdom shall see Thy name: *hear ye the rod, and Who hath appointed it.*" Mic. 6:1-3, 9.

Verse two reveals that God *has a controversy with His people.* He is pleading with them to *hear His voice*—His *Rod* (verses one and nine). Seeking long (over fifty-five years now) to get them to "hear" His voice pleading through His *Rod*, that long have they been increasingly wearied with It. Hence the long-running controversy over the *Rod* of God, with every extending hour of it, and of their weariness over It, bringing ever that much nearer the limits of God's endurance of it.

What does Inspiration affirm concerning the controversy? On July 5, 1896, the Spirit of Truth declared:

" 'Cease ye from man.'

"The Lord *has a controversy with His people* over this matter."—TM 376:0, 1.

On December 12, 1899, the True Witness indited this further forewarning:

*“For years the Lord has had a controversy with His people because they have followed their own judgment and have not relied on divine wisdom.”—8T 186:0.*

Then in the early 1880’s the Spirit of Prophecy exclaimed this burdened appeal and admonishment: “Oh, for a living, active faith! We need it; we must have it, or we shall faint and fail in the day of trial. . . . *In that day when God has a controversy with His people* this experience will be a source of comfort and hope.”—5T 215:3.

Thus the Spirit of Prophecy validates Micah’s “more sure word of prophecy” (Mic. 6:1-3, 9) as bearing out the testimony in volume 4, page 165:1: “*Now, as then* [in the days of Jeremiah], 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 did Jeremiah.*”

Then the testimony continues: “But the Israel of our time have 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.”—4T 165:1:5, 6.

What is going to be the consequence of the controversy between the Voice of the True Witness (“the Rod of His mouth”—Isa. 11:4) and the voice of the untrue witness (“the angel of the Laodiceans”—Rev. 3:14) to focus the issue right where it projects itself prophetically?

The testimony concludes: “Though the Lord in mercy will withhold *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.”—Ibid., p. 165:1:7.

*What*, saith the more sure word of prophecy, *is in His hand*? John declared of Christ: “He shall baptize you with the Holy Ghost, and with fire: *Whose fan is in His hand*, and He will *thoroughly purge His floor*, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.” Matt. 3:11, 12.

Focusing this solemn testimony upon His end-time temple and institutions called by His name, the True Witness declares through His early-rain messenger to Laodicea: “The Lord *will work to purify His church*. I tell you in truth, the Lord is *about to turn and overturn in the institutions called by His name*.

“Just how soon this refining process will begin, I cannot say, but it *will not be long deferred*. He *whose fan is in His hand will cleanse His temple* of its moral defilement. He will *thoroughly purge His floor*.”  
—TM 373:0, 1.

“God has promised that where the shepherds are not true [in seeking to controvert the Word of His voice—“the Rod of His mouth” (Isa. 11:4)], He will take charge of the flock Himself. God has never made the flock wholly dependent upon human instrumentalities. But *the days of purification of the church are hastening on apace*. God *will have a people pure and true*. In the mighty sifting soon to take place we shall be better able to measure the strength of Israel [“when trees without fruit are cut down as cumberers of the ground, when *multitudes* of false brethren are distinguished from the true, the hidden ones will be revealed to view.” —5T 81:2]. The signs reveal that the *time is near* when the Lord will *manifest that His fan is in His hand, and He will thoroughly purge His floor*.”—5T 80:0.

“Many [“*the great proportion* of those who now appear to be genuine and true.”—5T 136:1], I saw, were flattering themselves that they were good Christians, who have *not a single ray of light* from Jesus. They know not what it means to be renewed by the grace of God. They have no living experience for themselves in the things of God. And I saw that the Lord was *whetting His sword in heaven to cut them down*. Oh, that every lukewarm professor could realize *the clean work that God is about to make among His professed people*.”—1T 190:0.

“*As in the days of Jeremiah*, He will *not always stay His hand*, but will visit iniquity with righteous judgment.”—4T 165:1:4. “The sieve is moving. *Let us not say: Stay thy hand, O God*. The church *must be purged, and it will be*. God reigns; . . . The judgment is to set, the books are to be opened, and we are to be judged according to our deeds.”—1T 100:1.

May every reader of this fearful warning lay hard to heart this culminating life-or-death testimony: “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. The Lord commissions His messengers, the men with slaughtering weapons in their hands: ‘Go ye after him through the city and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house’ [Ezek. 9:5, 6].”—5T 211:1.

*“Study the ninth chapter of Ezekiel. These words will be literally fulfilled; yet the time is passing, and the people are asleep. They refuse to humble their souls and to be converted. Not a great while longer will the Lord bear with the people who have such great and important truths revealed to them, but who refuse to bring these truths [the spoke-truths of the great wheel of redemptive truth, hubbed with the sanctuary and sealing, and rimmed with the purification (Ezek. 9) and Kingdom] into their individual experience. Time is short. God is calling; will you hear? Will you receive His message? Will you be converted before it is too late? Soon, very soon, every case will be decided for eternity.”—Manuscript Releases, vol. 1, p. 260:2.*

*“Here we see that the church—the Lord’s sanctuary—was the first [1 Pet. 4:17] to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God’s power [Ezek. 9] as in former days [“as in the days of Jeremiah”]. Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil, He is too merciful to visit His people in judgment. Thus ‘Peace and safety’ is the cry from men [“the ancient men”—the ministers] who will never again lift up their voice like a trumpet to show God’s people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark [would not warn of Ezekiel 9 and kindred truths] are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together.”—5T 211:2.*

Brother/Sister in Christ, will you now turn from the misleading voice of the angel of the Laodiceans, “the ancient men before the house,” and “hear . . . the Rod,” the voice of God (Mic. 6:9), “feed” upon the Rod (Mic. 7:14), and “pass under the Rod” (Ezek. 20:37), that God may thus “bring you into the bond of the covenant” (Ezek. 20:37) in which *alone* is salvation?

God grant that each may rest His soul in “the more sure word” of the prophets and apostles, epitomized in the sobering imminence of the fulfilling of Peter’s warning words:

*“For the time is come that judgment must begin AT THE HOUSE OF GOD: and if it first begin at us, what shall the end be of them that obey not the gospel of God?” 1 Pet. 4:17.*

*“He that hath an ear, let him hear what the Spirit saith unto the churches,” now, “as in the days of Jeremiah. . . .”*

### THE SAME DANGER TODAY

“In Jeremiah’s time, the Jews believed that the strict observance of the divinely appointed services of the temple would preserve them from the just punishment of their evil course.

“The same danger exists today among the people who profess to be the depositaries of God’s law. They are too apt to flatter themselves that the regard in which they hold the commandments will preserve them from the power of divine justice. They refuse to be reprov’d for evil, and charge God’s servants with being too zealous in putting sin out of the camp. 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.”—4T 166, 167.

### SOMETHING TO THINK ABOUT

**A**LL WELL-INFORMED Seventh-day Adventists know that the rise of the Adventist movement (First-day and Seventh-day) was prophesied centuries ago in the following scriptures:

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no



rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus.” Rev. 14:6-12.

The three angels thus brought to view, each proclaiming a separate and distinct message, represent a work of worldwide significance. They are seen to be preaching to the inhabitants of the earth (verse 6); therefore their work is in connection with the salvation of souls here on earth. Since at no time in earth’s history have angels been commissioned to preach the message of salvation to men, it is therefore obvious that the three angels described above are symbolic. This fact is borne out by the following statements:

“This message is declared to be a part of the ‘everlasting gospel.’ The work of preaching the gospel has not been committed to angels, but has been entrusted to men. Holy angels have been employed in directing this work, they have in charge the great movements for the salvation of men; but the actual proclamation of the gospel is performed by the servants of Christ upon the earth.”—GC 312:1.

“The three angels of Revelation 14 represent the people who accept the light of God’s messages and go forth as His agents to sound the warning throughout the length and breadth of the earth.”—5T 455, 456.

“The three angels of Revelation 14 are represented as flying in the midst of heaven, symbolizing the work of those who proclaim the first, second, and third angels’ messages.”—6T 17:1.

The first message, powerfully preached by William Miller and co-laborers from 1831 (see GC 331:1), declared that the judgment of God was about come. The second message, proclaimed also by the same group of people in 1844 (see 2SM 104, 105), announced the fall of Babylon (the Protestant churches) because of their rejection of the first message.

“Near the close of the second angel’s message, I saw a great light from heaven shining upon the people of God. The rays of this light seemed bright as the sun. And I heard the voices of angels crying, ‘Behold, the Bridegroom cometh; go ye out to meet Him!’

“This was the midnight cry, which was to give power to the second angel’s message. Angels were sent from heaven to arouse the discouraged saints and prepare them for the great work before them. The most talented men

were not the first to receive this message. . . . Those entrusted with the cry made haste, and in the power of the Holy Spirit sounded the message, and aroused their discouraged brethren. . . . The most spiritual received this message first, and those who had formerly led in the work were the last to receive and help swell the cry, 'Behold the Bridegroom cometh; go ye out to meet Him!' "—EW 238:1, 2.

"Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused."—GC 400:2.

Although this may not be understood by many of our people, it can be seen from the preceding quotations that the Midnight Cry message "was to give power to the second angel's message." And *this* it did worldwide.

