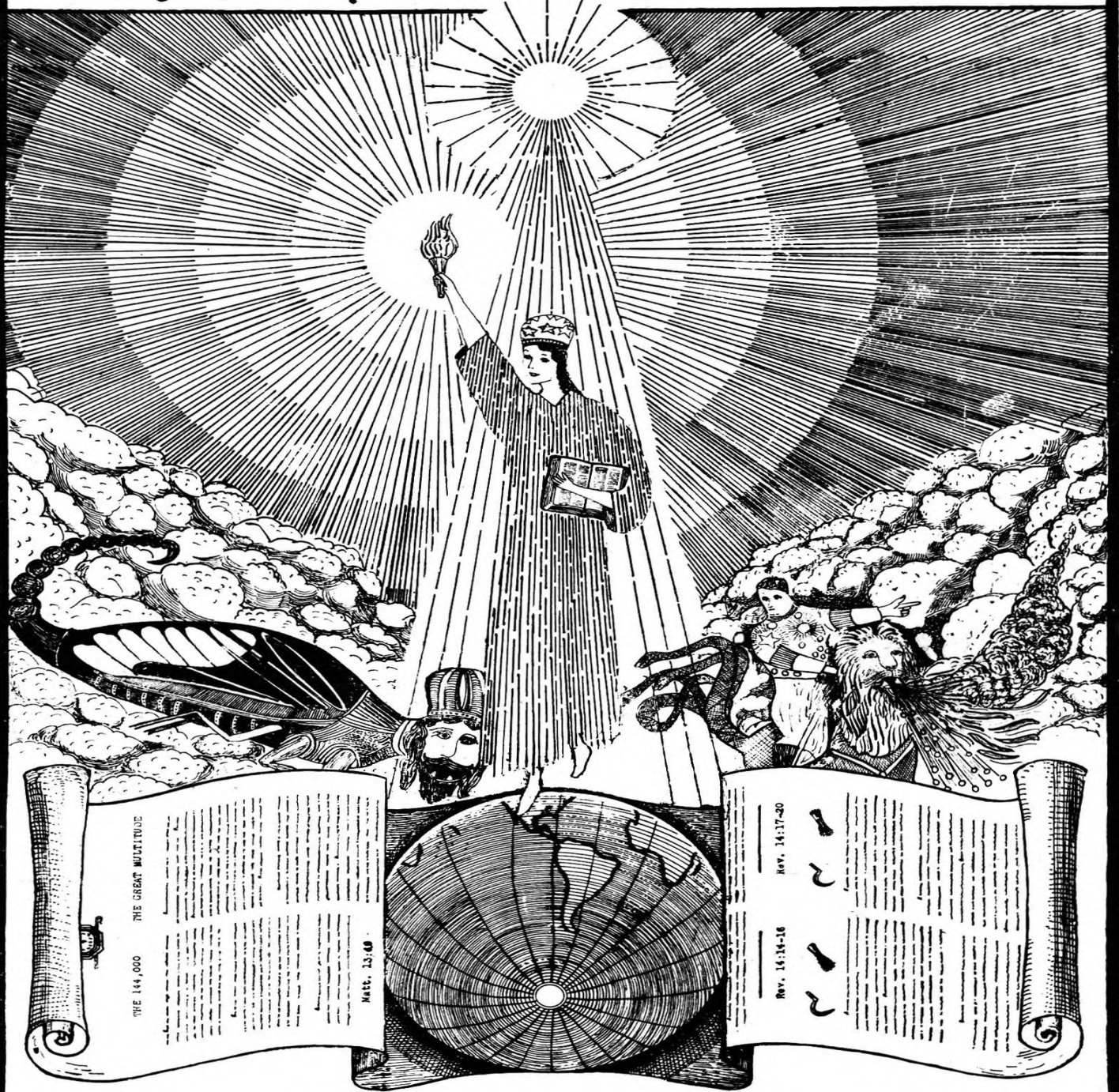


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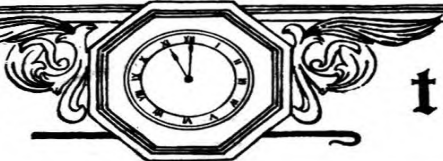


VOL. IV Nos. 1, 2, 3

Jan.-Feb.-Mar., 1938

MT. CARMEL CENTER
Lake Waco, Texas

Lightning



the Earth

“GO FORWARD”

Just as the sealing message has closed with remarkable advancement each of its seven eventful years, so it has closed 1937 with the amazing improvement that all Mt. Carmel's employees are now to be compensated for their work, instead of their working for nothing, and Mt. Carmel's caring for their expenses.

Moreover, we, as leaders in this reformatory work, are now able to set for all Present Truth believers the right example in respect to paying tithe and free-will offerings. That is, besides making free-will offerings, Mt. Carmel's inhabitants are now paying a double tithe on all their increase, which rule of practice will bring our individual tithe and offerings up to between 25% and 30% on all our personal "increase," thus bringing us up to the ancient Jewish standard of benevolence, which is explained in the following quotations:

“While 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 first-born son, for the first-fruits 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. Whatever dropped from their hands in reaping was left for the poor, and once in every seven years their lands were allowed to produce spontaneously for the needy. 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.

“At stated periods, in order to preserve the integrity of the law, the people were interviewed as to whether they had faithfully performed their vows or not. A conscientious few made returns to God of about one-third of all their income for the benefit of religious interests and for the poor. These exactions were not from a particular class of the people, but from all, the requirement being proportioned according to the amount possessed. Besides all these systematic and regular donations, there were special objects calling for free-will offerings, such as the tabernacle built in the wilderness, and the temple erected at Jerusalem. These draughts were made by God upon the people for their own good, as well as to sustain His service.

“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. If a Christian deliberately or accidentally underpays his neighbor, or refuses to cancel an honest debt, his conscience, unless seared, will trouble him; he cannot rest although no one may know but himself. 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.

“The responsibilities of the Christian business man, however large or small his capital, will be in exact proportion to his gifts from God. The deceitfulness of riches has ruined thousands and tens of thousands. These wealthy men forget that they are stewards, and that the day is fast approaching when it shall be said to them, ‘Give an account of thy stewardship.’ As shown by the parable of the talents, every man is responsible for the wise use of the gifts bestowed. The poor man in the parable, because he had the least gift, felt the least responsibility, and made no use of the talent entrusted to him; therefore he was cast into outer darkness.

“Said Christ, ‘How hardly shall they that have riches enter into the kingdom of God!’ And His disciples were astonished at His doctrine. When a minister who has labored successfully in securing souls to Jesus Christ, abandons his sacred work in order to secure temporal gain, he is called an apostate, and he will be held accountable to God for the talents that he has misapplied. When men of business, farmers, mechanics, merchants, lawyers, etc., become members of the church, they become servants of Christ; and although their talents may be entirely different, their responsibility to advance the cause of God by personal effort, and with their means, is no less than that which rests upon the minister. The woe which will fall upon the minister if he preach not the gospel will just as surely fall upon the business man, if he, with his different talents, will not be a co-worker with Christ in accomplishing the same results. When this is brought home to the individual, some will say, ‘This is a hard saying;’ nevertheless it is true, although continually contradicted by the practice of men who profess to be followers of Christ.

“God provided bread for His people in the wilderness by a miracle of mercy, and He could have provided everything necessary for religious service; but He did not, because in His infinite wisdom He saw that the moral discipline of His people depended upon their co-operating with

Him, every one of them doing something. As long as the truth is progressive, the claims of God rest upon men to give of that which He has intrusted to them for this very purpose. God, the Creator of man, by instituting the plan of systematic benevolence, has made the work bear equally upon all according to their several abilities. Everyone is to be his own assessor, and is left to give as he purposes in his heart. But there are those who are guilty of the same sin as Ananias and Sapphira, thinking that if they withhold a portion of what God claims in the tithing system, the brethren will never know it. Thus thought the guilty couple whose example is given us as a warning. God in this case proves that he searches the heart. The motives and purposes of man cannot be hidden from Him. He has left a perpetual warning to Christians of all ages to beware of the sin to which the hearts of men are continually inclined.

“Although no visible marks of God’s displeasure follow the repetition of the sin of Ananias and Sapphira now, yet the sin is just as heinous in the sight of God, and will as surely be visited upon the transgressor in the day of judgment; and many will feel the curse of God even in this life. When a pledge is made to the cause, it is a vow made to God, and should be sacredly kept. In the sight of God it is no better than sacrilege to appropriate to our own use that which has been once pledged to advance His sacred work.

“When a verbal or written pledge has been made in the presence of our brethren, to give a certain amount, they are the visible witnesses of a contract made between ourselves and God. The pledge is not made to man, but to God, and is as a written note given to a neighbor. No legal bond is more binding upon the Christian for the payment of money, than a pledge made to God.

“Persons who thus pledge to their fellowmen, do not generally think of asking to be released from their pledges. A vow made to God, the giver of all favors, is of still greater importance; then why should we seek to be released from our vows to God? Will man consider his promise less binding because made to God? Because his vow will not be put to trial in courts of justice, is it less valid? Will a man who professes to be saved by the blood of the infinite sacrifice of Jesus Christ, ‘rob God’? Are not his vows and his actions weighed in the balances of justice in the heavenly courts?

“Each of us has a case pending in the court of Heaven. Shall our course of conduct balance the evidence against us? The case of Ananias and Sapphira was of the most aggravated character. In keeping back part of the price, they lied to the Holy Ghost. Guilt likewise rests upon every individual in proportion to like offenses. When the hearts of men are softened by the presence of the Spirit

of God, they are more susceptible to the impressions of the Holy Spirit, and resolves are made to deny self and to sacrifice for the cause of God. It is when divine light shines into the chambers of the mind with unusual clearness and power, that the feelings of the natural man are overcome, that selfishness loses its power upon the heart, and that desires are awakened to imitate the Pattern, Jesus Christ, in practicing self-denial and benevolence. The disposition of the naturally selfish man then becomes kind and pitiful toward lost sinners, and he makes a solemn pledge to God, as did Abraham and Jacob. Heavenly angels are present on such occasions. The love of God and love for souls triumphs over selfishness and love of the world. Especially is this the case when the speaker, in the Spirit and power of God, presents the plan of redemption laid by the Majesty of Heaven in the sacrifice of the cross. By the following scriptures we may see how God regards the subject of vows:--

“And Moses spake unto the heads of the tribes concerning the children of Israel, saying, This is the thing which the Lord hath commanded. If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth.’ (Num. 30:1, 2.) ‘Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error; wherefore should God be angry at thy voice, and destroy the work of thine hands?’ (Eccl. 5:6.) ‘I will go into thy house with burnt-offerings; I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble.’ (Ps. 66:13, 14). ‘It is a snare to the man who devoureth that which is holy, and after vows to make inquiry.’ (Prov. 20:25). ‘When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee; and it would be sin in thee. That which is gone out of thy lips thou shalt keep and perform; even a free-will offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth.’ (Deut. 23:21 through 23).

“Vow, and pay unto the Lord your God; let all that be round about Him bring presents unto Him that ought to be feared.’ (Ps. 76:11). ‘But ye have profaned it, in that ye say, The table of the Lord is polluted; and the fruit thereof, even His meat, is contemptible. Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the Lord. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt

thing; for I am a great King, saith the Lord of hosts, and My name is dreadful among the heathen.' (Mal. 1:12 through 14.)"--"Testimonies for the Church," Vol. 4, pp. 467 through 471.

Furthermore, Mt. Carmel is paying salaries not only to all her regular workers, but also to all her students, thus enabling them to defray a part of their expenses, which privilege of self-help not only reduces their parents' burdens, but also, at the same time, teaches the students to bear responsibilities, and to become self-supporting, which both the parents and the schools have failed to do, with the deplorable result that after the youth have passed school age, they are unable not only to make a living for a home, but also to make even their own living, and are consequently a burden to themselves and a curse to the world; whereas, they should be a blessing to all.

This 1938 remuneration system applies to all the children from four years up, as set forth in the following supplementary by-laws to the constitutional rules and regulations of the General Association of The Shepherd's Rod Seventh-day Adventists:

"This Association shall consist of dependent and independent departments.

"THE DEPENDENT DEPARTMENTS shall be: the Educational, Ministerial, Benevolent, and the General Office.

"For the upkeep of the educational department there shall be required an offering of 5% the net income of all Present Truth believers. This offering, from others than those at Mt. Carmel, shall be used especially for the upkeep of the children in school, whose parents are financially unable to do so, and for the upkeep of the school premises.

"The school board shall accept no more students until additional room has been provided to take care of them, and until present truth believers respond to their duty and maintain the students in school.

"The Ministerial Department--workers and Present Truth publications--shall be maintained by the first tithe. All over and above the expenses of this department, shall be used for the purchasing of construction materials for the building of institutional edifices at Mt. Carmel Center.

"The Benevolent Department shall be maintained by the second tithe, of which the 5% of school dues is a part, and all the offerings that are not directed to any specific fund. The funds of this department are to take care of all worthy charitable cases.

"THE INDEPENDENT DEPARTMENTS are the Mercantile, the Farm, Tenement, Culinary, Laundry, and Medical.

"All manner of purchases shall be made through the Mercantile Department.

"The Farm shall sell all its produce to the Mercantile, Department.

"Profits accruing from the Mercantile, the Farm, the Tenement, the Culinary, the Laundry, and other Departments, shall be used to pay off Mt. Carmel's Real Estate mortgage and for the purchasing of building materials to be used at Mt. Carmel.

"The Medical Department shall, to maintain itself, make, for all services a nominal charge. There shall be no profits accruing from it. Patients not able to care for their Sanitarium expenses, shall be aided by the Benevolent Department.

"All manner of articles given to the institution, the Benevolent Department shall sell to the Mercantile Department, and the proceeds shall be given to those who need the articles, and the Mercantile Department shall sell them at cost to the recipients. "The case of each Present Truth believer shall be considered upon its own merit.

Senior Labor.

"All full-time workers at Mt. Carmel shall receive for their labor 14cents an hour, by which to take care of their immediate expenses. The Association shall pay the expenses of the children whose parents as well as themselves reside at Mt. Carmel.

"As some men's work is worth more than that of others, and as some lines of work should pay more than others, the Association shall further compensate each worthy worker by a bonus, the amount of which shall be determined in accord with each case, and thereby also equalize the difference between those whose labor is worth less and those whose labor is worth more.

"The aforesaid bonus may be paid upon one's final settlement with the Association, or it may be paid before, depending upon the decision the Association shall make. However, if there should arise some unexpected expense against any one who has a bonus accruing, and that one is financially unable to take care of such an emergency, he may draw on his bonus, and thereby take care of his need.

Student Labor and Maintenance.

"The students are to be divided into four groups.

"Class 1 shall be composed of those who are between four and eight years of age, and are to receive 3 ½ cents an hour for twenty-six hours of manual drill a week, which earning will amount to 91¢ a week, as against \$3.23 a week for room, board, and laundry, leaving a deficit of \$2.32, plus the amount of tithes and offerings on the

91cents, which deficit the parents, or guardians, of these children are to send to them weekly.

“Class 2 shall be made up of those who are from eight to thirteen years of age, and they shall receive 7 ½ cents an hour for their twenty-six hours of manual drill, bringing them \$1.95 a week against a weekly expense for board and room and laundry of \$4.00, leaving a deficit of \$2.05 plus the amount of tithes and offerings on the \$1.95, which the parents, or guardians, are to make up, and which they must remit to this class of children each week.

“Those from thirteen to seventeen years of age shall compose Class 3; they shall receive 9 cents an hour for their twenty-six hours of manual drill, bringing them \$2.34 a week against \$4.30 a week for room, board, and laundry, leaving a deficit of \$1.96, plus the amount of tithes and of offerings on the \$1.96 for their parents, or guardians, to remit to them each week.

“Class 4 is to be made up of Senior students, the quality of whose work entitles them to labor not less than eight hours a day as apprentices in various departments; they shall receive from 9 to 13 cents an hour (depending upon their capabilities), or from \$4.14 to \$5.98 a week, less tithes and offerings, against living expenses of \$4.30.

