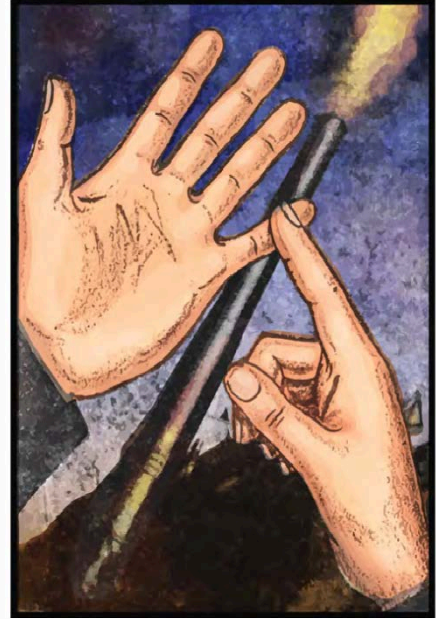


THE GREAT CONTROVERSY OVER

"The Shepherd's Rod"



HEAR AND COUNT THE EVIDENCES ON BOTH
SIDES BEFORE FIRING FOR OR AGAINST

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That everyone who thirsteth for the Truth may obtain it, this tract is mailed free of charge. It levies one exaction, the soul's obligation to itself to prove all things and hold fast that which is good. The only strings attached to this free proffer are the golden strands of Eden and the crimson cords of Calvary—the ties that bind.

Names and addresses of Seventh-day Adventists sent to us will be appreciated.

TRACT NO. 7

Pre-11th Hour Ministry

P.O. Box 710070, Houston, Texas 77271

Pre-11thHourMinistry@pre-11thhourministry.org

www.Pre-11thhourministry.org

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By V. T. HOUTEFF

"Doth our law judge any man, before it hear him, and know what he doeth?" John 7:51. Count the evidences on both sides before firing for or against.

"They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet." John 7:52.

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"lukewarm" (15), condition by receiving the robe of Christ's righteousness, preparatory to giving the Loud Cry (16) of the third angel.

The fact that there can be no new organization, clearly shows that all our work must be done in and for our S. D. A. church. We trust, therefore, that our desire to worship in the church of our choice, even though we have by her been deprived of our membership (and that for no other reason than for accepting "more light" on the Third Angel's Message) (17), will not be denied, and that our presence will not be forbidden.

(Italics Ours)

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:37-40.

"Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12.

7. Great Controversy Over The Shepherds Rod

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7. Great Controversy Over The Shepherds Rod

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Be it still further *Resolved*, That we disapprove of any personal denunciation of our brethren, but recognizing, as they, themselves, do, that the hour has struck for a "revival and reformation" (8), we shall, as God's true messengers, "cry aloud and spare not" (9).

Adopted in open session of The Davidian Seventh-day Adventists assembled on this twelfth day of March, 1934.

(Signed) ADVISORY COMMITTEE

The resolution which we have here adopted comes in response to an action by a representative body of Seventh-day Adventists assembled in Los Angeles, California, from six states extending from the Atlantic to the Pacific, all of whom have made a careful and thorough investigation of the nature, work, and teachings of *The Shepherd's Rod*.

The "revival and reformation" mentioned in the foregoing resolution is none other than the "shaking" (10), "sealing" (11), "testing" (12), "purifying" time (13), caused by the proclamation of the "straight Testimony of the True Witness to the Laodiceans" (14), at which time the church is to emerge from her

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Dear Fellow Believers in the Third Angel's
Message:

Believing that you would like to have authentic knowledge of the crisis now confronting our beloved S. D. A. church, we as brethren of like precious faith come to you in the name of Him Who, though altogether holy, did eat with publicans and sinners, and Who, though the Incarnation of holiness, never by word or by action said: "Stand by thyself, come not near to Me; for I am holier than thou" (Isa. 65:5), but ever pleaded: "Ho, every one that thirsteth, come." Isa. 55:1.

Believing that most of you will (before helping the one side or the other fire its guns), do as did Nathanael (John 1:45-51), follow the example which the Lord has set before us, and respond to duty's challenge to investigate, —to "come and see,"—we trust that you will, in the ensuing pages, give unbiased consideration to

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That the S. D. A. organization is divided over the issue of *The Shepherd's Rod* publications, we deeply deplore, and the more so when we stop to realize that such a break need never to have taken place, for God desired His voice, the Rod, to be heard, as He says,

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through His prophet: "The Lord's voice crieth unto the city [the church], and the man of wisdom shall see thy name: Hear ye the Rod, and Who hath appointed it." Mic. 6:9.

As you are among the many in the "city" to whom the Lord's voice is crying to hear the Rod, and as we want to believe that you are zealous for your salvation and for the salvation of your brethren, and wholeheartedly devoted to the welfare of the denomination, we must certainly believe that you are concerned to know the truth about this serious trouble squarely facing every Seventh-day Adventist.

In 1930, when *The Shepherd's Rod*, Vol. 1, was yet in manuscript, thirty-three hectographed copies were placed in the hands of some of the leading brethren of the General Conference. In response to the author's plea that they make careful investigation of the contents, the recipients promised to do so and to make known, either in person or by letter, their findings and intentions. At the time that the first issue of this tract went to press, six years had passed by, and only two out of these thirty-three brethren had replied (none of the others having done so to date). One, Elder F. C. Gilbert, privately wrote a few lines, of which, inasmuch as they have since given rise to frequent questions concerning the published writing of *The Shepherd's Rod*, we subjoin a photographic copy for consideration.

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WHEREAS, Believing that order and system are the first laws of heaven, and realizing that to those who are "standing in the light" (4), there has come an imperative need for some form of counsel regarding their activities in the church throughout the world;

Therefore, as a united body of believers in the message of Present Truth, as contained in the publications of *The Shepherd's Rod* (which we believe have come in response to divine enlightenment, and are the "unrolling of the scroll" (5), in perfect harmony with the Third Angel's Message as set forth in the Bible and *Testimonies for the Church*, we herewith declare:

Be it Resolved, That we direct our full support to the proclamation of Present Truth, in harmony with the S. D. A. doctrines as originally given through the Bible and the Testimonies; but that we respectfully protest against the actions of our brethren in disfellowshipping and excluding members from the churches which they have helped to build up, simply because they exercise their God-given rights in making a personal investigation of purported new light (6); and

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With the fervent prayer that the Lord have His way with all of us, we, as a body of workers, speak

To All Seventh-day Adventists— Greetings!