But there was to be a critical test of faith: In 1844 came the disappointment when the Lord did not come at the time expected. Revealing Divine design in the disappointment, the Third Angel's message brought faith and courage to the sorely tried saints. Ellen G. White was used as God's mouthpiece to encourage and steady in the faith the disappointed remnant.

Not all the tenets of our faith were scripturally codified at once. For instance, light on the Sabbath came in 1846; on health reform in 1863; on dress reform in 1864; and so on, thus evidencing that Truth is progressive and that it is given at the right time to suit the needs of God's people.

"Different periods in the history of the church," declares Inspiration, "have each been marked by the development of some special truth, adapted to the necessities of God's people at that time. Every new truth has made its way against hatred and opposition; those who were blessed with its light were tempted and tried. The Lord gives a special truth for the people in an emergency. Who dare refuse to publish it? He commands His servants to present the last invitation of mercy to the world. They cannot remain silent, except at the peril of their souls."—GC 609:1.

An open-minded reading of the following quotations will further prove to the reader that Truth is ever progressive:

"Wonderful possibilities are open to those who lay hold of the divine assurances of God's word. *There are glorious truths to come before the people of God.* Privileges and duties which they do not even suspect to be in the Bible will be laid open before them. As they follow on in the path of

humble obedience, doing His will, they will know more and more of the oracles of God.”—8T 322:3.

“There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation.”—CWE 35:2.

“Light, brethren, more light we need.”—TM 410:1.

“When God’s people are at ease and satisfied with their present enlightenment, we may be sure that He will not favor them. It is His will that they should be ever moving forward *to receive the increased and ever-increasing light which is shining for them*. The present attitude of the church is not pleasing to God. There has come in a self-confidence that has led them to feel no necessity for more truth and greater light. We are living at a time when Satan is at work on the right hand and on the left, before and behind us; and yet as a people we are asleep. God wills that a voice shall be heard arousing His people to action.”—5T 708, 709.

“*We must not for a moment think that there is no more light, no more truth, to be given us*. We are in danger of becoming careless, by our indifference losing the sanctifying power of truth, and composing ourselves with the thought, ‘I am rich, and increased with goods, and have need of nothing.’ While we must hold fast to the truths which we have already received, we *must not look with suspicion upon any new light that God may send*.”—GW 310:4.

“It has brought great rejoicing to my heart to see the marvelous transformations that have been wrought in the lives of some who thus chose to advance by faith in the way of the Lord, rather than to follow a way of their own choosing. Had those brethren in responsibility continued to view matters in a false light, they would have created a condition of things that would sadly have marred the work; but when they heeded the instruction that was sent, and sought the Lord, God brought them into the full light, and enabled them to render acceptable service and to bring about spiritual reformations.”—2SM 401:2.

“We are living in perilous times and it does not become us to accept everything claimed to be truth without examining it thoroughly; neither can we afford to reject anything that bears the fruits of the Spirit of God; but we

should be teachable, meek and lowly of heart. There are those who oppose everything that is not in accordance with their own ideas, and by so doing they endanger their eternal interest as verily as did the Jewish nation in their rejection of Christ.

“The Lord designs that our opinions shall be put to the test, that we may see the necessity of closely examining the living oracles to see whether or not we are in the faith. Many who claim to believe the truth have settled down at their ease, saying, ‘I am rich, and increased with goods, and have need of nothing.’ ”—CWE 35:3; 36:0, 1.

Let us now turn to Revelation 18:1-4: “And after these things I saw another angel coming down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”

Here we are told of *another angel* “*come down* from heaven, having great power; and the earth was lightened with his glory.”

What does he do when he arrives? He lightens the earth “with his glory.”

Since no angel in person is to accomplish this work, and since the effect it has on the earth is *far greater* than that of the three angels of Revelation 14, it becomes very important that we have a clear conception of the role of this mighty angel. To this end, we must satisfactorily answer the following questions: *Who* or *what* does the angel represent? *When* will he come? *How* will he come? And *why* will he come?

But before taking up these questions, it is important to fix firmly in mind the following facts: (1) that the First Angel’s message came to alert the world to the Judgment hour; (2) that the Second Angel’s message was powered to arouse sleeping Christendom to know that because of their rejecting the first message (EW 237), God’s special favor was no longer to be extended to the Protestant churches (Babylon); (3) that the Midnight Cry came to add power to the second message to arouse the discouraged saints who had been *first* disappointed in 1843 (EW 238; GC 398-401); and

(4) that immediately after the disappointment of 1844, the Third Angel's message was first introduced and was to expand until it should swell into the Loud Cry.

But what do we find today?—the people of God asleep, seeing no need of greater light: "Daily the church is being converted to the world."—COL 316:0.

As far back as October 2, 1868, the servant of the Lord was shown the state of God's professed people. Many were saying in their hearts: "... Why don't they prophesy smooth things, and cry: Peace, peace? Then everything would move on smoothly.

"These are the true feelings of many of our people. And Satan exults at his success in controlling the minds of so many who profess to be Christians. He has deceived them, benumbed their sensibilities, and planted his hellish banner right in their midst, and they are so completely deceived that they know not that it is he."—2T 440:1, 2.

"... Men and women are in the last hours of probation [Oct. 2, 1868], and yet are careless and stupid, and ministers have no power to arouse them; they are asleep themselves. *Sleeping preachers preaching to a sleeping people!*"—2T 337:2.

"I am filled with sadness when I think of our condition as a people [May 30, 1882]. The Lord has not closed heaven to us, but our own course of continual backsliding has separated us from God. Pride, covetousness, and love of the world have lived in the heart without fear of banishment or condemnation. Grievous and presumptuous sins have dwelt among us. And the general opinion is that the church is flourishing, and that peace and spiritual prosperity are in all her borders.

"*The church has turned back from following Christ her Leader, and is steadily retreating toward Egypt.* Yet few are alarmed or astonished at their want of spiritual power. Doubt, and even disbelief of the testimonies of the Spirit of God, is leavening our churches everywhere. Satan would have it thus. Ministers who preach self instead of Christ would have it thus. The testimonies are unread and unappreciated. God has spoken to you. Light has been shining from His word and from the testimonies, and both have been slighted and disregarded. The result is apparent in the lack of purity and devotion and earnest faith among us."—5T 217:1, 2.

But God will work to bring His true servants to view (TM 410:1; 5T 80, 81).

“In a large degree through our publishing houses is to be accomplished the work of that other angel [Rev. 18:1] who comes down from heaven with great power and who lightens the earth with his glory.”—7T 140:3.

“The influence of these messages has been deepening and widening, setting in motion the springs of action in thousands of hearts, bringing into existence institutions of learning, publishing houses, and health institutions. All these are instrumentalities of God to cooperate in the grand work represented by the first, second, and third angels, the work of warning the inhabitants of the world that Christ is coming the second time with power and great glory.”—6T 18:1.

These affirmations of the True Witness reveal that our publishing houses, our health institutions, and our schools were designed to assist largely in lightening the earth with the glory of God. But have they done this? Sadly, Inspiration’s answer is a resounding “No!,” as It attests:

“God’s law has been transgressed, His cause betrayed [Nov. 1901], and His institution made a den of thieves. The work of printing and circulating stirring appeals for the truth, which should have been placed first, to which the time and the talent of the workers should have been devoted, has received little or no attention. The commercial work, some of it of a most objectionable character, has gradually assumed the supremacy.

... *The work which ought to have been done has been left undone. Satan’s sentiments have been exalted.*”—8T 92, 93.

“These may be well represented as strange fire offered in the place of the sacred. Man has woven into the work of God his own defects of character, devices that are human and earthly, delusions ensnaring to himself and to all who accept them.”—TM 371:0.

“The very wrong here mentioned [Sept. 24, 1895] may not have been committed in our institutions, but acts which these things represent have been, and are still being done.”—Ibid., p. 372:3.

“Whole conferences are becoming leavened with the same perverted principles. . . . 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.*”—Ibid., pp. 372, 373.

“The time past has shown that both teachers and students know very little in regard to the awful truths which are living issues for this time. Should

the third angel's message be proclaimed in all lines to many who stand as educators, it would not be understood by them."—6T 165:2.

"We talk about the first angel's message and the second angel's message, and we think we have some understanding of the third angel's message. But as long as we are content with a limited knowledge [as early as 1890], we shall be disqualified to obtain clearer views of truth."—GW 251:2.

"We are to throw aside our narrow, selfish plans [by 1904], remembering that we have a work of the largest magnitude and highest importance. In doing this work we are sending the first, second, and third angels' messages, *and are thus being prepared for the coming of that other angel from heaven who is to lighten the earth with his glory.*"—6T 406:5.

"Then I saw [in her Loud Cry vision] another mighty angel *commissioned to descend* to the earth, to *unite his voice with the third angel*, and give *power and force* to his message. Great power and glory were imparted to the angel, and as he *descended*, the earth was lightened with his glory. . . . The work of this angel comes in at the right time to join in the last great work of the third angel's message as it swells to a loud cry. . . . This *message* seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844."—EW 277:1, 2.

