

THE SYMBOLIC CODE

NEWS ITEMS

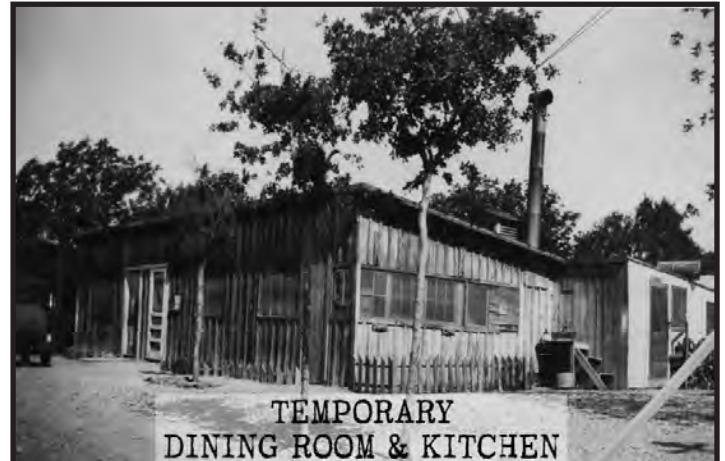
Vol. 2 No.1
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Mt Carmel Center
Waco, Texas

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

HEARING IS FINE BUT SEEING IS BETTER

As many of our people whose hearts are in the cause of Present Truth desire to know a little more than words can express, we are at this time endeavoring to convey the news of our building program on Mt. Carmel by the means of the drawings instead of by words alone.



No. 1 is our Office building. It is, as all the rest of our buildings, of frame structure of 8 rooms -- 5 downstairs and 3 upstairs.

No. 2 is a 6 room dwelling -- 4 rooms downstairs and 2 upstairs. This is the building in which our dear Sister Charboneau died.

No. 3 is our temporary school and chapel building, the main floor being divided into five garages of which one is now used for a carpenter shop.

No. 4 is our warehouse, kitchen and dining room building of which a portion is being used for living quarters.

Besides these there are two other small buildings and two trailer houses.

We need more buildings, as previously published, besides getting our road in better condition which leaves off the state highway #67 at Carmel's entrance #1 (south), making an incline to the top, then turning at the corner of our warehouse eastward toward entrance #2 to the same highway (#67) -- making almost a perfect "L" of about two miles long which we call "The King's Highway." Besides these we are in need of farm implements and a dam in one of the canyons; then we shall be better able to take care of the pressing needs of our work and people.

Hence, we most sincerely appeal to all our friends of Present Truth to unite with us in an earnest prayer that the Lord will bless this needy work and that we be earnestly preparing the way to let Him fully take the reins in His own hands (“Testimonies to Ministers,” p. 300), so that the message may prosper and His people be saved and sealed, that all who are interested in their soul’s salvation and in the salvation of their own brethren respond to this most blessed privilege of having a part in this glorious work in the closing scenes of earth’s history under sin, and in the establishment of this eternal government of peace and righteousness!

(Ezek. 3:8, 9.)

“The work that is done under the ministration of the Holy Spirit, out of love for God and for humanity, will bear the divine signature, and will make its impression on human minds...

“The Lord calls upon our young people to enter our schools, and quickly fit themselves for service...

“He will call men from the plow and from other occupations, to give the last note of warning, to perishing souls. There are many ways in which to work for the Master, and the great Teacher will open the understanding of these workers, enabling them to see wondrous things in His word. “Testimonies for the Church,” p. 170.

Secondarily, this camp is to fulfill Isaiah 58:7-10, 12: “to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am....And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and they that

THE OBJECT OF OUR CAMP

The many inquiries and reports from far and near bear the evidence that most of our people do not fully understand the purpose and the character of the work for which Mt. Carmel Center is being developed. Therefore, we wish to further explain.

The main object and the first cause for this project is to fulfill the commission according to Ezek. 4:2, “Lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about.” That is, build a temporary place (camp) where you can train workers (battering rams, margin-leaders) who can go and boldly face the situation, for which cause “I have made thy face strong....As an adamant harder than flint have I made thy forehead; fear them not, neither be dismayed at their looks, though they be a rebellious house.”

shall be of thee," i.e., those who are with heart and soul with you in this work "shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."

Therefore, outside of these two classes -- the workers for training and the worthy poor who need our help -- should be out in the field, doing what they can to bring the light of truth to our brothers and sisters throughout the world which is to place the seal of God in our foreheads so that we can escape from the slain of the Lord (Isa. 66:16), and then be sent to all nations to bring the second fruits to the house of the Lord (verses 19, 20) and then shall the end come. (Matt. 24:14.)

Hence, Mt. Carmel is not for S.D.A.'s to colonize as they have done elsewhere in times past, but it is to stir them up to a realization that they need to spread everywhere like ants to awaken the church and the world.

“AMEND YOUR WAYS”

“Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. (Eccl. 8:11.)

Most of our people are so deeply asleep, and so greatly stupefied that it seems there is nothing that can fully awaken them from the “Laodicean sad deception.” They study the message and admit it to be the truth for this time, rejoice in it and speak it to others, but they do not catch on the points which reprove their own personal sins and carelessness, by which they break both the moral and the physical laws of God.

Please restudy the whole message -- the two volumes of “The Shepherd’s Rod,” the tracts, and the Code, and try to find out wherein you yourselves are not walking in its blazing light. Then correct the errors at once if you expect to obtain the promises of God. Do not neglect your only duty which should “engross the whole mind, the whole attention” and fit you for His eternal kingdom.

Most of our people are sick because they have not as yet learned how to live. Correct your habits. “Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.” (Ezek. 18:31, 32.)

You may not understand all there is about it, but that would not excuse you from doing faithfully the little things which you already perfectly know. Start with the A B C’s in the science of reform as you would in a grade school, gradually climbing up the ladder of perfection as you would from the first grade up to a course in a university. As you are unable to understand in the schools of the world the higher grades ahead of the lower, so you will never learn all the science in physiology or the mysteries in the laws of God from its heights down or all at once. Moreover, if you are not willing to do correctly the little things in life, what will it compel you to agonize in prayer for the power you need to accomplish the great thing?

No one can successfully be promoted to a higher position until he proves true and proficient in a lower place. Says the apostle Paul: “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” That is, no one can in a haphazard manner do the necessary things of life and yet stand innocent before the Lord. His command is: “Be ye therefore perfect, even as your Father which is in heaven is perfect.” (Matt. 5:48.)

TESTIMONIES

“Many thanks for ‘The Symbolic Codes.’ I’ve read them all, and re-read many. They fanned anew my strong desire to help in the Lord’s work. I have often felt downcast because the way seemed closed to all but to those of the highest education.

“I thought every Adventist believed in Sister White’s writings,

but The Symbolic Code has opened my eyes. I knew many were reckless and did not stand true to principle, but I never thought that this evil course was due to unbelief. I'm glad The Shepherd's Rod came. I needed it."

(Signed) Mrs. E.N.

Dear People in the Faith:

"We have been and still are looking into and studying the message. We are more and more convinced it is a timely message for the S.D.A. church.

"When our church leaders voted out Brother G's membership for no other reason than his faith in this added light to the Third Angel's Message and as they justified themselves while going contrary to divine authority, it is enough to convince any one that our brethren have turned their backs 'against Christ their Leader.'" ("Testimonies for the Church," Vol. 5, p. 217.)

(Signed) J.N.K.

Dear Brethren in Christ:

"Words can not express my joy and delight and appreciation for the good work of The Shepherd's Rod. I am convinced that it spells lost or saved to any one who ever reads it. It certainly is the last message for our people (the Seventh-day Adventist) to awaken them to a realization of their own condition. Oh, may the Lord help us to study this light more and fully accept it by His grace and by faith. I love it and may His blessings abide with you and all who study it. It is what we have needed for a long time and may I add this? If you need money for support call on me and what little I can give, by His grace, I shall be glad to help."

(Signed) E.W.

"Through the providence of the Lord, I came to Denver about one year ago, and was thus placed in contact with the message of The Shepherd's Rod. I am

thankful for this precious light and for the glorious truth that I am learning, and for the increased knowledge on health reform. I have not taken a dose of medicine since accepting this precious message, while before that time I was nothing less than a medicine fiend.

"I am attending every meeting that I possibly can and my prayer is that my faith may grow stronger, and that the Lord will bless me with health that I, too, may help proclaim this wonderful truth.

"Oh, that God's people might open their eyes and receive the great blessings He is waiting to bestow upon them."

(Signed) Mrs. B.T.A.

Dear Brother:

"I am so happy to be able to see the truth for this time, and while I have been asleep, I have never rejected light and I thank the Lord for The Shepherd's Rod. I am a better S.D.A. because of it, and I am determined to go all the way with the truth in The Shepherd's Rod. I enjoy the studies and I think it is terrible to know that the leaders have gone as far as they have, and that they are still leading our people into darkness. I can't tell you how happy I am to be called a Shepherd's Rod follower."

(Signed) Mrs. B.J.

A PLEA FROM ACROSS THE OCEAN

Dear Brother Borolinger;

Just received the lovely tract of Ezekiel's Prophecy. It was a very pleasant and interesting one and of much value to me. I will close my office door this morning and remain inside by myself so that I can more carefully study this wonderful explanation of Ezekiel's prophecy....

Several days ago a company of eleven, including three of us in the family, gathered at which time we were reading some of the interesting points in The Symbolic Code and selected quotations from Sister White's writings. We were especially interested in the statements found in "*Early Writings*," pp. 269-272 and 277, and "Testimonies to Ministers," p. 469, in reference to the shaking... after which I had to bring in The Shepherd's Rod, giving them the whole history of it. Those who were present in the company passed a resolution for praying and fasting in behalf of our church members who were absent that they may see this wonderful light and believe this message and the writings of the Spirit of Prophecy. We decided to set aside for prayer and fasting the last Sabbath of each month, and we most sincerely request that you brethren who are a part of this reformatory movement remember us at these set dates.

(Signed) J.J.K.

QUESTIONS AND ANSWERS

Question: "If the church is to be purified before the close of probation and remain pure without any sinners in it, what are you going to do with the statement in "*Early Writings*," p. 71 where it says: some 'will come up to the time of the falling of the plagues, and see that they needed to be hewed and squared for the building'?"

Answer: Though "*Early Writings*," p. 71 implies that sinners will remain in the church until after the close of probation, there are other statements which bear the evidence, not by implications but by positive words, that God will have a people as a church "pure and true." See "*The Great Controversy*," p. 425; "*Prophets and Kings*," p. 725; "*Testimonies for the Church*," Vol. 5, p. 80; Isa. 52:1, 2, etc.; then read the December Code, pp. 7-10.

There is plenty of proof to show that the church will be purified, and as these proofs are as authentic as "*Early Writings*," p. 71 we need not discard all of these as useless while holding fast to what the statement of

"*Early Writings*" may seem to imply as the basis upon which to reject the warning God has sent, but rather harmonize "*Early Writings*" with all the rest of inspired revelation.

Those who are willing to risk all on the ground of one inspired statement and disregard another in order to carry out certain cherished ideas of their own, are doing it on the same basis as those who entertain the idea of the conscious state of the dead, the eternal torment of the wicked, the baptism by sprinkling, the Sunday observance for the Sabbath, the condition of the millennium, etc. Therefore, if these popular teachers who strain at a gnat and swallow a camel in order to propagate their false doctrines are serving the devil, then those who would reject the message of the purification of the church on the face of a greater evidence than the idea of an impure church are also serving the devil, for they are rejecting it on the same condition as these popular teachers of cherished fables are rejecting the truth of the above mentioned doctrines.

We would never try to establish an idea on the basis of agreeing with one passage of Scripture while disagreeing with another, for such a conclusion is as sure to be erroneous as if one should conclude that when the sun sets in the evening, it will never arise in the morning. The student of truth should harmonize "*Early Writings*" with the references found on pages 7-10 of the December, 1935 Code.

Here we offer thoughts, which if they do not satisfy every one they will at least give sufficient evidence that there is another prospective way of maintaining harmony with the statement found in "*Early Writings*" and with the purification of the church besides the idea of an impure church. First of all, "*Early Writings*" does not claim that those who "refuse to be hewed by the prophets" were members of the church. Neither do the words "will come up to the time of the falling of the plagues" prove that these plagues are the "seven last plagues," for there must be other plagues before the seven, so to make them "the seven last," otherwise they cannot be the last."

There are three before the seven last. See Revelation 9:20, also

read our tract #5, "The Seven Trumpets," pp. 62-93. Neither the statement, "'He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still: and he that is holy, let him be holy still,'" makes it so, for what is true at the final close of probation is not only true of the close of probation for the church, but also of any time when any people's probation closes. The fearful pronouncement of the final close of probation was also pronounced when Noah entered into the ark and left the wicked multitude of the antediluvian world to the mercy of the flood as our modern world will be when left to perish in the plagues.

"Early Writings" was written at the beginning of the Advent message and not at its close. Therefore, as the purification of the church was not revealed at that time, the danger foretold on page 71 and the counsel given therein could not possibly be stated another way and yet, those concerned, grasp the meaning than to forewarn them of the consequence by those facts which they already understood; that is, if it had been stated in the same manner as we understand it now, the Lord would have had to give them at that time the message we are receiving now or else they would have had no idea of the ultimate results of their spiritual condition.

Hence, those who refuse further light on any subject are as bad off as the accusing Jews in Christ's day, and as the rebellious against the messages during the reformation's long period of time. Moreover, the admonition found in "*Early Writings*," p. 71 and elsewhere, was primarily written to instruct those who lived at that time; secondly for those who live now; and thirdly for those after the purification of the church. Therefore, though those unrepentant sinners who are now in the church may never see the seven last plagues, as those who lived at the time "Early Writings" was written, those who will have a chance to be squared for the building in the time of the Loud Cry of the Third Angel's Message and to join the church but who put off the hewing process, shall come to the time of the seven last plagues, and thus the questioner's desired idea of the statement may in this way meet its perfect

fulfillment.

If any should doubt the possibility of the above, they can as well contend that Sister White was all wrong, for the fact that those to whom the admonition was then written are already dead without coming to the falling of the plagues.

Those who are determined to have everything stated as they like to have it, if they were living at the time of the apostles, and if they preferred to take their stand with the wicked Jews rather than to bear reproach on the side of the hated apostles, they would have excused themselves from the blessings of the Gospel of Christ and found an open door to get out by accusing The Acts of the Apostles 1:18 as contradicting the Gospel according to Matthew 27:5, for Matthew claims that Judas "cast down the pieces of silver in the temple, and departed, and went and hanged himself," whereas, The Acts say: "Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out."

Says the Spirit of Prophecy: "The remnant that purify their souls by obeying the truth gather strength from the trying process, exhibiting the beauty of holiness amid the surrounding apostasy. The great issue so near at hand will weed out those whom God has not appointed, and He will have a pure, true, sanctified ministry prepared for the latter rain." (B--55" 1886.)

"The angel is to place a mark upon the forehead of all who are separated from sin and sinners, and the destroying angel will follow, to slay utterly both old and young." -- "*Testimonies for the Church*," Vol. 5, P. 505.

The above quotation needs no interpretation as does "*Early Writings*," p. 71. It is definite that, before God's people receive the seal they must separate themselves from sin and sinners, whereas the opponents of The Shepherd's Rod claim that the separation takes place after the sealing is completed -- after the close of probation.

Dear Brother Houteff:

In my husband's letter I am enclosing several questions which I would like to have you explain:

How can you use the tithe for buying property and yet be in harmony with what Sr. White has written in "Testimonies for the Church," Vol. 9, pp. 247-252 regarding its use? If she is right you certainly are wrong.

Answer: We are happy to publicly answer this question and thank this sister for her sincere endeavor to keep us straight with our God. We are also glad that she desires to be in perfect harmony with Sr. White's writings and that she is complying with the instruction found in the pages to which she is calling our attention and from which we quote:

"Make your complaint, plainly and openly, in the right spirit, to the proper ones. Send in your petitions for things to be adjusted and set in order; but do not withdraw from the work of God, and prove unfaithful, because others are not doing right." (9T 249.)

Our only aim in life is to be true to the Word of God -- the Bible and the Spirit of Prophecy -- faithful in our duties and a blessing to His people -- we have no other plans. Therefore, we take the liberty of perusing the pages to which our attention is called with intention to comply strictly with the instruction found therein.

The readers of the Code will plainly see by studying the pages above referred to that the instruction therein is for those who have tithe to pay and that they should not decide for themselves what should be done with it and to whom it should be paid, but that they must strictly comply with God's requirements as she says: "Some have been dissatisfied, and have said, 'I will not longer pay my tithe; for I have no confidence in the way things are managed at the heart of the work.' But will you rob God because you think the management of the work is not right?" (Id. 249.)

Therefore, whether our management of the tithe be right or wrong, after the tithe has been turned to the "storehouse," the tithe payers have done their duty and stand blameless before God, whereas the stewards of

God's "storehouse" alone from that time on bear its responsibility. This is the sum of the contents in the pages to which our attention has been called, other than to say, that the tithe should be used in the Lord's work and not for any secular purposes.

Therefore, if we have appropriated the tithe in any secular lines, whether it be for buying land, houses, or for any other enterprise, then we, as stewards of God's "storehouse," are guilty and stand to be reproved on the charges of mismanagement, but if we are using the Lord's money wisely for the advancement of His cause, whether it be invested in land, in literature, or for labor, etc., we have not sinned.

The tithe belongs to the servants of God -- to the ministers in His sacred service. Now, the question is: What should God's servants do with it? One may say, They are to preach the Gospel with it. True, but dollars in themselves cannot preach anything except they be spent for the things required in connection with the Gospel. Consequently, we are brought face to face with the question as to what things are required to carry on this all important work. We as S.D.A.'s, as a rule, have been educated that the tithe is supposed to pay the ministers' salaries which they spend for board and room, clothes and shoes, travelling expenses, etc., and there we stop, overlooking the fact that the ministers, as the laity, are required to pay tithe from the tithe (Num. 18:26-28), offering and charity funds. This is what we have done.

Suppose there is a need of a certain project, as the one that has been launched (for the building of the "camp") on Mt. Carmel, and the laity can not furnish the necessary funds for its completion, while the ministry can, but as they have no other income besides the tithe, should they for this reason lavish their abundant supply of tithe upon themselves for extras while neglecting to carry out the plans for the greatly needed project in the work of God just because if they give of their means they would have to take it from the tithe?

We think that if the tithe is the Lord's, and if it is to be used only for the advancement of the Gospel, then the ministers of the Gospel must spare nothing for its advancement, whether it takes their

time or their tithe. If they could not use the tithe in any other way but to feed themselves, then the tithe would be no longer the Lord's for the advancement of His cause, but rather only to supply the temporal needs of those who are supposed to be engaged in the Gospel. Such a program would be the means of making the Gospel ministry the most selfish set of religious people in the world -- like the priest and the Levite who passed by the wounded man whom thieves had left half dead by the side of the road. (Luke 10:31, 32.)

We have invested the Lord's money on nothing secular, and could not, for the fact that our only business is the Lord's business. The tract of land and the building program of Mt. Carmel is not a secular one; it is in the plan of God. See Ezekiel 4:2. Moreover, as it is to be used for the benefit of the ministers as well as for the benefit of the laity, and as the ministers must by the tithe pay their own rent or build their own houses in which to live, if we use no tithe at all for this requisite center of influence, then the ministers, by not contributing toward its completion, would have no right of their own on this hill which is to proclaim the "coming of the great and dreadful day of the Lord," and if any of them should come to live here for any length of time they would be intruding on the laity.

Consequently, any other plan than the one we are following for the disposition of the means God has intrusted us with would be retarding the work of the sealing message, cruel to the laity, detrimental to our Christian characters, and make us act like parasites -- as those whom God rebukes by the following sharp words: "Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, everyone for his gain, from his quarter." (Isa. 56:11.) See tract #4, "The Latest News for Mother," pp. 80-84; Code #14 (August), pp. 2-7; Code #16 (October), pp. 4, 5; Code #14 (August), p. 9.

We feel sure that the enemies of The Shepherd's Rod have put this question in this sister's mind, for the devil's chief business is to accuse by making the white look black and the black look white; he never tells the truth. Therefore, we are not surprised at his tricks and we stand ready to meet him on his own ground. Had

we made no such disposition of the tithe he would have accused us for hoarding it, but we thank God for leading us into all truth and thus defeating the adversary every time he opens his dragon-like mouth.

Question: Does Brother Houteff have any light on who the "king of the north" or the "king of the south" represent?

Answer: The answer to the above question is found in "A Word to the Little Flock," one of the earliest S.D.A. publications, in which Sister White says: "I saw all that 'would not receive the mark of the Beast, and of his Image, in their foreheads or in their hands, could not buy or sell. I saw that the number (666) of the Image Beast was made up'." -- p. 19. "Michael is to stand up at the time that the last power in chap. 11, comes to his end, and none to help him. This power...is brought to view in Rev. 13:11-18. His number is 666." -- pp. 8, 9.

The above explains that the two-horned beast is the one to whom the number 666 belongs; and that this beast, of "Revelation 13:11-18," and the "King of the North" of Daniel 11:45, are the same power. Therefore, the nation represented by this particular beast, and the "King of the North," or the "man" who is to be the head king -- of that nation in the time when this "image beast" (the two-horned) enforces the worship of "his image," whose image is nothing less than the thing he made, are to make a likeness of the religio-political system of the "beast before him" (the leopard-like of Revelation 13:1-10); that is, a likeness of the papal system in the period before the leopard-like beast received his deadly wound.

As the fulfillment of this prophecy is yet future, we cannot now tell who will then be the head (king of the north) of this prophetic nation (modern Babylon) that is symbolized by the two-horned beast.

Question: Is there any way of knowing when or about how long it will be before the slaying of Ezekiel Nine or actual purification of the S.D.A. church takes place?

Answer: We have no idea how long it will be before the sinners from

the midst of us, as a people, are taken away as shown to Ezekiel, but we know that when the message has reached the church as a body, and every one has decided for or against it, then the slaughter will immediately take place.

Question: The Shepherd's Rod teaches that the shaking is to be caused by a message to the church ("Early Writings" p. 270), but the denomination teaches that the shaking will be caused by the "Blue Sunday Law." If the denomination is right, as we believe she is, then The Shepherd's Rod is certainly wrong on the subject of the shaking.

Answer: As The Shepherd's Rod is always put to the highest degree of test to prove its teaching and the denomination's always unquestionably accepted by her members, we are compelled to prove the position taken by the Rod, first, by the Scriptures, second, by the Spirit of Prophecy and third, by common sense.

The Bible teaches that the Lord "will search Jerusalem (the church) with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will He do evil"; i.e., they say, The Lord has left us to defend His interest and the devil his own, whereas the Lord's answer is, "I will search Jerusalem" not carelessly and in darkness, but carefully with candles of light. (Zeph. 1:12.) "I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of My people shall die by the sword, which say, The evil shall not overtake nor prevent us." (Amos 9:9, 10.) "There shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. They shall lift up their voice, they shall sing for the majesty of the Lord." (Isa. 24:13, 14.)

The above scriptures explain that the church after thus being shaken will "sing for the majesty of the Lord;" that is, the shaking will make the church what she ought to be. "But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers sope." (Mal. 3:2.) The following will answer the question as to what means

will the Lord employ in the shaking?

"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." ("Early Writings," p. 270.)

"In the mighty sifting soon to take place, we shall be better able to measure the strength of Israel. The signs reveal that the time is near when the Lord will manifest that His fan is in His hand, and He will thoroughly purge His floor." (Testimonies for the Church," Vol. 5, p. 80.)

Thus, both, the Scriptures and the Spirit of Prophecy explain that He Himself will purify the church, and that when thus purified "the Gentiles shall see" her "righteousness and all kings" her "glory." Moreover, Christ in the parable explains that it is Satan's determined purpose to sow the tares among the wheat. (Matt. 13:38.)

As the "Blue Sunday Law" is to be enacted by Satan's own will, not by God's, then such a method to purify the church would not only be contrary to every inspired statement but also to Satan's determined purpose, for his aim is not to bring the tares and then pluck them out, but rather to choke out the wheat by their continued presence. Neither is his intention to fulfill the prophecies, for that is what he would be doing if he should enact blue Sunday laws, but rather defeat them. Therefore, if the church is to be purified by Satan's laws he would be doing the work which God has assigned to His servants and which He is to do Himself.

Is Satan working for God's and His church's interest or against? If against, he will never do one thing to purify the church or to fulfill the prophecy.

The only thing that would compel him to pass blue Sunday laws and

go “to make war with the remnant of her seed” (with those that are left, Rev. 12:17) is the purity of the church when God by the slaughter weapons of Ezekiel Nine takes away the tares which received not the mark, and even then Satan will not enact “blue Sunday laws” until after he has exhausted every other weapon against the church. Therefore, as long as the church remains in her present Laodicean condition, there will be no blue laws or “war” against her, but a bluff only to make her members believe that they are free from his snares and that he is still trying to cause them to fall. But the worst of it all is in that they are sound asleep, which is shown by the fact that they still think Satan is working terribly hard to fulfill God’s word by trying to pass blue laws and are not aware that he is only playing with them as a cat with a mouse, and the brethren “to whom the Lord has entrusted the spiritual interests of the people” (“*Testimonies for the Church,*” Vol. 5, p. 211) instead of sounding the alarm to arouse the church are determined to even silence the voice of the Rod, and thus rocking her to a more sound sleep!

TO LOSE YOUR HEALTH IS AS BAD IN THIS LIFE AS TO LOSE YOUR SOUL IN THE FUTURE LIFE

“A group of investigators working in one of America’s great universities has shown, first that caries of the teeth is caused by a germ called bacillus acidophilus acting on the carbohydrate food particles (sugar and starch) which cling to the teeth, thus creating an acid which disintegrates the enamel, thus producing a cavity; second, that the cleaner the teeth are kept the less chance for this acid-forming germ to begin its destructive work; third, that in some way, unknown as yet, a properly balanced diet, rich in the necessary mineral salts and vitamins, decreases the number of these germs and decreases the frequency of their attack.

“They have shown that from 85 to 95 per cent of public school children have active caries. But in institutions feeding a plain but adequate diet that is low in sugar

only about 5 per cent have active caries.

“The Journal of the American Medical Association, the leading authority in the medical field, recently summed up the situation editorially by saying, ‘Taken collectively, these experiments demonstrate that dental caries may be considered largely a dietary deficiency disease’. And further, ‘Results prove that efforts to provide an improved diet are in the main well rewarded by increased resistance to tooth decay’.

“At present, no specific diets can be formulated. But to the mother who is eager to help the Dentist as much as possible in guarding her family against tooth decay the following valuable suggestions are offered.

“Train the children to ‘clean their dishes’. Avoid excessive amounts of sweets, pastries, and desserts as this often causes a refusal to eat sufficient amounts of other foods. Serve foods such as all kinds of fruit, tomatoes, beets, turnips, carrots, radishes, cabbage, lettuce, spinach, celery, whole grains, nuts and pure vegetable oils “in addition to whatever other foods are desired” and in harmony with the Lord’s instruction. “They will supply the minerals and vitamins necessary to balance almost any other food combination and serve as a protective against dietary deficiencies.” -- “*Diet Dentistry Dentifrice,*” pp. 8, 9.

IMPORTANT NOTICES

Those who would like to do missionary work by the use of Brother Brown’s, “Observations on the ‘First Fruits’,” may obtain as many copies, free of charge, as they like by sending their order to the Symbolic Code office.

We thank all who have extended to us their kind expression of heartfelt sympathy in the death of Sister Charboneau.

The Universal Publishing Association
Mt. Carmel Center
Waco, Texas

THE SYMBOLIC CODE

NEWS ITEMS

Vol.2 No. 2
Feb. 15, 1936

Mt.Carmel Center
Waco, Texas

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

NEWS IN DUE SEASON

Knowing that all the friends in Present Truth are anxiously waiting to catch news waves from Mt. Carmel in each issue of this little paper, we therefore submit the following:

Since arriving here last May, as the tract of land was under rental, we have devoted most of our time to our building program, and as a result there are now five substantial buildings on the place. The fifth or last has been built since the last issue of the Code, and as it stands near the cultivated part of the land -- about a mile from the "camp," it is to be used in connection with our farm industry.

As we are nearing spring, we now expect to devote a little time to prepare the land and sow or plant our crops. Hence, our building program will have to slow down for the time being.

The office work, of course, as it is increasing right along, must go on uninterrupted.

We most heartily thank Mt. Carmel's friends for their co-operation and faithfulness in all lines of the work in this sealing message, and as it has been quite cold lately, we have especially appreciated the articles of clothing and bedding that were sent us.

We are of good courage and words fail us by which to express our thanks to the One Who is "taking the reins in His own hands" for His great mercy, tender care, and guiding hand; and we are glad to say that our foreheads are reaching the flint stage and if we continue in the race of the high calling of Jesus we shall soon merge into the adamant stage. (Ezek. 3:9.)

Trusting that by your hearty cooperation and by our enduring faithfulness we shall not retard the Lord's

most important work, upon which the fate of His church depends, but without delay prepare this hill for His "dwelling place" and for a refuge to His needy children as well as for preparing an army of workers to go forth "clad in the armor of Christ's righteousness,...'fair as the moon, clear as the sun, and terrible as an army with banners,'..into all the world, conquering and to conquer."

Dr. and Sr. Stokes, also Sr. McCall, from North Carolina, surprised us as they unexpectedly entered our office early one bright morning, and although they could stay but a few hours we had a pleasant visit while discussing some vital points in connection with Present Truth.

We were also pleased to hear them speak of the work and the brethren's faithful standing at their post of duty in that section of the field.

They expressed themselves as being pleased with the surroundings on Mt. Carmel and especially emphasized the beautiful view as they looked westward toward Lake Waco.

Their urgent call to Sacramento, Calif. stubbornly took them away from "Mt. Carmel, where truth can enter" about an hour before the dinner bell pealed throughout the hills and valleys, and as they could not stay longer our great surprising caused us to overlook that the noon hour was soon to approach, and therefore, we are sorry that we failed to say, "If now I have found favor in thy sight, pass not away, I pray thee, from thy servant: let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant."

We trust that this will not happen again to these welcome visitors, or any others, and that they may be able to stop again on their way home and prove our sincerity in this disappointment. Nevertheless, we did not forget to invite them to sit with us and take a little spiritual "butter and honey," and though this feasting on the Word of God took but a few minutes, we are sure that it was more satisfying than if they had sat down to the best dish Mt. Carmel's chef can offer, although his cooking tests us with every meal on the observance of our doctrine on temperance, and after having a sincere prayer together, bidding them God speed, they departed.

May the angel of the Lord watch over them and keep them from all the danger and harm that human beings are exposed to on the modern highways of travel.

GREETINGS FROM THE EAST

The sealing angel, coming from the east, who is to place Heaven's credentials upon the "servants of God," is slowly, but surely doing his work in this part of the field, and the blessed Third Angel's Message is being lifted higher before those who are to enter wholeheartedly into the "closing work for the church"; and which work the servant of God tells us is "forcibly set forth by the prophet's illustration of the last work under the figure of the five men with slaughter weapons in their hands." -- *Testimonies for the Church,* Vol. 3, p. 266.

As our dear people learn the truth on the subject for the first time in their lives and actually see that what Ezekiel was shown is prophecy and that John's vision of the same event is the revelation of it, their hearts melt with joy and Godly fear; and the unanimous testimony is that they would not take millions of dollars for this blessed "present truth" on the Third Angel's Message, and in many instances real conversion to the truth is experienced for the first time, and both old and young rejoice together in this "blessed hope."

We have everything to encourage us in this noble work in behalf of our own beloved brethren in the church,

for, not one who has accepted the sealing message and the call for reformation as set forth in the volumes of "The Shepherd's Rod" has given up; that is, those who have the volumes of the "Testimonies," and who have studied "The Shepherd's Rod" message for themselves.

Surely the Lord is preparing His people for the "Loud Cry" which will be given as soon as the 144,000 -- the "firstfruits" -- are sealed and which truth is also brought to our attention in "The Signs of the Times" of May, 1927, and in the little pamphlet entitled, "Forty Years in the Wilderness in Type and Antitype," by *Elder Taylor G. Bunch*.

It is a real pleasure to find in this section of the field all those "standing in the light" true to the message and faithful to their post of duty, working and praying for their dear brethren and sisters in the church, which is the Lord's "only object upon earth" upon which Christ lavishes His "supreme regard."

Brother Buckheister in Charleston, and Doctor Young in Columbia, and Doctor Stokes in Brevard, all have been faithfully leading out in the work. Arriving in Georgia we found Brethren Boynton, Kurtz, and Woods, together with the other brethren faithfully pleading with God's professed people to accept His gracious call for a reformation and I am glad that their efforts have not been in vain and that those who have been leading out in the work in this part of the field are not the only ones who are busy, for many who "stay by the stuff" have been doing their bit.

The solemn work that is committed to us compels us to earnestly plead with all who have accepted this precious "present truth" that they be faithful, for the mere acceptance of the theory of the message will not save any of us. We are indeed now in the "eleventh hour" call, and just as the Lord demonstrated to the Jews of old how "Justice and Mercy met together and Righteousness and Peace kissed each other," so we are soon to see how God is to answer the question raised by the old gospel prophet when he asked:

“Who is this that cometh from Edom, with dyed garments from Bozrah?...Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the winefat?” The answer rings back, “I have trodden the winepress alone; and of the people there was none with Me: for I will tread them in Mine anger, and trample them in My fury; and their blood shall be sprinkled upon My garments, and I will stain all My raiment. For the day of vengeance is in Mine heart, and the year of My redeemed is come.” (Isa. 63:1-4.)

How solemn indeed are these words, and the fact that “the closing work for the church” will soon be over, shall we who know this “startling denunciation” which God in His mercy is sending to the “angel of the church of the Laodiceans” (3 T 253) allow anything to turn us from the work of warning the angel and the church of the storm that shall “sweep away the refuge of lies” (Isa. 28:17) and be counted with the false brethren who are to be taken away by the slaughter weapons of Ezekiel Nine? (5 T 211) or shall we do our part faithfully so that the Lord may set the S.D.A.’s as “light bearers” in all the world? (P.K. 725)

May God help us to be more faithful to our sacred trust in the future than we have been in the past. Please remember this writer when you talk to our heavenly Father about His children.

Yours for heavenly wisdom and a faith that will not shrink,

(Signed) E.T. Wilson

QUESTIONS AND ANSWERS

Question: “Please explain Matt. 24:21 and Dan. 12:1; i.e., if the tribulation of Matthew took place in the period of the 1260 years of papal supremacy, which event is in the past, and the time of trouble, foretold by Daniel, in the future, how could I harmonize Matthew’s record with that of Daniel, for Matthew writes that there will be no greater tribulation than the one from 538 to 1798 A.D., while Daniel claims that the time of trouble is to be greater than any ‘since there was a nation.’”

Answer: It is true that in the eyes of a surface reader

Matthew contradicts Daniel and Daniel contradicts Matthew, but when the student of prophecy is led by the Spirit of God, Who dictated the Scriptures, he sinks the shaft deep into the mine of truth, for he knows that the Scriptures in themselves are in perfect harmony.

Speaking of the tribulation, says the scripture: “Except those days should be shortened, there should no flesh be saved;” i.e., God’s people would have been completely wiped out from the face of the earth had it not been for the never failing promise: “But for the elect’s sake those days shall be shortened” (Matt. 24:22), whereas in the time of trouble Michael will stand up to deliver every one that shall be “found written in the book.” In other words, during the time of the tribulation the righteous were killed and the wicked delivered, whereas in the time of trouble the righteous will be delivered and the wicked killed. Therefore, the tribulation and the time of trouble are two outstanding events, each one being the greatest of its kind in the annals of prophetic history -- one the greatest against the righteous and the other the greatest against the wicked. Thus we see that, both Matthew and Daniel are correct -- showing that each event is the greatest of its kind.

As the tribulation is the greatest “since the beginning of the world,” it shows that there has never been as great a tribulation against God’s people as there was during the above stated period; and as Jesus said that there never shall be the like, He assures us that God will not permit the wicked after 1798 A.D., to again “wear out the saints,” whereas the time of trouble, says Daniel, is the greatest “since there was a nation” showing that the deluge was either greater or equal to it, also that the time of trouble could be followed by a greater one, for He says, “even to that same time” instead, “nor ever shall be.”

Thus we see that when we take into consideration the meaning of each word instead of making thoughtless and hasty conclusions, the Scriptures prove to be not only most perfect and wonderful and yet simple, but also inspiring,

making wise the humble -- and lightening the path of him who as did Christ, delights to do the will of God.

David by personal experience said: "O how love I thy law! it is my meditation all the day. Thou through Thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for Thy testimonies are my meditation. I understand more than the ancients, because I keep Thy precepts." (Ps. 119:97-100.)

Question: "Please explain the following citation from 'Early Writings' p. 36: 'I saw that the anger of the nations, the wrath of God, and the time to judge the dead, were separate and distinct, one following the other, also that Michael had not stood up, and that the time of trouble such as never was, had not yet commenced.'"

Answer: In the above quotation there are four subjects brought to view; namely, "The judgment of the dead", "The anger of the nations"; "The wrath of God"; and that "The time of trouble such as never was had not yet commenced."

The first three events, according to the vision, occupy three separate and distinct periods of time -- one following the other; however, the time of trouble, in harmony with the vision, could take place during any of the three periods of time above mentioned.

"The wrath of God" is in the seven last plagues (Rev. 15:1) which, as understood, occupies the period between the close of probation and the second coming of Christ. As the judgment of the dead covers the period from 1844 to the commencement of the judgment of the living, and as the wrath of God falls in the period from the close of probation to the second coming of Christ, it is evident that the anger of the nations must occupy the time of the judgment of the living -- during the Loud Cry of the Third Angel's Message.

The judgment of the dead and the seven last plagues being fairly understood by nearly all S.D.A.'s, we shall not say more about these but shall confine our study only to the time of "the anger of the nations."

The Armageddon cannot be the anger of the nations above mentioned, for it is fought in the time of the sixth plague (Rev. 16: 12-16); that is, in the period of the

wrath of God, during which, according to the vision above mentioned, "the anger of the nations" could not occur, for their "anger" and the "wrath of God" "are two separate and distinct events, one following the other." Consequently, the Armageddon is one thing and the anger of the nations another.

As the 144,000 are to go through the time of the anger of the nations -- the time of trouble such as never was -- as well as through the time of the wrath of God and yet be preserved for translation, and as the anger of the nations must take place in the time of the judgment of the living as shown in the preceding paragraphs, it follows that Michael is to stand up in the time of the judgment of the living and deliver His people from the anger of the nations -- the time of trouble -- or else it would be impossible to preserve the lives of all the 144,000; proving the fact that a change is to take place at the commencement of the judgment of the living -- Michael is to stand up for His people, take the "reins in His own hands" ("Testimonies to Ministers," p. 300) and deliver "every one that shall be found written in the book." May God's people be aroused by the Good Shepherd's voice now and place their names in the "book" by sighing and crying "for all the abominations that be done in the midst thereof," so that when the trouble bursts out -- "when the overflowing scourge shall pass through" -- they may find shelter.

The anger of the nations being in the time of the judgment of the living -- in the Loud Cry of the Third Angel's Message -- their anger is against God's people, not against each other nation otherwise the statement in "Early Writings," p. 36 could not be correct, for the nations against each other have been and are angry; for instance, the world's war took place in "the time of the judgment of the dead."

"The anger of the nations" will develop by the decree that the two-horned beast is to enact "and cause that as many as would not worship the image of the beast should be killed" (Rev. 13:15), for the fact that all the nations will follow in the footsteps of the two-horned beast and "the same crisis will come upon our people in all parts of the world" (6 T 395) showing

that this “anger of the nations” is a world-wide confederacy against God’s people as predicted by the prophet Zechariah: “And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.” (Zech. 12:3.)

Verse 8 proves that at the time of the anger of the nations, “clad in the armor of Christ’s righteousness, the church is to enter upon her final conflict, ‘Fair as the moon, clear as the sun, and terrible as an army with banners,’ she is to go forth into all the world, conquering and to conquer” for, “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.”

“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 for the Church,” Vol. 5, p. 81.*

Question: “I have carefully studied the temples type as found in Vol. 2 of ‘The Shepherd’s Rod’ and also the March number of the Symbolic Code, p. 9, but I cannot see that it throws any light on p. 278 of ‘The Shepherd’s Rod,’ Vol. 2, for it makes Darius the author of the third decree.

“I have read and reread everything I can find in the Bible and in ‘Prophets and Kings’ on these decrees and I can not see how Darius can be made the author of the third decree, unless you take the position that he made two decrees.”

Answer: The decrees made by the Medo-Persian kings for the rebuilding of the temple and the city - Jerusalem -- the Bible explains as follows :

The temple “was finished...in the sixth year of the reign of Darius the king” (Ezra 6:15) and that Cyrus’ decree was renewed by him, saying: “I Darius have

made a decree; let it be done with speed” (verse 12) and it is shown by verse 15 that this decree finally succeeded to finish the “house of God.” Consequently, the Artexerxes of chapter seven must have come to the throne after the reign of Darius and after the house was builded. Therefore, if the Artexerxes of the seventh chapter made any decree before the temple was built, he must have made it before his coronation, and before he made the decree “to beautify the house of the Lord,” or else his decree, found in Ezra 7:13-26, must have played a prominent part in the reign of Darius, and if this be so then the Artexerxes of chapter six, verse 14 must be the same as that of chapter seven, verse 1, otherwise, the Artexerxes of 6:14 must be another person by the same name. Hence, the difficulty comes from the fact that the Bible remains silent on this point. Consequently, we are left at sea as far as knowing who the Artexerxes of 6:15 is.

Sr. White is correct that the Artexerxes’ decree of Ezra Seven is the third on record, but it is not the decree which finished the house of God, but rather the one which beautified it (Ezra 7:27) and furnished the means for the sacrifices and other necessities for its service. (Ezra 7:17.) Furthermore, the decree of Ezra Seven was made “in the seventh year of Artexerxes the king” (verse 7), whereas the temple was finished “in the sixth year of the reign of Darius the king.” (Ezra 6:15.)

Hence, it is not our fault for lack of information on this subject anymore than it is for not knowing the right birthday of Christ; neither will a perfect knowledge of every detail beyond what Inspiration gives of these things make us better Christians, but obedience to the light we already have will, and as “The Shepherd’s Rod” has led us to a greater knowledge in many Bible themes than any book we have ever had, showing that God is leading us day by day to a greater knowledge of His mysteries, we should be willing to walk in the light which we now have until it brings us face to face with this desired information and to a perfect knowledge of all things instead of stepping off from the path of light and into darkness just because He does not show us everything all at once or because we cannot comprehend it all in a moment.

Verses 8 and 11 of chapter six, in reality, are neither Darius' nor Artaxerxes' decree, but rather Cyrus' and renewed by Darius as any one will see by reading the entire chapter.

Sr. White has reference to the decrees on record: Cyrus' being the first (Ezra 1:1-4); Darius' the second (Ezra 6:1-12); and Artaxerxes' the third (Ezra 7:21-26). The latter is the one which put the beautifying touch on the temple building and supplied the means for the sacrificial system.

THE "MUSTARD PLANT" OVERSHADOWING INDIA

Not long ago since I began to entertain an ardent longing for a reformation most of the S.D.A.'s, including those at the head of rank and file, began to look at me with long faces, although previously they were very good to me. It was at this crisis that received your tract No. 4, "The Latest News for Mother," and it helped me see more clearly the unavoidable impending necessity for a reformation among us as a people, and now they have set a watch on me.

To make matters worse, one new missionary with family from South Texas,...who is to superintend the mission here has just arrived. His wife's father has embraced "The Shepherd's Rod" message. The superintendent has commanded the authorities here to keep us away from the school, although until this time the principal of the school knew nothing about "The Shepherd's Rod," but the mission superintendent has taken very strict measures to keep the students away from us, and the principal's wife, an American lady, has given directions to the staff that the students should be called together for a meeting or a new game as soon as we enter the premises of the school. In this way they manage to take them away from us.

Thus the actions of the faculty prove to us that the S.D.A.'s are very much terrified because of "The Shepherd's Rod" message, and our hearts are moved by love to help them, for we feel we could not be able to bear the weight of sorrow to see them lost after being so many years in the work. I shall study "The Shepherd's

Rod" message very carefully and may God open up the way that I may be able to do something for them. I will not allow any one to take away my God-given liberty. I will study for myself, come what may! Pray for us.

Please continue sending the "Symbolic Code" and other literature and help us with the treasures of heaven that we may awaken many souls from their "Laodicean" "lukewarm" condition before they are spued out.

(Signed) C.H.V. Travencore, S. India

Dear Brethren:

In the absence of our regular leader, in prayer meeting last night a lay member was called upon to hold the service. He talked about false churches and then about the true church and said, "The true church is the one which keeps the commandments of God and has the faith of Jesus." Though not out loud, in our hearts we said amen. Attention was called to "The Shepherd's Rod" and after asking him questions, he supposed we (six of us) were against the Rod's teachings but when he found that we were adherents to it he immediately closed the meeting and never talked any more about it.

Before we accepted the Rod's message we were instructed by the council of the church not to study the "Shepherd's Rod," not to discuss it, not to make friends with those who believe in it, and not to allow them in our homes, but we prayed, asking the Lord to lead us right as we complied with the following instruction from the pen of Sr. White:

"Precious light is to shine forth from the Word of God, and let no one presume to dictate what shall or what shall not be brought before the people in the messages of enlightenment that He shall send, and so quench the Spirit of God, Whatever may be his position of authority, no one has a right to shut away the light from the people. When a message comes in the name of the Lord to His people, no one may excuse himself from an investigation of its claims. No one can afford to stand back in an attitude of indifference and self-confidence, and say: 'I know what is truth. I am satisfied with my position. I have set my stakes, and I will not be moved away from my position, whatever may come.

I will not listen to the message of this messenger; for I know that it can not be truth.' 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....If a message comes that you do not understand, take pains that you may hear the reasons the messenger may give." -- "*Testimonies on Sabbath School Work*," p. 65.

We were told that "The Shepherd's Rod" is by another denomination, new light, a false doctrine, the devil's work. However, upon careful investigation for ourselves we have found "The Shepherd's Rod" message to be no separate denomination and that exactly as predicted in "Early Writings," p. 277, its teachings add power and force to all the authoritative S.D.A. doctrines.

We have not received new light but more light and the Third Angel's message has now become to us so wonderful that we can not find words by which to express our appreciation for it.

My experience has taught me that no one should make flesh his arm no matter whether it be Noah's arm, Job's, or Daniel's -- we must do now what we did when we embraced the S.D.A.'s message; that is, take no minister's advice but with open mind free from prejudice listen to the messenger for ourselves, trusting in the Lord to lead us into all truth and when we see the truth to joyfully accept it.

My heart is now filled with joy for the hope that is in me, and for the love of God's church and His people I shall do all I can to bring this most precious message to as many as God permits. Pray for us.

(Signed) Mrs. L.L., Houston, Texas

Dear Brethren:

We find ourselves in conflict and trouble for believing what we think is God's call to us and for reforming our lives as never before, and therefore, we are asking you to pray for us that our faith in the Lord may be such as to remove these mountains of difficulties or to help us bear the cross that we may be worthy of His name and

fitted for His kingdom. The following are some of the trials that we are encountering:

The young people who have embraced the message which the volumes of "The Shepherd's Rod" contain, after having been refused matriculation at our denominational schools in Los Angeles, at first were all (both old and young) welcome to the church, but soon after, Bro. Bingham and Sr. Serns were refused admittance. Up until this time, only one piece of literature had been distributed on the church premises by our group. It was a tract written by A.M. Dart and published by the denomination. For this, we were accused of disseminating "Shepherd's Rod" literature and in about two more weeks the church council informed us that even we students were unwelcome, and would not any longer be allowed to enter the church building. However, feeling that we are better S.D.A.'s now than before, and that the church property is as much ours as it is theirs, and for the sake of their souls we returned, but as we approached the church steps for the young people's meeting, three heavy set men stepped down in front of us and blocked our entrance. Then silently we lined up on either side of the church steps -- fifteen young folk ranging from the age of eight to twenty-four years.

We asked them for a reason that would justify them to keep us out but all became quiescent, and seeing that we were determined to obey God rather than man, they turned off the porch light, and as two of the men went away they soon returned with a city officer.