Beloved Brethren:

WHEREAS, We who are standing in the advancing light of the Third Angel's Message have, as did those who accepted Present Truth in all ages, had our actions misunderstood, our motives impugned, and our message misapprehended, "slighted, spoken against, ridiculed, rejected," and "denounced," as "leading to enthusiasm and fanaticism" (1); and

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Dear Brother:-

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

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

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

I especially wish to note your Section #3. Your Section #3 covers five pages. In scanning those pages of that section I notice that you dwell in those pages on Esau and Jacob. You compare these two men to symbols. They represent various symbols. In those five pages you make many strong statements of the application of those two individuals to our present day, but you give no Scriptural proof. You understand, dear brother, when a man says a thing or a person means so and so, he must have divine proof for his assertion. If not, why should a person accept as authority his statement any more than a person should accept as authority any one else's statement. In dealing with the Word of God, we must be guarded that we do not insert into Scripture what does not contain there. If the Spirit of God should make a comment on a text, then the application is inspired. But when a man makes an assertion in regard to a Scripture and He has no divine authority for the support of his assertion, he is liable to handle the Word of God deceitfully. I am sure you do not intend to do anything like that, but there is a possibility nevertheless.

Let me illustrate to you what I mean. In your Section #4, page #4, you say:-
"The Beginning Of Famine."

"The dividing line between the seven years of plenty and seven years of famine is the cross. Where the seven years of plenty and the seven years of famine begin. The first year of the famine is the beginning of the church of Christ at the time of the apostles."

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

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

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

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Moreover, it has been circulated among Seventh-day Adventists that "Elder Gilbert has seen no light in the manuscript, and that therefore they ought not to waste time investigating its claims."

Have the people of the whole denomination succumbed to the brain of one man? Is Elder Gilbert to dictate from now on as to what shall and what shall not be brought before God's people? If so, then think in what fearful jeopardy is our eternal welfare!

Note his confessing, in the first and second paragraphs of his letter, that he has not made a thorough study of the manuscript submitted to him; yet he passed judgment upon it! The manuscript itself, though, convincingly proved that the Old Testament is the great storehouse of God's Word—the supply depot of spiritual food for His people during the New Testament time; but Elder Gilbert endeavors to refute this obvious fact by his statement, "the Holy

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God-given ability and duty to make sure your eternal reward. Risk not your crown of life on a peradventure, on any possibility of losing out after being years in the message. What a loss, tragic loss, "world without end" that would be! Accept this counsel and obey its demands, and your obedience will secure unto you peace and joy and life everlasting.

". . . If a message comes that you do not understand," counsels the *Spirit of Prophecy*, "take pains that you may hear the reasons the messenger may give, comparing scripture with scripture, that you may know whether or not it is sustained by the Word of God. If you believe that the positions taken have not the Word of God for their foundation, if the position you hold on the subject can not be controverted, then produce your strong reasons; for your position will not be shaken by coming in contact with error."—*Testimonies on Sabbath School Work*, pp. 65, 66.

"But beware of rejecting that which is truth. The great danger with our people has been that of depending upon men, and making flesh their arm. Those who have not been in the habit of searching the Bible for themselves, or weighing evidence, have confidence in the leading men, and accept the decisions they make; and thus many will reject the very messages God sends to His people, if these leading brethren do not accept them."—*Testimonies to Ministers*, pp. 106, 107.

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a shaking among God's people" (*Early Writings*, p. 270); that those who accept this counsel of the True Witness will receive the seal of God and be numbered among the 144,000 (*Testimonies*, Vol. 3, p. 266); that those who reject it, will fall in the slaughter of Ezekiel 9 (*Testimonies to Ministers*, p. 445; *Testimonies*, Vol. 5, p. 211) and Isaiah 66:16; and that those who "escape of them," the 144,000, the first fruits, are to be the servants of God in the time of the Loud Cry (Rev. 14:4; *Testimonies*, Vol. 5, pp. 80, 81) to bring the second fruits out of "all nations." Isa. 66:19, 20.

Therefore, brethren, as we have "full assurance of faith" that our knowledge, judgment, and faith in the S. D. A. doctrines are as sound as yours, and as you know not our position as well as we know yours, there is at least as much chance of our being right as there is of your being right. So for your own soul's sake, you dare not refuse to investigate. If you close your ears to the voice of the True Witness, it will mean your eternal ruin! This is why our hearts are troubled, why we are concerned that you investigate for yourselves, the message of the Rod. And if you are a "man of wisdom" who heeds "the Lord's voice . . . unto the city," you will "hear . . . the Rod," and know "Who hath appointed it." Mic. 6:9.

We have unloaded our responsibility. Now you must shoulder yours, and exercise your

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In notable contrast to Elder Gilbert's letter are the two letters which follow, one from a Seventh-day Adventist minister then holding a responsible position with the denomination, and the other from a Seventh day Adventist physician, formerly a teacher in one of the Denomination's colleges, and a reputed student of the Scriptures.

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My Dear Brother Houteff:

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

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

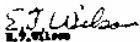
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And now after nearly three years of watching the result the reading of the "Shepherd's Rod" has upon both minister and laity, I find that, almost without exception, the ministers reject the message of the book, either blindly or for fear of their superiors,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

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

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



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When, therefore, "a message comes to you in the name of the Lord," if you, because of the delusive messages which the enemy has brought in the past, refuse to investigate for yourself, saying, "There is no use, it is simply another 'off shoot'; I know it cannot be the truth"; then, whether it be the Rod or some other publication, which contains the message, certain it is that sooner or later, you will reject the very message you need to save you from the Laodicean sad deception.

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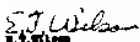
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Those engaged in the study were profoundly convinced with the fact that in man's strength alone it is absolutely impossible to formulate, shape or fit together the many complicated Bible symbols, types, facts or truths, into a comprehensible relationship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

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

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We who have studied the message contained in *The Shepherd's Rod* are just as deeply convinced that it is the "message of the True Witness" "to the Laodiceans," which finds God's people in a "sad deception," as we are of the Sabbath or any other truth ever known to the church. And indeed we should be, for it has opened to our understanding chapter after chapter of the Scriptures, the meaning of which we hitherto had not the faintest idea, but which we now understand as plainly as we do any plain Bible truth. Through the message, we now see that the prophecies of these chapters (Isaiah's, Ezekiel's, Hosea's, Joel's, Micah's, Zechariah's, Daniel's, The Revelation's, etc.) focus on this time, and shine out in wondrous beauty. It has multiplied to us the proof that the Seventh-day Adventist

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The Agreement:

To the Members of the Pacific Union Conf. Committee:

Dear Brethren:

We, as members of the Tabernacle Church of S. D. A. of Fullerton, Calif., after counseling with Victor T. Houteff concerning the teachings of *The Shepherd's Rod*, respectfully request that you appoint a committee of ten or twelve "brethren of experience" to meet with Brother Houteff while he places before them the evidence for his belief in the fundamentals of his message. The subjects to be considered are—"The Harvest," "Ezekiel 9," "The Leopard Beast of Rev. 13," "Hosea chapters 1-2," and "Matt. 20." In these studies Brother Houteff is to use only the writings of the Bible and the *Spirit of Prophecy*.