We have seen (1) that the three angels of Revelation 14 represent the people of God with a solemn, threefold message; and (2) that the message of the Midnight Cry, joining the work of the second angel, corresponds typically with the message of the Loud Cry, the message of the fourth angel of Revelation 18, joining the work of the third angel to "give power and force to his message."—Ibid., p. 277:1.

Thus we see that as there was an additional message ("Behold, the Bridegroom cometh. . . ."—EW 238:1) to give rise to the Midnight Cry of the Second Angel's message in power and force, there is to be an additional message ("Behold, the Bridegroom cometh. . . .") to give rise to the Loud Cry of the Third Angel's message in power and force. Explains Inspiration:

"Near the close of the second angel's message, I saw a great light from heaven shining upon the people of God. The rays of this light seemed bright as the sun. And I heard the voices of angels crying, 'Behold, the Bridegroom cometh; go ye out to meet Him!' "—Ibid., p. 238:1.

"Then I heard the voice of another angel saying, 'Babylon is fallen, is fallen!' A light shone upon those desponding ones, and with ardent desire

for His appearing, they again fixed their eyes upon Jesus. I saw a number of angels conversing with the one who had cried, 'Babylon is fallen,' and these united with him in the cry, 'Behold, the Bridegroom cometh; go ye out to meet Him.' The musical voices of these angels seemed to reach everywhere. An exceedingly bright and glorious light shone around those who had cherished the light which had been imparted to them. Their faces shone with excellent glory, and they united with the angels in the cry, 'Behold, the Bridegroom cometh.' As they harmoniously raised the cry among the different companies, those who rejected the light pushed them and with angry looks scorned and derided them. But angels of God wafted their wings over the persecuted ones while Satan and his angels were seeking to press their darkness around them, to lead them to reject the light from heaven."—EW 241, 242.

"The message of the fall of Babylon, as given by the second angel, is repeated, with the additional mention of the corruptions which have been entering the churches since 1844. The work of this angel comes in at the right time to join in the last great work of the third angel's message as it swells to a loud cry. And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel's message.

"Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere, 'Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.' This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844.

"I saw that this message will close with power and strength far exceeding the midnight cry."—Ibid., pp. 277, 278.

What we need to know now is when and how this angel arrives: "In 1888 there came to the Seventh-day Adventist church a very definite awakening message. It was designated at the time as 'the message of Righteousness by Faith.' Both the message itself and the manner of its coming made a deep and lasting impression upon the minds of ministers and people, and the lapse of time has not erased that impression from memory. To this day, many of those who heard the message when it came are deeply interested in it and concerned regarding it. All these long years they have held a firm conviction, and cherished a fond hope, that some day this message would be given great prominence among us, and that it would do the cleansing,



regenerating work in the church which they believed it was sent by the Lord to accomplish.”—COR 23:1, 1941 edition.

“The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-spardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth.”—R & H, Nov. 22, 1892.

Thus the message was termed by Sister White the “*beginning of the light*” that is to lighten the whole earth.

For any not conversant with the story of the 1888 Minneapolis General Conference, and of what Sister White wrote concerning the message which came to the Church at that time in the studies presented by Elders E. J. Waggoner and A. T. Jones, see *Testimonies to Ministers*, page 91:2, and *Selected Messages*, Book 1, pages 234, 235, 361-377.

“Several have written to me, inquiring if the message of justification by faith is the third angel’s message, and I have answered, ‘It is the third angel’s message in verity.’ ”—R & H, April 1, 1890.

How was the message received? A few accepted it (including Sister White); more rejected it; and others were neutral—a very perilous position in which to be in a religious crisis, as the Spirit of Prophecy declares:

“If God abhors one sin above another, of which His people are guilty, it is doing nothing in case of an emergency. *Indifference and neutrality in a religious crisis is regarded of God as a grievous crime, and equal to the very worst type of hostility against God.*”—3T 281:0.

In the aftermath of the Minneapolis Conference, Sister White wrote: “The perils of the last days are upon us. Satan takes the control of every mind that is not decidedly under the control of the Spirit of God. 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.”—TM 79, 80.

(For many years since the Minneapolis General Conference, there has been in wide circulation a trenchant statement on the consequences of the treatment accorded the 1888 message, attributed to Sister White but declared by the E. G. White Estate Trustees to be apocryphal. Though the tenor of the statement accords with that of her published statements on the subject, it wants for authoritative accreditation. So the student of the subject must be responsible to seek the One Who leads into all truth, to know whether it is genuine E. G. White or, as claimed, apocryphal. Herewith is the statement in its dominant version:

“If the people of God had gone to work right after the Minneapolis meeting in 1888, the world could have been warned in *two years*, and the Lord would have come. . . . I saw that Jones and Waggoner had their counterpart in Joshua and Caleb. As the children of Israel stoned the spies with literal stones, you have stoned these brethren with stones of sarcasm and ridicule. I saw that you willfully rejected what you knew to be truth just because it was too humiliating to your dignity. I saw some of you in your tents mincing and making all manner of fun at these two brethren. I also saw that *if* you had accepted their message we could have been in the kingdom *two years* from that date, *but now we will have to go back into the wilderness and there stay forty years.*”—*General Conference Bulletin, 1892.*)

As the message was rejected completely by 1890, the question may be asked, Was there any further light to be revealed to the people of God from that time onward? For the answer, read carefully these self-explanatory statements from the Spirit of Prophecy and note the *dates* on which they were written:

1. “. . . God does not want any man to think that no other message is to be heard but that which he may have given. We want the past message and the fresh message.”—R & H, March 18, 1890.

2. “The prophet declares, ‘And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.’ Brightness, glory, and power are to be connected with the third angel’s message, and conviction will follow wherever it is preached in demonstration of the Spirit. How will any of our brethren know when this light shall come to the people of God? As yet, we certainly have not seen the light that answers to this description. God has light for His people, and all who will accept it will see the sinfulness of remaining in a lukewarm condition.”—R & H, April 1, 1890.

3. "The light which will lighten the earth with its glory will be called a false light by those who refuse to walk in its advancing glory."—R & H, May 27, 1890.

4. "The question has been asked me, 'Do you think that the Lord has any more light for us as a people?' I answer that He has light that is new to us, and yet it is precious old light that is to shine forth from the Word of truth. We have only the glimmerings of the rays of the light that is yet to come to us. We are not making the most of the light which the Lord has already given us, and thus we fail to receive the increased light; we do not walk in light already shed upon us."—R & H, June 3, 1890.

5. "Unless those who can help in \_\_\_\_\_ are aroused to a sense of their duty, they will not recognize the work of God when the loud cry of the third angel shall be heard. When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work in righteousness."—TM 300:0 (Oct. 1, 1885).

6. "There has been a departure from God among us, and the zealous work of repentance and return to our first love essential to restoration to God and regeneration of heart has not yet been done. Infidelity has been making its inroads into our ranks; for it is the fashion to depart from Christ, and give place to skepticism. With many the cry of the heart has been, 'We will not have this man to reign over us.' Baal, Baal, is the choice. *The religion of many among us will be the religion of apostate Israel, because they love their own way, and forsake the way of the Lord.* The true religion, the only religion of the Bible, that teaches forgiveness only through the merits of a crucified and risen Saviour, that advocates righteousness by the faith of the Son of God, *has been slighted, spoken against, ridiculed, and rejected.* It has been denounced as leading to enthusiasm and fanaticism. But it is the life of Jesus Christ in the soul, it is the active principle of love imparted by the Holy Spirit, that alone will make the soul fruitful unto good works. The love of Christ is the force and power of every message for God that ever fell from human lips. What kind

of a future is before us if we shall fail to come into the unity of the faith?"—TM 467, 468.

7. "In 1888 at the General Conference held in Minneapolis, Minnesota, the angel of Revelation 18:1 came down to do his work, and *was ridiculed, criticized, and rejected*. When the message he brings again, swells into a loud cry, *it will again be ridiculed, spoken against, and be rejected by the majority.*"—*Taking Up A Reproach*, E. G. White.

8. "The message God sends through His servants will be scorned and derided by unfaithful shepherds, who tread down with their feet the feed of the pastures, giving the flock as food that which they have defiled. 'Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord.'"—R & H, June 25, 1901.

9. "You have no right to manage, unless you manage in God's order. Are you under the control of God? Do you see your responsibility to Him? . . . That these men should stand in a sacred place to be as the voice of God to the people, as we once believed the General Conference to be—that is past. What we want now is reorganization."—*General Conference Bulletin*, 34th session, vol. 4, extra no. 1, April 3, 1901, p. 25, cols. 1, 2.

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

My Brother, my Sister, I am sure that you would not like to be in such a miserable condition. Would you?

The ten statements aforequoted make it clear as daylight that the other angel (figurative of those who accept the light that is to join the Third Angel's message) will direct the work (statement 5); that the revelation of the Loud Cry message will be called a false light by many of our brethren (statement 10); that *all* who accept its light will see the sinfulness of remaining in the Laodicean condition—wretched, miserable, poor, blind, and naked (statement 2); and that we only have the glimmerings of the light that is to come (statement 4).

You may ask, "Exactly when was this light to come?" Since the message

of 1888 was fully rejected by 1890, and since we were to wander for forty years in a figurative wilderness, then the message had to come *forty years after 1890*. If you do not know of any such message, don't you think, Brethren, you had better find out about it NOW before it is too late?

