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## EVERYBODY LIKES TO BE IT, BUT NOBODY CARES TO HAVE ITS NAME

Almost every Christian denomination admits in some way that it is living in the time of the last of the seven churches of Revelation 2 and 3, the church “in the latter days,” yet not one wants to accept her name “Laodicea”!

The reason is evident: in the sacred annals of church history, she carries the heaviest condemnation. Claiming to be in need of nothing, actually she is in need of everything, not even knowing that she is “wretched, and miserable, and poor, and blind, and naked.” And though counselled to buy gold tried in the fire (Inspired Truth) and “eye-salve” (eye-opening Truth), her only remedy, she does not care to invest, for she imagines she has it all.

If she continues in this lukewarm (satisfied) condition, she must certainly know that she will as a result be spued out. Yet, thus far, every effort has failed to bring her closer to her Lord, that she might see herself even as Isaiah saw himself: “Woe is me! for I am undone; because I am . . . of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.” Isa. 6:5.

Laodicea, the last church with the “wheat” and “tares” commingled, may be recognized amidst the many “isms” of Christendom by the work she is doing. She is pointed out by the very name.

The name Laodicea is compounded from the two Greek words *lao* and *decia*, which mean *the people declare judgment*. The church, therefore, which declares, “Fear God, and give glory to Him; for the hour of His judgment is come” (Rev. 14:7), is evidently the one called Laodicea. And it is almost as well known outside of Seventh-day Adventist circles as within it, that the Seventh-day Adventist church is endeavoring to carry the judgment message of Revelation 14:7, and is therefore unchallenged in her claim to the title of Laodicea.

Describing her condition in present-day language, Inspiration declares:

“The message to the church of the Laodiceans is a startling denunciation, and is applicable to the people of God at the present time.

“. . . The people of God are represented in the message to the Laodiceans as in a position of carnal security. They are at ease, believing themselves to be in an exalted condition of spiritual attainments. . . .

“What greater deception can come upon human minds than a confidence that they are right, when they are all wrong! The message of the True Witness finds the people of God in a sad deception, yet honest in that deception. They know not that their condition is deplorable in the sight of God. While those addressed are flattering themselves that they are in an exalted spiritual condition, the message of the True Witness breaks their security by the startling denunciation of their true condition of spiritual blindness, poverty, and wretchedness. The testimony, so cutting and severe,

cannot be a mistake, for it is the True Witness who speaks, and his testimony must be correct.”—*Testimonies*, Vol. 3, pp. 252, 253.

“I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God’s people.

“I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded.”—*Early Writings*, p. 270.

“. . . 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 yet 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.”—*Testimonies*, Vol. 5, p. 217.

That Laodicea is the typical name for the Seventh-day Adventist denomination, every Seventh-day Adventist knows, and yet no one cares to do anything about it! Instead, all are satisfied that they have *all* the truth to carry them clear through!

To prolong their lukewarm condition indefinitely, the Demon power has perfected a thermos-covering composed of an impervious layer of prejudice, self-confidence, and the fear that someone is trying his best to deceive them by word or by literature. Hence most of us, as Seventh-day Adventists, do not discuss or read Bible truths that are advocated by anyone not approved by the angel of Laodicea—the conference prelates. Consequently, such ones cannot be reached with a message from heaven today any easier than could the Jews in their day. Nevertheless the All-knowing One commanded:

“And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the Beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or

hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Rev. 3:14-18.

According to Revelation 1:20, the "candlesticks" symbolize the churches, and the "stars" the angels (leadership) who have charge over the churches. So when in Revelation 2:5 the Lord sternly addresses one group of leaders, warning them that unless they repent and do their first works, He will come unto them quickly and remove the candlestick out of their control, He makes that fate entirely conditional on their own response to His cutting rebuke.

But later, to the Laodicean leadership (angel), He makes an even more drastic decree, an unconditional, unequivocal, sharp and final statement, that He *will spue them out*, thus bringing the Laodicean church government to an abrupt and cataclysmic climax. At this very time, then, the church is to under go a thorough house-cleaning, a change of administration and organization, even as anciently the Kingdom was "rent from" Saul and given to David (1 Sam. 15:28).

And this example from the history of Israel becomes even more impressive when one compares the circumstances surrounding "the seven churches" with the selection of David, the eighth son of Jesse, who was completely left out of consideration until his *seven* brothers had been tested, one by one. (See our Tract No. 8, *Mt. Zion at the Eleventh Hour*.)

Clearly, the "angel" and the church here addressed, necessarily represent two parties—the ministry and the laity. But the one directly addressed and condemned is the angel, the one in charge of the laity. The True Witness' "startling denunciation," therefore, though not exempting the laity, is expressly and particularly for the sake of the ministry. So, especially should they, most of all, take heed and lay well to heart the great ethic that the Master Shepherd will let no sheep go carelessly

tended, to fall into the abyss, if He can help it.

But since, as under-shepherds, they have long and grievously been thus derelict, the Lord years ago promised that He would shortly "take charge of the flock Himself."—*Testimonies*, Vol. 5, p. 80.

In a forecast of this complete change-over from the Laodicean inertia, the Spirit of truth solemnly affirms: "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. . . ." —*Testimonies to Ministers*, p. 300.

Again, we read that God will put aside those who are "self-sufficient, independent of God," and whom "He cannot use," and will disclose to view those "precious ones now hidden, who have not bowed the knee to Baal."—*Testimonies*, Vol. 5, p. 80.

Thus, even more accurately does sacred history repeat itself than does profane history. And the terrifyingly irrevocable words of the prophet Samuel to Saul, (1 Sam. 15:28, 29.) come ringing down the ages with double finality to the Laodiceans.

Awake, Brethren, awake! to the stern realization that if you would have a part in the work of the angel who is to join the Third Angel, and lighten the earth with his glory, you must now accept the "renewal of the straight testimony to the Laodiceans," and humbly confess to the Lord that your idea of being rich and increased with goods (truth) and in need of no more, and of being continuously harassed by a Voice (the Rod) trying its best to deceive you, is only a dream. For the Lord Himself says that you are "wretched, and miserable, and poor, and blind, and naked"—already deceived. Do you not think He knows? And again, it is He Himself Who says: "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. 6:9. And do you not think He knows this, too?

So, Brethren, we beg of you, "look up!" Hear the True Witness—hear the Rod—and fill up your vessels quickly, for they are empty; the oil in your lamps is used up; and your light is already grown dim. Now is your chance to refill. Believe the truth—beyond this filling station there is none other!

## NOW LET EVERYONE HEAR WHAT THE SPIRIT SAITH UNTO LAODICEA

"Let Him That Thinketh He Standeth Take Heed Lest He Fall." 1 Cor. 10:12.

Sacred history is repetitious with the tragic lesson that when a people go wrong, as did Israel in Elijah's and again in Christ's time, they are no longer sensible of their being wrong. Likewise repetitious is the even more tragic lesson that such a people have always misconstrued God's efforts to bring them to a realization of their errors. So once they are led astray from the teachings of the prophets, and captivated by new and magnetic human leadership, their liberation and correction

become almost impossible. (See *Prophets and Kings*, pp. 121-126.)

In varying ways, the fatal weakness which has characterized every Movement, from that of Israel to that of Laodicea, has been in "laying again the foundation of repentance from dead works." Heb. 6:1. And what is still more basic, and more urgently to the point, is that each Movement alike failed to progress *beyond* the first principles of Truth, and to go on to reach its final goal of transcendental attainments in divine knowledge. Instead each fell from the heights of its own early, rich experience back down to spiritual poverty, because

it failed to keep pace with the Truth. Each divinely called Movement came to a standstill where it contentedly satisfied itself that it was yet in the sanctified steps to the Mount of Perfection, that it was "flourishing, and that peace and spiritual prosperity" were "in all its borders" (*Testimonies*, Vol. 5, p. 217), when in reality, quite the opposite was the truth. So follows Laodicea, thinking she is all right when she is all wrong.

Never in the violent history of this sin-deluged world has so great a danger and so great a necessity confronted the church. In this all-enveloping peril, what does God say in regard to His people?—"But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore. (See also Isaiah 43.) These are prophecies that *will be fulfilled*."—*Testimonies to Ministers*, p. 96.

"What greater deception can come upon human minds than a confidence that they are right, when they are all wrong!"—*Testimonies*, Vol. 3, pp. 252, 253.

Again, it is written in Proverbs 29:18 (margin), "Where there is no vision, the people is made naked."

Here in more extensive relief is the picture of a people who have indeed lost their "vision" (the supernatural guidance afforded by the living voice of the prophetic gift resident among them), but who realize it not. More amazing still, they have evidently introduced their own inventions (idols) as substitutes for the things of God. This they have done so *gradually* that they are quite as unaware of it as they are that many have not availed themselves of the volumes of the Spirit of Prophecy—their very "eyesight." And where others have had these volumes of vision lying all around them, they have let them go either unread or unheeded and therefore "unappreciated."—*Testimonies*, Vol. 5, p. 217. Thus it is in this sense more than in any other that they have become blind—no longer even expecting any further revealed truth to give power and force to their message (*Early Writings*, p. 277). Yet they still flatter themselves that they are in the inner circle of God's favor!

"The message of the True Witness finds the people of God in a sad deception, yet honest in that deception. They know not that their condition is deplorable in the sight of God. While those addressed are flattering themselves that they are in an exalted spiritual condition, the message of the True Witness breaks their security by the startling denunciation of their true condition of spiritual blindness, poverty, and wretchedness. The testimony, so cutting and severe, cannot be a mistake, for it is the True Witness who speaks, and his testimony must be correct."—*Testimonies*, Vol. 3, p. 253.

If the thinking processes of the Laodiceans were not in dire need of a complete spiritual overhauling and re-orientation, they would not "think they are all right when they are all wrong," think that they are "rich" when in reality they are desperately "poor"—destitute of truth and righteousness!

Accordingly, nothing but a message with "healing in its wings" will heal the Laodicean mind of its spiritual sickness. In this hour of the church's crisis, "those who have been timid and self-distrustful, will declare themselves openly for Christ and his truth. The most weak and hesitating in the church, will be as David—willing to do and dare."—*Testimonies*, Vol. 5, p. 81. Why?—Because they have the promise that "there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for *sin* and for uncleanness.

"And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land." Zech. 13:1, 2.

"For in that day every man shall cast away his idols. . . which your own hands have made unto you for a sin. . . . Turn ye unto Him from Whom the children of Israel have deeply revolted." Isa. 31:7, 6.

"In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them." Zech. 12:8.

The Spirit's Voice through Isaiah is now also crying aloud: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall *no more* come into thee the uncircumcised and the unclean. . . . How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Isa. 52:1, 7.

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

But in all her history, the church as a whole has never accepted a message from heaven. The call therefore comes to each individual member. Each must decide for himself. No one should allow himself to be influenced by another. And "no one has a right to shut away the light from the people. When a message comes in the name of the Lord to His people, no one may excuse himself from an investigation of its claims. . . . It was from pursuing this very course that the popular churches were left in partial darkness, and that is why the messages of heaven have not reached them."—*Testimonies on Sabbath School Work*, p. 65; *Counsels on Sabbath School Work*, p. 28.

"But we see that the God of heaven sometimes commissions men to teach that which is regarded as contrary to the established doctrines. Because those who were once the depositories of truth became unfaithful to their sacred trust, the Lord chose others who would receive the bright beams of the Sun of Righteousness, and would advocate

truths that were not in accordance with the ideas of the religious leaders. And then these leaders, in the blindness of their minds, give full sway to what is supposed to be righteous indignation against the ones who have set aside cherished fables. They act like men who have lost their reason. They do not consider the possibility that they themselves have not rightly understood the Word. They will not open their eyes to discern the fact that they have misinterpreted and misapplied the Scriptures, and have built up false theories, calling them fundamental doctrines of the faith.”—*Testimonies to Ministers*, pp. 69, 70.