The guardian of the law admitted that no substantial reason was given him by the churchmen to take us away and therefore he could not tell us what to do, but he wished to see us agree and went about his business.

On Sabbath morning they did not allow us to stand on the property, but as we returned the next Friday evening to plead with Israel and to worship in the house of God, we were again barred out and Bro. Lipsey, being found a

ON WHICH SIDE WILL YOU STAND?

bit too close to the church property, received a good shove and a punch on his jaw. The one who abused us so, the next morning they ordained to be their local elder!

The following Friday evening we prayed earnestly for the Lord's help and as He opened the way we all entered inside the church, but the next morning we were again refused entrance and we felt fearful of the consequences of the man who refused a drink of water to a little eight year old girl while we were made to stand on the public sidewalk.

On Jan. 1 the rain came down in torrents and, besides, Brother Bingham was knocked down twice, dragged, and punched by the watchmen at the door for not going home.

The following Sabbath a middle aged well dressed gentleman before entering the church inquired if the eleven o'clock service had begun and finding out that we were not allowed to get in, he was astonished and after hearing the defence of both sides -- the church's and ours -- he said, "Soon 'Ichabod' will be seen written over the entrance of this church. I am not a prophet," he said, "but I need not be one to see that something drastic will soon happen to counteract this condition." Ashamed of the actions taken against us and a bit perplexed, he went inside.

There are a number of the brethren who are not in favor of countenancing the actions that have been taken against us, but, as usual, the majority rules.

We love these brethren though they are so bitter against us, and will you please pray for us that we do nothing that would cause them to forever remain in their "Laodicean" "sad" condition, but that we may be willing to do everything for them that they may be saved. May our conduct and determination to remain with the denomination and in the church witness that we have not apostatized as they think, but that we are trying to reform our lives and prepare ourselves to meet the Lord in peace, and thus convince them to investigate our faith for themselves.

(Signed) The Young People of La Crescents, Calif.
Per Mrs. M.J. Bingham

We are indeed troubled when we think of the final outcome of our brethren's actions and our only hope is that they do not go as far in their Pharisaical wickedness as to cause them to remain too long in the darkness and at last find themselves at the "shut door" pleading, "Lord, Lord, open unto us," but only to hear the words, "Verily I say unto you, I know you not." (Matt. 25;11, 12.)

You who love the "three fold" message, the church of God, and the leading brethren, please do not consent to their foolish and Satanic actions, for whether we be right or wrong, it is certain that their papist service Christ will not accept.

Read carefully the following quotations and immediately comply with the Lord's instruction lest you, either by deed or by giving consent, finally find yourselves, too, on His left side.

"Notwithstanding Christ's warning, men have sought to uproot the tares. To punish those who were supposed to be evil-doers, the church has had recourse to the civil power. Those who differed from the established doctrines have been imprisoned, put to torture and to death, at the instigation of men who claimed to be acting under the sanction of Christ. But it is the spirit of Satan, not the Spirit of Christ, that inspires such acts. This is Satan's own method of bringing the world under his dominion. God has been misrepresented through the church by this way of dealing with those supposed to be heretics." -- *Christ's Object Lessons*, pp. 73, 74.

As long as we are right with God your casting us out will not cause us to go into eternal ruin, for says the Lord: "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. But woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now for ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets. But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also." (Luke 6:22-29.)

The leading brethren and those who take an active part with them in their Satanic acts are not alone to blame, but also those who countenance their actions. They are endeavoring to refute "The Shepherd's Rod" by the use of Sr. White's writings, and to force us to abide by their short-sighted decisions, but why does not the laity arise and ask them to abide by the counsel of the Lord in the above quotation? Ought ye not to obey God rather than man? You, yourselves, should be right regardless of whether we are or not and thus regain our confidence in you and in the leading brethren, or will you go on with them contrary to such plain words as you read in the above citation, which, while it so flatly contradicts their practice it wholly supports ours? Yet by word and by force, even by endeavoring to employ the "arm of the state," they have determined to make us give up our position on this vital question and take hold of theirs!

In the name of Christ's ministers they have great influence with some of the laity who are as blind as themselves, but here is a prophecy that all of you who read this article would do well to underscore it in your notebook that though for the time being, like the Czar of Russia, the ministers may keep the multitudes in darkness of the truth and press them down under their thumb, some day, not far hence, the eyes of the blind and sleeping laity will be opened, but though they are too lazy and too busy now to study for themselves, they will not only lose confidence in their ministers then but also quickly break the strong bands from off their necks that now hold them down in the darkness as did Lincoln

break the chains of slavery off the negroes' necks. However, if you do not do this now, my brethren, while the Lord is pleading with you, though you cut loose later it will not profit you.

Then the very hands that once crowned these ministers with laurels shall be raised for their destruction, for you will see then that you have been deluded and though you unite yourselves to heap your bitter condemnations upon them as they hear you say, "We are lost! and you are the cause of our ruin," you will be forever too late to redeem your souls. Thus the snares that they are laying down against us now God will use against you and them.

They have long been preaching against the papists and against those who copy after them, but now they are doing the very thing of which they once condemned others doing. Therefore, the price that the papists are to pay, they will, too, except they now repent. Will you not, my brethren, do all you can to rescue our leading men from eternal ruin which they are now running headlong into, and as you are following their footsteps they will cause you to plunge into the same.

WHAT IS HEALTH REFORM?

"Health reform" means to be right with God and man, with yourself and withal your habits. Most people are more careful of overworking than they are of killing themselves with overeating, and though they pretend to do this for the sake of their health, under observation this class of folk will be found to be reckless with their bodies in sinful pleasures and sacrificing their health by perverted appetite. Yes, they risk their health for a little sinful pleasure almost of any kind, and when reproved they are greatly disturbed and would rather, at any cost, continue with an unhealthful habit, prompted by indulging in some sinful pleasure, than to deny themselves of it by correcting their evil course. Consequently, their fear of overworking is a fear of the work cutting across their perverted desire, "turning the grace of our God into lasciviousness." (Jude 4.) They are afraid of overworking but are not afraid of overdoing nothing, which ultimately results in losing their physical abilities -- becoming almost as weak as a straw, as stiff as a cucumber, and as infirm as a pancake.

There is nothing in God's creation that stands still -- everything is doing something all the time -- and whatever stops moving He takes it away. If the heart stops beating He takes away the life, and the substance of the body goes back to clay. If a tree quits growing, it dies. Water that stands still gets stagnant. God's "handiwork" is not only ceaselessly moving on its own course, but it neither falls behind nor goes ahead -- it forever keeps perfect time. If an airplane stops flying it falls to the ground. When an automobile quits running it becomes worthless to its owner. Anything that falls short of its set standard by its maker does not only become worthless but also a nuisance.

There are thousands who sacrifice their health and happiness for lack of exercise. Some excuse themselves from working to preserve the beauty of their hands, not realizing that they are wrecking the whole body by doing nothing! Others try to preserve their beauty by avoiding the rays of the sun though without which no one can live the full length of his time and long remain happy while he lives.

The bee that faithfully labors all summer, when winter comes has plenty to eat and some to spare for a hungry man that cannot manufacture his own honey, while the grasshopper by wasting his time singing all summer long is starving during the winter in the cold. The plant that is raised in the shade is weak and pale and if exposed to the sun too late, instead of receiving its natural beauty, it withers away. Those who are living wrongly, when they start correcting their habits they begin to feel the same effects, but instead of continuing in the right course they excuse themselves from reforming and go back treading in the same old crooked road.

"Poverty and shame shall be to him that refuseth instruction: but he that regardeth reproof shall be honoured." (Prov. 13:10.) "Strength and honour are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her." (Prov. 31:25-28.) "Go to the ant, thou sluggard; consider her ways, and be wise: which

having no guide, overseer, or ruler, provideth her meat in the summer and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man." (Prov. 6:6-11.) "Six days shalt thou labour, and do all thy work." (Ex. 20:9.)

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground." (Gen. 3:19.)

Abraham became a friend of God because he did not only believe but because he faithfully performed his duties and that by arising "early in the morning" (Gen. 22:3), and by doing the things "in the selfsame day." (Gen. 17:26.)

When God selected the army by which Gideon was to defeat the Midianites, He commanded Gideon to separate those who were "fearful and afraid" and those who had plenty of time before starting to do something from those who, for haste, would not even stop long enough to take a drink, but who, scooping the water in their palms, drank as they ran through it. Jud. 7:2-7. If God's people do not awake now they never will, for the time is too short and the work is too great, and the best of us cannot be too skillful or too active to engage in the conflict which is confronting us.

(To Be Continued)

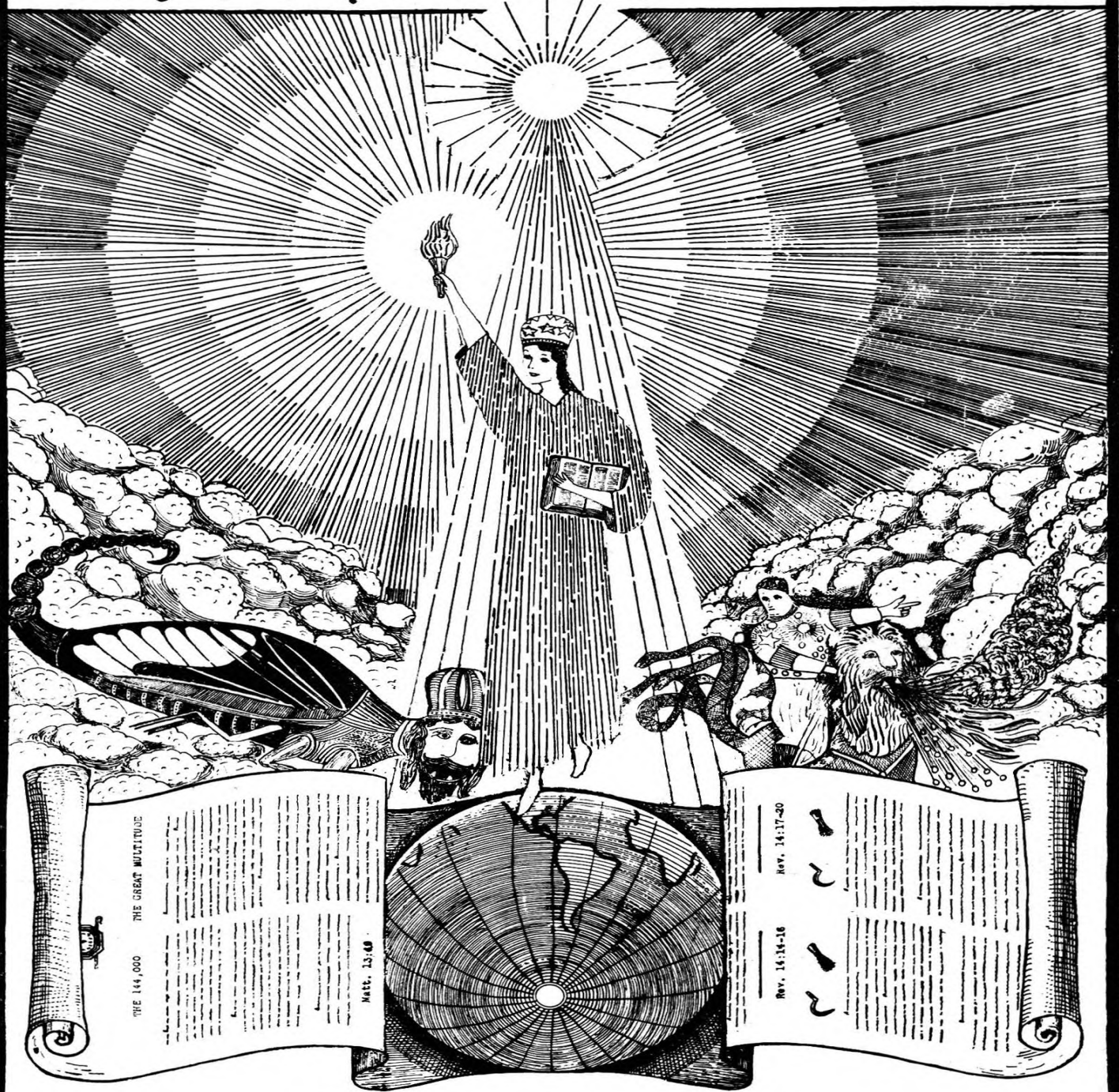
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If any of the readers of this little paper have extra books of Sr. White's writings, and who would like to dispose of same, please send them to this office. We can use as many volumes as we can obtain.

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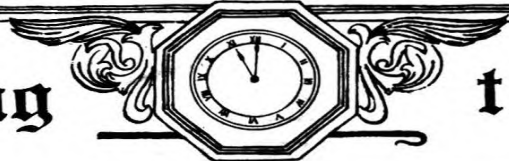
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March-April, 1936

MT. CARMEL CENTER
Lake Waco, Texas

Lightning



the Earth

IN THE INTEREST OF THE SDA DENOMINATION

“The Twelve Tribes Which are Scattered Abroad”

This little paper is dedicated for the conveyance of news items and reformatory activities to Present Truth believers; to answer questions in connection with the sealing message of the 144,000 (Rev. 7:1-8) and the great multitude (Rev. 7:9); on the prophecies of Isaiah, Zechariah, Zephaniah, Micah, Hosea, Joel, Daniel, the Revelation, Ezekiel, Jeremiah, etc., but more fully on the first eight books above mentioned; on Christ's parables, on types and symbols, and also on the writings of Mrs. E.G. White.

However, this monthly visitor promises to answer questions on such passages of the Scriptures only as have been divinely revealed and authoritatively proclaimed -- bearing the positive mark of truth. Therefore, it will either give a correct answer to questions or else confess its ignorance by saying “I do not know.”

Its main object is to reveal the fact that the time has come for the Lord to manifest His power and unify, and purify the church of God -- calling her to rise up from her dusty bed and put on her strength and her gift of beautiful garments, because “from henceforth” the unclean shall not come unto her. (Isa. 52:1.) Therefore, it positively demands that the messengers of “the great and dreadful day of the Lord,” under its supervision, must strictly comply with all its requirements, instructions and advice which it bears to them from time to time. It will not countenance those who ignore its divine authority -- the church is to be a light to the whole world -- fair as the moon, -- clear as the sun, and terrible as an army with banners. Isa. 62:1-7; Prophets and Kings, p. 725.

The symbols on the title page are a reproduction of the Revelation, chapters Twelve and Nine, and Isaiah 7:21, which symbols are explained in our available literature.

This monthly comforter gladly calls on all S.D.A.'s who open their doors and welcome its visit. It freely gives its time to minister to those who shall be heirs of salvation and neither collects fees nor makes charges for its unselfish service. It lives on voluntary gifts and free will offerings -- it burdens no one and comforts all. Its constant prayer is that all its clients should prosper and be in health even as their souls prospereth. (III John 2.)

Make your questions plain and distinct, giving the references, and they shall be taken care of as soon as their turn on the waiting line permits.

If you like to have this printed friend come to your home regularly, also other free literature, send your name and address to the Universal Publishing Association, Symbolic Code Department, Mount Carmel Center, Lake Waco, Texas.

V.T. HOUTEFF

PRINTED IN THE UNITED STATES OF AMERICA

WE PRAYED AND THE LORD HEARD OUR CRY

In this transition period of "The Symbolic Code," while emerging from a humble mimeographed sheet to a standard monthly magazine, we feel that it would be appropriate to quote a few lines from the first issue showing how it started its first paragraph with a sincere request, saying: "Let us pray to the end that it will grow with mushroom speed; have the fabric of a palm tree; the grip of an octopus; be clear as crystal and glittering as transparent gold; moving 'as the appearance of a flash of lightning' (Ezek. 1:14); sweet as honey (Ezek. 3:3) to those who are searching for truth as for 'hidden treasure' (Matt. 13:44), and bitter as 'Wormwood' (Rev. 8:11) to those who seek 'to enjoy the pleasures of sin for a season!' May God bless it that for the 'abundance of milk' it shall give may 'every one' who is 'left in the land' eat 'butter and honey' (Isa. 7:22), for so shall they be 'a great people, and a strong.' Saith the prophet, 'There hath not been ever the like, neither shall be any more after it.' (Joel 2:2.)"

The merciful granting of our plea in the above prayer the readers of this monthly prophetic agent have doubtless recognized by the fact that its circulation as well as its size are each six times greater than at its beginning -- crowning it: with the governmental number of Revelation 12:1 -- and we would not neglect to mention that since its publishing quarters moved from Los Angeles to Mt. Carmel Center our subscription list has almost doubled, witnessing to the fact that the request of our prayer in the words, "That it will grow with mushroom speed," is being granted, whereas its firm stand against the attempts of the enemy to refute its contents of truth, to destroy its influence, and thereby its existence, prove that He Who is taking the reins in His own hand has in response to our request given it palm-like fabric, making it stand straight up as a palm tree, even against a most severe wind storm.

Then, too, having on one side the persecution and, the inhuman treatment which its subscribers receive at the hands of those who are 'lovers of pleasures more than lovers of God' (2 Tim. 3:4), and on the other side the firm stand that its followers take is a positive proof that its grip of truth on them surpasses even the grip of an "octopus."

Moreover, as the simplest of the simple can without any difficulty comprehend its teaching, and confess that they have stepped out of darkness into its marvelous light proves that its brightness is as "clear as crystal

and glittering as transparent gold." Furthermore, as it has already crossed both the Pacific and the Atlantic oceans, it shows that it is moving as the appearance of a flash of lightning; carrying on one hand the ringing testimonies of those who search for truth even more zealously than those who search for gold, and on the other hand the news it brings of the severe persecution and hatred against the class that search for truth by the class that search for gold, proves that this little truth bearing agent is as sweet as honey to the taste of the former and as bitter as wormwood to the taste of the latter, and as those who partake of its "butter and honey" learn how to "refuse the evil and choose the good," it evidences the fact that its product will bring about "a great reformatory movement among God's people,...a spirit of intercession...even as was manifested before the great Day of Pentecost" and thus will the church be able to heal the sick and do other miracles. -- "Testimonies for the Church," Vol. 9, p. 126: "Early Writings." p. 278.

A WARNING

To the Little Companies in Present Truth Scattered Abroad

Though only a few of you I have personally ever met, yet I feel free to address you as though I have always known you, and I praise Him for making it possible by uniting us in Himself as one family, and that "hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

I am writing the following lines with a prayer that I may be able to help you to stand more firmly on the platform of eternal truth and that you may be filled in your joy "to the stature of the fullness of Christ" in the hope that is within you.

The spirit of jealousy and selfishness is endeavoring to leaven the believers in Present Truth in some sections of the field and I am impressed to write beforehand a few words of counsel. First of all, let me say that some of those who have embraced Present Truth seem to be yet in darkness concerning the necessity of our work and of the method by which it is now being carried on, and though they may not be conscious of this fact, it weakens their faith in the sealing message and breaks down their power to proclaim the same. Hence, I shall endeavor to pass on such information as seems necessary on some points of our work for your enlightenment.

The old devil well knows that this is the last message the world will ever receive and that it will chain him for a thousand years and at last reduce his being down to ashes as though he never was. Therefore, he is like a "roaring lion seeking whom he may devour." Hence, because we can not be too cautious of his snares or too particular in following "the Lamb whither-soever He goeth," I am sending this warning.

The apostle's council, "Wherefore let him that thinketh he standeth take heed lest he fall," shows that we who have the message and full assurance to receive "the seal of God" and to live forever are in the same danger as the ancient Jews who, for being the direct descendants of Abraham and perfectly satisfied that the promise was theirs, were found off guard and lost the kingdom! Having their example before us we should be wide awake lest we, too, be devoured by the old roaring dragon.

Satan is suggesting to some in certain sections of the field that they are doing more for the cause of truth than some others and that those who may be doing less are reaping the benefits of their labors instead of they themselves.

If this be so, and if they have fully trusted in the One Whose the vineyard is instead of in the stewards of His means for their reward, they should be the happier, for the fact that He Who said, "The laborer is worthy of his hire," will more abundantly reward them than we could ever do even at our best.

"Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend You to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them, that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive. And they all wept sore, and fell on Paul's neck, and kissed him." (The Acts 20:31-35, 37.)

You know that Satan is on one hand determined to multiply the "tares" among the "wheat" and Christ on the other hand to keep them out. It is especially true at this time while He is "taking the reins in His own hands;" and as He is assuring us now, after the period of time while "men slept" is almost over, that "there shall no more come into thee the uncircumcised and the unclean" (Isa. 52: 1), His promise will become a reality -- He will send into His vineyard only those who

will by their works openly acknowledge by complying with His commission that they completely trust in Him -- "provide neither gold nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves," (Matt. 10:9,10.)

Says the Spirit of Prophecy: "Only those who have withstood and overcome temptation in the strength of the Mighty One will be permitted to act a part in proclaiming this message when it shall have swelled into the 'Loud Cry.'" -- "Review and Herald," Nov. 19, 1908.

God has placed me in a most responsible position, and realizing my human weakness and inability to correctly perform my duties even in the least important place in His service I cannot afford to deviate from His holy command even an inch whether others do or not, and though some think that I am to blame for them not being engaged in the work, I can only go as far as He leads me. Therefore, if it is not they themselves alone to blame, by wrongly placing the blame upon me they are murmuring against Christ instead of against me.

Though they are not in this office to see that if we offer any kind of financial assistance before men get into the harness and go to work and prove themselves that they are trustworthy of Christ's service and that they are called by Him, it is true that we would be so busy hiring men for the work that we would have no time for anything else at all. But you know, my brethren, that among them there will be a multitude of men that will not for souls, but for "hire" go to work -- a class whose service Christ can not accept. Moreover, such a program will require a capital of no small sum of money whereas, we have nothing, and the fact that we do not have it proves that Christ wants us to go into His vineyard without gold, silver, or brass, and as we who did start on this basis have lacked "nothing" (Luke 22:35) our experience evidences the fact that He gives us "our daily bread." (Matt. 6:11.)

Our work is too great for any man, or a group of men, and the harvest field is wide enough for "two hundred thousand thousand...horsemen" (Rev. 9:16), whereas the laborers just now are very, very few, and most of our brethren do not realize what it takes to carry on the work. They think that the tithe which comes here is supposed to provide our temporal necessities only and that we are having one great, grand time, but were they in our place, most of them would not bear under the trying circumstances even for a month.

We as S.D.A.'s by being "robbed and spoiled" placed an unauthoritative halo of sacredness around the tithe, making it appear that it must be spent for nothing else

but to feed, house, and clothe the ministers who are not only taking the tithe but the offerings and the institutional incomes also, and we all with one consent and without a question, as blind as bats on a bright sunny day, got under the load and raised all the goals; but now in "the unrolling of the scroll," while our eyes have been opened, some are going into another extreme; and as Satan by the leading men in the S.D.A. denomination pulled the wool over our eyes while he had the denomination in his grip by head and foot urged us then to give everything we have, now by his wicked suggestions is urging those who have embraced Present Truth to withhold their means! His urging them to be liberal in the former and his suggestions of stinginess in the latter all the more proves that the denomination has sold out to him, and that we have the truth of the hour. Then, too, by over urging us in the former place to produce the bricks, and causing the conferences to misuse the means, he has been robbing God's people of their strength, whereas now in the latter place by suggesting to those who have embraced Present Truth to withhold their means is an attempt to blockade the proclamation of the sealing message and to rob God's people of it, too. Thus in both instances he has attempted to weaken Christ's line of defense and to strengthen his own.

Our offering receipts are very small, whereas our work requires much greater means in proportion than that of the denomination for the fact that we have nothing in the line of equipment and now we must buy and build everything we need to carry the message to the church. Besides, we are distributing five tracts, "The Symbolic Code," and most of the books, etc., all free of charge, whereas the denomination takes everything and gives nothing -- we had to pay them for all the papers to do our missionary work, and a good price, too, and still they run short of means.

Had we pressed our brethren who have embraced Present Truth to provide all the means by which to carry on the work but to feed us, they would have to give a second tithe, not only a tenth of their income but more than twice that, and before they accept the message, too, for we, had to start without any following at all. Consequently, had we waited on them, the work would have never begun. Therefore, I along with Sister Charboneau and Sister Hermanson were compelled to do everything we could possibly do to spread the message and to make the interest grow, but about three years later, when a few converts finally took a firm stand and began to pay their tithe toward the advancement of Present Truth, if I had said, "No, the tithe is sacred -- it is only for my own use and for the use of the two sisters who helped in pioneering this work," the message

would not have advanced at all and the people who now rejoice in the Truth would have been yet in darkness, and besides, the tithe which the treasury of Present Truth now receives, the opposers of the message would have taken and used as a whip to prevent the sealing of the saints.

Some of our brethren think that we are getting enough tithe to feed the workers and pay for Mt. Carmel's tract of land, build the "camp," etc., and are now zealously sending their objections and instructions as to how we should spend it as though they know more about it than those whom God has placed at the head of the work and Whose instructions only they must follow. They think that it should be used only for the support of the workers but they never offer to send some of their means beside the tithe with which to pay for the land, to put up the necessary buildings, and to purchase office and farm equipment. No, not even for either the cost of printing the free literature or postage for its distribution nor for our correspondence, etc.

We would perhaps be perfectly satisfied if these brethren would send us some of their money with which to pay for these things so that we would use no tithe, but instead, some of them even hesitate to send in their tithe under pretense of fear that we may spend part of it on something besides feeding and clothing the workers or ministers. But let them do their part first before they ask us to stop doing our part, for the Lord's work anticipates neither retreat nor tardiness, although it may take our tithes or offerings, bank accounts, houses, or lands, or all, yea, even our very lives. Regardless of what it takes, we must proclaim "the great and dreadful day of the Lord."

On one hand they accuse us of misusing the tithe, and on the other hand they are robbing God by using it on themselves! Suppose we are wrong, would our mistakes make them right? If I had not been a tithe-payer they would have been justified not to give heed to a message under my signature, but would they not be also justified to pay no attention to their supposed wise counsel if they withhold the Lord's tithe and use it on themselves?

Still further, we can freely say that the tithe has not been sufficient to take care of every need connected with the work, neither are the offerings for the free literature and the correspondence, and as a consequence I have gone into debt, and God has made it possible for the work to go on uninterrupted, and it may do their souls good to know that as yet we have not spent one cent from the tithe towards the purchase of the tract of land,

and if they like to have us pay for it with something else besides tithe, they may send us \$7,000 with which to pay that which is against it and I am sure we would not disappoint their heart's desire by refusing to accept their free-will offerings for this worthy enterprise. However, if those who are determined to have us lavish all the tithe on the workers' upkeep only rather than to spend a part for the land on which to build this needed "camp" for the benefit of both -- ministers and laity -- would thoroughly examine their motives, I am sure that they will find themselves raising the banner of the sealing message on a pole of "selfishness" instead of on Calvary's Cross!

Make sure, my brethren, that you be not found among those of whom God called the prophet's attention, saying: "Thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them. as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. And when this cometh to pass, (lo, it will come.) then shall they know that a prophet hath been among them." (Ezek. 33:30-33.)

"Paul was an inspired apostle. yet the Lord did not reveal to him at all times just the condition of His people. Those who were interested in the prosperity of the church, and saw evils creeping in, presented the matter before him, and from the light which he had previously received, he was prepared to judge of the true character of these developments. Because the Lord had not given him a new revelation for that special time, those who were really seeking light did not cast his message aside as only a common letter. No, indeed. The Lord had shown him the difficulties and dangers which would arise in the churches, that when they should develop, he might know just how to treat them.

"He was set for the defense of the church; he was to watch for souls as one that must render account to God: and should he not take notice of the reports concerning their state of anarchy and division? Most assuredly; and the reproof he sent them was written just as much under the inspiration of the Spirit of God as were any of his epistles. But when these reproofs came, some would not be corrected. They took the position that God had not spoken to them through Paul, that he had merely given them his opinion as a man, and they regarded

their own judgment as good as that of Paul. So it is with many among our people who have drifted away from the old landmarks, and who have followed their own understanding.

"When this position is taken by our people, then the special warnings and counsels of God through the Spirit of Prophecy can have no influence with them to work a reformation in life and character." -- "Testimonies for the Church," Vol. 5, pp. 684, 685.

"Why have not these ministers been reproved, when we are following their teachings?" some asked. "A door, has thus been opened for Satan to tempt them as to the truthfulness of the visions.

"The brethren have been deceived and wronged. They believed that we were in union with these teachers, and followed their instructions, when they were all wrong. I have written to these ministers in anguish of spirit as I have seen the cause of God wounded by their injudicious course. How anxiously have I watched the effect of these messages. But they laid them aside, and the brethren were not permitted to know anything about them, therefore could not be benefited by the instructions which the Lord saw fit to give.

"My labor has been most discouraging, as I have seen that what God designed has not been accomplished. Often I have inquired in distress, Of what account is all my labor? These brethren took this position: We believe the visions, but Sister White, in writing them, put in her own words and we will believe that portion which we think is of God, and will not heed the other. This course they have pursued, and have not corrected their lives. They have professed to believe the visions, but have acted contrary to them. Their example and influence have raised doubts in the minds of others. It would have been better for the cause of present truth had they both opposed the gifts. Then the people would not have been deceived, and would not have stumbled over these blind teachers. We have hoped and prayed that they might get right, and exert a good influence upon the flock: but hope has died, and we cannot, dare not, hold our peace longer. We have wronged the church of God, in that we have not spoken out before." -- "Testimonies for the Church," Vol. 1, pp. 233, 234.

Think of it, my brethren. These testimonies were written by the one who founded the denomination and though they were told, "The testimonies either bear the signet of God or that of Satan" (5 T 98), they did not believe them, and by so doing they were not only disobeying God but also calling the founder of their own denomination

a liar and still they remained in it! Shall some of you now after having seen the results of unbelief repeat their mistakes.

I would advise you, my brethren, not to permit any evil, selfish motives to enter into your hearts, or any suggestions urging you to watch those whom God has given their own work, for He has left no one in charge of them save the recording angel, and when He finally comes to reckon with His servants He will call neither on you nor on me to verify or pass on His decision. However, Satan will try all of you to the limit, and if you watch yourselves you will have your hands full without taking time to see what others do.

Satan will have you busy, if he can, watching others that you may forget or have no time to watch yourselves. He, by pointing to the mistakes and errors of those who are not led by God's Spirit, would have you in constant fear that even those whom God is leading Himself will make a mistake. Thus endeavoring to keep you blind of the mistakes that you have either already made or are about to make, thereby not only leading you into eternal ruin but also hindering the work of God by taking up the time of His servants to iron out difficulties within their own ranks. Therefore, give him no occasion to hinder God's servants from laboring for those who need to know the truth.

Of this class of workers Christ says: "They will question and criticize everything that arises in the unfolding of truth, criticize the work and position of others, criticize every branch of the work in which they have not themselves a part. They will feed upon the errors and mistakes and faults of others, 'until', said the angel, 'The Lord Jesus shall rise up from His mediatorial work in the heavenly sanctuary, and shall clothe Himself with the garments of vengeance, and surprise them at their unholy feast; and they will find themselves unprepared for the marriage supper of the Lamb.' Their taste has been so perverted that they would be inclined to criticize even the table of the Lord in His kingdom." -- "Testimonies for the Church, Vol. 5, p. 690.

We claim to be reformers -- calling the brethren's attention to their slackness in following the teachings of the Spirit of Prophecy -- but shall we on one hand criticize them for their unbelief and on the other hand we ourselves do what we would have them repent of?

You who are ready to enter into the Lord's vineyard with the "mattock" to dig up the "thorns and briers" will find much to do. Therefore, enter into his service without gold, silver, or brass; that is, spend all you have, then call on Him and He will take care of you by

the tithe which is His own, and if we fail in our duty He will take our stewardship from us and give it to others who would not waste or misuse His money; and if the tithe should fail, he may send a raven with some food or perhaps take you to some widow's house, and if these means also fail to provide, He has plenty of mamma in heaven with which to feed you for the rest of your life. Yes, He can even send an angel with "a cake baked on the coals, and a cruse of water," and bid you, "Arise and eat; because the journey is too great for thee," and if He sees fit, He can make it possible for you to go "in the strength of that meat forty days and forty nights unto Horeb the mount of God" where you can obtain some more. (1 Kings 19:7, 8.)

At any rate, if you are true to Him He will not let you starve though the world may. Sell all and "give to the poor"; that is, to those who are destitute of the message and who are about to perish for lack of knowledge." Will you, too, my brethren, who have "great possessions" go "away sorrowful"? (Matt. 19:22)

"I saw that some of the people of God are stupid and dormant, and but half awake; they do not realize the time we are now living in, and that the man with the 'dirt brush' has entered, and that some are in danger of being swept away. I begged of Jesus to save them, to spare them a little longer, and let them see their awful danger, that they might get ready before it should be forever too late. The angel said, Destruction is coming like a mighty whirlwind. I begged of the angel to pity and to save those who loved this world, who, were attached to their possessions, and were not willing to cut loose from them, and sacrifice to speed the messengers on their way to feed the hungry sheep who were perishing for want of spiritual food.

"As I viewed poor souls dying for want of the present truth, and some who professed to believe the truth were letting them die by withholding the necessary means to carry forward the work of God, the sight was too painful, and I begged of the angel to remove it from me. I saw that when the cause of God called for some of their property, like the young man who came to Jesus (Matt. 19:16-22), they went away sorrowful; and that soon the overflowing scourge would pass over and sweep their possessions all away, and then it would be too late to sacrifice earthly goods, and lay up a treasure in heaven." -- "Early Writings," pp. 48, 49.

This invitation is yours: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy and My burden is light." (Matt. 11:28-30.)

Ten tithing converts will yield as much tithing as the whole income of one of them and if they can live on that much you can, too, and if it should take twice as much for your living as it does for theirs, all you would need to do is to go and win ten more tithing souls. Then as long as you are in Christ's service and in nothing else, and as long as your twenty converts remain faithful and true tithing payers you will have a steady income. I know not of an easier way for making a living than this. Do you? Neither is there any doubt at all for having this much success in winning souls to Christ if your hearts are right with God and if you are working for souls and for the advancement of His Kingdom instead of for "loaves and fishes" and for self-exaltation. Thus entering into Christ's service will be your credentials -- an evidence that God has approved of your conception of the truth, accepted your service, and that you have made "your calling and election sure."

A SIGN OF RETREAT

The church standing in the valley of this exalted hill is loudly blowing her own retiring trumpet, unwittingly declaring that the Third Angel's Message is taken away from her! Therefore, with a broken heart Mt. Carmel looks down upon the desolate spot as did her "lowly" King when He wept upon Mt. Olivet as He looked down upon ancient Jerusalem -- repeating the memorized words:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." (Matt. 28:37-39.)

The welcome sign which had been hanging on the walls of this little church at the foot of Mt. Carmel for many years, was replaced by another which read thus:

NOTICE

Notice is hereby given to the public that all public meetings in this church have been indefinitely suspended. All meetings held in this church until further notice will be private called meetings. Admittance to these private meetings by invitation from the Pastor only.

Signed
The Church Board
B.L. Hassenpflug

Pastor--Chairman

This card:

You are invited to be present at a private meeting at the S.D.A. church at 7:30 P.M. Wednesday, and at 9:30 A.M. Saturday, March 14, 1936
Pastor B.L. Hassenpflug
No Admittance Without This Card

being handed to its loyal but spiritually blinded members only, they presented to the watchmen at the door and were permitted entrance while those who were deprived of a card were barred out on the pretense that the Sabbath meetings were private, for members only, by which means they secured the law on their side and kept out all who showed any sympathy toward the teachings of "The Shepherd's Rod"!

Nevertheless, while the castouts were sitting in the little public park, only a few yards from the church entrance, and discussing their Sabbath School lesson, the conference president and the pastor of the church influenced the poor, hungry, and closely-sheared sheep to vote out one brother for confessing that "The Shepherd's Rod" is based on the "law and the testimony," and another brother for refusing to discontinue visiting a "Shepherd's Rod" believing family which has been a prominent member of the Waco S.D.A. church for sometime, and had the grown son and wife of this particular brother been in church that Sabbath we believe they would have been disfellowshipped also, for they are in sympathy with the father. Though we are on one hand as sorrowful for the little church as the father of the prodigal was, yet on the other hand we are happy and thankful to our heavenly Father for hearing our prayer against the prayers of those who are by force robbing us of our church properties, for as a reward that very morning by adding these latest castouts to our group and on the Lord's side He weakened the forces of the enemy and strengthened His.

Thus, as usual, regardless of what one may attempt to do against the Truth, he can only promote its righteous cause of which fact the Spirit of God, looking forward to this time, prompted David to say:

"Thou didst cause judgment to be heard from heaven; the earth feared, and was still, when God arose to judgment, to save all the meek of the earth. Selah. Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain." (Ps. 76:8-10.)

We are down-hearted when we think of these sad experiences, for had we not seen these Pharisaical actions with our own

eyes we could never believe that our own S.D.A. denomination while advocating religious liberty is filled with men who are clad in an S.D.A. garment but who are, imbued with the spirit of the tyrant popes!

“Thus saith the Lord of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the Lord of hosts was laid, that the temple might be built. For before these days there was no hire for man nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour. But now I will not be unto the residue of this people as in the former days, saith the Lord of hosts. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give their increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.” (Zech. 8:9-12.)

“PRAISE HIM FROM WHOM ALL BLESSINGS COME”

Dear Brethren:

I have been reading the book, “A Reply to The Shepherd’s Rod,” and I must confess that it has increased my faith in the teachings of “The Shepherd’s Rod” if that were possible. Please do not fail to send me every issue of “The Symbolic Code.”

(Signed) BEN GARRETT,
East Jamestown, Tenn.

Dear Brethren:

Just received and read the small booklet on Ezekiel’s prophecy, one of the best tracts I have ever read. If you have anything else good let us have it.

(Signed) E. TAYLOR,
Cherryvale, Kan.

Dear Brethren:

I have never written my appreciation of this most wonderful message. God is surely merciful to His rebellious people.

I am happy again but for a year after I received this message I thought my heart would break when those with whom I had always associated even quit speaking to me....The pain was nearly unbearable, but I knew I must go on. I have to endure, for I cannot deny my God....Is our new tract being held up for means? Aren’t we ever going to be asked for means? I guess you won’t need to though, for I feel the call every day as if you had asked.

I look forward to “The Symbolic Code” as I used to

do to the “Review”

(Signed) MRS. NAOMI HINDMAN,
Sheridan, Wyo.

Dear Brother Houteff:

I surely love your message and I know that God is with you and your work. Our dear Brother Vories brought the message to us here and there surely has been a stirring up; many are accepting it and I pray to God that no one shall reject it. However, I am sure there will be a division among us; but the sealing message will find out how many are on the Lord’s side.

Brother Vories and myself have been preaching the “Shepherd’s Rod in a round about way, preparing them by degrees. But at last we really had to tell them the message, and I am happy to say (thanking God for it) that more than two-thirds have accepted it.

But now the church elder has stopped us from leading the meeting so you can see that the professed people of God today, as of old, will not endure sound doctrine.

I have learned more of the Third Angel’s message from Vol. One of “The Shepherd’s Rod” than with all my studying I ever learned before, and I am happier for it.

We need your prayers and as soon as we can we are going to send some money to help out with God’s great work.

God says: “Hearken, My beloved brethren, Hath not God chosen the poor of this world in faith, and heirs of the kingdom which He hath promised to them that love Him?”

(Signed) L.F. OTTO,
Logansport, Ind.

DRAGGED OUT KNOCKED DOWN BUT STILL ABLE TO HOLD ITS OWN

Brother B writes the following objections to “The Shepherd’s Rod,” which may not be intended to fight the truth as did the priests and rabbis in the days of Christ but to clear himself in the points the enemies of “The Shepherd’s Rod” have attempted to confuse and bring to bear against the message of today.

Objection No. 1: “Will say that it is a little hard for me to understand Brother Houteff’s making his whole claim to inspiration, and his whole system of exegesis hang upon infallibility at every point for he thus makes it possible for the whole structure to be summarily swept away through any one mistake that the human instrument might happen to make. For example, in Vol. 1, pp. 333, 334 of ‘The Shepherd’s Rod’ he gives various examples of the symbolic application of the number of letters in certain names, which, he says, proves his system of exegesis. Unfortunately the original Hebrew, the number of letters specified, for

the vowels do not appear in the Hebrew, being added in the English translation of the names. According to the conditions which he, himself, laid down, this one mistake invalidates his whole system of exegesis and destroys completely all claims to inspiration. It is not my purpose to hold Brother Houteff to any such rash conditions."

Answer: "The Shepherd's Rod" does not claim that the number of letters in the above mentioned names occur in all the languages in the world-including the Hebrew -- but it is correct in that according to the English rule of spelling, the lesson drawn from the symbolical number of letters in the names in question is perfect; and as "The Shepherd's Rod" claims not that these names are composed by the same number of letters that are found in the spelling rules of all the languages in the world, it still stands on its own legs now on this question as it has stood against all the buffs and rebuffs brought to bear against it in the past five years.

Moreover, even though Brother B's claim be correct that God had nothing to do with the lesson derived from the number of letters which the names contain, his claim does not remove the fact that inasfar as the English language is concerned with which only the "Shepherd's Rod" is dealing is correct and free from reproach although the numerical perfection may have come about only by a chance. However, I would rather give God the credit, for as long as I employ every means to emphasize the truth and to exalt the Word I am sure in the day of judgment my deeds would be justified rather than the deeds of him who may by laxness attribute the work of God to a chance. Nevertheless, the Bible sustains the claims of "The Shepherd's Rod" in that there is nothing hid from God and that all things are "naked and opened unto the eyes of Him with Whom we have to do." (Heb. 1:13.)

Hence, as even the very hairs of our heads are numbered (Matt. 10:30) I am sure that God knew the spelling rules of the English tongue before the English speaking people did, and as He also knew that He would use the English instead of the Hebrew tongue by which to reveal the truth that "The Shepherd's Rod" contains, He instructed the prophet Isaiah to thus write:

"With stammering lips and another tongue will He speak to this people." (Isa. 28:11.) If the numerical symbolism of the letters was in the Hebrew spelling rule instead of in the English, it would have been hard to discover it and would not have been as great a wonder; namely, not showing God's foreknowledge of the language He was to use in fulfillment of Isaiah 28:11 at "the unrolling of the scroll."

Therefore, here it is seen that when one sinks the shaft deep into the mine of truth the facts brought neither "invalidate" the "Shepherd's Rod" "system of exegesis," nor do they "destroy its claim of interpretation," but completely support it.

Objection No. 2: Says, "Brother Houteff quotes the Testimonies with telling effect against the abuses of the leadership, and his writings form an invaluable compilation of quotations from the Spirit of Prophecy, but there is reason to fear that to him the rights of the individual mean as they mean to the General Conference Committee, one's own rights, not those of others. Believing as he does that his views are inspired, and their rejection to be the sin against the Holy Spirit, it is hardly probable that, should he gain control of the organization, he would be any more ready to tolerate this unpardonable sin than the General Conference Committee is to countenance any doubt of the interpretation placed upon the message by its members as God's highest authority on earth. I would, therefore, have nothing to gain, and perhaps much to lose, in aiding Brother Houteff supplant the present oligarchical bureaucracy with a dictatorship of his own; but I can and will, gladly cooperate with Brother Houteff in a sincere effort to regain for the individual the right to study and to know the Word of God, facts of history for himself, and be governed by the dictates of his own conscience. This could best be done, I think through throwing the light of publicity upon what the General Conference Committee has been doing in trying to keep light from reaching the people."

Answer: The only objection in the above paragraph Brother B presents against "The Shepherd's Rod" is that it claims "Inspiration"; at the same time he accuses the General Conference of not allowing any truth to enter into the ranks of the denomination, but though unconscious of the fact, he is against "inspired" "truth", and now I would like to ask Brother B, If it is not inspired how could it be the truth? And would it be a call from God?

I hope that Brother B's eyes may be opened and that he may see that his objection is not suggested to him by the One Whose aim is to lead us into all truth, for Brother B's claim is that no one can be led into all truth, which thought is contrary to the claims and teachings of Christ, for He says: "When...the Spirit of Truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come." (John 16:13.)

Furthermore, as the definition of the word "inspiration" is to communicate divine

instruction free from men's adulteration, it follows that the ultimate aim behind anyone's objection against "inspired truths" instead of against "uninspired" ones is to put God out of sight and bring men to the front -- cutting off the only channel by which God can communicate with His people and by which only He can interpret the Scriptures for His church and interpose the erroneous claims of men.

Still further, this class of people who suppose that their questionings and cavilings are a mark of intelligence are like the Jews of old -- they acknowledge the "Inspiration" of the prophets as does Brother B of Sister White's by calling her work "The Spirit of Prophecy." The Jews confessed that the writings of the prophets who had preceded their generation and who were rejected and killed by their fathers contained the Word of God, and that their writings had to be respected and obeyed, but the prophets that arose in person to reprove them of their own evil deeds or correct their errors which they themselves had embodied from uninspired men, they were not willing to accept! Thus it was in the pre-Bible period, thus it was in the Old Testament period; thus it has been since the beginning of the New to this very day. So, those who thought their doubtings, questionings, and cavilings were a mark of intelligence, the above experiences prove that they were only a mark of ignorance. Therefore, though Bro. B., as a somnambulist, is headed toward the same pit, we hope that he will, before walking into it, awake by the sound of these disastrous, historical, and ever-occurring mistakes and thus escape the danger of this long active trap.

Just a few years back in history we find this same class in conflict with Sister White though they were told: "God and Satan never work in co-partnership. The testimonies either bear the signet of God or that of Satan. A corrupt tree cannot bring forth good fruit." -- "Testimonies for the Church," Vol. 5, p. 98. But they argued: "We believe the visions, but Sister White, in writing them, put in her own words, and we will believe that portion which we think is of God, and will not heed the other." -- "Testimonies for the Church." Vol. 1, p. 234.

Notwithstanding their unbelief in Sister White's writings even to the present time, this same class of people are now trying to cry down the "Shepherd's Rod" message by the very writings which they questioned and criticized while their prophet was yet alive. Can it be possible that these critics would know more about what she saw and how she wrote it than she herself? Thus it is now -- they claim to know more about Brother Houteff's experience and how he wrote

the truths in "The Shepherd's Rod" than he himself! If they were so wise why did not God choose them as His messengers instead of her?

We find that they regarded John's visions as they did Sister White's for in the publication, "Thoughts on Daniel and The Revelation," p. 510, the symbolical horses with their lion-like heads (Rev. 9:17) are supplanted by Arabian horses with natural heads to help make the symbol fit the battle of the Turks! The brimstone by way of "interpretation" they transformed into "sulphur," and the serpent-like tails of verse 19 into common horses' tails! Then they tell us that the "fire," "smoke," and "brimstone" issued from a gun in the hand of a Turk instead of from the lion-like mouths as John saw it. Moreover, to justify their actions, they tried to make us believe that John could not clearly see that which God was showing him, and which He intended accurately to be recorded. Is it possible that these men without "inspired" vision, coming on the scene almost 2000 years after John's vision, can see better than him before whom the display was made!

If the Revelator be wrong in this instance, then can he not be mistaken in other instances also? And if the book of the Revelation can not be depended upon just as it reads, then how can we put any confidence in the rest of the Bible? If the prophets could not declare the positive truth of what they saw then how can a Bible student without either vision or "inspiration"? Furthermore, if God could cause men in times past to write "the truth and nothing but the truth," why can He not do the same now? Has He lost His power or is He less interested in His church now than anciently? Still further, if the prophets' inspired views in times past did not supplant the "oligarchical bureaucracy with a dictatorship of" their "own," why would the same views do it now? And if such was the case and was right then, why would it be wrong now?

True that if "The Shepherd's Rod" "should gain control of the organization" it would not "be any more ready to tolerate this unpardonable sin than the General Conference Committee countenances any doubt of interpretation placed upon the message by its members," but Brother B is overlooking the fact that "The Shepherd's Rod" claims "inspiration" and that by its divine revelations of truth is calling God's people to a reformation by obedience to the truth, whereas the General Conference Committee themselves claim no "inspiration" neither do their works nor their interpretation of the Scriptures show it -- they are not willing to denounce sin among themselves and thus lead the flock of God on to reformation.

Moreover, Brother B unwittingly confesses

that Brother Houteff will never attempt to prevent any increase of truth reaching the people regardless by whom it comes no more than any of God's "inspired" messengers ever did. Furthermore, by the fact that Sister White's "inspiration," as perfectly followed by "The Shepherd's Rod," did not prevent or keep out from the people or from "The Shepherd's Rod" itself, it proves that neither will the Rod's "inspiration" keep out another man's "inspiration." Still further, had Sister White controlled the denomination with all its institutions, it would not have become what it is now.