### THAT LIGHT AND POWER

“It is to the thirsting soul that the fountain of living waters is open. God declares, ‘I will pour water upon him that is thirsty, and floods upon the dry ground.’ To souls that are earnestly seeking for light and that accept with gladness every ray of divine illumination from His holy word, to such alone light will be given. It is through these souls that God will reveal that light and power which will lighten the whole earth with His glory.”  
—5T 729:2.

### DOES NOT READ ROD LITERATURE, BUT WOULD LIKE TO HEAR WHAT THE ROD MESSENGER HAS TO SAY FOR HIMSELF.

**Q**UESTION NO. 192: We are warned that you do not wholly agree with Sister White's writings, and the Scriptures command us to beware of false prophets. Besides, you criticize our leaders. That is enough for me. I do not read your literature, but still, I'd like to hear what you have to say for yourself.

**A**NSWER: [In over fifty years] we have never yet seen one valid instance wherein our literature does “not wholly agree with Sister White's writings,” and we earnestly invite and urge, and will everlastingly appreciate, anyone's showing us one such discrepancy.

It is certainly a mistake not to be cautious, not to look for “the doctrines of the Nicolaitanes” (Rev. 2:15) and for the “fornication” of “Jezebel” (Rev. 2:20). That is both your scriptural right and responsibility.

But just because the work of one who comes to you in the name of the Lord is unpopular and is opposed by the majority, that does not, as all must know, make it wrong. Indeed, it is an even greater mistake for one, ignorantly, before investigating for oneself, to push aside and reject it as a work of Nicolaitanes and fornication of Jezebel.

It must be remembered that pride and prejudice caused the Jews to reject the prophets and their messages till there was no remedy. The churches in

the Christian era have done likewise, rejecting message after message. Now our own Denomination must not follow in the same fatal course. The class who play "follow the leader," closing their eyes and stopping their ears to anything and everything the leadership does not accept and sanction, the Lord can never, never reach—not even if He Himself should come down to speak to them. Which of the two is to be recommended—to sin against the Holy Spirit, against the Spirit that unfolds and leads into all Truth, or sensibly and conscientiously to take a little time in finding out for oneself if the message is true and thus from God? Inspiration's express counsel is, "Beloved, believe not every spirit, but *try the spirits whether they are of God.*" 1 John 4:1. "Quench not the Spirit, despise not prophesyings. *Prove all things; hold fast that which is good.*" 1 Thess. 5:19-21.

For the truth-seeker who is sincerely praying for light, and who will heed the wise counsel to "try the spirits" and to "prove all things," there is no possibility of God's letting him go into darkness.

Will a loving Father give a stone to the son who asks him for bread (Matt. 7:9)?

For one to have such an inordinate fear of false prophets as to keep himself from having anything to do with anyone whose message places him in the position of being a true prophet from God, is to fear accepting the false more than rejecting the true, and is, automatically, not simply to keep from accepting the false but, of far greater consequence, is to cause him to turn down all Truth, and thus Christ Himself who is the TRUTH! It is the fatal act of one's cutting forever the line of communication with Heaven.

No, the ROD publications are not criticizing the leaders, not criticizing anything or anyone, but are quoting the Scriptures; and if they condemn our sins, and give us the remedy, should we not be thankful rather than suspicious, malicious, hateful, and rebellious?

If Christ Himself should appear in person, would He not expose and denounce the Laodiceans? He has already done so in The Revelation of John. If He should not rebuke their perilous condition of lukewarmness, but leave them to languish in it, could they be saved? It is only the renewal of the straight testimony of the True Witness (GW 307:4; 3T 259:1; etc.)—a message of timely truth, of reproof and warning, that will awake the Laodiceans and save them from their "sad" and "terrible" and "fearful" "deception" (3T 253:0; 254:1; 260:1) and thus from being spued out.

But certain it is that *spued out they will be* if both ministry and laity con-

tinue going as they are regardless of how right or how wrong we may be.

The only sensible, truly rational thing to do, therefore, is for each prayerfully to investigate for himself, independent of human influence, wholly depending on the Lord. To do otherwise is to sever all connection with Heaven and to lean on man, on the forbidden and treacherous arm of flesh (Isa. 2:22; Jer. 17:5):

“The mind that depends on the judgment of others,” warns the Spirit of Truth, “is certain, sooner or later, to be misled.”—Ed. 231:0.

God has promised to send to us the Spirit which leads into all Truth, and never has His promise failed, and never will it fail.

If the ROD message is the “additional message” of *Early Writings*, page 277:2, a message from God, as we positively know it is, how can anyone else know it unless he does as we have done—obeyed God’s command to “try” it and “prove” it? And how can one “try” and “prove” if one won’t read and listen? Further, how can one be obedient to the command to walk in the “light” unless one accepts the light God sends?

Only those who follow in the pathway of the advancing light of present truth will know which way to turn and how to get to the Kingdom. Each is held accountable for recognizing and cherishing all the light God sends. NO ONE DISCOVERS IT ACCIDENTALLY, or sees it without the leading of the Holy Spirit. Thus to reject light is to reject the Spirit.

[Remember, “there is no Bible sanctification for those who cast a part of the truth behind them.”—1T 338:3.]

All through the history of the Church, new truth has caused division, and every light bearer, every messenger of truth, has been prejudicedly and arrogantly sniffed at, turned from, ridiculed, and cast out by those in authority as a thing unfit. In this connection, we urge the reader to assimilate *The Answerer*, Book No. 1, pages 76, 77 (pages 69, 70, 1983 edition), and likewise to attend well to the following passage from *The Great Controversy*, pages 609, 610:

“Different periods in the history of the church have each been marked by the development of some special truth, adapted to the necessities of God’s people at that time. Every new truth has made its way against hatred and opposition; those who were blessed with its light were tempted and tried. *The Lord gives a special truth for the people in an emergency. Who dare refuse to publish it?* . . . They cannot remain silent, except at the peril of

their souls. Christ's ambassadors have nothing to do with consequences. They must perform their duty, and leave results with God."

We earnestly appeal to each one to give *The Shepherd's Rod* literature the earnest, prayerful attention which, in the very nature of the case, it demands, rather than allowing oneself to get hooked upon those pegs which the devil would have us hang our doubts upon, and which God will never remove (3T 255:1).

"If you refuse to believe until every shadow of uncertainty and every possibility of doubt is removed, you will never believe. The doubt that demands perfect knowledge will never yield to faith."—5T 69:0.

Hold tenaciously to what is clear, and the points which may not now seem clear, the Lord will in time clear up. Only thus can the Christian walk by faith in the light, for therein is the righteousness of the Lord revealed from faith to faith: as it is written, "The just shall live by faith." Rom. 1:17.—V. T. Houteff, in edited Question and Answer No. 192, in manuscript material for *The Answerer*, Book No. 6, pages 31-33.

### VAIN CURIOSITY

"Men professing godliness have despised Christ *in the person of His messengers*. Like the Jews, they reject God's message. The Jews asked regarding Christ, 'Who is this? Is not this Joseph's son?' He was not the Christ that the Jews had looked for. *So today the agencies that God sends are not what men have looked for*. But the Lord will not ask any man by whom to send. *He will send by whom He will*. Men may not be able to understand why God sends this one or that one. His work may be a matter of curiosity. *God will not satisfy this curiosity*; and His word will not return unto Him void."—FE 472:1.



## UPDATE

**I**N THE September-October 1985 issue of the Iowa-Missouri Conference paper, *In Touch*, W. D. Wampler, President, uses no fewer than four quotations from the Spirit of Prophecy to urge church members to help pay off a debt of \$250,000.00. This amount does not represent the total indebtedness of the Conference, however. According to Brother Wampler, "this represents only part of the total indebtedness. . . ."

While we realize that operating costs have risen during the past years, we believe it to be indicative of the Church's condition and its collective thinking that a financial appeal was given front-page prominence instead of using the occasion to encourage and uplift the membership spiritually.



In 1975, according to the August 26, 1985 issue of *Newsweek*, the average sugar consumption in the U.S. was 118.1 pounds per person. Ten years later, that figure has risen to 126.8 pounds per person. Table sugar is obtained from sugar cane or sugar beets and in its chemical form is called sucrose. The naturally occurring sugar found in milk is called lactose; maltose is a form of sugar obtained from malt; and fructose is what is found in honey and fruit.

It is well known that high sugar consumption has a direct effect on tooth decay and diabetes. But the sugar substitutes are even worse. Saccharin, which is made from petroleum products, is suspected of causing, among other things, bladder cancer. And based on animal studies, cyclamate has been suggested to cause chromosome damage. Aspartame, used to sweeten products such as juices, jams, and ice cream, is blamed for causing headaches, nausea, seizures, blindness, rashes, and brain damage among people with high sensitivities to chemicals.

Bottom line: Keep food as simple and natural as possible.



According to the November 7, 1985 issue of the *Adventist Review*, the North American division, in conjunction with the *Review*, has proposed subsidizing the subscription price of the paper so that "every Adventist home in North America" would receive it once a month. Despite the apparent wisdom of following this proposal, some Conference officials

felt that this would place unfair financial burdens upon their Conferences.