Dear Brethren in Laodicea, take heed to this divine wisdom. Since you are already in the great

est deception, you stultify reason in your declining to investigate a claimant to truth for fear that in doing so you will be deceived. Awake, Brethren! Can you not see that study is your only salvation—your only hope of getting out of your present “sad” (*Testimonies*, Vol. 3, p. 253), “terrible” (*Id.*, p. 254), “fearful” (*Id.*, p. 260) deception, and your only hope of protection in keeping you from plunging into the abyss? So study—study as never before! And you will find that this is the beginning of the very message you must have in order to clear the scales from your eyes and break the invisible, but nonetheless real, shackles of inertia and self-exaltation in which the Enemy holds you bound.

### WHEN IN NEED OF TRUTH, WHY BEG FOR POWER

From time to time many zealous individual and group Christian Movements have launched impressive prayer-marathons in a determined, persevering effort to bring about the fulfilment of the promised outpouring, of the Holy Spirit, even the “latter rain.” Because, though, these periodic efforts have invariably ended in heart-breaking disappointment and frustration, thousands of souls have become confused and bewildered, given up their faith completely, and perhaps sunk into infidelity.

Yet no student of the Scriptures will deny that the Bible does definitely hold forth the promise of a singularly dynamic manifestation of the Holy Spirit, to bestow upon all believers a special outpouring of power such as the apostles received on the day of Pentecost,—yes, even greater! Then the answer to the question, Why do we not now receive It? inescapably is, Because the conditions for receiving it have not as yet been met. When they are met, this sure promise of God will be instantaneously fulfilled, even as it was with the apostles.

Therefore, whatever is now keeping the Christian from receiving this greatest of the gifts, the hindrance must lie with him and not with God:

There is a promise of the Comforter, the Spirit of Truth (John 16:7-13), and a promise of the “latter rain.” Joel 2:23, 28. This promised Comforter, the apostles received on the day of Pentecost, and It was to abide with them forever; that is, even with their successors. But as in the apostolic succession, men of the primitive apostolic caliber ceased, the Comforter gradually disappeared. And though He has at different times reappeared, through the Spirit of Truth, His Pentecostal power and presence have never since been reimpacted. This manifestation of the Spirit should not, however, be confused with either that of the “latter rain” (Joel 2:23) or that of the Spirit of truth.

The very title, “latter rain,” itself shows that this particular manifestation takes place in the “latter days”—our time. And through Zechariah the prophet, Inspiration in pointing out that there is a set time for the latter rain, urges: “Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field.” Zech. 10:1.

The related passage of Joel 2:23, marginal rendering, makes clear that “the latter rain” is “a teacher of righteousness,” bringing a full knowledge of Truth in righteousness—the very last message. Therefore, while it is very urgently requested to pray and agonize for the Spirit of Truth at all times, it is even more urgently necessary to pray for it now!

As in the natural state of things, the latter rain comes not only to make the wheat grow but also to bring it to its full maturity, so, by spiritual analogy, this Teacher of Righteousness must bring the saints to the full stature of men in Christ Jesus (Eph. 4:13)—fit them for the Kingdom.

But the second phase, that promise of power in Joel 2:28 which comes “afterward,” after “the latter rain,” is that for which most Christians are praying without considering that there is a first phase (Joel 2:23)—the “teacher of righteousness,” a final outpouring of Present Truth—which must be obtained before the final outpouring of power can be realized.

It is evident that the part which comes “afterward,” the Pentecostal power, comes to enable the receiver to proclaim the latter truth; and this power will not come until the church as a body, “every one grass in the field” (Zech. 10:1), not a group here and a group there, has joyously assimilated for their spiritual growth all the rain that the Teacher of Righteousness, who has now come, has brought.

But the great question here confronting us is: When can “every grass,” every church member, receive this glorious power? Shall saint and hypocrite share it alike? Inspiration answers:

“By fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many. . . . and I will send those that escape of them unto the nations. . . . and they shall declare My glory among the Gentiles. . . . they shall bring all your brethren . . . to My holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord.” Isa. 66:16, 19, 20.

So in the time between the “latter rain” of truth and the “outpouring” of the Spirit’s power, there

will be a consecrated number who will escape from among the "slain of the Lord." In other words, at the first-fruit harvest, when all the sinners have been taken out of the church, and the righteous left by themselves as were the 120 disciples in the upper room, then and only then can the Lord finally pour out His Spirit's *power* upon all, so that *all* (all the "escaped" ones) shall prophesy, dream dreams, and see visions.

"And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon

every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuse, and for a covert from storm and from rain." Isa. 4:3-6.

Only after this great purge in the Church (described also in the ninth chapter of Ezekiel), will the remnant be equipped to carry their fully blazing, lighted torch of Truth to all the Gentile world. Out of Zion will then go forth the law, and the word of the Lord from Jerusalem. The work will then be finished, "cut short in righteousness," and the Lord will then appear in glory—seen by every eye (Rev. 1:7).

"And when the dragon saw that he was cast unto

### ALMOST DROWNED BY FLOOD BUT RESCUED BY EARTH

the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:13-17.

Nearly all Christians accept as the only tenable interpretation of the "woman" here mentioned, that she symbolizes the church. And the fact that she gave birth to the man child, Christ, she is therefore symbolical of the church in at least the Christian dispensation.

While the dragon was persecuting her through the deceived Jewish priests who rejected Christ as the Messiah, "there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison. Therefore they that were scattered abroad went everywhere preaching the Word." Acts 8:1-4.

To her were given the wings of a great eagle—her means of transport into the wilderness. The figure, "wilderness," being the opposite of the vineyard ("the house of Israel, and the men of Judah His pleasant plant"—Isa. 5:7), the former obviously denotes the Gentile nations. The apostles, therefore, in fulfilment of this prophecy were commanded, given the wings, to go preach to all nations.

"Then Paul and Barnabas waxed bold, and said, It was necessary that the Word of God should first

have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the Word of the Lord: and as many as were ordained to eternal life believed. And the Word of the Lord was published throughout all the region." Acts 13:46-49.

Seeing this, the serpent sought to destroy the "woman's" usefulness among the Gentiles—he "cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood." Rev. 12:15.

Anyone can see that this "flood" can only represent the church's suddenly becoming infiltrated with unconverted pagans who, as in Constantine's time and for years thereafter, were even taken en masse and forced into baptism. In the parables of Christ this same "flood" is described, but under the different term, "tares." And the evident fact that they are still very much in the church compels the painful realization that the earth has not as yet swallowed up the flood.

The figures "flood" and "tares" being synonymous, the time of the swallowing of the flood or of the burning of the tares are therefore both comprehended in the parable of the harvest (Matt. 13:30).

Besides, the Revelator points out that not until *after* the flood is swallowed by the earth, after the unconverted are "slain" and buried, and the church thereby purified, will the dragon wage his fiercest warfare against the remnant of the woman's seed. Hence, the harvest time in the church, the time the earth swallows the flood, is *before* the dragon wars against the remnant.

"Fruits" garnered are the result of a harvest. When the 144,000, the first fruits (Rev. 14:4), are garnered in, and the tares (flood) are destroyed (swallowed) from among them, the 144,000 are taken to Mt. Zion, where they then comprise the

Mother church, the twelve-star-crowned woman, under the protection of the Lamb, the One with them. Thus protected, the dragon consequently can not then war against her. So he wars only against her "remnant," those yet to be garnered—the second fruits still scattered throughout the world, away from Mt. Zion. This climax of the ages was vividly foretold by both Isaiah and Micah:

"But in the last days," declares Micah, "it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the Word of the Lord from Jerusalem." Mic. 4:1, 2. (See also Isaiah 2.)

From these scriptures, it is plainly seen that Mt. Zion becomes the headquarters for the last gospel work on earth, from the time the 144,000 arrive there, and during the time the dragon wars against the remnant, "for the law shall go forth of Zion, and the Word of the Lord from Jerusalem"—no longer from the *General Conference*, or from Mt. Carmel Center.

Then shall many nations say, "Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths. . . ."

"In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halteth a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even forever." Mic. 4:2, 6, 7.

In these verses three nations are brought to view: (1) "her that halteth," (2) "her that is driven out," (3) and her that is "afflicted."

In the parable of the seed sower, we are told that "he that received the seed into stony places, the same is he that heareth the Word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the Word, by and by he is offended. . . . But he that received seed into the good ground is he that heareth the Word, and understandeth It; which also beareth fruit, and

bringeth forth, some an hundredfold, some sixty, some thirty." Matt. 13:20, 21, 23.

The difference between the two soils is that the seed in the stony, shallow soil comes up quickly, while the seed in the good, deep soil comes up slowly. She "that halteth" therefore is the one that received seed in good soil, the Christian church. And she needs to be assembled because at the present time she is scattered and divided into schisms. She is therefore seen to be the woman's "remnant" of Revelation 12.

She "that is driven out" can be none other than the ten-tribe kingdom, and she "that is afflicted" is the two-tribe kingdom, Judah, as will be seen from reading the third chapter of Micah.

"Her that halteth," the Lord will make a remnant: He will separate her unlawful children, the tares, from her. "And her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even forever." Mic. 4:7.

Thus the subjects who are the root of the Kingdom, are to be converted and gathered from the Christian church and from the descendants of the two ancient kingdoms, Israel and Judah, and then brought to Mount Zion, because "the Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. Selah. I will make mention of Rahab and Babylon to them that know Me: behold Philistia, and Tyre, with Ethiopia; this man was born there. And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her. The Lord shall count, when He writeth up the people, that this man was born there. Selah." Ps. 87:2-6.

Dear Brethren in Laodicea, do not miss this greatest and most blessed of all opportunities, now tarrying for a little moment, as it were, for the wise: "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. 6:9. Do, we beseech you, give ear. To you is given the privilege of becoming Israelites indeed, in whom is no guile; to stand on Mt. Zion, the city of David, Jerusalem the Holy City. Hear the Good Shepherd's Voice: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean." Isa. 52:1.

To all those who are dissatisfied with their pres-

## —LAY NOT AGAIN THE FOUNDATION OF REPENTANCE—

ent spiritual status, and thus no longer "lukewarm," comes this divine challenge: "Therefore leaving the principles of the doctrine of Christ [or, as the margin says, "the word of the *beginning* of Christ"—the first principles], *let us go on unto perfection*; not laying again the foundation of repentance from *dead works*, and of faith toward God." Heb. 6:1.

Make absolutely certain that advancement to perfection be real, not imaginary; do not slide back

into Laodiceanism. This urgency upon us as message-bearers cannot be over-emphasized.

Let us all, as a Davidian band, remember that we are called to the high office of conservators of the gospel, restorers of the old paths, repairers of the breach. We are called as the first of the "first-fruits" from Laodicea, and thus we are to serve as "saviours" to and of Laodicea (Obad. 17, 21). Hence, obviously, before we can save our brethren from the fatally pernicious malady of Laodicean-

ism, we must first save ourselves from it. And to do this, we must now and forever absolutely stop treating symptoms, and instead get at the cause; stop dosing ourselves first for this, then for that, but instead correctly apply the sovereign remedy, the message in the heart, until a complete cure is effected.

Accordingly, he who really means to be present and accounted for in the swift-coming Kingdom of God is perseveringly exploring and applying the divine principles and laws of the Science of Salvation. He is earnestly laying hold upon the all-enabling power of divine grace to do all that the Truth bids him do, first things first, and all things "decently and in order" (1 Cor. 14:40), not each thing catch-as-catch-can when the urge strikes.

It is this careless, sporadic, hit-and-miss, irregular sort of effort to live "the principles of the doctrine of Christ," that has resulted in Seventh-day Adventists' laying again and again down through the years "the foundation of repentance from dead works." While all the time thinking ourselves full of zeal "according to knowledge," we all, as Seventh-day Adventists, have grown more and more lukewarm, lapsing little by little into a mechanical, cut-and-dried performance of the Truth, which must inevitably cause all who persist in it to be spued out.