“The earnings of each group shall be subject to double tithes and free-will offerings.”

Trade and Exchange Currency.

“The General Office of the Association, shall issue \$25,000 in “Trade Currency” and \$5,000 in money exchange currency against its real estate property. With the Trade Currency it shall transact business with all its immediate departments, and pay the salaries of all its employees residing at Mt. Carmel Center. All such residents shall trade at Mt. Carmel Center with the above mentioned Trade Currency.

“The Trade Currency shall consist of penny, nickel, dime, quarter, half dollar, one dollar, five dollar, ten dollar, and twenty dollar denominations, whereas the money-exchange currency shall consist of one, five, and ten dollar denominations. The latter shall be redeemable either in trade or United States money.

“Money other than Mt. Carmel Currency received by any Mt. Carmel resident, shall either be converted into trade or money-exchange currency at Mt. Carmel exchange office, or be deposited in the Bank of Palestina of Mt. Carmel Center, and the depositor shall be entitled to withdraw the same at will, if there be no other arrangements made.

For the Sake of the School.

As the labor of most of the students is not only unprofitable, but also costly to the institution (for it takes the teachers' time to look after them while they are accomplishing but very little), and as their labor is not put into some kind of industry that would bring an income to the institution, this compensation policy can maintain itself only at the expense of the institution, and is devised only as a means to insure the perpetuity and the prosperity of the school, also to teach the children the value of a dollar, and to bear responsibilities, so that while they are getting their education they can at the same time be learning how to make a living.

Maintenance of the Educational Department.

There are a number of children whose parents are financially unable to maintain them in school, and as Mt. Carmel, their spiritual mother, desires to save all her children, she has adopted them. But as her support must come from all Present Truth believers, she is herein making known to all, her wants for these children.

It has been estimated that the average offerings received from Present Truth believers amount to about 2% of their “increase,” and that it takes from 5% to 8% to maintain the school. Hence, Mt. Carmel in no uncertain words requests that all Present Truth believers contribute not less than 5% of their increase to this needy fund. In other words, if one's income is \$15 a week, his first tithe will amount to \$1.50 for the ten percent tithe, and 68c for the 5% school maintenance, which will make a total of \$2.18.

If all Present Truth believers respond to this urgent and worthy call, then the problem of maintaining the school and of securing a Christian education for the children will be forever solved. But be it known, Brother, Sister, that if you fail, then your failure will hinder Mt. Carmel in doing for your children that which the Lord expects her to do, and which must be done if they are to be saved. Such a neglect now, will bring ruin upon both old and young.

Erratum.

In the Nov.-Dec. issue of the Code, page sixteen, paragraph seven, the word “not” was unintentionally dropped out.

“Furthermore, Mt. Carmel will labor hard and do all possible to convert the children inside a certain period of time. Then those who are not of age and who fail to be thus converted to the Lord, Mt. Carmel must, to her sorrow, return home.”

IMPORTANT ANNOUNCEMENT

Owing to the fact that most Present Truth believers do not fully comprehend the true meaning of the words, "...The Lord will work in this last work...in a way that will be contrary to any human planning" ("Testimonies to Ministers," p. 300), Mt. Carmel finds herself harassed with many peculiar problems, gratuitous and unwarrantable.

Hence, she finds herself expending an excessive share of her time and energy helping persons who, though themselves should be helping others, are instead busy doing what they assume to be their God-given duty--questioning and criticizing the work of God, and demanding that we give account of our mode of conducting the Lord's work.

Others, though directing their attention in channels other than that of handling the Lord's interests, yet presume to set themselves as our criterions in one respect or another, then proceed vigilantly to watch everyone but themselves, unmercifully measuring every shortcoming and imperfection, and then exacting conformity to their own precise and narrow standards--an arrogant license which no man has the right to expect, much less impose, or demand.

Fault – Finding.

"It is strange how oblivious we can be of our own faults and of the blemishes in our own character, and how clearly we can see the faults and blemishes of other people. Finding so much wrong in others is not a flattering indication of what our hearts contain. We ought to be very quiet and modest in criticizing others, for in most cases we are just telling the world what our own faults are. Before we turn our microscopes on others to search out the unbeautiful things in them, we had better look in our mirrors to see whether or not we are free ourselves from the blemishes we would reprove in our neighbor. There is a wise bit of Scripture which bids us get clear of the beams in our own eyes, that we may see well to pick the motes out of the eyes of others."--"In Green Pastures," pp. 39, 40.

Experience has proved that those who are so zealous that others be above reproach, are, themselves, more reproachable than those for whom they profess to be so concerned, for now, after only a few short months, they are either on their way or are already out of the message which they not long ago so confidently believed to be the truth. Thus they clearly show that the motives behind their great concern to correct others, were engendered, not by a pure and all-consuming zeal for the prosperity of the sealing message and its advocates,

but rather by the power of the arch-deceiver whose determined purpose is to foment trouble and discourage and dishearten as many as possible, thereby making the truth of none effect.

Such cases have been obtaining among Present Truth believers, not only in the field, but also among those right at Mt. Carmel, where the enemy knows that his accomplishment will be the greater if he succeeds in his cunningly-devised scheme to thwart the work.

There are but few, if any, Present Truth believers, those at Mt. Carmel not excluded, who fully realize what the "camp" really stands for, or the reason why any of us are here. Moreover, we find it surpassingly hard to make Present Truth believers sympathetically to understand the pioneer stage in which Mt. Carmel is at the present, most significant evidence of which is seen in the fact that when applicants are asked why they desire to come here, the most of them answer, "to learn the message," or "to become better Christians," or "to get away from the world," etc., etc. There is nothing wrong with such desires in themselves. However, Mt. Carmel has not yet reached the stage where she can serve such needs in the way she is expected to.

Many, upon arriving here, think that they must spend the greater part of the day in the class room, and they expect to receive their wings simply by our laying hands upon them, and when finding this to be impossible, they conclude that the trouble is due to Mt. Carmel instead of to themselves. Consequently, they begin to search for wrongs, to pick flaws, to criticize, and to appoint themselves to the business of making good things out of bad matters--thus getting out of their place.

Therefore, in order to save those who are in this way so easily led into the enemy's ranks, Mt. Carmel is herein solemnly announcing to all that from now on she is accepting none but workers until at such a time when she shall be able to take in the worthy poor, the sick, and the aged, and those who wish to take a short ministerial course.

Moreover, our advice to those who wish to become subjects of the kingdom, is that they take heed to themselves by watching their own steps rather than watching the steps of others, for if they turn their eyes from their own feet and focus them on the steps of others, they will surely fall off the narrow path of light, and plunge into the bottomless abyss of perdition.

Do not insist upon any one's measuring up to your opinion of yourself; make not your business

that of finding fault with others, nor of advertising their sins; expect no one to confess to you any sins other than those committed against you personally; and never from any man demand an apology or confession.

That Code readers may surely know and understand that those who continue in the evil habit of watching others instead of themselves, will never see the glory of the kingdom, each is enjoined carefully to study the following plain, positive statements from the Spirit of Prophecy:

“You have yourselves thrown open the doors for Satan to come in. You have given him an honored place at your investigation, or inquisition meetings. But you have shown no respect for the excellencies of a character established by years of faithfulness, jealous, revengeful tongues have colored acts and motives, to suit their own ideas. They have made black appear white, and white black. When remonstrated with for their statements, some have said, ‘It is true.’ Admitting that the fact stated is true does that justify your course? No, no. If God should take all the accusations that might in truth be brought against you, and should braid them into a scourge to punish you, your wounds would be more and deeper than those which you have inflicted on Bro Even facts may be so stated as to convey a false impression. You have no right to gather up every report against him, and use them to ruin his reputation and destroy his usefulness. Should the Lord manifest toward you the same spirit which you have manifested toward your brother, you would be destroyed without mercy. Have you no compunctions of conscience? I fear not. The time has not yet come for this Satanic spell to lose its power. If Bro. were all that you represent him to be which I know he is not--your course would still be unjustifiable.

“When we listen to a reproach against our brother, we take up that reproach. To the question, ‘Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill?’ the psalmist answered, ‘He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.’

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

thistledown. Should a brother go astray, then is the time to show your real interest in him. Go to him kindly, pray with and for him, remembering the infinite price which Christ has paid for his redemption. In this way you may save a soul from death, and hide a multitude of sins.”--”Testimonies for The Church,” Vol. 5, pp. 57 through 59.

“...Satan exults over the condition of God’s professed people. While many are neglecting their own souls, they eagerly watch for an opportunity to criticize and condemn others. All have defects of character, and it is not hard to find something that jealousy can interpret to their injury. ‘Now,’ say these self-constituted judges, ‘We have facts. We will fasten upon them an accusation from which they cannot clear themselves.’ They wait for a fitting opportunity, and then produce their bundle of gossip, and bring forth their tidbits.

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

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

“God’s all-seeing eye notes the defects of all, and the ruling passion of each; yet he bears with our mistakes, and pities our weakness. He bids his people cherish the same spirit of tenderness and forbearance. True Christians will not exult in exposing the faults and deficiencies of others. They will turn away from vileness and deformity to fix the mind upon that which is attractive

and lovely. To the Christian every act of faultfinding, every word of censure or condemnation, is painful.

“There have always been men and women who profess the truth, who have not conformed their lives to its sanctifying influence; men who are unfaithful, yet, deceiving themselves, and encouraging themselves in sin. Unbelief is seen in their life, their deportment, and character and this terrible evil acts as does a canker.

“Would all professed Christians use their investigative powers to see what evils needed to be corrected in themselves, instead of talking of others’ wrongs, there would be a more healthy condition in the church today. Some will be honest when it costs nothing, but when policy will pay best, honesty is forgotten. Honesty and policy will not work together in the same mind. In time, either policy will be expelled, and truth and honesty reign supreme, or, if policy is cherished, honesty will be forgotten. They are never in agreement; they have nothing in common. One is the prophet of Baal, the other is the true prophet of God. When the Lord makes up His jewels, the true, the frank, the honest, will be looked upon with pleasure. Angels are employed in making crowns for such ones, and upon these star-gemmed crowns will be reflected, with splendor, the light which radiates from the throne of God.

“Our ministering brethren are too often imposed upon by the relation of trials in the church, and they, too, frequently refer to them in their discourses. They should not encourage the members of the church to complain of one another, but should set them as spies upon their own actions. None should allow their feelings of prejudice and resentment to be aroused by the relation of the wrongs of others; all should wait patiently until they hear both sides of the question, and then believe only what stern facts compel them to believe. At all times, the safe course is not to listen to an evil report, until the Bible rule has been strictly carried out. This will apply to some who have worked artfully to draw out from the unsuspecting, matters which they had no business with, and which would do them no good to know.

“For your soul’s sake, my brethren, have an eye single to the glory of God. Leave self out of your thoughts as much as possible. We are nearing the close of time. Examine your motives in the light of eternity. I know you need to be alarmed; you are departing from the old landmarks. Your science, so-called, is undermining the foundation of Christian principle. I have been shown the course you would surely pursue, should you disconnect from God. Do not trust to your own wisdom. I tell you, your souls are in imminent

peril. For Christ’s sake, search and see why you have so little love for religious exercises.

“The Lord is testing and proving His people. You may be just as severe and critical with your own defective character as you please, but be kind, pitiful, and courteous toward others. 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, pp. 95 through 97.

“There are many matters in connection with the work of God with which you find fault, because it is natural for you to do so. And since you have turned your face against the light God revealed to you in regard to yourself, you are fast losing your discernment, and are more than ever ready to find fault with everything. You give your opinion with dictatorial confidence, and treat the queries of others in regard to your opinion as personal abuse. True refined independence never disdains to seek counsel of the experienced and of the wise, and it treats the counsel of others with respect.”--”Testimonies for The Church,” Vol. 4, p. 240.

“... Your wife is engaged too much in seeking spot and stain upon the characters of her brethren and sisters. While seeking to weed the gardens of her neighbors, she has neglected her own. She must make most diligent efforts in order to build up a spotless character. There is the most fearful danger that she will fail here. If she loses Heaven, she loses everything. Both of you should cleanse the soul-temple, which has become terribly polluted...”--”Testimonies for The Church,” Vol. 4, p. 337.

“I saw that some are withering spiritually. They have lived some time watching to keep their brethren straight,--watching for every fault, to make trouble with them. And while doing this, their minds are not on God, nor on Heaven, nor on the truth; but just where Satan wants them,--on some one else. Their souls are neglected; they seldom see or feel their own faults, for they have had enough to do to watch the faults of others without so much as looking to their own souls, or searching their own hearts. A person’s dress, bonnet, or apron takes their attention. They must talk to this one or that one, and it is sufficient to dwell upon for weeks. I saw that all the religion a few poor souls have, consists in watching the garments and acts of others, and finding fault with them. Unless

they reform, there will be no place in Heaven for them, for they would find fault with the Lord himself.

“Said the angel, ‘It is an individual work to be right with God.’ The work is between God and our own souls. But when persons have so much care of others’ faults, they take no care of themselves. These notional, fault-finding ones would often cure themselves of the habit if they would go directly to the individual they think is wrong. It would be so crossing that they would give up their notions rather than go. But it is easy to let the tongue run freely about this one or that one when the accused is not present.”--”Testimonies for The Church,” Vol. 1, p. 145.

IMPORTANT NOTICE.

In mail which is addressed to the General Office, and which contains requests directed to the Academy, or to any of the departments, kindly write out the requests on a separate sheet of paper, so as to avoid confusion and difficulties in filing.

In the case of letters written directly to the Academy, please address them as follows:

Mt. Carmel Academy
Mt. Carmel Center
Waco, Texas

“...TAKE HEED LEST YE FALL”

In the October 13, 1937, RECORD, “Official organ of South-western Union Conference of Seventh-day Adventists,” in an article under the title, “Satan Still at Work,” there occurred a charge against a statement found in the February, 1937 “Symbolic Code,” p. 8, par. 8, and another charge against a later explanatory statement in answer to the former charge, found in the July issue, p. 2, par. 7. Says THE RECORD:

“In the February issue of a paper called THE PROPHETIC CODE, there appears the following statement which was referred to in THE RECORD some months ago:

“The working out of divine design, in ordaining and establishing, on Friday, the sixth day of creation, the marriage institution, and on the seventh day, the Sabbath, thus gave type both to the re-establishing of these institutions, and the restoring of them to the sanctity and beauty of their first estate. And as we must observe the Sabbath on the seventh day, likewise we ought to solemnize marriage on Friday, the sixth day of the week.”

“Now,” continues THE RECORD, “contrast this statement with the following blank denial of it in the July issue of the same paper:

“Any one, who having a decent degree of care and understanding while reading the full accounts of the above mentioned wedding, will quickly see that the RECORD’S charging that the announcement advocates “the idea that marriages should always be performed on Friday” is strictly another case of reading into the “Shepherd’s Rod” that which they do not contain--nay, even suggest, much less state.

“The first statement says ‘as we must observe the Sabbath on the seventh day of the week, so we ought to solemnize marriage on Friday, the sixth day of the

week.’ In the face of this printed statement, the second paper says it did ‘not contain--nay, even suggest, much less state’ such a thing.”

While we would charitably believe that THE RECORD is honestly making the above charge against us, yet we are nevertheless certain that the author of the article in THE RECORD has not arrived at his conclusions from a deep study of the Code, but rather from mere surface reading and snap judgment of it, the fact of which is further attested to by his miscalling “The Symbolic Code,” “The Prophetic Code.” Says the Spirit of Prophecy:

“But few comprehend the ways and works of God in the mysteries of His providence. They advance a few steps, and then are unable to touch bottom or shore. It is the superficial thinker who deems himself wise. Men of solid worth of high attainments, are the most ready to admit the weakness of their own understanding. God wants every one who claims to be His disciple to be a learner, to be more inclined to learn than to teach.

“How many men in this age of the world fail to go deep enough. They only skim the surface. They will not think closely enough to see difficulties and grapple with them, and will not examine every important subject which comes before them with thoughtful, prayerful study, and with sufficient caution and interest to see the real point at issue. They talk of matters which they have not fully and carefully weighed.”--”Testimonies for the Church,” Vol. 4, p. 361.