The credit for the message in "The Shepherd's Rod" Brother Houteff simply places it to Whom it belongs, and those who would like for Brother Houteff to place it on himself are not doing it because they love him or because they like to exalt him above themselves, but because they are sanctioning the claims of the voice from beneath which hates God and the revelation of the Word, tempting Brother Houteff to exalt himself instead of God, blindly deceiving themselves and leading others away from the truth, all because they hate to submit themselves under the rule of Christ now while He is "taking the reins in His own hands." -- "Testimonies to Ministers." p. 300. This class of workers Christ prophetically heard saying, "We will not have this man to reign over us." (Luke 29:14.) For further explanation on this reference see the October, 1935, number of "The Symbolic Code," p. 5.

Let those who hate to submit themselves to the rulership of God now ask themselves what would they have done in the days of Moses who, like the Rod, claimed to be the mouthpiece of God? Would they have not then arisen with Korah against Moses and Aaron as they do against "The Shepherd's Rod" and say: "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" (Num. 16:3.)

If this class of people are not willing to accept "Inspired" interpretation now, would they have accepted the Baptist's message, Christ's, the apostles', and Sister White's? No, indeed not! In fact, their attitude toward "Inspiration" shows that they do not accept them even now, and if they do not submit themselves to "Inspiration" how would they ever know the truth? for the Bible says:

"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." (Amos 3:7) "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." (Hos. 12:13.) "Believe in the Lord your God, so shall ye be established; believe

His prophets, so shall ye prosper." (2 Chron. 20:20.)

"Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken." (Luke 24:25.) "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22:19.)

"And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house. But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God; He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house." (Ezek. 3:26, 27.)

"Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen, and polluted the house of the Lord which He had hallowed in Jerusalem. And the Lord God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling place: but they mocked the messengers of God, and despised His words and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy." (2 Chron. 36: 14 16.) "He that hath an ear, let him hear what the Spirit saith unto the churches." (Rev. 3:22) For further comments on these scriptures read our tract No. 1, "The Dardanelles of the Bible," pp. 25, 26.

If God can not lead us into all truth any longer, how can He ever bring unity among His people so that they all with certainty speak the same thing? How can He save them from Satan's multiplied delusions and erroneous interpretations of the Scriptures? See our tract No. 5, "Final Warning," pp. 8-15. As the enemies of Present Truth are trying to place the stamp of Inspiration on the book, "Thoughts on Daniel and the Revelation," even endeavoring to pass Sister White's approval on it for authority, and at the same time do not accept the message "The Shepherd's Rod" contains because it claims "Inspiration," it proves that their attitude in each instance is prompted by Satan with the desired end to down the Truth and exalt error.

As innumerable unauthoritative ideas of men have divided the Christian church into chips of all sizes, and have made her a "habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird" (Rev. 18:2) instead of a

place of salvation and a habitation of saints, "God will manifest that He is not dependent on learned, self-important mortals." ("Testimonies for the Church," Vol. 5, p. 82.) The following quotation plainly shows that only "Inspiration" (a man called of God) can declare the truth and nothing but the truth:

"The reason why He does not oftener choose men of learning and high position to lead out in reform movements, is that they trust to their creeds, theories, and theological systems, and feel no need to be taught of God. Only those who have a personal connection with the Source of Wisdom are able to understand or explain the Scriptures. Men who have little of the learning of the schools are sometimes called to declare the truth, not because they are unlearned, but because they are not too self-sufficient to be taught of God. They learn in the school of Christ, and their humility and obedience make them great. In committing to them a knowledge of His truth, God confers upon them an honor, in comparison with which earthly honor and human greatness sink into insignificance." -- "The Great Controversy," p. 456.

Had not "The Shepherd's Rod" openly given God the credit for its truth, its enemies would have said, "It is not inspired and we need not heed its warnings." This is exactly the way the great men in Christ's day did -- on one hand they found fault with John the Baptist because he ate nothing but wild honey and locusts, and on the other hand they accused Christ of eating and called Him "a man gluttonous, and a winebibber." (Matt. 11:18, 19.) They claimed that He was not sent by God, uninspired, unlike Moses, and asked Him: "By what authority doest Thou these things? or who is He that gave Thee this authority?" (Luke 20:2) and the Spirit of Prophecy declares:

"Prophecy must be fulfilled. The Lord says: 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. Somebody is to come in the spirit and power of Elijah, and when he appears, men may say: 'You are too earnest, you do not interpret the Scriptures in the proper way. Let me tell you how to teach your Message.'" -- ("Testimonies to Ministers," p. 475.)

PART II -- "WHAT IS HEALTH REFORM"

We cannot be called "commandment-keeping people" unless we do all our work and do it on time, for one of the, commandments is, "six days shalt thou labor and do all thy work." If we waste a moment of our time, except it be because of some inability we would be unfit to call ourselves "commandment-keepers." Hence, we

must labor; smilingly and faithfully six full days of the week. Neither can we let the work drag behind each day and yet claim to keep God's ten commandments. As the work which God has I assigned to everyone is neither too much nor not enough, if we faithfully labor six days and do all our work we would neither find idle time during the week nor would we find something undone at the end of the week.

Those who have too much time and not enough work are either ignorantly or purposely leaving their work undone, and those who have too much work and not enough of time are either undertaking to do the unnecessary things of life, too lazy, or unskillful and unsystematic. If God would leave something undone in His creative work, the thing created will end in disaster, and if He does it not on time the whole creation will suffer.

Those who are to be translated will be as God (Zech. 12:8) -- perfect in all they do. Therefore, amend your ways, and be ye "perfect even as your father which is in heaven is perfect." (Matt. 5:48.)

Find out what your work is, then arise early and do it faithfully "in the selfsame day" with a smile. Work and sunshine will not only do you much good but will prevent you from committing a slow suicide, for without exercise, fresh air and sunshine you cannot live your full age, and the time you live your life will be unpleasant to yourself and burdensome to others.

"Thus saith the Lord: Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the Lord of hosts was laid, that the temple might be built." (Zech. 8:9.)

"Every man's work passes in review before God, and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered, with terrible exactness, every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or evil, with its far-reaching results, are all chronicled by the recording angel." -- "The Great Controversy," p. 482.

Do Not Cheat Lest You Run Short

As the human machine is constructed with sixteen different elements, and as they wear out by the daily usage of the body, and as these necessary elements cannot be replenished in any other way but only by our daily food consumption, it is of supreme importance that the food we

make use of be such as to contain every one of the elements if we want to keep our super-human structure in good condition.

Let it be understood by all that a failure to supply the human organism with the above mentioned building materials by which to repair the worn out tissues and muscles, and to preserve the condition of the bones, etc., the guilty one will, whether it be through ignorance or otherwise, impair his health and if his mistake does not bring sudden death it will cause much pain, sorrow, and regret and at last call for an untimely funeral procession.

Those desiring to keep well will remember this one simple thing; that is, manufactured refined food stuffs, almost of whatever nature they may be, are not only entirely deficient in some of the elements, but even those elements which they contain are thrown out of the Creator's careful and unalterable chemical combine, so that even the ones which are present cannot be of real value to the system, and in some cases they are even a hindrance to it, for the absence of one element changes the nature of the other as does the addition of a strange one, which action is demonstrated as follows:

If chemical synthesis be performed with milk by adding to it, if possible, the element of iron in its organic form, the iron will coagulate the milk -- turn it to cheese. If we should combine nitrogen, hydrogen, and oxygen, we would obtain household ammonia; and the chemical synthetics show that if we separate the nitrogen from the oxygen and hydrogen after it has been combined, it (the nitrogen) will become carbon-dioxide gas instead of back to nitrogen. Permit us to again illustrate the above facts:

Let us imagine that the stomach is a cook and the elements with which the organism feeds the body let us depict by bread. The art of bread making requires flour, water, fat, salt and yeast. Suppose we give to the cook all the ingredients but one, would he not be hindered in making the bread to the extent of the importance of the article? If the flour is omitted he could make no bread at all; if the water, he would be in as bad a predicament; if the salt, it will be tasteless; if the yeast, it will be too heavy. Again, would not by the absence of one or more of the articles increase the percentage, of the flour or of the water, the salt or the yeast, depending on which one is missing? If so, what kind of bread would the kitchen cook be able to make and feed us with, if some of the necessities were omitted, and how would we like it? Would not the same principle govern the food in the human system as it does in the kitchen? This is what manufactured food products are doing every day for those who use them and still they expect to keep their human super structure in a good condition, feel well

and be happy!

No one needs to be a biochemist or physiologist to know how to live. Even the most simple illiterate person needs not err in the science of health if he observes the following rules:

Do not use the foods which are forbidden as was the fruit of the tree which the Lord planted in the midst of the garden, "it is unclean unto thee." Study Leviticus Eleven, Deuteronomy Fourteen, and Isaiah 66:17.

Having laid all these things aside, then go a step further with us if you expect to do a similar work to that of John the Baptist and if you desire to be translated up to your Eden home; that is, reach forth to God's original diet which He has provided for the human family. For as we are now going to our original home we should accustom ourselves to our original diet. "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." (Gen. 1:28.)

Let all manufactured commercial products be replaced with foods in their original state -- take no chance. Even the whole wheat flour and the corn meal that is sold on the market, in most cases, is either adulterated or demineralized.

If you could see the kind of material your community baker uses to make your loaf of bread which you buy from your grocer sliced and packed in a most attractive wrapper especially in the summer time, you would not eat it. There is but little exception with other commercial foods. Besides you are paying several times more for your food stuffs that if you would prepare them yourself.

The bread item alone would not only save you many, many dollars each year if you would make it yourself from home-ground flour, but will also improve the health of your family in just a little while, and lighten your yoke by having reduced your home expenses. Buy the whole grain of wheat, corn and rye, etc., and make your own flour. You can purchase a mill for your own use from \$275 and up. Thus, besides keeping well you could reduce several times the cost of Your living than what it is now, and would not have to work like a horse almost every day in the year to make a living. Neither would you waste your vitality by a daily worry, but instead you would be serving the Lord by loosening the enemy's strong bands from the necks of others. Cut loose, let the world alone for we are going home!

In addition to your diet remember that you need fresh air, sunshine, and outdoor exercise. The best and the most profitable way to obtain all three at the same time is to make a garden in your back yard, if no place else, and do in it a little work daily. Thus, you would not only improve our health and have fresh vegetables for your table, but also reduce your grocery bill. However, before you make your garden, and before you have the opportunity to work in it do not cheat yourself from a brisk daily walk, and having opened all your bedroom windows at night do not sleep with your nose covered.

“Mothers, there is nothing that leads to such evils as to lift the burdens from your daughters, and give them nothing special to do, and let them choose their own employment, perhaps a little crochet or some other fancy work to busy themselves. Let them have exercise of the limbs and muscles. If it wearies them, what then? Are you not wearied in your work? Will weariness hurt your children, unless over-worked, more than it hurts you? No, indeed. They can recover from their weariness in a good night’s rest, and be prepared to engage in labor the next day. It is a sin to let them grow up in idleness. The sin and ruin of Sodom was abundance of bread and idleness.” -- *“Testimonies for the Church,” Vol. 2, p. 371.*

EDUCATIONAL

The modern pastries are much worse than “the king’s meat” which Daniel refused to eat, and are unfit to put into the stomach, worthless to the system, unnecessarily wearing out the digestive organs, detrimental to the body, and a waste of one’s valuable time while making them. Furthermore, even the right kind of pastry food is not worth the time spent in making it, and when used as a dessert it results in overeating; but if you must have a cake once in a great while, Brother Deeter, Mt. Carmel’s chef, gives the following recipe:

1 3/4 cups of sifted whole wheat flour; 3 eggs; 1 cup brown or raw sugar; 1/3 cup pure honey; 1/3 cup oil; 1/3 cup water; 1/4 teaspoon salt; choose your favorite flavor. Never use baking powder, soda, or cream of tarter in any of your cooking.

You may use cup cake or cake tins which have been first coated with vegetable fat and then floured before beginning to mix the formula.

For success follow INSTRUCTIONS closely. Having two bowls, each of a quart size, place the yolks of the eggs in the one and the whites in the other. Add oil, honey, water, sugar, flavoring and salt to the yolks while beating as you would for mayonnaise. Set this bowl aside and take the one with the whites of the eggs and beat them fairly stiff. Now take the bowl which contains the yolk mixture. Add the flour to it and mix well, then pour this batter over the beaten whites (not the whites over the batter) slowly by a small stream while, with a spoon, folding, the batter into the whites. Thus, without losing the air that is in the beaten whites of the eggs be incorporated into the batter.

Bake about 15 minutes in a medium hot oven.

NOTICE OF THANKS

We heartily thank all who have kindly sent articles of clothing, bed covering or food stuff to Mt. Carmel.

Though we do not know the names of the sisters who sent some dried fruit to us a short time ago, we wish to thank them at this time for their generous donation which has been appreciated greatly by all of us.

Those who desire to have us leave out their names from the published extracts of their letters can advise us so when writing.

WANTED

If any of the readers of this little paper have extra books of Sister White’s writings, and who would like to dispose of same, please send them to this office. We can use as many volumes as we can obtain.

If some one has an adding machine in good condition and would like to either donate for our work or sell it at a very reasonable price, please inform us.

AN EXPLANATION

Due to the many pressing duties and lack of time besides making the transition from the mimeographing machine to the printing press work, the March number of our paper is delayed and therefore we are doubling on it to answer the purpose for the months of March and April. We trust this will not greatly disappoint any of our devoted readers of this monthly magazine.

You may get your recipe book ready and as soon as we can get it we shall endeavor to start our correspondence Cooking School-strictly complying with the reference above quoted.

You may get your recipe book ready and as soon as we can get it we shall endeavor to start our correspondence Cooking School -- strictly complying with the references above quoted.

A PART THAT ALL MAY HAVE

Remember that at the conference meetings in Los Angeles in 1933, it was unanimously adopted that every Friday afternoon at 5 P.M. standard Time, believers in Present Truth would seek God in behalf of the message, believing that such a concerted voice would lay at Heaven's altar, in all truth, "the effectual fervent prayer of a righteous man (which) availeth much."

We earnestly ask that all join at the appointed hour in this mighty prayer band which is to shake the world. "Not by might, nor by power, but by My spirit, saith the Lord of hosts," is our work to be done.

To assist in habituating yourself to keep this appointment, we suggest that for three or four Fridays, when you arise in the morning, you set your alarm clock for 5 P.M. Pacific Standard Time; 6 P.M. Mountain Standard Time; 7 P.M. Central Standard Time; 8 P.M. Eastern Standard Time, according to your respective zones.

Let us henceforth at this time on Fridays, rejoicing in the sense of united strength, lift our voices in unison to God in mighty intercession in behalf of our own church and all concerned.

PART III

"The Lord has been sending us line upon line, and if we reject these principles, we are not rejecting the messenger who teaches them, but the One Who has given us the principles.

"Reform, continual reform, must be kept before the people, and by our example we must enforce our teaching. True religion and the laws of health go hand in hand. It is impossible to work for the salvation of men and women without presenting to them the need of breaking away from sinful gratifications, which

destroy the health, debase the soul, and prevent divine truth from impressing the mind." -- "Testimonies for the Church," Vol. 7, pp. 136, 137.

"As we near the close of time, we must rise higher and still higher upon the question of health reform and Christian temperance, presenting it in a more positive and decided manner. We must strive continually to educate the people, not only by our words but by our practice. Precept and practice combined have a telling influence." -- "Testimonies for the Church," Vol. 6, p. 112.

Cookery

"It is a religious duty for those who cook to learn how to prepare healthful food in different ways, so that it may be eaten with enjoyment. Mothers should teach their children how to cook. What branch of the education of a young lady can be so important as this? The eating has to do with the life. Scanty, impoverished, ill-cooked food is constantly depraving the blood, by weakening the blood-making organs. It is highly essential that the art of cookery be considered one of the most important branches of education. There are but few good cooks. Young ladies consider that it is stooping to a menial office to become a cook. This is not the case. They do not view the subject from a right standpoint. Knowledge of how to prepare food healthfully, especially bread, is no mean science.

"Young ladies should be thoroughly instructed in cooking. Whatever may be their circumstances in life, here is knowledge which may be put to a practical use. It is a branch of education which has the most direct influence upon human life, especially the lives of those held most dear. Many a wife and mother who has not had the right education, and lacks skill in the cooking department, is daily presenting her family with ill-prepared food which is steadily and surely destroying the digestive organs, making a poor quality of blood, and frequently bringing on acute attacks of inflammatory disease, and causing premature death." -- "Counsels on Health," p. 145.

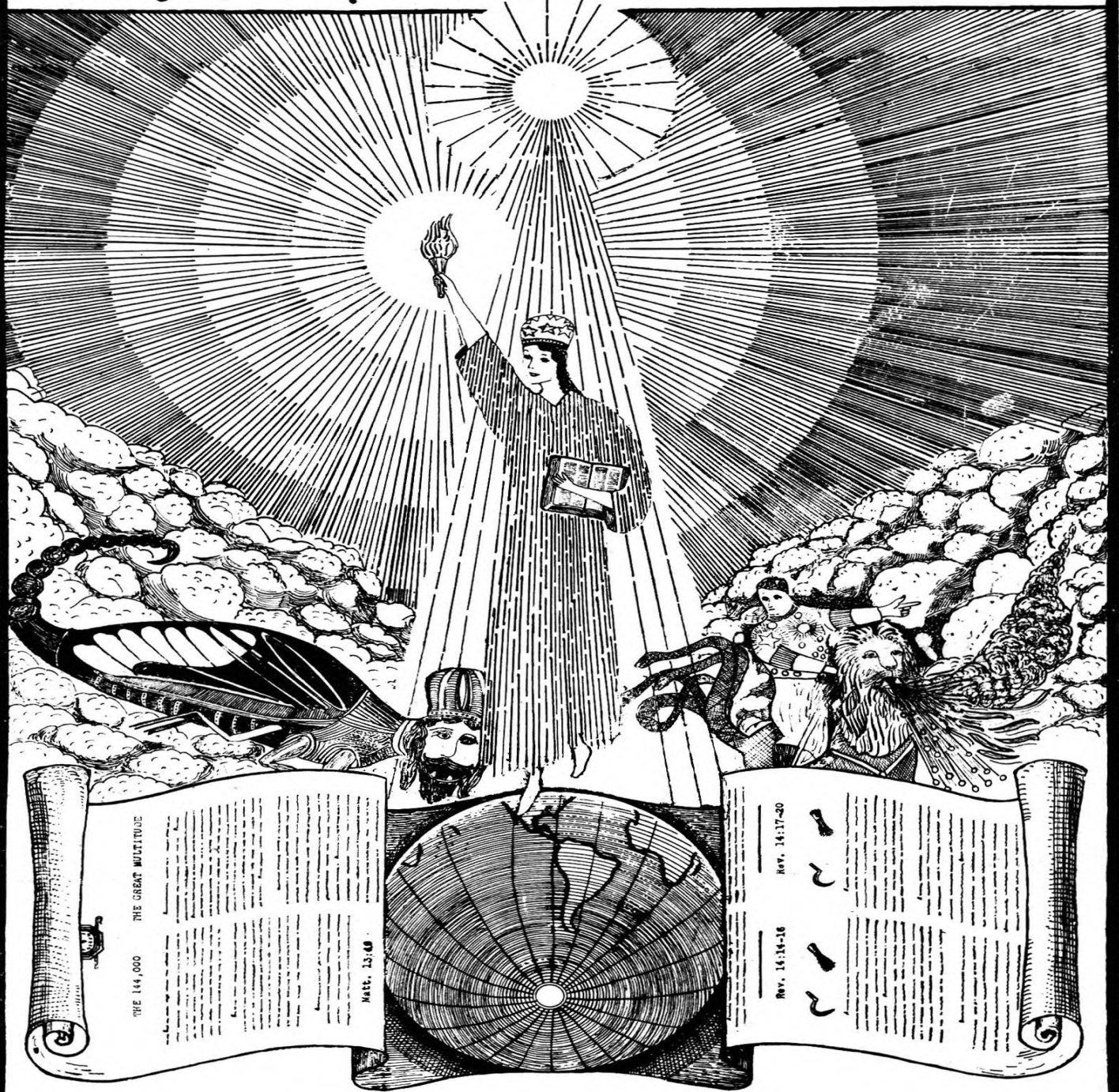
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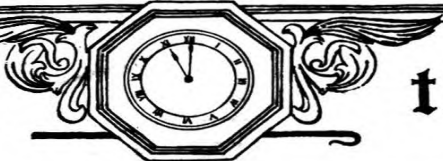
Vol. 2

No. 5-6

May-June, 1936

MT. CARMEL CENTER
Lake Waco, Texas

Lightening



the Earth

IN THE INTEREST OF THE SDA DENOMINATION

“The Twelve Tribes Which are Scattered Abroad”

This little paper is dedicated for the conveyance of news items and reformatory activities to Present Truth believers; to answer questions in connection with the sealing message of the 144,000 (Rev. 7:1-8) and the great multitude (Rev. 7:9); on the prophecies of Isaiah, Zechariah, Zephaniah, Micah, Hosea, Joel, Daniel, the Revelation, Ezekiel, Jeremiah, etc., but more fully on the first eight books above mentioned; on Christ's parables, on types and symbols, and also on the writings of Mrs. E.G. White.

However, this monthly visitor promises to answer questions on such passages of the Scriptures only as have been divinely revealed and authoritatively proclaimed -- bearing the positive mark of truth. Therefore, it will either give a correct answer to questions or else confess its ignorance by saying “I do not know.”

Its main object is to reveal the fact that the time has come for the Lord to manifest His power and unify, and purify the church of God -- calling her to rise up from her dusty bed and put on her strength and her gift of beautiful garments, because “from henceforth” the unclean shall not come unto her. (Isa. 52:1.) Therefore, it positively demands that the messengers of “the great and dreadful day of the Lord,” under its supervision, must strictly comply with all its requirements, instructions and advice which it bears to them from time to time. It will not countenance those who ignore its divine authority -- the church is to be a light to the whole world -- fair as the moon, -- clear as the sun, and terrible as an army with banners. Isa. 62:1-7; Prophets and Kings, p. 725.

The symbols on the title page are a reproduction of the Revelation, chapters Twelve and Nine, and Isaiah 7:21, which symbols are explained in our available literature.

This monthly comforter gladly calls on all S.D.A.'s who open their doors and welcome its visit. It freely gives its time to minister to those who shall be heirs of salvation and neither collects fees nor makes charges for its unselfish service. It lives on voluntary gifts and free will offerings -- it burdens no one and comforts all. Its constant prayer is that all its clients should prosper and be in health even as their souls prospereth. (III John 2.)

Make your questions plain and distinct, giving the references, and they shall be taken care of as soon as their turn on the waiting line permits.

If you like to have this printed friend come to your home regularly, also other free literature, send your name and address to the Universal Publishing Association, Symbolic Code Department, Mount Carmel Center, Lake Waco, Texas.

V.T. HOUTEFF

PRINTED IN THE UNITED STATES OF AMERICA

GREETINGS FROM MOTHER NATURE AT MT. CARMEL

Inasmuch as Present Truth believers are faithfully straining their ears in an anxious endeavor to catch all the news waves from this anti-typical hill of "green pastures," to which the prophet Micah's attention was called long ago (Micah 7:14), we fear they will be greatly disappointed if we say nothing of its activities; therefore, we are happy to send forth a few lines of greeting from Mother Nature at Mt. Carmel.

More and more impressive does the truth become that the Lord has prepared this place from its very beginning for the work which it is to accomplish. We believe this because of the fact that besides the great advantages deriving from its central location in the northern part of the western hemisphere, its geographical surroundings, and its happy endowment of nature's choicest environment, away from all worldlings and the corrupting influences of city life, it brings to one's soul peace and joy in the "blessed hope" which it seems no other plot of ground can do.

This has been especially true since the last part of March, during which time Nature has been making her most gorgeous display of fresh and many hued foliage, adding as a finishing touch occasional dottings of various colored blossoms, while the many different birds, caroling their "glad songs that make the forests vocal with melody" which gratifies the ear with the most delightful musical sounds, swell the chorus of Nature's ten thousand voices speaking His praise as the great Master of the arts of Nature.

But we would not neglect to tell of the beautiful wild flowers which almost everywhere cover the ground like a carpet of many colors, and which by their sweet fragrance so perfume the air that they tend to over breathe the delectable breath of the stately cedar trees scattered throughout the forest lands, and standing proudly in their enduring habiliment of living green.

Such is the symphony which in tone and color and scent pervades the entire forest, which covers the several ravines and the two exalted hills.

And, finally, as we gaze into the distance over and above the table land, beyond the horizon, the boundless blue of space brings to memory the stirring promise: "They shall behold the land that is very far off." (Isa. 33:17.)

Then turning our attention to the east of the camp

proper, we behold on a northern slope our garden, filled with prospects of good things to eat during the summer months, and extending away from it the several scores of acres sowed to grain etc., which promise our winter supply while on the south slope of the campus grounds our newly planted vineyard gives hopes of supplying our dining table with that luxurious kind of fruit by which the twelve spies described the goodness of the Promised Land.

Although there has been an unusual drought with but one rain of any account up to April 14th since last fall, vegetation did not look so bad as it could have, but up to this date (May 13) we have had three good rains and everything looks promising. Hence, we request all our friends of Present Truth to plead with the One in Whose "hand are the deep places of the earth," and say "O Lord, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of Thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships; there is that leviathan, whom Thou hast made to play therein. These wait all upon Thee; that Thou mayest give them their meat in due season. That Thou givest them they gather: Thou openest Thine hand, they are filled with good. Thou hidest Thy face, they are troubled: Thou takest away their breath, they die, and return to their dust. Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the earth." (Psa. 104:24-30.)

If the Lord shall see fit to bless us with the right amount of rain and sunshine so that we can realize from the grain sufficient returns above our own needs to supply feed for the poultry, and then help us to market the eggs, and if the number of our goats can be increased from seven to about a hundred besides a few sheep to graze the uncultivated portion of the land and to keep down the brush, it will supply all the workers here with food and clothing and take care of the annual payments on the tract of land.

ADMONITION

To those Upon Whom the Ends Of the World Are Come

A certain wide awake observer along the lines of reform writes from a distant field, and we are publishing herein a portion of his letter as a warning to those who may be disposed to fall into the various temptations mentioned therein, and who may hate to be found among the guests without the "wedding garment" on when the King comes in, and who would like to avoid

weeping and gnashing of teeth in the “outer darkness.” (Matt. 22:2-13.) Says the letter:

“I do not know what is going to happen to some who profess to believe in Present Truth, who have been taught, admonished, reprov'd, and warned both by precept and by example, but who still continue on in the crooked, old road as though they absolutely never saw, heard, or knew better.

“It is surprising to see and to hear the stratagems and beguilements by which the enemy is endeavoring to pollute whole companies and cheat souls of eternal life. Some are wasting their time in baking and using white flour products -- pie, cake, etc.; eating candy to ruin their health; drinking coffee and chocolate with which only to stimulate and whip up their nerves to a restless pitch; eating cheese and using vinegar, mustard, highly seasoned food stuffs, etc. Others are wearing sheer silk stockings, short sleeves, low necks, and making up with rouge, powder, lipstick, and unnatural fingernail polishes. While still others are reading the funny strips in the newspapers, working cross word puzzles, and listening to worldly programs over the radio; reading newspapers and writing letters on the Sabbath; making the Sabbath all too little a matter in the needs of reform; being about the cares of life all the time and studying not at all; sleeping so little that the eyes fall shut in meetings: eating so often and so much that it dulls the mind and fatigues the body.

“I have mentioned here only a few of the old, Laodicean habits and practices, ideas and theories, which the enemy is trying to continue among the reformers, and with which he would bait Present Truth believers to snare them back into his ‘kidnaping bag.’

“I must also mention another matter which has long been on my mind. A variously striped correspondence virtually devoid of spiritual light has long been passing between an increasing group of more literary members among the believers of ‘The Shepherd’s Rod,’ and has done no one any particular good and all considerable harm. This class of people who are in reality, neither in harmony with ‘The Shepherd’s Rod,’ nor with the denomination but who, while pretending to be friends of the one, are standing off at a short distance throwing stones at both parties at the same time by bulky exchanges of letters, thus unconsciously playing into the Devil’s hands and enabling him by hook or crook to consume their time, unsettle the minds of Present Truth believers, and hinder and slow down the work while all the time they pretend to be helping.

“Others are very zealous to get into the work and help save the church, but are paying no tithe!”

We are making a most earnest appeal to all Present

Truth believers to guard themselves from every evil influence and gain victory over the natural man who is urging them to sell out their birthright either for a “bowl of pottage” or a “Babylonish garment,” or for vanity or covetousness.

“HE SHALL APPEAR TO YOUR JOY, AND THEY SHALL BE ASHAMED” (Isa. 66:5)

Dear Brother Houteff:

As regular Seventh-day Adventist church members, recognized by the S.D.A. Conference, the last chapter in our church life in San Angelo has been written. Three elders appeared here Friday, and after preaching against “The Shepherd’s Rod,” called a business meeting, in it asking all to stand “who would remain loyal to the S.D.A. church and renounce ‘The Shepherd’s Rod’ doctrines””. Five of us remained seated. Bro. Aclin (the church deacon), Sr. Aclin (church treasurer), Sr. Reeves (S.S. Supt.), Sr. Ebner (church secretary), and I. (Bro. Ebner was at home sick in bed.) The Elders said “that they would be patient with all, save Mrs. Noguess and Ebner, who spent their time teaching and preaching “Shepherd’s Rod doctrine.”

They balloted secretly, with the result that nine stood for disfellowshipping, and three (Bro. and Sr. Aclin and Sr. Reeves) against. As we had not violated either the law of God or of man, but only stood true to principle, the whole procedure was unscriptural and indecent.

Though we now seem to be without a church home, we rely on the promise that He will be our Guide and closest Friend in every time of need.

I forgot to mention that they put Sr. Reeves out of office because she refused to quit reading “The Shepherd’s Rod” for herself and that Bro. and Sr. Aclin resigned.

(Signed) Mrs W.J. Noguess,
San Angelo, Texas

“Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? But brother goeth to Law with brother, and that before the unbelievers.” (1 Cor. 6:1,6.)

Sabbath morning, May 11, 1936, a group of us (teachers, parents, and students of the La Crescenta “Shepherd’s Rod” Parochial

Home School) presented ourselves at the Hawthorne S.D.A. Church for worship. Before reaching the church doors, we were met by an elder who hastily informed us that we were not welcome, and that if we persistently disregarded their wishes, they would be forced to take action by calling the police.

We asked them for a reason for barring us from the church, but we received no answer save the usual retort. "The council has voted to keep you out. We just do not want you here."

As it was useless to attempt to reason with them, we calmly stepped off the church steps, and stood in the parking strip in front of the church quietly studying our Bibles.

Very shortly, one of the elders went away in his car, and about ten minutes later, a police car drove up and Sr. Jourdain and her daughter, both of whom had recently been disfellowshipped from the Hawthorne church for embracing Present Truth, and who had the previous week been warned not to return to the church, were summarily ordered to "come along." My husband stepped over to the officers and interrogated them concerning the arrest of these two sisters, but Elder Cales, who had run to speak to the officers just as soon as he spied my husband step over to them, had so prejudiced their minds with smooth sayings that it was useless to talk with them.

We requested permission to accompany the sisters to the police station, and after a moment's hesitancy, they consented to let us go with them. But they soon decided, upon the prompting of Elder Cales, that it would be more to the church's comfort to take the whole group to the station. So twelve of us soon found ourselves at the Hawthorne Police Station.

In the meantime, Sr. Shaffner, another recently disfellowshipped member of the Hawthorne church, found herself, as the police sergeant later confessed, "a victim of circumstance," for just after we had been taken to the station, she drove up in front of the church, let a sister out of her car, and then drove off again, whereupon, Elder Cales, seeing her come and go, sent an officer in pursuit of her, with the consequence that she also was forced to go to the station!

By this time, my husband had been called into the office to discuss the matter with the Sergeant. Here the Lord surely turned apparent defeat into victory. Rather than being denied the right of returning to the church, we were granted the privilege of presenting ourselves for worship with the understanding that if we were refused admittance, we could park our cars diagonally across the street from the church, and sit in them and study our Sabbath School lesson.

After leaving the police station, several of us went to the Inglewood church, which is not far from the Hawthorne church, as Bro. Lipsey, who had been threatened by the church to be put in jail, had attended the Sabbath School there, and as we desired to worship some place if possible. Upon arriving there, we found Bro. Lipsey standing in front of the church, having been refused admittance.

We were met at the door of the church by three of the church elders who, with trembling lips, informed us that we were not going to enter the church, and that if need be, they would invoke the law to enforce their wishes. But again we were given no reason other than the old familiar one for being debarred from the services. Soon we learned that two officers were stationed a short distance away, so my husband and I went over to them to protest the injustice of the church's action, while one of the church elders hurried over to fan the flames of prejudice.

The officers said very little, and seemed quite biased and hardhearted toward us, so after talking with them for a short time Bro. Lipsey, my husband and I were taken in the police car to see the Inglewood Chief of Police.

Here we were not so fortunate as we had been in Hawthorne, for instead of reasoning with my husband, the Chief of Police closed his ears to every bit of reason, and we were told to remain away from the Inglewood church, and not to distribute literature in the vicinity of Inglewood on penalty of full prosecution for disregarding the warning.

But we went on our way rejoicing, "Persecuted, but not forsaken; cast down, but not destroyed," remembering with consolation Paul's words to Timothy, "Wherein I suffer trouble, as an evil doer, even unto bonds: But the Word of God is not bound," and singing with the psalmist: "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain."

"...being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world and are the off scouring of all things unto this day." (1 Corinthians 4:12, 13.)

But against those who revile and persecute and defame us, stands the fearful sentence: "Woe unto you that laugh now! for ye shall mourn and weep," while to those who "with patience wait for it," stands the exceeding precious promise: "Blessed are ye that weep now, for ye shall laugh."

Mrs. M.J. Bingham,
La Crescenta, California

CAST OUT BUT NOT CAST DOWN!

279.)

Dear Brethren:

I am more than happy that the message of "The Shepherd's Rod" has found a warm place in my heart. I love my Saviour and feel that He has favored me by giving me a second chance and an opportunity to prove my love to Him in enduring the reproaches of my brethren, who are much incensed against the ones who have brought the sealing message to me and, though ignorant of it, they are shutting the homes and hearts against the Spirit of God and against the light that shines forth so clearly in the Bible and the Testimonies.

Looking back, I can see that up to a short time ago I was a 100 per cent Laodicean, blind yet perfectly satisfied both with the light I had on the S.D.A. message and with the poor knowledge I had of my salvation.

The "Testimonies of Sabbath School Work," pp. 62-66 and "Testimonies to Ministers," p. 300, also "Testimonies for the Church," Vol. 5, p. 211, are a good defense for the faith once delivered unto the saints.

The message, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins," is reforming my life, and the facts and truths, in reference to the message, as I read them for the first time were indeed startling to me, and what I have read is enough to convince me that the enemy, masking in S.D.A. garb, has smoothly and quietly crept into our churches, and, simulating the voice of the Lord, is crying out loud in the ears of the laity, "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), and they are snoring all the more! Only showing that the old dragon by his deceptive arts has spread a cloud of dense darkness over all, and as his seed of satisfaction and prejudices has found fertile soil in the hearts of many, he expects to keep us ignorant of the truth forever.

Therefore, by the grace of God, I am going to do all that is in my power to arouse my brethren and sisters that they may see the "Present Truth" for this time. Nothing but death can keep me from passing it to others. Pray for them and me, that God's people may return to the "old landmarks" and "the firm platform" in fulfillment of the following: "The living testimony had been revived. The last great warning had sounded everywhere, and it had stirred up and enraged the inhabitants of the earth who would not receive the message." ("Early Writings," p.

I feel so weak and incompetent to have any part in giving this message to the church, but I have given myself and all to God, and am asking Him to make me a blessing to His people, and that all who sigh and cry for all the abominations in the midst thereof may help me with their prayers.

We are thankful for the Code. The question and answer section has satisfactorily cleared up nearly all the points of the controversy that the opposing side has brought to bear against the message of today.

(Signed) T.E. Henderson,
Keene, Texas

Dear Sister:

Since the last time I wrote to you, an other sister and I have been disfellowshipped for believing "The Shepherd's Rod," message. As long as they were getting the tithe from a few of our members, they left us alone, but since the tithe has stopped they had a special meeting to put us out. I feel only sorry for the stand the leaders have taken.

The more I study this message, the plainer I can see the Lord will have to come down and take the reins in His own hands and change leadership. I get great comfort from the following verses:

"Hear the word of the Lord, ye that tremble at His Word: Your brethren that hated you, that cast you out for My name's sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed." (Isa. 66:5.)

"But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled." (1 Peter 3:14.)

I thank God that I heard this message in time to awaken out of sleep and, if faithful, to be counted among the five wise virgins.

(Signed) Mrs. A.E. Bettys,
Anacortes, Washington

Dear Brethren:

I am a firm believer in "The Shepherd's Rod," and intend to go through with it to the end. I am so glad that the Lord has opened my eyes to the light, and if He will permit me, I will carry it to others that they, too, may embrace the truth for this time and rejoice in it as we do. Pray for me.

(Signed) Mrs. Nora Walters

The Feeble Shall Be As David

“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.” (Vol. 5, p. 81.)

Dear Brothers and Sisters:

I am teaching the “The Shepherd’s Rod” message to all the church members here. I have a company here of ten that are studying. “The Shepherd’s Rod,” and we are praying that the entire church may accept it. We are expecting the ministers here any day to try to refute “The Shepherd’s Rod,” but we know the truth will stand.

I have been a believer in the “The Shepherd’s Rod” message now for nearly one year. My wife and I lost our position at Birmingham, Ala., for standing up for the “The Shepherd’s Rod” message, but we are thankful that the dear people with whom I studied at Birmingham are still faithful; some of them have definitely taken their stand for Present Truth. My only desire is to carry this message to our brethren in the church before it is too late...

I anxiously look forward to the Code each month, and I always read it at my first opportunity. Please remember me in your prayers that I may be successful in winning many precious souls to Christ.

(Signed) J.R. Vories,
Logansport, Indiana.

Dear Brothers and Sisters:

Last fall in studying the “Temple Chart,” we ran into what appeared to be conflicting statements, but as we feared that we might be turning aside light from the Lord, we set to work, trying to run down the discrepancy. After three months of intense study, I have not been able to disprove a single thing, and though I find that much history is lost, there remains sufficient evidence to justify one’s faith and confidence in the study. I find the subject intensely interesting, and I am glad for the time spent: it proves to me that this is a message from God, urging us to clean up and prepare for the fulfillment of Ezekiel 9. It is plain that no one will receive the seal of God if he continues sinning or neglecting to sigh and cry for the abominations in the church. (Vol. 5 p. 210.)

(Signed) R. F. G.,
Portland, Ore.

Dear Brethren and Sisters:

You will find enclosed \$1.00 to pay for one copy of No. 2 “The Shepherd’s Rod” book.

We are still studying on this question and are becoming more firmly convinced that it is Present Truth. May God bless you all.

(Signed) Mrs. J. W. W.

QUESTIONS AND ANSWERS

Dear Brother J--:

Your several questions are answered as follows:

“When Do the Seven Seals End?”

The “seven seals” end with the second coming of Christ because of the fact that they depict the inhabitants of the earth as well as the sealing of the saints, as you will notice by the first four seals, and though the chart on p. 204 of “The Shepherd’s Rod,” Vol. 2 does not show the fact that all the seven end at the commencement of the millennium, it is so stated on page 221. If the seals should end at the close of probation, it would indicate the end of human life upon earth before the plagues are poured out and before Christ comes to receive His saints.

Explain the Co-Incidence Chart

The 1585 date (co-incidence chart, “The Shepherd’s Rod,” Vol. 1, page 112), being derived from the birth date of Jacob (the father of the twelve tribes), is numerically figurative of the birth of a denomination which must bring forth the spiritual twelve tribes--the 144,000. As the truth of the 144,000 was first revealed in the year 1930, this date stands as the one on which the church gave birth to the “servants of God.” The Seventh-day Adventist denomination being 85 years old at that time, the number of years correspond with the number from the call of Abraham to the birth of Jacob (85). Therefore, by subtracting the number of years from Abraham’s call to the birth of Jacob (85) from the year the truth of the 144,000 was revealed (1930), it carries us back to the year the S.D.A. denomination came into existence (1845) thereby proving the fact that it is this particular church or denomination which is to bring forth the twelve spiritual tribes.

The 1715 date, being derived from the date of ancient Israel’s going into Egypt, is a type of a dividing line between the typical and antitypical periods. The first typical period being from Abraham’s call to Israel entering into Egypt -- 215 years -- and the second from the time they arrived in Egypt to the time they went out, which was another 215 years. There is no anti-typical significance in the 1715 date, save that it becomes as a dividing line between

the period prior to and that immediately following, showing that there are three co-incidences before the 1715 date and three after it, excluding the last two explanatory panels as shown on the chart.

All that are found members of the church up to the fulfillment of Ezekiel Nine will either receive the seal and be a part of or with the 144,000, or else be left without the seal and fall under the “slaughter weapons” of the “five men.”

Who Will Fall and Who Will Stand?

Those who are too young in the faith are not required to understand more of the teachings in “The Shepherd’s Rod” than time has permitted them, but they are under obligation to continue studying and to “sigh and cry for all the abominations” in the church. There is no excuse for neglecting this duty. The existing evils in the church are very easily recognized and one must speak even though one may not understand every point of the doctrines.

The first volume of “The Shepherd’s Rod” calls our attention to the abominations for which to “sigh and cry” and enables us to receive the seal and escape the ruin. But we are to study the second volume for additional help and prepare ourselves to give the message to the world after the purification of the church. Those who are not privileged to study it now are not responsible for being in darkness concerning the light that is shining upon us.

I do not think God will lay away any one because of being in danger of rejecting His message. Those who do not hear the Good Shepherd’s voice now, neither will hear it in the resurrection, but those who have passed away involuntarily without the knowledge of the sealing message are judged only by the message since 1844. But those who have voluntarily rejected the sealing message, whether they live or die, we suppose have been judged by it.

The Mark of the Beast

“The Shepherd’s Rod” has cleared the subject of the 144,000 in every respect and proves that after the purification, only “such as should be saved” will be added to the church, as the event of your question, that is, “How will some S.D.A.’s yield their faith, thus receiving the mark of the beast,” is yet future, and as we look into the matter from a distance by the eye of faith, “we see through a glass darkly.” Therefore, I can give you suggestions only.

The whole world will be urged to receive the seal of God and also the mark of the beast. There will be in the Advent message many who will yield for the time

being to the pleading of the Spirit, but who will, before completely surrendering to God, “yield their faith and thus receive the mark of the beast.”

In the second place there will be S.D.A. parents who will have with them their children who, being in a Seventh-day Adventist home and having an understanding of the message, though not rightfully members of the church, will be in one sense of the word called Seventh-day Adventists.

Doubtful

“The Shepherd’s Rod” has cleared many perplexing questions to which we were not able to give an answer before it came, and in addition to these, it has brought forth great light from the Word of God on prophecies which heretofore have appeared to be only mysteries, and it is true that no other two volumes in the world contain so much light. But you say, “If every point on these subjects is not understood, it will be a source of doubt in our minds and perhaps loss of all faith we now have.” If you understand everything else, and these few minor points be the only things which you do not understand, you may have a good reason for your doubts, but inasmuch as you do not understand it all, I hope you may take the following advice of the Spirit of Prophecy:

“There is but one course for those to pursue who honestly desire to be freed from doubts. 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. Let them do every duty which has been made plain to their understanding, and they will be enabled to understand and perform those of which they are now in doubt.” -- *“The Great Controversy,”* p. 528.

“While God has given ample evidence for faith, He will never remove all excuse for unbelief. 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,”* p. 527.

Study with desire to know everything but never allow the hidden things to cause doubts about the things that are made plain.

What to Do With the Tithe?

As to the tithe, I say as you do: “We want our little to go where it will accomplish the most,” but first of all and always above our own judgment, we want to go wherever the Lord commands, for it is His and not ours. We are “not sent but unto the lost sheep of the house of Israel,” and

“It is not meet to take the children’s bread, and cast it to dogs.” (Matt. 15:24, 26). God has not sent us to the heathen, but to the church, and has commanded: “Bring ye all the tithes into the storehouse” wherein is Present Truth, and as our message is to “the lost sheep of the house of Israel,” it will be meat in His house where the children are fed “first.”

Suppose we should all feel that our tithes must go to the treasury in Washington, then how would the message reach the people in the church? God does not want to bring the heathen unconverted into the church for the slaughter of Ezekiel Nine, but He is exceedingly anxious to save the church: neither is He working “to bring many souls into the truth, because of the church-members who have never been converted....Would they not make of no effect the God-given message which His people are to bear?” -- *“Testimonies for the Church,” Vol. 6, p. 371.*

Let only those who do not have the light on the sealing message support the message of the judgment of the dead which is passing away as the setting sun, then we will not deprive either the one or the other. Moreover, what success do you suppose we can hope to have in bringing the sealing message to the church if we support those who are rising against us like the waves of the sea? No, Brother J., if we continue paying our tithe to them, we will not only be weakening our power against the enemy, but also our position in relation to the message we bear, for then they will say to us, “If you have a message for us, you will put your gifts toward the advancement of your message and not toward ours.” Hence, by supporting the church and its warfare against the message we bear, we will instead of winning the confidence of the brethren to what we believe, not only be driving them away, but also strengthening the forces of the enemy and weakening ours, for you cannot fight your adversaries by lending them your weapons to stand strong against you. Brother J., comply with all the requirements of the Spirit of Prophecy by taking a firm stand either on one side or on the other, as expressed in the following:

“Satan is now using every device in this sealing time to keep the minds of God’s people from the present truth and to cause them to waver”...“Warn those who embrace but a part of the truths...that they must gladly receive all the messages as God has given them, or have no part in the matter.” -- *“Early Writings,” pp. 43, 188, 189.*

As long as you keep wavering on Present Truth, your sighing and crying will be too feeble and insufficient to place the seal of God in your forehead -- on display; that

is, openly confessing that you are a disciple of Christ; and as long as they receive your tithe and offerings, they will never “cast” you out (Isa. 66:5). By the fact that you are still a member of the church and in office, it speaks for itself that you have not yet taken a firm stand on the Lord’s side, although He has said: “Set thy face against it, and it shall be besieged, and thou shalt lay siege against it.” Mark that “this” and not your name on the church books or your gifts in their treasury, “shall be a sign to the house of Israel.” (Ezek. 4:3.)

Time of the Slaughter Of the Multitude

Regarding your inquiry as to whether the Great Multitude is brought during the sixth seal and as to whether the slaughter takes place at the beginning of the seventh, we make the following explanation:

The slaughter must come before the great multitude is brought in, for the following citations show that a pure church is to proclaim the Loud cry message:

“Clad in the armor of Christ’s righteousness, the church is to enter upon her final conflict. ‘Fair as the moon, clear as the sun, and terrible as an army with banners,’ she is to go forth into all the world, conquering and to conquer.” -- *“Prophets and Kings,” p. 725.*

“While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God’s people upon earth....When this work shall have been accomplished the followers of Christ will be ready for His appearing.” -- *“The Great Controversy,” p. 425.*

“I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message....The light which attended this angel penetrated everywhere as he cried mightily, with a strong voice, Babylon is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit and a cage of every unclean and hateful bird.”...

“This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel’s message in 1844. The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon, and calling upon God’s people to come out of her that they might escape her fearful doom.

“The light that was shed upon the waiting

ones penetrated everywhere, and those in the churches who had any light, who had not heard and rejected the three messages, obeyed the call, and left the fallen churches. Many had come to years of accountability since these messages had been given, and the light shone upon them, and they were privileged to choose life or death." -- "Early Writings," pp. 277, 278.

In another statement, Sr. White, says: "Only those who have withstood and overcome temptation in the strength of the Mighty One will be permitted to act a part in proclaiming this message when it shall have swelled into the Loud Cry." -- "Review and Herald," Nov. 19, 1908. See Isa. 66:16, 19, 20.