The Davidian who is determined to escape this fearful end, and who is therefore taking the cure for Laodiceanism, is accordingly reversing his former thinking process, is rigorously disciplining himself consistently, day in and day out. He has "regular hours for rising, for praying, and for eating" (*Testimonies*, Vol. 5, p. 181); indeed, he guards jealously his hours for prayer, Bible study, and self-examination. (See *Gospel Workers*, p. 100.) He rises on time, eats on time, goes to work on time, goes to bed on time, and above all he is always on time, *never late*, to church services. He is a time-keeping Christian; and not only a model of punctuality, but also a model of correctness in all things.

Six days he *labors* and does *all* his work. He is as careful to order his home as himself. He has a place for everything and keeps everything in its place, and runs his home according to Bible order.

All these things is the Kingdom-bound Christian faithfully doing day in and day out. Lest he be almost but not quite a real Christian, he is, most

imperatively of all, practicing the golden rule. He has forsaken murmuring, criticizing, gossiping, and backbiting, and by the grace of all-enduring, never-failing charity, has become a peacemaker.

To be such a man or woman, an "altogether" Christian, a true Davidian, means to be implicitly and absolutely obedient to the heavenly vision, as notably as was Abraham, Joseph, Daniel, and Paul. When the church has reached the state of such perfection, "Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited. And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, Whose fire is in Zion, and His furnace in Jerusalem." Isa. 31:8, 9.

"And there shall be an highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Isa. 11:16. (See our *Tract No. 14, War News Forecast*.)

"For I will take you," says the Lord, "from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. . . . and I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God." Ezek. 36:24, 25, 27, 28.

Let us therefore hasten that glad day in every way we can, by wasting not a moment of the precious time of which life is composed. Let us gear our Christian lives to the greatly increased tempo that present-day activities everywhere demand.

That "the final movements will be rapid ones" must be seen in our spiritual progress as verily as in the social and political movements that are daily rocking the world with breath-taking swiftness and far-reaching consequences.

We cannot afford at this late hour, if ever before, to allow one day's developments to catch us "un-awares."

Our only safeguard, we are adjured, is to speak

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## NO GUILF IN THEIR MOUTH

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only those "things which become sound doctrine" (Tit. 2:1) and to "speak evil of no man." Tit. 3:2. That is, speak the truth and naught but the truth, and always speak well of every man.

Never was this solemn charge more binding upon Christians than upon Davidians, Present Truth believers today, because never before were God's people so exposed and subject to unsound and evil speaking at a time when so much depended upon their teaching for doctrine the absolute Truth, and upon their speaking only the absolute good of all

men; no gossip.

The last hour, the eleventh—the most momentous in history—is about to strike, when the billions of earth are to hear the gospel's final plea, and Mercy's farewell cry to unrepenting sinners. Upon the purity of this final message and the force given to it now in the sealing time of the first fruits, hangs the fate of the church and the world. If it goes forth in company with pet theories and fanatical ideas (unsound doctrines), with faultfinding, talebearing, reporting, backbiting, and slandering

(evil speaking), how can we dare think that it will charm the ear and turn the heart Zionward?

How, O, how, then, dare a herald of the Kingdom bruit about the frailties and faults, foibles, failures, and sins of others? Certainly not, if in his heart abides the love of Christ for the thousands in Laodicea and the millions in Babylon, whose souls are Judgment-bound. With their salvation in the balance, he will covenant with the Lord to tell them only this wonderful message, free from man-made ideas and theories.

"It pains me to say that there are unruly tongues among [Present Truth] members. There are false tongues, that feed on mischief. There are sly, whispering tongues. There is tattling, impertinent meddling, adroit quizzing. Among the lovers of gossip, some are actuated by curiosity, others by jealousy, many by hatred against those through whom God has spoken to reprove them. All these discordant elements are at work. Some conceal their real sentiments, while others are eager to publish all they know, or even suspect, of evil against another.

"I saw that the very spirit of perjury, that would turn truth into falsehood, good into evil, and innocence into crime, is now active. Satan exults over the condition of God's professed people. While many are neglecting their own souls, they eagerly watch for an opportunity to criticize and condemn others. All have defects of character, and it is not hard to find something that jealousy can interpret to their injury. 'Now,' say these self-constituted judges, 'we have facts. We will fasten upon them an accusation from which they cannot clear themselves.' They wait for a fitting opportunity, and then produce their bundle of gossip, and bring forth their tidbits.

"In their efforts to carry a point, persons who have naturally a strong imagination, are in danger of deceiving themselves and deceiving others. They gather up unguarded expressions from another, not considering that words may be uttered hastily, and hence may not reflect the real sentiments of the speaker. But those unpremeditated remarks, often so trifling as to be unworthy of notice, are viewed through Satan's magnifying glass, pondered, and repeated, until mole hills become mountains. Separated from God, the surmisers of evil become the sport of temptation. They scarcely know the strength of their feelings or the effect of their words. While condemning the errors of others, they indulge far greater errors themselves. 'Consistency is a jewel.'

"Is there no law of kindness to be observed? Have Christians been authorized of God to criticize and condemn one another? Is it honorable, or even honest, to win from the lips of another, under the guise of friendship, secrets which have been entrusted to him, and then turn the knowledge thus gained to his injury? Is it Christian charity to gather up every floating report, to unearth everything that will cast suspicion on the character of another, and then take delight in using it to injure him? Satan exults when he can defame or wound

a follower of Christ. He is the 'accuser of the brethren.' Shall Christians aid him in his work?

"God's all-seeing eye notes the defects of all, and the ruling passion of each; yet he bears with our mistakes, and pities our weakness. He bids his people cherish the same spirit of tenderness and forbearance. True Christians will not exult in exposing the faults and deficiencies of others. They will turn away from vileness and deformity, to fix the mind upon that which is attractive and lovely. To the Christian every act of fault-finding, every word of censure or condemnation, is painful.

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"Would all professed Christians use their investigative powers to see what evils needed to be corrected in themselves, instead of talking of others' wrongs, there would be a more healthy condition . . . [among Present-truth believers] today."—*Testimonies*, Vol. 5, pp. 94-96.

"What a world of gossip would be prevented, if every man would remember that those who tell him the faults of others, will as freely publish his faults at a favorable opportunity. We should endeavor to think well of all men, especially our brethren, until compelled to think otherwise. We should not hastily credit evil reports. These are often the result of envy or misunderstanding, or they may proceed from exaggeration or a partial disclosure of facts. Jealousy and suspicion, once allowed a place, will sow themselves broadcast, like thistle-down."—*Id.*, p. 58.

"The tongue that delights in mischief, the babbling tongue that says, Report, and I will report it, is declared by the apostle James to be set on fire of hell. It scatters fire-brands on every side."—*Id.*, p. 57. Indeed, it is "a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." James 3: 6. The man who controls it, "the same is a perfect man, and able also to bridle the whole body." James 3:2.

"I saw that it is highly important for those who preach the truth to be refined in their manners, to shun oddities and eccentricities, and present the truth in its purity and clearness."—*Testimonies*, Vol. 1, p. 415.

"I saw the necessity of the messengers, especially, watching, and checking all fanaticism wherever they might see it arise. Satan is pressing in on every side, and unless we watch for him, and have our eyes open to his devices and snares, and have on the whole armor of God, the fiery darts of the wicked will hit us. There are many precious truths contained in the word of God, but it is 'present truth' that the flock needs now. I have seen the danger of the messengers running off from the important points of present truth, to dwell upon subjects that are not calculated to unite the flock and sanctify the soul. Satan will here take every possible advantage to injure the cause."—*Early Writings*, p. 63.

"'Sound doctrine' is Bible truth—truth that will promote piety and devotion, confirming God's

people in the faith. Sound doctrine means much to the receiver; and it means much, too, to the teacher, the minister of righteousness; for wherever the gospel is preached, every laborer, whatever his line of service, is either true or untrue to his responsibility as the Lord's messenger.

"A devoted, spiritual worker will avoid bringing up minor theoretical differences, and will devote his energies to the proclamation of the great testing truths to be given to the world."—*Gospel Workers*, 311, 312, 313.

"O that our brethren and sisters might value

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### "A PRUDENT MAN FORSEETH THE EVIL"

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Prov. 22:3.

-inexorableness of life's law of inflation and depression. They know that the abnormal amount of money in circulation swells the demand for goods beyond what the market can supply, and thus sends prices sky-rocketing. They recognize in this a warning signal of impending financial disaster.

The prudent also know that the wild orgy of spending everything they make must sooner or later end in an upheaval of privations, sorrows and regrets,—the shattering of many homes. So the wise take steps beforehand to insure themselves against the inevitable day of economic eruption. In time of price inflation they will sternly deny the mania for making more luxurious their present standard of living. And in this time of stepped-up money circulation they will lay by, save, rather than spend. They will not fall into that careless attitude befitting only the lowest forms of animal life,—of "feast today and famine tomorrow;" nor will they join with them who say, "let us eat, drink and be merry (spend our money as fast as we make it) for tomorrow we die."

Anyone now boarding the pleasure-boat on its gay excursion down the stream of least resistance, is sure to be sucked into an inextricable maelstrom of financial mismanagement. Too late, he will find himself a victim of his arrant improvidence—rank presumption. The mental likeness of such a one may be compared only to that of a senseless leech—that stupid little water creature which listlessly starves itself when there is nothing convenient for it to fasten to, and then kills itself from over-eating when something finally comes its way. This form of prodigality is of the worst kind because for such there is no "father's house" to return to.

If the experiential criterion that history repeats itself is to be acknowledged, then out of this war must come a transition period with its inevitable depression. A dollar now is easily earned; and a dollar saved now may be worth two or three dollars after the war, when money may become even scarcer than it has ever been. So now is the time to spend as little as possible and lay aside as much

aright the truth! O that they might become sanctified by it! O that they might realize that upon them rests the responsibility of communicating this truth to others!" And to desist forevermore from evil speaking."—*Testimonies*, Vol. 8, p. 151.

"Unchristian hearts will think they can discern great wrongs in others where none exist, and will dwell upon little matters until they appear greatly magnified."—*Testimonies*, Vol. 4, p. 610.

From past experience, the wise have teamed the

as possible. Now is the time of plenty in which to reap a harvest and to store it for the time of need that lies ahead—not to consume it on "whatsoever the soul lusteth after."

Beyond whatever necessary expenditures and increasing deductions one may have—Income tax, Victory tax, War Bonds, Social Security, tithes and offerings—every wise wage-earner will every week put aside a certain amount in savings, no matter how small, and tenaciously determine to allow nothing to divert him from this plan, and nothing to diminish this fund. This, however, one will find very hard to do, owing to temptations of spending, and to clever business men who have spent a life time studying how to exploit the other fellow's savings. For such, the Association has prepared special *Bequeathment Certificates* which will assure the holder a nest-egg for a "rainy day," or insure him against financial disaster in the days of old age.

The busy bee stores and saves its honey during the summer months. Then when winter comes, she has not only enough to carry her through the hard spell but also even some to spare for her keeper. Present Truth believers should not be less wise than a little insignificant bee! Let the *Bequeathment Certificate* be your reminder that where the moths cannot enter and where the thieves cannot break through, is the safest place to deposit your treasure.

A little of such foresight now will make it immeasurably easier on the Father's house when the strenuous times come, because you can then draw on your own reserve fund—on your Certificate. It may be impossible then for the Association to serve all the unfortunate ones; and those who make no provision in this little time of seeming prosperity, may feel embarrassed then. Of course, none but those who hold a *Certificate of Fellowship* can invest in the *Bequeathment Certificate*—share in this divinely dedicated saving system and *consecrated social security*.

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### QUESTIONS AND ANSWERS

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WHAT IS THE SECOND TITHE USED FOR?