The time used is not to exceed one week.

After each study the committee selected may retire for counsel, and may then submit its evidence for mistakes in Brother Houteff's teaching, such evidence to be drawn from the Bible and the *Spirit of Prophecy* only.

If after the first study mistakes may be substantiated from authority mentioned above, further studies are not to be given. The same conditions are to prevail after each succeeding study.

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"Who can truthfully say, 'Our gold is tried in the fire; our garments are unspotted by the world'? I saw our Instructor pointing to the garments of so-called righteousness. Stripping them off, He laid bare the defilement beneath. Then He said to me: 'Can you not see how they have pretentiously covered up their defilement and rottenness of character? "How is the faithful city become an harlot?" My Father's house is made a house of merchandise, a place whence the divine presence and glory have departed! For this cause there is weakness, and strength is lacking.'"— *Testimonies*, Vol. 8, p. 250.

"Page after page might be written in regard to these things. Whole conferences are becoming leavened with the same perverted principles. 'For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.' The Lord will work to purify His church. I tell you in truth, the Lord is about to turn and overturn in the institutions called by His name.

"Just how soon this refining process will begin, I can not say, but it will not be long deferred. He whose fan is in His hand will cleanse His temple of its moral defilement. He will thoroughly purge His floor."— *Testimonies to Ministers*, pp. 372, 373.

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What Is To Be Gained or Lost?

The course being pursued by the church is taking her with the drift of the world, instead of toward the haven of her eternal home. Her institutions—schools, sanitariums, etc.—have compromised with the institutions of the world, the very danger against which the *Spirit of Prophecy* has so long warned:

"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."— *Testimonies*, Vol. 3, pp. 252, 253.

"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

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7. Great Controversy Over The Shepherds Rod

In case the committee find error in the teaching of *The Shepherd's Rod*, and are able to refute same by the teachings of the Bible and the *Spirit of Prophecy* Brother Houteff agrees to renounce the advocacy of *The Shepherd's Rod*, and to make public renunciation of same.

Brother Houteff also agrees to discontinue the propagation of *The Shepherd's Rod*, so far as he can control same, in the Pacific Union Conference, during the time this investigation is being made.

The conditions hereby entered into are in compliance with the instruction given in *Testimonies*, Vol. 5, page 293; *Testimonies on Sabbath School Work*, pages 65-66.

Respectfully submitted,
Representatives for Tabernacle Ch.

J.W. RICH
L. R. SOMMERVILLE

For *The Shepherd's Rod*

V. T. HOUTEFF

Shortly after the foregoing appeal was presented, the following letter was received:

Fullerton, Calif.,
Jan. 23, 1934.

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He did not know the personnel of the committee, or at least did not report to me their names so I do not know who they are to be. It is supposed that the place and time of the meeting will be arranged for in the near future. Just how this will be done was not stated, whether they will get in touch with you direct, or will send us the information here I do not know. At least we will know more about the matter in the near future.

Trusting the whole arrangement will be for the exaltation of the truth of God and will help us all in our study of the Bible and the *Spirit of Prophecy*, I remain,

Sincerely yours,

(Signed)

J. W. RICH

Four weeks after we received Elder Rich's letter, Elder Prout and Elder Rich in person delivered the decision of the Conference to hold the proposed meeting the following Monday. Having, however, a prearranged important engagement for that date, we were obliged to request postponement of the meeting.

Though, obviously, circumstance alone dictated our petition, the report was circulated that we sought to avoid compliance with our agreement, although for three years we had

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"... The true followers of Christ... do not wait for truth to become popular. Being convinced of their duty, they deliberately accept the cross."

"The half-hearted and superficial could no longer lean upon the faith of their brethren."

"Instead of questioning and caviling concerning that which they do not understand, let them give heed to the light which already shines upon them, and they will receive greater light."

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

"All who look for hooks to hang their doubts upon, will find them. And those who refuse to accept and obey God's word until every objection has been removed, and there is no longer an opportunity for doubt, will never come to the light."—*The Great Controversy*, pp. 143, 609, 460, 395, 528, 519, 527. Going on in their own blind, doubting course, they

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The laity of that time thought no less of their great men than do the laity of today. Neither were the leaders of ancient Israel less pious than the leaders of our time. Our leading men today have already proved themselves untrustworthy by their action against the message of 1888, which was not backed up by a "fellow" whom they knew not whence he came, but by the servant of God whom, since the beginning of the S. D. A. movement, they had acknowledged to be a prophet. Accordingly, finding it so easy to decide against her who had long been with them, then, think you, how exceedingly much easier for them to decide against a messenger of today whom they had not known before!

"Opposition is the lot of all whom God employs to present truths specially applicable to their time. There was a present truth in the days of Luther,—a truth at that time of special importance; there is a present truth for the church today." "Different periods in the history of the church have each been marked by the development of some special truth, adapted to the necessities of God's people at that time.

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Glendale, California,
Feb. 15, 1934.

Victor T. Houteff,
10466 S. Hoover St.,
Los Angeles, California.

Dear Mr. Houteff:

In harmony with your written request of January 18 for a hearing before a body of leading brethren, the Union Conference Committee has set aside Monday, February 19, for this purpose.

This is to notify you that the meeting will be held at 10 A.M. on that date, at 4800 South Hoover Street, Los Angeles.

This will confirm the verbal notice given you this morning by Elders C. S. Prout and J. W. Rich.

Yours very sincerely,

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While the foregoing letter from Elder Calkins, in confirmation of the committee's earlier oral notification, was in transit, we had, by way of formal protest of the committee's dealings in the whole matter, written and posted to him

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I am exceedingly happy to know of this agreement and shall be greatly delighted to present to such a committee the added light to the Third Angel's Message (E. W. 277). But I think, Elder Calkins, no effort should be spared to make our time together a success, for the purpose of our meeting is either of very great importance for all concerned, or else it is of no value at all. Therefore, may I suggest that it be properly arranged and orderly conducted, taking no chance of violating any good that might be derived from such a procedure.

When our appeal to the Union Conference was made by the members of the Tabernacle Church of Fullerton, California, and myself, it was verbally agreed that those who have been at war with The Shepherd's Rod should be excluded from the committee, but Elder Prout's list of the proposed committee shows that

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We are greatly burdened, therefore, that now, in the end of the world, God's people, having all the experiences of the past before them as an admonition, take heed to his Word, by investigating for themselves and by making their own decisions, as many of us had to do when we joined the Advent movement against the will of the ministers of our former churches.