The above proves that the slaughter comes before the gathering of the second fruits and under the seventh seal, and that the Loud Cry begins with an additional message and with mighty power. However, when the seventh seal begins, the events of the sixth do not necessarily cease, for all the seals extend to the close of probation. (See "The Shepherd's Rod," Vol. 2, p. 221.) Revelation 8:1, speaking of the silence in Heaven for the space of half an hour, proves to be the event of the fulfillment of Ezekiel 9. At which time "shall Michael stand up." It is at this juncture that Christ puts on His garments of vengeance and surprises the hypocrites in Zion. See "Testimonies for the Church," Vol. 5, p. 690.

I have never taught nor published anything to the effect that there is to be another church besides the seven churches of the Revelation, chapters Two and Three. These seven prophetic sections of church history cover the period while the wheat and tares are growing together. However, we do teach that the last, the Laodicean, is to be purified, and that this pure state of the seventh church is symbolized by the candlestick of the fourth chapter of Zechariah which, true enough, is the eighth in number so far as candlesticks are concerned and which, though in one sense must be an eighth church, in another sense is still the seventh because it is made up purely of the members from the Laodicean church -- the first fruits -- before the ingathering of the second fruits, and that the tares, or those who failed to receive the seal are destroyed by the slaughter weapons as shown to Ezekiel in vision. Thus the last of the seven churches emerges from an undesirable state into a glorious one without becoming a new denomination. (See "The Shepherd's Rod," Vol. 2, p. 284).

Revelation 18:1 and "Early Writings," p. 277

Regarding the angel of Revelation 18:1 and the angel

of Revelation 7:2, the former is the Loud Cry angel spoken of in "Early Writings," p. 277 where it says: "Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message...The work of this angel comes in at the right time to join in the last great work of the third angel's message, as it swells to a loud cry...."

"This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1884." The "Shepherd's Rod" message is what the above quotation describes.

The angel of Revelation 7, who prophetically sealed the 144,000, is the same as the one of Ezekiel Nine, who marked those who signed and cried for the abominations in the church. Says the Spirit of Prophecy: "This mightiest of angels (Rev. 7:2) has in his hand the seal of the living God, or of Him who alone can give life, who can inscribe upon the foreheads the mark or inscription, to whom shall be granted immortality, eternal life. It is the voice of this highest angel that had authority to command the four angels to keep in check the four winds until this work was performed, and until he should give the summons to let them loose.... This sealing of the servants of God is the same that was shown to Ezekiel in vision." -- "Testimonies to Ministers," pp. 444, 445.

Brother J., you say, "Our earnest, sincere prayers are for you as you reply to these that God may make these points so clear to us all." I know, Brother J., that God has answered your prayer, and that it is your duty to accept His answer and to act out the last part of your prayer; which is, "That all the powers of darkness can cause us to doubt no more."

WHICH KINGDOM, JUDAH OR ISRAEL?

Question:

Is the kingdom of Judah made up of the 144,000? If so, are the ten tribes still to make up the kingdom of Israel?

Answer:

The kingdom of Judah was composed of the two tribes; namely, Judah and Benjamin, which occupied the southern portion of the promised land, whereas the kingdom of Israel, the ten tribes, ruled in the northern portion of the land. The 144,000 are made up of 12,000 out of all the 12 tribes or out of both kingdoms -- Judah and Israel (Rev. 7:1-8.)

As there is to be both now in the ingathering

time and for eternity only one kingdom, (Isa. 11 and Hosea 1:11), made up of the two scattered kingdoms, the question which really arises at this time is: Which one of the tribes, Judah or Ephraim, will be the ruling tribe? rather than the question: Is the kingdom of Judah the 144,000 and the kingdom of Israel the ten tribes? for the former ruled the kingdom of Judah and the latter the kingdom of Israel.

On the one hand, if Judah is to be the ruling tribe now in the ingathering time, then “the kingdom of Judah” will be restored and the kingdom of Israel or Ephraim forever abandoned. On the other hand, if the tribe of Ephraim becomes the ruling tribe, then the kingdom of Judah will be forever set aside.

Ezekiel’s pictorial prophecy, found in chapter 37, perfectly answers the question. The prophet Ezekiel was commanded to take “two sticks,” one for “Judah” and one for “Ephraim” after which he was asked to put the stick of Ephraim with that of Judah, which plainly shows that the kingdom of Israel, the ten tribe kingdom, is to be merged into the kingdom of Judah and not that the kingdom of Judah is to merge into the kingdom of Israel. Moreover, speaking of this ingathering time of both kingdoms, the prophet Hosea writes thus: “Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come out of the land: for great shall be the day of Jezreel.” (Hos. 1:11.)

Again, after describing by illustrations how that the children of Israel were to be scattered for a period of time among the nations, and to be without a kingdom of their own, says the prophet: “Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days.” (Hos. 3:5).

David’s being from the tribe of Judah makes evident the fact that in the antitype all the children of Israel that are the Lord’s will be gathered and will restore the kingdom of Judah, and forever abandon the kingdom of Israel.

COOKERY

“Cooking schools are to be held. The people are to be taught how to prepare wholesome food. They are to be shown the need of discarding unhealthful foods. But we should never advocate a starvation diet. It is possible to have a wholesome, nutritious diet without the use of tea, coffee, and flesh food. The work of teaching the people how to prepare a dietary that is at once wholesome and appetizing, is of the utmost

importance.” -- “Testimonies for the Church,” Vol. 9, p. 112.

“Greater efforts should be put forth to educate the people in the principles of health reform. Cooking schools should be established, and house-to-house instruction should be given in the art of cooking wholesome food. Old and young should learn how to cook more simply. Wherever the truth is presented, the people are to be taught how to prepare food in a simple, yet appetizing way. They are to be shown that a nourishing diet can be provided without the use of flesh foods.” -- Id. p. 161.

“Men and women should inform themselves in regard to the philosophy of health. The minds of rational beings seem shrouded in darkness in regard to their own physical structure, and how to preserve it in a healthy condition. The present generation have trusted their bodies with the doctors, and their souls with the ministers. Do they not pay the minister well for studying the Bible for them, that they need not be to the trouble? and is it not his business to tell them what they must believe, and to settle all doubtful questions of theology without special investigation on their part? If they are sick, they send for the doctor -- believe whatever he may tell, and swallow anything he may prescribe; for do they not pay him a liberal fee, and is it not his business to understand their physical ailments, and what to prescribe to make them well, without their being troubled with the matter?” -- “Counsels on Health.” pp. 37, 38.

The professed people of God find themselves in the exact condition described in the above paragraph! Most of them neither know how to cook, nor how to live and as blind as they are in these temporal things, they are far worse in matters spiritual! They have no head of their own in the material things of life for they have made the doctors their head both at the loss of their earthly treasure, and at the expense of their health; while they make the ministers the head of their spiritual life at the expense of their heavenly treasure! We fail to find anything in all God’s creation by which to illustrate such a pitiful condition.

“We are in a world that is opposed to righteousness, or purity of character, and especially to growth in grace. Wherever we look, we see defilement and corruption, deformity and sin. How opposed is all this to the work that must be accomplished in us just previous to receiving the gift of immortality! God’s elect must stand untainted amid the corruptions teeming around them in these last days. Their bodies must be made holy, their spirits

pure. If this work is to be accomplished, it must be undertaken at once, earnestly and understandingly. The Spirit of God should have perfect control influencing every action." -- "Counsels on Health," p. 20.

May all God's people understandingly and with repentance bow before Him Who, from this almost eternal ruin, is able to lift us up by bringing all of us to an understanding of this great vital truth of which this health carrying wave is to be instrumental.

As when a stone is dropped into a body of water, the waves widen time and again until they reach the farthest shore, so the stone with which Mt. Carmel is entrusted is to be dropped into the midst of the "waters" with such a force that the widening waves may without delay reach all around the shore. Consequently, an untiring effort should be made by all to help Mt. Carmel drop the stone. Hence, through the untiring efforts of this printed friend we are endeavoring to invite all its readers to have a part in dropping the stone without taking extra time; that is, by establishing a school in every home so that, while cooking for the household, each shall not only be preparing to help others in the science of cooking but at the same time benefitting his own family.

"Scrupulous cleanliness is essential to both physical and mental health....Every form of uncleanness tends to disease. Death-producing germs abound in dark, neglected corners, in decaying refuse, in dampness and mold and must....Nothing unclean or decaying should be tolerated within the home." -- "Ministry of Healing," p. 276. Scrub and scour all the corners in your home, closets, tubs, and pots.

As cleanliness is next to godliness, and as the art of cooking demands the constant use of the hands, special care should be taken to keep them clean, especially the finger nails -- removing all foreign matter from them before engaging in the preparation of food.

Believing that you have responded to our notice of the March and April Code by having your notebooks in readiness, we present the following recipe for the first lesson in the culinary art:

Three-in-One Dough--Bread, Sticks, and Fruit Rolls

Bread's being the staff of life, demineralized and bleached flour only make for a poor staff and no life. "There is more religion in a loaf of good bread than

many think." Therefore, our first and most important lesson is the art of bread making.

For quality and economy grind your own flour from the whole kernel of wheat.

Bread

Place two quarts of warm water into your mixing container. Then add two ounces of Fleischman's yeast, five ounces of raw sugar, and three ounces of vegetable shortening. When dissolved, mix into these ingredients three pounds of whole wheat flour, and set the dough aside. Then weigh another four pounds, and put it in the oven to warm. When your sponge is risen about one-third above its original height, add the warmed flour with two tablespoons of salt, knead well, and allow it to rise again. When light, turn it out on your bread board and mould a part into one pound loaves. Set aside for the third raising, after which bake from 45 minutes to 1 hour in a medium hot oven.

Sticks

Take one-half of the remainder of the dough and roll out as thin as you would for noodles, then cut into strips about one inch wide and about four or five inches long, and place them into an oiled cookie pan and let them stand for ten or fifteen minutes, then bake in a moderate oven until lightly brown. These bread sticks are wholesome, and their demand for a thorough mastication will aid digestion.

Fruit Rolls

Roll out the last part of the bread dough in the same way as for the bread sticks, but not quite as thin. Brush surface with warm shortening and sprinkle well with raw sugar and raisins. Other dried fruits may be used in place of raisins. Begin rolling at the side next to you as you would jelly cake. Cut crosswise in slices about one inch wide and place in oiled pan, then allow fifteen minutes to raise, after which bake about 20 minutes.

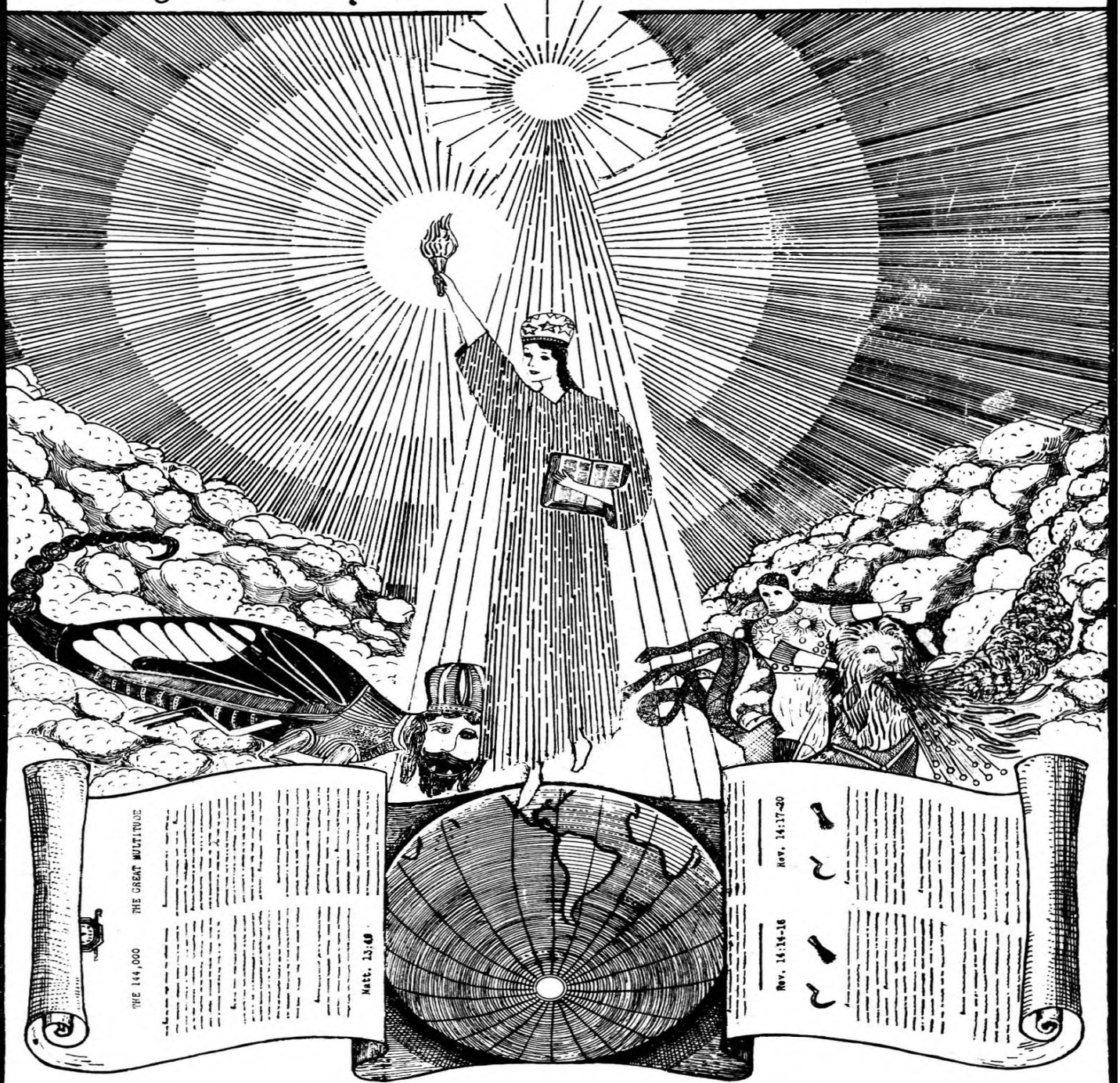
Put your supreme effort and all your skill in whatever you do, and do it religiously. Then only will you get results and reach efficiency -- contributing blessings to mankind.

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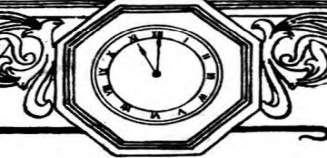
To those who send in tithe and offering reports, please give full name and state whether Miss, Mrs, or Master. Thank you

THE SYMBOLIC CODE



Vol. 2 No. 7-8
July, August, 1936
MT. CARMEL CENTER
Lake Waco, Texas



Lightning  the Earth

IN THE INTEREST OF THE SDA DENOMINATION

“The Twelve Tribes Which are Scattered Abroad”

This little paper is dedicated for the conveyance of news items and reformatory activities to Present Truth believers; to answer questions in connection with the sealing message of the 144,000 (Rev. 7:1-8) and the great multitude (Rev. 7:9); on the prophecies of Isaiah, Zechariah, Zephaniah, Micah, Hosea, Joel, Daniel, the Revelation, Ezekiel, Jeremiah, etc., but more fully on the first eight books above mentioned; on Christ's parables, on types and symbols, and also on the writings of Mrs. E.G. White.

However, this monthly visitor promises to answer questions on such passages of the Scriptures only as have been divinely revealed and authoritatively proclaimed -- bearing the positive mark of truth. Therefore, it will either give a correct answer to questions or else confess its ignorance by saying “I do not know.”

Its main object is to reveal the fact that the time has come for the Lord to manifest His power and unify, and purify the church of God -- calling her to rise up from her dusty bed and put on her strength and her gift of beautiful garments, because “from henceforth” the unclean shall not come unto her. (Isa. 52:1.) Therefore, it positively demands that the messengers of “the great and dreadful day of the Lord,” under its supervision, must strictly comply with all its requirements, instructions and advice which it bears to them from time to time. It will not countenance those who ignore its divine authority -- the church is to be a light to the whole world -- fair as the moon, -- clear as the sun, and terrible as an army with banners. Isa. 62:1-7; Prophets and Kings, p. 725.

The symbols on the title page are a reproduction of the Revelation, chapters Twelve and Nine, and Isaiah 7:21, which symbols are explained in our available literature.

This monthly comforter gladly calls on all S.D.A.'s who open their doors and welcome its visit. It freely gives its time to minister to those who shall be heirs of salvation and neither collects fees nor makes charges for its unselfish service. It lives on voluntary gifts and free will offerings -- it burdens no one and comforts all. Its constant prayer is that all its clients should prosper and be in health even as their souls prospereth. (III John 2.)

Make your questions plain and distinct, giving the references, and they shall be taken care of as soon as their turn on the waiting line permits.

If you like to have this printed friend come to your home regularly, also other free literature, send your name and address to the Universal Publishing Association, Symbolic Code Department, Mount Carmel Center, Lake Waco, Texas.

V.T. HOUTEFF

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MT. CARMEL REPRESENTED AT THE GENERAL CONFERENCE

As the time drew near for the General Conference to convene at San Francisco, it became more and more evident that we should be represented, and in harmony with this conviction, Brother Houteff, Elder Wilson, and Brother Deeter were asked to represent Mt. Carmel at this forty-third International festival of anti-typical Israel. The father of one of the young men who is a student at Mt. Carmel, desiring to do something for his son, proposed to defray his expenses if there would be room for the extra passenger, so Brother Jack Colvin was invited to join the other three representatives to this great meeting of God's people.

We left Waco May 14, spending the first night in West Texas, arriving in Raton, New Mexico, early Friday afternoon, and after a pleasant little visit with one of the Present Truth believers there, we proceeded to Trinidad, Colorado, where we met Brother and Sister Warden, who were being entertained in the hospitable home of Bro. and Sister Miller. It was an enjoyable Sabbath indeed that we spent with these dear children of the Lord, and it was hard to part with them the next day, but we had an appointment in Pueblo for Sunday night, where a nice group of about fifteen hungry souls gathered in the home of Sister Lucy Hill, and fed upon the manna sent from heaven.

From Pueblo, we went to Florence, Colorado, where we spent a few hours with the faithful believers in that place, and after dining at the home of Brother and Sister Skeels we departed for Denver, where we spent from Monday until Friday, studying the message with a nice group every evening and visiting and studying in the homes of others during the day. Sister Hill is in charge of the company in Pueblo, and Brother Skeels at Florence, and Dr. W.S. Butterbaugh in Denver. The Lord came very near to us in our meeting in Colorado, and we believe all who attended were blessed by His Holy Presence, which resulted in a stronger determination than ever, by all of us, to live and labor for the Master only.

It was demonstrated again and again that the Lord was directing us as we journeyed to San Francisco, one of the outstanding evidences occurring on the second Friday of our trip as we were hurrying to reach Salt Lake City for Sabbath, when all of a sudden we were stopped by a Highway Patrolman, who told us that he had received orders to stop us until a driver of a bakery truck should arrive.

We could not understand why we should be detained, especially when we were so anxious to reach Salt Lake

City in good time for the Sabbath. When the driver arrived, and rendered his report to the officer, all knew that the charges he made against us were false, and we were told to proceed on, but now we had lost so much time that it was impossible to reach our intended destination for Sabbath, so we stopped in Evanston, Wyoming, instead.

Not until the next day, while looking for some of our Adventist brethren in that vicinity, did we learn why we had been detained by the police, for the One Who holds in His hands the destiny of all His children had allowed a young man and his wife to be delayed for four days in order to meet us at Evanston, and it was a delightful Sabbath that we spent together. As the sun was setting, we met to close the Sabbath with song and prayer, at which time these dear young people bore a ringing testimony to the effect that they were sure that the Lord had detained them, as well as us, so we could meet together on His Holy day and study the Bible and Testimonies. This young couple promised to study further the message, and our prayers go with them as they sail for their mission field of labor.

Our party arrived in San Francisco in good time for the opening session of the Conference, and it was a real pleasure to us to meet old friends and fellow laborers, and especially to answer the many questions propounded to us concerning "The Shepherd's Rod." To some it was a real joy to learn that we were loyal Seventh-day Adventists, for they had been led to believe, by the false reports that had come to them, that we were now something else, and many were glad to know that our study of the added light on the Third Angel's Message had only increased our love for the truth, and for all our brethren as well.

Our only purpose in attending the General Conference session was to receive what God has for His children at this time, and to make any small contribution possible toward enlightening the minds of our brethren, by answering the many and varied questions arising concerning our attitude toward the message which, as Seventh-day Adventists, we all profess to believe, and from this standpoint, we were highly pleased with what the Lord was able to accomplish through our feeble efforts.

We think it not out of place, in this connection, to mention the fine spirit of Christian courtesy accorded us by the officers of the General Conference, and we desire them to know that we do appreciate this very much, and that they are always welcome in our homes and to any of the meetings we conduct either in private homes, or in public halls. The latchstring at Mt. Carmel hangs outside.

MALICIOUSLY ATTEMPTED TO CAST US INTO PRISON

While we greatly appreciated all the kindnesses shown us at the conference, we do regret that it becomes necessary to correct certain newspaper and radio reports that were nationally broadcasted.

The following is an exact quotation from "The San Diego Sun" of San Diego, California, Wednesday, June 10, 1936:

"DEATH PROPHECY' COMES TRUE IN S.F. FIRE; ANTI-ADVENTISTS SOUGHT

"By United Press
"San Francisco, June 10.

"Revelation of a strange 'sudden death' prophecy against delegates to the world congress of Seventh-day Adventists which met here, today sent police on a concentrated search for four men wanted for questioning in connection with the Dover apartment hotel fire early Sunday, in which seven persons, one an Adventist minister, lost their lives.

"C.A. Purdom, Washington, D.C., secretary of the home missionary department of the church, told police the prophecy had been made by the leader of a schism which for seven years has opposed established authorities of the church.

"The leader, named as Victor T. Houteff, of Waco, Texas, was quoted by Purdom as saying:

"On the second Sunday of the convention fire will fall from heaven and will burn the bodies of those who oppose me.

"The day of the fire was the second Sunday of the convention. W.C. Clark, Cheyenne, Wyo., said to have been a bitter enemy of the cult led by Houteff, was burned to death.

"Delegates told police at least four members of the opposing faction were staying at an auto camp near San Francisco.

"Police still held Raymond Searles, WPA worker, who assertedly turned in the first alarm of the blaze but was arrested when police learned he had shown interest in other recent fires here.

"Identification of Clark and a Mrs. Clara Roland, was definite. Officials of the Willowbrook Dairy Co., tentatively identified one of the victims as William Furth, 45. Relatives believed two other bodies were those of Jose Carmona, 31, laborer, and Fred Seller, 49, rug cleaner."

THE ABOVE CHARGES DENIED

Brother Houteff denies the charges, and no one who has

embraced Present Truth has heard him utter any such prediction, neither has any one of the opposition ever attempted to prove his even so much as intimating anything of that nature.

Therefore, it is absolutely evident that it was a put up job with malicious intention to make us a lot of trouble and to put a damper on the advancement of the sealing message, but the same God Who could have delivered Paul from the most cruel hands of all ages, and from both Jew and Roman adversaries, delivered us from all these charges in less than half an hour.

The above false report proves by the following paragraph that the wicked spirit which worked in Paul's time is no less active at this time.

PAUL, TOO, ACCUSED OF BURNING ROME

"Since the beginning of the persecution under Nero, the Christians had everywhere been a proscribed sect. After a time, the unbelieving Jews conceived the idea of fastening upon Paul the crime of instigating the burning of Rome. Not one of them thought for a moment that he was guilty; but they knew that such a charge, made with the faintest show of plausibility, would seal his doom. Through their efforts, Paul was again arrested, and hurried away to his final imprisonment....Accused of instigating one of the basest and most terrible of crimes against the city and the nation, he was the object of universal execration...

"The Jews brought against Paul the old charges of sedition and heresy, and both Jews and Romans accused him of instigating the burning of the city." -- "Acts of the Apostles," pp. 489, 490, 494.

The Jewish leaders thought that if they could by whatsoever means but get rid of Christ, His work of reform and advanced light on the Word of God would then come to an end, but it was after they crucified Him that His work brought forth fruit and that thousands accepted the teachings of Christ. Likewise, as the false charges, and cruel unChrist-like actions against us in the past have worked out for the advancement of the cause of God, this one will also. Truth, honesty, and integrity, in time, always prevail against error, falsehood and impropriety.

Hence, it is deeply to be regretted that a poor, misguided elder should take the occasion of the sad and tragic death of one of his fellow ministers to give vent to his pent-up hatred against those with whom he differs on religious matters, and especially to go as far as he has, for his frenzy seems to have carried him clear on beyond reason and truth, and landed him on the same level with Judas, for his entire report is intended simply because he is unable to refute the truth, to place an innocent man in the clutches of the law. Hence, his resort to what he thought was the only expedient left him.

Our hearts go out in deep sympathy to

the bereaved ones who mourn the loss sustained by the Dover Apartment fire, and though Brother Houteff and most of us never met or heard of Elder Clark before his death (contrary to Elder Purdom's report), we are happy to believe that our departed brother made his peace with God before his life closed.

These malicious charges and false reports are but a fair illustration of how our brethren attempt to overthrow the message of the Rod which now, as in the past, does not only vitiate the dependability of all refutation against "The Shepherd's Rod," but which also again shows how the opposition attempts to employ the most base and ingenious methods, even to trying, without any cause, to incriminate one for a crime the punishment for which may demand the life of the offender.

Thus, by their blood thirsty attempt to fasten a revolting crime upon an innocent person, they, themselves, become worthy of the same sentence which was pronounced upon Haman to Mordecai's vindication. But our prayer is: "Father, forgive them for they know not what they do," and our plea to the laity is: "Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom." (Mic. 7:5.)

"Put not your trust in princes, nor in the son of man, in whom there is no help." (Psa. 146:3.)

Leaving Brother and Sister Warden in Oakland, we began our homeward journey by way of Southern California, stopping a couple of days with the brethren at Chowchilla and Fresno. Then we proceeded on to La Crescenta where for the past year Brother and Sister M.J. Bingham conducted the first Present Truth boarding school, known as the "La Crescenta SRod Parochial Home School."

After spending about two weeks in the vicinity of Los Angeles, visiting and studying with the brethren, and counseling with them concerning the work there, we then went to San Diego, taking with us Brother and Sister Bingham who accompanied us to Mt. Carmel. Two days of counsel and study were devoted to the work in San Diego, and two more days were spent at Loma Linda and nearby towns, which brought us to a new week.

Four o'clock Sunday afternoon found us on our way from Redlands, intent on driving through the desert after the heat of the day. The second night we spent in El Paso, Texas, arriving at Mt. Carmel for breakfast the third morning, Wednesday, July 1, with no visible marks of God's displeasure upon us, for which we are very thankful. And still more thankful were we to find all the brethren here in good courage and the work steadily

progressing.

"O, my people, they which lead thee cause thee to err, and destroy the way of thy paths." (Isa. 3:12.)

AN EARNEST APPEAL TO PRESENT TRUTH BELIEVERS

As I see that some who profess to believe in Present Truth must be nursed so much, my soul is prostrated before the Lord in behalf of them. Sometimes I almost lose patience with them. Pray for me that my faith fail not. I long to see a revival of the spirit of 1844, but appeal after appeal falls on ears that are dull of hearing and on hearts that are asleep. With their mouths they confess the truth, but they remain inactive and asleep. Yet they seem to be so honest and sincere that I hesitate to call their attention to things that I know I must. I cannot understand why reformers, having so much light as we, should have to be nursed like this. It is a mystery to me why they do not get out and work for their brethren, and thus gain a blessing for themselves. I wish that you would write along these lines in the Code.

(Signed) J. H. Y.

We hope that the above earnest appeal of a brother who longs to see that our preparation for the long hoped journey through the starry heavens "engross the whole mind, the whole attention," will awaken all the readers of this paper, so that when the "angels sing" and the "silver trumpet" blows, we shall leave no one behind as we take our flight heaven-ward to the "sides of the north"!

Knowing that if the 144,000 be sealed and endowed with pentecostal power, Satan is working mightily with all subtlety to overthrow the "very elect," the "servants of God," because he knows that such a church, "clad in the armor of Christ's righteousness" and without guile in her mouth will forever bring to an end his dominion of sin, plunge him into chaos for a thousand years and in the end burn his body to ashes so that all created beings may forever know the result of sin and unrighteousness.

Consequently, as our attention is called to these dangers which God's people are facing, and by which some have already been overthrown we are, as a warning, quoting the following paragraphs, hoping that all Present Truth believers will be enlightened by the invaluable information and advice contained therein:

"Look not to other men to see how they conduct themselves under the conviction of the truth, or to ask them for aid. Look not to men in high positions of responsibility

for strength, for they are the very men who are in danger of considering a position of responsibility as evidence of God's special power. Our churches are weak because the members are educated to look to and depend upon human resources, and thousands of dollars are needlessly expended in transporting finite men from one place to another, in order that they may settle little difficulties, when Jesus is ever near to help those who are needy and distressed." -- "Testimonies to Ministers," p. 380.

"Satan is now using every device in this sealing time to keep the minds of God's people from the present truth, and to cause them to waver. I saw a covering that God was drawing over His people to protect them in the time of trouble; and every soul that was decided on the truth, and was pure in heart, was to be covered with the covering of the Almighty....

"I saw that Satan was working through agents in a number of ways. He was at work through ministers who have rejected the truth and are given over to strong delusions to believe a lie that they might be damned....

"I saw that some of the people of God are stupid and dormant, and but half awake; they do not realize the time we are now living in, and that the man with the 'dirt-brush' has entered, and that some are in danger of being swept away....

"Then I was pointed to the earth, and saw that there would have to be a getting ready among those who have of late embraced the third angel's message. Said the angel, 'Get ready, get ready, get ready. Ye will have to die a greater death to the world than ye have ever yet died.' I saw that there was a great work to do for them, and but little time in which to do it....

"I saw that those who of late have embraced the truth would have to know what it is to suffer for Christ's sake, that they would have trials to pass through that would be keen and cutting, in order that they may be purified, and fitted through suffering to receive the seal of the living God, pass through the time of trouble, see the King in His beauty, and dwell in the presence of God, and of pure, holy angels....

"And as the disciples declared that there is salvation in no other name under heaven, given among men, so, also, should the servants of God faithfully and fearlessly warn those who embrace but a part of the truths connected with the third message, that they must gladly receive all the messages as God has given them, or have no part in the matter." -- "Early Writings," pp. 43, 44, 48, 64, 67, 188, 189.

"There are men who teach the truth, but who are not perfecting their ways before God, who are trying to conceal their defections, and encourage an estrangement from God. They have not the moral courage to do the things that it is for their special benefit to do. They see no necessity for reform, and so they reject the words of the Lord, and hate him who reproveth at the gate.

"This very refusal to heed the admonitions which the Lord sends, gives Satan every advantage to make of them the bitterest enemies of those who have told them the truth. They become falsifiers of those who have borne to them the message from the Lord.

"The man who rejects the word of the Lord, who endeavors to establish his own way and will, tears to pieces the messengers and message which God sends in order to discover to him his sin. His own inclinations have influenced his conduct, and he has built himself up in a wrong way....

"Let every minister, in the place of standing to criticize the question, to doubt and oppose, if there is the semblance of a chance to do so, be now employed in erecting barriers against the wily foes. Rather than fight against those whom the Lord has sent to save these, let His people pray fervently and continually for the power of God's grace, and that the Captain of the Lord's host will take the field. Rather than sit in judgment upon men whom God has accepted to do Him service, let the burden of their prayer be, night and day, that the Lord may send forth more laborers into His vineyard. Ministers, do not dishonor your God and grieve His Holy Spirit, by casting reflections on the ways and manners of the men He would choose. God knows the character. He sees the temperament of the men He has chosen. He knows that none but earnest, firm, determined, strong-feeling men will view this work in its vital importance, and will put such firmness and decision into their testimonies that they will make a break against the barriers of Satan....

"You left the word of the Lord to fall unheeded to the ground; and now the Lord has taken men who were boys when you were standing at the forefront of the battle, and has given to them the message and the work which you did not take upon you. Will you be stumbling blocks to them? Will you criticize? Will you say, 'They are getting out of their place'? Yet you did not fill the place they are now called to fill." -- "Testimonies to Ministers," pp. 408, 412, 413.

"Not without a struggle does Satan allow the kingdom of God to be built up in the earth. The forces of evil are engaged in unceasing warfare against the agencies appointed

for the spread of the gospel and these powers of darkness are especially active when the truth is proclaimed before men of repute and sterling integrity." -- "Acts of the Apostles," p. 167.

PRAISES FROM THOSE WHO HAVE BEEN AWAKENED

The "exile from home" in far away lands finds a letter from home as cheering and refreshing as a fountain in a dry desert land. And in like manner, we who read the "Code," and who have the work at heart, are made strong and glad by its heaven-sent messages.

In this section of the country, near Atlanta, Georgia, there are around forty believers who can hardly wait from one issue of the "Code" to another. Some read it through twice before laying it aside, some try out its recipes immediately, while others rejoice that it is shedding light on the Third Angel's Message, and that its influence is already reaching other lands. Brother E. Woods, wife, and two daughters are sending greetings to the Present Truth believers in Travancore, India, where his daughter, Mrs. Glenmore Carter, and family are doing missionary work for the heathen, but who are fighting the message for the church.

We are thankful to say that some in our "little company" are getting stronger every day, and that as a result of visiting the homes of some of the church members, the S.D.A. minister of the Atlanta church has threatened to speak to the church against the "Shepherd's Rod" workers. He has told the members where we visited, to refuse to let us come into their homes. Strange how some of us Seventh-day Adventists now run from a simple, plain Bible study (Isa. 8:20) as some years ago the members of other churches used to avoid discussion of religion with us! Seventh-day Adventist ministers are now saying, "Don't you read the Bible with any but us only!" We now find that error, coming in contact with the truth, only makes the truth shine the brighter, and that the pillars of the S. D. A. denomination, which are well grounded on the Scriptures, are able to bear up under any pressure, while those who have wandered away from these fundamentals flatly refuse to sit down with a brother or sister and study the Bible!

As a result of our prayerful studies, the wonderful truths in "The Shepherd's Rod" message have become so marvelous that a sitting of four to six hours at a time is not uncommon among us. Truly we have reached a time when God will make man "more precious than fine gold," and when we shall never have to part.

May at least some of us in the near future have the

privilege of coming to Mt. Carmel and learning the message at first hand.

Yours to be one of the 144,000,
Miss FANNIE LOU WOODS,
Douglasville, Georgia

Meadows of Dan, Virginia
April 30, 1936

Dear Brother Houteff:

Greetings from the Mayberry S.D.A. church, which has been besieged and taken by those who were willing "to stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few."

We had almost despaired ever of accomplishing anything, either for ourselves or for the lost world about us, until the Lord sent us a "most precious message," calling us to a reformation and showing us the "door of hope" through which to get us out of our lukewarm condition, and now we plainly see that we could not be true and loyal S.D.A.'s while feeding upon the "cheap, very cheap, fodder" placed before us in the form of goals and formalities instead of the "pure provender, thoroughly winnowed," coming from the "messengers of heaven," designed of the Lord freely to flow "through the golden tubes into the golden bowl" and thence "into the lamps the churches." (Zech. 4.)

This clarion call to a reformation, contained in the "The Shepherd's Rod" series of books and tracts, we have found to be none other than "the message to the church of the Laodiceans" -- to "the people of God at the present time." We accept this message "so cutting and severe," "for it is the True Witness Who speaks and His testimony must be correct." Therefore, our chief desire is to comply with the call therein.

As a result of our stand for Present Truth, four of the seven families, composing the Mayberry church, have accepted the "straight testimony," and three have "risen up against it" precisely as predicted in "Early Writings," p. 270, but we are praying that our lives may be such a strong testimony in favor of the truth that the others will yet accept it and help give the Loud Cry, which will "bring all your brethren out of all nations... into the house of the Lord." (Isa. 66:20.)

At this writing, we are feasting upon the "butter and honey" of this glorious message, and are covenanting anew that we will, by God's help, "nourish" the "young cow" and the "two sheep," believing that by so-doing we shall have such an

abundance of milk” that even the cream alone would be more than we can consume.

We believe with all our hearts that God led in the establishment of Mt. Carmel Center, “in the midst of the land,” and that from that divinely ordained hill should flow the “milk and honey” for the “remnant of Jacob.”

We, therefore, pledge our all -- wives and little ones, flocks and herds -- to this “closing work for the church,... the sealing time of the 144,000,” who primarily constitute those “left in the land” and who shall feed on “butter and honey” while giving the final call out of Babylon. (Rev. 18:4.)

May the Lord abundantly bless you in your heavy responsibilities is the united prayer of the Mayberry company “standing in the light.”

Dear Brethren:

I am writing to you at this time, inquiring about the Code. I have not received any either for the month of March or for the month of April! Don't you send it out any more? O, I miss it so much! I always look forward to the next number. I love to read it, for it is a wonderful help to me, as well as interesting.

I have been able to get two of our people here to read “The Shepherd's Rod.” They once bitterly opposed me, but after reading our literature, they came and asked me to forgive them: How I praise the Lord that they are beginning to see the truth! I assured them that I had nothing against them, and they replied, “Pray for us.”

I feel encouraged, and am praying that more of our people here will come to see for themselves that this is the message of the hour and the one to save the church.

Will you please write me at once about the Code? I love to read it.

(Signed) J. A. D., Pennsylvania

Dear Brethren:

I have been receiving the “Symbolic Code” up to the first of the year, and can say that I enjoyed reading it. But for some reason, I have not received it since....I would like to have it continued....I understood that you were sending out another pamphlet the first of the year. If so, I would like to have it also. Please let me know whether or not there are any charges for these, and if there are, I shall pay for them.

(Signed) I. A., Anaheim, Calif.

Dear Brethren:

Up until about a month ago, I have been receiving the Code, but I know that I have missed one number and possibly two numbers, and we need them so badly, so

please do not pass us by.

(Signed) V. L. J. Marysville, Calif.

Dear Brethren:

I have not received my March or April Codes. Will you please see that I get them? To me, they are the bread of life....

May the dear Lord bless Mt. Carmel and its workers.

(Signed) JAS. R. FERGUSON,
El Morro, New Mex.

Dear Brethren:

I didn't receive any Code for March or this far in April. You haven't stopped publishing it, have you? Please let me know.

Since the division in the church here, we have from twelve to twenty that meet every Friday evening and Sabbath to study the new light.

Pray for us.

(Signed) J. R. V.,
Indiana

Dear Brethren:

I love this message, and want to get everything out of my life that is not right. When the message found me in the Laodicean condition, I was curling my hair, using powder, etc., but I praise the Lord for showing me my mistakes and for giving me the desire and the power to depart from all the vanities which held me down in the sad deception.

Mrs. N. W.
Sheridan, Wyoming.

Dear Brethren:

A certain sister, who is sending in ____ dollars tithe, never heard the Advent message until a few weeks ago when she came voluntarily to Mrs. L. and asked for Bible studies. Her pastor learned about this and made such an effort to take her away from us that, in order to make her understand the matter, Mrs. L. had to tell her about “The Shepherd's Rod” before she was ready for it. She now bids fair to become a believer in the Rod without ever having been a member of the S. D. A. church.

From all indications, we are about to have some unpleasant experiences here in the church. But with the help of the Lord, we expect to weather the storm, and we believe that the cause of Present Truth will be promoted thereby....

Please pray for us,

(Signed) C. A. L.,
Alabama

Dear Brethren:

I am thankful for the truth of the sealing angel, who is to seal the living saints. This message is a great blessing to my home. My husband is not a Christian, but since we have been studying "The Shepherd's Rod," a wonderful change has taken place in him and I believe that he will yet be an overcomer. So with gratitude, I am enclosing ___tithe, and ___first fruits offering.

We welcome "The Symbolic Code" with its instructions and news items. I would like to see something in this paper about the home life; especially concerning the duties and responsibilities of parents -- the priest in the home, for so many of our people are following after the world in this respect -- not commanding their households after God, as did Abraham.

May the Lord bless you one and all.
(Signed) Mrs. E. G.

Dear Brother Houteff:

I am happy to give my feeble testimony for my loving Saviour at this belated hour. There are three sisters who desire to be numbered among the 144,000, but I shall not mention their names, for I am sure you will soon hear from them.

After returning home from a visit to Mt. Carmel, I realized more than ever that we had been privileged above many others who have not had the opportunity to place their feet on that Holy Ground and to partake of Mt. Carmel's spiritual and the temporal foods. To us, our visit to Mt. Carmel was a little taste of heaven.

In a few days I am returning with a pick and shovel to Mt. Carmel to help in the work and to join our brethren in their earnest petitions to our heavenly Father in behalf of one another, and more especially in behalf of our dear Seventh-day Adventist brethren who know not their sad plight.

"May heaven forming each other to depend.
A master, or a servant or a friend.
Bids each on others for assistance call.
Till one man's weakness grows the
strength of all."

(Signed) B. T. P.
Houston, Texas.

QUESTIONS AND ANSWERS TIME SEAL BEGINS

Question:

"What Biblical proof have you for placing as you do the seals of Revelation, chapters four to seven and

the first part of the eighth? Why make them span the entire world's history, when the Seventh-day Adventist denomination has been teaching for years that they begin after the crucifixion?"

Answer:

The questioner has a perfect right to ask for Biblical proof of our interpretations of the Scriptures, but he must remember that our rights are as good as his. Hence, before answering his questions, we would like to ask him to give us but one Scripture as the basis upon which he can establish that the seals span the Christian era only. Our being as well informed as the questioner on all the doctrines which the denomination teaches, and of the proofs upon which they are based, we are free to say that the strongest and the only foundation upon which the denominational interpretation stands is grounded upon the presumptuous idea that the white horse and he that sat on him, going forth conquering and to conquer (Rev. 6:2), represents the early Christian church in her best spiritual condition. This position is assumed upon the unmitigated presumption that the color of the horse (white) must represent the purity of the early church, and that the words, "conquering and to conquer," stand for her rapid growth after Pentecost.

We agree that "white" stands for purity, and that "conquering and to conquer" could represent the growth of the church, but what proof would that be if such an idea is contradicted by all other truth? For example, we call the reader's attention to the fact that when John was about to be shown in vision the events in the seven seals, it was about sixty-five years after the Pentecost and in the period when the church was already declining from her spiritual condition. The voice which he heard said to him: "Come up hither, and I will shew thee things which must be hereafter" (Rev. 4:1); that is, the event which he was to be shown was to transpire in the future, "hereafter," from the time John had the vision. Now let us take notice of the event he saw. Says John: "I was in the Spirit: and, behold, a throne was set in heaven, and One sat on the throne. And I saw in the right hand of Him that sat on the throne a book written within and on the back side, sealed with seven seals. And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much,...and one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." (Rev. 4:2; 5:1,3-5.)

The event of which John prophesied was to transpire in the future from John's time instead of having already taken place.

Hence, the idea that the white horse with its rider represents the rider in her purity after the Pentecost is only a presumption. Moreover, it is taught that the book with the seven seals is the book of “Daniel and Revelation,” and that those who interpreted the seals are the ones who opened the book, whereas, a “strong angel proclaimed with a loud voice,” that “no man in heaven, nor in the earth, neither under the earth, was able to open the book, neither to look thereon.” Consequently, we would like to ask the questioner how could the men who interpreted the seals open the book if they could not even “look thereon”? Still further, whoever heard that the church could be symbolized by a man riding on a horse! Furthermore, those who are fighting against the sealing message on the pretext that it contradicts the Spirit of Prophecy have themselves altogether closed their eyes to the voice of the Spirit of Prophecy by a flat contradiction of it, for they claim that the book with the seven seals is the book of “Daniel and Revelation,” whereas, the Spirit of Prophecy, in perfect harmony with “The Shepherd’s Rod,” says: “Thus the Jewish leaders made their choice. Their decision was registered in the book which John saw in the hand of Him that sat upon the throne, the book which no man could open. In all its vindictiveness this decision will appear before them in the day when this book is unsealed by the Lion of the Tribe of Judah.” -- “Christ’s Object Lessons,” p. 294.

The above quoted passage shows that this book contains the names and record of those who profess to be the people of God. Then, how could it be the book of “Daniel and The Revelation”?

We would not take longer in disproving the former interpretation of the seals, but we shall briefly prove the reason why the seals cover the entire history of the human race.

One of the proofs that the seals include the entire world’s history is in the fact that the book with the seven seals is “The book of life,” which contains the record of God’s professed people, and also in the fact that it was to be opened in the day of judgment. Hence, it proves that in 1844, when the judgment began, Christ opened the book before the throng that surrounded the throne, and this being the Lamb’s book of Life (which no one but the Lamb could open), containing the record of the people from Adam’s time and on, it is obvious that the seven seals, which were broken at the beginning of the judgment, contain the entire history of the human race, divided into seven periods, which sealed the book up to the day of judgment. See our exposition on the seals in “The Shepherd’s Rod,” Vol. 2, pp. 194-221.

RE-BAPTISM

Question:

“Your answer in reference to baptism, found in the

July code of 1935, p. 11, I can not harmonize with the following statements:

“The Lord calls for a decided reformation. And when a soul is reconverted, let him be rebaptized.” -- April 19, 1903.

“Those who have not been baptized since 1844 will have to be baptized before Jesus comes....I saw that those who have been baptized as a door into the churches, will have to be baptized as a door into the faith.” -- First written, Aug. 24, 1850 -- ‘California Missionary,’ Feb. 10, 1901.”

Answer:

Our answer in the July Code and Sister White’s instruction in the above references are in perfect harmony, but the questioner has failed to comprehend what we and Sister White have written on the subject.

Hence, as there are no useless words in either of the writings, those who desire to know the truth must carefully mark every word, otherwise they will never comprehend the truth and, as a consequence, they will be driven by the winds as the waves of the sea until the winds cease blowing (probation closes), and they be left to sink down in their sins as do the waves in the sea.

Note what the Code says: “As you have left the Baptist church and united with the S.D.A. for no other reason than to walk in a brighter light of the Word (not because you had backslidden or because you were unconverted), there is no need for rebaptism.”

One is not required to be rebaptized every time he embraces more light, but only after being “reconverted” from his backsliding and rescued from Satanic delusions. If, for example, you were converted in the Baptist church, and if you had to be rebaptized when you came from it into the Seventh-day Adventist, then all the S.D.A.’s must now be rebaptized; but as yet, we have no such commission.

Sister White, in the above references, says, “I saw that those who have been baptized as a door into the churches, will have to be rebaptized as a door into the faith.” that is, those who are baptized as a door into the Seventh-day Adventist or other churches are not converted to Christ but to the church. Therefore, such must be baptized as a door into the faith instead of into the church.

When a message from the Lord is proclaimed to the church, those who would rather stay with the church than be cast out for the truth’s sake by its unsanctified members are baptized into the church but not into Christ. However, it is possible

that we all may have to be rebaptized before Jesus comes and before we become true members of the church “clad in the armor of Christ’s righteousness....’Fair as the moon, clear as the sun, and terrible us an army with banners” (“Prophets and Kings,” p. 725), and if so, we shall wait for such commission from Him who said: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.” (Matt. 28: 19,20.)

LATTER RAIN BEFORE OR AFTER PROBATION CLOSES?

Question:

“Please explain ‘Early writings,’ p. 15, about the voice of God announcing the day and the hour of Jesus’ coming, at which time He ‘pours upon’ the saints ‘the Holy Ghost.’ Is this not at the time of the seven last plagues? If so, then how could the ‘latter rain’ be poured out upon God’s people before the close of probation?”

Answer:

We understand that God will announce the day and the hour of Christ’s coming at the time of the seventh plague, at which time He will pour out His Spirit upon His saints, but this pouring out of His Spirit is not the latter or the former rain of the truth and the power prophesied in Joel 2:23, 28, or in “Early Writings,” p. 85, but rather a special manifestation of God’s Spirit -- not to reveal to us either the fullness of or to enable us to proclaim the Gospel Truth, but simply to fit us to see Jesus face to face as He is. These facts are further attested by Joel 2:24, and “Early Writings,” pp. 277, 278.

WHO ARE THE “SLAIN OF THE LORD”?

Question:

“Who are the slain of the Lord in the time of persecution? Are they of the heathen, of fallen Protestantism, or are they of professed Sabbath keepers?”