Question No. 262:

Answer:

"To promote the assembling of the people for religious service, as well as to provide for the poor,

a second tithe of all the increase was required. Concerning the first tithe, the Lord has declared, 'I have given the children of Levi *all the tenth* in Israel.' But in regard to the second he commanded, 'Thou shalt eat before the Lord thy God, in the

place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always.' This tithe, or its equivalent in money, they were for two years to bring to the place where the sanctuary was established. After presenting a thank-offering to God, and a specified portion to the priest, the offerers were to use the remainder for a religious feast, in which the Levite, the stranger, the fatherless, and the widow should participate. Thus provision was made for the thank-offerings and feasts at the yearly festivals, and the people were drawn to the society of the priests and Levites, that they might receive instruction and encouragement in the service of God.

"Every third year, however, this second tithe was to be used at home, in entertaining the Levite and the poor, as Moses said, 'That they may eat within thy gates, and be filled.' This tithe would provide a fund for the uses of charity and hospitality.

"And further provision was made for the poor. There is nothing, after their recognition of the claims of God, that more distinguishes the laws given by Moses than the liberal, tender, and hospitable spirit enjoined toward the poor. Although God had promised greatly to bless his people, it was not his design that poverty should be wholly unknown among them. He declared that the poor should never cease out of the land. There would ever be those among his people who would call into exercise their sympathy, tenderness, and benevolence. Then, as now, persons were subject to misfortune, sickness, and loss of property; yet so long as they followed the instruction given by God, there were no beggars among them, neither any who suffered for food.

"The law of God gave the poor a right to a certain portion of the produce of the soil. When hungry, a man was at liberty to go to his neighbor's field or orchard or vineyard, and eat of the grain or fruit to satisfy his hunger. It was in accordance with this permission that the disciples of Jesus plucked and ate of the standing grain as they passed through a field upon the Sabbath day.

"All the gleanings of harvest-field, orchard, and vineyard, belonged to the poor. 'When thou cuttest down thine harvest in thy field,' said Moses, and hast forgot a sheaf in the field, thou shalt not go again to fetch it. . . . When thou beatest thine olive-tree, thou shalt not go over the boughs again. . . . When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward. It shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt.'

"Every seventh year, special provision was made for the poor. The sabbatical year, as it was called, began at the end of the harvest. At the seed-time, which followed the ingathering, the people were not to sow; they should not dress the vineyard in the spring; and they must expect neither harvest nor vintage. Of that which the land produced

spontaneously, they might eat while fresh, but they were not to lay up any portion of it in their store-houses. The yield of this year was to be free for the stranger, the fatherless, and the widow, and even for the creatures of the field.

"But if the land ordinarily produced only enough to supply the wants of the people, how were they to subsist during the year when no crops gathered?—For this the promise of God made ample provision. 'I will command My blessing upon you in the sixth year,' he said, 'and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.'"—*Patriarchs and Prophets*, pp. 530-531.

So the second tithe, while on a more voluntary basis than the first, is just as important and is actually a divinely ordained, long-range contribution to one's own welfare. At present it constitutes our general offerings. Formerly it was used to forward our Academy work and to pay some of its back debts. But now, as the Association grows and expands, the use of the second tithe is likewise widening.

In the first place, it now takes care of that part of the educational work, where the first tithe can not legitimately be used. And in the second place, it takes care of the needs of the worthy poor. In short it is actually the original and only true mutual insurance policy for all Present Truth believers who are eligibly holding the *Certificate of Fellowship*.

So while it is imperative that all Present Truth believers avail themselves of this *Certificate of Fellowship*, it is even more urgent that all such should be both first and second tithe payers, because if a *Certificate of Fellowship* is extended to those who are not such tithe payers, they would not only become a demoralizing influence among believers, but also deadly parasites in their midst.

For this obvious reason therefore the Association is obliged to grant *such* Certificates of Fellowship *only* to full-fledged believers and cheerful doers of the Word.

The denomination's failure to care for its members, for which it is under heavy condemnation, should be a stern lesson to all of us, that we as reformers and message-bearers must not fail. We who are privileged to build the old wastes, to raise up the former desolations, and to repair the waste cities, the desolations of many generations (Isa. 61:4), if need be must tax every muscle and stretch every nerve in order to comply with the Lord's wishes. And more so in this respect because it is for the material as well as the spiritual benefit of each one of us. It is a fool-proof economic plan—part of the balanced program given by God to Moses on Mt. Sinai, and long neglected and obscured. As such it is one of the "Divine institutions" (*Prophets and Kings*, p. 678) that *must be restored* by the people "before the coming of the great and dreadful day of the Lord."

Let us therefore honestly and intelligently ask

ourselves the questions: If we fall on the world's charity organizations or on the world's insurance companies, then how can we Present Truth believers be the pillars of the church and thus of the world? And has the Lord appointed the church or the world to care for His peculiar people? If we, as saviours, cannot take care of the needs of those who are in the world, then the least we can do is to take care of our own.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." Prov. 11:24, 25.

"The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing." Prov. 20:4.

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shalt be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

"The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee. The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. And all the people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee. The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow' And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them." Deut. 28:1-13.

#### HOW TO MATRICULATE IN THE INSTITUTE?

##### Question No. 263:

What makes one eligible for matriculation? What part of the student's expense at Mt. Carmel does the second tithe take care of, and how much

in cash must one pay?

Answer:

Only those who hold the *Association's Certificate of Fellowship* are eligible to matriculate in the Davidic-Levitical Institute. And it is required that the enrollee deposit with the Bank of Palestina the *Qualification* fee of \$30.00. This fee is a prearranged payment for his room, board, and laundry during his orientation period—his first two months only. Should he readily adapt himself to the manual phase of his training and earn these expenses, then the \$30.00 fee may be credited to his drawing or savings account.

In addition, the student is required to deposit the amount of return transportation home, so that should he not find himself able to fit into the school program, or for any other reason decide to leave Mt. Carmel, both himself and the Institution will be protected against his being stranded, without sufficient funds to leave. Besides, the student is required to bring his own bed (single bed), springs, mattress, and bedding.

The second tithe takes care of his tuition, books, and other supplies, and for the wages paid him for his manual training (that is, above what the department in which he is employed cannot pay—the part which the student does not actually earn.) In other words, from the time the student lands at Mt. Carmel, he need pay for nothing more than he would at home; namely, only for room, board, laundry, and clothes.

#### TO WAIT AFTER REGISTRATION, OR TO ENROLL BEFORE?

##### Question No. 264:

Should a Davidian who is planning to matriculate at the Davidic-Levitical Institute, and who is approaching Selective Service Registration age, matriculate after registration, or should he enroll at the Institute before registration, and then register from Mt. Carmel Center?

Answer:

Any Davidian who has been called of God to study for the ministry, at The Davidic-Levitical Institute, Mt. Carmel Center, but who is approaching Selective Service Registration age, should enroll at the Institute in time to register from Mt. Carmel Center.

If, however, he has already registered with Selective Service, but plans to enroll immediately at the Institute, then, regardless whether or not he has returned his Selective Service Form 40 to his Local Board of origin, he should at once request that Board to transfer him to McLennan County, Texas, Local Board No. 4, for *classification*.

Failing to secure this transfer before leaving for Mt. Carmel, one may find it too late to do so upon arrival, and may not be able to avoid the inconvenient and unsatisfactory results often attendant upon representing one's case by correspondence with his Selective Service Board.

Furthermore, neglecting to take these steps, one can hardly expect a Board to grant him Ministerial deferment.

## IS THERE NEED FOR EXTRA OIL?

Question No. 265:

I am told that somewhere in her writings, Sister White has said: "We have all the light which we need till Jesus comes." Can you give us the reference?

Answer:

We know of no such statement. Furthermore, any like declaration would be wholly contrary to everything Sister White has written on the subject, as is quickly seen from only two of her many testimonies on this point:

"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."—*Review and Herald*, June 3, 1890.

"We should all know what is being taught among us; for if it is truth, we need it. . . . No matter by whom light is sent, we should open our hearts to receive it with the meekness of Christ. . . . O, may we act as men who want light!" "The Lord sends light to us to prove what manner of spirit we are of. We are not to deceive ourselves." "We must not for a moment think that there is no more light, no more truth, to be given us."—*Gospel Workers*, pp. 301, 302, 310.

Obviously, therefore, there cannot be even so much as a suggestion in Sister White's writings that we already have all the Truth and need nothing more. But there *are in the Bible* at least two previews of a people who will mistakenly think they have need of nothing more: (1) the five foolish virgins, who think the oil in their lamps is enough to give them light clear to the Kingdom, but who being mistaken, fail to reach their goal (See Matthew 25:1-13); (2) the Laodiceans, who *think* they have need of nothing, although the Lord says they have need of everything, and who thus doom themselves to being spued out of His mouth. See Revelation 3:14-18.

Apparently the one who thinks Sister White is guilty of saying, "We have all the light which we need till Jesus comes," is either one of the five foolish virgins or one of the Laodiceans.

Question No. 266:

*Early Writings*, p. 15, speaks about God's announcing the day and the hour of Jesus' coming, and pouring upon the saints the Holy Ghost. Does not all this take place at the time of the seven last plagues, just before the second advent? If so, then does it not show that the "latter rain" is to be poured out upon God's people after the close of probation?

Answer:

True, we do understand from the passage in question that toward the close of the seventh last

plague, God will announce the day and the hour of Christ's coming, and that He will then pour out His Spirit upon His saints. We do not, however, understand this outpouring to be the "latter" or the "former rain" of truth, or the power prophesied of in Joel 2:23, 28 (as differentiated in Question 266), but rather the final manifestation of God's Spirit, not to reveal to us any more of Gospel Truth, nor to enable us to proclaim it more fully, but simply to baptize us with a fitness to see Jesus face to face, "as He is." (See Joel 2:24 and *Early Writings*, pp. 85, 277-279.)

## IS THE FORMER RAIN THE PENTECOSTAL POWER?

Question No. 267:

The *Rod* says that the former rain is the Spirit of Prophecy, and that the latter rain is the closely related pre-pentecostal message or "teacher of righteousness," which the church is now receiving, and that the Pentecostal power is still another thing. But *The Desire of Ages* says that the former "rain" was the "outpouring of the Spirit in Apostolic days," and the "latter rain," the Pentecostal outpouring itself, to occur in the last days. What is one to believe?

Answer:

Both books are endeavoring to say what the Bible says, and in order to bring harmony we must restudy the subject directly from the Bible, specifically from Joel's prophecy: "Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month." Joel 2:23.

No one should fail to see that Joel's prophecy calls for double fulfillment. Although those who are promised the latter rain, are told that they have already been given the former rain, yet when the latter rain falls upon them, it brings the former rain with it, both coming upon them in the first month. The marginal rendering for the former rain explains that it is a Teacher of righteousness. Now, if the former rain repeats and comes down with the latter rain in the same month, then the fact stands out that the former rain in the apostles' day is the one of which the *Desire of Ages* speaks, and that the former rain which falls in the month of the latter rain, is the one of which *The Shepherd's Rod* speaks.

In the natural realm, the former rain bursts and sprouts the seed and the latter rain brings the blade to full development. So in the spiritual realm, "the former rain" must denote a heaven-sent message to germinate the spiritual seed, and "the latter rain" a subsequent message to ripen the grain for the spiritual harvest. In thus bringing its receiver to full maturity of righteousness, it is, as Joel terms it, "a teacher of righteousness" (Joel 2:23, margin). In its complete application, "the latter rain" of our day is therefore not only the outpouring of the pre-pentecostal Truth, the teachings of

Christ in His day, the type, but is also the initial outpouring of the last and pre-pentecostal truth in our day, the antitype. First there must be the revelation of Pentecostal truth before there can be given the Pentecostal power to proclaim it: "And it shall come to pass *afterward* [after the former, and the latter rain]," says the all-knowing One, "that I will pour out My Spirit upon all flesh." Joel 2:28.

Accordingly, these two manifestations of the Holy Spirit are seen to be inseparable. The first develops a people, by *teaching* them in righteousness; the second fully *matures* them, and *clothes* them with power to *proclaim* the truth in righteousness. In consequence, there is given in the first phase of the work "a teacher of righteousness" who trains an army of under-teachers of righteousness for the carrying out of the second phase.