The President of the Lake Region Conference, Charles Joseph, noted that personal income in his Conference was approximately half that of the white Conferences. (We wonder why, in 1985, with the Kingdom on the horizon, as proclaimed, there are still separate black and white Conferences.) Brother Joseph seems to think that sending out the general church paper to the members of his Conference would constitute "double jeopardy—lower budgets but higher memberships, thus more issues to subsidize." Charles Dudley, head of the South Central Conference, thinks that the local Conferences are being asked to carry more than their share. "You can't spend but 100 pennies out of a dollar," he declared.

Henry Wright of the Allegheny West Conference professed to be "willing, but unable."

The President of the Northeastern Conference, L. G. Newton, believes that sending out the *Review* to the membership is really a form of tax used to cure a circulation problem.

Ralph Martin, President of the Potomac Conference, charged that the whole thing was a "gimmick" to raise the circulation of the *Review*.

These comments from the brethren are most enlightening and raise some pertinent questions: If the *Review* is as vitally important to the progress of the Church as they view it, then why not send it out free of charge and trust God to foot the bill? Are they more concerned about the bottom line than about sending out publications to (hopefully) help people?



Some have wondered why the following statement in *Testimonies*, volume 5, page 80:1: "In the last solemn work few great men will be engaged." The following statements, written by J. Enoch Powell and appearing in the magazine *Chronicles of Culture*, clearly betray why the so-called great men (both in and out of the Church) will not be used. Mr. Powell, evidently a disciple of "higher criticism," so-called, terms the Sermon on the Mount and the teachings of Matthew 24-25 "monsters." He continues: "They are not conceived as speeches at all, but dissolve on examination into jumbled collections of prophetic and didactic material. . . ." Brother Peter takes care of Brother Powell and his thoughts: ". . . there shall come in the last days *scoffers*, walking after their own lusts. . . ." 2 Pet. 3:3. □

## AN OPEN RESPONSE TO ELDER \_\_\_\_\_'S LETTER TO HIS CONGREGATION

December 24, 1985

Dear Brethren:

A true Christian, one who loves the truth and who seeks conscientiously to know and to live the truth, will ever be scrupulously careful to speak the truth, and thus never to misrepresent it as is done repeatedly in an October 30, 1985 letter addressed to you by Pastor \_\_\_\_\_. Perhaps Elder \_\_\_\_\_ has forgotten that "Jesus . . . teaches that the *exact* truth should be the *law* of speech.

. . .

"It is not a light or an easy thing to speak the *exact* truth. We *cannot speak the truth unless we know the truth*; and how often *preconceived opinions, mental bias, imperfect knowledge, errors of judgment*, prevent a right understanding of matters with which we have to do! We cannot speak the truth unless our minds are continually guided by Him who is truth."—MB 67, 68.

Elder \_\_\_\_\_, as the pastor of his congregation, has the responsibility and hence every right vigorously to address what he *knows* to a point of moral certainty to be the enemy's efforts to infiltrate the Church with heretical teachings. But unfortunately he has failed to take pains to make certain that his assertions, in warning against the "letters and literature" sent by Sister \_\_\_\_\_ to some members in the Church, were founded in fact, not in "preconceived opinions, mental bias, imperfect knowledge, and errors of judgment."

In *paragraph one, last sentence* of his letter, Elder \_\_\_\_\_ begins his censurable attack on Sister \_\_\_\_\_'s letter with the following ingratiating pastoral concern: "I thought that some information would be helpful." *True* information, not merely "some information," *would* be "*helpful*." Unfortunately, however, the anti-Rod information which the letter contains is, for the most part, untrue and unhelpful; in fact, is just the opposite, as you will see from the following paragraphs.

It is true that Sister \_\_\_\_\_, burdened for her brethren, did send "letters and literature" "that could be a puzzle to some." However, the mere fact

that some could be puzzled gives no one moral justification for rushing adversatively into print before making sure his print will not do disservice to the truth and discredit to himself.

**Paragraph 2, sentence 1:** "The Davidian Seventh-day Adventists, as they call themselves, alias The Shepherd's Rod, are an offshoot group launched by Victor T. Houteff of California in 1929." It is not true that "the Davidian Seventh-day Adventists, as they call themselves," go by the "alias The Shepherd's Rod," as Elder \_\_\_\_\_ asserts, or by any other alias. The words, "The Shepherd's Rod," designate the title given to two volumes of doctrinal writings by V. T. Houteff (who, incidentally, was a respected member and the visitors' class teacher in the Exposition Park Church, Los Angeles, California).

**Paragraph 2, sentence 2:** "He was a Bulgarian immigrant who became dissatisfied with treatment he received as a patient at the Glendale Sanitarium and he began to refer to the church leaders as scribes and Pharisees and proclaimed the fallen condition of the church." It is *totally untrue* that the solemn message of *The Shepherd's Rod* was engendered by dissatisfaction "with treatment he received as a patient at the Glendale Sanitarium." The message of the *Rod* came through the study of the Sabbath School Isaiah lessons of 1929-1930. Its genesis was doctrinal and theological, not personal.

And grossly misrepresentative of God's love and mercy and justice made manifest in the *Rod* message is the Elder's charge that from the beginning, Brother Houteff "began to refer to the church leaders as scribes and Pharisees and proclaimed the fallen condition of the church."

That is akin to saying that from the beginning of Sister White's work, she did exactly the same with the Protestant clerics in her proclaiming the fall of Babylon as the fall of the Protestant churches.

Both statements, skirting the periphery of truth, thereby do great injustice to the heart-thrust of the truth in both cases. What makes the *Rod* of God (Mic. 6:9) a solemn, saving message of divine mercy to God's judgment-bound people is its prophetically illuminated focus on the great and dreadful day of the Lord (Zeph. 1:14, 15; Mal. 4:5, 6), the sealing of the 144,000 servants of God (Rev. 7; Ezek. 9; 3T 266:2), the purification of the Church by the slaughter of Ezekiel 9 (Isa. 1:21-27; 5T 80, 81; Isa. 65:11-13; 66:15-21; 1T 125:0; 198:0; 5T 505:2; 211:1, 2; etc.), the consequent setting-up of the stone-kingdom of Daniel 2 (verses 34, 35, 44, 45; Obad. 21; Mic. 4:1, 2, 8; etc.), the commencement of the Judgment of the living

(Isa. 4:3, 4; Rev. 4, 5; 9T 95:2; 1T 100:1; 9T 267:1, 2), and the subsequent gathering of the great multitude (carefully assimilate Rev. 7:9, 10; Isa. 66:19-21; CT 532:1) during the Loud Cry.

The Elder's statement utterly obscures and misrepresents the *Rod's* revelation of the glorious eleventh-hour work (Matt. 20:5-9; 2SM 16:1-3; 5T 203:3; 554:1; PK 725:1; *This Day With God*, p. 163:4; etc.) of God's purified, triumphant Church.

Still worse, the Elder resorts to the enemy's derisive cliché that the *Rod* is an "offshoot" when it is (as the untold hundreds, who in their integrity have dispassionately investigated its message and accepted it, know it to be) the saving *upshoot* from decadent (Laodicean) Adventism: "...pride, avarice, selfishness, and *deception of almost every kind are in the church.*" —5T 210:3. "As Jesus views the state of His professed followers today, *He sees base ingratitude, hollow formalism, hypocritical insincerity, Pharisaical pride and apostasy.*"—*Ibid.*, p. 72:2.

The history given in the rest of his paragraph two is accurate enough as to fact, but is subtly slanted psychologically in tone and tenor: "In May, 1935, Houteff and eleven followers moved to Waco, Texas, and called their farm Mt. Carmel Center. This was to be the temporary headquarters for the 144,000 sealed ones before they moved to Palestine where they were to reestablish the Kingdom of David and direct the closing work of the gospel."

**Paragraph 3, sentence 1:** "Before he died in February, 1955, Houteff appointed his wife to lead the group but soon after his death the group splintered." Although the working force at Mt. Carmel was a relatively small "group," ranging from under fifty to over a hundred, the voluntary Association of Davidian Seventh-day Adventists worldwide was anything but a small group: the message had penetrated the Denomination on four continents, and a number of islands, and was then, as increasingly it is now, making steady headway among church members seeking redemptive truth rather than church standing.

The rest of the letter's paragraph three reflects historical facts *per se*, but in a sticky, prejudicial setting.

**Paragraph 4, sentence 1:** "On December 21, 1961, Mrs. Houteff publicly announced in print that *The Shepherd's Rod* party and its teachings were in error, and in March, 1962, the Davidian Association dissolved, closed Mt. Carmel Center, and put the property up for sale. A few offshoots

from the Association, opposed to each other, still remain." The history reflected in these sentences is substantially accurate, though cited for no "helpful" purpose but to *help further brace* his readers to give the *Rod* a wide berth.

**Paragraph 4, sentence 2:** "For years there has been a concentration of them in Northern Arkansas and Southern Missouri." The former half of this statement is *abysmally false*: There has *never been* any, let alone "a concentration" of, Davidians in Northern Arkansas or in any other area of Arkansas. The Elder failed miserably in doing careful homework also on this facet of his subject.

The latter half of the statement, "and Southern Missouri," is accurate. The world headquarters of the Davidian work for the Mother Church has been established since 1970 here in Exeter, Missouri, whence the *saving*, warning message of the *Rod* of God has been going forth in endless thousands of publications to God's sorely troubled and imperiled Church throughout the world.