Answer:

Those who are slain before the commencement of the Loud Cry in fulfillment of Isaiah 66:16 are professed Sabbath keepers who fail in the time of the closing work for the church to receive the seal of God. “Testimonies for the Church,” Vol. 3, p. 266. (See the Sept. Code of 1935, p. 7). However, those who are slain in fulfillment of Rev. 9:18 (see our tract, “Final Warning,” on the subject

of “The Seven Trumpets,” pp. 65-92), in the time of the Loud Cry, are those who come in close contact with the church of God, and who could be either heathen or professed Christians of several characters; namely, such as those who openly war against the church, and those who pretend to believe in her teachings but who, as those who were destroyed in the Exodus movement, are, by their sins, working against the church to weaken her lines of defense, thus endeavoring to cause her to fall helpless before her enemies.

WHAT IS “HIS TEMPLE”?

Question:

“On page 6, par. 4 of your article, “The Latest Against The Shepherd’s Rod,” in reply to Bro. Brown, you speak of the great multitude’s serving God day and night in His temple. Please explain what is meant by His ‘temple.’ Is it His earthly church?”

Answer:

It is now a proven fact that “the great multitude” of Revelation 7:9, besides the 144,000, are the living saints who will be translated when Jesus comes. John, the Revelator, in what he has written, proves that they serve God in His temple before the close of probation. (See “The Shepherd’s Rod,” Vol. 2, p. 66; our tract No. 1, “Dardanelles of the Bible.”) Therefore, the temple in which they serve Him day and night is the temple (church) on earth in the time of the “Loud Cry,” which time The Lord says: “And many nations shall be joined to the Lord in that day, and shall be My people: and I will dwell in the midst of thee.” (Zech. 2:11.)

Thus will they serve God day and night, showing that they are neither to backslide nor to be on God’s side one day and on the devil’s the next but entirely and forever separated from the world, “day and night” -- that is, both in time of joy, when everything is as bright as the sun, and in time of trials and hardships and all manner of adversities, when everything seems to be as dark as the night. However, those who serve God in His temple upon the earth are as though they serve Him in the one which is in heaven, for serving God on earth is serving God in heaven or wherever He is.

ARE THE 144,000 IMMUNE?

Question:

“Are the 144,000 immune to death while in conflict in ‘the time of trouble’?”

Answer:

There is nothing that can take the life of the 144,000. “Satan wished to have the privilege of destroying the saints of the Most High; but Jesus bade His angels watch over them. God would be honored by making a covenant with those who had

kept His law, in the sight of the heathen round about them; and Jesus would be honored by translating, without their seeing death, the faithful, waiting ones who had so long expected Him." -- "Early Writings," p. 283.

The Bible says, "Death shall flee from them." (Rev. 9:6.) See our tract, "Final Warning" (Subject, "Seven Trumpets," pp. 56-60).

WILL THE CHURCHES UNITE BEFORE EZEKIEL 9?

Question:

"Will the nominal churches be united, before the slaughter of Ezekiel 9, and before the Loud Cry of the Third Angel's message takes place?"

Answer:

The churches may incompletely confederate almost any time, but the union of church and state (the image of the beast) will take place only after the "investigative judgment" of the dead is completed, for the fact that the "anger of the nations" (the time of trouble, Dan. 12:1), "the wrath of God" (the seven last plagues, Rev. 15:1, and the "time to judge the dead" (Dan. 8:14), are events separate and distinct, one following the other." -- "Early Writings," p. 36.

Therefore, the persecution against the church by the "image beast" arises in the time of the judgment of the living -- the time of the Loud Cry -- after the sealing of the 144,000. (Study our tract, "The Dardanelles of the Bible," and "The Shepherd's Rod," Vol. 2, pp. 84-125.)

THE HEALTH WAVE

WALNUT STICKS

Walnut sticks, another article in the line of bread-making, being unleavened and crisp, and requiring thorough mastication, will exercise the gums and prevent collection of tartar around the teeth, thus lessening the danger of their contracting decay and disease, and will as well aid digestion.

INGREDIENTS

Use one and one half pounds of cracked wheat, two and one half pounds of whole wheat flour, three-fourths pound of vegetable shortening, three-fourths pounds of raw sugar, one half pound of crushed walnut meat, one tablespoon of salt, one pint of cold water.

FORMULA

Put all ingredients except the water into a mixing bowl. Rub well with finger tips until the shortening is thoroughly mixed into the ingredients. Then add water, and mix well again. Turn out the mixture on a

floured bread board or table top, and roll out to half inch thickness. Cut into strips one half inch wide and three inches long then place in cookie pans, and bake about twenty minutes in a medium hot oven.

This recipe will serve a family of six. Walnut sticks will keep for a least two weeks in a dry place.

Use these instead of bought cookies which are made with ammonia or some other chemical concoction always used by the commercial bakeries.

THE MAN FOR THE HOUR

(With apologies to Kipling)

Can you keep sweet when all around you are going wrong and blaming it on you?

Can you be hated and not give way to hating?

Can you hold on when there is nothing on earth to hold to?

Can you have faith in God to go work in His vineyard to-day when the flour-barrel is empty and the last dollar on earth is gone?

Can you wait upon the Lord and not be tired by waiting?

Can you hear people say that you are the smartest man on earth and yet remember that you are only a fool?

Can you mingle with the modern crowd and yet retain your virtue?

Can you hear friends say nice things about you and yet not look too smart nor talk too wise?

Can you hold the esteem of your friends after once gaining it?

Can you walk with the great men of earth and remember not to forget the lowly child, Jesus of Bethlehem?

Can you live in this fault-finding and backbiting generation and not talk about your neighbor?

Can you remain the same when your brethren are slandering you both by tongue and by pen?

Can you be driven from the church that you love more than your life, and close the door for the last time with a sweet smile and a gentle good-by?

Can you have your very heart crushed by your superior and yet love and thank him for his kindness? If you can, my brother, you are the man for the hour.

--By James F. Ferguson,

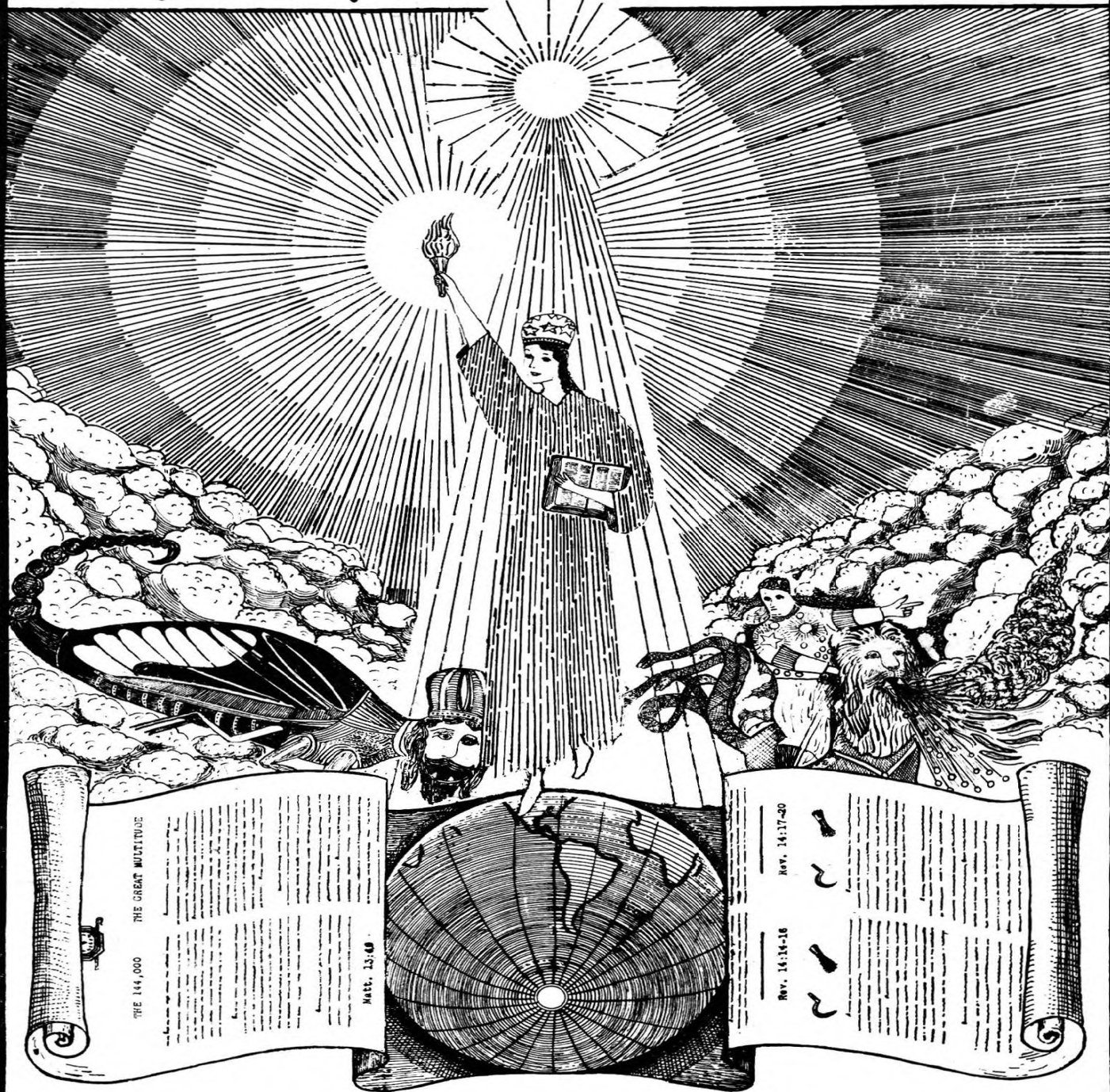
El Morro, New Mexico.

Important Notices!

When sending tithes and offerings by mail, to avoid delay in issuance of receipts, please send directly to this office instead of in mail to private individuals.

All material intended to be published in the Code should be mailed to "The Symbolic Code" department. Thank you

THE SYMBOLIC CODE



THE 144,000 THE GREAT MULTITUDE

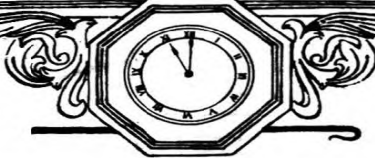
Matt. 13, 48

Rev. 14: 17-20

Rev. 14: 14-16

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MT. CARMEL CENTER
Lake Waco, Texas

Lightening



the Earth

“TO THE TWELVE TRIBES WHICH ARE SCATTERED ABROAD, GREETINGS:”

“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 breast: let the bridegroom of forth of His chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?” (Joel 2:15-17.)

Joel’s prophecy above quoted must meet its fulfillment in the time when probation’s hours are fast closing, for the Word says, “Let the bridegroom go forth of His chamber, and the bride out of her closet.” The term, “let”, means to allow it to be so; and as the bridegroom is Christ at the time when He is to be crowned or married to the New Jerusalem -- His bride -- (Rev. 21:9), this scripture can not meet its fulfillment at any time other than when this event, to which all heaven and earth have been looking forward, is about to take place. Therefore, the Lord is urging us to “blow the trumpet in Zion” (the church), and to hasten the time of crowning Him King of kings and Lord of lords -- the time in which He closes His mediatorial work, -- “goes forth of His chamber” -- the Most Holy place.

The command, “Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts,” signifies a complete separation from the world of “old and young, both maids and little children, and women” “that sigh and that cry for all the abominations that be done in the midst thereof” (Ezek. 9:4,6): and being prophetically made to the church (Zion), this command evidences the fact that when the trumpet shall blow in fulfillment of this scripture, it will find Zion, His church, unsanctified and commingled with the world. Therefore, comes the call for sanctification.

The conditions further prove that this scripture meets its fulfillment now, because the church at the present time has, by her institutions, entangled herself with the institutions of the world, but we thank the Lord that years ago the “Spirit of Prophecy” predicted that “somebody was to come in the spirit and power of Elijah” (“Testimonies to Ministers,” p. 475), and that “God will have men who are true to duty. At the right time He sends His faithful messengers to do a work

similar to that of Elijah.” (“Testimonies for the Church,” Vol. 5, p. 254.)

The foregoing prophecies are now becoming history, and this prophetic organ “The Symbolic Code,” proves to be the mouth piece of the Elijah message, leading hundreds of S.D.A.’s in the work of helping this message to restore the defunct and decadent institutes of the Christian religion; for, as it is written, “Elias truly shall first come, and restore all things” (Matt. 17:11), and “in the time of the end, every divine institution is to be restored.” -- “Prophets and Kings,” p. 678.)

“For Zion’s sake will I not hold My peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.” (Isa.1,2).

“While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God’s people upon earth...Then the church which our Lord at His coming is to receive to Himself will be ‘a glorious church, not having spot, or wrinkle, or any such thing.’ Then she will look forth ‘as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.’” -- “The Great Controversy,” p. 425. Then it shall be said: “Out of Zion, the perfection of beauty, God hath shined.” (Ps. 50:2.)

Therefore, in this promised restitution of “all things” under the economy of the Elijah message, it is the privilege of each to help restore, in all the beauty and perfection of primitive simplicity, the pre-eminently important institute of the: schools of the prophets which, since before the days of Christ, has been a stranger to the church, as is evidenced by the fact that the denominational schools, through the accrediting boards of the state universities, are joined hand in hand with the schools of the world, despite the following solemn instruction to contrary: “Let us determine that we will not be tied by so much as a thread to the educational policies of those who do not discern the voice of God, and who will not hearken to His commandments.” -- “Counsels to Teachers,” p. 255.

By adopting the worldly standard, the church has turned back from following Christ her Leader (“Testimonies for the Church,” Vol. 5, p. 217), and has become the tail instead of the head -- dishonoring Christ.

“The Lord would now have every idea

that is false put away from teachers and students. We are not at liberty to teach that which shall meet the world's standard or the standard of the church, simply because it is the custom to do so. The lessons which Christ taught are to be the standard. That which the Lord has spoken concerning the instruction to be given in our schools is to be strictly regarded; for if there is not in some respects an education of an altogether different character from that which has been carried on in some of our schools, we need not have gone to the expense of purchasing lands and erecting school-buildings," -- "Testimonies for the Church," Vol. 6, p. 142.

"The plan of the schools we shall establish in these closing years of the message is to be of an entirely different order from those we have instituted." -- "Counsels to Teachers," p. 532.

"Our schools must be more like the schools of the prophets." -- "Testimonies for the Church," Vol. 6, p. 152.

Hence, the prophet was urged to write: "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. Feed Thy people with Thy rod, the flock of Thine heritage, which dwell solitarily in the wood, in the midst of Carmel." (Micah 6:9; 7:14.)

"Appointed" to cry unto and "feed" (educate) the "flock" of God, "which dwell...in the midst of Carmel," the voice of the Rod is to effect full restitution of the schools of the prophets, and "The Symbolic Code" is happy to announce that already a beginning has been made to establish in the midst of Mt. Carmel Center such an institution as Elijah of old resurrected from the educational scrap heap of Israel's apostasy ("Prophets and Kings," pp. 224, 225) -- such an institution as the Spirit of Prophecy calls for in the following statement:

"We need a school where those who are Just entering the ministry may be taught at least the common branches of education, and where they may also learn more perfectly the truths of God's word for this time. In connection with these schools, lectures should be given upon the prophecies. Those who really have good abilities such as God will accept to labor in His vineyard, would be very much benefited by only a few months instruction at such a school" -- "Testimonies for the Church," Vol. 3, p. 160.

Although we are happy to announce that Mt. Carmel's Academy is to open on the twenty-first of September, we are sorry to add that we are not yet equipped to receive others than those of elementary and academic ages, and furthermore, that, as we are already crowded beyond capacity, we cannot, for the time being, accommodate more even of these ages. However, from the prayers

and assistance of all Present Truth believers, we expect in time to be enabled to accommodate not only more both of the lower and academic grades, but also many of adult years.

Mt. Carmel Center is not only doing its part toward resurrecting the institution of the schools of the prophets, but also toward supporting it, in charging no tuition, and in promising to room and board each of your children at the Mt. Carmel Academy for only \$10 per month -- less than you can do it for at home! Therefore, we need your earnest prayers and your fullest support in this time when the Lord is to bind up the breach of His people, and heal the stoke of their wound. (Isa. 30:26.)

It is now that we must fully realize this long-awaited-for prophetic promise: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:5, 6.)

PREREQUISITES FOR MT. CARMEL

The question as to what are the conditions under which one may come to Mt. Carmel may arise in the minds of many, and perhaps the best answer available to this question is found in the following brief passage concerning the call of Elisha:

"Had Elisha asked Elijah what was expected of him, -- what would be his work, -- he would have been answered: God knows; He will make it known to you. If you wait upon the Lord, He will answer your every question. You may come with me if you have evidence that God has called you. Know for yourself that God stands back of me, and that it is His voice you hear. If you can count everything but dress that you may win the favor of God, come." -- "Prophets and Kings," pp. 220-1.

The foregoing paragraph is a general statement of what are the conditions upon which one may come to Mt. Carmel, but to make it more specific, first the individual must be fully converted to the message of Present Truth; second he must be willing to sacrifice all in the interest of this work; third he must be fitted in some way to be a useful adjunct to Mt. Carmel's personnel.

We are sorry that we are not yet prepared to accommodate the sick, the infirm, and the aged, and that, due to limited facilities, we must invite for the present time only single men who understand either carpentering or farming, so as to help "prepare" the way of the people. (Isa. 62:10.)

THE LATEST MESSAGE FROM MOTHER INDIA

Dear Brethren:

I was greatly surprised when I received "The Symbolic Code" and the first number of the tracts which you so kindly sent to me, because of the fact that it was the first time I had heard of this "reformatory movement," and of the opposition which it surmounts.

I have read and reread the literature which you sent, believing the message which it contains, and I am extremely sorry for the existing evils in our churches. It grieves me to know that a church, while professing to be the "remnant of her seed," and to keep the commandments of God, should become a persecution power against those who are striving to depart from sin! But at this unchristian treatment, I am not at all surprised, for thus it has been in the past, and thus it must be now. Nevertheless, God's servants were moved to accomplish something, and though Satan by his agents repeatedly attempted to thwart the work of God, God's servants triumphed. Of this truth we have many examples in the Bible, such as in Sanballat's and his agents' trying in vain to stop Nehemiah's great work of rebuilding Jerusalem. The King's cup-bearer simply said to the enemies of His work: "I am doing a great work and I cannot come down." Let this be our attitude in the great cause of God.

During the reformation, we find Huss, Jerome, Luther, Zwingle, and Melancthon facing gigantic opposition and cruel, malicious treatment by the very church they loved and belonged to. But in spite of all of this, the reformation came forth victorious, for God was the invisible Leader who, through these humble instruments, shaped the course of events. So we have the comforting assurance that we, too, will come out victorious, if we do not run ahead of the Lord, and plunge into error, as have many in the past.

The time in which we live calls for a vigorous and thorough reformation throughout the rank and file of the Seventh-day Adventist churches. There are honest souls everywhere, both among the laity and the ministry who, though only partly seeing the abominations and the consequent need of reformation, would joyously welcome the light if they did not in many cases lack the backbone and zeal to resist the opposition.

Here in India, as well as in America, there is a great work to be done in our churches, to rescue them from their Laodicean, lukewarm, satisfied condition, claiming that they have all the truth and have need of nothing.

For a long time I have been looking for this blessed day, wondering, Oh, when will that glorious day dawn in our own dear country! Now I hope that the day is not far hence when the members of our church will humbly

harken, without any prejudices to the call of the hour.

If you have the confidence that your mission is heaven-born, my brethren, go forward with unflinching zeal, decidedly surmounting all obstacles, till the sleeping church of God arises from her slumber, and takes the royal road to holy activity.

Again I want to thank you for your kindness to me, in sending me the literature, and I humbly request you to continue this good work without fail, and help the cause in India. I would like to have the complete volumes of "The Shepherd's Rod," but as I find myself in straightened circumstances while going to school, I cannot at the present time possibly help you with any money. Hence, I would greatly appreciate it if you could send me used copies in the cheapest bindings of "The Shepherd's Rod"; I am sure they will be a valuable help to me and to many others in India, who cannot purchase them.

Please remember me in your earnest prayers.

PRAISES FROM THOSE WHO ARE, AS IT WERE, LEARNING THE SONG WHICH NONE BUT THE 144,000 CAN LEARN

Dear Sister -----:

When I got the last little booklet, I was so happy and thrilled with joy that I sat right down and read it through.

This morning I went to church and after the service, having the little book with me, I gave it to my former Sabbath School teacher. At first he refused to take it, but with the help of the Lord I persuaded him to accept it.

Oh, I am so glad that the dear Lord led me into this glorious light. There is so much to learn, and so much to forget, in order to grow in grace and in the knowledge of the truth.

In the words of the poet I say,

"Oh, I'd rather be the least of them,
Who are the Lord's alone.
Than wear a royal diadem
And sit upon a throne."

(Signed) E. A., California.

Dear Brethren:

I am studying the "Shepherd's Rod" message, and am amazed at the truth of it. Brother and Sister P.S. Alen are giving me studies. I am desirous of becoming a deeper student of the message, and would enjoy receiving your monthly paper, "The Symbolic Code."

From California

Dear Brethren and Friends in the Message:

It is with much pleasure that I am able to write these few lines to you this morning, sending with them the Lord's tithe that He has given me this last month, and that I can call you brethren.

I have been studying with Brother ----- for some time, and am convinced of the Truth for this time, and though I have not yet been cast out of the church, I expect to be at any time.

Brother ----- has quite a bit of opposition in trying to get the message to the church, but instead of getting discouraged, he keeps right on trying. Praise the Lord. I am helping him as much as I can, and expect to enter into more aggressive work in the near future.

Pray for me that I may stand for the truth at all times and, at the end, come off more than conquer, and stand with the one hundred and forty-four thousand on Mount Zion. Praise His holy name, amen.

(Signed) P. W., Oregon

Dear Ones in Jesus:

I want you to know that I have enjoyed "The Symbolic Code."

I am glad to enroll as a member of the correspondence cooking class. It is just what we have been looking for some time.

(Signed) MRS. EVA WILLIAMSON,
Portland, Oregon

Dear Brethren:

I thank God for the precious light shining from the pages of "The Shepherd's Rod"..., and especially do I enjoy "The Symbolic Code" In it we have found the food for which we have been starving in our churches.

(Signed) Mrs. A. R. R., Washington

My Dear Brothers and Sisters in God's Warning Message to the Church:

My wife and I are so happy in this sealing message; and the devil knows it. One Sabbath, after the meeting was closed, the German minister came to me, asking if I was a S.D.A. or a "The Shepherd's Rod" believer, and I replied, "100 per cent for the Rod." Then he started in running down "this man Houteff", and after listening for a few minutes, I said, Bro. -----, tell me how much present truth did you bring us from the pulpit this morning? You know that your sermon was nothing but brag and boast, just the sort of stuff which Sister White says that those who preach self would hand the flock. Moreover, she says that "while those addressed are flattering themselves that

they are in an exalted spiritual condition," they are "in a sad deception." -- "Testimonies for the Church." Vol. 3, p. 253.

Then he said, "She does not say that." I replied, "You had better read your Testimonies." Then he said, "That is all I want to know. You and your wife will be put out of the church. You do not have to come back any more, for you are a thorn here in this church." I said, "Yes, I know I'm a thorn to you, but not to the church."

This shepherd of the flock was so full of hatred that the next Sabbath in the Fresno church, forty miles from here, he said from the pulpit, "Brother Rompel, his wife, and Sister Mayer will be put out of the church next Tuesday night."

At the set date, he put our membership to a vote, but the majority were in our favor, so he lost out!

Not very long ago this same minister was in my home, and he then put his arm around me and said, "Brother Rompel, I love you." But now he shows his love by not allowing me to get inside the church, which brings to mind these words: "I love thee, I love thee, and that thou dost know, but how much I love thee my actions will show."

Their actions open our eyes more and more, and show that "The Shepherd's Rod" is rescuing some of us from the "sad deception." Let God have the praise.

(Signed) J.B. Rompel, Chowchilla, Calif.

Dear Brother:

About two or three years ago, some one gave you my name, and you sent me several tracts, but I was prejudiced, and to my mind they seemed to contain strange doctrine. But as I read further, my prejudice began to leave me, and the more I studied, the more light I saw, and joy sprang up in my heart to know that God was going to lead the flock away from the world.

Last summer while I was in Minneapolis, Elder Longacre spoke to us one Sabbath P.M. on religious liberty. After the service, I asked him if he had heard whether or not Bro. Houteff had been beaten upon trying to enter one of our churches. "Yes," he said, "I guess he was man-handled, but he caused so much disturbance that they just had to deal with him."

The question came to my mind. "If this man Houteff disturbed a religious meeting, would not the police land him in jail? Why, after having him arrested, did the police officers set him free, and have him taken back to the very church from where they had picked him up?"

"Elder Longacre," I said, "If we expect

tolerance from others, should we not be tolerant of those who differ with us?"...

If this message is of God, and I believe that it is, then I ask the Lord to allow me fully to understand it, so that I may be better prepared to explain it to others....

(Signed) Gee. W. Saether, Madison, Wisconsin

Though the opposition is setting many against the message, the above letter reveals the fact that the truth can no more be kept in the darkness than can a needle be kept in a gunny sack. And as light shines more brilliantly in the darkness, so the truth stands out more distinctly when surrounded by falsehoods.

QUESTIONS AND ANSWERS **BLUE LAWS AND THE CHURCH**

Question:

"Is the church to be purified before the enforcement of the Sunday law? Or will the Sunday law be the means of showing who are loyal and who are not loyal to the truth?"

Answer:

If the time of trouble or the anger of the nations, which is caused by the union of church and state (the image of the beast), takes place in the time of the judgment of the living, as explained in former publications, the enforcement of the "Blue Sunday law" must take place after the purification of the church. The Bible says, "The dragon... went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus." (Rev. 12:17.)

The term, "remnant," in this instance means "those who escape" from the slaughter. (Isa. 66:16, 19); that is, those who are left after the slaughter takes place, and who are to be sent "unto the nations" to "bring all your brethren unto the Lord out of all nations." (Verse 20). As the church as a body is not now keeping the commandments of God, ("Testimonies to Ministers," p. 373), and as the dragon makes war with the "remnant" (the church that is left), which keeps the commandments, it is evident that the enforcement of the Sunday law will take place after the sealing, at a time when the church is keeping the commandments of God. Moreover, if it were the Sunday law which is to show who are loyal, and who are not, then the church would be purified by Satan instead of the Lord, Who "shall suddenly come to His temple" and "sit as a refiner and purifier of silver." (Mal. 3:1-3.)

However, it is Satan's determined purpose to pollute the

church by multiplying instead of reducing the disloyal ones, and if it be Satan who is to purify the church by his drastic laws, then it would be neither the Lord of Malachi Three, coming to "purify the sons of Levi," nor the message of "Early Writings," p. 270, coming to cause the shaking, which procedure would not only be contrary to all the truth, but to Satan's own aim also.

ON WHICH DAY DID CHRIST ARISE?

Question:

"While studying the sealing message, I found a point on page 54 of the 'Harvest' tract that I cannot clear up. You say that Christ arose on the eighteenth day of the first month, whereas, 'The Desire of Ages,' p. 756, says that Christ died on the day on which the paschal lamb was slain. And according to Exodus 12:6 and Leviticus 23:5, the paschal lamb was slain on the fourteenth day of the first month. Hence, if Christ died on the fourteenth (Friday), then He must have risen on the sixteenth (Sunday). Which is right?"

Answer:

Christ did not die while the paschal lamb of the fourteenth day was being slain, for He ate that Passover lamb with the apostles on the fifteenth day. (See Lev. 23:5, 6; Matt. 26: 17-21.) The "paschal lamb" which was about to be killed by the priest on the day that Christ died, and to which the "Desire of Ages" refers, was not the one sacrificed on the fourteenth day, in the week of the Passover, but rather that which the priest was to slay on the sixteenth day. Remember that the Passover was celebrated for seven days, and that there were sacrifices each day. (Lev. 23:8.)

If we should conclude that Christ died on the fourteenth day of the month, which would be the day before the Passover "feast," that is, the day on which the lamb was to be killed, the day before the first day of the Passover week, we should be contradicting Matthew 26: 17-21; Mark 14:12-18; Luke 22:8-14; John 13:12. For how could Christ eat the Passover with the twelve at the same time that He was dead and buried in His tomb?

Christ ate the Passover with the twelve on the fifteenth day of the first month (in the end of the fourteenth day), and after being seized by the mob, He was led before the priests, who spent with Him the entire day of the fifteenth (Thursday), from early morning until late in the evening. Then early the following morning, night after midnight, its now being the sixteenth day, and about the sixth hour ancient time (John 19:14), they brought Him before Pilate, and after trying Him both before this wicked ruler and Herod, He was delivered

back to the Jews, who crucified Him at the third hour (Mark 15:25) same day. Three hours later, while hanging on the cross, at the sixth hour of the day (noon, our time), the sun was darkened (Mark 15:33), and at the ninth hour (Matt. 27:46), six hours after being nailed to the cross, and three hours after the sun was darkened, Jesus died (Matt. 27:50), and the sun again began to shine (Mark 15:33, 34), its then being three P.M. our time. Before sundown that same day, they buried Him (Luke 23:52, 54), and having rested in His tomb over the Sabbath, He was resurrected early Sunday morning, the eighteenth day of the first month. (See Matt. 28:1,2; John 20:1; Mark 16:9, and the illustration in the December, 1934, Code, p. 6.)

TO THE CHURCH OR TO THE WORLD?

Question:

If we put our whole effort for the salvation of the church, what shall we do with the missions?

Answer:

The question of missions, in the interest of those who are not of the faith, is not as important as our mission to the church, for by enlarging the church membership now, under the present prevailing, undesirable conditions there would be no greater benefit to the advancement of the kingdom of Christ than there was in the days of His first advent, at which time John the Baptist, Christ Himself, and the Apostles, in their beginning, engaged themselves solely in the interest of the church.

As was the case with the Jews of old, the same departure from Christ exists now with the church (5 T 217), and as, at Christ's time, increasing the church membership could not multiply the members in His kingdom, neither can it now, for after they are brought into the church, they again have to be converted to be saved. Besides this, it was take much greater effort to rescue them from their Laodicean "sad deception" ("Testimonies for the Church," Vol. 3, p. 253) than from their heathenism. There is greater risk of their losing their souls for eternity if they are brought into the church at this time than if they remain in their present darkness, for by their becoming members of the church, without first undergoing a real conversion, they are made to believe that it has secured their salvation, while it has not, and thus they remain as satisfied as though they had "need of nothing," becoming prejudiced against even a suggestion of more light. In other words, if the church herself is not saved ("Testimonies for the Church," Vol. 3, p. 253) -- not following Christ her Leader ("Testimonies

for the Church," Vol. 5, p. 217) -- and "has become an harlot" ("Testimonies for the Church," Vol. 8, p. 250), how can she save others? Therefore, the greatest need in the church, and in the lives of those outside the church, also in the advancement of Christ's kingdom, is this "special work of purification, of putting away of sin, among God's people" ("Great Controversy," p. 425), which is the closing work for the church, in the sealing time of the 144,000." ("Testimonies for the Church," Vol. 3, p. 266.)

We find that, on one hand, the men and means devoted to mission work for the heathen are so plenteous as entirely to overshadow the meager facilities consecrated to the mission of reformation to the church, while, on the other hand, this missionary work for the church is of so much greater importance than that for the world that, by comparison, the latter pales into insignificance.

Nevertheless, the message contained in "The Shepherd's Rod" does not cut off the mission work in the interest of those who are outside the church, for while the sealing message, "the closing work for the church," is by its advocates being carried to the church, the church herself is working for those who have never heard of the Third Angel's Message. Thus, in this way, both the mission to the church and the mission to the world are cared for. But should we, who have embraced Present Truth, devote our time and money, as does the church, in the interest of the heathen, then both the entire church and the world would be plunged into hell. Consequently, we must seek to save the church from the ruin ahead today, as did John the Baptist, Christ, and the Apostles, in their day.

Moreover, after the message is carried to the church and the 144,000, who are to be the servants of God in the time of the Loud Cry, and who shall be endowed with the Holy Spirit, as were the Apostles on the day of Pentecost ("Early Writings," pp. 297, 278), are sealed, at which time our righteousness shall start forth as brightness, and our salvation as a lamp that burneth, and the Gentiles shall see our righteousness and all kings our glory (Isa. 62:1,2), then will begin the real mission work which was shown to Isaiah the prophet, and described in the following words: "Thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." (Isa. 60:11,12.) Let us, therefore, happily respond to the following urgent exhortation:

"Sing and rejoice, O daughter of Zion:

for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be My people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee.” (Zech. 2:10,11.)

Still further, as it is not we, but Christ Who “is taking the reins in His own hands” (“Testimonies to Ministers,” p. 300), that directs the work of God, it is not our duty to figure out which work should be done, and which should be left undone, for “in this last work,” “the Lord will work,” “in a manner very much out of the common order of things, and in a way that will be contrary to any human planning.” -- “Testimonies to Ministers,” p. 300.

We should not be of the class that “will question and criticize everything that arise in the unfolding of truth” (Testimonies for the Church,” Vol. 5, p. 690), but rather “let heaven guide.” -- “Testimonies to Ministers,” p. 475.

Our high calling in Christ Jesus is to “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.)

“Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, behold, thy salvation cometh; behold, His reward is with Him, and His work before Him.” (Isa. 62:10,11.)

CAN THE SLAUGHTER OF EZEKIEL NINE BE AVERTED?

Question:

“The Shepherd’s Rod’ proves that a great slaughter is to take place among God’s people because of their backslidings. But is it not possible for the leaders of today to pray His people out of their Laodicean condition, as when Moses prayed for Ancient Israel, and ‘the Lord repented of the evil which He thought to do unto His people’? (Ex. 32:14.)”

Answer:

Moses was not one of the backsliding, “stiffnecked” leaders of Israel, as were Korah, Dathan, and Abiram, and those who followed them. In the figurative language of the True Witness, Moses was “hot”; his prayers were “the effectual fervent prayer of a righteous man [which] availeth much.” Hence, for Moses’ sake, “the Lord repented of the evil which He thought to do unto His people.”

Divine love still longs, as in Moses’ time, to repent of executing the fearful evil which hangs ominously over

the heads of “His people,” but the prayers of the leaders of the Laodicean church, who have “betrayed their trust” (5T 211), and who are “lukewarm,” blind, etc. (Rev. 3:15-17; “Acts of the Apostles,” p. 586), could avail nothing and, except they repent, says the True Witness, He “will spue” them out of his mouth. Also, through the Spirit of Prophecy He declares that He “cannot offer up [their] prayers or [their] expressions of love to God. He cannot endorse [their] teachings of His word or [their] spiritual work in any wise. He cannot present [their] religious exercises with the request that grace be given [them].” (“Testimonies for the Church,” Vol. 6, p. 408.)

Since they have betrayed their trust, it will take the prayers of some one other than the leaders to pray God’s people out of their Laodicean plight, and we are encouraged by the Word of the Lord that He will not blot out His people for the sins of others, but destroy only those who, like in ancient Israel, refuse this privilege of sighing and crying, which God has given to every Present Truth believer; we should profit by the mistakes of our brethren so that we, too, betray not our trust, as it is written of “the ancient men, those to whom God had given great light, and who had stood as guardians of the spiritual interests of the people,” [they] had “betrayed their trust....These dumb dogs, that would not bark, are the ones who feel the just vengeance of an offended God. Men, maidens, and little children, all perish together.” -- “Testimonies for the Church,” Vol. 5, p. 211.

“ZION” AND “JERUSALEM”

Question:

“Please explain the terms ‘Zion’ and ‘Jerusalem’ of Isaiah 52:1, and ‘Zion’ of Revelation 14:1: ‘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.’”

“And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having His Father’s name written in their foreheads.”

Answer:

The explanation of the names, “Zion” and Jerusalem”, must be obtained from the facts available about ancient Zion and Jerusalem -- the types.

“Zion” of Isaiah 52:1 represents an animate object, for it would be foolish to say to a hill, “Awake, awake.” Hence, Zion of this scripture is figurative of a people.

On ancient Zion’s exalted hill stood the palace of the king, “and the rulers of the

people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities.” (Neh. 11:1.)

The above paragraph proves that upon Mount Zion lived the king, and in Jerusalem lived the rulers and the representatives of the nation. Therefore, the call in the antitype (Isa. 52:1), “Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem,” is to the 144,000, to those whom John saw standing with the “Lamb” on antitypical mount Zion, showing that this call will find them asleep, with neither strength nor the garments of Christ’s righteousness; that is, it will find them “wretched, and miserable, and poor, and blind, and naked,” -- asleep. Rev. 3:17; Matthew 25:5, 6. -- “Testimonies for the Church,” Vol. 3, p. 253.

Isaiah 52:1 is a prophetic call, and is to be sounded to those who are to occupy responsible positions in the closing work of the gospel, and the last part of the verse proves that this prophecy is to find its fulfillment at a time when Christ is purifying His church, for it says: “For henceforth there shall no more come into thee the uncircumcised and the unclean,” and as the unclean are still in the church, the words, “no more,” prove that this scripture has not found its fulfillment in the past, and the words “from henceforth,” show that from the time that Zion puts on her strength,” and Jerusalem her “beautiful garments,” the gospel will be carried to completion by a pure and undefiled ministry, which fact is also supported by the statement:

“Only those who have withstood and overcome temptation in the strength of the Mighty One will be permitted to act a part in proclaiming this message when it shall have swelled into the Loud Cry.” -- “Review and Herald,” Nov. 19, 1908.

The condition of the servants of God in the time of the Loud Cry, as described in the preceding paragraphs, is again brought to our attention in Revelation 14:1, “And I looked, and, lo, a Lamb stood on the mount Zion, and with Him an hundred forty, and four thousand, having His Father’s name written in their foreheads. And in their mouth was found no guile: and they are without fault before the throne God.” (Rev. 14:1,5.)

This glorious event transpires before the close of probation, for Christ is represented as a lamb, pleading in behalf of His penitent people. Moreover, while the 144,000 stood on mount Zion, John “heard a voice from heaven,” showing that He, the “Lamb”, and the 144,000 were on the earth, were listening to the “harpers harping with their harps”, and singing “as it were a new song before the throne, and before the four beasts and the

elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.” (Rev. 14:2, 3.)

As the elders and the beasts stand “before the throne” in heaven, and as at the same time the “Lamb” and the 144,000 stand on mount Zion upon earth, it shows that this mount Zion is upon earth, and that this event will take place while the judgment is in session, before the close of probation. (For further study of the throne, the elders, and the beast’s standing before the throne while the “Investigative Judgment” is in session, see “The Shepherd’s Rod,” Vol. 2, pp. 187-200, 214-219.)

“Mount Zion” of Revelation 14:1 represents a particular location upon earth, and not a people, as does “Zion” of Isaiah 52:1, for John does not say “Zion,” as does Isaiah, but rather “mount Zion.” Revelation 14:1 is not figurative of a people, as is “Zion” of Isaiah 52:1, because it is not reasonable for the “Lamb” and the “144,000” to stand upon people. Therefore, while Isaiah 52:1 represents the 144,000 -- the kings and priests -- Revelation 14:1 defines the location from which shall go forth the law, and the Word of the Lord.” (Isa. 2:3.)

Still further, as the 144,000 are “the servants of God” (Rev. 7:3), it proves that the call of Isaiah 52:1 developed this pure ministry of 144,000; furthermore, as they are seen standing on mount Zion, “before the throne,” it figuratively denotes that these first fruits (Rev. 14:5) -- first-born priesthood -- are to compose the future priesthood (Mal. 3:3), and that besides them, there is to be another company of living saints, those outside of Zion and Jerusalem, who are to make up “Israel and Judah”

“Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: and David My servant shall be king over them; and they all shall have one shepherd: they shall also walk in My judgments, and observe My statutes, and do them.” (Ezek. 37:21, 22, 24.)

The words, “a Lamb stood on the mount Zion”, prove that Christ had taken the reins in His own hands (“Testimonies to Ministers,” p. 300) before the proclamation of the Loud Cry of the Third Angel’s Message, and that the 144,000 served under His own administration, making the church a theocracy which, “clad in the armor of Christ’s righteousness”, “is to enter upon

her final conflict. 'Fair as the moon, clear as the sun, and terrible an army with banners,' she is to go forth into all the world, conquering and to conquer." -- "Prophets and Kings," p. 725.

At this time, "it shall come to pass...that the mountain of the Lord's house (mount Zion) shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." (Isa. 2:2.)

THE MARRIAGE RELATIONSHIP

Question:

Concerning 1 Cor. 7:2, 7, 29, the questions are asked: "What does Paul mean by saying, 'let them that have wives be as though they had none?' (verse 29) Is he teaching that every one should be married (verse 2), or that every one should be single as himself (verse 7), or what?"

Answer:

The whole problem incident to trying to reconcile these apparently contradictory scriptures, lies not in any inherently contradictory meaning in the Scriptures themselves, but solely in the suppositious interpretation placed on 1 Cor. 7:29 which, though it may be hoary with age, is none the less erroneous.

In order properly to understand the Apostle's doctrine of marriage and celibacy, as set forth in the scriptures in question, it is necessary first, in order to get a correct perspective on Paul's aim and on the points which He is discussing, to view the chapter in its complete setting.

1 Cor. 7:1 reveals that Paul was in receipt of a letter, and his answer to it shows that there was dissatisfaction and lack of understanding upon the marriage relation among the believers in the Corinthian church. Some were dissatisfied with their lot of single life; others were tired of their lot of married life (verse 11); while still others questioned whether or not they should leave their unbelieving husbands or wives.

Endeavoring as always to be all things to all men, and to avoid if possible any ruptures in the young church, Paul tactfully and clearly sets forth the benefits both of the wedded estate and the single estate, weaving through the fabric of his observations, the golden thread of his philosophy: "I have learned, in whatsoever state I am, therewith to be content." (Phil. 4:11.)

Of the unmarried and the widows, he says: "It is good for them if they abide even as I. But if they cannot contain, let

them marry: for it is better to marry than to burn." (Verses 8, 9.)

"And unto the married" -- both to those couples each of whom believed in his religion, and to those couples one of whom did not -- he writes: "I command, yet not I, but the Lord, Let not the wife depart from her husband:...and let not the husband put away his wife. But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him." (Verses 10-13.)

In this short discourse, we see that the Apostle does not urge celibacy, but that he plainly states, in verse 2, that "to avoid fornication, let every man have his own wife, and let every woman have her own husband"; and that concerning those who are of the same faith; if they should for any reason separate, let them not marry another, but try to be reconciled (verse 11); but happier yet: "Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife." (verse 27.) "Let every man abide in the same calling wherein he was called" (verse 20), and learn to be content as "I have learned, in whatsoever state I am, therewith to be content." (Phil. 4:11.)

The present state of life being of short duration, he urged them for the time being to set their affections not on the things of this world, but on the glories of God -- "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (1 Cor. 2:9); therefore let "both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice as though they rejoiced not; and they that buy, as though they possessed not: and they that use this world, as not abusing it: for the fashion of this world passeth away." (1 Cor. 7:29-31.)

That is, in the life hereafter, those that now have wives shall not be any more advantaged by them then than if they had none, neither shall those who buy now, possess more than those who buy nothing now, but all -- married and single, those who weep and those who rejoice, those who buy and those who do not -- shall be made alike, and shall put on an equality so that all may rejoice together, "for the fashion of this world passeth away."

To the parents he writes: "So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better. The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God." (Verses 38-40.)

He appeals to husbands and wives both of whom are believers, that they should try if possible to live together with each other, and that where only one is a believer, that one should try to convert the unbelieving member of the family (verse 11), but if the unbelieving should leave, "a brother or a sister is not under bondage in such cases." (verse 15.)

Nowhere here is Paul lending the force of his precept and example to the absolute preferment of one estate of life above another, or to the abolition of the sanctified marital privileges and rights guaranteed by the marriage covenant. Paul's intent, in these scriptures, is beautifully elucidated and pointed in the light of those profoundly wise and sublime words: "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me."

SHALL WE USE MILK

Question:

"If we do not use milk, how can we insure calcium to the body? What substitutes can we use for milk, eggs, and yeast?"

Answer:

It is imperative that the body should be supplied with abundance of calcium, because this element is the most important constituent of bony framework and the teeth. Mother's teeth often suddenly decay when this element is scantily supplied in her food, or when disorganized by cooking too long. During the age of tooth construction, the food should be rich in organic calcium. Otherwise the teeth will decay in later years. Organic calcium is another positive element most useful in the blood to neutralize waste acids which are the cause of most diseases.

An abundance of calcium supply is obtained from vegetables and fruits such as spinach, cabbage, lettuce, radishes, onions, asparagus, carrots, strawberries, figs and prunes, hence, from this variety of foods, without the use of milk or eggs, if so desired, one can obtain all the calcium one's body needs.

HEALTH WAVE FOR SEPTEMBER

Before entering into this Health study, we want you to stop right here, and take your March-April Code, turn to page 13, and restudy this subject under the title of "Do Not Cheat, Lest You Run Short."

Remember that the Lord says, "scanty ill-cooked food depraves the blood by weakening the blood-making organs. It deranges the system, and brings on disease, with its accompaniment of irritable nerves and bad tempers. The victims of poor cookery are numbered by thousands and tens of thousands. Over many graves might be written: 'Died because of poor cooking;' 'Died of an abused stomach.'" -- "Ministry of Healing," p. 302.

Since you have studied about food elements in the previous Code numbers, we need not repeat how to save the elements from over-cooking.

BEETS

Cut off tops about two inches from the beet, also take off root and any defective part, but do not peel. Wash clean and shred using the top as a hand hold. Just a short while before serving, place the shredded beets with tops, which have been looked over and washed, into a waterless cooker or any good cooking vessel, with a very little water. Place over a slow fire, and cook for about 8 to 10 minutes from the time the steam begins to rise, stirring often to prevent burning.

Do not salt until finished, and after cooking, add a little cream if desired, retaining the vitamins and iodine with which to satisfy the laws of nature.

Follow this plan of cooking with all other similar vegetables.

When you develop a taste for living food, you will loathe food that has been cooked until all the good is destroyed.

Shredded cabbage will cook in four or five minutes, and besides retain all the elements in their natural flavor.

In case your vegetables are dry or wilted, let them soak in cold water in order to freshen before cooking. Use the least amount of water possible when you put them to cook, and use only a slow fire. Do a little experimenting for yourself, and you will soon learn how to prepare good palatable, undevitalized, vegetarian dishes.

CARROT LOAF

Prepare enough carrots to fill a quart container after they have been run through a food chopper, using the nut butter burr. Beat lightly two whole eggs, then add one cup of milk and one-fourth teaspoon of salt. Pour milk over carrots, and mix well, turn into an oiled pan, and bake until set. Cut into desired sized squares, and serve with a well cooked cream sauce.

The above two examples may be duplicated with other suitable varieties of vegetables.

“To The Twelve Tribes Which are Scattered Abroad”

IN THE INTEREST OF THE S.D.A. DENOMINATION

This little paper is dedicated for the conveyance of news items and reformatory activities to Present Truth believers; to answer questions in connection with the sealing message of the 144,000 (Rev. 7:1-8) and the great multitude (Rev. 7:9); on the prophecies of Isaiah, Zechariah, Zephaniah, Micah, Hosea, Joel, Daniel, the Revelation, Ezekiel, Jeremiah, etc., but more fully on the first eight books above mentioned; on Christ's parables, on types and symbols, and also on the writings of Mrs. E.G. White.

However, this monthly visitor promises to answer questions on such passages of the Scriptures only as have been divinely revealed and authoritatively proclaimed -- bearing the positive mark of truth. Therefore, it will either give a correct answer to questions or else confess its ignorance by saying "I do not know."

Its main object is to reveal the fact that the time has come for the Lord to manifest His power and unify, and purify the church of God -- calling her to rise up from her dusty bed and put on her strength and her gift of beautiful garments, because "from henceforth" the unclean shall not come unto her. (Isa. 52:1.) Therefore, it positively demands that the messengers of "the great and dreadful day of the Lord," under its supervision, must strictly comply with all its requirements, instructions and advice which it bears to them from time to time. It will not countenance those who ignore its divine authority -- the church is to be a light to the whole world -- fair as the moon, -- clear as the sun, and terrible as an army with banners. Isa. 62:1-7; Prophets and Kings, p. 725.