Since there was to be a revelation of truth in the apostles', in Sister White's, and in our day, *The Desire of Ages* is correct in saying that, at that time (when it was written), the former rain was the "rain" of truth in the apostles' day. But as today the former rain is not only the truth of the apostles' day but also that of Sister White's day, the *Rod* is correct in saying that her writings are "the former rain" today and that the latter rain, as Joel shows, is directly applicable to the last message—the message of today (Joel 2:23). Thus only (with the former rain being the writings of Sister White and the "latter rain" being the *Rod*) can both former and latter fall at the same time, as required by Joel 2:23. And the Spirit's power, being subsequent to the former and latter rain, is therefore yet future.

#### FORTY YEARS WITHOUT REFILLING?

Question No. 268:

How can it be true that no progressive truth was given to the church during the forty-year period, from 1890 to 1930, when so many of Sister White's writings were published from 1890 to 1915?

Answer:

Though many of Sister White's manuscripts were published during the period of time stated above, yet a careful check will reveal that if any new revelation of timely Bible truth, "meat in due season," was published therein, it was revealed to her before 1890.

Between the dates in question, most of her testimonies, especially those which comprise the *Testimonies for the Church*, were given, not expressly to reveal timely Bible truth, but primarily to furnish counsel, admonition, reproof and instruction in righteousness in an endeavor to save the Laodiceans from being spued out. Any other of her writings remained, in their prophetic aspects, a *mystery* until the forty years expired with the arrival of *The Shepherd's Rod*.

So long without spiritual oil, the church's truth-containing vessel needed to be refilled with fresh extra oil that her lamp might lighten her path all the way to the Kingdom, lest she miss the way.

#### THE KINGDOM OF GOD IN THE HEART, OR IN THE EARTH?

Question No. 269:

Since Jesus says, "the kingdom of God is within" us (Luke 17:21), how, then, can it be an earthly kingdom?

Answer:

If the statement in question means that there is to be no kingdom of God on earth, then by the same token of reasoning it must also mean that neither is there to be any kingdom in heaven. And if there is to be none on earth, and none in heaven, then our hope is vain. But, as always, that which proves too much, proves nothing, and to stand upon the proposition in the question is to take the position that there is to be no literal kingdom either on earth or in heaven, but only a spiritual kingdom within the heart, which is to reduce the subject to an absurdity. It is to play right into the hands of the Devil, who would desperately like to black-out the Kingdom truth, and relegate the Kingdom itself to oblivion. But in this, thank God, the Word assures us he is doomed to certain failure.

So before the Kingdom of God is established on this earth, it must indeed be spiritually established within us if we are ever to qualify for admission when it is physically established upon "earth, as it is in heaven."

Accordingly, the spiritual kingdom of God within, is within those who embody the principles of its rule before the physical Kingdom is established. So the kingdom of God "within" is the regimen of the spiritual life; it is the prerequisite to an inheritance in the Kingdom of God without.

#### THE MARRIAGE SUPPER OF THE LAMB IN HEAVEN OR ON EARTH?

Question No. 270:

What is the marriage spoken of in *Christ's Object Lessons*, p. 307, and in *The Great Controversy*, p. 426? In one instance, it is said to be "the union of humanity with divinity;" in another, "the reception by Christ of His kingdom;" in still another, it is said that the marriage "takes place in heaven, while the saints are upon the earth" waiting "for their Lord, when He will *return from the wedding*;" again, the words, "Behold, the Bridegroom cometh," are applied to His coming to the "temple" from the investigative judgment. Will you please clear this complex subject for me?

Answer:

Let us remember that these figures of speech, along with many others, are only *illustrations* of truths, not the truths in themselves. For example, the setting up of the Kingdom is illustrated, in one instance, by the "harvest;" the subjects of the Kingdom, by the "wheat;" and the Kingdom itself, by the "barn." Matt. 13:30. In another instance, the setting up of the Kingdom, and the separation of the sinners from among the saints, is illustrated by the angels drawing "the net" to shore, then sitting down and gathering from it the good fish, and putting them into "vessels" and casting out of it

the bad (Matt. 13:48). In this case, the subjects of the Kingdom are represented by the good fish; and the Kingdom itself, by the "vessels."

So, while it is true that the marriage of Christ is a "union of humanity with divinity," it is true also that the marriage is "the reception of His kingdom," for humanity makes up the Kingdom. Therefore, the marriage is equivalent to the coronation; the Kingdom itself, to the city or bride; and the guests, to the saints or subjects of the Kingdom. From this we see that when Christ receives His Kingdom, He indeed will unite humanity with divinity.

The reception of His Kingdom takes place in heaven while the saints are still on earth, as adumbrated by Daniel: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. 7:13, 14.

Jesus said of this same event: "A certain nobleman went into a far country to receive for himself a kingdom, and to return." Luke 19:12. Note that He receives the Kingdom (acquires ownership of it) while He is away, not when He returns. (See *The Great Controversy*, pp. 426, 427.)

So, the marriage is the coronation of Christ, which takes place in the heavenly temple when all His subjects on earth are made ready, while the work is drawing to completion and probation to a close. Obviously, then, the marriage takes place before He comes to "receive" the saints unto Himself (John 14:3), and before they meet Him "in the air." 1 Thess. 4:16, 17. Afterwards is served the "supper."

Consequently, though the wedding takes place in heaven, the saints while on the earth are the prospective guests for the marriage supper in heaven. After the wedding ceremony, Jesus descends from heaven and takes the guests unto Himself, so that where He is, they may be also (John 14:1-3). There they eat of the "marriage supper of the Lamb."—*The Great Controversy*, p. 427; Rev. 19:9. In this instance, while the saints are said to be the guests, the Holy City is said to be "the bride." Rev. 21:9, 10. Again, just before the marriage, when the saints are still on earth, their righteousness is said to be the bride's (city's) "fine linen." Rev. 19:8.

The lessons that are taught by these and other illustrations become priceless jewels of truth to those who take heed to them.

#### WHEN BEGINS THE TIME OF THE END?

Question No. 271:

When begins "the time of the end," in which the book of Daniel is opened?

Answer:

The angel who instructed Daniel, declared that the book would be closed until the time of the

end. Accordingly, not before or after, but *in* the time of the end, the book must be opened.

The time is marked by an increase of knowledge and by men running "to and fro." Dan. 12:4, 9. As a large portion of the book is now understood, and as we are in the automotive age, the age of increased knowledge, with men running to and fro, it is evident that we are living "in the time of the end."

Daniel 11:40 makes clear that "at," not "in," the time of the end, the King of the North was to wage victorious wars against the King of the South. Consequently, "the time of the end" must have begun at the closing of the eighteenth century and at the beginning of the nineteenth, with the victories of the King of the North. (See map in our Tract No. 12, *The World Yesterday, Today, and Tomorrow*, p. 97.)

#### WHO FLEE TO MOUNTAINS?

Question No. 272:

If God's people are in the Kingdom during the Loud Cry, how can they be put in prison or driven to the mountains during that time, as the Spirit of Prophecy asserts they will (*The Great Controversy*, p. 626)?

Answer:

When it is understood that the 144,000 are but first fruits, the forerunners, the advanced guard, of a great multitude of second fruits, the difficulty in question is immediately resolved. The first fruits stand with the Lamb, safe on Mt. Zion (in the Kingdom). But those who shall find refuge in the mountains, and who shall be put in prison, can be only from among the second fruits—those who shall accept the message during the Loud Cry, but who shall not yet at that time have reached the Kingdom. (See our *Tract No. 12*, "Yesterday, Today, Tomorrow," pp. 45-49.)

#### ONLY A PORTION NOT TRODDEN?

Question No. 273:

In Tract No. 9, *Behold I Make All Things New* (1942 edition), p. 38, is the statement: "That portion of the new earth which the feet of the wicked have trodden . . . will be purified by the fire's coming 'down from God out of heaven.'" We have been taught that in the second resurrection, the wicked will come up from their graves from every part of the earth. If so, then how is it possible that they will tread only a portion of it?

Answer:

The part of the new earth which wicked feet do not tread and defile, is that portion where the Holy City rests.

#### IS IT "HE," OR ARE WE TO LOOK FOR ANOTHER?

Question No. 274:

"He that dasheth in pieces," as I see it after reading *Tract No. 14*, is Hitler. But how can this be, when he has for sometime been getting the worst of it, and the allies are winning the war?

Answer:

The tract is not definite as to the identity of "he that dasheth in pieces." Any conclusions, therefore, that may be deduced from one's analysis of the tract's contents, can be only inferential and therefore tentative.

From current developments in the European theater of war, it does look as though Hitler is doomed. Despite this appearance, however, Nahum's prophecy analytically fits him, although it is possible that someone else may yet step into the picture. And if during this war the prophecy does not meet its entire fulfilment, then it will be only because the sealing of the saints must yet be incomplete, the work of the message unfinished, and the people not ready to stand with the Lamb on Mt. Zion.

While we are not certain how this war will wind up, and who "he that dasheth in pieces" is, we are, however, plainly told that at the time "Assyria" falls, the Lord will free His people not only from the sinners in their midst but also from the Gentile rule under which they now are.

So with you personally, dear reader, the Holy Voice of prophecy pleads: "Now will I break his [the Assyrian] yoke from off thee, and will burst thy bonds in sunder. Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! . . . for the wicked shall no more pass through thee; he is utterly cut off." Nah. 1:13, 15.

Are you ready, and will you help others to get ready?

#### HOW TO AVOID THE REARING OF MISFITS?

Question No. 275:

How may we best help children between the ages of two and twelve, to occupy their time?

Answer:

Because most children in this Laodicean age, are in some respects allowed to grow up like weeds instead of as trained human beings, the question of properly utilizing their time is very pertinent indeed.

In the first place, all parents realize the value of having their children trained faithfully, intelligently, and courageously to shoulder life's duties and to meet its problems, if they are not to become parasites or social misfits—square pegs in round holes. Nevertheless many parents will let their children drift along unequipped to care for themselves, and indifferent to life's manifold challenges. Thus, when matured, they find life a dreary drudgery instead of an excellent joy; they are defeated at everything they attempt, at every turn in the way. Their homes become untidy and unsanitary—unfit to live in; and their families, in turn, become depressed, useless, unfit company for society.

Children left to their own devisings, to fritter and dawdle away their time as they will, are like the grasshopper. Playing, singing, and sunning himself all summer long, giving no thought to the

approaching chill breath of winter before which the green grass vanishes from the fields, the grasshopper has idled away his time, and now he must starve for want of food, and freeze in the open field. The ant, though, who has busily worked the whole summer through, has plenty to eat and a good warm winter home. Only poor judgment and blind love will leave children to themselves to grow up in the grasshopper habit, untrained in the wisdom of doing all their work in the six appointed days, so as to deserve a rest on the seventh. Parents who allow their children to fool away the time, are thereby laying deadly snares before them; they are unfitting them for this life and for the life to come.

Among the many useful as well as edifying pursuits for children, are the various home duties, such as washing windows, sweeping, dusting, making beds, washing dishes, scrubbing floors and wood-work, baking, cooking, and even making simple articles of clothing and furniture.

Then there are outdoor employments such as keeping the premises neat and clean, raising poultry, gardening, etc., in addition to other practical pursuits, including the making of purchases economically and in a business-like manner.

And by all means, reading and memorizing passages from the Bible and Spirit of Prophecy should be carefully cultivated as a crowning recreation.

To have fully rounded and integrated personalities and characters, children must properly develop the physical and the mental as well as the spiritual faculties.

The training of the child should begin very early in life—just as soon as it is able to walk and speak—because if it is left to squander its time until grown older, it will acquire a zebra-like nature—one impossible to change from doing nothing to doing something.