**Paragraph 4, sentence 4:** "\_\_\_\_\_ and \_\_\_\_\_ are members of *one of these* offshoots who have their headquarters there." Since no Davidian group has ever had its headquarters in Northern Arkansas, and no offshoot but only The Davidian Seventh-day Adventist Association, successor to the Mt. Carmel Association, has its headquarters in Southern Missouri, then obviously the Elder is not a scrupulously careful, reliable historian but, rather, a careless twister of history.

Besides serving the enemy's purpose to cast reflection upon and thus prejudice minds against these two conscientious, truth-loving, soul-burdened sisters, the statement fallaciously and indiscriminately stigmatizes the "Southern Missouri" Association as "one of these offshoots." If the Elder had been at pains to inform himself accurately as to the true status of "the Southern Missouri Association," he would have known that it is not one of the "few offshoots from the [Mt. Carmel] Association," but the constitutional conservator of God's eleventh-hour message of warning and salvation to His imperiled people, and would thus have spared himself the further embarrassment and discredit of being a history-garbler.

**Paragraph 5, sentence 1:** "Occasionally new members who know nothing of the history of *The Shepherd's Rod* or of the Adventist Church and who appear to have a characteristic type of personality are susceptible to their propaganda, but the methods of the branch are the same as numerous other groups that have arisen over the years all of [whom] Ellen White condemned."

This quotation affords a prime example not only of carelessly, indiscriminately regarding the "*The Shepherd's Rod*" and "branch" as one and the same, but also of prejudicial subjective generalizing that contains *not a tissue of evidential substance*. It is a shame for anyone, especially any Seventh-day Adventist, and most especially a Seventh-day Adventist minister, to put forth such an intellectually vacuous and irresponsible statement in support of a viewpoint, even a contentious viewpoint.

In the first place, Brethren, whose fault is it if "occasionally new members . . . know nothing of the history of the . . . Adventist Church?" Who instructs and interrogates these hypothetical new members that "know nothing of the . . . Adventist Church"? And who baptizes them? The Davidians, or the ministers themselves? For a minister to make such a statement is to pass judgment and condemnation upon himself and on the ministry in general; for if such a condition exists, it is they who are responsible for it. If baptismal candidates were properly instructed, there could never slip through such know-nothings. That such occasionally do, too occasionally, is a reproach only upon the watchmen asleep on the walls of Zion.

In the second place, how does Elder \_\_\_\_\_, or any other elder, as pastor of a church, have personal contact with the many throughout the Adventist world who have honestly, faithfully studied and accepted the life-or-death message contained in *The Shepherd's Rod* publications, so as to know what is "the *characteristic type* [if indeed *Rod* believers represent even any remote approach to such a type or to any other but the Nathaniel type] of personality that are susceptible to their propaganda"!

The writer of the present letter, a Davidian minister who for over fifty years has carried this message to S.D.A. churches on three continents and a number of islands, marvels how it has appealed to and been accepted by *various* types of minds. Elder \_\_\_\_\_ simply has neither the extensive knowledge and experience nor hence the competence to lend any credence to what he is very biasedly and brashly talking about.

This glaring fact glares still the more when, after derogating the message of the *Rod* of God as "their propaganda," he twice connects it with "the methods of the branch" and "the message of the branch," when there *is not and never has been* a group or company of branch believers either here in Missouri or in Arkansas. His handling of the Denomination's already badly-mishandled information contained in the anti-*Rod* literature of its so-called "Defense Committee" is as irresponsible in placing a "concentration of them [Mt. Carmel "offshoots"] in Northern Arkansas" as in

attributing "their message and methods" to "one of these offshoots who have their headquarters" where "\_\_\_\_\_ and \_\_\_\_\_ are members."

No wise, careful reader will place any confidence in such an ill-informed, misinformed, unreliable scribe.

In the same paragraph (5), the Elder ridicules the *Rod's* and Sister \_\_\_\_\_'s quoting instruction from *Counsels on Sabbath School Work* (pages 17-58), written shortly after the time of the 1888-1890 rejection of the message of righteousness by faith brought to the Denomination by Elders Waggoner and Jones. Her quoting the instruction "is simply ridiculous," he says. He would be on relatively safe ground *if* the instruction given applied *only* and *specifically forever* to the message by these two men. But such is not the case. The instruction contained in the statements she quotes sets forth principles of eternal verity, applicable to *similar situations anytime, anywhere*, as anyone who will be at pains to read the passages in *Counsels on Sabbath School Work* (pages 17-58) will see. And this fact is conclusively borne out in the following updated E. G. White statements:

#### "True Religion Slighted

"There has been a departure from God among us, and the zealous work of repentance and return to our first love essential to restoration to God and regeneration of heart has not yet been done. Infidelity has been making its inroads into our ranks; for it is the fashion to depart from Christ, and give place to skepticism. With many the cry of the heart has been, 'We will not have this man to reign over us.' Baal, Baal, is the choice. The religion of many among us will be the religion of apostate Israel, because they love their own way, and forsake the way of the Lord. The true religion, the only religion of the Bible, that teaches forgiveness only through the merits of a crucified and risen Saviour, that advocates righteousness by the faith of the Son of God, has been slighted, *spoken against, ridiculed and REJECTED*. It has been denounced as leading to enthusiasm and fanaticism. But it is the life of Jesus Christ in the soul, it is the active principle of love imparted by the Holy Spirit, that alone will make the soul fruitful unto good works. The love of Christ is the force and power of every message for God that ever fell from human lips. *What kind of a future is before us if we shall fail to come into the unity of the faith.*"  
—TM 467, 468.

"In 1888 at the General Conference held in Minneapolis, Minnesota, the angel of Revelation 18:1 came down to do his work, and *was ridiculed,*



*criticized, and rejected. And when the message he brings again, swells into a loud cry, it will again be ridiculed, spoken against, and be REJECTED BY THE MAJORITY.*"—*Taking Up A Reproach*, E. G. White.

Brother/Sister, will you join with the Elder in unrighteously casting his stones of ridicule at Sisters \_\_\_\_\_ and \_\_\_\_\_, or will you courageously unite in calling for his resignation as a purveyor of falsehood, misrepresentation, and slander? No church can be in the grace of God and retain and pay its pastor to bruit about falsehood and ridicule.

These two paragraphs (4 and 5 in the Elder's letter) rebuke and humble him in his misbegotten effort to picture as "simply ridiculous" the use of the principles enunciated in *Counsels On Sabbath School Work* with "reference to events that took place [in] 1888 to well [into the] 1890's." (Please unbiasedly read the Spirit of Prophecy statements Sister \_\_\_\_\_ has sent to you.)

None who have any respect for truth and regard for their salvation will place any confidence in anyone, much less in a minister, who proves himself so irresponsible in handling facts as repeatedly to twist *names* and *places*--in this case, in designating the D.S.D.A. Association, Bashan Hill, Exeter, Missouri, "the Southern Missouri concentration of *branch* believers," when (to repeat still again) there *is not* and *never has been* any such group, and in ridiculing the applying of instructional principles valid in *identical categorical cases* anytime anywhere.

His bicycle analogy in the same paragraph (5) is so distorted and flawed as to setting and circumstances that to analyze it would only be to bring further self-humiliation upon him.

His paragraph six is again indulging subjective generalization in making it apply specifically to the message of *The Shepherd's Rod*, when he does not and cannot produce one specific objective evidence in proof of what he is saying, which is simply unwitting effort to sustain the enemy's hatred and determined effort to misrepresent the *Rod's* saving message, and thus keep it from the great majority of the laity whom "the angel" of the Laodiceans has lulled to sleep and is doing everything in his power to keep them slumbering the sleep of death, that they finally become "base metal" (ST 136:1).

**Paragraph 7, sentence 1:** "Beware of anyone who rests his case on random quotations from the Spirit of Prophecy." In this affirmation in itself, the Elder is on solid ground. Ironically, though, he steps off solid ground into a deep, dark hole when he misapplies the statement to the *Rod* message,

which *never strips* the Spirit of Prophecy counsels of *relevant context* so as to support a false point. This is one of the enemy's oldest, chiefest, and most blatant misrepresentations of the *Rod* message. It is simply another red herring drawn across the path of the reader to turn his mind from, and set it against, fair, studious consideration of the *Rod*. *Dispassionately* study the message, Brethren, and see for yourselves. Be Nathaniels, even Nicodemuses, always Bereans.

**Paragraph 8, sentence 1, first phrase:** "These branch organizations"—thus again he gives repeated proof that he *simply does not know* The Davidian Seventh-day Adventist Association from the so-called branch, between which, let it be emphatically settled, there *is no connection*.

Brother/Sister, will you continue to rely upon the word of one who does not know the difference between two different, opposed things which he makes the same thing? That person is a *dangerous* guide in any situation.