The symbols on the title page are a reproduction of the Revelation, chapters Twelve and Nine, and Isaiah 7:21, which symbols are explained in our available literature.

This monthly comforter gladly calls on all S.D.A.'s who open their doors and welcome its visit. It freely gives its time to minister to those who shall be heirs of salvation and neither collects fees nor makes charges for its unselfish service. It lives on voluntary gifts and free will offerings -- it burdens no one and comforts all. Its constant prayer is that all its clients should prosper and be in health even as their souls prospereth. (III John 2.)

Make your questions plain and distinct, giving the references, and they shall be taken care of as soon as their turn on the waiting line permits.

If you like to have this printed friend come to your home regularly, also other free literature, send your name and address to the Universal Publishing Association, Symbolic Code Department, Mount Carmel Center, Lake Waco, Texas.

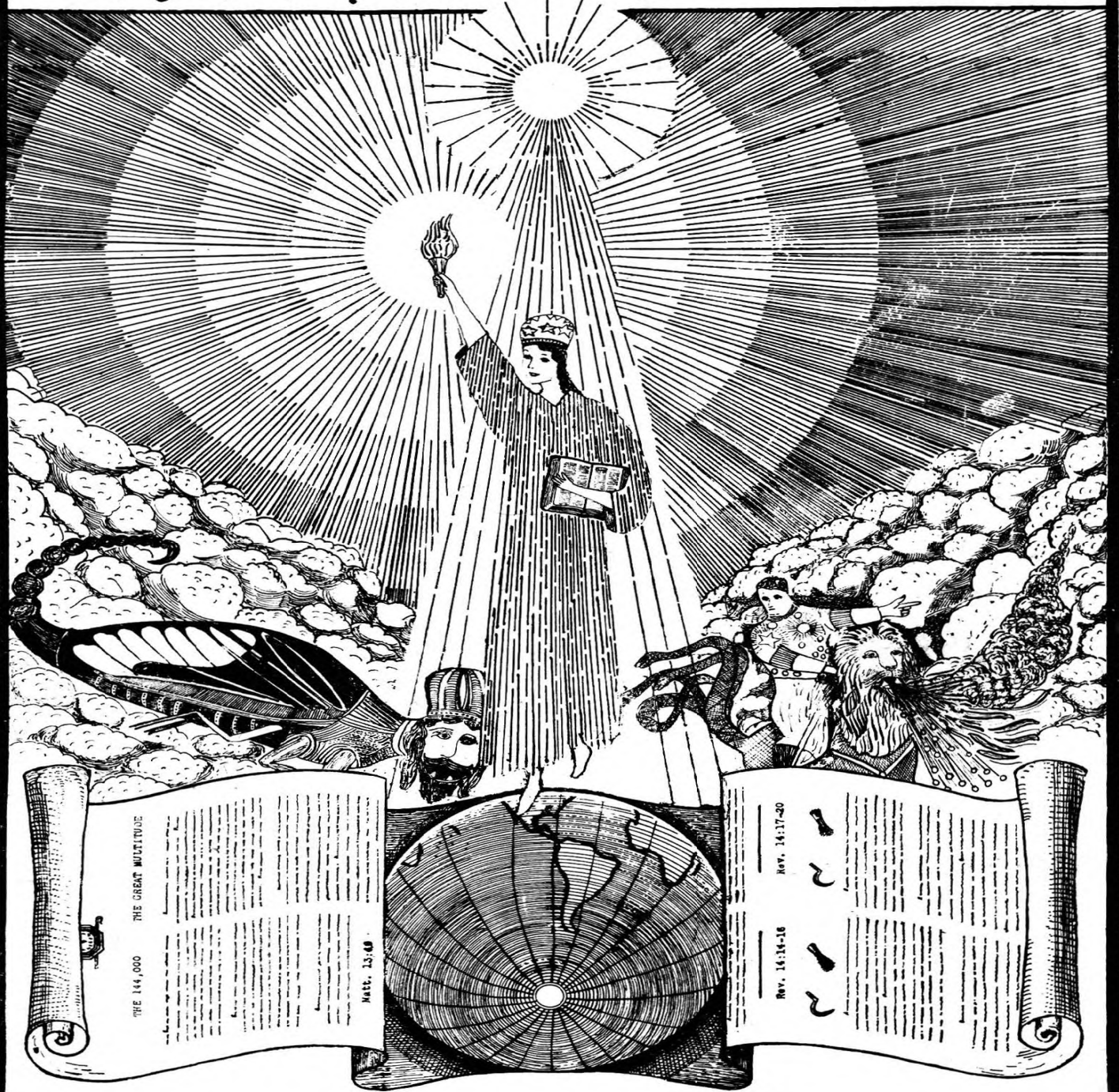
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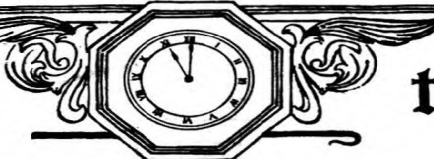
THE SYMBOLIC CODE



Vol. 2 No. 10
October, 1936
MT. CARMEL CENTER
Lake Waco, Texas



Lightening



the Earth

GIVE PLACE THAT I MAY DWELL

We are happy to announce that Mt. Carmel's area is now nearly doubled by the purchase of another tract of land adjoining our original holdings of 189 acres, making a total of 375 acres; and we feel certain that all Present Truth believers will be delighted to know that the acquisition of this additional acreage will make it possible, for those who wish to live independently of the regulations governing Mt. Carmel, to build dwellings for themselves on a most beautiful lake-view frontage, overlooking Lake Waco from an elevation of about 200 feet, besides giving us a better road system, lake water-edge, and about two and one-half miles of highway frontage.

That which actuated us to make this purchase is the fact that we could not possibly subdivide any of the old acreage to give room to those who wish to build independently and live close to Mt. Carmel. Furthermore, without this additional land, the cost of constructing a road would have been prohibitive, as it would have had to be of suspended bridgework over several ravines; and then, too, as this piece of property was for sale, someone would eventually have purchased it, and possibly have become a menace to Mt. Carmel. Hence, we feel that the Lord has blessed us beyond measure by making it possible to acquire that for which more than one necessity was calling.

Hence, we ask all the friends of Present Truth to unite their voices with ours in prayer and praise to Him Who has not only made this possible, but Who also foresaw our need and caused it to be written:

“Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee as a bride doeth. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too straight for me: give place to me that I may dwell.” (Isa. 49:18-20.)

To make the initial payment on this last tract of land, we have borrowed the money, and are praying that the Lord may bless the giver, and that He may make it possible for us soon to pay off the balance, clear the property from all encumbrances, and enable us satisfactorily to accommodate all our people in their present divers and pressing needs.

GREETINGS FROM MOUNT CARMEL

It will be welcome news to all Present Truth believers to know that although the recent flood in Waco was the worst in local history, there were no casualties, and that only one family of believers in Present Truth lost any of their belongings.

Mount Carmel's elevation, being from two to three hundred feet above the flood level, was in no way endangered by the overflowing Brazos, and we praise God for bringing us to this beautiful safe spot in Texas.

The heavy rain suddenly cooled the air, but with the bright rays of the sun, it has again warmed up, and we are now happily enjoying delightful weather, while many beautiful blooms nurtured by the showers, and surrounded by verdant foliage not yet tinted with autumn's golden hues, are unfolding their colorful corollas, resembling the floral beauties of springtime.

“Blessed be the Lord, Who daily loadeth us with benefits, even the God of our salvation. Selah.” (Ps. 68:19.)

“From the solemn roll of the deep-toned thunder and old ocean's ceaseless roar, to the glad songs that make the forests vocal with melody, nature's ten thousand voices speak His praise. In earth and sea and sky, with their marvelous tint and color, varying in gorgeous contrast or blended in harmony, we behold His glory. The everlasting hills tell of His power. The trees that wave their green banners in the sunlight, and the flowers in their delicate beauty, point to their Creator. The living green that carpets the brown earth, tells of God's care for the humblest of His creatures. The caves of the sea and the depths of the earth reveal His treasures. He who placed the pearls in the ocean and the amethyst and chrysolite among the rocks, is a lover of the beautiful, The sun rising in the heavens is a representative of Him who is the life and light of all that He has made. All the brightness and beauty that adorn the earth and light up the heavens, speak of God.

“Shall we, then, in the enjoyment of His gifts, forget the Giver? Let them rather lead us to contemplate His goodness and His love. Let all that is beautiful in our earthly home remind us of the crystal river and green fields, the waving trees and living fountains, the shining city and the white-robed singers, of our heavenly home, -- that world of beauty which no artist can picture, no mortal tongue describe. ‘Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.’ 1 Cor. 2:9.” -- “Counsels to Teachers,” pp. 54, 55.

CORRECT THESE TWO SERIOUS EVILS

Much to our regret, it has become necessary for us to make public a criticism that some teachers of the SRod message have been reported to have fallen into the grievous evil of becoming overly zealous to establish their converts in the duty of tithing, which results in diverting the minds of the people from the main object of our message; that is, it leads to formalism and Pharisaism, and leaves the people asleep in their sins, hoping that their faithful tithing will, without change of habits and practices, insure their salvation.

As ministers of the gospel of Jesus Christ, "in the closing work for the church, in the sealing time of the 144,000," our work, especially at this most critical time, is not to collect money for God, but to lead the blind to Him through presenting the message of Present Truth, thus preparing a people to meet their Lord, Who shall soon appear with power and great glory," "shake the heavens and the earth," "overthrow the throne of kingdoms," and "destroy the strength of the kingdoms of the heathen." (Luke 21:27; Haggai 2:21-22.)

Hence, if we faithfully acquit ourselves of our charge, doing all in our power to bring souls to a saving knowledge of the truth, we need be concerned neither about God's getting poor nor our going hungry, for where the heart is, there the treasure is also, and if we seek first the kingdom of God, and His righteousness, all these things shall be added unto us. (Matt. 6:33.)

Those who are converted to God, and whose Spiritual eye catches the eternal weight of glory, realizing that it is within their reach, we need not urge to give that which belongs to God, whether it be in tithes or in offerings -- such need not be urged at all, for they will not let the cause of God suffer if they can help it.

"The Symbolic Code" has received another equally serious criticism against some who teach present truth, that they habitually put themselves in the defense whenever a question is asked during a study, making it appear that they assume the attitude that the questioner is simply trying to provoke an argument, when he is only desiring better to understand the truth.

This is a grave mistake, and an evil which will surely make for failure and for the driving away of souls. It is out of place anywhere and at any time, and is always inimical to happy results, especially when the questioner is seeking nothing but argument.

Study Christ's method, and be always self-contained -- possessed of a calm, collected, controlled spirit, ready "to

give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (1 Peter 3:15.)

QUESTIONS AND ANSWERS

ON WHICH SIDE WILL YOU BE?

Question:

"What does Mt. Carmel stand for, and what position does 'The Shepherd's Rod' take in regards to the writings of Mrs. E.G. White, also the Seventh-day Adventists?"

Answer:

To answer the above questions, it is necessary that we first speak of the S.D.A. denomination, next of Mrs. White's writings, then of "The Shepherd's Rod," and at last of Mt. Carmel Center.

The membership of the S.D.A. denomination consists, as do most others, of two classes of people; namely, Fundamentalists, and Modernists, but unlike factions of other denominations, which openly declare themselves as Modernists, the unorthodox among S.D.A.'s are not modernists in name, but in practice only; that is, while they claim to believe in the fundamentals of Seventh-day Adventism, they have, both spiritually and morally, quietly modernized the church, which, of course, makes it far more difficult for us Fundamentalists to explain our position, without being misunderstood. Therefore, we find that this type of deception is as elusive as the identity of a Jew whose lineage has been for centuries lost to view.

Relevant to the question before us, one of the fundamentals of the church is Mrs. E.G. White's writings, which are known to the church as "Spirit of Prophecy."

The Fundamentalist group is in perfect harmony with all the fundamental doctrines of the S.D.A. church. It accepts Mrs. E.G. White as a prophetess; believes that what she wrote for publication is inspired in the same way as is all Biblical prophecy: and holds that "no prophecy of the Scriptures is of any private interpretation," and can no more now be understood without this divine enlightenment than it could in Daniel's time, when the angel said to him: "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.)

As a matter of fact, there would be no Seventh-day Adventists church in existence, were it not for the writings of Mrs. E.G. White, who left as a monument to her long and eventful life, more volumes, perhaps, than any one who has ever lived on this earth.

Being God's mouthpiece for the church, the counsel of Sister White was prized as

indispensable, and the pioneers of early Advent movement considered dangerous, in launching any enterprise for the advancement of the cause of God, both at home and abroad, to go contrary to her judgment, and because “upon this solid rock” the denomination is founded, its fundamental principles have worked miracles in modern missions.

It is for the purpose of maintaining these solid foundation principles, which were calculated to make the S.D.A. denomination the greatest missionary movement of all time, that the Lord has “appointed” the volumes of “The Shepherd’s Rod,” and which the fundamentalist group are to restore, so that when, prophetically, “the rain descended, and the floods came, and the winds blew and beat upon that house,” it stood. (Matt. 7:25.) Looking forward to this time, the prophet Micah wrote: “Hear ye the rod, and who hath appointed it.” (Mic. 6:9.)

“The Shepherd’s Rod” calls for a reformation, and the major need with which it deals is the “purification of the church,” based purely upon the Word of God as set forth in the Bible in the ninth chapter of Ezekiel and in the seventh chapter of Revelation, and in the “Testimonies for the Church” (Vol. 5, pp. 80, 81, 210-212), which work Sister White calls, “The closing work for the church,” (Vol. 3, p. 266) and which she says, “hastens on apace.”

Literally, scores and hundreds of Seventh-day Adventists from all parts of the United States, and some from foreign countries, have not only responded to this most solemn call, but are giving as much time as possible to the proclamation of this message to the church, which we believe is the preparatory call for what is to be the greatest work ever witnessed on earth.

Mt. Carmel Center is now being built not for the purpose, as it is falsely alleged, of starting a new denomination, but solely for the purposes of establishing a training center for workers who shall carry the message to the church; of educating the youth; of taking care of the poor and the orphans; and of ministering to the sick; thus gathering all the saints to the house of the Lord. (Isa. 66:1; 58:7.)

Like the early pioneers of the Adventist church, these reformers of the “old paths,” believe it to be positively dangerous to go contrary to any light that the Lord chooses to send to His people. And since “The Shepherd’s Rod” has called our attention to the need of “reformation among God’s people,” we would not only, in a general way, be recreant to our trust, but would be sitting idly by, allowing our beloved church to drag in the dust, our brethren to be lost, and the world around us to perish for “lack of knowledge.”

There exists among us no enmity, animosity, or ill

feelings toward any of our Modernist S.D.A. brethren, and there is no such thing among us Fundamentalists as a race, language, caste, or color prejudice for we believe with the apostle Paul that we are all the children of Adam, the “seed of Abraham,” adopted into the family of God through Jesus Christ our Lord.

Realizing that no such goal of soul-winning endeavor has ever been dreamed of before, yet with implicit confidence in our Leader, Who has never lost a battle, we face our task with courage, believing that He is well able to lead us unto victory, even into the Heavenly Canaan, which flows with “milk and honey.”

THE LOUD CRY

Question:

“Sister White wrote in 1892 that the Loud Cry of the Third’s Angel’s Message had already begun; others claim that it is yet future. Please explain:”

Answer:

Those who think that the Loud Cry of the Third Angel’s Message, which began in 1892, has continued ever since, prove to us that they are in great darkness, “wretched, and miserable, and poor, and blind, and naked,” because of the fact that they can not tell the difference between that great light that lightens the earth, and the darkness that preceded it, which even a half awake Christian ought to be able to recognize.

The light with which the earth is to be lightened is, of course, understood to be a spiritual light -- the Word of God. Moreover it is also understood that the church is to diffuse this great light to the ends of the earth, for in no other way will God reveal the truth to sinful men, and the Gentiles see her righteousness, and all kings her glory. (Isa. 62:2.) Consequently, the church from 1844 to the close of probation is divided into two sections -- before the Loud Cry, and in the time of the Loud Cry -- the latter of which will, by comparison, be far superior to the former in spirituality. In fact, there is no comparison between the two. Hence, those who cannot tell in which one of these stages the church now is, must be in great darkness!

The following references prove that though the Loud Cry had begun by 1892, it was muffled when the church rejected the message of 1888. Hence, instead of becoming the light of the world, she herself went into darkness.

In the following references the description of the church in the time of the Loud Cry, and also during the time preceding it is plainly given, and no one need be confused. Says the Spirit of Prophecy:

“In the manifestation of the power that lightens the earth with its glory, they will

see only something which in blindness they think dangerous, something which will arouse their fears and they will brace themselves to resist it. Because the Lord does not work according to their expectations and ideal, they will oppose the work. Why, they say, should we not know the Spirit of God; when we have been in the work so many years?" -- "Bible Training School," 1907. (Reprinted in "Review & Herald," Nov. 7, 1918.) This paragraph puts the Loud Cry in the future of 1918.

"The great outpouring of the Spirit of God, which lightens the whole earth with His glory, will not come until we have an enlightened people, that know by experience what it means to be laborers together with God. When we have entire, wholehearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God." ("Review and Herald," July 21, 1896.)

"The love of Christ, the love of our brethren, will testify to the world that we have been with Jesus and learned of Him. Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord." "Testimonies for the Church," Vol. 6, p. 401.

The above references do not only plainly show that the Loud Cry of the Third Angel's Message is yet future, but they also show that, before it begins, there is to be a reformation among God's people, and that, at that time, "Clad in the armor of Christ's righteousness, the church is to enter upon her final conflict. 'Fair as the moon, clear as the sun, and terrible as an army with banners,' she is to go forth into all the world, conquering and to conquer." -- "Prophets and Kings," p. 725. Whereas, the church at this time is polluted in her sins, and asleep, just as she is described in the message to the angel of the church of the Laodiceans, of Revelation 3:14-18, and further in the following passage from the Spirit of Prophecy:

"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 for the church," Vol. 3, p. 253.

Moreover, it was in 1892 when the statement was made that "This is the beginning of the Loud Cry," and just one

year later, in 1893, the Spirit of Prophecy describes, in as plain a language as can possibly be stated, the church's condition, and no more condemnatory words could be used by any writer. We read:

"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, an place whence the divine presence and glory have departed! For this cause there is weakness, and strength is lacking.'

"Unless the church, which is now being leavened with her own back-sliding, shall repent and be converted, she will eat of the fruit of her own doing, until she shall abhor herself."

-- "Testimonies for the Church," Vol. 8, p. 250.

In the face of these plain statements, it is most preposterous for any one to conclude that the church is now in her Loud Cry state. If we should make such absurd statements as some of our ministering brethren make, no one who believes in the Spirit of Prophecy would have a thing to do with us, and it is right that they should not, but when the ministers in the denomination give expression to such extravagant ideas, the laity avidly accept them, for they "like to have it so."

BOTH SECULAR AND ECCLESIASTICAL

Question:

"How do you meet some of the critics who claim that the 'papacy' is supposed to be a secular instead of an ecclesiastical power, as claimed by 'The Shepherd's Rod'?"

Answer:

Those who affirm that the wounded head of the leopard-like beast of Revelation 13:1-10 symbolizes the papacy, will also agree that the "little horn" which had "the eyes of man, and a mouth speaking great things" (Dan. 7:8), is also the papacy. Hence, we had better examine the subject from its root up.

The papacy, in Daniel's vision, is represented by a symbol that is composed of two different members -- a horn and a head -- the one of man, the other of the beast. Therefore, the papacy, according to the symbol, consisted of two different elements, which were amalgamated into one whole -- a horn head. And as the papacy exercised

both civil and religious power, shows that its secular side was represented by the horn part, for the ten horns of the beast, as Daniel explains, represented “ten kings” (verse 24), thus proving that the head part represented the ecclesiastical phase of the papacy.

Having obtained the key of interpretation, we come to the question, “Is the head that was wounded unto death (the papacy) ecclesiastical or secular?” The key of interpretation proves that the head which was wounded unto death (the papacy) was ecclesiastical, for on this beast the papacy is represented not by a horn or horn-head, but by a head only, which, of course, raises the

Question:

“If the papacy is represented in Daniel’s vision as a combined power with secular and ecclesiastical authority, why does John’s vision show it to be ecclesiastical only?”

Answer:

Daniel’s prophecy points to the rising of the papacy, endowed with civil and religious power and employed to wear out the saints of the Most High, whereas, John prophetically reveals her downfall. This fact is shown not only by the wound, but also by the symbol itself, for in this instance the papacy is symbolized by a head only, instead of by a horn-head; that is, the omission of the horn proves that by the end of the 1260 year period, the papacy was divested of her secular power -- leaving her as purely ecclesiastical, as it is up to this day. Thus, the foregoing facts prove that the wounded head of the leopard-like beast does not represent a secular power, but one purely ecclesiastical -- the papacy as she is now, -- and if the one head represents a religious body, then the other six must also, or, otherwise, we would have no rule of key by which to interpret the Revelation.

“DAILY” DOCTRINE, OR “DAILY” SACRIFICE?

Question:

“How do you harmonize ‘Early Writings,’ p. 75 with ‘The Shepherd’s Rod,’ Vol. 2, pp. 130-134, where the former claims that, ‘When union existed, before 1844, nearly all were united on the correct view of the “daily”’; but in the confusion since 1844, other views have been embraced,’ whereas, the latter holds a view which was not then known at all? Is it not correct that the ‘daily sacrifice’ of Daniel 8:12 means the ‘sacrificial altar of Jehovah’?”

Answer:

Taking for granted that the words, “correct view,” mean “correct meaning,” then why did not the denomination since 1844 teach it, for the view which the denomination has held since is not the exact view which was held before

1844?

They may have been before 1844 united on the “view” that the “daily” was “not a test question” or, that it was not of basic importance, or, that its “true meaning” was not understood, or, that “under present conditions, silence is eloquent.” In fact, there is many a possible view upon which they have been united, but which would not necessarily contain the meaning of the “daily.”

Before we scrap the Rod in its interpretation of the “daily,” let us be at pains to produce the testimony of history or of the Spirit of Prophecy, that the view of the “daily” upon which nearly all were united when union existed before 1844, was that it referred to the altar of paganism, or to any other kind of an altar. Then, we may begin to worry about the “Shepherd’s Rod” interpretation of the “daily,” for if the view of the “daily” was the “sacrificial altar of paganism,” and the Spirit of Prophecy says that the view was “the correct view,” then when one teaches that the correct view of the “daily is the sacrificial altar of Jehovah,” one indicts the Spirit of Prophecy, and not the Rod, for the Spirit of Prophecy says that the word, “sacrifice”, is supplied by man’s wisdom, and “does not belong to the text,” because without the word “sacrifice” cannot of itself be connected with any act of sacrificing.

Moreover, the critics of “The Shepherd’s Rod” are willing with one hand to whip the Rod with implications that its interpretation contradicts the Spirit of Prophecy, whereas, with the other hand, they deal a severe blow to the Spirit of Prophecy by insisting that the word, “sacrifice,” belongs to the text, for without it their interpretation of the “daily” is shattered and scattered to the winds.

DEMOTED BUT NOT YET CAST OUT

Question:

“Please explain the following statement from ‘The Shepherd’s Rod,’ Vol. 1, p. 153: ‘Now to His people He gives one year to make good.’”

Answer:

The foregoing statement simply means that God limited to the leaders of the S.D.A. denomination one year in which to accept the sealing message, and to carry it to the church through the instrumentality of the old organization; and that if they still continued, after the expiration of this limited period of grace, to reject the message, He would spue them out of His mouth -- reject them as His servants; and that now, since this limited period of grace has expired, though they are demoted, if they should accept the message and desire to carry it to the laity, they must humble themselves by working in His appointed way, under

messengers of His own choosing. (“Testimonies to Ministers,” p. 106; “Gospel Workers,” p. 304.)

ENTERED NOT IN THEMSELVES, OTHERS THEY HINDERED

Question:

“Does Isa. 63:3 apply at Christ’s first, or at His second advent? ‘I have trodden the winepress alone; and of the people there was none with Me: for I will tread them in My anger, and trample them in My fury; and the blood shall be sprinkled upon My garment and I will stain all My raiment.’ (Isa. 63:3.)”

Answer:

The first part of the verse applies to first advent of Christ, and the last to the time of the purification of the church. However the prophecy was made for the express purpose of revealing conditions when the purification shall take place. Thus Christ prophetically calls attention back to a fulfilled prophecy of His sufferings while He was on the cross, emphasizing that there were none with Him, and that therefore, those who had a part in His agony have no right to own or rule those for whom He has died to set free and that if they continue to hold His people in bondage and in darkness of the truth, He will tread them in His anger, and trample them in His fury, and their blood shall be sprinkle upon His garments, and He will stain all His raiment, and thus set all His people free.

WHAT IS SUBJECT TO TITHING?

Question:

Please explain, “Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.” (Deut. 14:22.)

Answer:

Let us consider the following examples: If one should plant an acre of potatoes, which, without any overhead expense, such as hired labor, irrigation, rent, etc., would yield fifty bushels, then the whole crop would be subject to tithe, which tithe would amount to five bushels; but if there is an overhead expense against the crop, then such expense should be deducted from the gross value of the produce, before tithing. For instance, if the overhead expense should be five dollars, and if the potatoes are worth one dollar per bushel, the gross value of the crop would be fifty dollars, less the overhead expense of five dollars, or, five bushels, leaving a net increase of forty-five bushels, or, forty-five dollars subject to tithing.

But if one is working for wages instead of for one’s self, and if there is any overhead expense attached to one’s wages, such as transportation to and from work, it can be deducted from the wages, before tithing.

For example, if one is receiving a hundred dollars per month, and if it takes ten cents a day for transportation, which perhaps may amount to two dollars and sixty cents, it can be deducted before tithing, leaving ninety seven dollars and forty cents, subject to tithing.

If one’s income is from rentals, then whatever expense may be incurred for the upkeep of the property during the month should be deducted from the gross income before tithing.

WHEN WILL THEY GO TO THE “HOLES AND TO THE ROCKS”?

Question:

“Do these three scriptures, Isa. 2:19-21, Isa. 28:21, Isa. 66:15,16, meet their fulfillment at the same time?”

Answer:

We must explain Isa. 2:19-21 by Revelation 16:15-17, because when a prophecy does not explain itself, the Revelation is supposed to throw light upon it, and because the results of the events of both scriptures are identical. Hence, we quote both the prophecy and the Revelation: “And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth.” (Isa. 2:19-21.)

“And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.” (Rev. 16:17-21.)

The prophecy of Isa. 2:19-21 must be fulfilled sometime before the coming of Christ in the clouds, for in the description of events under the seventh plague (Rev. 16:17-21), which falls before the “second coming of Christ,” it is written that “every island fled away, and the mountains were

not found.” Consequently, if we place the fulfillment of Isaiah’s prophecy after the seven last plagues, we would make the revelator contradict Isaiah, for if the mountains disappeared just before Christ’s coming, how could the wicked hide themselves in them? Consequently, if our understanding of Revelation 16:17-21 is correct, then Isaiah 2:19-21 must be fulfilled before the seven last plagues.

Coming to Isaiah 28:21 we read: “For the Lord shall rise up as in mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act.”

The subject of Isaiah 28 is the church in apostasy, and the prophet is calling attention, in the twenty-first verse, to her call for reformation, and to the destruction of those who would continue on with their abominations; and it points back to the example in David’s time, when the Lord “broke forth upon” David’s enemies at Baal Perazim (2 Sam. 5:20), so that those to whom the call comes may awake, repent, and be saved. Therefore, as the wicked in the church are to be destroyed at the end of “the closing work for the church” (3T 266), at her purification (5T 80), Isaiah 28:1 must meet its fulfillment at the time when the sinners in Zion shall be cast out from among the righteous. (Isa. 33:14; Matt. 13:49.)

“For, behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many.” (Isa. 66:15,16.)

This scripture cannot meet its fulfillment at any other time than at the purification of the church, for those who escape from the slaying of the Lord are sent to all nations to proclaim God’s fame and His glory, and to bring all their brethren (those who shall be saved) to the house of the Lord. (Verses 19,20.)

Hence, as the heathen were not slain in the slaughter of the sixteenth verse, and as those who escaped were sent by the Lord to preach to the Gentiles, it is definite that the slaughter took place only in the church, among those who knew God, and who could proclaim His fame and His glory; and as those who shall escape from the slaughter shall bring their brethren to the house of the Lord, it is plain that the slaughter took place before the close of probation, and at the purification of the church.

Thus we see that the prophecies of Isaiah 28:21 and Isaiah 66:15, 16 transpire at the same time, and Isaiah 2:19-21 after the purification of the church, and before the seven last plagues are poured out -- in the time when God shall manifest His power and bring His judgments -- when

the inhabitants of the earth are to “learn righteousness.” (Isa. 26:9.)

WHAT IS THE MATTER WITH MOUNT CARMEL?

Question:

“After almost a year and a half’s preparation, why is Mount Carmel not yet ready to receive those who desire to go there for a few month’s training?”

Answer:

Because the magnitude of the task here is understood by very few, this same question is in the minds of many.

The Lord of the harvest says, “the harvest is great, but the laborers are few.” A great work to be done, and but few laborers on hand to do it -- such is the case at Mount Carmel. And add to this already unequal situation the further hindering circumstance that the laborers are unskilled and still heavily trammled with the common heritage of Laodiceanism -- wretchedness, miserableness, poverty, blindness, nakedness -- and it will begin to be understood why Mount Carmel is still unprepared to receive those who desire to participate in the many benefits which it promises.

However, the greatest cause of this unpreparedness lies without. Never was there a time when God’s work was in greater need of support than today; the work at Mount Carmel lags for want of necessary means and laborers; and yet seldom, if ever, have so steady and heavy demands been made by any of God’s people upon the resources of a gospel institution depending for its success upon their own self-sacrificing efforts. At the same time, never since the days of the apostles has a Christian institution stood for such high elumosynary principles as does Mount Carmel Center.

Now when there is unparalleled need at Mount Carmel and throughout the harvest field for help and helpers of all kinds, and also a need to feed and care for them; to publish and circulate free literature; to pay for and develop nearly three hundred acres of raw timber land; to build buildings, roads, water works, power and heating plants; and to maintain a full graded school, with no charge for tuition, and but a small charge for board, room, laundry, etc., which at only ten dollars per month is way under cost; yet at this time we are expected to accomplish the whole program at once!

“HONOR THE LORD WITH THY SUBSTANCE”

Question:

“Please explain about the firstfruits offerings and tithes paying.”

Answer:

Solomon admonishes: "Honor the Lord with thy substance, and with the firstfruits of all thine increase." (Prov. 3:9.) "Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto Me." (Ex. 22:29.) "And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep;...the firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep shalt thou give Him." (Deut. 18:3,4.) "That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place His name there." (Deut. 26:2.)

"As it is written in the law:...to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the Lord." (Neh. 10:34, 35.)

From these scriptures we are not, however, to draw the erroneous conclusion that all of the firstfruits are demanded by the Lord. God requires only an offering of the first of the firstfruits, as is proved by the fact of the wavesheaf, presented to the Lord before the individual could harvest his crop of firstfruits (Lev. 23:10); that is, besides the tithe, we owe an offering, and should not hold back God's portion but pay it at once, before we appropriate to ourselves any of our increase.

"Elders of churches, do your duty. Labor from home to home, that the flock of God shall not be remiss in this great matter, which involves such a blessing or such a curse....Every man who bears the message of truth to our churches, must do his duty by warning, educating, rebuking. Any neglect of duty which is a robbery toward God, means a curse upon the delinquent." -- "Testimonies to Ministers," pp. 306, 307.

"Let the church appoint pastors and elders who are devoted to the Lord Jesus, and let these men see that officers are chosen who will attend faithfully to the work of gathering in the tithe. If the pastors show that they are not fitted for their charge, if they fail to set before the church the importance of returning to God His own, if they do not see to it that the officers under them are faithful, and that the tithes are brought in they are in peril. They are neglecting a matter which involves a blessing or a curse to the church. They should be relieved of their responsibility, and other men should be tested and tried. The Lord's messengers should see that His requirements are faithfully discharged by the members of the church." -- Supplement to "Review and Herald," Dec. 1, 1866.

"Those who go forth as ministers have a solemn responsibility evolving upon them which is strangely neglected...There is great need of instruction concerning the obligations and duties to God, especially in regard to paying an honest tithe." -- "Testimonies for the Church," Vol. 9, p. 250.

In harmony with the above urgent command, we as ministers of the Gospel, and as reformers, who must "build the old waste places,...raise up the foundations of many generations, and...be called, The repairer of the breach, The restorer of paths to dwell in" (Isa. 58:12), are duty bound, especially for the benefit of those who do not own Sister White's writings, to quote the following instructions from the "Testimonies for the Church":

"God's requirements come first. We are not doing His will if we consecrate to Him what is left of our income after all our imaginary wants have been supplied. Before any part of our earnings is consumed, we should take out and present to Him that portion which He claims. In the old dispensation, an offering of gratitude was kept continually burning upon the altar, thus showing man's endless obligation to God. If we have prosperity in our secular business, it is because God blesses us. A part of this income is to be devoted to the poor, and a large portion to be applied to the cause of God. When that which God claims is rendered to Him, the remainder will be sanctified and blessed to our own use. But when a man robs God by withholding that which He requires, His curse rests upon the whole." (Vol. 4, p. 477.)

"Paul lays down a rule for giving to God's cause, and tells us what the result will be both in regard to ourselves and to God. 'Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver.' 'This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.' 'God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work. (...Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in everything to all bountifulness, which causeth through us thanksgiving to God," (Vol. 5, p. 735.)

"The tithe was to be exclusively devoted to the use of the Levites, the tribe that had been set apart for the service of the sanctuary. But this was by no means the limit of the contributions for religious purposes. The tabernacle, as afterward the temple, was erected wholly by free-will offerings; and to provide for necessary repairs, and other expenses, Moses directed that as often

as the people were numbered, each should contribute a half shekel for 'the service of the tabernacle.' In the time of Nehemiah a contribution was made yearly for this purpose. From time to time, sin-offerings and thank-offerings were brought to God. These were presented in great numbers at the annual feasts. And the most liberal provision was made for the poor." -- "Patriarchs and Prophets," p. 526.

"The contributions required of the Hebrews for religious and charitable purposes amounted to fully one-fourth of their income. So heavy a tax upon the resources of the people might be expected to reduce them to poverty; but, on the contrary, the faithful observance of these regulations was one of the conditions of their prosperity. On condition of their obedience, God made them this promise: 'I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field....And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts.'" -- Id., p. 527.

"He has given His people a plan for raising sums sufficient to make the enterprise self-sustaining. God's plan in the tithing system is beautiful in its simplicity and equality. All may take hold of it in faith and courage, for it is divine in its origin. In it are combined simplicity and utility, and it does not require depth of learning to understand and execute it. All may feel that they can act a part in carrying forward the precious work of salvation. Every man, woman, and youth may become a treasurer for the Lord, and may be an agent to meet the demands upon the treasury. Says the apostle, 'Let every one of you lay by him in store, as God hath prospered him.'

"Great objects are accomplished by this system. If one and all would accept it, each would be made a vigilant and faithful treasurer for God; and there would be no want of means with which to carry forward the great work of sounding the last message of warning to the world. The treasury will be full if all adopt this system, and the contributors will not be left the poorer. Through every investment made, they will become more wedded to the cause of present truth. They will be 'laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.'" -- Vol. 3, pp. 388, 389.

"There has been a neglect in the churches of keeping up the plan of systematic benevolence, and the result has been an impoverished treasury and a backslidden church." -- Vol. 3, p. 409.

"Whenever God's people, in any period of the world, have cheerfully and willingly carried out His plan in

systematic benevolence and in gifts and offerings, they have realized the standing promise that prosperity should attend all their labors just in proportion as they obeyed His requirements. When they acknowledged the claims of God, and complied with His requirements, honoring Him with their substance, their barns were filled with plenty. But when they robbed God in tithes and in offerings, they were made to realize that they were not only robbing Him but themselves; for He limited His blessings to them, just in proportion as they limited their offerings to Him." -- Vol. 3, p. 395.

"Systematic benevolence looks to you as needless; you overlook the fact that it originated with God, whose wisdom is unerring. This plan He ordained to save confusion, to correct covetousness, avarice, selfishness, and idolatry. This system was to cause the burden to rest lightly, yet with due weight, upon all. The salvation of man cost a dear price, even the life of the Lord of glory, which He freely gave to lift man from degradation, and to exalt him to become heir of the world. God has so ordained that man shall aid his fellowman in the great work of redemption." -- Vol. 1, p. 545.

"Until all shall carry out the plan of systematic benevolence, there will be a failure in coming up to the apostolic rule. Those who minister in word and doctrine should be men of discrimination." -- Vol. 3, p. 411.

"The poor, by following the rule of the apostle and laying by a small sum every week, help to swell the treasury, and their gifts are wholly acceptable to God; for they make just as great, and even greater, sacrifices than their more wealthy brethren. The plan of systematic benevolence will prove a safeguard to every family against temptations to spend means for needless things; and especially will it prove a blessing to the rich by guarding them from indulging in extravagances." -- Vol. 3, p. 412.

"There must be an awakening among us as a people upon this matter. There are but few men who feel conscience-stricken if they neglect their duty in beneficence. But few feel remorse of soul because they are daily robbing God.... There are many neglected vows and unpaid pledges, and yet how few trouble their minds over the matter; how few feel the guilt of this violation of duty. We must have new and deeper convictions on this subject. The conscience must be aroused, and the matter receive earnest attention; for an account must be rendered to God in the last day, and His claims must be settled." -- Vol. 4, p. 468.

"Of all our income we should make the first appropriation to God. In the system of beneficence enjoined upon the Jews, they were required either to bring to the

Lord the first-fruits of all His gifts, whether in the increase of their flocks or herds, or in the produce of their fields, orchards, or vineyards, or they were to redeem it by substituting an equivalent. How changed the order of things in our day! The Lord's requirements and claims, if they receive any attention, are left till the last....The majority of professed Christians part with their means with great reluctance. Many of them do not give one-twentieth of their income to God, and many give far less than that; while there is a large class who rob God of the little tithe, and others who will give only the tithe. If all the tithes of our people flowed into the treasury of the Lord as they should, such blessings would be received that gifts and offerings for sacred purposes would be multiplied tenfold, and thus the channel between God and man would be kept open." -- Id., p. 474.

"Nothing but utter inability to pay can excuse one in neglecting to meet promptly his obligations to the Lord. Indifference in this matter shows that you are in blindness and deception, and are unworthy of the Christian name.... Let every one review his past life and see if any unpaid, unredeemed pledges have been neglected, and then make extra exertions to pay the 'utmost farthing;' for we must all meet and abide the final issue of a tribunal where nothing will stand the test but integrity and veracity." -- Id., p. 476.

"Now God requires, not less, but greater gifts than at any other period of the world. The principle laid down by Christ is that the gifts and offerings should be in proportion to the light and blessings enjoyed. He has said, 'For unto whomsoever much is given, of him shall be much required'." -- Vol. 3, p. 392.

"Sin offerings, peace offerings, and thank offerings were also required in addition to the tenth of the increase....A promise is here given, that, if all the tithes are brought into the store-house, a blessing from God will be poured upon the obedient....No less than one-third of their income was devoted to sacred and religious purposes." -- Vol. 3, p. 394, 395.

"When we speak of the tithe as the standard of the Jewish contributions to religious purposes, we do not speak understandingly. The Lord kept His claims paramount, and in almost every article they were reminded of the Giver by being required to make returns to Him. They were required to pay a ransom for their firstborn son, for the firstfruits of their flocks, and for the first gathering of the harvest. They were required to leave the corners of their harvest-fields for the destitute....Then there were the sacrificial offerings, the trespass-offerings, the sin offerings, and the remission of all debts every seventh year. There were also numerous expenses for hospitalities

and gifts to the poor, and there were assessments upon their property." -- Vol. 4, p. 467.

"There are but few who consider the binding claims that God has upon them to make it their first business to meet the necessities of His cause, and let their own desires be served last. There are but few who invest in God's cause in proportion to their means." -- Vol. 3, p. 398.

"The Lord will withdraw His blessing where selfish interests are indulged in any phase of the work; but He will put His people in possession of good throughout the whole world, if they will use it for the uplifting of humanity. The experience of apostolic days will come to us when we whole-heartedly accept God's principle of benevolence, -- consent in all things to obey the leadings of His Holy Spirit." -- Vol. 7, p. 146.

"A flood of light is shining from the word of God, and there must be an awakening to neglected opportunities. When all are faithful in giving back to God His own in tithes and offerings, the way will be opened for the world to hear the message for this time. If the hearts of God's people were filled with love for Christ; if every church-member were thoroughly imbued with the Spirit of self-sacrifice; if all manifested thorough earnestness, there would be no lack of funds for home or foreign missions. Our resources would be multiplied; a thousand doors of usefulness would be opened, and we should be invited to enter. Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God." -- Vol. 6, p. 450.

"All things are ready, but the church is apparently upon the enchanted ground. When they shall arouse, and lay their prayers, their wealth, and all their energies and resources, at the feet of Jesus, the cause of truth will triumph. Angels are amazed that Christians do so little, when such an example has been given them by Jesus, who even withheld not Himself from death, -- a shameful death." -- Vol. 4, p. 475.

"It is time for us to heed the teaching of God's word. All His injunctions are given for our good, to convert the soul from sin to righteousness. Every convert to the truth should be instructed in regard to the Lord's requirement for tithes and offerings....Those who are truly converted are called to do a work that requires money and consecration. The obligation that binds us to place our names on the church roll holds us responsible to work for God to the utmost of our ability. He calls for undivided service, for the entire devotion of heart, soul, mind, and strength....This

is as true in temporal as in spiritual things. The Lord does not come to this world with gold and silver to advance His work. He supplies men with resources, that by their gifts and offerings they may keep His work advancing. The one purpose above all others for which God's gifts should be used is the sustaining of workers in the great harvest-field. And if men, and women as well, will become channels of blessing to other souls, the Lord will keep the channels supplied. It is not returning to God His own that makes men poor; it is withholding that tends to poverty." -- Vol. 6, p. 447, 449.

"Some have been dissatisfied, and have said, 'I will not longer pay my tithe; for I have no confidence in the way things are managed at the heart of the work.' But will you rob God because you think the management of the work is not right? Make your complaint, plainly and openly, in the right spirit, to the proper ones. Send in your petitions for things to be adjusted and set in order; but do not withdraw from the work of God, and prove unfaithful, because others are not doing right." -- Vol. 9, p. 249.

"The last years of probation are fast closing. The great day of the Lord is at hand. We should now make every effort to arouse our people. Let the words of the Lord by the prophet Malachi be brought home to every soul." -- Vol. 6, p. 446.

"Prayer offered ever so often and ever so earnestly will never be accepted by God in the place of our tithe. Prayer will not pay our debts to God." -- "Messages to Young People," p. 248.

HOLDING THE FOUR WINDS

Question:

"What is the meaning of the angels' holding the four winds?"

Answer:

The act of the four angels holding the four winds shows that their appointed work is to restrain some important event symbolized by four blowing winds. (This subject will be treated of fully in a forthcoming tract.)

WHO IS MY HUSBAND?

Question:

"If one has been divorced on Bible grounds, and has married the second time, and one's first husband is still living, should one continue living with one's second husband? Is there any scripture in the Bible which permits one to marry again even though one left one's first husband on account of adultery?"

Answer:

In answer to the second of the foregoing questions, Matthew 19:9 implies, without respect to the question as to whether or not the first husband be living, that it is permissible to marry the second time if divorced because of fornication. And in thus answering the second question,

it also answers the first question, for it could not very well be possible that it were permissible on Bible grounds to marry the second husband, and yet leave him simply because the first husband be still living.

SAINTS TAKE HIS DOMINION

Question:

"What is the meaning of the saints 'shall shall take away his dominion, to consume and to destroy it unto the end'? (Dan. 7:26.)"

Answer:

This power whose dominion is to be taken away by the saints, John, the Revelator, saw symbolized on the leopard-like beast of Revelation Thirteen, as the head that was wounded. Therefore, the non-descript beast of Daniel's vision, is the leopard-like beast of John's vision, varying only in the time it exists, and as the symbols on the non-descript beast of Daniel's vision carry us only up to 1798 A.D. -- to the end of the period in which he was to wear out the saints -- then it is on this side of 1798, in which period the saints are to "take away his dominion" after his deadly wound is healed, that we must look for light on the subject by studying John's instead of Daniel's vision.

As the power of the beast was broken down by 1798, and as the saints are to take his dominion, but as yet have not done so, it is evident that the dominion of Daniel 7:26 is not the one during the 1260 year period, but rather in the time when the two-horned beast of Revelation 13:11-18 exercises his power and makes a likeness -- "image" -- "to the beast." Hence, the dominion which the saints are to take away is the dominion of "the image of the beast" of which the prophet Haggai speaks in the following language:

"And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen." (Hag. 2:22.)

Thus will the saints "take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, Whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." (Dan. 7:26, 27.)

A GOOD WORD FOR THE CODE SOME RATHER BE A MEMBER OF THE SYNAGOGUE THAN OF THE KINGDOM

"I have been receiving 'The Symbolic Code' for some time, and have carefully studied all the contents which, to my satisfaction, have proved to be present truth.

I have loaned a number of copies to many S.D.A. brethren but, like the Jewish people in Christ's time, they dare not speak the truth, lest they be turned out of the synagogue."

(Signed) Cuba
"I like it."

(Signed) V., New Jersey

WISH FOR MORE

"I enjoy the contents of the Code very much, and only wish I could have a new one every week."

(Signed) P.,
South Carolina

WORDS FAIL TO TELL

"I cannot express my thankfulness for the Present Truth contained in the two volumes of the S.Rod and the tracts, also for the Code, which brings to us glad tidings from others of like precious faith."

(Signed) L.,
New Jersey

IMPARTS PATIENCE AND FAITH

"I am so thankful that the message found me, and I thoroughly believe it. I am patiently waiting for the next Code. It strengthens my faith in the Lord. Pray for me."

(Signed) M. A.,
Indiana

PEERLESS

"I read and reread 'The Symbolic Code'. No other paper is so anxiously waited for."

(Signed) Mr. H., Georgia

RESULTS OF CRYING ALOUD

"I enjoy reading the Code very much, and think that it has been to our people an inspiration in way of waking them up to a sense of their duty, and I do hope to be able to send you a little money in a short time...Many thanks for the Code, and with God's leading, I think there is a bright path ahead."

(Signed) D.,
California

A REFORMING COMPANION

"I enjoy its company very much, so you are not making a mistake by sending me the Code."

"I am a firm believer in the S.Rod, and hope that many of our people will join the true throng, and reform, for time is really short."

(Signed) E.,
California

COMMUNICATIONS FROM THE FIELD SICK BUT NOW WELL

Dear Brethren:

We are all rejoicing more and more in "The Shepherd's Rod". I have often wondered if any one has received any more blessings from this message than I have, and I thank the good Lord for what it has done for me both spiritually and physically.

Although I am not fully well, I am in better health now than I have been since I accepted the Seventh-day Adventist message, and I have the dear Lord to praise for it, and for His faithful servant's bringing it to me while I was on my sick bed, for I know that it was through the message that the Lord raised me up from my sick bed.

Although I have much to learn and many things to overcome, I have faith now that I will be spared to help give the Loud Cry.

(Signed) Mrs. D.D. Presley,
Escondido, Calif.

EVERY WORD SWEET AND LASTING

Dear Brethren:

We received the wonderful tract, "Why Perish?", also the last "Code", and eagerly read and reread them every word in both of them. We are now sure that the message in "The Shepherd's Rod" will soon swell into the Loud Cry of the Third Angel...

We remember Mt. Carmel, and all the believers everywhere each time we talk to our Heavenly Father.

(Signed) Mr. and Mrs. Earl Butterfield,
McGlynn, Oregon

CAST OUT BUT NOT TIED DOWN

Dear Brother -----:

I am studying very closely the "The Shepherd's Rod" message, and am convinced that it is the Present Truth for our time.

Because of insisting on my God-given rights to look into the teachings of the Rod, I lost my membership!

The President of the North Pacific Union Conference told me that unless I agreed to pay my tithe to the conference office, he would have my name dropped. I said to him, "Do you mean that I have to buy my membership with my tithe?" He looked shocked, and replied, "Surely not in that way, but where your heart is, there you will put your treasure."...