Children should be assigned certain home-duties, and when they learn to master one thing, promote them to another. The home should be a school, not a playhouse. Neither should they be left to play so much of the time outside of the home as to habituate them only to a life of play and mischief. Where there are several children in the home, the daily home-duties should be divided among them, while the parents assume the duties of teachers. In this way the children will not only keep themselves from mischief and bad company but will also become useful and industrious, and at the same time build strong physiques, noble characters, and happy personalities. Children thus brought up will never drift into vagabondage or infidelity.

But if you allow them to fall into the habit of getting something done only after having been coaxed or scolded, you will then be teaching them to hate both yourself and the work. And hence, instead of training them to love a life that will make them happy and independent, you will be driving them into the very thing that you are trying to keep them from, and even predisposing them to quarrelsomeness. Let them know that what

you say, you *mean*, then they will never try to talk you out of your word, or think that you might be mistaken, and they thus suppose their disobedience to be not only justifiable but even commendable.

Lead them to love their work by keeping up their interest in it. Be as God. Teach them in the same manner in which He is teaching you. It is written: "Whom the Lord loveth He chasteneth." Heb. 12:6. He explains the right and wrong sides of life, and plainly warns you of the results that will follow from whichever course you may pursue—a blessing from the one and a curse from the other. Do likewise. But be careful that while so doing, you do not turn them against God by threatening them that if they are not good, He will punish them in this way or in that way. Rather teach them that God is pleading with them to avoid the evil course because it, of itself, will lead them to reap curses rather than blessings.

While teaching them these two consequences, use simple illustrations. Show them, for example, that if they fail to remove the food bacteria from their teeth by regularly brushing them after meals, they will become bacteria-eaten, as fruit becomes worm-eaten when the trees are not sprayed and cared for, and the result ultimately will be aches, loss of teeth, ugliness, and expense. Teach them that a violation of the laws of God in any respect will naturally result in pain, sorrow, bad character, a dishonorable life, and untimely death.

Children incline naturally toward wrong habits instead of right ones, as carnivorous animals naturally seek flesh instead of herbs. "Foolishness," we are reminded, "is bound in the heart of a Child; but the rod of correction shall drive it far from him." Prov. 22:15. The child must patiently and wisely be trained, disciplined, chastened. "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6. But if he becomes casehardened and intractable, refusing to be trained, then "chasten thy son while there is hope, and let not thy soul spare for his crying . . . He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." Prov. 19:18; 13:24. Indeed, "withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell." Prov. 23:13, 14.

Up to five or six years, of age, depending upon the temperament of the individual child, children may be subjected to corporal punishment when other measures of discipline and correction have been exhausted without success. If on such occasions, the rod is properly used, the child may respond so that he will never need it again. If, however, the necessity should again arise, then be exceedingly careful what you do.

Certain children who require more drastic punishment than the average child, may become incorrigible and develop a fear complex and corresponding hatred of their chasteners. So, while such

chastisement is calculated to prevent a recurrence of a major evil in the child, it is bound to bring in an even worse evil, unless carefully studied steps are taken to insure against this brutalizing effect. It must be administered with a commensurate and convincing demonstration of such deep-felt love and yearning over the erring one that he will not lose filial affection and respect for his chasteners, and his home-life become such a haunting nightmare to him as to drive him to run away at the opportune moment.

"Parents . . . should first reason with their children, clearly point out their wrongs, show them their sin, and impress upon them that they have not only sinned against their parents, but against God. With your own heart subdued and full of pity and sorrow for your erring children, pray with them before correcting them. Then your correction will not cause your children to hate you. They will love you. They will see that you do not punish them because they have put you to inconvenience, or because you wish to vent your displeasure upon them; but from a sense of duty, for their good, that they may not be left to grow up in sin."—*Testimonies*, Vol. 1, p. 398.

At all costs, they must always be influenced to feel that their chasteners are their best friends, not bullies and enemies.

"The mother may ask, 'Shall I never punish my child?' Whipping may be necessary when other resorts fail; yet she should not use the rod if it is possible to avoid doing so. But if milder measures prove insufficient, punishment that will bring the child to its senses should in love be administered. Frequently one such correction will be enough for a lifetime, to show the child that he does not hold the lines of control."—*Counsels to Teachers*, p. 116.

But habitually to grab children on any and every provocation and angrily shake, cuff, slap, spank, or whip them, and in between time hold over their heads the threat to strike them, is the most damaging folly, abhorred alike by every consideration of intelligence, decency, and humanity. Its continuance will harden and brutalize, ruin instead of save. It will make its victims vicious little animals instead of noble, God-like children.

"Some parents correct their children severely in a spirit of impatience, and often in passion. Such corrections produce no good result. In seeking to correct one evil, they create two. Continual censuring and whipping hardens children, and weans them from their parents."—*Testimonies*, Vol. 1, p. 398.

When, however, you do not have to discipline, be serious, mean business, and do a good, sensible job of it. See that you do it so well that you will not have to do it over.

Today, as never before, youth are asserting a premature self-confidence, to such an extent even that they threaten to leave home if they are not granted their every wish. But do not compromise with them at this critical period, or they will finally force things to such an issue that they will eventual-

ly have to run away in order to make good their bluff. Do not give in. Tell them that if they want to go, you will help them to get started out openly and honorably, but that they need not shame-facedly and sneakingly run away.

Do not make them lose respect for you or for your religion. They do not need so much of the doctrines at first as they do the simple lessons of life religiously imprinted daily upon their minds. Make them love your religion by understanding it, seeing its truth and beauty. Never try to force them to take it; they will only hate it.

If your course leads them to rule over you instead of you over them, or if you rule over them with force instead of with love, it will eternally ruin them and, yes, you, too. Then when God asks, "Where is the flock that was given thee, thy beautiful flock?" you will be speechless.

#### A MODEL OUT OF THE WORLD, OR IN THE WORLD ALSO?

Question No. 276:

Some seem to think we are not supposed to wear dresses of such long length as those who live at Mt. Carmel. Are we?

Answer:

If a short dress does not constitute "modest apparel" for a Christian woman in an isolated place, then it would be even more disgraceful in the city.

Any woman anywhere will look far better in a neat dress of modest length and good taste, than she will in a short, immodest dress. She will thus commend herself to the intelligent, and, above every other consideration, she will be a power for good rather than for evil.

To begin with, the fashion creators started foolish women wearing short dresses, and the worldly majority willy-nilly patterned after them. And if the stylists should now put the same models in longer, neat, and modest dresses, the multitude of Christian women would unhesitatingly fall in step.

God expects His people to be the head, to set the right standard. Therefore, to give an unchristian-like witness in dress away from Mt. Carmel, where one meets the world's multitude, is even worse than to do so where one's influence is confined strictly to believers.

"You are not accountable for any of the sins of your brethren, unless your example has caused them to stumble, caused their feet to be diverted from the narrow path."—*Testimonies*, Vol. 2, p. 256.

#### SHALL WE SEEK ECONOMY AS WE SHUN PRIDE?

Question No. 277:

Should women wear silk or cotton hose?

Answer:

In the cases of some women, circumstances make very impracticable the wearing of silk hose, and in the cases of others, the wearing of cotton hose. Their wearing sheer silk hose, however, being neither modest nor practicable in any way, is of

course clearly out of the question for all Christians. If, though, service-weight silk hose prove more serviceable and economical as well as more comfortable than cotton hose, then the service weight is the best choice. But if lisle, or cotton, are the more serviceable and economical as well as the more comfortable, then obviously they are to be preferred. There is no hard and fast rule for all. This is a matter for the exercise of individual judgment and conscience.

"Economy in the outlay of means is an excellent branch of Christian wisdom. . . . Money is an excellent gift of God. In the hands of His children it is food for the hungry, drink for the thirsty, and raiment for the naked; it is a defense for the oppressed, and a means of health to the sick. Means should not be needlessly or lavishly expended for the gratification of pride or ambition."—*Testimonies*, Vol. 4, p. 571.

"In the establishment and carrying forward of the work, the strictest economy is ever to be shown."—*Counsels on Health*, p. 319.

#### WHAT IS MY GIFT?

Question No. 278:

What is the meaning of I Timothy 4:14: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery"?

Answer:

In the scripture in question, the apostle Paul is urging the Christian to be faithful and full of zeal in the duties which God has placed upon him, and not to neglect his privileges and opportunities, nor to come short of his endowments, his capabilities, his "talents."

The first duty of each Davidian is to be faithful in obeying the principles of the doctrine, in doing whatsoever work he is given to do, and by precept and by example leading others to do likewise.

Some are thus doing by building Mt. Carmel Center, some by giving studies, others by writing letters and sending tracts and books to their relatives, friends, and acquaintances, and still many others by sending in names and addresses of Seventh-day Adventists to whom Present-Truth literature may be sent.

Each must be faithful in his duties, as was Daniel, so that he bring no reproach against his religious profession, but rather, by his consistent behavior and faithful service in the name of Christ, lead others to the message of the hour. Today as never before the Christian is to be "not slothful in business," but "fervent in spirit; serving the Lord." Rom. 12:11.

#### WHAT ABOUT COMMUNION SERVICE?

Question No. 279:

Should we celebrate the communion service when the believers who are well established in the message meet together?

Answer:

As to ordaining the communion service in our own midst we believe that since we all, as Seventh-

day Adventists, have defiled ourselves as did the Jews at Christ's first appearing (*The Desire of Ages*, p. 104), and since this sacred service works damnation to those who unworthily receive it (1 Cor. 11:29), therefore we dare not now, as Davidians, take unto ourselves its hallowed privilege until as a people our lives bear convincing evidence of our repentance from the Laodicean condition. (Nevertheless, we have, whenever possible, taken part in the communion services in the Seventh-day Adventist church.)

The lesson in not organizing this blessed service in our midst at this time, is parallel to that which John the Baptist taught in ordaining and insisting upon the baptismal service then; that is, John's instituting the baptismal service then, was to show that the Jews were not ready for the kingdom, and the message of this hour in not instituting the communion service now, is to show that neither are we, and that we must therefore quickly repent from our lukewarmness, buy the "eyesalve," and anoint our eyes. Then we shall gloriously celebrate the communion service, and the shame of our nakedness will not appear (Rev. 3:18).

Those who do not sense this great need are yet blind to the church's undone condition and to the Lord's holiness. Just a firm outward faith in the message is not enough; its inward work in our lives is the all-essential and supreme work that must take place in the lives of all of us before we can conscientiously and profitably celebrate the Lord's supper. Let us hasten that glad day.

#### BAPTIZED FOR REMISSION OF SINS, OR FOR PROGRESSING WITH THE TRUTH?

Question No. 280:

As we were admitted into the Seventh-day Adventist church membership on our former baptism in the Baptist church, we desire to know if it is necessary for us to be re-baptized?

Answer:

The Holy Scriptures teach a need of one baptism only (Eph. 4:5). As you were baptized by immersion in the Baptist church, and united with the Seventh-day Adventist church for no reason other than to walk in brighter light of the Word, there was no need for re-baptism. And if you have been true to your Christian vows also in the Seventh-day Adventist church, then there is no need for re-baptism now.

Suppose you had been baptized by the apostle Paul and received into church fellowship, lived on up, and walked in the advancing light of the Lord, to the present time, you would have followed Him through all of the seven successive reformatory movements—the seven church periods. In the Protestant period, you would have been Lutheran first and Davidian last. In your thus faithfully following the light of Truth, it is neither Scriptural nor logical that God would have required you to be re-baptized every time you took a step forward.

#### ON WHICH SIDE WILL YOU BE?

Question No. 281:

What does Mt. Carmel stand for, and what position do The Davidian Seventh-day Adventists take concerning the writings of Mrs. E. G. White? Also how do they regard the Seventh-day Adventist denomination?

Answer:

To facilitate answering these questions, let us consider them in reverse order:

1. The Davidian Seventh-day Adventists believe that the Seventh-day Adventist church was ordained of heaven and charged with a special message for the world, but that in the course of time she permitted herself to grow self-complacent, lukewarm, and careless in discharging her sacred responsibilities; and that thus having once "turned back from following Christ her Leader," she has ever since been "steadily retreating toward Egypt," with the consequence that her "own course of continual backsliding has separated" her from God.—*Testimonies*, Vol. 5, p. 217.