**Paragraph 8, sentence 1:** "These branch organizations were conceived in the heart of a disgruntled man, they were born in apostasy and nurtured in error." Though the Elder may be right as to their conception, who, though, is like God to read the heart? The one (B. L. Roden) who started the so-called branch message may have been a disgruntled church member. For sure, though, his teachings "were born in apostasy" from the *Rod* of God, and "nurtured in error" from his own head. But again, Brethren, what does any of this "branch" business have to do with The Davidian Seventh-day Adventist Association, which has never had anything affirmative to do with his apostate branch group or branch offshoots—has never had, does not have, and never will have any connection with it? Brethren, the Elder is doing crooked shooting—like a cross-eyed hunter's aiming at a deer and hitting someone's cow.

**Paragraph 8, sentence 2:** "I have dealt with these people ["these *branch* organizations"] since 1955 and can say unequivocally that the fruit of their work is disillusionment and spiritual death. God has not sent them." And he may be right in this: It's a sorry hunter indeed who can't, at least once, shoot straight. But still again, if what he learned in dealing "with these ["branch"] people since 1955" is the distilled misinformation and misapplication and prejudice and distortion of fact with which he laces the paragraphs of his letter, then one of experience can only feel sorry for the Elder and deplore his inept learning capacity—his inability to know the truth and to reflect it.

No one, not even a self-divined authority on the so-called branch message,

members, and methods, is in a position to *quantify* what percentage of them fully merit the Elder's various labels. Be that as it may. He *sorely needs* to know he is as dead wrong in his aim at Sisters \_\_\_\_\_ and \_\_\_\_\_ and what they know is the truth—the *Rod* of God, as is the aim of the cross-eyed hunter. Brethren, read verification of the fact in Micah 6:9; 7:14; Ezekiel 20:37, 38; Isaiah 11:4; and TM 17:1, and be admonished that “the Lord’s voice crieth unto the city [the Church], and the man of wisdom shall see thy name: *hear ye the rod, and WHO hath appointed it.*” Mic. 6:9.

Finally, as a parthian shot, the Elder adds the following reprehensible, because erroneous and prejudicial, postscript: “I have just learned that Mrs. Houteff is living in retirement in California on the \$4,000,000 they made out of their religious venture. There are five different branches of the ‘branch’ all differing in their theology.”

Though no brief is held for Mrs. Houteff in her final actions in connection with the *Rod* message, rectitude will never be a party to the serious misrepresentation concerning her which the Elder makes in that postscript.

In the first place, the work of Mt. Carmel Center, Waco, Texas, was no “religious venture”—in the pejorative sense of the word “venture.” It was a prophetically certified, Heaven-directed establishment in the end-time developments of the plan of salvation—as it is the fervent prayer of your Davidian brethren that you will come to see and appreciate while the way into the Most Holy Place still remains open to you.

In the second place, Mrs. Houteff is not “living in retirement in California on the \$4,000,000 they made out of their religious venture.” “They” made no four million dollars on the sale of Mt. Carmel property. That is a groundless, unconscionable assertion.

In the third place, there are *no* “five different branches of the ‘branch’ all differing in their theology.” But even if there were five, or five times five, or more, what, pray tell, would that have to do with The Davidian Seventh-day Adventist Association which, *again*, has nothing to do *in any wise* with the so-called branch?

Don’t you see, Brethren, can’t you see, that the Elder just doesn’t know what he’s talking about, is simply purveying hearsay, yet is boasting of having “dealt with these people since 1955 and can say unequivocally that the fruit of their work is disillusionment and spiritual death. God has not sent them”?

Has God certified all the unscholarly twistings of fact in the Elder's letter, and *sent* him to traffic in abominable misrepresentation, disparagement, and slander? Answer to your souls, Brothers/Sisters, has He?

Better by far, Brethren, to put one's hope of venison in the cross-eyed deer hunter than to repose one's hope of safe guidance in the blind angel of the Laodiceans. The poor cross-eyed hunter, in missing his quarry, may kill a cow; but the blind angel, personified in this case by the author of the shoddy, specious attack against Sisters \_\_\_\_\_ and \_\_\_\_\_, will blindly lead the blind into the ditch of perdition mistakenly for the road to the Kingdom, unless he and those who follow him freely apply the proffered eye salve and thus, happily, gain 20/20 spiritual vision.

The hapless end of the blind leading the blind in the \_\_\_\_\_ S.D.A. Church can be avoided if all of you who read these lines and the publications which have been sent to you, can by the grace of God prevail upon Elder \_\_\_\_\_ to do the sane, sensible, fair-minded, right thing—lay hard to heart the Lord's pleading counsel in the following page of inspired statements.

Sincerely your friend to make the most of our time and chance to "hear," "feed" upon, and "pass under the Rod" of God into "the bond of the covenant" (Mic. 6:9; 7:14; Ezek. 20:37),

B. J. Martin

An old Davidian minister  
burdened in your behalf.

"... when a view of Scripture is presented, many do not ask, Is it true—in harmony with God's word? but, *By whom is it advocated?*... God desires us to receive the truth upon its own merits—because it is truth."—TM 105, 106.

"Suppose a brother held a view that differed from yours, and he should come to you, proposing that you sit down with him and make an investigation of that point in the Scriptures; *should you rise up, filled with prejudice, and condemn his ideas, while refusing to give him a candid hearing?*... To *ridicule his ideas* would not weaken his position in the least if it were false, or strengthen your position if it were true. If the pillars of our faith will not stand the test of investigation, it is time that we knew

it. There must be no *spirit of Pharisaism cherished among us.*”—Ibid., p. 107:2.

“Precious light is to shine forth from the word of God, and let no one presume to *dictate what shall or what shall not be brought before the people in the messages of enlightenment that He shall send*, and so quench the Spirit of God. Whatever may be his position of authority, *no one has a right to shut away the light from the people. . . .* There is no virtue or manliness in *keeping up a continual warfare in the dark, closing your eyes lest you may see, closing your ears lest you may hear, hardening your heart in ignorance and unbelief* lest you may have to humble yourselves and acknowledge that you have received light on some points of truth.”—CSW 28, 29.

“*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.”—Ibid., p. 32:1.

“*Some of our leading brethren have frequently taken their position on the wrong side*; and if God would send a message and wait for these older brethren to open the way for its advancement, *it would never reach the people.*”—GW 303:3.

“The rebuke of the Lord will rest upon *those who would bar the way, that clearer light shall not come to the people.* A great work is to be done and God sees that our leading men have need of more light, that they may *unite with the messengers whom He sends* to accomplish the work that He designs shall be done.”—Ibid., p. 304:2.

“There are many among us who are *prejudiced* [at this time] against the doctrines that are now being discussed. They will not come to hear, they will not *calmly investigate*, but they put forth their objections in the dark. They are perfectly satisfied with their position.

“This scripture [Rev. 3:17-19] applies to those who live under the sound of the message, but who *will not come to hear it.* How do you know but that the Lord is *giving fresh evidences of His truth, placing it in a new setting*, that the way of the Lord may be prepared? What plans have you been laying that new light may be infused through the ranks of God’s people? *What evidence have you that God has not sent light to His children?* All self-sufficiency, egotism, and pride of opinion must be put away.”—ISM 413, 414.

“Men, women, and youth, God requires you to possess moral courage, steadiness of purpose, fortitude and perseverance, minds that cannot take the assertions of another, but which will investigate for themselves before receiving or rejecting, that will study and weigh evidence, and take it to the Lord in prayer.”—2T 130:1.

“In the lives of all who reject truth there are moments when conscience awakens, when memory presents the torturing recollection of a life of hypocrisy and the soul is harassed with vain regrets. But what are these compared with the remorse of that day . . . when ‘destruction cometh as a whirlwind’! Proverbs 1:27.”—*Maranatha*, p. 295:3.

It is my fervent hope that each of you will prayerfully study the references in this letter and thus emulate the example of the noble Bereans who “were more noble than those in Thessalonica, in that they *received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.*” Acts 17:11.

“. . . when a view of Scripture is presented, many do not ask, Is it true—in harmony with God’s word? but, *By whom is it advocated?* . . . God desires us to receive the truth upon its own merits—because it is truth.”—TM 105, 106.

### EACH TO THINK FOR HIMSELF

“We must study the truth for ourselves. No man should be relied upon to think for us. No matter who he is, or in what position he may be placed, we are not to look upon any man as a criterion for us.

“Young men should search the Scriptures for themselves. They are not to feel that it is sufficient for those older in experience to find out the truth; that the younger ones can accept it from them as authority. The Jews perished as a nation because they were drawn from the truth of the Bible by their rulers, priests, and elders. Had they heeded the lessons of Jesus, and searched the Scriptures for themselves, they would not have perished.

“Young men in our ranks are watching to see in what spirit the ministers come to the investigation of the Scriptures; whether they have a teachable spirit, and are humble enough to accept evidence, and receive light from the messengers whom God chooses to send.”—TM 109:4, 2, 3.

## WACO HAS COMMUNITY OF LITTLE-KNOWN SECT

By Thomas E. Turner

CENTRAL TEXAS BUREAU OF THE NEWS

**W**ACO, Texas, July 10.—A secluded little self-sustaining community that clings to a rocky ledge overlooking Lake Waco is the nerve-center for a religious sect with half a million members scattered throughout the world.

A sign at the gate—"Mount Carmel"—is the only visible evidence to outsiders of the unique town within a city. The glare of publicity is not welcome at Mount Carmel.