After being a Seventh-day Adventist for 35 years, I cannot by words express how I felt for a few days, but soon these comforting words came to me, "Nevertheless this foundation standeth sure, The Lord knoweth them that are His," so He knows that I am His, and that I am glad to suffer reproach for His sake.

(Signed) Mrs. W. S. Sewell,
Washington

“PRAISES TO HIM FROM WHOM ALL BLESSINGS FLOW”

Dear Brother and Sisters at Mt. Carmel Center:

I shall write a few lines to tell you how much we appreciated the tracts which we recently received, and that we think that they are excellent and contain the truth for this time.

We now have all seven of the tracts, and have read them a number of times. We believe the message, and thank our heavenly Father for being so kind and long suffering with all of us.

(Signed) MR. AND MRS. J.F. ANDERSON,
Montrose, Colorado

PLEADING FOR THE LAMBS

Dear Brethren:

I want to praise the Lord for the growth of “The Symbolic Code”. I love its monthly visits, and want you to continue sending it to me. I pray that it will be the means of helping to win my children to the truth.

(Signed) MRS. P.N. GREEN,
Valleyford, Wash.

FALSE REPORT CORRECTED

To a widely circulated report by the father of lies that she has given up the message of Present Truth, and has gone into the world, Sister H.W. Kennedy, formerly of La Crescenta, California, and now of Augusta, Georgia, replies with the following statement: “As we have just moved and are still in a rush getting things straight, I would only say, with the disciples whom Jesus asked if they too would leave Him, ‘Where would we go, Master?’”

“It pains me to say that there are unruly tongues among church 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 tid-bits....

“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?... 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.” -- *“Testimonies for the Church,” Vol. 5, pp. 94-96.*

“Floating rumors are often the destroyers of unity among brethren. There are some who watch with open mind and ears to catch flying scandal. They gather up little incidents which may be trifling in themselves, but which are repeated and exaggerated until a man is made an offender for a word. Their motto seems to be, ‘Report, and we will report it.’ These tale bearers are doing Satan’s work with surprising fidelity, little knowing how offensive their course is to God.... The door of the mind should be closed against ‘They say,’ or ‘I have heard.’ Why should we not, instead of allowing jealousy or evil surmising to come into our hearts, go to our brethren, and after frankly but kindly setting before them the things we have heard detrimental to their character and influence, pray with and for them? While we can not fellowship with those who are the bitter enemies of Christ, we should cultivate that spirit of meekness and love that characterized our Master, -- a love that thinketh no evil, and is not easily provoked....

“Let us diligently cultivate the pure principles of the gospel of Christ, -- the religion, not of self-esteem, but of love, meekness, and lowliness of heart. Then we shall love our brethren, and esteem them better than ourselves. Our minds will not dwell on scandal and flying reports. But “whatsoever things are true, whatsoever things are honest, whatsoever things are

just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise," we shall "think on these things'." -- "Testimonies to Ministers," pp. 504, 505.

OCTOBER HEALTH WAVE

Transgression of the laws of health have brought upon God's people maladies and disorders of every description, which keep them from doing a good day's work for the Master. Christ was the "lamb without blemish and without spot." His physical structure was not marred by any defect; His body was strong and healthy. And throughout His lifetime He lived in conformity to nature's laws. Physically in as well as spiritually, He was an example of what God designed all humanity to be through obedience to His laws." -- "Desire of Ages," p. 50.

"If you have a bad taste in the mouth, a coated tongue, a headache or that tired feeling and allied symptoms in the morning, let that remind you that you have taken too much of a dinner, perhaps too much variety, too much soluble starch (cooked starch) or too much commercial sugar, which has burdened the liver by direct absorption by fermentation. Decaying meal in the intestines produces the same symptoms. The gases of fermenting foods produce auto-intoxication and this is the cause of constipation. The system must be well filled with stench if it comes to the mouth. Unfired potato and root salads cannot ferment. They will leave the stomach sweet, start the peristalsis of the intestines and will carry off intestinal poisons. They cure constipation and restore the alkalinity of the blood. Eat vegetable salads only, for a day or so and the above symptoms will abate....

"The fibre of vegetables, the cellulose of rye and the numerous seeds of figs promote intestinal peristalsis." -- "Unfired Foods and Truphotherapy," by Geo. Drews, pp. 202, 203.

Add the following recipe to the above mentioned food articles and quickly correct this evil habit.

VITA LAX BARS

1/2 lb. ground figs	1 teaspoon salt
1/2 cup honey	2 tablespoons oil
2 oz. natural sugar	1/4 lb. entire wheat flour
1/2 lb. bran	1 oz. agar
3 cups	

Dissolve agar in hot water, and gradually add it to the ground figs until well blended, then combine all ingredients, mix well, and place on an oiled baking sheet or cookie pan 1/2 inch deep. Mark out in strips 1/2 inch wide, then cut cross wise, making bar about three inches

long. Bake about 15 minutes. Use with meals when fruit is served.

WALNUT TIMBALES (A good meat substitute)

1 qt. whole wheat bread croutons
2 cups vegetable broth
2 cups milk
4 eggs
1 teaspoon
1 cup crushed walnut meats

Place eggs, milk, salt, broth and walnuts in a bowl; blend by beating. Pour this over the croutons and stir until evenly mixed (do not mash croutons), and bake in oiled timbale moulds, or baking dish until well set. Turn upside down and serve with sauce of gravy.

SPINACH LOAF

1 qt. spinach run through a food mill or chopped up fine.
1 pt. tomato
1 level teaspoon vegex
2 eggs
1 tablespoon natural sugar
2 tablespoons oil and a pinch of salt
1 pt. cottage cheese
1 tablespoon minced onions

Formula

Place spinach, cottage cheese, tomatoes, salt, and sugar in a mixing bowl. Then put oil in small frying pan, and when the oil begins to get hot add onions. As they start to brown add vegex, and when vegex is dissolved add to the rest of ingredients. Now beat the eggs lightly and combine all ingredients. Place oiled paper in a bread pan and fill up with the preparation. Bake until set firm. Slice and serve with any good sauce.

This preparation is rich in vitamins, protein, and other mineral elements. Use Swiss Chard or any good greens in the same way.

SCHOOL SUPPLIES WANTED

Mount Carmel's Academy is now fully in session, and finds itself in imperative need of Bibles, books by Sister White, especially those on education, text books, dictionaries, encyclopedias, and all kinds of school supplies.

All readers of this paper, having anything in this line which they will sell for a very nominal price, or donate, may have a part in helping to reestablish the schools of the prophets, by sending such items as enumerated above, which we will greatly appreciate, and for which the students will be very thankful.

“TO THE TWELVE TRIBES WHICH ARE SCATTERED ABROAD”

IN THE INTEREST OF THE S.D.A. DENOMINATION.

This little paper is dedicated to the mission of conveying, to Present Truth believers, edifying news items and reformatory activities, and of answering questions on the sealing message of the 144,000 (Rev. 7:1-8) and the great multitude (Rev. 7:9); on the prophecies of Isaiah, Zechariah, Zephaniah, Micah, Hosea, Joel, Daniel, the Revelation, Ezekiel, Jeremiah, etc., but especially on the first eight books above mentioned; on Christ’s parables, on types and symbols, also on the writings of Mrs. E.G. White.

However, this monthly visitor promises to answer questions on such passages of Scripture only as have been divinely revealed and authoritatively proclaimed--bearing the positive mark of truth. Therefore, it will either give a correct answer to the questions, or else confess its ignorance by saying, “I do not know.”

First and foremost, though, its purpose is to reveal the fact that the time has come for the Lord to manifest His power, and to unify and purify His church on earth--calling her to rise up from her dusty bed, and put on her strength and her gift of beautiful garments, because “from henceforth” the unclean shall not come unto her. (Isa. 52:1.)

Therefore, it positively demands that the heralds of “the great and dreadful day of the Lord”, who are under its jurisdiction, must strictly comply with all the requirements, instructions, and advice which it bears to them from time to time, adding nothing to or subtracting nothing from the message. It will not countenance those who ignore its divine authority, for the church is to be the light of the world, “fair as the moon, clear as the sun, and terrible as an army with banners.” (Isa. 62:1 through 7; “Prophets and Kings,” p. 725.)

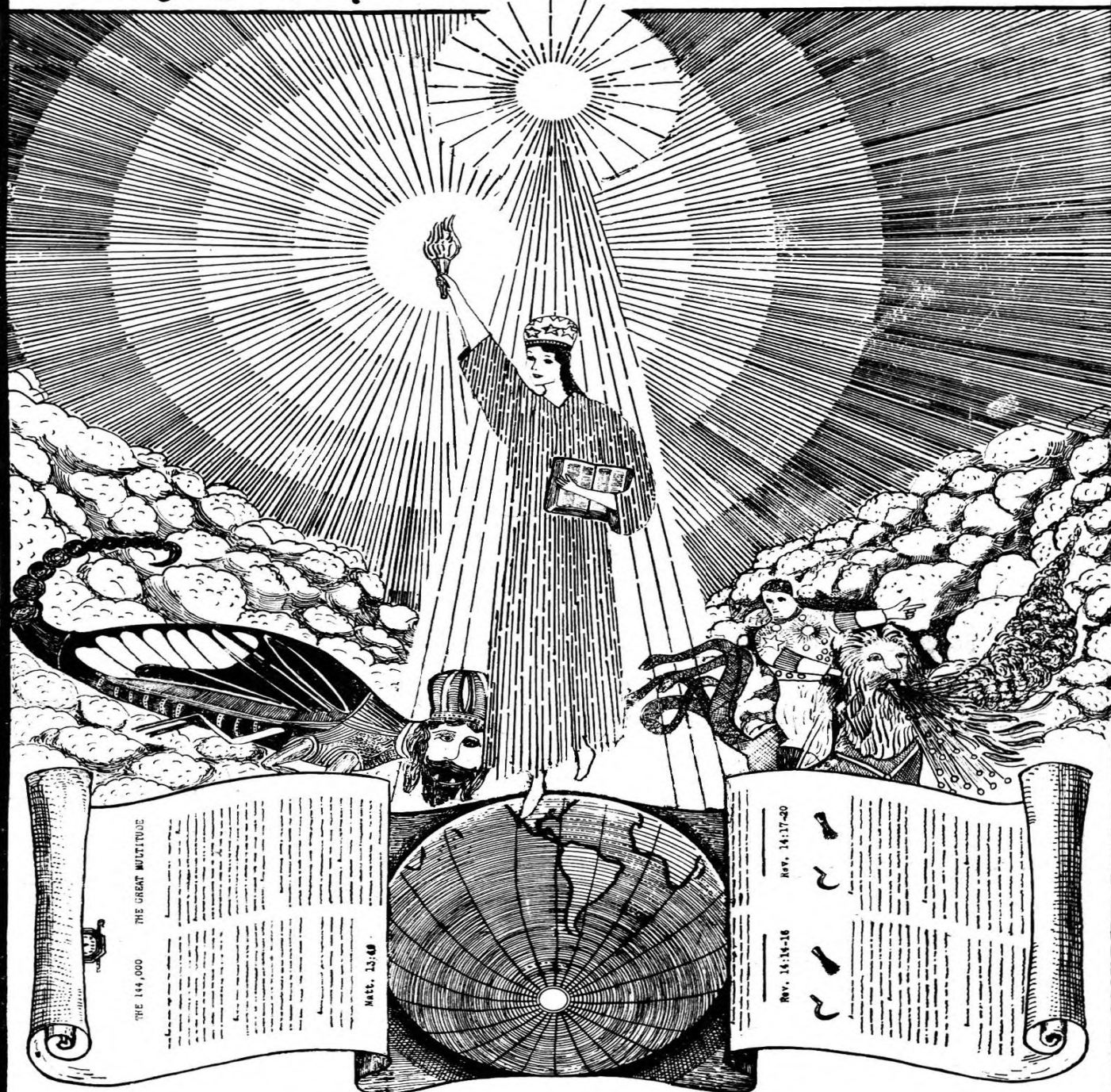
The symbols on the title page are an objectification of the Revelation, chapters Twelve and Nine, and Isaiah 7:21, which symbols are explained in our literature.

This monthly comforter gladly calls on all S.D.A.’s who open their doors and welcome its presence. It freely gives its time to minister to those who shall be heirs of salvation, and neither collects fees nor makes charges for its unselfish service; it lives on free-will contributions, burdening none and comforting all. Its constant prayer is that all its readers shall prosper and be in good health even as their souls prospereth. (3 John 2.)

Lastly, it asks of you that you make your questions plain and distinct, giving references; and in return it promises to take care of them as soon as their turn in the waiting line comes round.

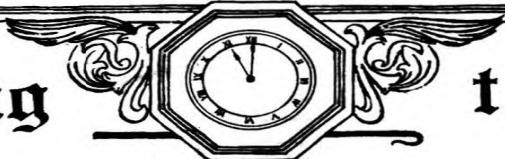
Now if you would like to have this printed friend come to your home regularly, also our free literature, send your name and address to The Universal Publishing Association, Symbolic Code Dept., Mount Carmel Center, Lake Waco, Texas.

THE SYMBOLIC CODE



Vol. 2 No. 11
November, 1936
MT. CARMEL CENTER
Lake Waco, Texas

Lightning



the Earth

MOUNT CARMEL'S GREAT NEED

Although, despite Mt. Carmel's adverse water and housing conditions, her inhabitants are constantly increasing, yet these two vexing problems are already become her most urgent material concern, which fact we feel disposed to make known to all Present Truth believers, requesting of them that they make it their special object of prayer. Hence, in the interest of all concerned, we are herein announcing that which we are doing to relieve this undesirable condition.

We have almost completed another ten room building, which will serve to relieve the congested housing situation for a little while, and although we can get an artesian well only a few steps from the kitchen, our water problem yet remains, for various reasons, far from being solved, with the result that we are still hauling water for human consumption from a distance of about six miles.

Toward relieving the water problem, we have already gone down over two hundred feet toward the waters' level, but for lack of means we have been forced for a while to discontinue drilling.

It is probable that we shall have to drill as deep as from 1,000 to 1,500 feet for a well that will take care of all of Mt. Carmel's needs, in view of which fact we are working hard to construct a small dam at the end of one of the ravines about a half mile from the camp proper, and if it proves a success it will furnish a good supply of water for irrigation purposes and all other camp needs, except drinking water, for which latter purpose it could hardly be fit to use without first being treated. Therefore, although the dam may prove successful, we shall still have either to drill a well or build a filtering plant by which to purify the water.

The well drillers will work for \$2 a foot including the casing. A good pump and a storage tank can be had for about \$1,000, and although we can do the plumbing work ourselves, we will still have to buy the material. However, we would be perfectly contented if we can get the water and pump it by hand until such a time when we can install a power pump and a storage tank.

As the dam is about a half mile away, its water supply will have to be piped to the camp, which need would require about six hundred dollars for the pipe besides the construction cost of the dam, which is not quite as much as the cost of drilling the well, for on the dam we are doing the work ourselves, and a good part of the material is available on the property; nevertheless, it will cost in cash around the neighborhood of \$200.

A little money has come toward the putting down the well, but it is not sufficient to pay the cost of drilling for more than about a hundred feet; nevertheless, we are not at all discouraged, for we remember the experiences of the Children of Israel; and as a result, we are careful not to murmur, for He Who has led us thus far in "the wilderness" and has sustained us in all our needs, is able to lead us clear through to the Promised Land.

We are most earnestly requesting all Present Truth believers to pray as never before that we continue to trust in Him, and that no one, either on Mt. Carmel or in the "harvest" field, while expecting to share in all the benefits, will stand calmly by only to watch others wearily spending their entire energy, but that we shall all, as one, put the shoulder to the wheel in building the "camp," and laying "siege against" the city; and as with the walls of Jericho, bring down to the ground the walls of prejudice, bigotry, and indifference, "and He shall bring forth the headstone thereof with shoutings crying, Grace, grace unto it" (Zech. 4:7.)

SUBJECT FOR WEEK OF PRAYER

DEC. 19-26

"Take Heed Lest Ye Fall"

"But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee." (Ezek. 2:8.)

With boundless patience and mercy, God bore for ninety long years with the Israel of today in their stiff-necked rebellion against the Testimonies of His Spirit, before their constant refusal to heed the repeated warnings, admonitions, and reproofs thus voiced, finally stirred Him, in divine anger, to denounce upon them the fearful condemnation of being "a rebellious house."

Yet for the sake of the elect, who had not bowed the knee to Baal, He turned with mercy because of the great danger of their also falling into the same inextricable pit, unless they give careful heed to the clear-ringing echoes of the solemn warning: "But thou son of man hear what I say unto thee; Be not thou rebellious like that rebellious house," and at the same time avail themselves of the way of escape from the fatal disease of rebellion, which divine mercy has provided in adding the hope, giving, life-sustaining words: "Open thy mouth, and eat that I give thee" and "Feed thy people with thy rod." (Ezek. 2:8; Mic. 7:14.)

And now, as it is going on seven years since God commanded us by the "Rod" to eat of the abundance of "milk and honey" which, in the substance of truth (spiritual food), doubtless bulks greater than all the truth put together which the church has had heretofore, there comes to every Present Truth believer the solemn questions: "Am I refusing the evil and choosing the good? Do I find myself walking faithfully in the glorious light? Or am I 'rebellious like that rebellious house'?"

Who can stand, in the fear of the righteous, before the Great Judge, the -- Mighty One of Israel? Has He not said, "Hear what I say unto thee," "Hear ye the rod, and who hath appointed it." What will you do when asked, "Give an account of thy stewardship?" Brother, Sister, what excuse will you give for time squandered and opportunities wasted; for responsibilities shirked, and duties shunned; and without excuse for sinful habits and practices unforsaken; for reforms ignored; and evil communications indulged?

"Here,...is a subject for your prayerful consideration and earnest meditation. Closely examine your own heart as in the light of eternity. Hide nothing from your examination. Search, oh! search, as for your life, and condemn yourself, pass judgment upon yourself, and then by faith claim the cleansing blood of Christ to remove the stains from your Christian character. Do not flatter or excuse yourself. Deal truly with your own soul. And then as you view yourself a sinner, fall, all broken, at the foot of the cross." -- "Testimonies for the Church," Vol. 2, p. 81.

"Take heed,' first to yourself, and then to the doctrine. Do not let your heart become hardened by sin. Closely examine your manners and habits. Compare them with the word of God, and then cut away from the life every wrong habit and indulgence." -- "Gospel Workers," p. 105.

"Inquire every day, Am I sound to the core, or am I false-hearted? Entreat the Lord to save you from all deception on this point. Eternal interests are involved. While so many are panting after honor, and greedy of gain, do you, my beloved brethren, be eagerly seeking the assurance of the love of God, and crying, Who will show me how to make my calling and election sure?" -- "Testimonies for the Church," Vol. 5, p. 97.

"Determine to know the worst of your case. Ascertain if you have an inheritance on high. Deal truly with your own soul." -- "Testimonies for the Church," Vol. 1, p. 163.

"With fasting and earnest prayer, with deep heart-searching, stern self-examination, lay bare the soul; let no act escape your critical examination. Then, with self dead, and your life hid with Christ in God, offer your humble petitions....

"Oh, how important it is that faithfulness in little things characterize our lives, that true integrity mark all our course of action, and that we ever bear in mind that angels of God are taking cognizance of every act!" -- "Testimonies for the Church," Vol. 2, p. 158.

Brother, Sister, how is it with your soul? Pause here and examine yourself as to whether or not you have religiously put into practice all that you have heard the Rod speak through "The Symbolic Code" and the other publications of Present Truth. What is your answer? Can you rejoice in that you have forever parted with the health destroying flesh pots, cheeses, pickles, candies, and the rich pastries? And that you are no longer one who defies nature in the abuse of his stomach by eating between meals, bolting his food, overeating, mixing fruits and vegetables, and ignoring wrong combinations?

Are you still insulting God by asking His blessing on the table upon which stands the enslaving and injurious pepper shaker, mustard can, spice boxes, and vinegar pitcher? And do you still have to confess shameful addiction to liquor, tobacco, coffee, tea, cocoa, chocolate, or soda fountain drinks,

Brethren, have you ridded your person of the vain and useless stick pin, the racy tie; the fallen or rolled down socks; the pretentious silk shirt? Sisters, are you heeding or ignoring the Apostles's instruction as to the wearing of a head-covering during prayer and at religious services? Have you lifted the necks, lengthened the sleeves, and dropped the skirts of your dresses? Have you discarded your tinkling ornaments, veils, chains, bracelets, display of watches, mufflers, bonnets, headbands, rings, changeable suits of apparel, crimping pins, high heeled shoes, sheer silk stockings, finger nail polish, rouge, lip stick, mascara, perfume, etc.? which begets the grotesque appearance of a sedate clown rather than the natural beauty of a peacock!

Fathers, are you still at the same old ways -- either paying no attention to, or injudiciously ruling, your children? Are you faithfully performing the duties of a husband and father and head of the family? Are you still confirmed in the innumerable other abominable Laodicean practices?

Mothers, are you still indulging the whims, humors, and self-willed demands of your children; failing to curb and discipline their tastes, habits, actions, words, and thoughts; faithlessly neglecting to correct their misdemeanors and wrong doings; and in their presence excusing and defending them to others; then losing your temper, and landing on them with shouting, slapping, and jerking them about when you finally do make a belated effort to right

matters?

And in respect to all, what of the many specific instructions carried in the Code from month to month, concerning the brushing of the teeth; the care of the tooth brush; unkempt hair and dirty fingernails; the unnecessary sleeping of two in a bed; stockingless legs; and bobbed hair?

Let each critically examine his words and actions and movements, lest too late he be found still prostituting his time and wit to jesting, joking, frivolity, to vain and foolish talking, and to impure speech.

Next, ask yourself if you are selfishly seeking your own ease in caring only for your own individual wants, while the cause of truth languishes for men and means?

Are your thoughts, energies, and means being exclusively devoted to the acquisition of a home, automobile, radio, furniture, finery, and sundry other luxuries and sumptuaries, while you allow the "closing work for the church" to cripple along as best it can?

Are you one of the pleasure-loving who serve the prince of this world in throwing away God's nickles and dimes on picture shows, dances, bowling, amusement parties, picnics, questionable magazines, cross-word and jig-saw puzzles, comic strips and funny pages, etc.?

Do any of the following outdoor amusements condemn you as a lover of pleasure more than a lover of God? -- fishing, hunting, golfing, skating, tennis, base ball, basketball?

Are you, brothers and sisters, among those disgruntled spirits who, in a misconceived sense of duty, are sitting at home misusing their time and strength in writing aimless and misbegotten letters of complaint to harass those who are bearing the burden of the work?

Are you either a crank or liberal on dress reform, health reform, Sabbath reform, or any other one reform?

Are you one of those who are ever getting self in the way, and taking exception at much or little; giving expression to the inevitable hurt of ever exposed feelings; or giving vent to an abusive, unholy temper?

Or are you one of the precious few whom nothing can offend and who are faithfully, and diligently following the Lord by rendering cheerful, unselfish, service?

Fearful, solemn questions! How do they judge you, brother, sister? -- a faithful, self-sacrificing, loyal friend of God, or a rebel against His Word?

"In a divided, half-hearted life, you will find doubt and darkness. You cannot enjoy the consolations of religion, neither the peace which the world gives. Do not sit down

in Satan's easy-chair of do-little, but arise, and aim at the elevated standard which it is your privilege to attain. It is a blessed privilege to give up all for Christ. Look not at the lives of others and imitate them and rise no higher. You have only one true, unerring Pattern. It is safe to follow Jesus only. Determine that if others act on the principle of the spiritual sluggard you will leave them, and march forward toward the elevation of Christian character. Form a character for Heaven. Sleep not at your post. Deal faithfully and truly with your own soul." -- "Testimonies for the Church," Vol. 1, p. 241.

"Deal truly with your own soul. Search carefully. How few, after a faithful examination, can look up to Heaven and say, 'I am not one of those thus described! I am not a lover of pleasure more than a lover of God!' How few can say, 'I am dead to the world; the life I now live, is by faith on the Son of God! My life is hid with Christ in God, and when He who is my life shall appear, then shall I also appear with Him in glory'." -- "Testimonies for the Church," Vol. 2, p. 145.

"How can I endure the thought that most of the youth in this age will come short of everlasting life! Oh that the sound of instrumental music might cease, and they no more while away so much precious time in pleasing their own fancy. Oh that they would devote less time to dress and vain conversation, and send forth their earnest, agonizing prayers to God, for a sound experience. There is great necessity for close self-examination in the light of God's Word; let each one raise the inquiry, 'Am I sound, or am I rotten at heart? Am I renewed in Christ, or am I still carnal at heart, with a new dress put on the outside?' Rein yourself up to the great tribunal, and in the light of God examine to see if there be any secret sin that you are cherishing, any idol that you have not sacrificed. Pray, yes, pray as you have never prayed before, that you may not be deluded by Satan's devices, that you may not be given up to a heedless, careless, vain spirit, and attend to religious duties to quiet your own conscience." -- "Testimonies for the Church," Vol. 2, p. 144.

Let no one think that, because he is not a youth, the snares pictured in the above quoted testimony are not just as verily set for him as for the youth. Hear the word of the prophet Isaiah: "But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses." (Isa. 42:22.)

WORDS OF HOLY JOY

TWO IN THE FOLD AND FOUR ON THE WAY

Dear Sister-----:

I received the books and receipts all right, and I surely want to thank you for being

so prompt. The little company here has certainly been having a test, but all that have studied the S Rod thoroughly are standing firmly.

On August 9, the conference president came here and disfellowshipped two, and put four more on thirty days' probation.

How many more S Rod companies do we have in Indiana? And could you tell me where they are, and the names of the leaders? Please.

WHITE WHEN BLACK--BLACK WHEN WHITE!

One of our brothers here never believed the Spirit of Prophecy until he read the S Rod. They kept him in the church for ten years, knowing that he didn't believe the Testimonies, and then cast him out as soon as he accepted them!

Pray for the company here as some of the new ones are going through a severe test.

Your brother worker,
(Signed) J.R. VORIES.

TIME AND TRUTH PREVAILS

Dear Brother Houteff and others:

You will remember that when I last wrote to you, while I was endeavoring to decide whether your message is right or wrong, I sent you about twenty-five questions to answer. After a long time, you finally answered the first three of my questions, illustrating by the answers to these questions that I could answer the others for myself, but by reading "The Symbolic Code" many of my questions have since then been answered....

Last year, I was with Brother and Sister Lewis E. Tabor, who have "The Shepherd's Rod"; while there I read the volumes. I remember much that they contain, with most of which I am in harmony, and I do not reject the rest, for I do not understand it fully. I notice, though, that you strictly abide by the writings of Sister White, and that is more than the denomination in general does.

In reference to your answer, in the last Code on the "book" with the "seven seals" of Revelation Five, I never did believe that this book represented the book of Daniel, but I did not know until I read the "Code." I now believe you are right, because the Spirit of Prophecy agrees with your statements. There are other things in which the denomination contradicts the Spirit of Prophecy, but I will not take time and space to write about them here.

I am now convinced that neither the brethren of the General Conference, nor any division of the local conferences, have ever given you a fair trial, or proved your writings untrue or misleading, and I believe the time will come when they will accept them as sound doctrine. You know that every message of truth has been rejected at

its beginning, then finally accepted. I am praying for you and your associates daily.

I cannot see how an Adventist Elder could make such a statement against you at the General Conference meeting at San Francisco as to connect your name with the Dover Apartment fire. I think this Elder should come to you now, and apologize, but I fear he never will. It takes a real Christian to acknowledge a wrong deed of this kind, and were he truthful, he would have never accused you, but I hope he will see his mistake and acknowledge it.

(Signed) EMIL A. POLZIN
Albany, Ga.

THE DAINTIES OF BABYLON, AND THE CUSTOMS OF THE HEATHEN CAST TO THE MOLES AND TO THE BATS

This message grows dearer to me every day. It found me with bobbed hair and eating beef, chicken, fish and chocolate candy, wearing short sleeves, and not very zealous in the work of the Lord. But I knew there was something lacking in me and our church so I just kept praying for God to send us more light that we might be awakened and be saved before it is too late and God heard my prayers and opened up the way for me to hear of this additional light (E.W. 277) that was lightening the earth with its glory. And I thank God for this message and I am trying hard to meet the requirements that I might be one of the 144,000. Please pray for me.

(Signed) G.C., Ohio

ONE OF THE MANY BEREANS AND FAITHFUL STEWARDS

Dear Brethren:

I did not seek advice from our leading brethren, but in obedience to the "Testimonies to Ministers," page 106, last paragraph, I studied the message for myself, and I cannot understand why our leading brethren cannot see this most wonderful light on the Scriptures.

I have read with interest the tract on Ezekiel Nine, "The Latest News for Mother," "Final Warning," "The Harvest," "The Warning Paradox," and also "The Shepherd's Rod," Vol. 1, and being convinced of the truth of the message which they contain, I am sending my tithe to Mt. Carmel to help carry on this Present Truth.

May the Lord help us to be faithful to the end, is my prayer.

(Signed) L.S.

"REBUKE A WISE, MAN, AND HE WILL LOVE THEE"

We have been studying the "message" for some time, and believe that it is a message of truth, but I fear that many who believe and teach it; are doing just the

same as many who believe in the 1844 message, making self so prominent that when the study is finished, all that one can remember is how that person acted.

I'm very much grieved as I see this spirit manifested by some who are well qualified to teach, and who know the message theoretically, but cause it to lose its power by showing self instead of Christ.

Now I'm just where I begin to feel the urge of telling others what God has in mercy sent to me, and I pray that God shall help me that I may keep self out of it.

My idea of presenting it may be all wrong, but some how I feel that to allow one to make a quiet investigation is indeed better than forcing it upon them with a threat of Ezekiel Nine.

(Signed) -----, Georgia

"There are some Present Truth teachers who can hardly say anything without playing with something in their hands, or throwing their hands in gestures in every direction, causing those in the audience to hold their breath, fearing as though almost at any moment their hands might fly off into the air, and fall upon someone."

"He that rebuketh a man afterwards shall find more favor than he that flattereth with the tongue." (Prov. 28:23.)

HERE I AM, SEND ME

Dear Brethren:

"I am a firm believer in 'The Shepherd's Rod,' and I hope to go through with it to the end. I am so glad that the Lord has opened my eyes to the wonderful light of Present Truth, and if He will permit me, I will carry it to others so that they, too, may embrace its sealing truth, and rejoice in it as I do. I have read some of your tracts; also the volumes one and two, and I enjoy reading the Code. It is truly 'marvelous light'."

(Signed) E.J.A., Florida.

QUESTIONS AND ANSWERS WHEN ARE THE TARES JUDGED?

Question No. 1:

"If the investigative judgment for the living does not begin till after Ezekiel Nine, please tell me when the 'tares' in the S.D.A. church are judged, for they are living when the sealing message comes."

Answer:

We have no special light on this question other than that the judgment of the living begins after the slaughter of Ezekiel Nine and if the "tares" must be judged in the period of the dead, then they must be judged, their names blotted out, after the slaughter and just before the

commencement of the judgment of the living saints.

WHEN TO WRITE AND WHEN NOT?

Question No. 2:

"Is it permissible on the Sabbath to write missionary letters and subscribe for Gospel literature?"

Answer:

Although it is true that Christians all too often strain at a gnat and swallow a camel, thus losing sight of the fact, as did the Pharisees, that it is well to do good on the Sabbath, yet there are some kinds of work -- such as selling, or taking orders for Gospel literature on the Sabbath -- which, even when done in the interest of the Lord's work, is not permissible. (See "Testimonies for the Church," Vol. 1, pp. 471, 472; Vol. 8, p 250.)

Though writing missionary letters is a good work, and seems preferable to selling Gospel literature, on the Sabbath day, it diverts the object of the Sabbath from a day of rest to a day of work, and on the Sabbath day God rested from all His work. (Gen. 2:2.) Hence, Christians, who are supposed to be engaged in the Lord's work, must also rest from work on the Sabbath.

To help guide in this matter, it should be a general rule with us that anything which can be done on another day than the Sabbath is sin to do in God's Holy time.

The Tabernacle building and the animals for sacrifices were of as great importance in the worship of God and the carrying on of the Gospel at that time, as is the sale of Gospel literature and the writing of missionary letters at this time, yet God restricted the Children of Israel from working on the Sabbath, while they were erecting the Tabernacle for His service, and Jesus with small cords drove from the temple those who were buying and selling, although the animals being bought and sold were to be used in God's sacred service. (Jon. 2: 15.)

Says the Spirit of Prophecy: "Directions had just been given for the immediate erection of the tabernacle for the service of God; and now the people might conclude, because the object had in view was the glory of God, and also because of their great need of a place of worship, that they would be justified in working at the building upon the Sabbath. To guard them from this error, the warning was given": "Whosoever doeth any work therein, that soul shall be cut off from among his people." "Even the sacredness and urgency of that special work for God must not lead them to infringe upon His holy rest-day." ("Patriarchs and Prophets," pp. 313, 314: Ex. 31:14.)

Most of those who think it permissible to write missionary letters on the Sabbath, show by their actions that they are doing very little, if anything, for God during the six working days, and that they are not

willing to give Him out of that time even so much as it takes to write a letter. Hence, the letters which they write are not, in reality, missionary letters from a heart that cries out from love, but rather, from a desire for selfish, common correspondence, coated with religion in order to pacify conscience, and to afford excuse with which to shield the sin of using the Sabbath hours, and which is nothing less than an attempt to deceive God! Satan inspires such acts, to make the sin the more exceedingly sinful, and to assure the offender's eternal ruin.

THE POOR

Question No. 3:

“Who are The Worthy Poor?”

Answer:

The worthy poor are those who are wanting for the necessities of life, and who are honestly endeavoring to walk in all the light they have.

“I would here call special attention to the view of this subject given on page 57. Here is a short extract: ‘The object of the words of our Saviour in Luke 12:33, has not been clearly presented. I saw that the object of selling is not to give to those who are able to labor and support themselves, but to spread the truth. It is a sin to support and indulge in idleness those who are able to labor. Some have been zealous to attend all the meetings not to glorify God, but for the ‘loaves and fishes.’ Such would much better have been at home laboring with their hands, “the thing that is good,” to supply the wants of their families, and to have something to give to sustain the precious cause.’” -- “Early Writings,” p. 95.

A DAY OF SPECIALISTS ONLY

Question No. 4:

“Would you please explain your position relative to the pension issues that are now being presented to the public? Do you think that they are worth our while in giving them some attention? Would this be one way of uniting ourselves with the world?”

Answer:

We are admonished that the cause of God “should engross the whole mind, the whole attention.” -- “Early Writings,” p. 118. Consequently as we cannot conscientiously devote enough time to the study of politico-economic issues and of their ultimate results intelligently to pass judgment upon them, we cannot conscientiously vote upon them, for our blindness and lack of judgment may work hardship and deprivation upon some, while leading others into the paths of extravagance. “Behold,” saith the Lord, “This was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness.” (Ezek. 16:49.)

Therefore, we, and the world, would be far better off to let those only who have their whole heart and mind in the temporal things of life, and who can devote enough time to study the proposition pro and con, participate in such interests, and they in turn allowing us to devote our entire time to the study of the world's spiritual needs, which are eternal and of far greater importance than the temporal concerns of life and which are soon to perish and be forgotten. Thus, by specialists in both realms will the human family be better served of its needs both spiritual and material, without committing an unjudicial act which may lead either to great harm and disappointment, or to eternal ruin.

“Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord! Yet He also is wise, and will bring evil, and will not call back His words: but will arise against the house of the evildoers, and against the help of them that work iniquity. Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out His hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.” (Isa. 31:1-3.) “The righteous shall be glad in the Lord, and shall trust in Him; and all the upright in heart shall glory.” (Ps. 64:10.) “Though He slay me, yet will I trust in Him.” (Job. 13:15.) “What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of His people shall trust in it.” (Isa. 14:32.)

HEAVENLY SANCTUARY OR EARTHLY GOVERNMENTS?

Question No. 5:

“Does the word ‘cleansing’ spoken of in Daniel 8:14 refer to the judgment? It seems that the whole chapter is dealing with earthly governments. Is not the little horn of Daniel 7:8, 25 an earthly king? If the earthly sanctuary was polluted, why should the heavenly sanctuary be cleansed? Please show us exactly how the sanctuary was defiled.”

Answer:

The trouble does not lie with the established doctrine of “The Investigative Judgment,” or with the explicitness of the Bible in reference to it, but rather with God's people who, today, are as “wretched, and miserable, and poor, and blind, and naked” of spiritual discernment, as were the Jews at Christ's first advent; and perhaps even more so, and as His people now, like the Jews then, do not admit their ignorance, they fulfill to the letter the prophetic utterance, “Thou...knowest not.” (Rev. 3:17.)

Hence. “what greater deception can come

upon human minds than a confidence that they are right, when they are all wrong!" Consequently, this kind of Christians are the most difficult to handle and most hopeless to convince. But if they would hear the voice of the True Witness: "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 shine eyes with eyesalve, that thou mayest see" (Rev. 3:18), become as babes, and be taught as such, then a great flood of light from the Word of God, as has never been beheld, will enshrine them. This experience will awaken them as if startled out of their dreams, and will enable them to receive the power of the Spirit, and to put on the "beautiful garments" of Christ's righteousness, which gift, by the prophet's pleading, He is urging us to receive (Isa. 52:1). However, no one with prejudice and self-confidence can ever come to the knowledge of the truth.

The subject with which the above question deals is too broad in the space available herein fully to treat upon: thus we shall only briefly call attention to the fact that though the sanctuary in Heaven and the one on earth are, in the truest sense of the word, manifestly in two different locations, yet nevertheless the one necessarily involves the other, for both deal with earthly sin and sinners, and as Heaven is not afflicted with this curse, had it not been for us sinners, it would have no need of a sanctuary. Hence, to pollute the earthly one is to pollute the heavenly one also. For instance, if some of the members of the church on earth should backslide after once being converted, as did Achan (Jos. 7:24-26), the prophet Balaam (Num. 24), king Saul (1 Sam. 13), Judas (Matt. 26), Annanias and Sapphira (Acts 5), etc., whose names were once written in the book of life but who are unworthy of life eternal, they would pollute the sanctuary on earth by their deeds and the one in heaven by their name, for while the former harbors the people, the latter houses the records.

Moreover, Revelation 5:8, 9 prove that all the redeemed from the earth are symbolically represented in the heavenly sanctuary by the beasts and the elders, for they "sung a new song, saying, Thou art worthy to take the book,...for Thou...hast redeemed us to God by Thy blood out of every kindred and tongue, and people, and nation." Consequently, when the earthly sanctuary is polluted it is necessary to cleanse the heavenly also. For an example, if we were to cleanse the earthly sanctuary, we would have to cast out those that pollute it, while at the same time those in heaven would have to cleanse the heavenly one by blotting out the names of the wicked in the church on earth. Thus, the proper term for such a work would be, "investigative judgment."

However, as the Bible plainly teaches that this special work takes place only once during probationary time (Heb. 9:26), it follows that those who have died will be the first to pass in review before God, the great Judge (Dan. 7:9, 10), after which the cases (records) of the living will be examined, and as we are told that there are two classes of people in the church -- "tares" and "wheat" (Jvlatt. 13:30) -- it is evident that during the investigative judgment of the dead, the heavenly sanctuary only is affected, because of the fact that "the dead know not anything" (Eccl. 9:5) and are lying unconscious in their graves, having nothing in common with the living church on earth; however, when the judgment of the living shall begin, then, of course, the sanctuary on earth as well as that in heaven will be cleansed, as is evidenced by Malachi's prophecy:

"Behold, I will send My messenger, and He shall prepare the way before Me: and the Lord, Whom ye seek, shall suddenly come to His temple even the messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." (Mal. 3:1-3.)

The treading of the sanctuary under foot is the same as the casting "down the truth to the ground" (Dan. 8:12). Thus, both "the host" and "the truth" were cast down during the period of the ruling power of the little horn of Daniel 7:25; that is, during the 1260 years the little horn wore out the saints of the Most High, cast down the truth of the sanctuary, substituted the heathen priesthood for the priesthood of Christ, and introduced a pagan festal day in place of God's Sabbath, and thought to change the "times and laws"; and by bringing info the church of God, a flood of unconverted heathen and their customs, he polluted the sanctuary of earth as well as the one in heaven.

For further study on the subject see "The Shepherd's Rod," Vol. 2, pp. 130, 131; and our tract No. 3, "The Harvest," pp. 14, 15.

SAVED OR LOST?

Question No. 6:

"Will infants and heathen men, who die without having the opportunity of hearing of Christ and accepting Him as their Saviour, be saved? If they can thus be saved in their ignorance, why send missionaries to them?"

Answer:

If men could be saved in their ignorance, the world would be better off without the gospel of Christ, for it then would not be a gospel of salvation, but rather of perdition to all who might be saved without it, but who reject it. Says the Spirit of Prophecy:

“The living righteous are changed ‘in a moment, in the twinkling of an eye.’ At the voice of God they were glorified; now they are made immortal, and with the risen saints are caught up to meet their Lord in the air. Angels ‘gather together the elect from the four winds, from one end of heaven to the other.’ Little children are borne by holy angels to their mothers’ arms. Friends long separated by death are united, nevermore to part, and with songs of gladness ascend together to the city of God.” -- “The Great Controversy,” p. 645.

“So was the faith of this woman rewarded. Christ, the great Life-giver, restored her son to her. In like manner will His faithful ones be rewarded, when, at His coming, death loses its sting, and the grave is robbed of the victory it has claimed. Then will He restore to His servants the children that have been taken from them by death. ‘Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and shine eyes from tears: for thy work shall be rewarded,...and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border.’” -- “Prophets and Kings,” p. 239.

“Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house.” (Ezek. 9:6.) In this Scripture we see that as the “ancient” men are lost, their children are not saved either.

“And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons and his slaughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones and burned them with fire, after they had stoned them with stones.” (Joshua 7:24, 25.)

“I saw that the slave-master will have to answer for the soul of his slave whom he has kept in ignorance; and the sins of the slave will be visited upon the master. God can not take to heaven the slave who has been kept in ignorance and degradation, knowing nothing of God

or the Bible, fearing nothing but his master’s lash, and holding a lower position than the brutes. But He does the best thing for him that a compassionate God can do. He permits him to be as if he had not been; while the master must endure the seven last plagues, and then come up in the second resurrection, and suffer the second, most awful death. Then the justice of God will be satisfied.” -- “Early Writings,” p. 276.

The above references indicate that the children of the righteous will be saved, and that the children of the wicked will be lost. However, none who have had no opportunity to be saved will themselves suffer punishment. Therefore, missionaries must be sent to every “nation, kindred, tongue, and people” to inform all of the plan of redemption, so that each will be given an equal opportunity to be saved. (Italics ours.)

SHALL THE GATHERING FROM ALL NATIONS INCLUDE THE COLORED PEOPLE?

Question No. 7:

“What is meant by this scripture: ‘Ethiopia shall soon stretch out her hands.’ Does it mean that the colored race will turn to God?”

Answer:

As no people are saved as a nation, the scripture above quoted, along with others, obviously shows that there will be a great ingathering not only from Ethiopia, but from all races and thus justify the statement, “Ethiopia shall...stretch out her hands.” It is such an ingathering from all races and nations that will make the “great multitude.” -- “Princes shall come out of Egypt,” says the same scripture. (Ps. 68:31.) “And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.” (Isa. 2:3.)

Concerning the church in the time of the Loud Cry, the prophet Isaiah writes: “And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.” (Isa. 62:2.) Looking forward to this great ingathering, he asks the question: “Who are these that fly as a cloud, and as the doves to their windows?” Then the Lord answers: “Surely the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in My wrath

I smote thee, but in My favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of My sanctuary; and I will make the place of My feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel.” (Isa. 60:8-14.) “For great shall be the day of Jezreel.” (Host 1:11.)

FIRST ON EARTH, THEN IN HEAVEN

Question No. 8:

“The Shepherd’s Rod’ seems to prove that the great multitude of Revelation 7:9 are the living saints in the time of the sixth seal, before the close of probation, and could not, therefore, be the resurrected dead. But Sister White, in ‘Prophets and Kings,’ pp. 720, 721, plainly teaches that this scene transpires on the earth made new. Is she wrong?”

Answer:

In “Prophets and Kings,” Sister White’s aim is not to explain who the great multitude are, or how they are made up, but rather to bring nearer to us the glory of the kingdom in the earth made new.

The trouble is not with “Prophets and Kings,” but with those who are surface readers instead of Bible students. While the questioner is reading, if he will stop and think for a moment upon the subject, he will in many cases be able to answer his own questions. Let him ask himself, “How could the great multitude be on the earth made new if they were not on the earth before its renewal?” Then he will perceive that the statement in “Prophets and Kings” does not even imply that the great multitude could not be the living saints from the last generation, no more than can Volume Nine, p. 268, possibly be construed to imply that, because the same company of saints are said to be the living saints on the sin-cursed earth of the last generation, they could not be the redeemed in the earth made new.

WHAT ABOUT MILK AND EGGS?

Question No. 10:

“Shall we still continue the use of milk, eggs, and butter?”

Answer:

“We bear positive testimony against tobacco, spirituous liquors, snuff, tea, coffee, flesh-meats, butter, spices, rich

cakes, mince pies, a large amount of salt, and all exciting substances used as articles of food.” -- “Testimonies for the Church,” Vol. 3, p. 21.

“The time will come when we may have to discard some of the articles of diet we now use, such as milk and cream and eggs; but it is not necessary to bring upon ourselves perplexity by premature and extreme restrictions. Wait until the circumstances demand it, and the Lord prepares the way for it....

“I am instructed to tell them to eat that food which is most nourishing. I can not say to them: ‘You must not eat eggs, or milk, or cream. You must use no butter in the preparation of food.’ The gospel must be preached to the poor, but the time has not yet come to prescribe the strictest diet.” -- “Testimonies for the Church,” Vol. 9, pp. 162, 163.

Question No. 11:

“Do not the present ‘circumstances demand’ us to discard milk and eggs from our diet?”

Answer:

We shall endeavor to answer the above question by asking the following questions. Is there an unusual epidemic among cattle and fowl in your territory? Do you know anyone who has recently contracted disease from the use of milk and eggs? If so, the time has come for you to replace these food products with substitutes.

Thus far, we are not as yet aware that the time has come absolutely to lay aside from our dietary, poultry and dairy products, but we must find a substitute for them, so that when necessity demands that we resist from using them, and God opens the way, we can without difficulty act our part.

“Let the diet reform be progressive. Let the people be taught how to prepare food without the use of milk or butter. Tell them the time will soon come when there will be no safety in using eggs, milk, cream, or butter, because disease in animals is increasing in proportion to the increase of wickedness among men. The time is near when, because of the iniquity of the fallen race, the whole animal creation will groan under the diseases that curse our earth.” -- “Testimonies for the Church,” Vol. 7, p. 135.

IMPORTANT NOTICES

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IF NOAH HAD NOT PRESERVED THE CATTLE, WHO WOULD?

Question No. 12:

“Is it permissible for S.D.A.’s to keep cows and chickens?”

Answer:

If the time has not yet come to discard milk and eggs from our diet, it is better, if possible, to obtain these food products from our own cattle and fowl.

Those who think S.D.A.’s must not keep cows and chickens, are, even though they may insist that the Spirit of Prophecy supports their opinion, taking an extreme position, based entirely upon assumption. We must not be allured by the sparks of man’s kindling, but rather be led by the light of the Word.

From the time that light came on health reform up to the present the denominational institutions, as well as individuals, have kept cattle and fowl. Had the Spirit of Prophecy forbidden the keeping of these animals, our people would have been plainly instructed not to do so. Hence, Inasmuch as there is no such record in existence that we know of, those who forward such extreme positions are endeavoring to make the Spirit of Prophecy advocate that which it does not.

Stay in “the middle of the road,” and do not allow extremists to lead you to the edge of the road by a disguised voice or implications. Show them that two and two do not always make four, for two dollars and two quarters can never make four dollars.

Learn to respect other persons’ property by neither adding to nor subtracting from their published work.

HEALTH WAVE FOR NOVEMBER

“If Seventh-day Adventists practiced what they profess to believe, if they were sincere health reformers, they would indeed be a spectacle to the world, to angels, and to men. And they would show a far greater zeal for the salvation of those who are ignorant of the truth.

