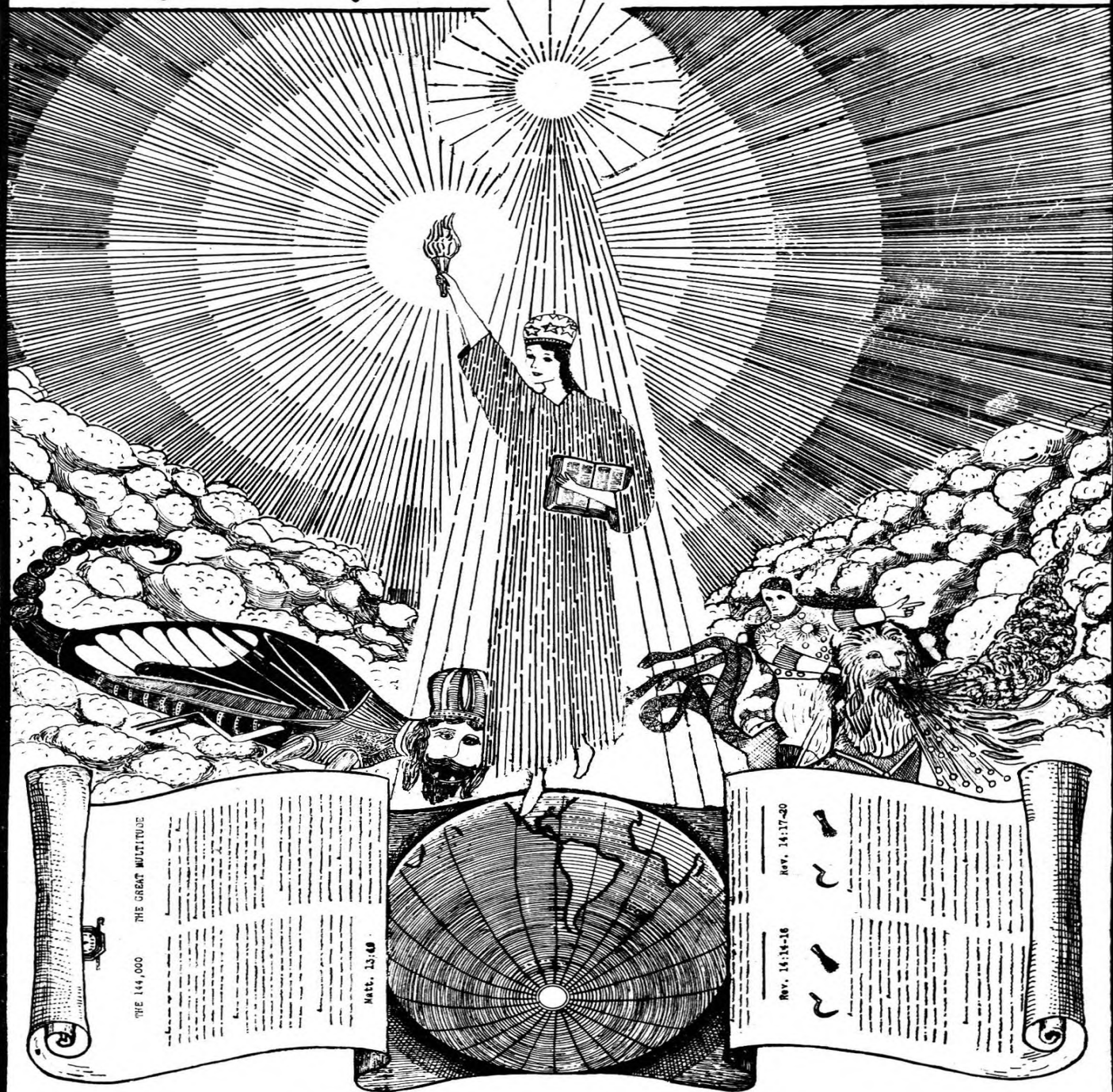
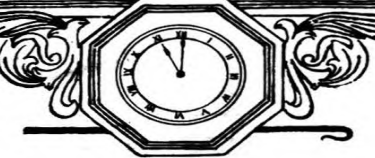


THE SYMBOLIC CODE



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Lightning



the Earth

BELIEVE AND PROSPER

The thirty-fourth chapter of Ezekiel speaks of sheep and shepherds, and in verse thirty-one the Lord explains that the sheep there spoken of are symbolical of His people, saying: "And ye My flock, the flock of My pasture, are men, and I am your God, saith the Lord God."

Therefore, the sheep referred to in this scripture are the people of God, and the pasture is His word upon which they feed. "Thus saith the Lord God; Behold, I judge between cattle and cattle, between the rams and the he goats. Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And as for My flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet. Therefore thus saith the Lord God unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle." (Ezek. 34:17 through 20.)

In these verses the Lord asks the question if it seems good to those who profess to be of His flock, to accept only a part of the truth He sends to them, and to tread down with their feet the residue. Then He adds that His true flock accept all that He sends to them, even that which others refuse. Hence, because some accept only that part of the message which does not cross their perverse wills, and only that which suits their taste and their fancy, therefore, saith the Lord, "I will judge between cattle and cattle."

There has ever been a class among God's people who make it their business to question and to criticize everything in the "unfolding of truth." They say, "We accept this and that, but we will not accept the other." They think it a mark of intelligence to question and to criticize. But this proud and self-esteeming class among church members, who think they are so wise and so capable of judging even the message which they have already acknowledged that God has sent them, have always met the displeasure of the Lord, and He has demonstrated to men that their so-called wisdom is nothing short of foolishness. They are so foolish that even though their case has been presented to them in the experience of others for thousands of years, they cannot discern their evil and soul destroying course. These self-appointed judges of the messages that God sends to His people, have, by their doubts and criticisms, scattered away from Christ many weak souls who are subject to being affected with the disease whenever they are exposed to it. Therefore, thus saith the Lord, "Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; therefore will I save My flock, and they

shall no more be a prey; and I will judge between cattle and cattle." (Ezek. 34:21, 22.)

Moreover, the Spirit of Prophecy says: "As Jesus was rejected, so I saw that these messages have been rejected. And as the disciples declared that there is salvation in no other name under heaven, given among men, so, also, should the servants of God faithfully and fearlessly warn those who embrace but a part of the truths connected with the third message, that they must gladly receive all the messages as God has given them, or have no part in the matter."--"Early Writings," pp. 188, 189.

The spirit that worked in the Jewish leaders is still at work. At Christ's time the people pretended to be very ardent in their belief of the writings of Moses and the prophets, and found fault with their fathers who killed the prophets. But they themselves were even worse than their fathers, for they were seeking to kill the One Who was greater than all the seers. Likewise there are some professed Present Truth believers who feign to be very faithful to, and zealous for, the writings of Sister White, but who are now, as were others in her time, "eating up the good pasture"--only that part of the message which suits their taste--and treading down with their "feet the residue" of their pasture.

"By giving place to doubts and unbelief in regard to the work of God, and by cherishing feelings of distrust and cruel jealousies, they are preparing themselves for complete deception. They rise up with bitter feelings against the ones who dare to speak of their errors and reprove their sins."--"Testimonies for the Church," Volume 5, p. 672.

"Satan has ability to suggest doubts and to devise objections to the pointed testimony that God sends, and many think it a virtue, a mark of intelligence in them, to be unbelieving, and to question and quibble. Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for unbelief. He gives evidence, which must be carefully investigated with a humble mind and a teachable spirit; and all should decide from the weight of evidence.' 'God gives sufficient evidence for the candid mind to believe; but he who turns from the weight of evidence because there are a few things which he cannot make plain to his finite understanding, will be left in the cold, chilling atmosphere of unbelief and questioning doubts, and will make shipwreck of faith.'"--Id. pp. 675, 676.