Very few people in Waco have any conception of the vast amount of work that goes on in the colorful native-stone buildings tucked away in the center of the dense timber.

### Native of Bulgaria

Mount Carmel is world headquarters for a division of the Seventh-day Adventist Church which calls itself the Davidian Seventh-day Adventists.

The Davidian division was founded by a short, sharp-eyed man named Brother Victor Houteff. Brother Houteff was born in Bulgaria, but says he has forgotten how many years ago. The reason he has forgotten is that he doesn't believe in birthdays.

"I am still young because I never watch my age and mark off the years with birthdays," explains Houteff.

He looks about forty. He believes people would live ten years longer if they would adopt his system and forget birthdays.

Houteff became an Adventist in 1919, while he was living in Illinois. He can recall no specific instance which caused him to do so; he "just got interested in religion."

In 1929 he established the Davidian branch of the Seventh-day Adventists. It is not a denomination, he insists, but merely a group within a denomination. The first headquarters was in Los Angeles.

In 1935 Houteff wanted a central location where his sect could establish a communal home to carry on its worldwide activities. He picked Waco.

With the aid of a dozen followers, he bought 180 wooded acres atop a bluff overlooking Lake Waco. A large portion of the land was on a rocky promontory which was considered worthless by the nearby landowners.

### **Hill Terraced**

Today the steep hill is covered with elaborate terraces resembling the terraces that cling to Chinese and Japanese hillsides. Roads have been built through the settlement, which now totals 375 acres.

Mount Carmel is ringed with evergreen bushes. It has two fine lakes, formed by dams, and another on the way. It has its own water system.

The most striking part of the settlement to the visitor who is lucky enough to get that far is the cluster of buildings that form the headquarters group.

Built by the Adventists, the two largest buildings are made of white stones with red mortar. The red roofs are six inches thick, with rolling up-and-down contours.

Altogether there are about twenty buildings, including living quarters, a cafeteria, hospital, chapel, garage, and residences. One of the larger buildings contains a completely equipped store.

The presses that print the bales of literature sent throughout the globe are in an air-conditioned building, which also houses the administrative offices.

There are twenty-five acres of orchards and sixty-seven bee colonies. Much of the land is in cultivation, and the community has a big herd of dairy cattle.

### **Carefully Chosen**

Ninety persons of all ages and from all sections of the United States work at Mount Carmel. They are carefully chosen by Houteff. They build new buildings and run the lumber yard, the laundry, and repair shops.

Money is another subject Houteff does not like.

"No one is here for the money motive," he says in his heavy accent. "Any profit that is shown at the end of the year goes back into Mount Carmel. We never worry about it."

Dollars, like birthdays, should not be counted too closely, he thinks. □

[The preceding newspaper clipping was recently found among some papers.]



## HEALTH-HELPERS AND HEALTH-HARMERS

### Wrong Physical Habits Affect The Brain

“**W**HETHER therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” 1 Cor. 10:31.

The character of the food and the manner in which it is eaten exert a powerful influence on the health. Many . . . have never made a determined effort to control the appetite, or to observe proper rules in regard to eating. Some eat too much at their meals, and some eat between meals whenever the temptation is presented.

The need of carefulness in habits of diet should be impressed on the minds of all. . . . I appeal to all to refuse to eat those things that will injure the health. Thus they can serve the Lord by sacrifice.

Those who obey the laws of health *will give time and thought to the needs of the body and to the laws of digestion.* And they will be rewarded by clearness of thought and strength of mind. On the other hand it is possible for one to spoil his Christian experience by abuse of the stomach. Those things that derange the digestion have a benumbing influence on the inner feelings of the heart. . . . Every habit that injures the health reacts upon the mind. The time is well spent which is directed to the establishment and preservation of sound physical and mental health. Firm, quiet nerves and a healthy circulation help man to follow right principles and to *listen to the promptings of conscience.* . . .

When we do all we can to preserve the health, then we can ask God in faith to bless our efforts. . . .

The youth should be taught that they are not at liberty to do as they please with their lives. God will not hold guiltless those who treat lightly His precious gifts. Men should realize that the greater their endowment of strength, of talent, of means, or of opportunities, the more heavily should the burden of God's work rest upon them, and the more they should do for Him. The youth who are trained to believe that life is a sacred trust will hesitate to plunge into the vortex of dissipation and crime that swallows up so many promising young men of this age.

Mental and moral power is dependent upon the physical health.—*Reflecting Christ*, p. 151.

### **True Religion Promotes Health**

“The fear of the Lord leadeth to life: and he that hath it shall abide satisfied.” Prov. 19:23.

True religion brings man into harmony with the laws of God, physical, mental, and moral. It teaches self-control, serenity, temperance. Religion ennobles the mind, refines the taste, and *sanctifies the judgment*. It makes the soul a partaker of the purity of heaven. Faith in God’s love and overruling providence lightens the burdens of anxiety and care. It fills the heart with joy and contentment in the highest or the lowliest lot. Religion tends directly to promote health, to lengthen life, and to heighten our enjoyment of all its blessings. It opens to the soul a never-failing fountain of happiness. Would that all who have not chosen Christ might realize that He has something vastly better to offer them than they are seeking for themselves. . . .

There is an intimate relation between the mind and the body, and in order to reach a high standard of moral and intellectual attainment the laws that control our physical being must be heeded. To secure a strong, well-balanced character, both the mental and the physical powers must be exercised and developed. What study can be more important . . . than that which treats of this wonderful organism that God has committed to us, and of the laws by which it may be preserved in health?—*Ibid.*, p. 153.

### **We Are to Value God’s Marvelous Works**

“I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.” Ps. 139:14.

Every power that God has given us should be employed in the very wisest and highest service to God.

The highest privilege that men can enjoy is to be a partaker of the divine nature, and faith that binds us in strong relationship to God will so fashion and mold mind and conduct that we become one with Christ.

If we are partakers of the divine nature, we will live in communion with our Creator and value all of God’s work which led David to exclaim, “I am fearfully and wonderfully made.”

We are not to treat unwisely one faculty of mind, soul, or body. We cannot abuse any of the delicate organs of the human body without having to

pay the penalty because of transgression of nature's laws. Bible religion brought into practical life ensures the highest culture of the intellect.—Ibid., p. 154.

Moral principle, strictly carried out, becomes the only safeguard of the soul. If ever there was a time when the diet should be of the most simple kind, it is now.—Ibid., p. 150:5.

*"Under His direction food will go a long way. When we place ourselves in right relation to Him, He will help us, and the food we eat in obedience to Him will satisfy us. We can subsist on very much less than we think we can, if God's blessing is on the food; and if it is for His glory, He can multiply it.*

*"We need to understand that God is in the health-reform movement. When we put Christ in it, it is right for us to grasp every probability and possibility."—CH 495:2, 3.*

## RECIPE FROM BASHAN'S KITCHEN

Some have requested a recipe for making gluten. Here is a simple recipe for gluten, with a savory broth.

### Homemade Gluten

3 cups water  
8-10 cups flour

1. Mix flour and water into a stiff dough (similar to bread dough).
2. Soak lump of dough in bowl of water from ½ hour to overnight.
3. Wash starch out of dough until water is clear.
4. Lump of gluten is ready to use like any Do-Pep recipe.

### Broth for Gluten

3 cups water  
2 cups tomato sauce  
1 medium onion, chopped  
1 Tbs. food yeast  
2 cloves garlic, minced  
½ cup chopped celery  
salt to taste

1 tsp. savorex or savita (opt.)  
2 Tbs. soy sauce  
1 tsp. sweet basil  
½ tsp. oregano  
½ tsp. cummin (opt.)  
2 sm. bay leaves

Add homemade gluten in stretched pieces to boiling broth and let simmer till most of liquid is gone. Remaining broth may be thickened with a little arrowroot or whole wheat flour and 2 tablespoons of oil. Serve in thickened broth.

**Variations:** Dip gluten pieces in breading meal and brown in skillet. Top with gravy.

Grind gluten and mix with soybeans, nuts and legumes for roast, casseroles. □

## URGENT NOTICE

Bashan is taking applications for:

- A dedicated vegetarian cook. (Single, or husband and wife.)
- An assistant printer, or one desirous and capable of learning to be one of the King's printers. (Single.)
- An experienced collator and cutter operator, or one desirous and capable of learning to be one. (Single.)
- An experienced Circulation Department secretary, or one desirous and capable of becoming one. (Single.)
- A maintenance man with general mechanical ability. (Single, or husband and wife.)

Besides age, give whatever background information you may deem helpful to the Office, including health, schooling, experience, and any other qualifications.

Preferred ages of Office and Print Shop applicants—between 20 and 40. □

(All brackets and parentheses, and all emphases in quotations, supplied if not otherwise indicated.)

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THE DAVIDIAN SEVENTH-DAY ADVENTIST ASSOCIATION  
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**THE CANDLE OF TRUTH**  
(Searching Davidian Corners)

*“No saints will pray, then wonder if God has heard and answered their prayers. They will know and rejoice in faith that He has heard and answered them in His own way, even though it be entirely contrary to that for which they have prayed. They will do what they can in God’s way, accept the help He provides, and know that ‘it is better to trust in the Lord than to put confidence in man.’ Ps. 118:8.”—  
2TG 46:47:1.*

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