“Greater reforms should be seen among the people who claim to be looking for the soon appearing of Christ. Health reform is to do among our people a work which it has not yet done. There are those who ought to be awake to the meat-eating, who are still eating the flesh of animals, thus endangering the physical and spiritual health. Many who are half converted on the question of meat-eating go from God’s people, to walk no more with them.” -- “Counsels on Health,” p. 575.

“It would be well for us to do less cooking and to eat more fruit in its natural state. Let us teach the people to eat freely of the fresh grapes, apples, peaches, pears, berries, and all other kinds of fruit that can be obtained.” -- “Counsels on Health,” p. 477.

“Let our people discard all unwholesome recipes. Let them learn how to live healthfully, teaching to others what they have learned. Let them impart this knowledge as they would Bible instruction. Let them teach the people to preserve the health and increase the strength by avoiding the large amount of cooking that has filled the world with chronic invalids. By precept and example make it plain that the food which God gave Adam in his sinless state is the best for man’s use as he seeks to regain that sinless state.” -- “Counsels on Health,” pp. 478, 479; Gen. 1:29.

“Those who understand the laws of health and who are governed by principle, will shun the extremes, both of indulgence and restriction. Their diet is chosen, not for the mere gratification of appetite, but for the upbuilding of the body. They seek to preserve every power in the best condition for the highest service to God and man. The appetite is under the control of reason and conscience, and they are rewarded with health of body and mind. While they do not urge their views offensively upon others, their example is a testimony in favor of right principles. These persons have a wide influence for good.” -- “Ministry of Healing,” p. 319.

When you put aside the heavy protein diet, you must substitute it with nut meats, such as unroasted or blanched peanut butter, flaked almonds, walnuts, pecans, etc. Because most people do not masticate their food sufficiently, nut meats should be flaked or made into butter to prevent nutrition waste, and indigestion.

The following recipes contain nuts and will supply the human machine with the needed protein and other required elements.

COMBINATION SALAD

3 stalks celery, 1 medium tomato, 2 green onions, 1/2 head lettuce. Shred celery and onions crosswise. Peeled tomatoes are more palatable, but before attempting to remove the skin you may loosen it by either dropping them in boiling water for about a minute, or by rubbing the tomato skin with the edge of a knife, from the blossom end to the stem. The latter method is preferable for preserving the natural flavor. Cut the tomato in cubes and chop the lettuce.

Dissolve about one ounce of peanut butter with the juice of 1/2 lemon, and add enough of warm water to bring the dressing to a desirable consistency to which one teaspoon of honey and a pinch of salt may be added if desired.

“TO THE TWELVE TRIBES WHICH ARE SCATTERED ABROAD”

IN THE INTEREST OF THE S.D.A. DENOMINATION.

This little paper is dedicated to the mission of conveying, to Present Truth believers, edifying news items and reformatory activities, and of answering questions on the sealing message of the 144,000 (Rev. 7:1-8) and the great multitude (Rev. 7:9); on the prophecies of Isaiah, Zechariah, Zephaniah, Micah, Hosea, Joel, Daniel, the Revelation, Ezekiel, Jeremiah, etc., but especially on the first eight books above mentioned; on Christ's parables, on types and symbols, also on the writings of Mrs. E.G. White.

However, this monthly visitor promises to answer questions on such passages of Scripture only as have been divinely revealed and authoritatively proclaimed--bearing the positive mark of truth. Therefore, it will either give a correct answer to the questions, or else confess its ignorance by saying, "I do not know."

First and foremost, though, its purpose is to reveal the fact that the time has come for the Lord to manifest His power, and to unify and purify His church on earth--calling her to rise up from her dusty bed, and put on her strength and her gift of beautiful garments, because "from henceforth" the unclean shall not come unto her. (Isa. 52:1.)

Therefore, it positively demands that the heralds of "the great and dreadful day of the Lord", who are under its jurisdiction, must strictly comply with all the requirements, instructions, and advice which it bears to them from time to time, adding nothing to or subtracting nothing from the message. It will not countenance those who ignore its divine authority, for the church is to be the light of the world, "fair as the moon, clear as the sun, and terrible as an army with banners." (Isa. 62:1 through 7; "Prophets and Kings," p. 725.)

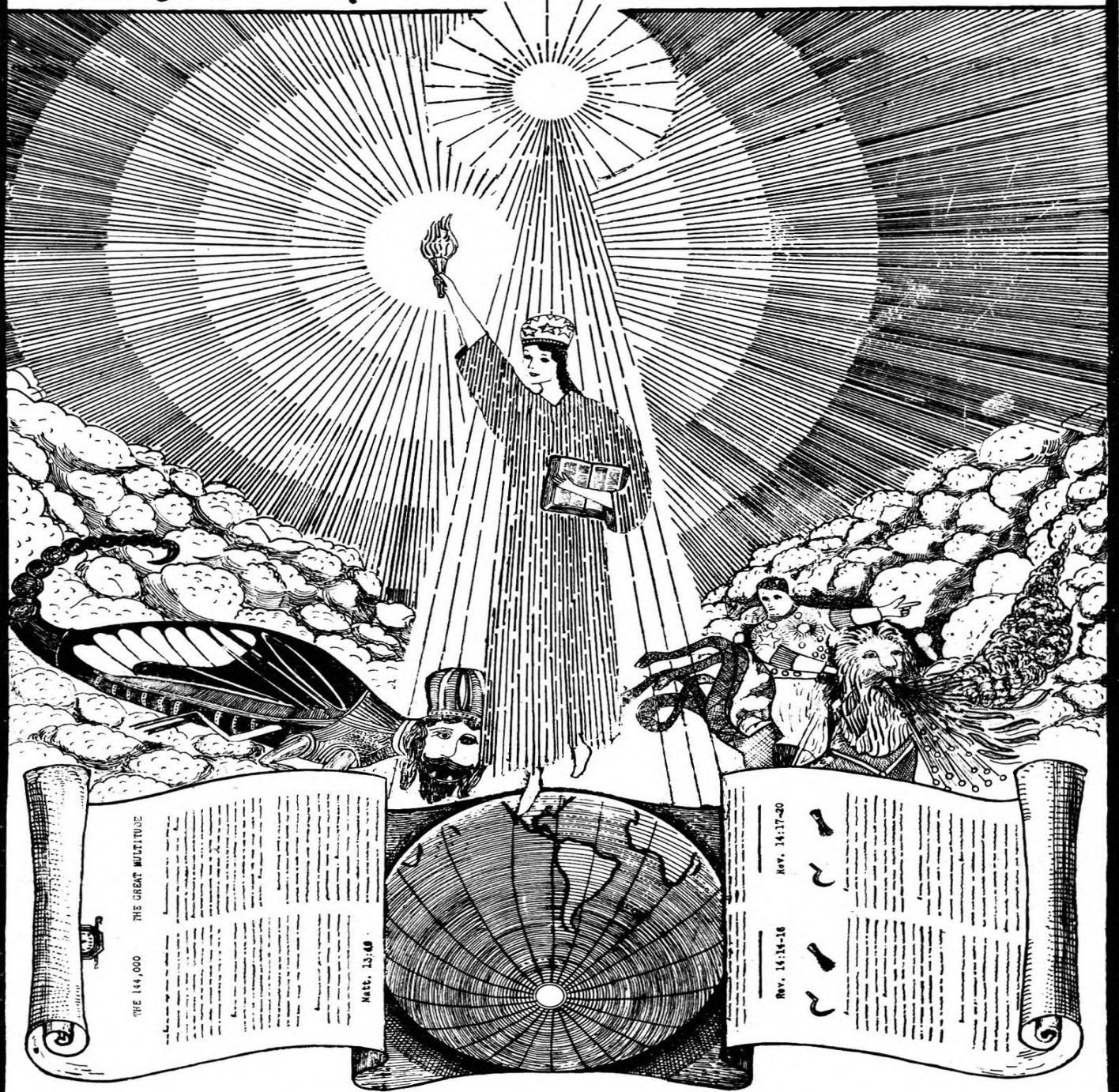
The symbols on the title page are an objectification of the Revelation, chapters Twelve and Nine, and Isaiah 7:21, which symbols are explained in our literature.

This monthly comforter gladly calls on all S.D.A.'s who open their doors and welcome its presence. It freely gives its time to minister to those who shall be heirs of salvation, and neither collects fees nor makes charges for its unselfish service; it lives on free-will contributions, burdening none and comforting all. Its constant prayer is that all its readers shall prosper and be in good health even as their souls prospereth. (3 John 2.)

Lastly, it asks of you that you make your questions plain and distinct, giving references; and in return it promises to take care of them as soon as their turn in the waiting line comes round.

Now if you would like to have this printed friend come to your home regularly, also our free literature, send your name and address to The Universal Publishing Association, Symbolic Code Dept., Mount Carmel Center, Lake Waco, Texas.

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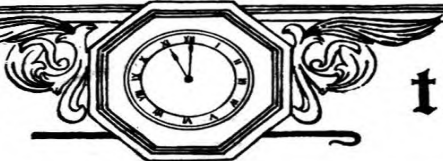
Vol. 2

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December, 1936

MT. CARMEL CENTER
Lake Waco, Texas

Lightening



the Earth

MOUNT CARMEL'S NEW YEAR'S RESOLUTION

Having availed ourselves of an opportunity to come to Texas with an old friend and neighbor, my wife and I, after visiting and studying with some of the believers along the way from the east, are happy to be at Mt. Carmel Center just at the time when many Christians are making resolutions which, they hope, will serve as an incentive for reaching higher ideals in spiritual life. These resolutions are usually of a reformatory nature, and those who make them generally determine to exchange some bad habit for a good one.

Mt. Carmel Center's being established for the express purpose of setting the lead and directing in a reformation among God's people and moreover not desiring to "come behind in any good gift," we who man her batteries are also covenanting with God that we will, by His help, reach a higher standard during the coming year than we have in the past.

Some may say, "I do not believe in making pledges, promises, or resolutions," arguing that it is not right, but a close study of the Scriptures and the writings of the Spirit of Prophecy will reveal the fact that the outstanding characters of Bible times kept ever before themselves a goal -- a purpose or resolution -- and then subjected every other interest of life to this one end. Notable among these covenantors of the Bible is Daniel, who "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank," thus being enabled to stand even that test which sent him to the den of lions, from which the angel of the Lord delivered him.

In like manner the three companions of Daniel, when brought to a test of their faith; expressed to the king their determined purpose to live a victorious life, declaring emphatically, "be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." As a result of their resolution, the "Son of God", Himself, came down to the furnace, which was heated "seven times more than it was wont to be heated," and delivered these young men who, in the very face of death as it were, had made such a resolution.

In the New Testament, we find the Apostle Paul, a man who always desired to attain to greater heights, realizing upon taking a retrospect of his pre-Christian, or early life's labors, that they were not satisfactory either to himself or the Master Worker, declaring emphatically, "I determined not to know any thing among you, save Jesus Christ, and

Him crucified." As the burden of the work rests more and more heavily upon this veteran soldier of the cross, and as he realizes that there are still higher standards for him to reach, and as he desires not to be considered boastful, he humbly confesses that "I count not myself to have apprehended," after which he bursts forth in strains of holy zeal and eloquence, born of deep earnestness, resolving unto himself that "this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Then follows His admonition to the brethren, which clearly shows that those who were "thus minded" were to "walk by the same rule", being "followers together of" Paul in this determined purpose to make the future better than the past.

It was our privilege to speak to the workers at Mt. Carmel on a recent Sabbath afternoon, at which time the Lord directed our minds to some of the dangers always present among a group such as compose the staff here, and it seemed that the Holy Spirit took possession of the entire congregation, leading them into a renewed consecration, and virtually everyone present responded to the Spirit's call, by bearing a positive testimony that the new week just ahead must be a better one than any other in their Christian experience. This meeting made such a profound impression upon us that we felt impelled to enter into a solemn agreement with the Lord in respect to the New Year just ahead.

At the midweek prayer meeting, all present were of one mind, reaffirming their Sabbath decision to take an advanced step in the Christian life, and to encourage all our brethren by a resolution setting forth our determined purpose, under God, for the coming year, to drive on to the same end. Hence, all agreed that be it Mt. Carmel's New Year's Resolution:

"That we, the residents of Mt. Carmel Center, solemnly covenant with our loving heavenly Father, and with one another, that, by God's help, we will make the year 1937 better than the one just past, by 'talking less and praying more,' and by learning to be more 'kind and courteous and tender-hearted and pitiful,' one toward the other, and that when speaking of our brethren, we will take as our motto, in the words of Paul, that supreme and sublime injunction: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

In making the above resolution, we were mindful of what the servant of the Lord

wrote to her son on his birthday, calling his attention to the fact that no resolution made and undertaken in his own strength would avail anything. The letter admonishes in part: "Your resolutions may be good and sincere, but they will prove a failure unless you make God your strength, and move forward with a firm determination of purpose." -- "Testimonies for the Church," Vol. 2, p. 262.

We believe, furthermore, that we are following the good example of the early pioneers of this message, who signed the temperance pledge, which indicated their purpose to abstain from all intoxicating liquors, and which is set forth in the following language:

"I hereby solemnly promise, with the help of God, to abstain from the use of intoxicating liquors as a beverage (including wines, malt liquors and cider), and to use all proper means to discourage the sale and use of the same." -- "Ministry of Healing," p. 170.

We thank God that He brought us years ago into the Seventh-day Adventist church, and that the beautiful principles of CHRISTIAN TEMPERANCE AND BIBLE HYGIENE have brought us to a higher standard, so that now no one on Mt. Carmel need sign the pledge, which our fathers signed nearly 100 years ago.

We, having come to the time of the ingathering of the first-fruits (the 144,000), in whose mouth there is to be "found no guile," and who are to be sealed from the household of Jacob, our father, who "vowed a vow," and kept it, that "Of all that Thou shalt give me I will surely give the tenth unto Thee," desire, like him, to make and keep our vows to Him from whom "all blessings flow."

It is the sincere purpose of our heart to join the residents of Mt. Carmel Center in their New Year's Resolution, and we pray that the Lord will bless all who join in this noble purpose and remain true to their vow to the end that we may be able to say with the Master Worker, "I have glorified thee on the earth: I have finished the work which thou gayest Me to do."

E. T. W.

GREETINGS FROM THE EAST

Those of us here in the east who are standing in the advancing light of Present Truth are of good courage, and our confidence in God and in the sure triumph of the Third Angel's Message was never stronger than today. We are heart and soul with our brethren at Mt. Carmel -- "in the midst of the land" -- and our one desire is to witness for the Master on all occasions, the which we, believe can best be done by learning more perfectly the meaning of that wonderful statement found on page 189 of "Testimonies

for the Church," Vol. 9, p. 189 which reads as follows: "If we would humble ourselves before God, and be kind and courteous and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one."

As we visit our people from time to time, our heart is cheered to see new faces among those who have been drawn by the Holy Spirit to investigate the message contained in "The Shepherd's Rod," and their ringing testimony usually runs as follows: "How happy I am that God has at last, by the message to the Laodiceans, visited His people in mercy, and though it be a 'startling denunciation,' it does bring to us good cheer because it is indeed a 'door of hope' for us 'lukewarm' S.D.A's."

While our spirits weep to see our dear people in the clutches of the devil, yet they immediately revive when we remember that the Lord has among us as a people one hundred and forty-four thousand, who will be found without guile in their mouths, and who will stand without a single fault before Him, "being the firstfruits" of those who shall be "clad in the armor of Christ's righteousness," and who will be permitted to go "into all the world" for the final harvest. Indications are that there will be from the east many who will respond to the call of God to help "raise up the tribes of Jacob," and thus be privileged to be "a light to the Gentiles," and finally His "Salvation unto the end of the earth." -- Isaiah 49:6.

This glorious present truth message is also finding its way among the colored people in the east, and they are determined to allow it to do for them, what God designs that it should. Thus a real reformation has already begun with these dear children of the Lord, evidencing the fact that the Lord is demonstrating that the worth-while things are indeed "hid from the wise and prudent," but are "revealed to babes."

Our correspondence reveals that the "Great Reformatory Movement Among God's People" has found its way into many lands outside the United States, and an earnestness is taking hold of our people as they investigate the truths contained in the series of books and tracts of "The Shepherd's Rod." We are thus encouraged to believe that we shall soon see the fulfillment of that statement which says, "In the last solemn work, few great men will be engaged." I am so happy that it does not say, "no great men will be engaged." Therefore, let us "thank God and take courage," for the "final movements will be rapid ones."

In closing these lines, we wish to express our appreciation for the many blessings of our heavenly Father, and assure those at

Mt. Carmel that we are joining them in earnest prayer to the end that it may become a real haven of rest for the aged and infirm among us, and a training center for the young, and a demonstration to the whole Universe that God does have a message which will bind together the rich and poor, free and bond of every race, language, color, and caste of this old sin-cursed earth.

Yours to "follow the Lamb whithersoever He goeth,"
(Signed) E.T. WILSON.

HAPPILY CURED FROM PREJUDICE

Dear Brother _____:

About two years ago you kindly mailed me some tracts. At first, I was very much prejudiced, but after praying and studying very earnestly, I saw the light, and soon secured Volumes One and Two of "The Shepherd's Rod," with the result that my wife and I are now rejoicing in this blessed message which has lifted us out of our lukewarm condition, and established our goings.

I thought that every S.D.A. would be eager to hear and better understand the prophecies, but we found that they were very prejudiced, and as unwilling to receive light as were the Jews in Christ's time -- exactly picturing Isaiah 6:6-10.

In attempting to hold Bible studies in some of the homes, we found our way blocked by opposition right from the start. Most of the church members seem determined that the sealing message shall not gain a foothold here, but their hatred, and their unholy feasts against our efforts to help them, only prove to us that we are in the right. We are not at all discouraged but rather encouraged, for says the Spirit of Prophecy:

"Among many of the professing followers of Christ, there is the same pride, formalism, and selfishness, the same spirit of oppression, that held so large a place in the Jewish heart. In the future, men claiming to be Christ's representatives will take a course similar to that followed by the priests and rulers in their treatment of Christ and the apostles. In the great crisis through which they are soon to pass, the faithful servants of God will encounter the same hardness of heart, the same cruel determination, the same unyielding hatred." -- "Acts of the Apostles," p. 431.

We would especially like to hear from believers in or from Washington and Oregon. "But to do good and to communicate forget not." (Heb. 13:16.)

(SIGNED)

MR. AND MRS. EARL BUTTERFIELD

JUST AWAKENED, MUST REDEEM THE TIME

I praise the Lord for this wonderful message that has awakened me from my dreadful sleep and spiritual lethargy. I feel that I cannot lose a moment, I must be doing something to warn my brothers and sisters who are, as was I, in such a sad deception.

I desire your earnest prayers for my husband and children and for myself that I may be a clean vessel used of the Lord. May the Lord richly bless all of you at Mt. Carmel Center, and keep you true and faithful, is my prayer.

ONCE I WAS BLIND BUT NOW I SEE

I am extremely thankful for the wonderful, stirring truths of this sealing message. I am so stirred that I even dream about it. Once "I was blind but now I see" my terrible spiritual condition. Had my name come up in the Investigative Judgment before this message found me, I would have been lost. Words fail me to describe the terrible condition of our church, and how starved we are for the pure Bible truths!

Moreover, we have been urged to support the missionaries, and to give the message to our neighbors and friends, but, O, what a poor example we have been setting before them! The influence we have exerted on new converts is the kind that leads to perdition instead of to the kingdom.

The Dorcas Society has a quilt on sale for \$20, and are serving "bean and corn bread suppers," "Pot luck suppers," pies, cakes, etc. to raise money for the saving of souls! Although the Spirit of Prophecy -- "The Testimonies for the Church," Vol. 9, p. 91; "Patriarchs and Prophets," p. 529, "The Great Controversy," p. 387; "The Acts of the Apostles," p. 338; "Christ's Object Lessons," p. 54 -- condemns such practices, those who do not cater to or cooperate with them are considered spiritually very low! Whereas, "drinking, smoking, dancing, attending movies, eating flesh meats, etc. are all hushed down; and those who raise their voice to rebuke sin are called 'accusers of the brethren!'"

I have a great burden for our little church, and I earnestly solicit your prayers for it, for myself, and for my children, whom, I am sorry to say, the church school has almost made infidels.

(Signed) W.E., Ohio

SURPRISED TO FIND THE TARES AMONG THE WHEAT, BUT NOT DISCOURAGED

Dear Brothers and Sisters in Present Truth:

Greetings!

After almost two years of studying Present Truth, I am rejoicing more and more in this "eleventh hour" message.

This has been, and is, a very difficult field in which to labor. At every turn there is doubting, complaining, and criticism. We witness terrible things here. People, calling themselves Christians, stand up and call us names, and then have the audacity to turn right around and get up on the rostrum and pray for God's blessings upon themselves. Oh, what answer will our people give God!

Others come to our meetings only to ask questions irrelevant to the subject, breaking right into the middle of a study and throwing it out of order, while on the contrary, we are not permitted to say anything, or to speak to any one on the church premises. But we are not discouraged, for we know that God's sheep will recognize His voice when they hear Him call.

I look eagerly every month for the Code, for it is just like a long letter from home. Many thanks for the fine recipes. We are giving them all a tryout and like them so much.

MRS. JEANETTE VEENSTRA.

CRYING FOR MORE

I am writing card to let you know how much we really enjoy the Code. I only wish it were possible to publish it oftener, for it contains so much valuable information. I also thank you for the tracts for I know that everything in them is the truth which we must have.

MRS. R.

FEASTING "IN THE PRESENCE OF MINE ENEMIES"

Enclosed you will find my tithe, and I hope soon to have a substantial offering for the advancement of Present Truth.

Regarding "The Symbolic Code," I am sorry that I haven't been getting it. I do so love to read it, for I am always eager to learn of the progress the message is making, and of the welfare of my brothers and sisters on Mt. Carmel.

I am re-reading the package of Codes which you sent me some time ago. When I return home from the church, I feel spiritually starved, but after feeding upon the "Code" and the two volumes of the SRod I rejoice that "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in

the house of the Lord for ever." (Psalm 23.)

(Signed) MRS. W. POTTS,
Springfield, Ohio.

BUSY AT THE SHEAVES

I am still rejoicing in the light of Present Truth, and although the opposition is great, nevertheless I am studying with a number of persons. Pray for me that I may overcome, especially in my own home, the difficulties which beset me.

L. R. H.

QUESTIONS AND ANSWERS

LOGIC VS. ILLOGIC

Question No. 132:

"In the study of 'THE FLOOD TYPES' ('The Shepherd's Rod,' Vol. 2, p. 250), why do you not multiply by some number the 164 days, also the 56 days? Logically, it seems that you would be obliged to multiply them if you multiply the others."

Answer:

Logic without knowledge, almost invariably proves illogical instead of logical. In the present case, we must understand why that, in the first three sections, the length of time, in the anti-type, is found by employing a multiplier, before we can understand why that the time of the last two sections remain literally the same as in the type.

The section of seven days, representing the time from the day Noah went into the ark to the time when the flood commenced, is multiplied by the significant number seven, to prove that probationary time has completely expired, while section number two, representing the forty days of rain, is multiplied by ten to prove that the destruction of the wicked after the close of probation is universal.

Thus in section number three, the one hundred and ten days of the waters' remaining immovable, is multiplied by number ten to show that the millennium, the resurrection of the wicked, and their final destruction, is universal. Having proved, therefore, that the close of probation is completed, and that the destruction of the wicked is universal, before and after the millennium, it would not only be illogical to multiply further in an effort to discover either the completeness or the universality of the events represented by the last sections, but also a vain, meaningless continuance of computations, and thus a reflection upon the wisdom of the One Who devised the type.

WAIT TILL LIGHT COMES

Question No. 133:

“After having well established as fact that the five angels of Revelation 14 represent five distinct messages prior to the close of probation, why does ‘A Word to the Little Flock,’ p. 11, go on to say that ‘the last two angels are messages of prayer’?”

Answer:

We do not know why the thought of prayer is brought in, but the following statement, “We shall, no doubt, better understand them at the time they are fulfilled,” shows that they had but little light on the subject.

THE SPIRIT’S METHOD OF REVEALING TRUTH

Question No. 134:

“Why do we have to study ‘The Shepherd’s Rod’ and Mrs. White’s writings? Is not the Bible sufficient? And does not John say ‘The Comforter, which is the Holy Ghost Whom the Father will send in My name, He shall teach you all things?’ (John 14:26.)”

Answer:

No one has to study another’s writings, but they need to understand the Bible, for the Word of God is their very life. However, as the Scriptures are of no private interpretation (2 Peter 1:20, 21), but by Inspiration only, which is evidenced by the fact that no one has ever of himself been able to discover any sealed or hidden Biblical truth, it is unavoidably necessary to study the Bible by the help of inspired commentaries, as the believers of the early Christian church studied the writings of the apostles in order to understand the Bible for their time.

Moreover, John 14:26 does not say that we can, of ourselves, discover the hidden truths of the Bible, but, on the contrary, that we should wait for the Spirit of Truth to come to teach us, which teaching is called Inspiration. Still further, if S.D.A.’s can study the Bible by themselves, without the help of others, then why not others, who also have the Bible, do the same? And, if they can, then where is the need of the ministry, missionaries, and the printed page? Has God especially favored us because we call ourselves S.D.A.’s? Furthermore, it is the writings of Sister White that founded the S.D.A. denomination, for all the truths which we claim to know, and which other denominations do not came through her writings.

CAN ONE DAY HAVE TWO MORNINGS?

Question No. 135:

“Please explain the following statements:
“‘As soon as it was day, the Sanhedrin again assembled and again Jesus was brought into the council room.’ -- ‘Desire of Ages,’ p. 714.

“And, ‘The Roman governor had been called from his bedchamber in haste and he determined to do his work as quickly as possible....Assuming his severest expression, he turned to see what kind of man he had to examine, that he had been called from his repose at so early an hour.’ -- Id. p. 72 3.

“Are we to understand that the above quotations cite events that took place in the same morning?”

Answer:

It would be impossible for the events above cited to have taken place in the same morning, for the former quotation says: “As soon as it was day, the Sanhedrin again assembled,” and the latter states that it was “so early an hour.” Consequently, the trial before the Sanhedrin was in the morning prior to the day when at “so early an hour” Jesus was brought before Pilate; thus proving that each event took place on a different day. And, as Jesus was brought “the second time” into the council room of the Sanhedrin on Thursday morning “as soon as it was day,” it proves that He was tried before Pilate on Friday morning.

WHEN WILL THE “SHEEP” TAKE THEIR STAND ON THE RIGHT AND THE “GOATS” ON THE LEFT?

Question No. 136:

“Does Matthew 25:31-34 and the slaughter of Ezekiel Nine transpire at the same time, or does the former scripture take place at the second coming of Christ?”

Answer:

The parable narrated in the above mentioned verses must meet its fulfillment in the period when God takes the “reins in His own hands,” manifests His great power among the nations, and separates His people from among the wicked; for at that time He gathers all nations before Him, separates them “one from another” as “sheep and goats,” and sets the one on His right and the other on His left. Hence, both the foregoing scripture and that of Revelation 18:4, where it says, “Come out of her My people,” must transpire at the same time -- from the “closing work for the church,” and during the closing work for the world to the second coming of Christ, that is, the separation between the sheep and goats takes place before the close of probation, whereas the condemnation of the class symbolized as “goats” among the second fruits, takes place after the close of probation, and culminates with Christ’s visible second appearing. Thus Matthew 25:31-46 transpires in the period from the fulfillment of Ezekiel Nine to the second coming of Christ.

A SECOND SIFTING

Question No. 137:

“If the message of Ezekiel Nine is the

means of the 'sifting,' why does Sr. White sometimes place the sifting in the time of the Mark of the Beast?"

Answer:

Evidently the questioner has not carefully studied this subject. "The Shepherd's Rod" explains that there are two siftings -- one for the "first fruits" -- the 144,000 -- and the other for the second fruits -- the great multitude. The former sifting is in the S.D.A. denomination, and is accomplished by casting out the bad from among the good (Matt. 13:48); the latter sifting takes place in the world, and is accomplished by calling God's people out from among the bad. (Rev.18:4).

Those who entertain the idea that there is only one sifting, and only first fruits, will never be able to harmonize every statement of the Bible and of the Spirit of Prophecy, for while their idea may perfectly harmonize in one instance, it will not in another. But the position of those who know the truth, and who all speak the same thing, will be in harmony with every inspired statement on the subject.

Consequently, the "sifting" which Sister White sometimes places in the time of the mark of the beast is the one which sifts the second fruits or the great multitude of Revelation 7:9, whereas, when the sifting is spoken of as being before time of the mark of the beast, as in "Early Writings," p. 270, which is performed by the message of the True Witness to the church instead of by the enforcement of the mark of the beast, and which is evidenced in Id., page 277 to have taken place at the commencement of the Loud Cry of the Third Angel's Message, it is the sifting of the first fruits, the 144,000 -- "the closing work for the church." -- "Testimonies for the Church," Vol. 3, p. 266.

Thus as there are two fruits, there are also two siftings.

THE MULTITUDE--FROM ALL AGES? OR FROM THIS GENERATION?

Question No. 138:

"The 'Review and Herald,' July 2, 1936, pp. 7, 8, under the article, 'First Fruits and the Harvest' says: 'This multitude of captives, raise,) at Christ's resurrection, represented the 'great multitude, which no man could number, of all nations, and kindreds, and people and tongues' (Revelation 7:9), of whom we read: 'He [Christ] presents to God the wave sheaf, -- those raised with Him as representatives of that great multitude who shall come forth from the grave at His second coming.' -- 'The Desire of Ages,' p. 834.

"Please harmonize this statement with the one on page 47 of 'The Shepherd's Rod,' Vol. 1, which says: 'Moses upon the mount of transfiguration was a witness to Christ's victor over sin and death. He represented those who shall come forth from the grave at the resurrection of the just.'

(Desire of Ages, p. 421.) Moses represents the first, or general resurrection of Revelation 20:6.

"How can we say that the 'great multitude' of Revelation 7:9 came through great tribulation if they are of the first resurrection?"

Answer:

Neither in logic nor in the Scriptures can there be found the slightest evidence that the "great multitude" of Revelation 7:9 is a resurrected company. The Review and Herald's position on this subject makes it assume a responsibility which it cannot back up by any authority save its own. Moreover, it is unscrupulously garbling "The Desire of Ages," making it say that the great multitude of Revelation 7:9 is there referred to. Had that multitude been in the mind of the author, the statement would have been indicated by quotation marks, accompanied by the reference. Furthermore, inasmuch as this company is never even implied to be the resurrected of all ages, it proves that they are the living saints who shall meet the Lord in the air. (1 Thess. 4:17.) Still further, as this company "came out of great tribulation" (Rev. 7: 14), and as this can not be said of all the resurrected, it is neither Biblical nor logical to conclude that they are the resurrected saints. Hence, they are a separate company which, as a body, must go through the same experience -- great tribulation.

"The Shepherd's Rod" and "The Desire of Ages" p. 421 do not claim that those who arose in the resurrection of Christ do not represent the resurrected at the coming of the Lord; neither does the Rod on page 47 hold that Moses represents the resurrection especially, but that he represents, as upon the mount of transfiguration, the resurrected multitude enraptured with the prospect of the glory of the kingdom. Thus, while the multitude which arose with Christ represents the resurrection of the multitude at His coming, Moses represents the glory of the same company in their eternal kingdom.

SLAUGHTER, PHYSICAL OR SPIRITUAL?

Question No. 139:

"Please explain 'The Testimonies for the Church,' Vol. 5, pp. 80, 81 and give proof for a literal slaughter."

Answer:

This question has been explained several times, from a number of angles, in the volumes, tracts, and "The Symbolic Code" of "The Shepherd's Rod" series, and though this subject is as simple as that of the eternal kingdom which was not to take place at Christ's first advent, yet, just as the Jews at that time could not understand how it could be established later if Christ, who had then appeared was to be the king,

so the people of today cannot see how the slaughter of Ezekiel Nine can be physical. The fact that all the Jewish nation at Christ's time erroneously agreed that the kingdom was to be set up at the Messiah's first advent, as S.D.A.'s do now in holding to the idea of a spiritual instead of a physical slaughter, proves that now, as in Christ's time, the popular, but unauthoritative, opinions of men are always erroneous.

Perhaps the minds of those who are so slow to believe all that the prophets have written would be exercised by our asking them to explain where Inspiration teaches of a spiritual slaughter, and what reason would there be for it? Then let them explain, if it is spiritual, why "the ancient men" are accused and condemned for doubting the marked "manifestation of God's power as in former days?" -- "Testimonies for the Church," Vol. 5, p. 211. When did God manifest His power in former days in a spiritual slaughter? Please write your answers to The Symbolic Code department, Mt. Carmel Center, Waco, Texas.

SORROW TO ONE, JOY TO ANOTHER

Question No. 140:

"Please give us light on the following testimony: 'O that the people might know the time of their visitation!...The time of God's destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, while the door is closed to those who would not enter.' - 'Testimonies for the Church,' Vol. 9, p. 97."

Answer:

The above testimony shows that God is to manifest His "destructive judgments" before the close of probation, for at that time He will be merciful to those who "have had no opportunity to learn what is truth, ... His hand is still stretched out to save." Moreover, it also proves that at the same time, "the doors" (probation), had closed "to those who would not enter."

WHY SHOULD THEY "CRY" IF THERE IS NO ONE TO LISTEN?

Question No. 141:

"The 'A Word to the Little Flock,' p. 12, places in post-probationary time 'the day and night cry' of the saints, represented by the angel's cry to Jesus in Revelation 14:14, 15, thus making the saints to cry day and night in a time when they were 'in the sight of a holy God without an intercessor.' Speaking of this time, 'Early Writings,' pp. 280, 281 says, 'The last tear for sinners had been shed, the last agonizing prayer offered.'

"There seems to be a contradiction between 'A Word in the Little Flock' and 'Early Writings,' the one's stating

that after the close of probation 'the saints will cry day and night to Jesus,' and the other's stating that 'in that fearful time...the saints were living in the sight of a holy God without an intercessor,' this making it appear that they could not cry to Christ -- offer any more prayers for deliverance. Please explain."

Answer:

We are not to make it appear that Christ is no longer Christ after the close of probation, but simply that we can not cry to Him to blot out our sins or the sins of others. In other words, the cry before probation is for sinners, whereas, the one after is not.

HAS MT. CARMEL ROOM FOR US?

Question No. 142:

"I have learned that there is no room for us colored people at Mount Carmel Center, although we believe in the teachings of 'The Shepherd's Rod.' And that Sister White says that the colored and the white should not worship in the same building."

Answer:

Those who have made the above statement must know more than we who are on Mt. Carmel, for no such statement has ever been made by us. There are nearly four hundred acres of land on this hill, and we believe that we can serve all God's people regardless of color or race.

Of course, it is better in the cities and communities for the two races to meet separately, because each has individual peculiarities which are not always so compatible when brought in too close relationship. Moreover, as there unfortunately exists color prejudice and racial restrictions, especially through the South, neither the one race nor the other could work so successfully together as apart for their own unconverted people, relatives, and friends. This of course is a fact recognized by both races and needs, therefore, no further explanation. However, this does not mean that colored and white brethren should never meet together, especially if the meeting be for believers only which, sort of occasion could not hinder any in becoming interested in studying the message and being converted to Christ, for there should be no racial prejudice among God's people who are thoroughly converted.

CAN MY HOME BE HIS "STOREHOUSE"?

Question No. 143:

"May we retain our tithes and offerings to use in carrying on the work in our community?"

Answer:

The Lord's command in reference to His means is: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open

you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” (Malachi 3:10.)

Nowhere do the Scriptures permit any one to use the Lord’s money at one’s own discretion, except if, for some reason, it be impossible to send it to the Lord’s “storehouse.” Moreover, if one is allowed to continue in such a practice, then others should be allowed to do the same, which, if done, would not only deplete of means the Lord’s treasury, but also cause great waste, confusion, disorder, and neglect, with the attendant consequence that the Lord’s business would be as though it had no head at all -- a deprivation which the Lord’s work has never in the past been able to survive, and one which it can neither row nor ever transcend.

The command is, “Bring ye all the tithes into the storehouse” (Malachi 3:10), but it does not say to bring all the offering, thus showing that although we are to bring our offerings into His storehouse, He also expects us to do personal work with our means. This, however, does not permit us to neglect the need of His storehouse.

“Angels keep a faithful record of every man’s work, and as judgment passes upon the house of God, the sentence of each is recorded by his name, and the angel is commissioned to spare not the unfaithful servants, but to cut them down at the time of slaughter....And the crowns they might have worn, had they been faithful, are put upon the heads of those saved by the faithful servants...” -- “Testimonies for the Church,” Vol. 1 p. 198.

IS MY DUTY TO SET RIGHT THE LORD’S TREASURY?

Question No. 144:

“Should we pay our tithe to the church if we know that it is not used rightly?”

Answer:

Our greatest burden should be to know that our tithe belongs to God’s storehouse, and to see that it is faithfully paid there, and not to watch to see how it is used. Nowhere in the Bible do we find that the Lord has laid upon us the duty to be guardians of His tithe. Furthermore, it is His own money, and who are we to instruct Him as to what He should do with it?

The Lord’s treasury should be under God’s control, and if He Himself should not care how it is handled, it would be impossible for us to correct the evil regardless of how hard we might try, and much less could we help Him by withholding that which is His. If we guard carefully that part of the Lord’s work which is entrusted to us, we shall have all that we can do. Our only concern should be to find out where is His “storehouse,” and then faithfully deposit His money there, and, if it is His “storehouse,” He will,

without a doubt, take care of His own, but if He does not care for the storehouse which you think is His, then either your conception of His storehouse is incorrect, or else He has moved it to another place. “Seek and ye shall find.”

Still further, we may find an unmistakable answer, and perhaps all the light we need on this question, by looking back to the Jewish economy, when the Promised Land was divided among the twelve tribes of Israel. Under God’s direction, the tribe of Levi was not given an inheritance in the land as were the eleven tribes; that is, that which should have been the priests’ was given to the common people, and in turn, the people were to pay one-tenth of their increase to the tribe of Levi. Therefore, that which the Levites received from their brethren was actually their own, because God had given it to them for an inheritance. Hence, as the tribe of Levi had no right to dictate to the eleven tribes what they were to do with their increase after it had been tithed, save to instruct them in all righteousness, so the eleven tribes had no right to dictate to the Levites what was to be done with the tithe, nor do we find in sacred history an account of their quarreling about the tithe or the increase, or of the Lord’s laying a burden upon one to watch the other, but each were to please the Lord, and were themselves accountable to the Lord and responsible for that which He had intrusted to them. Thus it must be today.

FROM WHAT TO TITHE?

Question No. 145:

“Please give us information concerning the paying of tithe. Am I to tithe the gross or the net income?”

Answer:

In addition to what is already written in our available literature (tract No. 4, “The Latest News for Mother,” pp. 80-84; “The Symbolic Code,” Vol. 1, No. 14, p. 3; Vol. 2, No. 1, pp. 7, 8; Vol. 2, No. 5-6, pp. 8, 9; Vol. 2, No. 10, pp. 9-12) concerning the tithe, it may be helpful to say that our duty in this matter is not to tithe the gross but rather the net increase; that is, the increase which remains after deducting all costs pertaining only to the operating of one’s business or whatever employment provides one’s living.

Moreover, except in the cases of dependants and minors, a tithe should be levied on all gratuities, and systematic record of all increases should be kept. Thus will one be more closely practicing systematic benevolence.

COMPLAINTS NUMBER ONE

It has been reported that some Present Truth teachers, when asked curious, and irrelevant

questions (usually by those who oppose the message), leave the subject of their study and begin to answer these queer questions, which lead away from the object of the meeting, thus disappointing their audience.

DO NOT DIGRESS

Present Truth teachers, remember that the enemy is constantly on your trail, doing all that he can to overthrow you and to make your work of none effect. Hence, you should not allow the enemy to drift you from one subject to another, for such a diversion from the object of the meeting will be of no benefit to your listeners. Therefore, forestall all such questions by telling the questioner that his query does not pertain to the subject of the study and that it can be answered after the meeting is dismissed.

NUMBER TWO

Another complaint concerning teachers of Present, Truth has come to the office. This time, the complaint is in regard to their using so many references to prove their points that their studies are unnecessarily prolonged, and are confusing to their listeners.

TOO MUCH PROOF PROVES NOTHING

Too many references, adding no further proof or thought on a subject than already presented, should never be employed, for such a practice only serves to waste the time, wear out the people, and kill interest in the subject.

Make your studies as clear and as concise as possible, and do not resort to uninspired writings for the basis of proving your points; and, after you have once proved the points of your study, do not prolong the meeting by useless, vain repetitions, and uninteresting words which may counteract all the good you might have otherwise effected.

NUMBER THREE

INDISCRETION CAUSES GREAT LOSS

A recent communication complains as follows:

“A certain person asked Brother ----- for a report from Waco concerning his use of the tithe, and he gathered from this that the inquiring person was casting a reflection upon his honesty, but this was not the intention. Then, in one of his regular evening studies, he devoted the time to rebuking the company of believers for questioning his integrity. To substantiate his views, he read certain references and made some remarks. We who were well established in the sealing message were not, of course, greatly perturbed or disappointed, but there were two

strangers at the meeting, and after hearing the trouble discussed, were thoroughly disappointed and, as a result, have never attended another meeting. Be not overzealous to guard your end, but rather the end of others.

IMPORTANT NOTICE

BE YE FAULTLESS

Tithe payers, please do not use the Church's tithe and offering envelopes to enclose tithe and offering sent to Mt. Carmel.

“MAKE KNOWN HIS DEEDS AMONG THE PEOPLE

“Let those who gain...an experience in working for the Lord write an account of it for our papers, that others may be encouraged. Let the canvasser tell of the joy and blessing he has received in his ministry as an evangelist. These reports should find a place in our papers; for they are far-reaching in their influence. They will be as sweet fragrance in the church, a savor of life unto life. Thus it is seen that God works with those who cooperate with Him.” -- “Testimonies for the Church,” Vol. 6, p. 336.

FIRST SHOW THYSELF APPROVED

“But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.” (Matt. 3:7-9.)

No one is wanted on “Mt. Carmel” who has not studied through and through the message of...“The Shepherd's Rod;” who is not fully convinced on every point of its teaching; and who is not willing to comply with the divine rules and principles which govern the inhabitants on this mount of “green pastures,” except their coming be for a visit only.

“And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from My sight in the bottom of the sea, thence will I command the serpent, and he shall bite them.” (Amos 9:3.)

Those other than visitors must, before coming, first communicate with Mt. Carmel's Information Bureau.

“THAT THOU MAYEST PROSPER AND BE IN HEALTH”

Be Not Extremists

One of the most common perils which we have for one to keep out of, and in which many lose their way, is that of taking an extreme position. There are multitudes who cannot keep “in the middle of the road.” They let Satan lead them to the edge of the Christian’s pathway, and as it makes but little difference to him from which side of the road he trips them over, he lets them choose the side of the road that most appeals to them; hence, some go into extreme in the right direction while others go in the wrong.

Some teachers of the sealing message are taking an extreme position on health reform, dress reform, marriage, etc., and therefore, we request that all Present Truth followers refrain from reaching anything more or less than has been published in the Code, the books, and the tracts. The messages are plain in themselves, and you need not enlarge upon any point, but rather make sure that you, yourself, are walking in the light only as far as the light of Present Truth leads you, for which light and progress in the Christian pathway you, yourself, and those whom you teach, are responsible. Thus by precept and example, you will avoid all the pitfalls, whether they be in health reform, dress reform, or other doctrines, and will save yourself the embarrassment of having to put out the sparks of your own kindling, which only burn, wound, and lead astray instead of giving light and warmth. Says the Spirit of Prophecy:

“He who is imbued with the spirit which actuated Daniel, will not be narrow or conceited, but he will be firm and decided in standing for the right. In all his associations, whether with his brethren or with others, he will not swerve from principle, while at the same time he will not fail to manifest a noble, Christlike patience. When those who advocate hygienic reform carry the matter to extremes, people are not to blame if they become disgusted. Too often our religious faith is thus brought into disrepute, and in many cases those who witness such exhibitions of inconsistency can never afterward be brought to think that there is anything good in the reform. These extremists do more harm in a few months than they can undo in a lifetime. They are engaged in a work which Satan loves to see go on.” -- “Counsels on Health,” pp. 153, 154.

“Not all who profess to believe in dietetic reform are really reformers. With many persons the reform consists merely in discarding certain unwholesome foods. They do not understand clearly the principles of health, and their tables, still loaded with harmful dainties, are far from being an example of Christian temperance and moderation.

“Another class, in their desire to set a right example, go to the opposite extreme. Some are unable to obtain the most desirable foods, and instead of using such things as would best supply the lack, they adopt an impoverished diet. Their food does not supply the elements needed to make good blood. Their health suffers, their usefulness is impaired, and their example tells against rather than in favor of reform in diet.

“Others think that since health requires a simple diet, there need be little care in the selection or the preparation of food. Some restrict themselves to a very meager diet, not having sufficient variety to supply the needs of the system, and they suffer in consequence.

“Those who have but a partial understanding of the principles of reform are often the most rigid, not only in carrying out their views themselves, but in urging them on their families and their neighbors. The effect of their mistaken reforms, as seen in their own ill-health, and their efforts to force their views upon others, give many a false idea of dietetic reform, and lead them to reject it altogether.

“Those who understand the laws of health and who are governed by principle, will shun the extremes, both of indulgence and of restriction. Their diet is chosen, not for the mere gratification of appetite, but for the up-building of the body. They seek to preserve every power in the best condition for highest service to God and man. The appetite is under the control of reason and conscience, and they are rewarded with health of body and mind. While they do not urge their views offensively upon others, their example is a testimony in favor of right principles. These persons have a wide influence for good.

“There is real common sense in dietetic reform. The subject should be studied broadly and deeply, and no one should criticize others because their practice is not, in all things, in harmony with his own....

When sending in remittances, it is much safer to send by cheque or money order rather than in currency.

“TO THE TWELVE TRIBES WHICH ARE SCATTERED ABROAD”

IN THE INTEREST OF THE S.D.A. DENOMINATION.

This little paper is dedicated to the mission of conveying, to Present Truth believers, edifying news items and reformatory activities, and of answering questions on the sealing message of the 144,000 (Rev. 7:1-8) and the great multitude (Rev. 7:9); on the prophecies of Isaiah, Zechariah, Zephaniah, Micah, Hosea, Joel, Daniel, the Revelation, Ezekiel, Jeremiah, etc., but especially on the first eight books above mentioned; on Christ's parables, on types and symbols, also on the writings of Mrs. E.G. White.

However, this monthly visitor promises to answer questions on such passages of Scripture only as have been divinely revealed and authoritatively proclaimed--bearing the positive mark of truth. Therefore, it will either give a correct answer to the questions, or else confess its ignorance by saying, "I do not know."

First and foremost, though, its purpose is to reveal the fact that the time has come for the Lord to manifest His power, and to unify and purify His church on earth--calling her to rise up from her dusty bed, and put on her strength and her gift of beautiful garments, because "from henceforth" the unclean shall not come unto her. (Isa. 52:1.)

Therefore, it positively demands that the heralds of "the great and dreadful day of the Lord", who are under its jurisdiction, must strictly comply with all the requirements, instructions, and advice which it bears to them from time to time, adding nothing to or subtracting nothing from the message. It will not countenance those who ignore its divine authority, for the church is to be the light of the world, "fair as the moon, clear as the sun, and terrible as an army with banners." (Isa. 62:1 through 7; "Prophets and Kings," p. 725.)

The symbols on the title page are an objectification of the Revelation, chapters Twelve and Nine, and Isaiah 7:21, which symbols are explained in our literature.

This monthly comforter gladly calls on all S.D.A.'s who open their doors and welcome its presence. It freely gives its time to minister to those who shall be heirs of salvation, and neither collects fees nor makes charges for its unselfish service; it lives on free-will contributions, burdening none and comforting all. Its constant prayer is that all its readers shall prosper and be in good health even as their souls prospereth. (3 John 2.)

Lastly, it asks of you that you make your questions plain and distinct, giving references; and in return it promises to take care of them as soon as their turn in the waiting line comes round.

Now if you would like to have this printed friend come to your home regularly, also our free literature, send your name and address to The Universal Publishing Association, Symbolic Code Dept., Mount Carmel Center, Lake Waco, Texas.