The Scriptures plainly declare that no one can possibly interpret the Word of God privately without the aid of Inspiration (2 Pet. 1:20, 21). Those who, without the Spirit of God, undertake

to interpret the messages the Lord sends to them, “will make shipwreck of faith,” and will find themselves serving Satan instead of serving Christ.

Let all Present Truth believers carefully study the fourth chapter of Zechariah, and take particular notice of the method there illustrated, which God employs to reveal truth to His people. The diligent Bible student will there see that the candlestick represents the church membership (Rev. 1:20); that the tubes from the golden bowl (the writings of the Spirit of Prophecy) to the candlestick, represent the ministry (“Testimonies to Ministers,” p. 188); that the olive trees are symbolical of the Old and New Testament Scriptures (“The Great Controversy,” p. 267); and that the two golden pipes, which carry the golden oil from the trees to the bowl, are the only two mediums which God has employed since 1844 A.D. to interpret the Scriptures.

Moreover, we are told by the prophet Ezekiel in language unmistakable that at the establishing of the kingdom, which is to break all the kingdoms, God will have one man to teach His people: “And 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. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about My hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.” (Ezek. 34:23 through 26.)

Not one of us can even dare to compare our greatness with that of Jesus, yet He believed all the writings of the prophets, and those who consider themselves to be wise, and think it too humiliating to believe all, He calls “fools.” (Luke 24:25.) God’s people still err in this matter. They are stupid. They seem to be incapable of comprehending these facts, as the apostles were incapable of comprehending Jesus’ teachings concerning the “kingdom” then.

There has been a multitude in all ages who, instead of being baptized in Christ and His truth, have been baptized in some man, have followed that man instead

of following Christ, and have joined the multitude in the church instead of the multitude in heaven. The same condition exists in our age. Consequently when Christ speaks, the majority think the voice to be that of a stranger, and when truth unfolds, they call it error, and instead of following Christ and obeying the truth, they follow the man and reject the truth. This has been repeated, again and again, and as a result, the few faithful ones who have desired to follow Christ and His truth, have, by the foolish been cast out of the churches and compelled to start all over again.

“Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.” (Rom. 16:17, 18.)

Awake, brother! Awake, sister! “Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.” (Isa. 52:2.)

“The, Lord’s voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and Who hath appointed it.” (Mic. 6:9.)

“Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoreth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man’s enemies are the men of his own house.” Therefore, let us say with the wise, “I will look unto the Lord; I will wait for the God of my salvation: my God will hear me,” and I will strictly follow only the published messages sent to me. (Mic. 7:5, 6, 7.)

Let us exclaim from the depth of our heart: “How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!” (Isa. 52:7.)

“Believe in the LORD your God, so shall ye be established; believe His prophets, so shall ye prosper.” (2 Chron. 20:20.)

MYSTERIOUS INCONSISTENCY

The prophet, Joel, looking forward to “the day of the Lord,” makes the following forecast: “multitudes, multitudes in the valley of decision.” (Joel 3:14.)

The marginal variants of “decision” are “concision” (a “cutting off”) or, “threshing” (to beat out something from its husk or hull).

From these renderings, we understand, first, that just

“before the coming of the great and dreadful day of the Lord” (Mal. 4:5), “multitudes” shall be in a state of deciding--deciding either for or against the message of judgment; second, that they shall find themselves confronted with the alternative choices of being threshed, beat out from the husk or hull, as wheat for the garner, or as chaff for the fire,

when “it shall come to pass in that day, that the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel” (Isa. 27:12); and thirdly, that they shall either be “cut off” for the Lord, to “escape” the destruction of “the day of the Lord,” or “cut off” from Him to “perish” in it.

Thus, as the message of “the coming of the great and dreadful day of the Lord” sounds forth to the multitudes, it finds them, as in Elijah’s day, halting between two opinions--in a state of indecision as to whether Baal be God, or God be God; that is, as to whether the message, sounding in their ears, be from Satan or from God.

In this sorry plight, the message of Present Truth finds languishing the great majority of professed believers, and through the mind’s morass of uncertainty, indecision, hesitancy, halting, perplexity, confusion, and unbelief, the truth must needs make its way, “like a hammer to break the flinty heart” (5T 254), and “the testimony, so cutting and severe, cannot be a mistake, for it is the True Witness who speaks, and His testimony must be correct.” (3T 253.) And yet, the Laodicean condition is so deep seated that but few “accept the message and respect the messenger.” (6T 420.) Many variously justify themselves in their refusal to investigate and to accept the message of Present Truth. Still others excuse themselves on the grounds of the following statement from Early Writings:

“I was shown the necessity of those who believe that we are having the last message of mercy, being separate from those who are daily imbibing new errors. I saw that neither young nor old should attend their meetings; for it is wrong to thus encourage them while they teach error that is a deadly poison to the soul, and teach for doctrines the commandments of men. The influence of such gatherings is not good. If God has delivered us from such darkness and error, we should stand fast in the liberty wherewith He has set us free, and rejoice in the truth. God is displeased with us when we go to listen to error, without being obliged to go; for unless He sends us to those meetings where error is forced home to the people by the power of the will, He will not keep us. The angels cease their watchful care over us, and we are left to the buffetings of the enemy, to be darkened and weakened by him and the power of his evil angels; and the light around us becomes contaminated with the darkness.”--“Early Writings,” pp. 124, 125.

Any clear and candid minded believer will quickly admit that in the foregoing quotation Sister White is warning against the “false shepherds” and churches of the world, and is not intimating, even ever so remotely, that one should not investigate purported messages of truth from within, proof positive of which fact lies in

the following statements:

“As never before, we should pray not only that laborers may be sent forth into the great harvest-field, but that we may have a clear conception of truth, so that when the messengers of truth shall come, we may accept the message and respect the messenger.”--“Testimonies for the Church,” Vol. 6, p. 420.

“When asked to hear the reasons of a doctrine that you do not understand, do not condemn the message until you have given it a thorough investigation, and know from the Word of God that it is not tenable.”--“Testimonies on Sabbath School Work,” p. 59.

“When new light is presented to the church, it is perilous to shut yourselves away from it. Refusing to hear because you are prejudiced against the message or the messenger will not make your case excusable before God. To condemn that which you have not heard and do not understand will not exalt your wisdom in the eyes of those who are candid in their investigations of truth. And to speak with contempt of those whom God has sent with a message of truth, is folly and madness.” Testimonies on Sabbath School Work,” p. 60.

“When a message comes in the name of the, Lord to His people, no one may excuse himself from an investigation of its claims.” Testimonies on Sabbath School Work,” p. 65.

“We are on dangerous ground when we cannot meet together like Christians and courteously examine controverted points. I feel like fleeing from the place lest I receive the mold of those who cannot candidly investigate the doctrines of the Bible. Those who cannot impartially examine the evidences of a position that differs from theirs are not fit to teach in any department of God’s cause.”--“Review and Herald,” August 7, 1894.

Furthermore, their fear of being deceived by the “Shepherd’s Rod” is wholly unintelligent and ironical when viewed in the light of the following facts:

1. That they think little or nothing of going to the services and revival meetings of the “False Shepherds” and churches of the world, warned against in “Early Writings,” pp. 124, 125.

2. That they are already in “a sad,” “a terrible,” and “a fearful” deception (“Testimonies for the Church,” Vol. 3, pp. 253, 254, 260), and knoweth it not (Rev. 3:17; “Testimonies for the Church.” Vol. 3, p. 253). “Pride, avarice, selfishness, and deception of almost every kind are in the church.” (“Testimonies for the Church,” Vol. 5, p. 210.)

3. That false doctrine has brought many of them

into the church. (“Testimonies to Ministers,” p. 48.)

4. That many “stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan.” (“Testimonies to Ministers,” p. 409.)

5. That “as Jesus views the state of His professed followers today, He sees base ingratitude, hollow formalism, hypocritical insincerity, Pharisaical pride and apostasy.” (“Testimonies for the Church,” Vol. 5, p. 72.)