So our fervent prayer and hope is that our brethren will not repeat the history of the Jewish nation, or the history of the Christian church in the days of Luther, the Reformation, William Miller, and Sister White, in the respective times of which the leading men of the contemporaneous sects denounced as heresy the messages of Truth. For today, as since time began, the message from God to the church must inevitably sound surpassingly strange and foreign. Says the *Spirit of Prophecy*: "Precious truths that have long been in obscurity are to be revealed in a light that will make manifest their sacred worth; for God will glorify His Word, that it may appear in a light in which we have never before beheld it." — *Testimonies on Sabbath School Work*, p. 62.

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Let each seriously inquire of himself as to whether he would have given heed to the teachings of John, Christ, the Apostles, Luther, the Reformers, William Miller, and Sister White, at the cost of having been cast out in each instance for thus following the Lamb whithersoever He went, or whether he would have safeguarded his church membership irrespective of consequences. Only by pursuing the former course could he have walked with God as did Enoch of old. And only by pursuing that course now, can he thus walk with God today.

Perilous as it always is blindly to accept the opinions of others, far more so is it to lean for salvation upon man's uninspired decisions, especially when the authors of them are refusing to open the church's doors to a message that is knocking for entrance. And though God has warned the laity time and

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Realizing that we are dealing with a matter which involves our eternal interest, and of the destiny of our church members, the selection seems not only pernicious but also inadvisable for you to trust, and foolish for me to accept. For inasmuch as neither the General nor the Union Conference committees have acted upon the message of *The Shepherd's Rod*, these men prove themselves unfit for the occasion, for they have heretofore acted independent of the conference—the highest authority—by speaking against the message from the pulpit and have even caused some of us to be carried bodily out of the church buildings for no other reason than our presence—shameful for the church of God! They, therefore, have already made the denomination liable for suit and heavy damages. Shall you let these men go further in their poor and despotic judgment? Moreover, they have published far and wide that I have been given a hearing by representatives of the denomination while they well knew that no such thing has taken place at any time!

Regardless of how insignificant the case may be, no civil court would ever select a jury of this kind. Why should we? Is not our salvation far more important than earthly gain?

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I was further informed that I should appear alone before the committee. In this I see no wisdom at all. If the committee is to meet with me with the sole purpose to condemn and send one over the road, so to speak, regardless of justice or truth, and to rob God's church from a possible blessing in a message, then I say it is wisely arranged. But I do not think this is your intention, Elder Calkins. I think you are honest to yourself and true to God. At least this is the impression I had when you met with the Exposition Park Church Committee, some years ago, of which I was a member. It was the time when you came to iron out the trouble against Elder Paap. As you have selected your men, is it not fair and just to let me bring some of the brethren who are well acquainted with *The Shepherd's Rod*? What injury can they bring against justice?

It will be impossible for me to meet you brethren on the day stated by Elder Prout.

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The Lot of Every Scribe Who Brings Things New and Old

Matt. 13:52.

This brief recital of abuses by our brethren gives only a glimpse of what they are doing throughout the churches. It is ample, however, to make clear the baleful results of their activities, not the least common or deplorable of which is the influencing of many to take the position that it is wrong to accept a message if the leading brethren are opposed to it! Though these find an assortment of excuses for their carnal position, the truth is that while some fear being cast out of the synagogue, others hate to bear the reproach, despite Christ's comforting charge: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets." Luke 6 :22, 23.

Just as did the Jews of old, thousands today dearly believe that there is a certain saving magic simply in membership in the church, thus letting themselves be brought to prize and depend upon it more than upon the message, which demands repentance of sins and in return lifts the penitent sinner from the dark and miry pit, into the healing, saving light of

The Lot of Every Scribe Who Brings Things New and Old

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This brief recital of abuses by our brethren gives only a glimpse of what they are doing throughout the churches. It is ample, however, to make clear the baleful results of their activities, not the least common or deplorable of which is the influencing of many to take the position that it is wrong to accept a message if the leading brethren are opposed to it! Though these find an assortment of excuses for their carnal position, the truth is that while some fear being cast out of the synagogue, others hate to bear the reproach, despite Christ's comforting charge: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets." Luke 6 :22, 23.

Just as did the Jews of old, thousands today dearly believe that there is a certain saving magic simply in membership in the church, thus letting themselves be brought to prize and depend upon it more than upon the message, which demands repentance of sins and in return lifts the penitent sinner from the dark and miry pit, into the healing, saving light of

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"Again we are led to inquire, What put such hatred into the heart of *this* young man who also had never met Brother Houteff? What, save the sermon he had just heard?

" 'Satan's attacks against the advocates of the truth will wax more bitter and determined to the very close of time. As in Christ's day the chief priests and rulers stirred up the people against Him, so today the religious leaders will excite bitterness and prejudice against the truth for this time. The people will be led to acts of violence and opposition which they would never have thought of had they not been imbued with the animosity of professed Christians against the truth.'" — *Gospel Workers*, p. 324.

"No one can afford to fail to profit by these experiences or to make certain that no root of bitterness finds soil in his heart. No matter what others may do, he who is sighing and crying against the abominations that be done in the midst thereof, must maintain unfeigned love for the brethren, and thus walk in the footsteps of Him Who, when He was reviled, reviled not again."

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May the good Lord lead you at this time and help you faithfully perform your duty as a president of the conferences, and with this momentous problem of the hour. I am

Yours for brotherly love,
Christlike Spirit, and for the
good of His people,

(Signed) V. T. HOUTEFF

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"A third incident very similar to the ones related above came to my attention, all within a period of four weeks. This time the president of the Union Conference, had on Sabbath afternoon called a large congregation together, many miles away from either of the churches mentioned above, to hear him refute *The Shepherd's Rod*. During the service, he conducted himself in such a way as to instill in the hearts of all his hearers hatred for the author of the message contained in *The Shepherd's Rod* series of books and tracts. After the meeting closed, a group of young people were gathered around Brother Houteff outside the church, near an embankment. Suddenly a young man rushed up to the crowd and thrust himself as hard as he could upon the one nearest Brother Houteff in an effort to knock him over the embankment. And he

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Moreover, the agreement specified that we should first give them the study on "The Harvest," and that to it *alone* they were to respond. But in their belated reply, again disregarding the terms of the agreement, they endeavored at one stroke to refute the entire message, by quoting from the volumes of *The Shepherd's Rod*, statements which, being lifted from the context, and which, thus deprived of all supporting evidence, appeared as sheer assumption, wholly divest of authority, and even contradictory one to another and to the Spirit of Prophecy!