Our statement in the July, Code, Vol. 3, No. 7, Col. 1, Par. 7, the writings do not contain--nay, even suggest, much less state,”) is an answer to a later issue of THE RECORD, which charged us with having said, “marriage should always have been performed on Friday;” a statement which we have never made.

The facts are these: We said that as the marriage institution was ordained on the sixth day, and the Sabbath on the seventh, and as we keep Sabbath on the day it was instituted, "likewise we ought to solemnize marriage on Friday, the sixth day of the week," by which statement we mean to say that this is what we ought to do in the future, as Elijah is to "restore all things," whereas, THE RECORD charged us with having said "that marriage should always have been performed on Friday," making it appear that the Code is charging sin against those who have married on another day. Therefore, against such an idea we wrote:

"Any one, who having a decent degree of care and understanding while reading the full accounts of the above mentioned wedding, will quickly see that the

'Record's' charging that the announcement advocates 'the idea that marriage should always have been performed on Friday,' is strictly another case of reading into the writings of 'The Shepherd's Rod' that which they do not contain--nay, even suggest, much less state."

Moreover, we are sorry that our brethren have fallen so low in the scale of wisdom and dignity as sarcastically to call the foregoing words "doctrines of devils," although our position is based on solid facts of scripture while their fault-finding is based on nothing but the carping cavils of the blind in the past. "Wherefore," says the apostle, "let him that thinketh he standeth take heed lest he fall." "Be not high minded, but fear." "Condescend to men of low estate." (1 Cor. 10:12; Rom. 11:20; 12:16.)

QUESTION AND ANSWERS

Josiah's Or John's Prophecy Fulfilled?

QUESTION NO. 185:

"Was Josiah Litch correct in his prophecy of the fall of the Ottoman Empire on Aug. 11, 1840?"

ANSWER:

The Ottoman Empire did not fall at all; instead, Turkey "placed herself under the control of Christian nations."--"The Great Controversy," p. 335.

Here follows an extract from a letter, written by Dr. W.S. Butterbaugh, M.D., giving facts concerning the incorrect date of Josiah Litch's prediction, as based on a supposed fulfillment of Rev. 9:5, 15:

"In the interest of the truth, we should know that both Miller and Litch based their latter deductions upon statements from the historian Gibbon, these statements supposing that Othman (Osman) first invaded Nicomedia in 1299, which date historians did not change until 1916, when later investigators corrected it to read 1301, thus rectifying a discrepancy of two years.

"The Rev. Alexander Keith, writing in 1832, several years before Litch formulated his prediction that the fall of Turkey should take place on Aug. 11, 1840, called attention to this error made by Gibbon. In Keith's work, 'The Signs of the Times,' Vol. 1, p. 311, published in Boston in 1832, we read:

"It was on the 27th of July, in the year 1301, erroneously stated by Gibbon in 1299, of the Christian era, that Othman first invaded the territories of Nicomedia.'...

"From a work entitled 'The Foundation of the Ottoman Empire' by the Century Company, New York, I herewith quote:

"One of the principal tasks of this book is to correct the fundamental misconception of the foundation of the Ottoman Empire....No record exists of any battle fought, or of any conquest made. In 1299, Osman took up his residence in Weni Scheii. In 1300 he had succeeded in submitting to his authority a part of ancient Phrygia and Bithynia. The early European historian makes the wildest statements about Osmon's field of action. In 1301, 12 years after Osmon began to form his state, he fought his first battle and came into direct contact with the Byzantine Empire....Hammer and Jorga both give the year 1301. Muralt has the battle in 1302....It is hardly probable that they made any attack on Nicomedia at this time.'--Extract culled from pp. 22 through 34.

"If Osman took up his residence in Weni Scheii in 1299, which was two years to his first battle, it is not at all likely that the year 1299 can be relied upon as a day for the founding of the Turkish Empire. The following letter from John W. Taylor, Dept. of Greek of Chicago University, merits careful consideration....

"Pachymeres (De Adronico Palaelogo) book 4, chapter 25, recounts the defeat of the Romans fighting for the Greek Emperor Adronicus near Nicomedia and dated July 27. The year is not given, as the system of dating was not yet introduced into Greece from the Western Empire. The chronology employed by Gibbon and other recent writers on the period, is based on a Latin work,...Chronologus, by Petrus Possinius, a Jesuit scholar writing at Rome about 1660. He constructed a chronological table for the events, chronicled by Pachymeres, using as evidence eclipses of the sun or moon described by historians and dated by astronomers, Arabian and Ottoman records, which were dated by the Hegira, or documents written by the Latins dated by the Christian system.

"The date of the event in question is inferred from the following circumstances. Possinius was

able to establish by a Latin document that Adronicus formed an alliance with the Roman general Rozericus in the last months of 1302. Surmising that he was driven to this by a series of reverses, one of the last of which was the defeat of the Persians under Altman (Othman or Osman) on July 27, Possinius placed this event in 1302. H.A. Gibbons in his 1916 edition of the "Decline and Fall of the Roman Empire" evidently preferred to put it back to 1301. The earlier editions gave 1299, the year in which Possinius put the assembling by Altman of the marauders which later won the battle referred to. The authority of Possinius thus points rather to 1301 than to 1299 for the battle near Nicomedia. Edward Gibbon in writing his work seems to have thought it was more probable that the battle immediately followed the collection of the force in that it was the immediate occasion of the alliance between Adronicus and Rozericus. I should be inclined to agree with the 1916 edition and place the battle in 1301, or even in 1302...

(Signed) JOHN W. TAYLOR,
Department of Greek,
University of Chicago.'

The above evidences, concerning the mistaken basis upon which Josiah Litch predicated his prediction of the Ottoman Empire's falling in 1840, removes from 1840 to 1842 or 1843, the fulfillment of his prophecy.

Thus, not only the foregoing evidences prove that Litch's prophecy did not fulfill the prophecy of "The Revelation," but also "The Great Controversy" records that Litch's own prediction, and not that of John, was thought to be fulfilled. Hence, Litch's prediction being erroneously based on "The Revelation," was more of a providence than a fulfillment of the Revelator's prophecy.

Moreover, the prophecy of the Revelation calls for slaying the "third part of men" (Rev. 9:15), whereas, in the supposed fulfillment of Litch's prophecy, no one was killed!

Who Is the "Elect Lady"?

QUESTION NO. 186:

Who is the "elect lady and her children" spoken of in the second epistle of John?

ANSWER:

We do not know who is the "elect lady and her children" of John's epistle, unless it be the mother of Jesus and her other children.

Honesty Leaning Against Inconsistency?

QUESTION NO. 187:

Did not Sister White say to those present at a certain conference meeting, "Some food for worms, some subjects of the seven last plagues, some will be alive and remain upon the earth to be translated at the coming

of Jesus"? If she made the above quoted statement, then how do you account for it inasmuch as all who were present at that conference are now supposed to be dead? Would not such an eventuation militate against the inspiration of her writings?

ANSWER:

Before we answer as to whether or not the foregoing statement concerning the vision be correct, we would like to ask if a statement of like character in the writings of the prophets would also militate against the inspiration of the Bible?

Those in whose eyes Sister White's statement seems incorrect, and who thus think her writings are invalidated, to be consistent, must also think so of the Scriptures, for the following scriptural statements, too, are of a similar character and appear to be no less contradictory than does Sister White's statement.

Isaiah, the prophet, wrote, "Therefore the Lord Himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings." (Isa. 7:14, 16.) Matthew explains: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel; which being interpreted is, God with us." (Matt 1:23.)

No one would question but that Isa. 7:15 is a prophecy of the birth of Christ. But while it is easy to explain Isa. 7:15, it is not so easy to explain Isa. 7:16, for the two kings there mentioned were the king of Syria and the king of Israel (Isa. 7:1), who forsook the land when the king of Assyria came against them centuries before Christ was born, although the prophet said: "Before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings."

If the seekers for hooks and crooks, upon which to hang their doubts, can understand Isaiah's prophecy, along with a number of other prophecies, then they may claim the authority to pass judgment upon the work of the Spirit of God whether it be in the Bible time or in our time, and then we would be compelled to accept their interpretation of Sister White's statement in Vol. 1, p. 132.

Again, Christ speaking to His disciples, said: "Ye shall not have gone over the cities of Israel, till the Son of man be come" (Matt. 10:23), but Paul declares that in his time the gospel was preached unto every creature under heaven. (Col. 1:23.)

No genuine Christian would dare question the truthfulness of either Christ's or Paul's statements, diametrically opposed though they be. At the same time all of us know that the gospel was preached to them all, and that nearly two thousand years have gone by and the Son of man has not

yet come. Hence, as Christ's and Paul's, also Isaiah's, statements are no less contradictory than Sister White's statement, how then can anyone, on exactly the same ground, honestly accept the former and reject the latter? The fact is that those who condemn Sister White, would just as soon condemn the prophets and Jesus Christ if they crossed their path.

Those who cannot explain the many seemingly contradictory statements in the Scriptures, but who yet believe them to be inspired and correct, should, to be honest with themselves and consistent with their position, do likewise with the statement in Vol. 1, p. 132, and instead of condemning, they should admit their inability to explain the Word of God privately (without the Spirit Who inspired it).

The fact that they do not understand the Scriptures any better than they understand the Spirit of Prophecy, shows that their criticism does not prove the writings of Sister White uninspired, but rather that it proves themselves uninspired--"wretched, and miserable, and poor, and blind, and naked." (Rev. 3:17.) To them says Jesus: "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see." (Rev. 3:18.)

The trouble does not lie with the writings of the prophets, but rather with you men who have sinned against the Lord. "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath He covered. And the vision of all is become unto you as the words of a book that is sealed, which man deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near Me with their mouth, and with their lips do honor Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:10 through 14.) "And there shall be a bridle in the jaws of the people, causing them to err." (Isa. 30:28.) "For the Lord is a God of judgment: blessed are all they that wait for Him." (Isa. 30:18.)

Abraham could not understand how the promise in Isaac was to be fulfilled and at the same time he be offered for a burned sacrifice, but Abraham knew that wisdom did not die with him, and thus he left the perplexing problem for God to work out. As Abraham became the father of the faithful because he believed, though he did not understand, then if we are to become "the children of Abraham," we, too, must lay aside all egotism and pride of opinion, and do as did he. Says God:

"Hearken to Me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you." (Isa. 51:1, 2.)

As the denomination has never practiced making a record of persons present at any conference meeting, no one knows whether or not all are dead that were present at that particular meeting of which Sister White speaks. In fact many of them who were then young must yet be alive. At any rate, as this is not the only thing in the Word of God that they cannot satisfactorily explain, it is better to wait until God Himself explains it, than to throw away a carload of jewels for a supposed lump of dirt.

TIMELY ADVICE

If you are impatient, sit down quietly and talk with Job.

If you are just a little strong-headed, go see Moses.

If you are getting weak-kneed, take a good look at Elijah.

If there is no song in your heart, listen to David.

If you are a policy man, read Daniel.

If you are getting sordid, spend a while with Isaiah.

If you feel chilly, get the beloved disciple to put his arms around you.

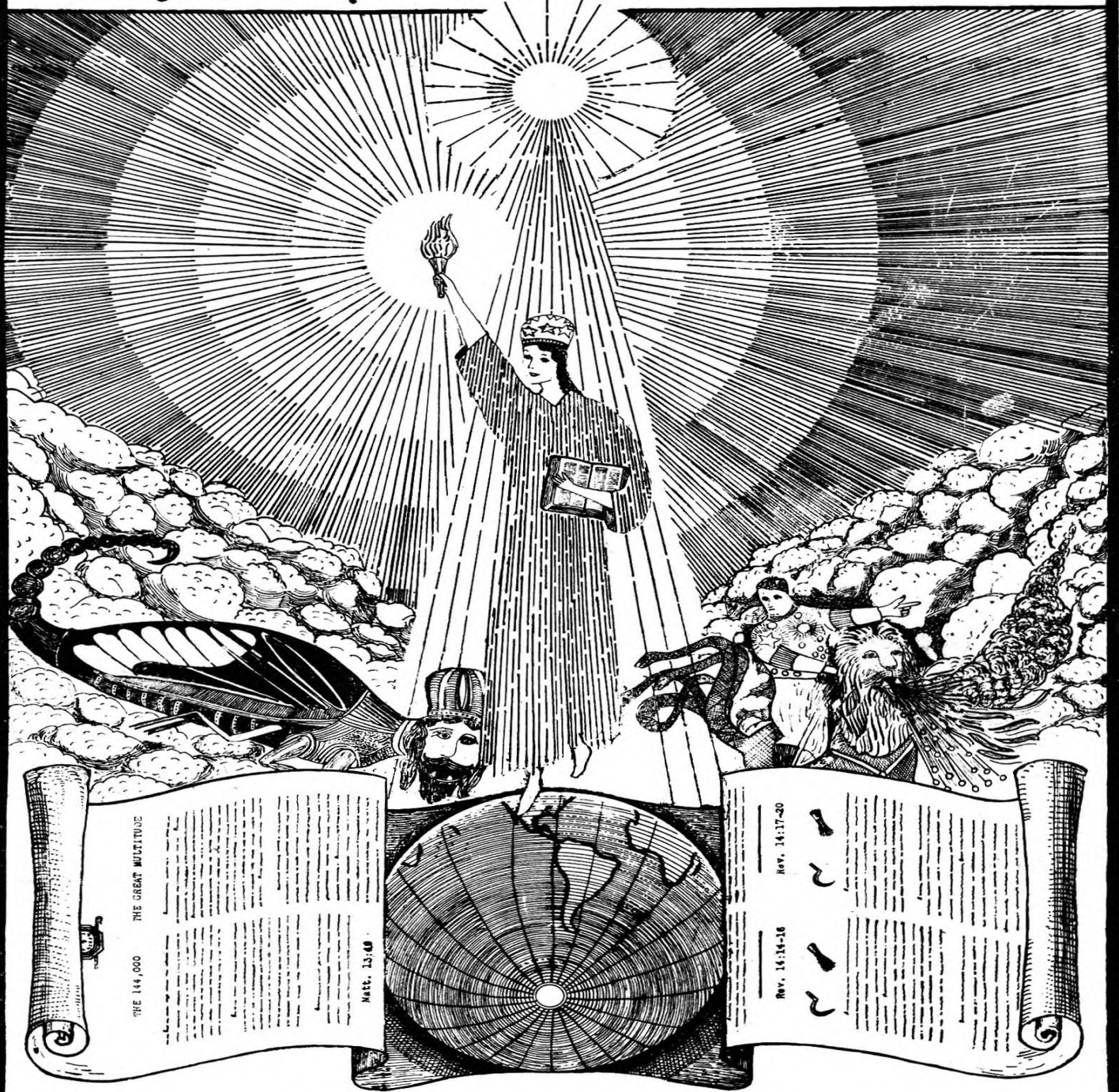
If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future, climb up the stairs of Revelation and get a glimpse of the Promised Land.

--Anonymous

THE SYMBOLIC CODE



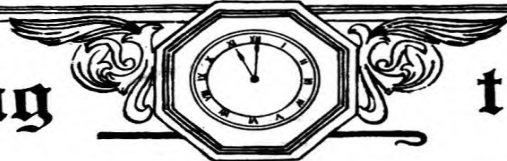
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April - Sept., 1938

MT. CARMEL CENTER
Lake Waco, Texas

Lightning



the Earth

A SOLEMN WARNING

To all careless or doubting or recusant spirits who tread the side edges of the road of Present Truth, the following words of Inspiration stand as faithful sentinels, warning of the grim fact that unless all side-edge travelers get over into the middle of the road, and walk in the light, they shall eventually go the way of all aberrant Present Truth professors--"out from the 'Shepherd's Rod,'--out from the light, and back into the pews of Laodiceanism,--back into the darkness of "sad" and "terrible" and "fearful" "deception."--"Testimonies for the Church," Vol. 3, pp. 253, 254, 260.