6. That the church has “wandered away” from “the old landmarks,” “has turned back from following Christ her Leader, and is steadily retreating toward Egypt.” (“Testimonies for the Church,” Vol. 5, p. 217.)

7. That the real “facts concerning the real condition of the professed people of God, speak more loudly than their profession, and make it evident that some power has cut the cable that anchored them to the Eternal Rock, and that they are drifting away to sea, without chart or compass.” (“Christ Our Righteousness,” pp. 50, 51.)

8. “That God’s people are on the enchanted ground.” (“Early Writings,” p. 120.)

9. That “the people to whom God has entrusted eternal interests, the depositories of truth pregnant with eternal results, the keepers of light that is to illuminate the whole world, have lost their bearings.” (“Testimonies to Ministers,” p. 397.)

10. That God “is a day’s journey from most of” our preachers. (“Christ Our Righteousness,” p. 107.)

11. That hence the sad fact of “Sleeping preachers preaching to a sleeping people!” (“Testimonies for the Church,” Vol. 2, p. 337.)

12. And that finally, “the food that is being prepared for the flock will cause spiritual consumption, decline, and death.” (“Review and Herald,” June 18, 1901.)

With a people thus gone far away from God, unconsciously floundering in “deception of almost every kind,” and dying of “spiritual consumption” while sound asleep, what a colossal and unmitigated piece of folly and irony, then, is the ostrich attitude that disallows them to investigate and to accept the “Shepherd’s Rod,” for fear of imbibing error!

Though fearing to cross the threshold where a “Shepherd’s Rod” study is being given, saying, “in an attitude of indifference and self-confidence...: ‘I know what is truth. I am satisfied with my position. I have set my stakes, and I will not be moved away from my

position, whatever may come. I will not listen to the message of this messenger; for I know that it cannot be truth.” (“Testimonies on Sabbath School Work,” p. 65); or failing to accept the truth because it does not agree with their preconceived ideas, yet they have not the slightest fear or compunction in holding or attending evangelistic efforts where tribute is wont to be made to pagan institutions in order to attract the public.

Thus “the great proportion” (5T 136) are, in the words of the prophet, Ezekiel, “every man in the chamber of his imagery,” committing “the wicked abominations” that “have filled the land with violence,” until, says the Lord, they “have returned to provoke Me to anger: and lo, they put the branch to their nose. Therefore will I also deal in fury: Mine eye shall not spare, neither will I have pity: and though they cry in Mine ears with a loud voice, yet will I not hear them.” (Ezek. 8:17, 18.)

“And I saw that the Lord was whetting His sword in Heaven to cut them down. Oh that every lukewarm professor could realize the clean work that God is about to make among His professed people!”--“Testimonies for the Church,” Vol. 1, p. 190.

“The Lord will work to purify His church. I tell you in truth, the Lord is about to turn and overturn in the institutions called by His name.

“Just how soon this refining process will begin, I cannot say, but it will not be long deferred. He whose fan is in His hand will cleanse His temple of its moral defilement. He will thoroughly purge His floor.”--“Testimonies to Ministers,” p. 373.

Thus while the very “days of purification of the church are hastening on apace,” “the great proportion” are, in the boldest sort of inconsistency and disobedience, attending all manner of religious and social gatherings, and doing their own works (5T 80), while at the same time they are studiously and devoutly keeping “themselves away from every meeting where there is an opportunity to investigate the messages that come to the people, simply because they imagine the views held by the teachers of the truth may be out of harmony with what they have conceived as truth.”--“Testimonies on Sabbath School Work,” p. 66.

What inconsistency! O, Brother, Sister, give your entire self to God at once, that the miracle of a “consistent Christian life” may be wrought in your lives, lest you one day find yourself condemned, bereft of life eternal, and engulfed in the general ruin of those who, trusting to intellect, genius, or talent, self-sufficiently and complacently go on in their inconsistent, falsely so-called “Christian” practices.

DOUBT, AND THE TESTIMONY OF JESUS

The human mind is not so susceptible to any other curse preying upon it, as it is to that of doubt. The reason for this lies perhaps in the fact that doubt comes to us in such beautiful appearance, parading itself in the atmosphere and garb of scholasticism, and holding itself up as a sign of intelligence, praising the doubter. The youth are an easy target for the demon's darts of doubt because of the fact that it is at their early age that they are most eager for knowledge and praise. The human race lost in the first battle when the wily serpent succeeded in getting Mother Eve to doubt God's Word. A thirst for knowledge was quickly created by the serpent, and our youthful mother fell for his high-sounding offers.

"Satan has ability to suggest doubts and to devise objections to the pointed testimony that God sends, and many think it a virtue, a mark of intelligence in them, to be unbelieving, and to question and quibble." "Testimonies for the Church," Vol. 5, p. 675.

Some even think that they are inspired by the Spirit of God if they discover something which they can interpret in a way to cast a doubt upon some point of doctrine.

"It is Satan's plan to weaken the faith of God's people in the Testimonies.' 'Satan knows how to make his attacks. He works upon minds to excite jealousy and dissatisfaction toward those at the head of the work. The gifts are next questioned; then, of course, they have but little weight, and instruction given through vision is disregarded.' 'Next follows skepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition. When the Testimonies which were once believed, are doubted and given up, Satan knows the deceived ones will not stop at this; and he redoubles his efforts till he launches them into open rebellion, which becomes incurable, and ends in destruction.'"-- "Testimonies for the Church," Vol. 5, p. 672.

One of the chief difficulties with most of us is that we, as Seventh-day Adventists, do not know the purpose of the Testimonies. We do not understand what they really are, and what our relationship to them ought to be. Let us endeavor to discover what their importance is.

In the last book of the Bible, Chapter 12, verse 17, we find that the devil will be especially wroth with those who "have the testimony of Jesus Christ," which the author of the book tells us "is the spirit of prophecy."--Rev. 19:10. And the Apostle Peter makes it clear that the Testimony of Jesus and the Spirit of Prophecy, are the Spirit of Christ in the prophets who "testified before

hand."--1 Pet. 1:11. Thus it was in the apostles' time; thus it must be now. Hence, the testimonies come from the Spirit of Him Who "spake as no man ever spake."

The books of the Spirit of Prophecy, among us since the year 1844, state definitely that we are ignorant of the Word of God--the Bible--and that for this reason the Testimonies were given. Thus we read: "If you had made God's word your study, with a desire to reach the Bible standard and attain to Christian perfection, you would not have needed the Testimonies."--"Testimonies for the Church," Vol. 5, p. 665. Therefore as only the Spirit of truth, which is the Spirit of Prophecy, can lead us into all Bible truth, we need the Testimonies as much as we need the Bible.

This, being true, explains why Satan will be wroth with those who have the Testimony of Jesus. And unless he succeeds in making us doubt the Spirit of Prophecy, he will not leave us in peace.

Long ago we were told that "doubt and even disbelief of the testimonies of the Spirit of God is leavening our churches everywhere," and, as a result, "the church has turned back from following Christ her Leader, and is steadily retreating toward Egypt."--"Testimonies for the Church," Vol. 5, p. 217.

Hence, as the church to whom the Lord had restored this precious gift was fast surrendering to a strange leadership, drifting away from "the old landmarks," her membership becoming worldly-minded and despising the Lord's call for her returning to Him, He has left the following promise on record for our warning, comfort, and hope, to be helped out of the strange hands, out of the worldly mind, and back to the old landmarks: "Somebody is to come in the spirit and power of Elijah, and when he appears, men may say: 'You are too earnest, you do not interpret the Scriptures in the proper way. Let me tell you how to teach your message.'"--"Testimonies to Ministers," pp. 475, 476.

But now, at the fulfillment of the above promise, the message of "The Shepherd's Rod" finds us as ignorant of the Testimonies as of the Bible, just as the Spirit of Prophecy found the Christian world in ignorance of the Bible in 1844.