However, neither their unprincipled actions nor their sophistic refutation have, as they had hoped, downed the message. On the contrary, they have served only to lift it up. They have, however, caused the indolent and superficial— every one who is depending upon others to decide what is truth and what is error—to remain in their Laodicean condition,— lukewarm, satisfied, waiting to be "spued out."

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their promise. For two months after the meeting, we intermittently telephoned the Union Conference office, each time only to receive some excuse and another fruitless promise. Finally, while the Spring Council was in session in Washington, D.C., we sent Elder Daniells the following telegram:

Los Angeles, California,
April 28, 1934.

Eld. A. G. Daniells,
Takoma Park, Washington, D. C.
Care of Spring Council, S. D. A.

"Although you promised delivery Harvest study report, after editing, in a few days, six weeks have elapsed, notwithstanding frequent requests to Union Conference for delivery have been made. Reports indicate, whole, or portions, are being circulated already. Wire if true, also date you will deliver my copy."

(Signed) _____ V. T. HOUTEFF

To this urgent request, likewise no reply was ever made.

We realize that the committee's action is hardly believable. And we deeply regret that they have compelled us, in defense of the Truth, herein to disclose the facts, that each may know and decide for himself, as the *Spirit of Prophecy* instructs:

"As the student sacrifices the power to reason and judge for himself, he becomes incapable of discriminating between truth and error, and falls an easy prey to deception. He

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When you know you are right with God,— walking in the light,—be firm and unswerving. Do not compromise the Truth in order to get over the mountain, but rather stand immovably for the right and let your faith remove the mountain to yonder places. And if an opposer of the Truth attempt to bind you to a certain course, yield not, for his is the dictates of the natural heart. Resist and do the opposite; then you will be safe. And above all, stay in your church, keep the truth, and "sigh and cry for the abominations that be done in the midst thereof," for thus shall ye be sealed and defeat the enemy.

So for the sake of the Third Angel's Message, for your own salvation, for God's honor, and for the principles of religious freedom, let not your silence lend consent to the church's shameful treatment of its own members, thus bringing upon you "all the righteous blood shed upon the earth, from the blood of righteous Abel" unto the present time. We urge you therefore

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Not only do they reveal an unChrist-like Spirit, but also they constitute serious criminal offenses, committed against us for no reason other than our refusing to stop attending Sabbath services in our churches! Though we eschew sympathy in this respect, we do with utmost urgency cry out for assistance against this tide of evil which, if continued, will, whether we be right or wrong, dash to pieces our brethren's presumptuous expectations, resulting for them in a more fearful disaster and a greater disappointment than resulted to the Jews from their self-assured and self-complacent hope of the continuance of their kingdom.

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"Now, my brother, I believe you have had enough experience in the study and interpretation of the Scriptures to realize that it is positively dangerous to try to build up essential Biblical doctrine and interpretation based on the interpretation of symbols and parables."

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A short time after the assault, the injured one's condition demanded medical attention, so an S. D. A. doctor, who was at church that morning and who afterwards witnessed the bruises, was summoned to the telephone, and after much hesitating, reluctantly agreed to come, but never did!

It makes us sad to see in the actions of our own brethren such an exact fulfilment of the parable (Luke 10:25-37) of the "priest" and the "Levite" who passed by an injured brother, wounded by highwaymen of their own nation, thus bringing upon themselves "curses," and causing the "blessings" to fall to the lot of the good Samaritan—today the kind-hearted outside the S. D. A. denomination.

Then some time later, a brother who, being refused admittance to the church, was quietly standing at a window, listening to the lesson, had a glass of water dashed in his face from inside. On another occasion, at another S. D. A. church, this same brother, though being disabled, was, simply because of his presence, savagely kicked (by one of the local elders)

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In contrast to this record, the violence-condoning words spoken by the minister that Sabbath, shows just how he would have regarded Peter had he lived in Peter's time. Similarly with the church elder, who while in the pulpit that Sabbath, as we later learned, Pilate-like washed his hands of any responsibility for what had occurred, charging that we had called them names (which is

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The simple truth is that the interpretation of the symbolical beasts of Daniel 7 is the very backbone of S. D. A. "essential Bible doctrine." The truth of the "little horn," which had "eyes like the eyes of man, and a mouth speaking great things" (Dan. 7:8), is what made us join the S. D. A. denomination! Seeing, therefore, that the most essential S. D. A. doctrines are based upon the interpretation of symbols, we asked the Professor to explain just wherein lies the danger of them. But to date nine years have gone by and we are still patiently awaiting his explanation!

Again: if the committee believe, as does the Professor, that symbols and types are not dependable, then the denomination must have just recently changed its position, for it has ever, and with great stress, taught these symbols, also the types, such as the Exodus movement as a type of the 1844 movement. (See *Certainties of the Advent Movement*, and the little booklet, *Forty Years in the Wilderness*.)

Obviously, therefore, the committee should confess their own extraordinary blunder, and acknowledge the truth that symbols are not only positively necessary, but are also positively safe, as a basis of "essential Bible doctrine." And this blunder alone should give sufficient impetus to everyone to make an honest and thorough personal investigation of

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"The true Interpreter must come. The One whom all these types prefigured, must explain their significance.

"Through nature, through types and symbols, through patriarchs and prophets, God had spoken to the world. Lessons must be given to humanity in the language of humanity. . . . He, the author of truth, must separate truth from the chaff of man's utterance, which had made it of no effect. The principles of God's government and the plan of redemption must be clearly defined. The lessons of the Old Testament must be fully set before men." — *The Desire of Ages*, pp. 33, 34.

"The whole system of types and symbols was a compacted prophecy of the gospel, a presentation in which were bound up the promises of redemption." — *The Acts of the Apostles*, p. 14.

"All these things spake Jesus unto the multitude in *parables*; and without a parable spake He *not* unto them." Matt. 13:34.

The Professor is evidently blind to the fact that the ceremonial system with all its symbolic ritual is the basis of the Old Testament teachings, and is also, along with Christ's parables, likewise the basis of the New Testament teachings, and that the prophetic

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In Christ's plain words in the foregoing scripture, He simply enjoins His followers, as any honest Bible reader will admit, to go out and stay out only if and when they are not welcome in a house (home), but not when ejected from the temple (church). This is attested by the following experience:

The apostles were "in Solomon's porch." "Then the high priest rose up, and all they that were with him, . . . were filled with indignation, and laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life. And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them

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Then still later, this same spirit whipped them on so far that they tried to have him confined to a psychopathic ward, and failing in this also, then on even until they attempted to have him deported, again with no success but only greater humiliation and more ruthless anger to themselves.