"We must walk in the light which shines upon us, otherwise that light will become darkness."--"Testimonies for the Church," Vol. 1, p. 262.

"At the very time when the acclamation is made 'The temple of the Lord, The temple of the Lord, are these,' temptations come in, and darkness gathers about the soul,--earthliness, selfishness, and self-glorification. There is a necessity for the Lord himself to communicate his own ideas to the soul. What a thought! that instead of our poor, earthly contracted ideas and plans, the Lord will communicate to us his own ideas, his own thoughts, noble, broad, far-reaching, always leading heavenward!

"Here is your danger, in failing to press forward 'toward the mark for the prize of the high calling of God in Christ Jesus.' Has the Lord given you light? Then you are responsible for that light; not merely while its rays are shining upon you, but for all which it has revealed to you in the past. You are to surrender your will to God daily; you are to walk in the light, and to expect more; for the light from the dear Saviour is to shine forth in clearer, more distinct rays amid the moral darkness, increasing in brightness more and more unto the perfect day."--"Testimonies for the Church," Vol. 5, p. 486.

"It pains me to say, my brethren, that your sinful neglect to walk in the light, has enshrouded you in darkness. You may now be honest in not recognizing and obeying the light; the doubts you have entertained, your neglect to heed the requirements of God, have blinded your perceptions so that darkness is now to you light, and light is darkness. God has bidden you to go forward to perfection. Christianity is a religion of progress. Light from God is full and ample, waiting our demand upon it."--"Testimonies for the Church," Vol. 5, p. 71.

"Gather up the rays of light that have been slighted and rejected. Gather them up with meekness, with trembling, and with fear. The sin of ancient Israel was in disregarding the expressed will of God and following their own way according to the leadings of unsanctified hearts. Modern Israel are fast following in their footsteps, and the displeasure of the Lord is as surely resting upon

them." "Testimonies for the Church," Vol. 5, p. 94.

"Peace comes with dependence on divine power. As fast as the soul resolves to act in accordance with the light given, the Holy Spirit gives more light and strength. The grace of the Spirit is supplied to cooperate with the soul's resolve, but it is not a substitute for the individual exercise of faith. Success in the Christian life depends upon the appropriation of the light that God has given. It is not an abundance of light and evidence that makes the soul free in Christ; it is the rising of the powers and the will and the energies of the soul to cry out sincerely, 'Lord, I believe; help Thou mine unbelief.'"--"Testimonies to Ministers," p. 518.

Brother, Sister, meditate well the sad confession of one who has lost the way:

"I realize that spiritual tragedy is the result of careless living and bad decisions"--a failure of the soul "to act in accordance with the light given."--"Testimonies to Ministers," p. 518.

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." (2 Peter 3:17.)

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." (Heb. 2:1.)

"Thoroughly examine the grounds of your hope. Deal truly with your own soul. A supposed hope will never save you. Have you counted the cost? I fear not. Now decide whether you will follow Christ, cost what it will."--"Testimonies for the Church," Vol. 1, p. 243.

"Determine to know the worst of your case. Ascertain if you have an inheritance on high. Deal truly with your own soul. Remember that a church without spot, or wrinkle, or any such thing, will Jesus present to His Father."--"Testimonies for the Church," Vol. 1, p. 163.

May these lines cause every Present Truth believer to tremble within his soul, and to examine himself carefully to see whether he "be in the faith" (2 Cor. 13:5) "Lest (he) be like unto them that go down into the pit." (Ps. 143:7.)

NOTICE FOR THE CODE.

If any Present Truth believers have books which they would like to consecrate to the Lord's work, Mt. Carmel Academy will gladly place them in its library. Especially desirable are any of the writings of Mrs. E.G. White, dictionaries, text books on English grammar and Rhetoric, and any of M.E. Cady's books.

LET THE WICKED FORSAKE

Mt. Carmel finds it impossible to carry out man's plans and the Lord's at the same time. Hence, those who have made their own plans and who come to Mt. Carmel Center, become disheartened and disappointed as soon as they find the work being carried on contrary to their own plans.

Consequently, the first question that arises in their mind is, What is the matter with Mt. Carmel?

This may be the result of several conditions. First, because the newcomers are accustomed to do things in an entirely different way than the Lord's way; second, because they cannot realize that the Lord is "taking the reins in His own hands;" third, because they find Mt. Carmel doing things "contrary to any human planning" ("Testimonies to Ministers," p. 300); fourth, because they often think that Mt. Carmel expects too much of them when they join her working force. But if Mt. Carmel

Center is not to be different from any other institution in the world, then the world would have no need of it.

Therefore, let all Present Truth believers reform by walking in the light of the Lord instead of in their own, for we are told by the Spirit of Prophecy that "reformation signifies a reorganization, a change in ideas and theories, habits and practices."--"Review and Herald," Feb. 25, 1902. (Quoted from, "Christ Our Righteousness," p. 154.)

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." (Isa. 55:7 through 9.)

THE MORE SURE WORD of PROPHECY

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts." (2 Pet. 1:19.)

"And while they [the foolish virgins] went to buy, the bridegroom came; and they that were ready went in with Him to the marriage: and the door was shut... Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." (Matt. 25:10, 13.)

"But the end of all things is at hand: be ye therefore sober, and watch unto prayer." (1 Pet. 4:7.)

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he day devour." (1 Pet. 5:8.)

"Those who are watching for the Lord, are purifying their souls by obedience to the truth." "The Desire of Ages," p. 634.

The Master commanded us to "watch and pray." We may have the theory of the message so perfect that our hearers are made enthusiastic by our large knowledge of the Scriptures, but does that indicate that we are watching "in all things," enduring "afflictions," doing "the work of an evangelist," and making "full proof of our "ministry" as the apostle Paul exhorts us to do (see 2 Tim. 4:5): or praying, as the Master gave command for us to do? The wisest man who ever lived, wrote, by Inspiration, that "the fear of the Lord is the beginning of knowledge."

To know our spiritual standing, it is well for us to consider some of the things which the Master desires us to watch for. As we are cognizant of the fact that Satan is determined to have us as his victims, then we must heed the first instruction given in the sermon on the mount--that we "be not deceived." Therefore, our first duty is to make as thorough a study, by the use of both the Bible and the Spirit of Prophecy, of the devices and points of attack which he will use in his warfare to defeat us, as he makes in his study of our weaknesses as points of vantage from which to assail us.

To obey is better than to sacrifice. Obedience to God's law and principles, both in our spiritual and moral lives, is the thermometer which records whether our spiritual temperature is up or down, and which thus affords Satan the most accurate gauge by which to determine his onslaughts.

"We need never expect that when the Lord has light for His people, Satan will stand calmly by, and make no effort to prevent them from receiving it. He will work upon minds to excite distrust and jealousy and unbelief. Let us beware that we do not refuse the light God sends, because it does not come in a way to please us. Let not God's blessing be turned away from us because we know not the time of our visitation."--"Testimonies for the Church," Vol. 5, p. 728.

"We are taught in God's Word that this is the time, above all others, when we may look for light from heaven. It is now that we are to expect a refreshing from the presence of the Lord. We should watch for the moving of God's provi-

dence as the army of Israel watched for ‘the sound of a going in the tops of the mulberry trees,’--the appointed signal that Heaven would work for them.”--“Testimonies for the Church,” Vol. 5, p. 728.

It behooves us, then, to study to know what is truth, what are God’s principles, what are the warnings and instructions given to His people at this time. In daily meditation of these, we shall be equipped to go forward in the Christian warfare, prepared for the darts of the evil one. However, we shall only be able to resist the enemy’s arrows by having our whole attention absorbed in being determined to serve God, and thus we shall know that we are walking in the light “even as He is in the light.” Then when specific calls come to us, we shall recognize in them the voice of our master, or, the voice of the usurper.

With such a clear understanding, we shall get the vision of how to be like the little child of whom said Jesus, upon placing him in the midst of the company, “Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” (Matt. 18:3.)

If our faith in God is as implicit as the faith of a child, we will not be of a halting, doubting spirit. And thus when we receive orders to “Go forward,” regardless of whether or not the way looks clear to us, we will not hold back and wait to see if it is really the way we are to follow, or to see first if the message prospers.

Just how foolish is such a spirit, we might, in one way, concretely demonstrate, by the following example.

Someone who is a stranger to us, and who lives at a distance, for some reason desires that we pray and fast for him with a certain purpose or object in view. We know nothing of the circumstances surrounding his life. However, he requests that we fast and pray. Is it now for us to question and doubt the call because we do not know his Christian status, or is it better to pray for him regardless of our ignorance of his circumstances?

Other problems of major or minor importance continually confront us in like manner, but are we so closely following our Saviour that He can trust us with wisdom from heaven so that we shall at all times give the answer of a man who has the true understanding which comes only from letting God lead? If we are not able to give such an answer, then may Heaven help us to be determined to follow on to know the Lord better each day so that He can class us as the “wise and prudent,” though we be “as a little child.”

We are happy for the call which God has given to us.

But are we watching for the many subtle devices, and snares of the enemy in his efforts to cheat us of eternal life, by causing us to lose sight of Jesus just long enough at this most critical hour; when the sealing message is determining what our reward shall be, so as to cause our loyalty to change to disloyalty and our faithfulness to unfaithfulness to that call? Are we holding fast by obedience to God’s commands, as did faithful Abraham, so that no man shall take our crown? Are we lovers of our own pleasures so much more than the lovers of God that we will not obey? Is this watching “unto prayer” “as they that must give account?”

Though we do not know the exact hour in which Christ shall “rise up from His mediatorial work...and shall clothe Himself with the garments of vengeance,” yet we do know that He will do so while truth is being revealed (5T 690). Therefore, we must, like “the good man of the house,” be ready for Him, instead of being surprised, when He comes to protect His faithful ones “until the indignation be overpast.” (Isa. 26:20.)

Paul reminds us that we “are not in darkness, that that day should overtake” us “as a thief.” Also that “Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober.” (1 Thess. 5:4 through 6.)

By the Prophet, Hosea, God reveals the closeness of earth to heaven by the fact that the earth hears “the corn, and the wine, and the oil.” Therefore, as this is the condition upon which our close relationship with Christ exists, and Heaven with us, ought we not now as never before make it our great duty to “Seek first the kingdom of God and His righteousness” while probationary time yet lingers? But it may be argued that the kingdom of God refers to the new earth state, and that we shall be changed from our sinful to the ‘sinless state in the twinkling of an eye. True, but what saith God by His servant?

“Not one of us will ever receive the seal of God while our “characters have one spot, or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost.”

“Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God--candidates

for Heaven.”--”Testimonies for the Church,” Vol. 5, pp. 214, 216.

Therefore, unless we obey and receive the stamp of God’s approval, now, in the time of “the closing work for the church,” (3T 266), how may we hope to have a part in the setting up of that kingdom in the time when the 144,000 go forth “as the children of Israel” and “bring an offering in a clean vessel, which “offering” is explained in Isaiah 66:20 as being “brethren” “out of all nations,” of whom the Lord says He “will also take of them for priests and for Levites.” (Verse 21.)

“Be ye clean, that bear the vessels of the Lord.” (Isa. 52:11.)

If we would be true to our sacred trust, let us not be found “sleeping on guard.”

“Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water: that thou shouldest enter into covenant with the Lord thy God, and into His oath, which the LORD thy God maketh with thee this day: that He may establish thee today for a people unto Himself, and that He may be unto thee a God, as He hath said unto thee, and as He hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.” “And thou shalt return and obey the voice of the Lord, and do all His commandments which I command thee this day. And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good, as He rejoiced over thy fathers: if thou shalt hearken unto the voice of the Lord thy God, to keep His commandments and His statutes which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul.” “I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the LORD thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him: for He is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.” (Deut 29:10 through 13; 30:8 through 10, 19, 20.)

“And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow Him: but if Baal, then follow him.” (1 King 18:21.)

Dear reader, which of the following do you chose? “So then, because thou art lukewarm, and neither cold

nor hot, I will spue thee out of My mouth” (Rev. 3:16). or,

“And it shall come to pass, that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God.” (Hos. 1:10.)

“But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye there fore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.” (Mark 13:32-37.)

Gather Up the Fragments.

To God’s Dear Messengers of Present Truth:

O, how I am rejoicing every day since you brought us the glorious rays of light. Your letter came today, and it is to me like sunshine after the gloom.

My everyday work no more seems as burdensome since I take the time out to eat “butter and honey” this message furnishes. The pastures are green and lovely! The Bible has become a new book to me now. Truly the Lord has opened my blind eyes. Now I know I have something to look forward to and to prepare for.

I have been thinking of many ways in which the Code readers could help Mt. Carmel in her needs. If those all over the United States would do all they can in little ways, I believe there would be an abundance for Mt. Carmel.

I wish all Present Truth believers would save all rags and sell them to the junk shops. I wish they would save all the pieces of material and make quilts of them, for they need so many there. Gleanings of nuts and fruits from the various states could be gathered in. Go tell the growers about our boys and girls at Mt. Carmel, and I believe that after they have gathered all they need, they will let you glean the trees. Hundreds of people could be fed with what is wasted.

Mt. Carmel has many to take care of. Therefore, let us be making preparation, so when our workers visit us we can give them the things we have saved for them. Some might give sacks of beans, lentils, etc. O, what a variety of food could be gathered in! May God bless Mt. Carmel, is my prayer. Please “Mother, Mt. Carmel,” give the size of the quilts you want made and the people will make them.

Your sister in Jesus,
Evelyn Abbott.

“The Truth Shall Make You Free”

The terrible bondage in which the enemy places his followers is well illustrated by the following incident related by one of our correspondents.

This sister states that after studying the message contained in “The Shepherd’s Rod,” and finding it to be the message of the hour, she decided to connect with the work at Mt. Carmel Center. But she, like many others, did not fully understand that this Mount Carmel, like the one in Elijah’s day, is a testing ground for modern Israel. Therefore, she allowed some of the things she did not understand to disconnect her from the work.

After leaving her post of duty, she seemed to be successful in her efforts for a while, during which time her mind began to fill with doubts concerning the truthfulness of the message, consequently bringing her to the place where she began to labor assiduously to prove “The Shepherd’s Rod” wrong. Though the Lord permitted her to have apparent success for a short time, yet He soon turned her over to the one whose suggestions she was following, and for no known reason, humanly speaking, she was compelled to discontinue her work because of a complete physical and mental break down.

For a little over a year this condition continued until her body had almost wasted away and her mind was practically gone.

An old time friend who had recently accepted the sealing message, and a few other believers of Present Truth, at once began to pray for the restoration of this afflicted sister, and God in His mercy heard their prayer, and she stated in a letter that she was completely delivered “from the hands of the Devil.”

The happy, part of this whole experience lies in the fact that this sister, snatched from the clutches of the evil one, recognizes her mistake and is again rejoicing in the message, declaring that it is now more beautiful to her than ever before. May the Lord keep her from backsliding again.

This should be a burning warning to all of us who are inclined to doubt and “criticize everything in the unfolding of truth.”

May the Lord save all Present Truth believers from the sad experience through which this sister has just passed!

The Light Still Burns in San Angelo.

We had been in the Church about three years when our attention was called to the fact that we were spiritually asleep. This was a surprise to us, for we thought we were good Christians. We attended every service, paid our tithe and offerings, and in fact met all the necessary requirements to be a Church member.

Then came “The Shepherd’s Rod” message for which we are deeply thankful. And only by believing and accepting it do we hope to be ready to meet our Lord.

Also we are indeed thankful for the Code, and study it from cover to cover.

We read in the ----- that Elder ----- says there are no “Shepherd’s Rod” believers in ----- . We wish to say with all sincerity and with love in our hearts for the Church that there are some who believe the Rod, and who are using every opportunity to warn their brothers and sisters of the wrath to come.

Though we have found that we must bear a cross if we accept the “Shepherd’s Rod,” yet Christ tells us to take up the cross and follow Him. May we not complain but rather be thankful for this privilege, is our prayer for Christ’s sake.

Mrs. Clayton Aclin.
Mrs. E.N. Reeves.
John Reeves.

OTHERS MAY--YOU CANNOT.