Therefore, brethren, let us put aside all doubts, and trust implicitly in the living testimony, lest by our questionings and quibblings, we grieve away the Spirit of Christ, and thus find ourselves in fatal conflict with the Almighty, as did those whom the Scriptures call stiff-necked, impudent, hard-hearted, and rebellious.

LESSONS OF THE FIRST BORN

One of the saddest of all Bible records is that concerning the failure of those whose privilege has been that of being the first in accepting God's message; of being, so to speak, the first-born.

Cain, the firstborn child in the history of mankind, who was evidently endowed with great natural ability for his office, lost his high calling of being the priest and teacher of the household--the lawful successor of his father--because he wanted to have his own instead of God's way. The sad record of his life stands as a monument of folly, jealousy, egotism, bigotry, unbelief and unfaithfulness--speaking to us, "upon whom the ends of the world are come," louder than to any in the past.

Also, Esau, the firstborn in Isaac's home, despised his birthright, disliked restraint, and chose his own rather than God's way, thus becoming a victim to natural inclination--a servant of vanity.

When Jacob was old, he called his household, and said: "Gather yourselves together, that I may tell you that which shall befall you in the last days." And when Joseph brought his two sons, Jacob laid his right hand on the younger rather than on the first born, declaring that the younger shall be greater than the older. (Gen. 49:1; 48: 11 through 19.)

Those entitled to the priesthood were the first born of all the tribes of Israel. But as they proved unfaithful to their trust, the Lord instead chose the tribe of Levi for that service. All the earlier born in the Exodus movement, except Joshua and Caleb, lost out in the wilderness, because they failed to believe and trust in God as they were taught to do by Moses.

In Christ's day, a whole church and nation--the firstborn or the early morning laborers (the Jews)--lost their opportunity because they allowed formality, the love of self, pride of opinion, and ceremonialism to take the place of true piety and strict adherence to the spirit of the law of God--the words of the prophets. These ensamples were for lessons and warnings to every succeeding church and people from that day to this.

As a result of John's preaching, there "went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him." (Matt. 3:5.) And "Jesus made and baptized more disciples than John." (John 4:1.) But when Jesus was on trial, both of the multitudes--John's and Jesus', the ones who were

first called to the message, the first born, so to speak--forsook the Lord, and there were only 120 who, on the day of Pentecost, received the power of the Spirit. Then a second multitude came into the church and took the place of the first which went out.

The ministry, the firstborn, who brought us to the Seventh-day Adventist church are also in danger, and of some of them it is already said: they have "betrayed their trust" ("Testimonies for the Church," Vol. 5, p. 211), and only a "few great men will be engaged" in the closing work of the Third Angel's Message. ("Testimonies for the Church," Vol. 5, page 80.)

These things being written for our admonition, "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. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." (Heb. 4:1, 2.)

"Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:... Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off." (Rom. 11 :20 through 22.)

"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. And having in a readiness to revenge all disobedience, when your obedience is fulfilled. Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's." (2 Cor. 10:5 through 7.)

Shall we, who have first embraced the message, now fail, as did those who were called first in every age?

To "us upon whom the ends of the world are come," these concerns speak louder than to any people at any time in the past. Therefore let us cry out to God to help us take warning from the sad experiences of those who have failed, so that we may, as did the Ninevites of old, defeat the prophetic voice of history, which broadcasts the warning that, unless we take heed, the tragic doom of the firstborn, hanging ominously over our heads, will take us also.

QUESTIONS AND ANSWERS

QUESTION NO. 195:

“Should all Present Truth believers come to Mt. Carmel? If not, then who should, and who should not?”

ANSWER:

Never greater task has been assigned to any religious institution than the one which has been entrusted to Mt. Carmel. Therefore the enemy will now, as in times past, do everything possible to hinder the work and prevent the 144,000 from receiving “the seal of the living God.” Says the Spirit of Prophecy:

“The institutions established there are God’s instrumentalities for accomplishing his work in the earth. For this reason, Satan is on the ground, exercising his ingenuity to embarrass and hinder. He comes with his temptations to men and women connected with these institutions, whether in responsible positions or doing the humblest work, and if possible he so ensnares them with his devices that they lose their connection with God, become confused in judgment, and are unable to discern between right and wrong. He knows that the time will surely come when the spirit that has controlled the life will be made manifest; and he is glad to have the lives of these persons testify against them, that they are not co-workers with Christ.

“Many who have grown to the years and stature of manhood, are deficient in the elements that constitute a noble, manly character. God does not regard them as men. They are not reliable. Some of these are connected with our institutions. They have influence; but it is of a pernicious character, for it is seldom on the side of right. While they profess godliness, their example constantly tends to encourage unrighteousness. Skepticism is interwoven with their thoughts and expressed in their words, and their powers are used for the perversion of righteousness, truth, and justice. Their minds are controlled by Satan, and he works through them to demoralize and bring in confusion. The more pleasing and attractive their manners, the more richly they are endowed with brilliant talents, the more effectual agents are they in the hands of the enemy of all righteousness to demoralize all who come under their influence. It will be found a hard and thankless task to keep these from becoming a ruling power, and carrying out their own purposes in encouraging disorder and loose, lax principles.

“The youth exposed to their influence are never safe unless those under whose care they are placed exercise the greatest vigilance, and they themselves have right principles firmly established. But it is a sad fact that in this age many of the young yield readily to the influence of Satan, but resist the Spirit of God; and in many cases wrong habits have become so firmly fixed that the greatest effort on the part of the managers would not result in molding

their characters in the right direction.”--“Testimonies for the Church,” Volume 5, pp. 407, 408.

The enemy is working in numerous ways. Therefore Mt. Carmel is not accepting all who profess to believe in Present Truth.

First, there are a number of Present Truth believers who, while pretending to believe in the message and to be working in favor of it, are in fact throwing rocks at it, thereby upsetting those who are not firm in the truth.

Second, of those feeling urged to come to Mt. Carmel, many can but overburden the institution and thus sidetrack the real object of its endeavors. Mt. Carmel is not being built with the purpose in view of making a home there for Present Truth believers, but rather with the purpose of a training center to fit up workers to go out and teach the message.

As the institution is not yet built and equipped for service, those who come now, and who are not able to fill a place which needs to be filled, can only overburden the institution and retard its progress and completion. Only consecrated, able-bodied men are what Mt. Carmel really needs at the present time. If any others should come, then instead of their helping the workers of Mt. Carmel, the workers will have to help them, and instead of the treasury’s carrying on the work at Mt. Carmel and in the field, it will have to carry on the expenses of those who should care for their own.

If ever all Present Truth believers ought to come, Mt. Carmel will let them know. The institution is now accepting only those who are experienced in some line of work, and for whom it has an opening. At the present time only such need apply for admittance.

QUESTION NO 196:

“In view of the greatness of the work and the shortness of the time, why is the work of the sealing message going as slowly as it is?”

ANSWER:

The reason that the work of the sealing message is moving as slowly as it is, is to be found in the fact that a “mixed multitude” of laborers has evidently come into the message, as God’s people travel on toward the path of holiness leading to His kingdom. Thus it has been with every message, and thus it must be now.

Had there not come out of Egypt in Moses’ time a mixed multitude, the Exodus movement would have gone into the promised land in less than two weeks, but because there were many following the movement who were possessed of a spirit different from that of Caleb’s and Joshua’s

the movement fell forty years behind schedule in entering the promised land!

Though Jesus' work at His first advent was not so extensive as now, yet it was of even greater importance and of shorter duration than the work of today, yet seemingly it made no progress whatsoever. When we consider that all forsook Him at His trial, and that Peter, the most zealous of the apostles, even cursed and swore that he was not Christ's disciple. Yet, contrary to all appearances, Jesus declared while hanging on the cross, that His work was finished, and thus He gave up the ghost. Then, too, after His resurrection, He took His journey upward, and left but a dozen half-converted apostles to carry on the work. Such were the results of John the Baptist's and Jesus' untiring efforts. Hence, out of the multitudes that were baptized by John and Jesus, there were, on the day of pentecost, but a hundred and twenty disciples of one accord to receive the outpouring of God's Spirit.