Most shameful of all their actions, though, was that of the minister who, after the service on the Sabbath that Brother Houteff was

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Moreover, as these symbols, types, and parables are not interpreted in the writings of Sister White (only a promise there being made that someone must come to interpret them), and as the Professor accepts no other authority of interpretation, then it is evident that he, and those who put credence in what he says, will never arrive at the truth of these things! But still worse, is their

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For many years we S. D. A.'s have as a people earnestly met the sophistries extensively employed against the truths of the Three Angels' Messages; such, for example, as the arguments brought against the Sabbath truth, and as those brought against the *Spirit of Prophecy* by defenders of private (uninspired) interpretation, but we are astonished to see our General Conference brethren resorting to the same devious methods, and what is even worse, doing so against a brother who is trying to exalt the Third Angel's Message and the gift of the *Spirit of Prophecy*.

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We are fully aware that the collocation of quotations from *The Shepherd's Rod* and the *Spirit of Prophecy*, as set forth in the booklet, *A Reply to The Shepherd's Rod*, makes them appear to be in direct conflict with each other. But this false appearance has been effected by isolating the statements from their contextual connections. For example, if we lift from Psalm 53:1, the clause which says "there is no God," we make David speak as an atheist, and the Bible as the most self-contradictory work in all literature. This is the method of extracting the statements which compose the following

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"The exile of Pope Pius VI, in 1798, and his death at Valence, France, Aug. 19, 1799, is not [italics author's] the receiving of the wound, no more than the death of any other pope before or after." — *The Shepherd's Rod*, Vol. 1, page 215.

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"This period, as stated in preceding chapters, began with the supremacy of the papacy, A.D. 538, and terminated in 1798. At that time, the pope was made captive by the French army, the papal power received its deadly wound, and the prediction was fulfilled 'He that leadeth into captivity shall go into captivity.'" — *Id.*, page 501.

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A Word to the Laity:

As firm believers in the Third Angel's Message and the 1844 movement, we most earnestly appeal to you, Brethren, at this critical moment, not to accept the decisions of others or to sanction their accusations against us without making thorough personal investigation of the message in *The Shepherd's Rod*, which has come to you "in the name of the Lord." (See *Testimonies on Sabbath School Work*, p. 65.)

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

Do not, we implore you, repeat the mistakes of the Jewish nation and of the nominal Christian churches by condemning or rejecting without giving equal attention to both sides. If the leading brethren approach you with objections to your making a personal investigation of the message, do not acquiesce until they have given you a more logical and convincing exposition than does the *Rod*, on the subject in question.

Indifference in this matter on the part of the laity has encouraged the leading brethren to exercise an imperious, cruel spirit by which they have brought disgrace upon the church of

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Again says the Spirit of Prophecy:

"Even Seventh-day Adventists are in danger of closing their eyes to truth as it is in Jesus, because it contradicts something which they have taken for granted as truth, but which the Holy Spirit teaches is not truth. . . . But beware of rejecting that which is truth. The great danger with our people has been that of depending upon men, and making flesh their arm. Those who have not been in the habit of searching the Bible for themselves, or weighing evidence, have confidence in the leading men, and accept the decisions they make; and thus many will reject the very messages God sends to His people, if these leading brethren do not accept them." Says Satan: "The people accept their ministers' explanations of Scripture, and do not investigate for themselves. Therefore by working through the ministers, I can control the people according to my will." — *Testimonies to Ministers*, pp 70, 106, 107, 473. This warning testimony urges

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The unscrupulous method which the brethren have used in these comparisons, in the desperate effort to prove *The Shepherd's Rod* wrong, can be turned upon the Bible and upon the denomination's own publications. For instance:

The Signs of the Times:
"...Therefore it is neither right nor scriptural to declare that the Roman Catholic Church is the fifth head of the dragon or the beast of Revelation 13." — *Signs of the Times*, April 12, 1932.

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By this shady method, moreover, one can much more easily contradict Paul by the writings of Moses than they have contradicted *The Shepherd's Rod* by the *Spirit of Prophecy*, as can be seen from the following examples:

Says Paul; "Who are thou that judgest another man's servant? ... One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." Rom. 14:4, 5.

"But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Ex. 20:10.

Why not accuse Paul of teaching that one can keep any day so long as he "regardeth it unto the Lord"?

"For every creature of God is good, and nothing to be refused, if it be with thanksgiving." Tim. 4:4.

"Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you." Lev. 11:4.

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"For I am in a strait betwixt two, having a desire to depart, and to be with Christ: which is far better: nevertheless to abide in the flesh is more needful for you." Phil. 1:23, 24.

"For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten." Eccl. 9:5.

If "the committee of twelve" had lived in the days when Paul preached, and if they were given to their present method of investigation, then by their failing to consider the sum of what the apostle was teaching in his statements, they would have condemned him as a teacher of evolution, of the conscious state of the dead, and of intemperance, and under such deception, they would have been among the first to cry for his head, as they are now in the van crying down *The Shepherd's Rod*.

Unenvied as they would be in their guilt had they taken Paul's blood, yet their chance of entering into eternal life would be far better (if their ignorance of what Paul was teaching could possibly excuse them) than it will be if they impenitently continue in their unfair dealing with the message of the *Rod*. For it may be somewhat difficult to understand these teachings of Paul, but it certainly is not difficult to understand the teachings of the *Rod*, for the lines immediately following those which the committee quote, plainly declare that the non-descript and the leopard-like beasts do represent the papacy. And furthermore, though

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protest the personal aspect of the reflection. Indeed, the facts herein unmasking your challenge and exposing it in its true character, so completely strip it of any force as to make useless our further meeting it, in defense of Truth, with any measure other than the counter-challenge: Clearly prove us wrong in the same forthright and evidential manner in which we have herein proved you wrong, then try us and see whether or not we "make good" our "pledge". Or, if you are so pressed for time as to feel unable critically to examine the other *S. Rod* volumes, then let the few pages of this little booklet suffice as "Exhibit A" upon which to build your case. "Produce your strong reasons." "Come now and let us reason together." But we, as brethren, would earnestly caution you not to resort again to those artful "escapist" tactics which wholly vitiate *A Reply to The Shepherd's Rod*. Demonstrate us in error, brethren, and you will be astonished to see how quickly we shall retract and destroy all our publications, even though you continue to cherish other inconsistencies. You see, we are not asking the unreasonable, but only that which in common sense and duty you would be bound to *demand* were you in our place.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12.