If God has called you to be really like Jesus, He will draw you into a life of crucifixion and humility, and put upon you such demands of obedience that you will not be able to follow other people, or measure yourself by other Christians; and in many ways He will seem to let other good people do things which He will not let you do.

Other Christians and ministers, who seem to be very religious and useful, may push themselves, pull wires, work schemes to carry out their plans, but you cannot do it; and if you attempt it, you will meet with such failure and rebuke from the Lord as will make you sorely penitent.

Others may boast of themselves, of their work, of their success, of their writings, but the Holy Spirit will not allow you to do any such thing; and if you begin it, He will lead you into some deep mortification that will make you despise yourself and all your good works.

Others may be allowed to succeed in making money, or have a legacy left to them; but it is likely God will keep you poor, because He wants you to have something far better than gold, namely a helpless dependence on Him, that He may have the privilege of supplying your needs day by day out of an unseen treasury.

The Lord may let others be honored and put forward, and keep you hidden in obscurity, because He wants to produce some choice fragrant fruit for His coming glory, which can only be produced in the shade. He may let others be

great, but keep you small.

He may let others do a work for Him and get the credit for it, but He will make you work and toil without knowing how much you are doing, and then to make your work still more precious, He may let others get the credit for work which you have done, and thus make your reward ten times greater when Jesus comes.

The Holy Spirit will put a strict watch over you, with a jealous love, and will rebuke you for little words and feelings, or for wasting your time and money, which other Christians never seem distressed over.

So make up your mind that God is an infinite Sovereign, and has a right to do as He pleases with His own. He may not explain to you a thousand things which may puzzle your reason in His dealings with you; but if you absolutely sell yourself to be His love slave, He will wrap you in a jealous love, and bestow upon you many blessings which come only to those who are in the inner circle.

Settle it forever then, that, you are to deal directly with the Holy Spirit, and that He is to have the privilege of tying your tongue, or chaining your hands, or closing your eyes in ways that He does not seem to use with others. Now when you are so possessed with the living God that you are in your secret heart pleased and delighted over this peculiar, personal, private, jealous guardianship and management of the Holy Spirit over your life, you will have found the vestibule of Heaven.

--Living Waters.

MT. CARMEL BUTTER.

9 lbs. sweet milk
4 1/2 lbs. oil
1 1/2 lbs. white or wheat flour
1/4 lb. salt
14 1/2 lbs. Quantity

1. Heat milk to just below boiling point. (Important: Do not boil the milk.)

2. In another pan bring oil to a sizzling boil.

3. Add flour to the oil and, while stirring, bring mixture to a boil as before.

4. Slowly add oil and flour mixture to the hot milk, and continue beating until smooth.

5. Remove from heat, and gradually, beat in as much cold oil as the mixture will absorb without the oil's becoming separated from the butter. If desired, a few drops of vegetable coloring may be added.

6. Set in a cool place to mold.

One fourth or one half of this recipe may be used, according to the amount of butter needed.

IMPORTANT NOTICE.

“Am I living up to all the light which has come to me in each Symbolic Code?”

Ask yourself this searching question and if your answer is “No,” quickly “gather up the vitals sweet” found in the back numbers of the Code.

The following is a list of a limited number of back Codes that can be obtained.

Volume	One;	Nos. 8, 9, 13, 17; 1935.
Volume	Two;	Nos. 2, 3-4, 7-8, 10, 12; 1936
Volume	Three;	Nos. 1, 2, 5-6, 7, 8-9-10; 1937
Volume	Four;	Nos. 1-2-3; 1938

THE CIRCULATION DEPARTMENT.

Will You Share in Carmel's Cares?

We on Mt. Carmel are face to face with a problem real and grave:

So few to help to build the camp the multitude to save.

Workers it takes to care for workers, and teachers to teach a school,

And of those left, yea scarcely one can skillfully handle a tool.

So day after day we struggle along in office, on farm, and road.

With so few help, cannot you see how terrific grows our load?

You may not drive a Packard car, nor boast a fortune fair, ‘

But beggared be in this world's goods, with cupboard more than bare,

Yet God you please if Him you give your self besides your prayers

In earnest, sincere effort to share in Carmel's cares,

Which day by day grow greater, increased in every way,

As nearer draws His Kingdom. So, pray, do not delay!

Some may shrug the shoulder as well as if to say:

“His plan perchance for our future, but never for us today,

So on our lees we now lie back, and watch the work there grow,

And someday, then, we know the Lord will see that there we go.”

O Friend, if you these persons be, remember, His Word so true

Has settled the fate of others, and will settle the fate of you.

O now He calls for workers, faithful, humble,

*true,
 Who to His cause will give their all, and any labor do.
 He will not use the slothful, the prideful, or the boast,
 But only those who sentries be that never leave their
 post.
 So if you choose the better part, to give your all and
 all:
 Yourself, your prayers, your everything in answer to
 His call,
 Then off do throw your veil of sleep and sever every
 tie
 That binds you to this sin-cursed world its death one
 day to die,*

*And patiently endure your trials, which
 work to make you true
 And take the dross from out the gold which
 God doth see in you.
 As in the work we strive to win a soul and
 gain a star,
 The greater will the conflicts be for all
 where'er they are;
 But when all sealed for Zion and crowned
 with Christ our King
 Our trials will e'er be vanquished as
 vic't'ry's song we sing!*

__ Marion L. Deeter __

QUESTION AND ANSWERS

QUESTION NO. 188.

“As the Lord Himself sanctifies us, what part do we play in the process, and when is a person sanctified? At school we are taught that it takes a life time to become sanctified.”

ANSWER:

The work of true sanctification, as set forth by these inspired writers, is in two phases which, though in one sense, are distinct one from another, yet, in another, are coalescing.

The first phase of sanctification embraces the accepting of Christ--“the way, the truth, and life” (John 14:6)--with consequent forsaking of the world: the flesh, and the devil. God, by His Spirit, sanctifies (sets apart) the elect, or true believers, by leading them into all truth (John 16:13) and instilling in them the principle of holiness. “And such were some of you,” says Paul, after speaking of those who are without the Truth, “but ye are washed, but ye are sanctified...in the name of the Lord Jesus, and by the Spirit of our God.” (1 Cor. 6:11.)

Nevertheless, we must not conclude that sanctification is an instantaneous work, by which, through faith alone, (we) accepted the truth and thereby, through the Holy Spirit, (Rom. 15:16) have been sanctified, or set apart for a holy purpose, the work of sanctification is not consummated, but immediately progresses (“The Great Controversy,” p. 470) into its second phase--growing in grace. When we are first converted to the truth and renounce the world, our Christian life is just begun, and having accepted “the principles of the doctrine of Christ,” we must “go on unto perfection.” (Heb. 6:1 “The Great Controversy,” p. 470.

Thus begins that phase of sanctification, which is the dynamic process of progressive regeneration through

the continual impartation of the righteousness of Christ, “by the power of the indwelling Spirit of God” (“The Great Controversy,” p. 469), for “the impartation of the Spirit is the impartation of the life of Christ” (“Gospel Workers,” p. 285)--complete sanctification.

In fine, “The righteousness by which we are justified [the first phase of sanctification] is imputed; the righteousness by which we are sanctified [the second phase] is imparted. The first is our title to heaven; the second is our fitness for heaven.”--“Review and Herald,” June 4, 1895. (In “Christ Our Righteousness,” p. 118.)

“Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless.” “But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever. Amen.” (2 Pet. 3:14, 18.)

Sanctification is not the work of a moment, an hour, or a day. It is a continual growth in grace.” “Jesus, considered as a man, was perfect, yet He grew in grace. Luke 2:52, ‘And Jesus increased in wisdom and stature, and in favor with God and man.’ Even the most perfect Christian may increase continually in the knowledge and love of God.”--“Testimonies for the Church,” Vol. 1, pp. 339, 340.

“We should consider the words of the apostle Paul, in which he appeals to his brethren, by the mercies of God, to present their bodies ‘a living sacrifice, holy, acceptable unto God’ ...Sanctification is not merely a theory, an emotion, or a form of words, but a living, active principle, entering into the everyday life. It requires that our habits of eating, drinking, and dressing, be such as to secure the preservation of physical, mental, and moral health, that we may present to the Lord our bodies--not an offering corrupted by wrong habits, but--a living sacrifice, holy,

acceptable unto God.’ Rom 12:1.”--”Counsels on Health,” p. 67.

“True sanctification comes through the working out of the principle of love. ‘God is love; and he that dwelleth in love dwelleth in God, and God in him.’ The life of him in whose heart Christ abides, will reveal practical godliness. The character will be purified, elevated, ennobled, and glorified. Pure doctrine will blend with works of righteousness; heavenly precepts will mingle with holy practices....

“Sanctification...is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly living for Christ. Wrongs cannot be righted nor reformations wrought in the character by feeble, intermittent efforts. It is only by long, persevering effort, sore discipline, and stern conflict, that we shall overcome. We know not one day how strong will be our conflict the next. So long as Satan reigns, we shall have self to subdue, besetting sins to overcome; so long as life shall last, there will be no stopping place, no point which we can reach and say, I have fully attained. Sanctification is the result of lifelong obedience.”--”The Acts of the Apostles,” p. 560.

“Day by day, hour by hour, a vigorous work of self-denial and of sanctification must go on within; then the works will bear witness that Jesus is abiding in the heart by faith. Sanctification does not close the avenues of the soul to knowledge, but expands the mind, and inspires it to search for truth as for hidden treasure.”--”Counsels to Teachers,” p. 449.

“There is no Bible sanctification for those who cast a part of the truth behind them” (“Testimonies for the Church,” Vol. 1, p. 338), for “this work cannot go on in the heart while the light on any part of the truth is rejected or neglected. The sanctified soul will not be content to remain in ignorance, but will desire to walk in the light and to seek for greater light. As a miner digs for gold and silver, so the follower of Christ will press from light to greater light, ever increasing in knowledge. He will continually grow in grace and in the knowledge of the truth.” (R. & H., June 17, 1890.)

“Many...do not exemplify the truth in their lives. They have special exercises upon sanctification, yet cast the word of God behind them. They pray sanctification, sing sanctification, and shout sanctification...The present truth, which is the channel, is not regarded, but is trampled under foot. Men may cry, Holiness! holiness! sanctification! sanctification! consecration! consecration! and yet know no more by experience of what they talk than the sinner with his corrupt propensities. God will soon tear off this whitewashed garb of professed sanctification which some who are carnally minded have

thrown around them to hide the deformity of the

soul.”--”Testimonies for the Church,” Vol. 1, pp. 338, 336.

“The prophet Daniel was an example of true sanctification. His long life was filled with noble service for his Master. He was a man ‘greatly beloved’ of Heaven. Yet instead of claiming to be pure and holy, this honored prophet identified himself with the really sinful of Israel, as he pleaded before God in behalf of his people: ‘We do not present our supplications before Thee for our righteousnesses, but for Thy great mercies.’ We have sinned, we have done wickedly.’ He declares, ‘I was speaking, and praying, and confessing my sin and the sin of my people.’ And when at a later time the Son of God appeared, to give him instruction, Daniel says, ‘My comeliness was turned in me into corruption, and I retained no strength.’

“When Job heard the ‘voice of the Lord out of the whirlwind, he exclaimed, ‘I abhor myself, and repent in dust and ashes.’ It was when Isaiah saw the glory of the Lord, and heard the cherubim crying, ‘Holy, holy, holy, is the Lord of hosts,’ that he cried out, ‘Woe is me! for I am undone.’ Paul, after he was caught up into the third heaven, and heard things which it was not possible for a man to utter, speaks of himself as, ‘less than the least of all saints.’”--”The Great Controversy,” pp. 470, 471.

“Paul’s sanctification was the result of a constant conflict with self. He said, ‘I die daily.’ His will and his desires every day conflicted with duty and the will of God. Instead of following inclination, he did God’s will, however crucifying to his own nature.

“God leads His people on step by step. The Christian life is a battle and a march. In this warfare there is no release; the effort must be continuous and persevering. It is by unceasing endeavor that we maintain the victory over the temptations of Satan. Christian integrity must be sought with resistless energy, and maintained with a resolute fixedness of purpose.

“No one will be borne upward without stern persevering effort in his own behalf. All must engage in this warfare for themselves....The struggle for conquest over self; for holiness and heaven is a life-long struggle. Without continual effort and constant activity, there can be no advancement in the divine life, no attainment of the victor’s crown.”--”Testimonies for the Church,” Vol. 8, p. 313.

“This is the will of God concerning human beings, even their sanctification. In urging our way upward, heavenward, every faculty must be kept in the most healthy condition, prepared to do faithful service. The powers with which God has endowed man are to be put to the stretch.... Man cannot possibly do this of himself; he must

have divine aid. What part is the human agent to act?-- 'Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do His good pleasure.' Phil. 2:12, 13."-- Testimonies for the Church," Vol. 8, p. 64.

Thus is pointedly contrasted both God's part and man's part in the supreme work of sanctification, so that even "The wayfaring men, though fools, shall not err therein." (Isa. 35:8.)

Finally, the working of the principle of true sanctification in the Christian heart is inimitably illustrated in Christ's parable of the growing seed: "first the blade, then the ear, after that the full corn in the ear." (Mark 4:28.)

"The germination of the seed represents the beginning of spiritual life, and the development of the plant is a beautiful figure of Christian growth. As in nature, so in grace; there can be no life without growth. The plant must either grow or die. As its growth is silent and imperceptible, but continuous, so is the development of the Christian life. At every stage of development our life may be perfect; yet if God's purpose for us is fulfilled, there will be continual advancement. Sanctification is the work of a lifetime. As our opportunities multiply, our experience will enlarge, and our knowledge increase. We shall become strong to bear responsibility, and our maturity will be in proportion to our privileges."-- "Christ's Object Lessons" p. 65.

"Here is Bible sanctification. It is not merely a show or outside work. It is sanctification received through the channel of truth. It is truth received in the heart, and practically carried out in the life."--"Testimonies for the Church," Vol. 1, p. 339.

"Christ prayed for His disciples in these words: 'Sanctify them through Thy truth: Thy word [message] is truth.' There is no genuine sanctification, except through obedience to the truth."--"The Sanctified Life," p. 49.

QUESTION: No. 189.

"'Christ's Object Lessons,' p. 122, 'When the mission of the gospel is completed, the Judgment will accomplish the work of separation.'

"Is not the 'judgment' here mentioned, the second Advent of Christ, when the saints are delivered

ANSWER:

It is generally understood that Christ's second Advent is preceded by the judgment.

"Christ's Object Lessons," p. 122, does not say that the completion of the gospel work is the close of probation, but rather that, "When the mission of the gospel is completed, the Judgment will accomplish the work of separation." That is, as the gospel during the judgment of the living completes its work with

each individual, each case is decided in the Judgment and each is then separated one from another. This proves that the separation is accomplished during the time of the judgment, not after the close of probation. Therefore, during the judgment of the living the "wheat and the tares" must be separated.

"I then saw the third angel...He is the angel that is to select the wheat from the tares."--"Early Writings," p. 118.

QUESTION: NO. 190.

"How can it be said that Sarah was yet living when Isaac was married, in the face of the facts that when Sarah died Isaac was 37, and that he was not married until he was 40?"

ANSWER:

We are sorry that the statement in the March-April number of the "Code," concerning Sarah and Isaac, was misstated and overlooked for correction. Gen. 24:67 proves that Sarah had died just before Isaac was married. (Also see Gen. 23 and 24.)

QUESTION: NO. 191.

"How can it be said that Nimrod was the 26th person born after the flood when the list only includes the children of Japheth and Ham? Would not the addition of Shem's children disarrange this number?"

ANSWER:

"The Shepherd's Rod" does not mean to say that there could not have been more than 26 persons born from the time of the flood to the birth of Nimrod, but simply that there were that many in the lineage of Nimrod, with which, alone, the book is dealing. However, there could have been exactly 26 in all, and there could have been more, though not exceeding fifty-one, as the descendants of Shem are separately recorded, and the record does not say whether or not there were any children born to him before the birth of Nimrod. Hence, according to the record, Shem's descendants could have been born either before or after the birth of Nimrod.