Indeed, not only small and insignificant did the work then appear to be, but also impossible to carry forward. Nevertheless, as the doubting ones among the great multitude saw an open door in Jesus' crucifixion, they separated themselves from among the faithful. And as the remaining ones of His followers lost confidence in themselves, renounced self, and sought the Lord earnestly at a time when there was not in themselves even the least hope of continuing the work, they gave the Lord an opportunity to manifest His great power and to advance the cause of God with such rapidity that in one day, with one sermon, there were converted three thousand souls. Then daily after that were added "only such as should be saved"--such as never backslid. Thus did the work of the gospel begin to grow rapidly, once the Lord got a group of people that He could trust and use.

Likewise, the 1844 movement, right after the Minneapolis Camp Meeting in 1888, would have begun the work of the Loud Cry angel, but as the result of the unbelief of many in the Testimonies of the Spirit of God, the "cry" was silenced for forty years while the movement retreated "toward Egypt." ("Testimonies for the Church," Vol. 5. p. 217.)

In the year 1930, God spoke to His people, as He spoke to Israel in the days of Joshua, but now, as then, there are among us, to discourage and dishearten, the ten spies, Korah, Dathan, and Abiram (Num. 16:1 through 3), and also those who covet the Babylonish garment, the silver, and the wedge of gold. And as a result, we also are held back, and will continue to be until the Lord manifests His power and takes away from among us the pretending ones, makes us free from sin and sinners as in the time of Korah, (Num. 16:32, 33), and as in the time

of Achan, Josh. 7:24 through 26), and says to us as He said to Joshua, "Go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel." (Josh. 1:2.) "Take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land." (Josh. 8:1.)

Therefore, though at times we are greatly disappointed as we see the unfaithful, doubting, fault finding multitude among us; as we think of those who have forsaken the Lord; as we hear some when on trial even cursing and swearing that they are "not followers of The Shepherd's Rod;" and as we come in touch with those who apparently believe and who declare that they stand strongly for the message, but who are throwing rocks at us and at our work, we are not at all discouraged but rather made glad to stand alone for truth and righteousness when the majority forsake us. Hence, we cannot but exclaim:

Lord, help us to stand true unto Thee though the whole world forsake Thee, even though we must die like the apostles if needs be, that we may be as Daniel, Shadrach, Meshach, and Abednego--standing true at the peril of our lives, so that Thou canst have the opportunity of delivering us from the lion's den, and from the fiery furnace, making Thyself known to all the world through our faithfulness. May we, as Noah, be zealous in the building of the ark while our professed brethren in the message question and criticize the work and position of others ("Testimonies for the Church," Vol. 5, p. 690)--retard the progress of the message--and while others make fun of us, and accuse us of taking too much upon ourselves. May we never say: The Lord delayeth His coming; nor, "We be not able to go up against the people; for they are stronger than we.... The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight." (Num. 13:31 through 33.)

QUESTION NO. 197:

"How should we relate ourselves to the churches? If we have been disfellowshipped, should we continue to go to church services? And if, when in church, we are asked to say nothing suggestive of Shepherd's Rod teachings, should we acquiesce and remain silent forever? And what shall we do if they do not let us participate in the communion service?"

ANSWER:

Our relation to the church is no different than was John the Baptist's, Jesus Christ's, and the Apostles'. That is, we have a message to pro-

claim to the church, and though the church officials should order us as the Sanhedrin ordered the apostles out of the "temple," we must continue going to church. For if we stay away and become strangers to our brethren, how shall we proclaim the message to them?

However, all must realize that it is unbecoming of a Christian to cause any disturbance at any time, especially during church services. Therefore, by deporting ourselves reverently and circumspectly in church and out of church, we will give them provocation for naught save false accusations.

In Sabbath School, it is perfectly right and permissible to answer questions which arise in connection with the lesson. For such a response, no one can justly be accused of causing disturbance, as answering questions asked in class is in no wise an infraction of the constituted purpose and rules of the Sabbath School. But if anyone should be specifically requested not to answer questions, it would be better to say nothing rather than to incur any displeasure. Let your deportment win the people's confidence.

We should refuse to separate ourselves from the body, and should regularly attend Sabbath School and church services for the very obvious and singular reason that if we do not, we will have to remain wholly without privilege of public worship in the church we helped build. The chief reason, however, for our thus refusing to absent ourselves from services, is that we would become strangers to our brethren and would have to become reacquainted with them if ever we were to give the message to them, whereas if we continue going to church, then, after the congregation is dismissed, we are

afforded an opportunity to speak with the brethren in the interest of the message, urging them to investigate for themselves, either by attending our studies or by reading the publications of Present Truth. Hence, if we separate ourselves by staying away from the church services, we lay ourselves open to the charge of being offshoots from the body, and ourselves forfeit the opportunity of coming in contact with the congregation. Moreover, if in this wise we separate ourselves from the organization, then in the fulfillment of Ezekiel nine, when those who have not the mark are taken away, we shall have no right to claim possession of the denomination.

In regard to our participating in the communion service, we should all take part so far as we can. If the church refuses to serve us or to let us serve others in the ordinance of humility, there is nothing more that we can do than simply to wait until this service is over. And if they ignore us when passing the bread and the wine, we are not to murmur or say anything, but to endure patiently the slight. By so demeaning ourselves, the honest ones in the congregation will see the unchristlike attitude and the folly of the church officers, and will begin "to arouse and take in the situation."

Though we may be compulsorily excluded against our will from participating in the ordinances, we nevertheless, like the unbaptized thief on the cross, shall have our names in the Book of Life, and shall enter Paradise for having done our very best. Therefore, brethren, let us be faithful in our attending church services and in our deportment, "lest, a promise being left us of entering into His rest, any of you should seem to come short of it." (Hebrews 4:1.)

THE PERFECT MAN

Christians speak much of the Golden Rule--"All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7:12)--but there is a question as to how many really comply with its requirements in the fullest sense. Are the demands of this Christian rule to be met only in kind deeds, honest business transactions, and missionary activities?

The purpose herein is to show clearly the way in which the Golden Rule is most often violated, and which most Christians perhaps do not fully comprehend in respect to the extent that it affects their own lives, the lives of their relatives, friends, associates, and church brethren. Above all, though, the aim herein is to show forth the injury which Christians are daily causing the work of God, either by their blindness to God's ways or by their failure to carry out the principle contained in the Golden Rule, by giving unbridled reign to the most

unruly member of the body; namely, the tongue.

We hear much about the pestilential habit of "Gossip," which sickens us to the depths, for we as a people hear instruction without stint on the subject, but we obey it not. However, though it is not as sweet music to our ears, we must realize that the problem must be met and dealt with. We must be overcomers, with no guile in our mouths, if we are to be among those who "escape" and who are sent to "the nations" to proclaim God's "fame" and His "glory" "among the Gentiles" (Isa. 65:19, 20), and who have a part in the giving of the message in the time of the Loud Cry.

"Gossip" is just plain conversing with another to tell idle tales, to tattle, or just to chat about others.

Information which is unnecessary, or which is unnecessarily given, thou it be only absolute

fact, is another phase of conversation as equally damaging as gossip.

To love our neighbor as we do ourselves, we must remember the Golden Rule by guarding our lips, for a word once spoken, though it may be retracted, can never be recalled, albeit we may apologize and shed many tears in sorrow.

We may unwittingly drop here or there a word of information that to us at the time would mean nothing at all, but which sooner or later may stare us in the face in a most unpleasant setting and cause us untold distress, worry, and shame.