Now, think not that in these pages there

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protest the personal aspect of the reflection. Indeed, the facts herein unmasking your challenge and exposing it in its true character, so completely strip it of any force as to make useless our further meeting it, in defense of Truth, with any measure other than the counter-challenge: Clearly prove us wrong in the same forthright and evidential manner in which we have herein proved you wrong, then try us and see whether or not we "make good" our "pledge". Or, if you are so pressed for time as to feel unable critically to examine the other *S. Rod* volumes, then let the few pages of this little booklet suffice as "Exhibit A" upon which to build your case. "Produce your strong reasons." "Come now and let us reason together." But we, as brethren, would earnestly caution you not to resort again to those artful "escapist" tactics which wholly vitiate *A Reply to The Shepherd's Rod*. Demonstrate us in error, brethren, and you will be astonished to see how quickly we shall retract and destroy all our publications, even though you continue to cherish other inconsistencies. You see, we are not asking the unreasonable, but only that which in common sense and duty you would be bound to *demand* were you in our place.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12.

Now, think not that in these pages there

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We deeply regret that our brethren have so involved themselves against the Truth that we have been compelled to expose their subversive efforts. Were not our only aim for God's honor, for the good of these brethren and for all His people, we would never make the facts public, but the solemn time, "the days of purification" (*Testimonies*, Vol. 5, p. 80), to which our church is come, compels us to "Cry aloud, spare not," and to obey the command: "Lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins." Isa. 58:1.

"The truth in all its pointed severity must be spoken. Men of action are needed,—men who will labor with earnest, ceaseless energy for the purifying of the church and the warning of the world."—*Testimonies*, Vol. 5, p. 187.

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The quotation from *The Shepherd's Rod*, found on page 30 of this tract, shows by what follows it, that the *Rod* is merely trying to explain that though some of the beasts represent the Roman power, it is both unbiblical and illogical to presume that they *all* are symbolical of that system, or that the leopard-like beast *as a whole* (seven heads and ten horns) can be symbolical of it alone; for it is symbolized by the head that was wounded. The six uninjured heads and the ten horns must therefore be symbols of other systems. But withholding these facts from the people, they deal unfairly with the *Rod*, and they are deceiving and confusing the laity. There is no excuse for this, for if they are too busy to read, then by a mere glance at the illustration on page 84 of *The Shepherd's Rod*, Vol. 2, they can recognize that it does not say what they are trying to make it say.

Every other argument which they have brought against the *Rod* in order to turn the laity away from it, can be silenced as quickly, simply, and completely as the foregoing samples have been. Should anyone doubt, we invite their questions. Select the strongest contradiction you can find set forth

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by any of the *Rod's* opposers, and we promise to clear it.

Perhaps their grossest distortion of fact is the statement: "When the attention of the author of *The Shepherd's Rod* was called to this direct contradiction, he did not deny it, but claimed that his interpretation should be accepted because Sister White did not have the complete light on the subject."—A *Reply to The Shepherd's Rod*, p. 42

This allegation deals either in fabrication or misconstruction, for at no time have we made any such statement, neither indeed could have made it, as we believe the *Rod* to be in perfect harmony with the writings of Sister White. Therefore we hope that for their own sakes the committee will be honorable enough to correct this misrepresentation.

Now we direct the reader's attention to what *The Great Controversy* teaches concerning the inception of the wound, for the *Reply* deals with *The Great Controversy* in the same treacherous manner as it does with *The Shepherd's Rod*. In this instance, it omits the book's entire extensive historical treatment of the subject, which shows the infliction of the wound as the result, not of a single momentary act, but rather of an extended series of events, as glimpsed in the following passages:

". . . A serious struggle [said Luther] has just begun. Hitherto I have been only playing with the pope. I began this work in God's

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Again: if, as the *Reply* charges, *The Shepherd's Rod's* teaching concerning the wound, is heresy, and the Denomination is determined to rid the church of it, then why, pray tell us, have they spent the Lord's money and time to teach the same heresy in the *Signs of the Times*!

Thus, while on the one hand thousands of copies of the *Reply* are crying out in the negative, on the other hand thousands of copies of the *Signs of the Times* and *The Pope King Again* are crying out in the affirmative, on the question, Did the Protestant Reformation inflict the deadly wound?

Any wonder, then, that the laity is in perplexity and confusion as to which voice to heed, as to which way to turn? Any wonder that in order to rescue them from their dilemma, "the Lord's voice crieth unto the city . . . : hear ye the rod, and Who hath appointed it"? Only the voice of the *Rod* can resolve the issue. "The man of wisdom" will "hear" its voice.

These trumpet-tongued evidences should awaken the laity from their slumber, to a thorough personal investigation of the various

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"... the wisdom of popes, kings, and prelates had been brought to naught by the power of truth. The papacy had sustained a defeat which would be felt among all nations and in all ages."

"... An immense revolution had thus been effected by Luther's instrumentality. Rome was already *descending* from her throne, and it was the *voice* of a *monk* that caused this humiliation'." —*The Great Controversy*, pp. 142, 190, 162, 155.

"The calm, dignified power of Luther humbled his enemies, and dealt a most dreadful *blow* to the papacy."—*Testimonies*, Vol. 1, p. 373.

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Still further, John saw the event of verse 3 (the wounding of the head) take place before the one of verse 10 (the taking captive of the pope). The wound to the head, therefore, represents the blow as inflicted by the Protestant Reformation.

In another misrepresentation, the committee says: "It is claimed that Luther at that time (1500 A.D.) gave the deadly wound."—*A Reply to The Shepherd's Rod*, p. 43. But we earnestly ask all who love the Third Angel's Message, to look into this important matter, and see for themselves that the *Rod* does not teach the blow was delivered in 1500, as they are trying to make the laity believe it teaches, but rather *after* 1500. (Read *The Shepherd's Rod*, Vol. 1, pp. 209-222, and Vol. 2, pp 85-107.)

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As this booklet was written by a General Conference employee, and was widely circulated among the people, there is no need quoting from it. Its title, *Forty Years in the Wilderness*, speaks for itself.

Now we turn to Elder Roger's article, which says: "Some opponents of this cause claim that the denomination since the Minneapolis conference, in 1888, has been wandering around in the wilderness'.

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"If 'wandering around in the wilderness' means to multiply the membership of the denomination by more than ten, to increase the number of workers more than fifty times, . . . the denomination can plead guilty to the charge."

Thus by another two-way position, the General Conference has again forced us to challenge them to come out with a forthright and definite statement as to which of the two interpretations on the same subject they would have us believe, seeing that we cannot believe both and yet know what we believe. If Elder Taylor G. Bunch, as the *Review and Herald* tacitly charges, is teaching error and is the "opponent" of the "cause," why, then, did the General Conference not only tolerate his views, but also even pay him while he was writing them, and then indorse their circulation! On the other hand, if Brother H. F. Rogers has not written the truth on the subject, then

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Those who let others think and investigate for them instead of investigating for themselves, and who thus accept the decisions of the leading brethren (who claim to be "the men of experience"), must, if asked what they believe on the subject of Isaiah 4:1, in all honesty answer, We know not what we believe.