QUESTION: NO. 192.

"Where is there an account of Abraham's going twice into Egypt? I can find only one such record."

ANSWER:

Abraham's going back to Egypt the second time is recorded in Gen. 20:1. Shur is near the Egyptian border. However, tract No. 8, p. 87 is not so much endeavoring to fix the exact place where he went, as it is trying to call attention to adverse circumstances through which Abraham had to pass.

QUESTION: NO. 193.

"How can Uriah Smith be blamed for concluding brimstone to be sulphur when the dic-

tionary says brimstone is sulphur? I have consulted three dictionaries.”

ANSWER:

The commentators quoted in Elder Uriah Smith’s book may not have been wrong in saying that brimstone is sulphur, but they have no right to convert brimstone into sulphur, and then sulphur into gunpowder.

QUESTION: NO. 194.

“Is the second coming of Christ the executive judgment?”

ANSWER:

The coming of Christ is not the executive judgment, for the wicked are to be judged after His second coming. Hence, the executive judgment of the wicked must be accomplished during the millennium, when the saints sit in judgment. (Daniel 7:22.)

THE CLOSE OF SCHOOL.

*Our school year now is ended
And fond memories sweetly blended--
Glorious scenes we'll ne'er forget
Linger in our memory yet.
All days of sadness seem to perish
As we recall the scenes we cherish.
Of all the many joys were ours.
Of all the happy golden hours
That we have spent in school this year
These are the ones we hold most dear.
They thrill us so, that we desire
Other souls, thus to inspire.*

*One Friday eve before the sun
Had set, and Sabbath had begun,
A double wedding here took place
In simple beauty, charm and grace.
In pink were gowned the brides so fair,
And everyone who gathered there
To see these wed, four Christian youth--
Glen and Evelyn, Jack and Ruth--
Were not impressed by flowers and clothes,*

*But by the character of those
Whose lives express their honest zeal
For love and happiness that's real.*

*And as they vowed to love and protect
Their chosen mates, 'twas with respect
That all who had thus vowed before
Renewed their solemn pledge once more.
In Holy wedlock these happy pairs
May make the joys of Heaven theirs.
And help restore all, lost by sin,
And to God's Kingdom, enter in.
This step they took in the fear of God
In harmony with the Light of the Rod.
For a promise in God's Word is found,
This done on earth in Heaven is bound.*

*They truly found this Proverb true
That love will ever live anew
And stronger grow, when in each heart
Christ is enthroned, and doth impart
His love divine, to guide each life,
When two become husband and wife.
Just as the golden sun sank low
And left the evening sky aglow,
Each heart was filled with joy and praise
More glorious than the sunset rays--
With thoughts of Eden and the Holy pair--
The Creator performing that marriage fair.*

*The time drew nigh for the hour of prayer
Observed by believers everywhere.
And so we bowed in one accord
And prayed that all things be restored
That many this precious light shall see
Of the glorious Kingdom soon to be.
That none who know this truth shall doubt
Or by their sins should be shut out
Our prayers ascended for each honest soul.
Who seeks for light from the "Golden Bowl."
We prayed for love for our fellow men
And to be healed and freed from sin.*

*The meeting closed with praise and prayer
We felt the presence of Jesus there.
Then to our homes with reverent thought
Of the marvelous things that God hath wrought.*

*We went with hearts aglow with love,
Flowing fresh from God's Throne above.
This ever through our veins must flow
If we would to those mansions go,
And there enjoy that sacred bliss
Of which, a grand foretaste, is this.
Then filled with joy that is Heaven born.
We sweetly rested till Sabbath morn.*

*It seemed our cares had fled away.
As we awoke that Sabbath day,
And here we fed as in days of old,
Upon the Rod in Carmel's fold,
Our souls were filled with joy and peace
We hope and pray will never cease.
We studied Hosea One and Three
And in Matthew Twenty-four we see
That we must preach the Kingdom of Heaven As
found in Ezekiel Thirty-seven.
"Thy Kingdom come Thy will be done,"
We see this work has now begun.*

*Just at the close of the Sabbath Day
We met again in the usual way--
But there a greater blessing gained
For twenty-three youth who had been trained
In Mount Carmel Academy this year,
joined with five of the older here,
To follow their Lord to the watery grave
Fitting them better more souls to save.
From each a testimony came
The desire of all, was just the same--
To die to self and rise anew
To live in Christ, His will to do.*

*After our study from God's Book
Another night of rest we took
We rested till the break of day
And then rejoicing all the way--
We drove to the river below the lake,
And there for our Redeemer's sake
The twenty-eight were born again
Baptized with Christ thus to remain.*

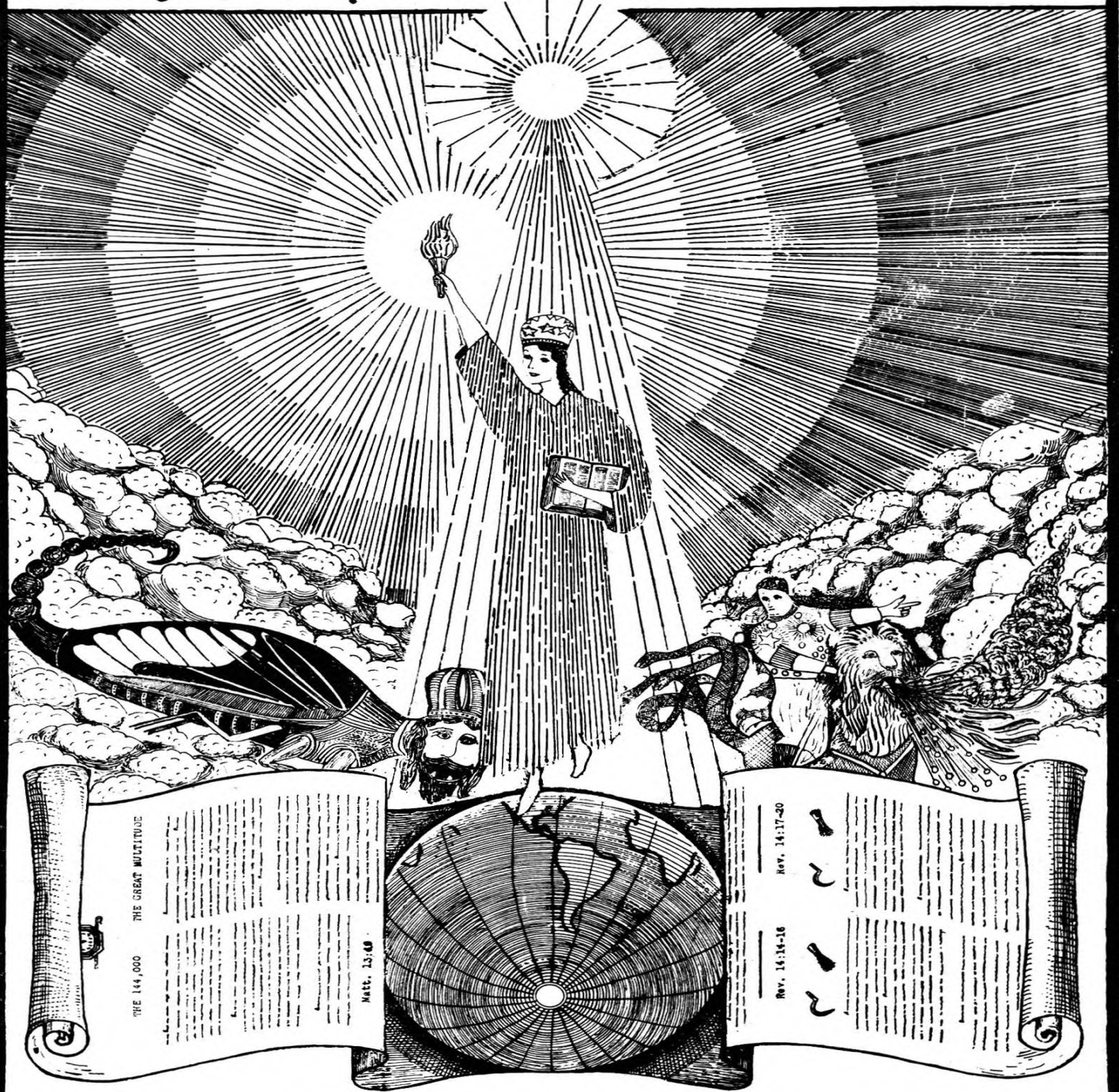
*And every heart who had before
Vowed these vows, did so once more.
Vowed to obey the Shepherd's Rod.
And dwell in the Kingdom of our God.*

*A choir sweetly raised its voice
In songs that made our hearts rejoice
In praise to Him who dwells within,
When we are washed and free from sin.
Oh what a scene for human sight--
The twenty-eight all dressed in white!
An emblem of their life to be
And of the robes of purity--
Oh how the angels must rejoice--
And music sweet from harp and voice
Resound throughout the courts above
When these accept God's gift of love.*

*Elder Wilson offered prayer
To close the solemn hour spent there.
O may each heart remember well
The sacred scenes of Mount Carmel.
And may God help us all to keep
These sacred vows lest we should reap
A bitter harvest in the end
And be unfit for God to send
To give His message so divine
And thus to fall at Ezekiel Nine.
O may we die to self each day
And walk within the "Narrow Way."*

*As now these scenes are brought to mind,
Within our hearts a peace we find,
A greater faith, a stronger zeal;
God's Kingdom seems to us more real.
O could we speak as angels fair
And bear the tidings everywhere,
Of this Great Kingdom soon to be,
Of marvelous things our eyes shall see;
Then would you know and understand
How in Palestine, our Father's land
We'll dwell in peace, safe from the foe,
And through the earth "Walk to and fro!"*

THE SYMBOLIC CODE

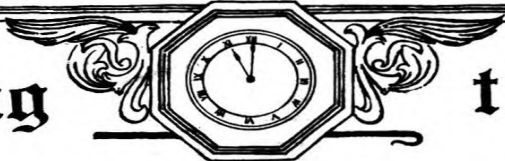


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MT. CARMEL CENTER
Lake Waco, Texas

Lightning



the Earth

THE CHURCH IN PROPHECY

As the church of today is conversant with past church history, but totally ignorant of the Divine prediction concerning herself, we, in an endeavor to enlighten her, shall set forth in this article the reason for her ignorance of the prophecies. But let us first refresh our minds by a brief review of the past before turning our attention to the future. In the following few paragraphs we shall see how completely the Lord has foretold to His church the course that she should, also the course that she would, follow, and the ultimate results in either case. Abraham, by the voice of prophecy, was informed that God had promised at some time to give him land the location of which was not then made known. Later he was told that he and his seed would sojourn in a strange land "four hundred and thirty years" before possessing the land of promise. When the fulness of this prophetic time came, even at the "self same day," Israel was led out of the land of Egypt. But because of their repeated rebellions the Lord did not see fit immediately to take them into the promised land; therefore, He made known to them that they must remain in the wilderness another forty years. At the end of this prophetic period of time, the children of Israel, by as great a miracle as when they crossed the Red Sea, crossed the Jordan and went into the land promised to them.

Neither did the Lord leave them in darkness while they were in the promised land, but rather He sent to them prophet after prophet, (2 Chron. 36:15), warning them of the consequent results that would befall them because of their depraved spiritual condition, and telling them that by their attitude toward the prophets, and by their demeanor, they were making their final decision either for or against themselves.

As they failed to turn from their evil course, the voice of prophecy declared that they were to be delivered into the hands of the Chaldeans and there to remain captive seventy years. At the close of that span of time, God, by the hand of Cyrus and Darius, the kings of Medo-Persia, again set His people free, and the kings commanded them to rebuild the temple and the holy city. (Ezra 1:1, 2). As the prophecies concerning the church were then fulfilled, God in His faithfulness, made known to His people that which was to take place within a period of "two thousand three hundred days" or years (Dan. 8:14), beginning at the time when the commandment was made to rebuild the city, and ending in 1844. Among the events that took place during that length of time were Christ's first coming and His crucifixion. (Dan. 9:26.)

Thus, these prophetic periods of time, linked one to another, carried us through history from the time

of Abraham to 1844. But as we have referred to but a few of the prophecies, we might mention that there are many other prophetic events interwoven in the foregoing periods of time, such as the twelve hundred and sixty year period of Daniel 7:25, and the prophecies concerning the First-day Advent movement prior to 1844, etc., all of which shows that there has occurred nothing in church history of which the voice of prophecy has failed to speak.

As the prophecies connected with the First-day Advent movement and the Seventh-day Adventist denomination, are of greater importance to us than are any of the ethers, we shall treat of them more fully. However, as we are writing directly to Seventh-day Adventists, to explain the Scriptures with which they are already familiar is needless; therefore, we shall only refer to them and draw the lesson that God would have His people to know now.

In the tenth chapter of Revelation we read: "And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter." (Rev. 10:10.) This scripture is rightly interpreted by the denomination to be a perfectly fitting symbolic prophecy of the indescribable happiness and the crushing disappointment of the First-day Advent movement which declared prior to 1844 the truth of the "2300" day prophecy, whose followers believed what they preached, sold everything of this world's goods, and spent the proceeds for the preaching of the Gospel that others along with them might be ready for Christ's coming in the year 1844.

Hence, the thought of taking a flight through the starry heavens and entering through the pearly gates into the eternal city of the King of kings and the Lord of lords, where there is no sorrow, nor pain, nor death, was as sweet a thought to them as is honey to the taste of the tongue. Therefore, to John, the incident was symbolically represented by eating the little book--the Word of God--and by being as sweet as honey at the first. But as the set date passed into eternity, and the Lord Whom they expected to come, did not appear, they, as John, felt their inexpressible joy turn into the gall of bitterness.

Furthermore, as the verse following the one which refers to the disappointment, says, "Thou must prophesy again before many peoples, and nations, and tongues, and kings" (Rev. 10:11), it proves to be an accurate prophecy of the understanding and experience of the movement prior to 1844, for they thought that the Gospel work was then finished, and that probation had

closed. Therefore, the angel declared: "Thou must prophesy again;" that is, you have made a mistake, and now you must repeat the preaching of your message. Thus, the Seventh-day Adventist denomination, composed largely of those who had been First-day Adventists, arose to fulfill the heavenly commission while some of the First-day Adventists have maintained their own organization to this day.

Now our attention is called to the most important question: Could it be possible that the Scriptures should contain such a complete prophecy of the church to 1844 and contain none at all for her since then? All must honestly agree that to leave the church out of prophecy at any time is illogical and also impossible, for God has never left His people in darkness, and He surely would not do so now at the most important time in the world's history. Then why does the church of today know so much about the prophecies of the past and so little of the prophecies concerning her own destiny?

There are two great reasons for this mystery. The primal reason is given by the apostle Peter:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (2 Peter 1:19.)

This scripture declares that prophecy is the more sure word, and that it is as a light that shines in a dark place, and that when it is understood it makes the subject so plain that its clearness is compared by Inspiration, as a "day star" in our hearts. However, the verses following say:

"Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:20, 21); that is, had the Scriptures come by the will of man, then they could be interpreted by the will of man without the aid of the Spirit. But the fact that "holy men of God" received the Scriptures from the Spirit of God, and as it is impossible for man of himself to know the mind of the Holy Spirit, he cannot interpret the Scriptures without the Spirit's aid--he must, therefore, be inspired as verily as the ones to whom the Scriptures were given at the first.

This is attested by the fact that today we have thousands of isms which are the result of thousands of interpretations of the Scriptures, which proves that men have independently of the Spirit interpreted the Scriptures, for the Spirit of Prophecy does not, and cannot, give to one person one interpretation of scripture, and give to another another interpretation of the same scripture. Moreover since it is true that the Laodicean church does not know the prophecies

concerning herself, it bears evidence that the Spirit of Prophecy is no longer active in the midst of her.