The Davidians further believe that this tragic departure from the Lord is all too manifest in that divided state of the Seventh-day Adventist denomination, the contest "between the commandments of God and the commandments of men" (*Id.*, p. 81); that "the gold will be separated from the dross in the church"—the Modernists, those who have rendered supreme homage to "science falsely so-called; . . . trusted to intellect, genius, or talent" (*Id.*, p. 80), will be winnowed from the Fundamentalists—from those who "are standing in the light . . . sighing and crying for the abominations that are done in the land."—*Id.*, p. 209.

Let it be immediately understood, however, that unlike those who openly affirm their modernistic views, the Seventh-day Adventist Modernists loudly and blindly repudiate all such, and insistently profess to stand on the fundamentals of Seventh-day Adventism, although gradually and quietly they slip further and further away from them (*Id.*, pp. 217, 137; *Christ Our Righteousness*, p. 51). This insidious variety of modernism, and the gradual "new-modeling" of the denomination's fundamental principles (*Testimonies to Ministers*, pp. 48, 69, 70, 360, 372, 373, 409) is heart-breaking evidence that those at its helm are Modernists. But their seeming innocence of the fact, and their denial of it, make exceedingly difficult our helping them, without our efforts being misunderstood. And to fix guilt for starting the drift away from the Heaven-established fundamentals of the faith today, is as impossible as to trace down the first Jewish teacher who put in the place of a "thus saith the Lord," a thus saith himself or someone else. Indeed, whom to charge with this defection is as impossible to determine as is the date when the evil work started. Inspiration says:

"There are those today who will present falsehoods as testing truths, even as the Jews presented the maxims of men as the bread of heaven. Sayings of no value are given to the people of God as their portion of meat, while souls are starving for the bread of life. Fables have been de-

vised, and men are trying to weave these fables into the web. Those who do this will one day see their work as it is viewed by the heavenly intelligences. They choose to bring to the foundation wood, hay, and stubble, when they have at their command the word of God, with all its richness and power, from which they can gather precious treasures of truth. The food that is being prepared for the flock will cause spiritual consumption, decline, and death. When those who profess to believe present truth come to their senses, when they accept the word of God just as it reads, when they do not try to wrest the Scriptures, they will bring from the treasure-house of the heart things new and old, to strengthen themselves and those for whom they labor."—*Review and Herald*, June 18, 1901.

2. Unflinching faith in the belief that the Spirit of Prophecy is to repose in the church to the end of time, is one of the foundation stones of Seventh-day Adventism. "This prophetic gift bestowed," admits Elder A. G. Daniels, "was to abide with the church from Adam to the second advent of our Lord and Saviour Jesus Christ, when He comes to take His redeemed people to Paradise. It did not cease with the apostles, but is traceable through the centuries to the last days of human history, just before the return of our Lord. When that supreme event of the ages shall occur, then—and not until then—shall come to pass that which is spoken of by the apostle Paul:

" . . . whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away.'—1 Cor. 13:8-10, A. R. V."—*The Abiding Gift of Prophecy*, p. 6.

Since this prophetic gift was manifest through Sister White, as has been evidentially establishing, she necessarily then wrote under divine Inspiration, as did the Bible writers. And, therefore, orthodox Seventh-day Adventism turns on the pivotal truth that "no prophecy of the Scriptures is of any private interpretation," and can no more be understood now without special divine illumination than could prophecy have been understood in Daniel's time without enlightenment from the angel, who explained: "I will shew thee, that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your Prince." Dan. 10:21. Just so, the same Michael must commission a "teacher" for us today; otherwise those things which belong to our peace will be "hid from [our] eyes." Luke 19:42.

This solid rock of doctrine was ever to be the denomination's sure foundation, and just to the extent that its principles have been faithfully followed out has there been power in the church.

Upon the death of Sister White, in 1915, the gift ceased. With the church thus cut off from the very source of its life, as was the Jewish church after the death of the prophet Malachi, how could it maintain its vitality and growth? Hence now as then, there has followed the same inevitable

spiritual malnutrition and deformity, accompanied with its long train of woes.

Against this dark background of spiritual decline and consumption (wretchedness, misery, poverty, blindness, and nakedness), and imminent end (being spued out), stands out in bold relief the sternly chiseled work of Mt. Carmel Center, as did the flaming summit of ancient Carmel amid the idolatry and decadence of apostate Israel. Again type meets antitype. To the Israel of God today, says the angel: "Ye have done worse than they."—*Testimonies*, Vol. 1, p. 129.

"Like a hammer to break the flinty heart; like a fire to consume the dross" (*Testimonies*, Vol. 5, p. 254), its voice cries unto Laodicea the unheeded warning: "I am filled with sadness when I think of our condition as a people. The Lord has not closed Heaven to us, but our own course of continual backsliding has separated us from God. 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 yet 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."—*Testimonies*, Vol. 5, p. 217.

"Now is the time when we should closely connect with God, that we may be hid when the fierceness of his wrath is poured upon the sons of men. We have wandered away from the old landmarks. Let us return. If the Lord be God, serve Him; if Baal, serve him. Which side will you be on?"—*Id.*, p. 137.

And now louder and louder sounds the voice of Carmel, through the series of *The Shepherd's Rod* publications, "the Lord's voice . . . unto the city, and" says the Divine Author, "the man of wisdom shall see thy name: hear ye the rod, and Who hath appointed it." Micah 6:9.

"Feed thy people," He commands, "with thy rod, the flock if thine heritage, which dwell solitarily in the wood, in the midst of Carmel." Mic. 7:14.

Thus to rescue the honest in Laodicea from spiritual starvation and death, to revitalize, restore, and rear them for the final conflict, the Lord has sent the *Rod*.

When this work of restitution has been completed according to Matthew 17:11, and the Modernist element has been "cut off" as decreed in Ezekiel 9 and in *Testimonies*, Vol. 5, p. 80, then will be seen in the church a literal fulfillment of the words of Christ: "The rain descended, and the floods came,

and the winds blew, and beat upon that house" and it stood. Matt. 7:25.

Like the early pioneers of the Adventist church, those who heed the *Rod* are the restorers of the "old paths;" they realize the grave consequences involved in going contrary to any light the Lord chooses to send His people. And since the message of the *Rod* has aroused an interest in the need of "reformation among God's people," we as Davidians would not only be recreant to our trust but would also be passing "by on the other side," allowing our beloved Seventh-day Adventist church to drag in the dust, our brethren to be lost, and the world around us to perish for "lack of knowledge," if we did not bestir ourselves to warn the church of the on-coming danger.

Our unselfish zeal and effort to help all Modernist Seventh-day Adventist brethren, regardless of their race, nationality, or social position, is evidence enough of our love for them and our devotion to them. We believe with the apostle Paul that we are all the children of Adam, children of adoption into the family of God through our Lord and Saviour Jesus Christ.

Though we realize the greatness of our goal, yet with implicit confidence in our Leader, Who has never yet failed to carry through any phase of the divine purpose, we face our task with courage and confidence, believing that "we are well able to go up and possess the land" of our inheritance, and finally to pass into that heavenly Canaan, where "milk and honey" flow forever.

Of necessity, then, Mt. Carmel Center is being built as a base of operations for training and fitting workers to carry this special message to the church; for educating deserving youth; for caring for worthy poor, aged, widowed, and orphaned; and for ministering to the sick and infirm according to God's plan. It has heard God's double charge to it:

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

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly. Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the

bridegroom go forth of his chamber, and the bride out of her closet." Joel 2:15, 16. ,

When it has accomplished this "closing work for the church" (*Testimonies*, Vol. 3, p. 266), then those "who have overcome every temptation in the strength of the Mighty One," who have sighed and cried and escaped the destruction, will "be as David; and the house of David shall be as God, as the angel of the Lord before them." Zech. 12:8. Davidians, indeed!—"a great people and a strong" (Joel 2:2), "clad in the armor of Christ's righteousness, . . . 'fair as the moon, clear as the sun, and terrible as an army with banners,' . . . to go forth into all the world, conquering and to conquer."—*Prophets and Kings*, p. 725.

Thus are the Davidian Seventh-day Adventists to gather all the saints to the house of the Lord.

Mt. Carmel's great burden is to get this manifold work done as soon as possible, so that we may then go home to our eternal rest, no more to be fettered with the shackles of sin.

#### WHAT IDENTIFIES ONE AS A DAVIDIAN SEVENTH-DAY ADVENTIST?

Question No. 282:

As the Davidian Seventh-day Adventist Association does not have a formal membership, what evidence can one give to identify himself as a member of the organization? And how can he establish the length of time he has been with it?

Answer:

One's support of the timely Davidian message, and his living out its principles (baptism, Sabbath observance along with the rest of the ten commandments, vegetarianism, dress reform, total abstinence from tobacco and alcoholic beverages, and all else contained in the Spirit of Prophecy), are the truest witnesses and the only genuine visible certification which can convince a human being of his worthiness of membership in the Davidian Seventh-day Adventist Association. Just how long one has been a member of this Association depends entirely upon how long one has known and lived these principles.

To all such, the Association will, upon request, give an authorized Certificate of Fellowship, so that one may thus officially identify himself when necessary.

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#### DELICIOUS, VITALIZING JUICE FORMULAS

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Whenever possible, select only those vegetables (or fruits) which are young and tender, and the heaviest in weight or most solid. Those with a deep color are invariably the juiciest. Both the roots and leaves of vegetables should be utilized, for thus only can be obtained all the organic minerals. Carrot tops, for instance, are an excellent source of vitamins G, B, C, and A, and are rich in calcium, iron, and phosphorus. They will do more good to promote health than will commercial preparations. Especially those who are anemic or neurotic should always utilize the juice of the carrot tops along with their regular carrot or other vegetable drinks. Do not try to take more than you can stand. Too much even of a good thing causes a great deal of damage. Remember that you are

drinking this juice, not for pleasure, but for health.

The next step in making these juices more appetizing, is to squeeze a small amount of lemon juice into the extractor before putting the vegetables through, then sprinkle a few drops of lemon into the receptacle before catching the finished product. In doing this, no fear need be entertained of violating health precept, for the little lemon juice used is not incompatible with vegetable chemistry. The combinations of the acids in *cooked* fruits and vegetables, according to best authorities, are harmful and quite different from these same combinations in the raw state.

Tomato juice may be combined with any fruit or vegetable juice, as it is a "neutral" acid.

A pleasant variation in the enjoyment of these vegetable juices, is to combine them with cream or milk, and serve them as hot drinks or as soups.

#### JUICE FORMULAS

Make or buy a juice-press or extractor—there are several good types on the market—and start in on one or more of the following exhilarating combinations:

##### CELERY JUICE

Wash celery and put through vegetable juicer. Some of the leaves can be used, but they are bitter, so do not use many.

This drink is especially helpful to those who do not sleep well, get up tired, and always have a fatigued feeling, along with extreme nervousness. (Raw leaf lettuce salad will also help to induce sound slumber.)

##### KIDNEY CLEANSER

There is probably no other fruit or vegetable that has the curative properties of the tomato. In the short space of the last few years tomato juice has become one of America's most popular drinks.

Many delicious drinks can be made by blending tomato juice with the juices of other vegetables.

The Kidney cleanser is made by blending the juice of two or three stalks of celery with a glass of tomato juice. (Asparagus and radish juices may also be added or substituted to give the same effect.)

##### BLOOD-BUILDER

The juice of several handfuls of fresh, crisp spinach, two or three leaves of lettuce, and a handful of parsley may be blended with tomato juice.

##### GALL BLADDER CORRECTIVE

This appetizer is made of the juice of tender rhubarb and fresh young asparagus, with a sufficient amount of grapefruit juice added to prevent the rhubarb from stinging.