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Since the agreement, moreover, called for five studies to be presented within a week if the first one could not be refuted, it was necessary that the first study be replied to within twenty-four hours. But notwithstanding the agreement, over six hundred hours passed before the reply was rendered! And even then, as shown, it was not a reply to the study given.

In view of this fact which puts the committee in default of their signed commitment, our position is automatically vindicated, and their own impeached, reducing to naught the following charge:

"We have accepted your challenge to prove *The Shepherd's Rod* doctrine wrong. . . Now there comes to you a challenge not issued by us but by the simplest principles of honor and honesty; . . . Will the author now resort to the 'deceptive policies' and 'windings and twistings and turnings' of 'error' . . . or will he step forward honestly and honorably and make good

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"There are a thousand temptations in disguise prepared for those who have the light of truth; and the only safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment; for 'in the multitude of counselors there is safety.'"—*Testimonies*, Vol. 5, p. 293.

"Every soul must look to God with contrition and humility, that He may guide and lead and bless. We must not trust to others to search the Scriptures for us. Some of our leading brethren have frequently taken their position on the *wrong side*; and if God would send a message and wait for these older brethren to open the way for its advancement, it would never reach the people.

"Those who have not been in the habit of searching the Bible for themselves, or weighing evidence, have confidence in the *leading men*, and accept the decisions *they make*; and thus many will reject the very messages God sends to His people, if these leading brethren do not accept them." *Gospel Workers*, p.303; *Testimonies to Ministers*, pp. 106, 107.

From this example, we can see very quickly that though two passages be inspired

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Gospel Prophet, Vol. 1, p. 28, says:

"Seven women, one man. Seven is the complete number. 'Women' represents a church (Rev. 12:1, 2; 17:3), but in this case not the true or pure church, for there is a reproach. How true it is today that the churches will not accept the bread that came down from heaven, but rather eat their own food—the traditions of men. They want the name, but reject the garment which Christ provides, and hence will be found at last without the wedding garment."

Though in 1928, through the Sabbath School publication, *Isaiah, the Gospel Prophet*, the denomination officially taught the foregoing interpretation of Isaiah 4:1, yet in 1931, through the general church paper, the *Review and Herald*, she just as officially taught an entirely different interpretation; to wit:

"It is generally understood that this is a figurative description of conditions that would prevail in Israel because of wars in which so many of the men would be killed that there would be a large preponderance of women. We are not to seek for mathematical exactness in such matters of Biblical prophecy.

"We would not be understood as seeking to find the fulfilment of this prophecy in the War of 1914-1918, but it is true, nevertheless, that in several of the countries of Europe the women greatly outnumber the men, because

7.Great Controversy Over The Shepherds Rod

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Testimonies, Vol. 5, p. 293, is that they themselves, along with all the rest of their brethren, must not inject into anyone's message a private view here and a private view there before first submitting such views to the one through whom the message came, just as the *Spirit of Prophecy* directs: "If a message comes that you do not understand, take pains that you may hear the reason the messenger may give," and not the reasons the ministers may give. (See *Testimonies on Sabbath School Work*, p. 65.)

Having by precept and by example commanded every man to remove the beam from his own eye before attempting to "pull out the mote" from his brother's eye (Matt. 7:4), the Master has thereby shown that the church must not say to others, "Let me pull out the mote out of thine eye;" when "behold, a beam is in [her] own eye." Hence, we are in solemn duty bound to turn the searchlight upon the S. D. A. denomination (ourselves), not upon other denominations (our brother). Following the Master's instructions, we are therefore herein looking, not into the individual eye, but into the collective S. D. A.—

The Denominational Eye.

In explanation of Isaiah 4:1, the denominational publication (not only published and owned by the denomination, but also indorsed and used by the Sabbath School Department throughout the world in 1928), *Isaiah, the*

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by the same Spirit, yet, when treacherously manipulated, they can easily be made to collide with each other. However, when the author's object in making the statement is first considered in every case, then and then only can one rightly interpret his thought, and find it trouble-free. In specific demonstration of this general truth, we call the reader's attention to the following brief analysis of the much overworked and misused statement in *Testimonies*, Vol. 5, p. 293, concerning new light;

"There are a thousand temptations in disguise prepared for those who have the light of truth; and the only safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment; for 'in the multitude of counselors there is safety.' "

The conditions which called forth the statement were that Brother D, through claiming to have light, instead had darkness, which, rather than lighting up, only darkened, the message which came through the *Spirit of Prophecy*. In view of this fact, the "brethren of experience" of whom she is speaking are seen to be none other than the founding fathers of the S. D. A. denomination, those who shared with Sister White in the singular experience of establishing the

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message point by point, and not those who subsequently followed on to proclaim it.

Clearly, then, the only possible way in which these "brethren of experience" can be consulted at the present time is by giving heed to the voice which they left on record in their own written testimonies and in those especially of their leader and God's spokesman, Sister White. The "angel" of the Laodiceans, who is "wretched, and miserable, and poor, and blind, and naked," obviously is not to be sought for counsel, but rather ministered to with instruction.

Accordingly the committee of twelve, and all the rest of the leading brethren as well, must humbly and implicitly accept the word of the inspired writings for the church in their full setting if they each would echo the voice of experience and truth. Had they done this, the Lord would not have made the denunciatory statement: "So then because thou art lukewarm; and neither cold nor hot, I will spue thee out of My mouth." Rev. 3:16. In other words, though they do not occupy the same position as did the "brethren of experience" mentioned in *Testimonies*, Vol. 5, p. 293, and are now in a perilous condition, yet had they exercised the same judgment and the same spirit as did the latter, they would now be safe counselors, deserving the same respect.

This truth is further demonstrated by the fact that if the statement from *Testimonies*, Vol. 5, means what our leading brethren would

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Moreover, had she intended the statement in question to mean what the committee says it means, she never would have written what she did in *Gospel Workers*, p. 303 and in *Testimonies to Ministers*, pp. 106, 107, both of which are out of joint with their private interpretation of *Testimonies*, Vol. 5, p. 293. Obviously, therefore, in fighting the *Rod* on such untenable ground, they are unwittingly missing their mark, and hitting the *Spirit of Prophecy* instead—and thus are blinding, frightening, and confusing the laity. Brother, Sister, "Choose ye this day" whom ye will "follow"—God's messengers or the leading men.

The *Rod* does not stretch to a breaking point any one statement on a given subject, while wholly ignoring other statements bearing on it, but instead considers every relevant one. Upon this principle, which the committee utterly ignored, the only possible harmonious interpretation which they can place upon

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