The second reason for her ignorance of "the more sure word of prophecy," is in that she esteems herself as being "rich, and increased with goods," and to "have need of nothing," whereas, the prophecies declare that she is "wretched, and miserableness, and poor, and blind, and naked:" and that she knows it not. (Rev. 3:17.) Hence, as the prophecies concerning her "wretched" spiritual condition, and the ultimate results (should she fail to acknowledge and repent of her spiritual poverty), are in direct opposition with her supposed spiritual prosperity, she only partially interprets or misinterprets, misapplies, or leaves them entirely alone.

In the following paragraph we will endeavor to prove that the church of today is repeating the mistakes which the church of the past committed. For an example, as the Pharisees of old rejected the Inspired interpretation of the Scriptures, and as they feared that the common people might see their mistakes, they killed the prophets to silence them. Consequently, they were left in spiritual darkness, and as they privately--without Inspiration--interpreted the Scriptures, they misunderstood and misapplied even the most simple portions of the Word of God, with the result that they crucified the very One for Whom they had expended millions of dollars in sacrifices, and served hundreds of years in ceremonial services.

"The little horn" of Daniel Seven is a well-defined prophecy of the Roman Hierarchy. This prophecy has been preached for many years, but the Romans have never accepted it although they have not been able to attach its fulfillment elsewhere, nor to remove the time of its application. Just as the prophecies which did not commend the deeds of the Jewish and of the Roman leaders were not understood by them, so the prophecies which point out the errors of the Protestant churches are likewise considered as great mysteries.

This lack of understanding is not because the prophecies are difficult to be understood, but because they reveal the facts which the churches are not only unwilling to admit, but also very zealous to cover up. Hence, the advocates of "the more sure word of prophecy" are met with opposition, hatred, and ridicule, while their adversaries declare that the prophecies are but sealed mysteries. Therefore, as a result, ignorance of the Scriptures prevails among the people everywhere.

Thus, while on the one hand the prophecies reveal the poverty, wretchedness, and miserableness of the church today, she on the other hand boasts of her supposed high attainments, and of being rich and increased with goods, and of having need of nothing. This prevailing condition makes

impossible her interpreting correctly or accepting “the more sure word of prophecy.” Thus, she is repeating the mistakes of the Jews, the Romans, and the Protestants.

We shall now carefully compare the voice of prophecy with the voice of the church. According to the prophecies, the Seventh-day Adventist denomination was commissioned to “prophesy again before many peoples, and nations, and tongues, and kings.” (Rev. 10:11.) The word “many” is a limited word--it does not mean all. Thus, the prophecy in no uncertain terms declares that the Gospel commission to the S.D.A. church does not extend to all the nations, but only to “many,” showing that before the Gospel is proclaimed to all the nations, there must be another commission. This fact is attested also by the Spirit of Prophecy:

“God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children.

“A revival and a reformation must take place under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit.”--”Christ Our Righteousness,” p. 154. (Italics ours.)

“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 voice of prophecy on the one hand declares that there is to be a “reorganization” and then a commission for the church to go to all the nations, the voice of the church, without having any more authority for what it says than do the Sunday observers for their belief that Sunday is the correct day to keep, cries aloud that the Seventh-day Adventist organization is “going through,” and the laity, as the laity of the nominal churches, do not ask for proof from “the more sure word of prophecy,” but rather, blindly exclaims “amen” to the voice of man against the voice of God! At the same time, to keep them in darkness, they are told not to listen to any other voice lest they be deceived!

We as the Seventh-day Adventist denomination were commissioned to go to “many” nations, and to gather the hundred and forty-four thousand, the first fruits, as is clearly shown in Revelation 11:1, 2: “And there was

given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles.”

The words “measure” and “number” are synonymous, for measuring must be accompanied by numbering. Moreover, as those who worship therein are people, they must be measured by numbering. Hence, from 1844 to the time of this prophetic “reformation and organization,” is the measuring, or numbering time--the gathering of the 144,000, the first fruits, the twelve tribes, or those who worship inside the temple--whereas, “the porch that is without” is to be filled with the Gentiles--the second fruits, a great multitude which no man can number--who are to be gathered after the aforesaid reformation and reorganization is effected, just as it is stated in the Revelation. The revelator saw the 144,000 sealed and after that the great multitude. (Rev. 7:3 through 9.)

The Spirit of Prophecy declares that “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.” (R. & H., Nov. 19, 1908.) This excerpt bears plain evidence that we are not now in the time of the Loud Cry, neither have we ever been, for the Loud Cry is to be proclaimed only by those who have overcome temptation, whereas, the message has been, and is now proclaimed by both sanctified and unsanctified ministers. Therefore, if the message in the time of the Loud Cry is to be proclaimed only by those who have overcome temptation, there must necessarily be a reformation, and it shall sift out all the unsanctified ministers. (5T p. 80; G.C. 424, 5.)

The more sure word of prophecy through the “gospel prophet” throws great light on the subject. We read:

“For by fire and by His sword will the LORD plead with all flesh: and the slain of the LORD shall be many. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles. And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain Jerusalem, saith the LORD as the children of Israel bring an offering in a clean vessel into the house of the LORD.” (Isa. 66:16, 19, 20.)

The slaughter of the Lord here brought to view must take place in His church, for those

who escape must be Christians, well acquainted with the Lord, otherwise they could not proclaim His fame and His glory. Moreover, as the Gentile nations will remain after the slaying takes place, and as they will be privileged to hear the Gospel, it proves that this slaughter of the Lord shall take place before the close of probation.

Still further, the Spirit of Prophecy writes that when the sealing of the 144,000 and the slaying of Ezekiel Nine is about to take place, the ministers will have betrayed their trust (5T 211), and as the message must be preached by a pure ministry, it again proves that this purification must take place just before the commencement of the Loud Cry, thus making possible the closing of the Gospel work by a reformed and reorganized movement, commissioned to go to all the nations rather than to "many."

Although we have merely touched the prophecies concerning the church of today, we already see that they are just as thorough as the prophecies concerning the church of the past, and that the three angels' messages will go through, but both, this system of organization and those who do not take heed now to overcome temptation, will perish in "the slain of the Lord."

There are many who do not see the necessity of reorganizing, though they see the need of a reformation. For this reason we shall add a few words of explanation.

As there would have been no need of a reformation had the church remained true, there would have been no need of reorganization had the church organized right and stayed right. But as the spirit of the world conquered the church, so the spirit of the world conquered the organization, which is unmistakably evidenced by the fact that both the medical and the educational departments of the denomination are now governed by the standards of the world. Therefore, rather than the church leading the world, the world is now leading the church; or, in other words, rather than the church being the head, as God designed, she has now become the tail; and instead of the world partaking of the spirit of the church, the church is partaking of the spirit of the world, thus cheating the world from receiving the heavenly light, and causing herself to go into darkness, dishonoring God and honoring mammon. Hence, the need of both reformation and reorganization, for how can God finish His work, bless His people, and save the world with a church organization that itself is seeking help from the world?

The Lord's having seen the course the church would pursue, has, for her benefit, so shaped the prophecies in an endeavor to awaken the church and to save her people. Hence, let us take heed to the sure Word of prophecy as it says: "Today if ye will hear His voice, harden not your hearts." (Heb. 4:7.)

TAKING THE REINS INTO HIS OWN HANDS

As most of our people hardly understand what the Spirit of Prophecy means by the statement: "The Lord shall take the reins in His Own Hands" ("Testimonies to Ministers," p. 300) we are writing the following paragraphs.

The foregoing prophetic statement reveals two definite things. First, that the Lord is not now holding the reins in His Own hands, and, second, that at some time He will do so. That is, as God is not now ruling the denomination through its present organization, He must reorganize it. Moreover, it is stated that God will do this by means so simple that even "the workers will be surprised;" that is, He is not going to start reorganizing the denomination by something great, something complicated, or something which the world calls wonderful, but rather by humble means, quietly, slowly, steadily, and as naturally as represented by the mustard seed (Matt. 13:31, 32), and also as the unnoticeable lump of leaven working in dough (verse 33), whereas, the workers will still want to "control the work, but they will lose out as grass is choked by the wheat

As God's taking the reins in His Own hands has been

demonstrated in times past, none need remain ignorant of the method He will now employ to "perfect His work of righteousness," nor of the system He will use to rule over His Own.

In the days when Pharaoh reigned over God's people, the Lord did not send a great army, led by a general trained in the school of the world, to set them free, and to give Him a chance to rule over them, but he sent Moses, the simple means, with his shepherd's rod. To Pharaoh, this appeared so simple, so small, that he paid but little attention to that which was then taking place. Nevertheless, as he saw the leaven working in his kingdom, at times he became convinced that he should let Israel go, but as he viewed Moses' work, simple as it was, his heart hardened, and he said: "Ha, it cannot be of God, I will not let Israel go." This was repeated time and again. Then, finally, the blow came by the death of the first born, and there was a great cry throughout the land of Egypt as Israel went out. But as Pharaoh was not yet convinced that God had taken the reins in His Own hands, he and his army went to bring them back. Therefore, God employed the Red Sea as a means to protect His peo-

ple and as a means to destroy Pharaoh and his army. The Lord will work in no less miraculous a manner now to free His people from being ruled by a worldly organization. He will command the work Himself in the same manner as He did in Moses' and David's day.

Moreover, the voice of prophecy declares that: "the children of Israel shall abide many days without a king," and that "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. 3:4, 5.) That is, ancient Israel was to be scattered among the nations and be a kingdom no more for "many days," but after the "many days," they are to return and again become a kingdom, and "seek the Lord their God and David their king." Therefore, as we are now living in the time of the returning of the 144,000, the twelve tribes, it is evident that they will at this time become a kingdom in the hand of the Lord God instead of being ruled by men through a common worldly organization.

In the days of Moses and in the days of David, when the Lord had the work in His Own hands, He spoke to the people through Moses and through David, and thus He ruled. In like manner will He, at this time, rule the work when He takes the reins in His Own hands.

In prophecy, God revealed to Ezekiel the injustice which, in the latter days, our time, would be done to God's people by their shepherds, and said: "I will set up one shepherd over them, and he shall feed them, even My servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and My servant David a prince among them; I the LORD have spoken it." (Ezek. 34:23, 24.) Thus Ezekiel was also told that the present system, an organization of many shepherds, will be replaced by a new one and be conducted by one shepherd instead of by many.

The people over whom the Lord is to take the reins in His Own hands, are, of course, only those who shall compose His kingdom. "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Therefore, the Lord's taking the reins in His Own hands is the beginning of the establishing of His everlasting kingdom, just prior to His visible coming in the clouds. Daniel also in vision witnessed this fact and declared to the king thus: "In the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Dan. 2:44.)

Note that the kingdom is set up not after the "days of these kings," but in their days, and that those kingdoms are to be broken by it. Therefore, although at first, and before the resurrection, the kingdom will not be completed with all its subjects, it will have its beginning before the second coming of Christ.

Christ's Own parable reveals this truth, for He says: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. 25: 31 through 34, 41.)

It is generally understood that when Christ visibly appears, the nations will die by the brightness of His coming, and thus the wicked will have no chance for either the Lord to speak to them or they to speak to Him. Furthermore, according to the parable, He sits on the throne of His glory instead of sitting on the clouds as in 1 Thess. 4:17. Therefore, the throne of His glory is His kingdom where He, invisible to the nations, sits on the throne and gathers all nations before Him as recorded by the prophet Isaiah also, saying: "And it shall come to pass in the last days, that the mountain of the Lord's house 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 prophet Zechariah describes the case of the wicked and the conversion of the righteous in the following language: "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. In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open Mine eyes upon the house of Judah, and will smite every horse of the people with blindness. And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God. In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem. 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. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the House of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications: and they shall look upon Me Whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn.” (Zech. 12:3 through 10.)

The taking of the reins in His Own hands is therefore in the time of the gathering of His people from among the nations, by the voice: “Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.” (Rev. 18:4.)

When this voice shall be heard calling out God’s people there shall be no sinners in His kingdom, neither shall the plagues fall there, for the saints are called out of Babylon because of the sins that are there and because the plagues are to fall upon all there.

In Matthew 13:49 is recorded the separation of the sinners from among God’s people, for at that time, says Christ, the wicked are taken out from among the just, whereas, by the voice recorded in the Revelation, the righteous are taken out from among the wicked--the manner of the one separation being the opposite of the other--which fact proves that the Lord takes the reins in His Own hands before the commencement of the Loud Cry of Revelation 18:4.

Our danger at the present time does not lie in that which God has said He will do, for He is well able to handle the situation, but the great peril lies in that many of us are in danger of losing out by questioning and criticizing everything that arises in the unfolding of truth, criticizing the work and position of others, criticizing every branch of the work in which they have not themselves a part (“Testimonies for the Church,” Volume 5, p. 690), instead of coming to the help of the Lord. Yes, some will attempt “to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world.”--“Testimonies to Ministers,” p. 300. Some go still farther by saying to the promised mouthpiece of God, “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.

Others, though not so dictatorial will not submit themselves to the leadership of God, for Jesus foresaw the class that “hated Him” and “sent a message after Him, saying, We will not have this man to reign over

us.” (Luke 19:14.)

Therefore, because of their insubordination, Jesus has plainly told that at His appearing He shall command His servants, saying, “but those Mine enemies, which would not that I should reign over them, bring hither, and slay them before Me.” (Luke 19:27.)

The parable makes it clear that through some man Jesus is to reign before His appearing, and that those who refuse to submit themselves to the one whom Jesus has chosen to represent Him shall lose out eternally.

Therefore, let no one by inaction or by some other way show a desire to defeat the prophetic word of God, but rather pray, for “Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock.” (Ezekiel 36:37.)

“Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?” (Heb. 2:1 through 3.) “Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to Him that appointed Him, as also Moses was faithful in all his house. And to whom swear He that they should not enter into His rest, but to them that believed not? So we see that they could not enter in because of unbelief.” (Heb. 3:1, 2, 18, 19.) “Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it.” (Heb. 4:1.) “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, Today if ye will hear His voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was He grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness?” (Heb. 3:12 through 17.)

“Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but, being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise,

ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves

therefore under the mighty, hand of God, that He may exalt you in due time: casting all your care upon Him; for He careth for you.” (I Pet. 5:2 through 7.)

COUNSELS TO PARENTS -- PART 3

Recognizing the grievous proportions which the ever present parent-child problem has attained in the midst of Present Truth believers, “The Symbolic Code,” in its July, 1937 issue, sounded the following alarm:

“The parents are blind to the true state of their children, who have succeeded in entirely deceiving them. But those who have lost the control of their children are not pleased when others seek to control them, or to point out their defects for the purpose of correcting them.’--’Testimonies for the Church,’ Vol. 4, p. 193.

“Perhaps Mt. Carmel is having to grapple with no problem so often and so vigorously as that brought to view in the concluding sentence of the last quotation.”

As pointed and serious, however, as was this note of warning, it fell upon many deaf ears. Few profited by it, with the result that today the relation of parent, child, and institution presents itself as a far more aggravated and distressing problem than when first brought to attention. As a matter of fact, so swollen and infected has the sore now become because that it has poisoned the whole body, and has even caused the amputation of several members contaminated beyond remedy. Why this calamity? There is but one answer, and that is: many who profess Present Truth do not whole-heartedly believe and practice what is written in the Code. In truth, doubt and disbelief in the Code is in varying degrees, leavening our companies everywhere. And only a few, “a handful to the tribes,” as it were, religiously attach face value to “this monthly visitor’s” high and solemn affirmation that “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.’”

Apparently, though, neither a “thus saith the Lord” nor an “it is written” has as much effect nowadays upon the conscience of Present Truth believers and upon their “ideas and theories, habits and practices” as do the sentiments: “They say, “ “I have heard” (T.M. 505), “I think.”

Parents and parent-sympathizers, in especial, exhibit

the most resisting and impenetrable Laodiceanism in this respect, being as impervious to the message’s counsels, warnings, and entreaties, as a stone to water. For instance, you have repeatedly been told that, as parents, your ways of child training and discipline are not God’s ways; that your ideas of love and kindness are false and baleful; that your blind love is naught but sentimentalism, and your indulgent kindness naught but cruelty. But who have believed what is written, and in fear and trembling diligently set to work to “convert and be healed” from these wrong ideas and theories, habits and practices, by which Satan binds the soul to his chariot wheel? Who, like David of old, when told, “thou art the man,” have, with deep, impelling conviction confessed, “I have sinned against the Lord,” and have then straightway and earnestly set about to “bring forth fruit meet for repentance” by first “confessing to (your) children, (your) unwise course in rearing them” (S.C., Vol. 3, Nos. 8-10, p. 3), and then by giving your “fullest cooperation (to) the school?”