This is particularly helpful to those who have had the gall bladder removed, and to those who are suffering from gall stones or faulty functioning of the gall bladder.

##### THE CUCUMBER—"AID"

Cut unpeeled cucumbers into slices and put through juice extractor. The cucumber is needed for its large amount of organic sodium, which is thought to act as a solvent for excessive mineral deposits that are often the cause of swollen joints and other pains and aches of undetermined origin. After having extracted the juice of the cucumber, sometimes an equal amount of unsweetened fresh pineapple juice and the juice of half a lime may be added.

##### ENERGIZER

This mixture is composed of the juice of two oranges, one teaspoon pure virgin olive oil, the yolk of one raw infertile egg, and half an orange peel grated very finely on top of the cocktail.

It is especially recommended to the victims of brain fag and fatigue, for it is a natural tonic.

##### IODINE RECIPE

Women with thyroid and related disorders, also men who have throat or goiter trouble, should often drink this Iodine formula—Spinach juice, a chopped onion, and a chopped garlic. Make this

by grinding a bunch of spinach through the juicer. Let the onions and garlic soak in the juice for an hour. Stir thoroughly this mixture, put into cheese cloth, strain through the cloth, and drink freely. Remember, after eating garlic, to eat parsley, in order to eliminate odor from the breath.

Also, the juice from a handful of watercress may be blended with an equal amount of fresh pineapple juice to gain this same effect, as an endocrine accelerator.

Subjoined herewith is another group of the highest mineralized formulas. Try each one of them. You will find that one or two of them, taken daily, will restore your body to optimum health.

##### CITRUS "SPECIAL"

Those of you who lack vitality and have been unable to increase your supply should use generous quantities of this concoction. It will give you the desired store of renewed vitality. In all of these formulae, we are giving you the fruits and vegetables highest in the minerals. This refreshing formula is especially high in Hydrogen—equal parts of lemon, grapefruit, and lime juices.

##### POTASSIUM DELIGHT

Tomato juice, with a little finely chopped parsley in it. This is said to be helpful in relieving arthritis. Watermelon juice is another form of potassium, as are also celery and carrot juices mixed.

##### SODIUM CIDER

Fresh Apple juice separately, or mixed with a small amount of celery juice.

##### IRON TONIC

Peach and apricot juices are especially rich in iron; also grape juice of any kind, or raisin broth. To make the broth, use one pound of seedless raisins to one quart of water; let this simmer for one hour. The same raisins can be used in fruit salad after the broth has been made.

Blackberry, spinach, and beet juices are likewise rich in iron.

##### CHLORINE BEVERAGE

This is supplied by Coconut Cream. Grate one coconut fine, and to the grated coconut add a glass of cold water; mix well with the hands, and run through a presser. Drink the cream and throw away the dry shreds of coconut, as it has no food value left.

##### PHOSPHORUS "PHOSPHATE"

*Phosphorus Formula*—Tomato juice mixed with either celery salt or fresh celery juice. (Include carrot-tops, if possible.)

Phosphorus nourishes the brain and nerves. Sufferers from anemia and rickets should not fail to eat and drink those foods richest in phosphorus.

##### ARTERY-SOFTENER

This is primarily suggested for the benefit of those who may be predisposed to hardening of the arteries. It is also a very valuable drink for sufferers of high blood pressure.

This formula is made by putting two or three young tender beets through the juice extractor. This will give you one of the most colorful and tasty of all vegetable drinks.

After having expressed the juice of the beets, a little grapefruit juice may be added, if desired, to enhance the flavor and you will have not only a liquid with a wine-like hue but also one of the most highly alkaline drinks that can be concocted.

#### LIVER STIMULATOR

The liver is probably one of the most abused organs of the whole body, as it is the great detoxifier, straining out the toxins of the blood stream. The average person's blood is filled with toxins in proportion to the amount of devitalized and destructive contents in the diet, inadequate liquids, and poor oxidation from improper breathing.

Put one-half of an onion and three or four radishes through the vegetable extractor. Occasionally, some other juice may be added. Pineapple juice may be combined, diluted, with no ill effect.

#### SULPHUR SIP

*Prune Juice*—After prunes have soaked all night, drink the juice, or steam prunes for 30 minutes and drink the juice. This is especially helpful as a nerve tonic.

#### FLUORINE JULEP

*Fluorine Drink*—Beet juice, or beets that have been slowly steamed for one hour.

Good for rheumatic conditions, and muscle tone, this juice acts as a real disease prophylactic by heightening the resistance. All those with poor teeth or pyorrhea should imbibe this juice freely four or five days a week. Especially good for acid mouth. (Raw cabbage is likewise excellent for gingivitis condition.)

#### CALCIUM BROTH

Take two raw Irish potatoes, scrub them good, chop them to small bits, skin and all, pour one glass of water over the mass, and simmer for 30 minutes. Drink the juice.

#### SPECIAL FORMULA

Raw tomato juice with the juice of one lemon.

This is indicated for obesity, and for those who are suffering with too much acid. It will eliminate acids and waste from the body and restore elasticity. It is one of the best drinks to take while on or after a 24 or 48-hour fast. It is fine for rheumatism, arthritis, and neuritis, is a perfect eliminator of poisons, and accentuates the healing processes of the skin.

*Special Sodium and Magnesium Formula*—Tomato juice, chopped parsley, one clove of garlic, little lemon juice. Pour the juices over garlic and chopped parsley, then work it together and strain through cheese cloth. Fine for all eye, ear, nose, throat, and sinus trouble. For a fast, you can use two quarts per day.

#### CARROT JUICE

If you do not have an extractor, and are not able to secure one, then chop or grind carrots fine, pressing out the juice by placing them in a strainer cloth and tightly twisting the cloth. This will partially extract the juice. Some may find it even more appetizing to add a small amount of honey, a pinch of salt, and serve with vegetable meal.

Many of these other juices may be prepared in this same way.

## SPECIAL NOTICES

### SABBATH SCHOOL LESSONS

Believers wishing to organize Sabbath School groups, or isolated individuals wishing to obtain the Davidian Sabbath School lessons, may write to the Davidic-Levitical Institute for lesson sheets, record cards, and instructions. These lessons are in three divisions: (1) Kindergarten and Primary, (2) Intermediate, and (3) Senior. Only those who submit regular reports (as will be explained in the instruction sheet mentioned above), will receive the lessons *free of charge*. Others wishing to receive the lesson, may do so by paying a fee of 5¢ for each section of lessons mailed.

### FOR ADVANCED STUDENTS ONLY

A free copy of Volume 2 of *The Shepherd's Rod*, the textbook for the second portion of the Davidic-Levitical Institute's Correspondence Bible Course, will be sent upon request to all who enroll for this Advanced work.

There will not be another edition of this valuable volume in book form, and the old edition will undoubtedly run out within the year 1944. These copies will ever serve as a valuable keepsake and monument of the original, founding literature of the Davidian Kingdom Movement.

Only those who have completed the course on Volume I are eligible for advanced work.

New enrollments are still being taken for the first course, in Volume 1.

A number of our people are calling for school

teachers, that we are not able to supply. We therefore sincerely solicit the prayers of every Present Truth believer to entreat the Lord for laborers in His field that is now being harvested.

Where there is a company of full-fledged believers who have among them not less than 15 children, if they can find from their midst a faithful and capable teacher to employ and to organize a school, the Association will gladly do its part to lighten the parents' load.

### ATTENTION, TEACHERS

The new supply of 22"x28" teachers' charts, for which you have long waited, will be available early in 1944. These are to be cloth-mounted, more attractive than the first, and priced at 85¢ each or \$15.00 cash for the set of twenty charts; additional charge for the colored ones. Send in your order now.

### DO YOU READ EVERY PAGE?

Entirely too many are still continuing in a typical Laodicean habit, at least so far as their attitude toward reading every paragraph of each of the publications is concerned. This is the only conclusion we can come to, judging from the fact that many have failed to note the announcement, on the back page of the January-December, 1942, *Code*, of "A New Publication Free," referring to Tract No. 14.

For the special benefit of all our believers, we have published for free distribution three new

official organizational tracts—one of 102 pages, the others of 36 and 29 pages, respectively, and yet many have failed to read the announcement. This we know to be a fact because those who find out that others have them, conclude that the Circulation Department has neglected them, not knowing that we are not sending these to any except those who write in for them in accordance with the rule set forth in Tract No. 14, *War Prophecy Forecast*. Read page 47 of the tract, then make your written request accordingly, if you wish to have the three special publications above mentioned.

Let this be a lesson to you, brother, and sister, teaching you to read carefully every line in all the publications.

#### MEMBERSHIP CERTIFICATION

Because a number of Davidian Seventh-day Adventists have been confronted with the need of identifying their church-membership, and because the mother Seventh-day Adventist denomination denies this privilege to them, the Davidian Seventh-day Adventist Association has prepared a membership certificate for all who are eligible and who desire to have one.

One becomes eligible for membership in this Association as soon as he conforms his life to the teachings of the Holy Bible as unfolded in *The Shepherd's Rod* publications, and so notifies the secretary of his local meeting place, or the Association's General Office at Mt. Carmel Center. As soon as the Association confirms the genuineness of his profession, just that moment he becomes a registered member. Those who in compliance with this eligibility requirement, request a Certificate of Fellowship, will receive one with which to identify his membership with the Association.

#### HELP WANTED

For permanent employment at Mt. Carmel Center, help is wanted for several vacancies. All ap-

plicants must be well established in Present Truth, or completely settled in their convictions (if recent converts) that the work of the Davidian Seventh-day Adventists is the "closing work for the church." They must have an eye single to the work of God, recognizing the high and exalted privilege of being laborers with Him and Angels, as did Ezra and Nehemiah, Haggai and Zechariah, while rebuilding ancient Jerusalem.

The openings are as follows:

1. Fast accurate proof-readers, having a *good* foundation in grammar and rhetoric. This is the only technical requirement. We will teach you the rest.
2. School-teachers for elementary grades, academy, and college.
3. Carpenters, skilled or semi-skilled.

#### ASK AND YE SHALL RECEIVE

A *Question and Answers* compendium! You have long needed it, wanted it, and asked for it. It is now almost ready for the printers.

This latest addition to our regular tract series will be an indispensable accessory to every Davidian believer and to every investigator of the sealing message. It contains many of the commonest inquiries propounded to us by new and prospective believers, as well as the most troublesome which arise now and then to perplex established members. It will be of invaluable service not only to those who wish to fortify themselves against the attacks of the enemy but also to those who are weak in the faith.

You cannot afford to be without it. Study "to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear," never forgetting the injunction to first "sanctify the Lord God in your hearts." 1 Pet. 3:15. And remember that it is distributed free of charge, *but, only those who send in for it will receive it!*

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## REMINDERS

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#### No. 1

In securing and sending in names and addresses for our literature ministry, or for whatever purpose, please take more care hereafter that they be written legibly and spelled correctly. Many good prospects have been lost to us already because these rules have not been observed. Be "faithful in that which is least," that ye may also become "faithful" in that which "is much."

#### No. 2

Please do not send currency in the mail, especially not large amounts.

#### No. 3

Those who are enrolled in the Correspondence Course, should, when mailing their completed assignments, make sure that they place sufficient

postage on their packages, as they are usually overweight. One can readily see that when a large number of these come in with insufficient postage which the office must make up, the aggregate shortage imposes a large burden upon the school's limited funds, whereas the individual shortage would be to the delinquent one only a small matter for him to bear.

#### ERRATA

In the pages of the last Code (January-December, 1942, the following inadvertencies occurred: on page 4, "Simon" should be "Ananias;" on page 10, "Testimonies, Vol. 2, pp. 127, 128," should be "Testimonies, Vol. 1, pp. 127, 128"; and on page 11, "Testimonies, Vol. 1, p. 161," should be "Testimonies, Vol. 1, p. 163."

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## THE UNIVERSAL PUBLISHING ASSN.

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