Let us for a moment closely observe a person who is successful in his or her profession. Take a nurse, for an example, to illustrate our point. She is of necessity in many cases familiarized with certain circumstances, or conditions which perhaps surround her patient. How unbecoming and how damaging to her profession should she tell even to her closest friend, matters which should be held strictly confidential to herself, not to mention to make common talk or gossip of them, or even to pass on the information! No good business person tells his private affairs. Much less others who are not concerned could "spread the tidings" and yet profess to keep the "Golden Rule".

Information must be given at times, but to "be wise as serpents and harmless as doves," it is necessary not only that we learn what is idle talk--gossip--but also that we learn why certain information should be given, by whom it should be given, and, especially, when it should be given.

Even the habit of expressing our opinion on matters which do not especially concern us, is a deep-seated cause of many evils and unpleasant consequences.

When we wish to discuss a subject, or when we venture to question others, we must guard our tongue by always bearing in mind that it must be subject to the law which the apostle Paul enjoins upon us in the following concerns. Let each one of us, before discussing any subject, ask:

Is it "true," or is it merely hearsay--"I have heard"?

Is it "honest" (margin, venerable--to be revered), or is it foolish jesting; and does it concern us and our work?

Is it "just"--as we would have others do to us? Does it show that we care about our brother's feelings?

Is it "pure," so that no condemnation shall stand against us?

Is it "lovely"? Would it cause us to have greater love for our brother regardless of his mistakes?

Is it "of good report," that we might thereby learn something for our experience or advancement along life's highway?

If these concerns are to be considered when asking questions of others, then it would be well for us especially to consider them when narrating to others, for the text further enjoins us to think on these things "if there be any virtue and if there be any praise."

We should be like Paul, and "press toward the mark or the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect [144,000], be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you." (Phil. 3:14, 15.)

God is striving now to do something for us, but He cannot until we submit our tongues to Him. The longer we put off making this surrender, the more we hinder His intentions for us as His people. And what we do not do in times of peace, we will have to do in times of trouble.

"He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." (1 Pet. 3:10.)

Let us be careful in our speech, so that we speak nothing which we ought not (1 Tim. 5:13), "for in many things we offend all." (James. 3:2.)

Some may even think that they are doing good in God's service by giving to others private information on things which concern God's work and His workers only, whereas such presumption is indeed an offense "to all" and a great harm to God's cause. Some do not understand the fulness of the warfare between Christ and Satan, neither are they conscious when they are criticizing, gossiping, or passing out important information about the work of God, yea, even more, causing others, to form against the institution, opinions which would prejudice them against it for eternity.

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." (James. 3:2.)

Until we can learn when to speak and when to keep silent, regardless who we are, we are still in our sins and unqualified for service in the Lord's vineyard, for we would in such a case "betray our trust," become "traitors, heady, and high-minded," considering our own conceits wiser than that which "is written," whereas our counsel, advice, criticism, discussion, and our reporting what we hear or see would be contrary to that which would be fitting to the 144,000, who are without guile in their mouth. (Rev. 14 through 5.)

"But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." (Matt. 5:37.) Those who do this are as "wise as serpents, and harmless as doves." Strive to be one of the 144,000, who are without guile in their mouth.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

BE CAREFUL WHAT YOU SAY.

In speaking of a person's faults,
Pray don't forget your own;
Remember those with homes of glass,
Should seldom throw a stone;
If we have nothing else to do
But talk of those who sin,
'Tis better we commence at home,
And from that point begin.
We have no right to judge a man
Until he's fairly tried;
Should we not like his company,
We know the world is wide.
Some may have faults--and who has not?
The old as well as young;
Perhaps we may, for aught we know,
Have fifty to their one.
I'll tell you of a better plan,
And find it works full well;
To try my own defects to cure,
Before of others tell;
And though I sometimes hope to be
No worse than some I know,
My own shortcomings bid me let
The faults of others go.
Then let us all, when we commence
To slander friend or foe,
Think of the harm one word may do
To those we little know.
Remember curses sometimes like
Our chickens, "roost at home."
Don't speak of others' faults until
We have none of our own.

--Joseph Kronthal.

IT DOES NOT PAY TO ARGUE.

Christians are called to be witnesses, not lawyers. Their lives are to testify to the whole universe that Christ Jesus came into the world to save, not to condemn. It is poor policy to argue about anything, but it is especially wrong to argue about religion. Let us witness instead.

Most people are more or less prejudiced, because of preconceived ideas and opinions. There are many, however, who, if dealt with tactfully, will admit that they are wrong, but no one enjoys having the fact of his wrong forced down his throat by the other fellow.

Benjamin Franklin tells how, while he was but a blundering youth, an old Quaker friend taught him a most valuable lesson. The Quaker friend said to him:

"Ben, your opinions have a slap in them for everyone who differs with you. Your friends find they enjoy themselves better when you are not around. You know so much that no man can tell you anything. Indeed no man is going to try, for the effort would lead only to discomfort. So you are not likely to ever know any more than you do now, which is very little."

This stinging rebuke forced the young man to profit by it, as is evidenced by his testimony.

Says Franklin:

"I even forbade myself the use of every expression that imported a fixed opinion, such as 'certainly', 'undoubtedly', etc., and I adopted, instead, 'I conceive,' a thing to be so; or 'it so appears to me at present.' When another asserted something that I thought an error, I denied myself the pleasure of contradicting him abruptly, and of showing immediately some absurdity in his proposition; and in answering I began by observing that in certain cases or circumstances his opinion would be right, but in the present case there seemed to me some difference." --"The Reader's Digest," Jan., 1937, pp. 118, 119.

Present Truth believers would do well to consider the counsel of the old Quaker friend of Benjamin Franklin. The world, angels, and our brethren all have their eyes on us. Let us stop arguing.

TO ALL CODE READERS!

A large number of Code readers are wanting to know why they are not receiving the Code regularly, and why we are not visiting or writing to them more often. Doubtless others also are asking this same question. We are, therefore, taking the opportunity not only of herein writing to all, but also of making this long expected visitor the bearer of the ensuing letter:

Brethren:

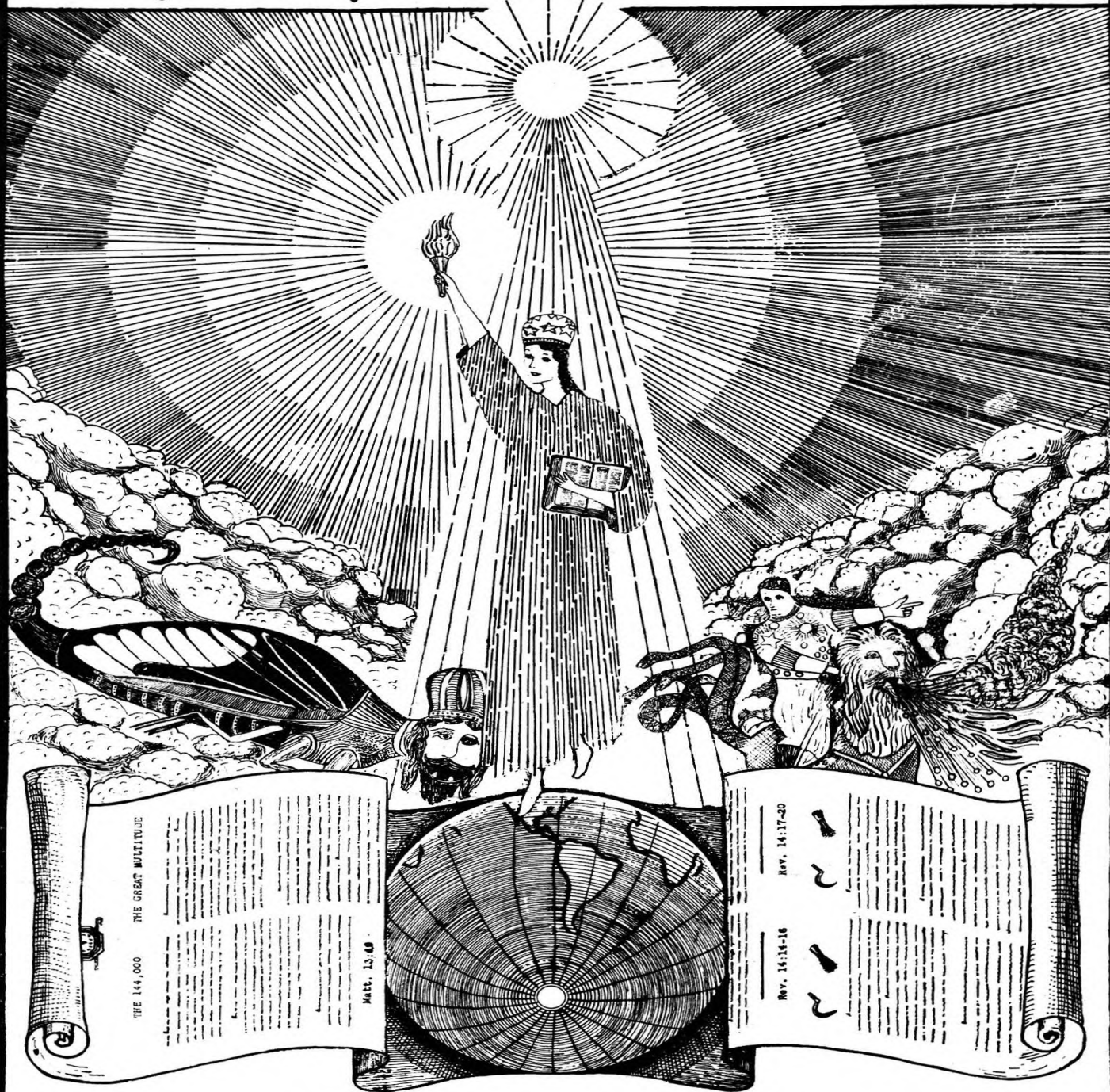
There is a twofold reason for our not now being able to do more than we are for the believers, and that is because on the one hand the work is getting heavier each day, while on the other hand, we do not have the help we urgently need.

The great majority of Present Truth believers do not realize that we are left to keep the publishing work going; to answer hundreds of questions through the mail and through the Code; to settle the many peculiar problems among Present Truth believers; to put up necessary buildings for housing the workers and the school children; and besides to run each one of the institution's several departments--the General Office, the Mercantile dept., the farm, the culinary dept., the laundry, the sewing room, the machine shop, the utilities, the construction dept., the land improvement operations, the dispensary, the school, the nursery, etc., and all this and more with but very few and inexperienced men, sickly women, and children.

We have on file a number of applications, but none of the applicants are experienced in the lines of work which we are at present engaged in pushing forward. Consequently, should we accept any of the present applicants, they would be a greater burden upon the institution than it is already carrying; whereas those who are capable of fitting into the present program, are either working for the prince of this world, or living on charity, watching the progress of the message, with the thought of one day doing something for it if it prospers, while we work on for them, grinding ourselves away like a piece of steel on an emery wheel!

Thus, brethren, is the reason why the Code is not making its scheduled monthly appearance, and why we are not writing and visiting you at more frequent intervals. Therefore we appeal to all Present Truth believers to cry aloud to God for faithful laborers for the harvest is ripe, but the laborers are few.

THE SYMBOLIC CODE

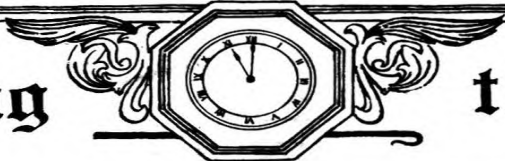


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MT. CARMEL CENTER
Lake Waco, Texas

Lightning



the Earth

GOD'S HERITAGE OUR SUPREME REGARD

“The schools of the prophets, established by Samuel, had fallen into decay during the years of Israel’s apostasy. Elijah reestablished these schools, making provision for young men to gain an education that would lead them to magnify the law and make it honorable.”-
-”Prophets and Kings,” p. 224.

The message which is to close the Gospel work, is the last of all gospel messages before the close of probation. It is the one which is to be brought by the anti-typical prophet Elijah (Mal. 4:5, 6), for he is to appear just before “the great and dreadful day of the Lord,” and is to restore all things. Matt. 17:11. Furthermore, as this last message is brought by Elijah of today, then the message which the ancient prophet Elijah carried to Israel of old must be a type of this last message, which is not only to restore all things but is also to bring the end of all wickedness, by changing the heart of the penitent (Ezek. 36:26), and by destroying all the impenitent. (Isa. 11:4.)

As the schools of the prophets in Elijah’s time had fallen into decay and were in need of being reestablished, the schools of the prophets in our time likewise have fallen into decay, else the Elijah message of old could not be a type of the Elijah message of today. Moreover, as Elijah the type reestablished the schools of the prophets in his time, so Elijah the anti-type must do likewise in the day of his appearance. The word of God itself bears witness to this, for “before the coming of the great and dreadful day of the Lord,” the message of Elijah is to “turn the heart of the fathers to the children, and the heart of the children to their fathers.” Therefore the hearts both of parents and of children are not right toward each other, and are in need of the message rightly to educate them, otherwise there would be no need for it to turn the hearts of any.

In the beginning, the denominational schools were established for the sole purpose of training young and old for God’s service and for His kingdom,--a training which can be accomplished only by making the Bible both the text book and the foundation of all their education. As God told ancient Israel that if they would keep His commandments, He would make them greater in every respect than any nation (Deut. 28:7-14) in the world, likewise today does He desire to exalt the church schools far above the world’s schools. In other words, God did not intend that either His school or His church be the tail, but instead that they be the head. Thus, by giving mankind that which the world can not give, they were to exalt God and to bless humanity. Sadly, though, failing to do this, the church has sought prestige from the state accrediting institutions, instead of maintaining such a position as to oblige the state

institutions to seek prestige from the church. Thus by coveting that which it would never have needed had it not broken its connection with God, it has thereby made its own schools the tail, and the schools of the world the head! In other words, if any school is to be raised to the standing of another, it ought to be the world’s school to the standing of God’s school, rather than God’s school to the standing of the world’s school; thus giving evidence that God’s schools are of a superior order.

The fact that the accrediting boards do not recognize credits for courses in the Bible and The Spirit of Prophecy, the study of these inspired books is naturally neglected, and as they are thus considered unworthy of academic credit, it is obvious that they are no longer either the textbook or the foundation of the education in the denominational schools. Thus, by seeking the friendship of the world at such a great sacrifice as this, the church has, by the bargain, dishonored the God of Heaven and honored the god of the world, thereby leaving God’s people unfit for His service and for His kingdom, exalting the schools of the world, and humbling the schools of God. Therefore the Lord now asks the question: “Where is the house that ye build unto Me? and where is the place of My rest?” (Isa. 66:1.)

These facts prove also that the love which the parents have toward their children, and which the children have toward their parents, must be the wrong kind, else there would be no need for Elijah to come turn their hearts to each other. Love that frowns upon chastisement and that overlooks indulgence and self-gratification at the cost of eternal life, is like a lion’s love for a tender lamb--hell’s love.

From the observations before us, it is clear that both the parents and the denominational schools have failed to carry out their part in educating the youth to right ideas of love and discipline. However, though on the one hand the Elijah message reveals that our hearts are not right toward one another, on the other hand it promises to correct our hearts if we will let it. This work of correction must be considered of first importance, for only it can fit a people to stand in “the great and dreadful day of the Lord,” when He comes to “smite the earth with a curse.” Therefore,

“In the Grand Work of Education” Today, “Our schools must be more like the schools of the prophets. They should be training-schools, where the students may be brought under the discipline of Christ, and learn of the Great Teacher. They should be family schools, where every student will receive special help from his

teachers, as the members of the family should receive help in the home.”--”Testimonies for the Church,” Vol. 6, p. 152.