How much wiser, nobler, and happier would you and your children be to confess your sinful opposition to God’s light and His work, than to continue standing aloof, nursing imaginary or self-inflicted wounds, harboring grudges, petting grievances, and throwing stones at everything not to your liking, and at everyone with whom you do not agree in their efforts to educate and save your children.

By your unwise indulging and your ill-advised sympathizing, your neglect of restraining and lack of disciplining, you have already done your children an incalculable injury, which must cost them their souls and perhaps you, yours, unless a speedy, drastic, and thorough-going change of affairs takes place both with you and with them--unless, in fine, your ideas and theories of religion, of education, of discipline, of work, and your life’s habits and practices undergo an immediate and radical transformation which will put you on the Lord’s side in the great controversy between good and evil.

If as a Present Truth parent, you are one who would save yourself and your children, you will make haste to get yourselves at least spiritually out of the doomed cities, whose “pride, fulness of bread, and abundance of idleness” will, eventually, only end in sadness as it did with Lot’s wife in Sodom of old--turning your last fond and lingering gaze into a pillar of salt, as it were. Then once free in spirit from the deadly clutches of these cities, you will henceforth keep your chil-

dren out of public school and will instruct them at home, bringing "them up in the nurture and admonition of the Lord" until they shall be prepared to matriculate in the Lord's school here at Mt. Carmel.

"Parents flock with their families to the cities, because they fancy it easier to obtain a livelihood there than in the country. The children having nothing to do when not in school, obtain a street education. From evil associates, they acquire habits of vice and dissipation. The parents see all this, but it will require a sacrifice to correct their error, and they stay where they are, until Satan gains full control of their children. Better sacrifice any and every worldly consideration than to imperil the precious souls committed to your care. They will be assailed by temptations, and should be taught to meet them; but it is your duty to cut off every influence, to break up every habit, to sunder every tie, that keeps you from the most free, open, and hearty committal of yourselves and your family to God.

Instead of the crowded city, seek some retired situation where your children will be, so far as possible shielded from temptation, and there train and educate them for usefulness. The prophet Ezekiel thus enumerates the causes that led to Sodom's sin and destruction: 'Pride, fullness of bread, and abundance of idleness was in her and in her daughters; neither did she strengthen the hands of the poor and needy.' All who would escape the doom of Sodom, must shun the course that brought God's judgments upon that wicked city.

"My brethren, you are disregarding the most sacred claims of God, by your neglect to consecrate yourselves and your children to him. Many of you are reposing in false security, absorbed in selfish interests, and attracted by earthly treasures. You fear no evil. Danger seems a great way off. You will be deceived, deluded, to your eternal ruin, unless, you arouse, and with penitence and deep humiliation return unto the Lord.

"The deadly lethargy of the world is paralyzing your senses. Sin no longer appears repulsive, because you are blinded by Satan. The judgments of God are soon to be poured out upon the earth. 'Escape for thy life,' is the warning from the angels of God. Other voices are heard saying, 'Do not become excited; there is no cause for special alarm. Those who are at ease in Zion cry peace and safety, while Heaven, declares that swift destruction is about to come upon the transgressor. The young, the frivolous, the pleasure-loving consider these warnings as idle tales, and turn from them with a jest. Parents are inclined to think their children about right in the matter, and all sleep on at ease. Thus it was at the destruction of the old world, and when Sodom and Gomorrah were consumed by fire. On the night

prior to their destruction, the cities of the plain rioted in pleasure. Lot was derided for his fears and warnings. But it was these scoffers that perished in the flames. That very night the door of mercy was forever closed to the wicked, careless inhabitants of Sodom.

"It is God who holds in His hands the destiny of souls. He will not always be mocked; He will not always be trifled with. Already His judgments are in the land. Fierce and awful tempests leave destruction and death in their wake. The devouring fire lays low the desolate forest and the crowded city. Storm and shipwreck await those who journey upon the deep. Accident and calamity threaten all who travel upon the land. Hurricanes, earthquakes, sword and famine, follow in quick succession. Yet the hearts of men are hardened. They recognize not the warning voice of God. They will not flee to the only refuge from the gathering storm.

"Many who have been placed upon the walls of Zion, to watch with eagle eye for the approach of danger, and lift the voice of warning, are themselves asleep.' The very ones who should be most active and vigilant in this hour of peril are neglecting their duty, and bringing upon themselves the blood of souls.

"My brethren, beware of the evil heart of unbelief. The word of God is plain and close in its restrictions; it interferes with your selfish indulgence; therefore you do not obey it. The testimonies of His Spirit call your attention to the Scriptures, point out your defects of character, and rebuke your sins; therefore you do not heed them. And to justify your carnal, ease-loving course, you begin to doubt whether the testimonies are from God. If you would obey their teachings, you would be assured of their divine origin. Remember, your unbelief does not affect their truthfulness."-- "Testimonies for the Church," Vol., 5, pp. 232 through 234.

"Any one of the children of the Hebrews who was found in an Egyptian habitation was destroyed.

"This experience of the Israelites was written for the instruction of those who should live in the last days. Before the overflowing scourge shall come upon the dwellers of the earth, the Lord calls upon all who are Israelites indeed to prepare for that event. To parents He sends the warning cry, Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil. Get out of the large cities as fast as possible. Establish church schools. Give your children the word of God as the foundation of all their education. This is full of beautiful lessons, and if pupils make it

their study in the primary grade below, they will be prepared for the higher grade above.....

“Where are your children? Are you educating them to discern and to escape the corruptions that are in the world through lust? Are you seeking to save their souls, or are you by your neglect aiding in their destruction?”--”Testimonies for the Church,” Vol. 6, p. 195.

Mother and Father, Brother and Sister, do you really mean to escape “the overflowing scourge?” If you do,

you will not one moment longer neglect or slight or disregard one ray of light, but will diligently restudy the Codes and quickly put into effect the solemn lessons, precepts, injunctions, reproofs, and warnings, which have been left unheeded as they have come from time to time. Thus, and thus only, will you so order your homes and your lives that you and your children may have a part in building the Lord’s “camp” and in gathering the nations, and finally of experiencing the ineffable and transcendent joy of entering into that glorious rest that remaineth to the people of God!

JEALOUSLY AND FAULT-FINDING CONDEMNED

“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 tidbits.

“In their efforts to carry a point, persons who have naturally a strong imagination, are in danger of deceiving themselves and deceiving others. They gather up unguarded expressions from another, not considering that words may be uttered hastily, and hence may not reflect the real sentiments of the speaker. But those unpremeditated remarks, often so trifling as to be unworthy of notice, are viewed through Satan’s magnifying glass, pondered, and repeated, until mole hills become mountains. Separated from God, the surmisers of evil become the sport of temptation. They scarcely know the strength of their feelings or the effect of their words. While condemning the errors of others, they indulge far greater errors themselves. ‘Consistency is a jewel.’”--”Testimonies for the Church,” Vol. 5, pp. 94, 95.

“God so loved the world, that He gave His only

begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” (John 3:16.)

God so loves us not because we are good, and have done Him no harm, but because He is a God of judgment, truth, and righteousness. There is no greater enemy against one than he who would kill another’s only son. The world could have done no greater injury against God than what it did, and yet God still has mercy on us and treats us as His friends rather than as His enemies. No greater crime have we committed against another than the crime we have committed against God. Hence, we as Christians and subjects of His kingdom, ought to treat even our worst enemies as God treats us, forgiving one another as He forgives us, lest we be found among those evil servants who are represented in the following parable:

“Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellowservant, even as I had it on thee? And his lord was wroth,

and delivered him to the tormenters, till he should pay all that was due unto him. So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.” (Matt. 18:23 through 35.)

Peter was a very zealous follower of Christ, but when Christ was on trial, Peter denied Him, and to make the multitude believe that he was not Christ’s follower, he cursed and swore. Had Christ been like some of us, when He met Peter after His resurrection, He would have almost murdered him, but instead Christ had mercy on him, and loved him with as great a love as before. Instead of finding fault with him and advertising his evil deed to others, He said: “Simon, son of Jonas, lovest thou Me more than these? He saith unto Him; Yea, Lord: Thou knowest that I love Thee. He saith unto him, Feed My lambs.” (John 21:15.)

Note here what Jesus would have us do. He did not demand repentance from Peter as some professed Christians do from their fellow-men. Neither did He discharge him from service because he had failed. Those who demand confession and repentance from those whom they suppose to be in wrong, are not following Christ’s example, but instead they are imitating Satan. Satan accused Job before the Lord; charging Job with falsely following the Lord, and to prove his jealous suspicions true, he proceeded with cruelty. (Job 1.)

Should one Christian be wronged by another, or if he supposes a brother has wronged the Lord, he has no right to demand confession and repentance from the one whom he supposes to be in error. If he wishes to help the erring one, let him do it by love and kindness.

If two brethren are at variance, the one that is wise and a true follower of Christ, though not at fault at all, will ask the erring one to forgive him rather than to argue and wrangle to prove himself just and the other at fault. The following example is the one that all Christians ought to follow:

“Years ago, when the company of believers in the soon coming of Christ was very small, the Sabbath-keepers at Topsham, Maine, met for worship in the large kitchen in the home of Brother Stockbridge Howland. One Sabbath morning Brother Howland was absent. We were surprised at this, because he was always so punctual. Soon he came in, his face aglow, shining with the glory of God. ‘Brethren’ he said, ‘I have found it. I have found that we can pursue a course of action regarding which the guarantee of God’s word is; “Ye shall never fall.” I am going to tell you about it.’

“He then told us that he had noticed that one brother, a poor fisherman, had been feeling that he was not as highly respected as he ought to be, and that Brother Howland and others thought themselves above him.

This was not true, but it seemed true to him; and for several weeks he had not attended the meetings. So Brother Howland went to his house, and knelt before him, saying, ‘My brother, forgive me. What is it that I have done?’ The man took him by the arm, and tried to raise him to his feet. ‘No,’ said Brother Howland, ‘what have you against me?’ ‘I have nothing against you.’ ‘But you must have,’ said Brother Howland, ‘because once we could speak to one another, but now you do not speak to me at all, and I want to know what is the matter.’

“‘Get up, Brother Howland,’ he said. ‘No,’ said Brother Howland, ‘I will not.’ ‘Then I must get down,’ he said, and he fell on his knees, and confessed how childish he had been and how many evil surmisings he had cherished. ‘And now,’ he said, ‘I will put them all away.’

“As Brother Howland told this story, his face shone with the glory of the Lord. Just as he had finished, the fisherman and his family came in, and we had an excellent meeting.

“Suppose that some of us should follow the course pursued by Brother Howland. If when our brethren surmise evil, we would go to them, saying, ‘Forgive me if I have done anything to harm you,’ we might break the spell of Satan, and set our brethren free from their temptations. Do not let anything interpose between you and your brethren. If there is anything that you can do by sacrifice to clear away the rubbish of suspicion, do it. God wants us to love one another as brethren. He wants us to be pitiful and courteous. He wants us to educate ourselves to believe that our brethren love us, and to believe that Christ loves us. . Love begets love.”--”Testimonies for the Church,” Vol. 9, pp. 191 through 193.

Several years ago a friend passed away who owed me some money, and while the family was in grief, I tried to help them, and the mother of the deceased boy asked me if I would kindly telegraph to their relatives and tell them of the death, and she would pay me later. Then I asked her to give me the names and addresses. Most of the relatives lived about 2500 miles away. Several months later I presented the bill for payment, but was refused. However, what was the more painful was that I lost their friendship and they became my enemies rather than to remain friends. Later I called on the family who had not seen me for a long time, and when one of the ladies opened the door and saw me she was silent and appeared to be somewhat perplexed as to what she should do, but as I smilingly and in a friendly way, said to her, “I have come Sr -----, to find out how you are getting along,’ etc., she invited me in, though coldly. After we had a short conversation together, I said to her, “I have come to ask You to forgive me for whatever wrong I may have done.” She surprisingly said,

“You have done nothing.” But I answered, “I must have done something, for we used to be good friends, and are not now.” As I insisted to be forgiven, she said, “Well, you are forgiven.” We then talked as friendly as before the barrier came between us and eclipsed our friendship, and I never mentioned the debt, neither did she ask me to forgive her, but she wanted to know about my business, and as I explained to her, she asked me to send her literature. Before leaving the house, and with her permission, I offered a prayer asking God to bless the whole family. Now, how can I hold the debt against her after the Lord has forgiven me of an untold greater debt than that which she owed me? Says Christ, “I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.” (Matt. 5:44.) But one may say, “I can not do this.” Very well, then, that one has judged himself unworthy of the kingdom and should no longer take the Lord’s name in vain by calling himself a Christian. (See Exodus 20:7.)

How much good the literature will do her, as yet no one can tell, but there is one thing certain, and that is, if she be lost, she can not come to me in the judgment and say, “It was you who kept me away from the kingdom.”

Regardless of how just one may consider himself and how unjust the other, both are alike, “for we all have sinned and come short of the glory of God.” When we condemn another, we actually condemn ourselves. “Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.” (Matt. 7:1, 2.)

“I will take you from among the heathen,” says the Lord, “and gather you out of all countries, and will bring you into your own land.

“Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them.” (Ezek. 36:24-27.)

As the fulfillment of this scripture is yet future, it proves that at the present time everyone of us is unclean, and that none of us is walking in God’s statutes and keeping or doing His judgments, for after the Lord takes us from among the heathen and into our own land, “then” He says, He will cleanse our hearts and cause us to walk in His statutes and keep His judgments. Hence, how can one talk about the sins of another without condemning himself? “This is My commandment, That ye love one another, as I have loved you.” (John 15 :12.)

As no good mother talks about and advertises the evil deeds of her children, so also those who are true followers of Christ do not talk about and advertise the evil deeds of their brethren. This is an easy way for one to check up on himself, and find out whether he is keeping Christ’s commandment or breaking it.

“It is the purpose of God that His children shall blend in unity. Do they not expect to live together in the same heaven? Is Christ divided against Himself? Will He give His people success before they sweep away the rubbish of evil-surmising and discord, before the laborers, with unity of purpose, devote heart and mind and strength to the work so holy in God’s sight? Union brings strength; disunion weakness. United with one another, working together in harmony for the salvation of men, we shall indeed be ‘laborers together with God.’ Those who refuse to work in harmony greatly dishonor God. The enemy of souls delights to see them working at cross purposes with one another. Such ones need to cultivate brotherly love and tenderness of heart. If they could draw aside the curtain veiling the future, and see the result of their disunion, they would surely be led to repent.

“The world is looking with gratification at the disunion amongst Christians. Infidelity is well pleased. God calls for a change among His people. Union with Christ and with one another is our only safety in these last days. Let us not make it possible for Satan to point to our church members, saying: ‘Behold how these people standing under the banner of Christ, hate one another. We have nothing to fear from them while they spend more strength fighting one another than in warfare with my forces.’

“After the descent of the Holy Spirit, the disciples went forth to proclaim a risen Saviour, their one desire the salvation of souls. They rejoiced in the sweetness of the communion with saints. They were tender, thoughtful, self-denying, willing to make any sacrifice for the truth’s sake...

“But the early Christians began to look for defects in one another. Dwelling upon mistakes, giving place to unkind criticism, they lost sight of the Saviour, and of the great love He had revealed for sinners. They became more strict in regard to outward ceremonies, more particular about the theory of the faith, more severe in their criticisms. In their zeal to condemn others, they forgot their own errors. They forgot the lesson of brotherly love that Christ had taught. And, saddest of all, they were unconscious of their loss. They did not realize that happiness and joy were going out of their lives, and that soon they would walk in darkness, having shut the love of God out of their hearts.”--“Testimonies for the Church,” Vol. 8, pp. 240, 241.