“These schools proved to be one of the means most effective in promoting that righteousness which ‘exalteth a nation’. In no small degree they aided in laying the foundation of that marvelous prosperity which distinguished the reigns of David and Solomon.”--”Education,” pp. 47,48.

“The heart of Elijah was cheered as he saw what was being accomplished by means of these schools.”--”Prophets and Kings,” p. 225.

The foregoing quotations set forth the fact that little can be done toward restoring Israel to the favor of God and to her former greatness, without the restoration of the schools of the prophets. Hence, for this, more than for any other purpose, Mt. Carmel has been established. This education is, beyond a doubt, the greatest need of today. Yet many Present Truth believers have not recognized this fact or, if they have, evidently have forgotten it.

Since the primary object of Mt. Carmel’s existence is to accomplish this “grand work of education,” it should receive first place in the minds and hearts of all Present Truth believers. But as Satan is working even more subtly now than in the past, he has succeeded in almost sweeping from the minds of many, the realization of the importance of this work, though their attention has been forcibly called to it time and again. Now comes Providence once more with facts and figures in an effort to arouse those who are still in deep Laodicean slumber, and to cause them to spring clear of their beds, their eyes wide open to the great danger facing both old and young.

We believe that our people will gain deep conviction and an impelling urge to action by knowing the facts contained in the following financial statement of Mt. Carmel Academy for the fiscal years of 1937 and 1938:

Total cost of operation for this period amounted to \$6, 712.42, whereas the total income for the same period was but \$1, 676.58, or barely 24%--less than one fifth--of the total expense; or in other words, the expenses were over four times as great as the income! Furthermore, as the school does not charge tuition, these expenses included nothing but room, board, and laundry!--and all this for ten dollars a month! This startling report brings sharply to view our great need at this time.

Because of this default on the part of parents in the payment of the expenses of their children, and also because of both student and parental belligerence, Mt. Carmel Academy has already been forced to close its doors to all who are not already in school here. However, if we could add to our buildings and thus

provide housing for a few more students, we could take some of those youth who, first, are under their parents’ control; who, second, are converted to the message; and who, third, are able to meet in full the expenses over and above those which they are able to defray with wages from required manual work. As a school, we are endeavoring, Brother and Sister, to save the children. Will you, against God’s will, have them perish in the ‘general ruin’, all because of ‘the selfish love of me and mine’?”

To those who fail to come up to the help of the Lord, will Christ say: “Inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment.” Matt. 25:45, 46.

“Let every reader of the Code reread his March-April, 1937 issue, especially page nine, and in the fear of God whole-heartedly comply with all its requirements.”--”The Symbolic Code,” Vol. 3, Nos. 11 and 12, pp. 15, 16.

However, the care of the children is not the only burden that the institution must carry and support. Our free literature fund, together with the building and upkeep expenses of the camp, requires a greater amount of means than merely the first tithe--the ministerial income.

It has been estimated that the average offerings, not the tithe, received from present truth believers, amount to about 2% of their ‘increase,’ and that it takes about 10% to maintain a free boarding school. Hence, in unequivocal speech,” The Symbolic Code” announces that if present truth believers expect us to continue to take their children in school at Mt. Carmel, they must contribute not less than 10% of their increase to this needy fund. In other words, if one’s income is \$15 a week, his first tithe--that which is for gospel work--will amount to \$1.50, and on the remaining \$13.50, the second tithe--that which is for school maintenance--will amount to \$1.35, thus making for both first and second tithe on \$15.00 increase, a total of \$2.85.

Let all present truth believers faithfully pay a first and second tithe, then the institution can maintain, entirely free, a boarding school for all the children in Present Truth who are of school age. This most needy and urgent, as well as most trying, call, Brother and Sister, challenges your faithfulness, your loyalty, your cooperation, and your love for the message and for the Lord’s heritage. Rise and Shine!

“Let none, however poor they may be gain...the erroneous idea that their circumstances excuse them from assuming any responsibility for the education of their own or other children. ‘...by refusing to put expensive trimmings on their garments,’ and by letting ‘every unnecessary expense be cut down,’ they may save and thus contribute their mite to the defraying of the student’s expenses. God says: ‘Let every

family bring their tithes and offerings unto the Lord.”--
--”Testimonies or the Church,” Vol. 9, p. 53.

“If the parents or guardian of each student would faithfully cut out every unnecessary expense, placing to the student’s school expenses the amount thus saved; and if all other believers, assuming their share of responsibility, would do likewise, we would not now be operating the Academy at a monthly loss, which necessarily handicaps the other departments of the work.”--”The Symbolic Code,” Vol. 3, Nos. 3, 4, p. 9.

Wishing, from the very beginning, to make the parent’s burden as light as possible, we determined to room and board the students for the extremely small amount of ten dollars a month, including laundry, tuition, and all! Moreover, being desirous of being like the good Samaritan, the institution further determined to sacrifice to the limit, and itself to assume full responsibility for the expenses of those children whose parents were altogether unable to pay anything toward their children’s upkeep, so that every child might have the opportunity of obtaining a Christian education. However, this latter class of parents have so disappointed us that we no longer dare be so generous as to educate, room, board, and clothe their children free of charge.

If in addition to our strict economy and hard work, we had regularly received for each student, ten dollars a month for his room, board, and laundry, we then would have been able to keep the school from burdening the other departments of the work. But now we are confronted with a situation similar to that set forth in the following testimony:

“When the managers of a school find that it is not meeting running expenses, and debts are heaping up, they should act like level-headed business men, and change their methods and plans. When one year has proved that the financial management has been wrong, let wisdom’s voice be heard...

“In some of our schools the price of tuitions has been too low. This has in many ways been detrimental to the educational work. It has brought discouraging debt; it has thrown upon the management a continual suspicion of miscalculation, want of economy, and wrong planning; it has been very discouraging to the teachers; and it leads the people to demand correspondingly low prices in other schools. Whatever may have been the object in placing the tuition at less than a living rate, the fact that a school has been running behind heavily is sufficient reason for reconsidering the plans and arranging its charges so that in the future its showing may be different. The amount charged for tuition, board, and residence should be sufficient to pay the salaries of the faculty, to supply the table

with an abundance of healthful, nourishing food, to maintain the furnishing of the rooms, to keep the buildings in repair, and to meet other necessary running expenses. This is an important matter, and calls for no narrow calculation, but for a thorough investigation. The counsel of the Lord is needed. The school should have a sufficient income not only to pay the necessary running expenses, but to be able to furnish the students, during the school term with some things essential for their work.

“Debts must not be allowed to accumulate term after term. The very highest kind of education that could be given, is to shun the incurring of debt as you would shun disease.”--”Testimonies for the Church,” Vol. 6, pp. 210, 211.

Hence, unless parents, guardians, and all present truth believers, herewith resolve that they will come up to the help of the Lord by making a covenant by sacrifice, thus placing themselves squarely under the burden, not only of relieving the school of its present indebtedness, but also of maintaining the institution in the future, the management will have no alternative but to proceed according to the instruction set forth in the foregoing quotation from “The Spirit of Prophecy,” which would mean that a number of worthy students now enjoying the advantages and benefits to be secured at no other school than Mt. Carmel, would have to leave because of an inability to meet the increased expenses.

Brethren, we must do all we can to keep up the school. Therefore, in the fear of God, read Judges 5:23, along with “Testimonies for the Church,” Vol. 5, p. 284, paragraph two, and take heed.

To every wide awake, conscientious present truth believer, these startling facts will act as a stimulus, impelling each to deep heart-searching, self-sacrificing activity. As the school is yours, and has no one but you to look to for support, it is therefore imperative that you get under its financial burden if the institution itself is to discharge its great responsibility of accomplishing the divinely appointed work of gathering in and educating your children. You dare not fail in this and thereby let the enemy of God and man triumph. And Mt. Carmel has every confidence that you are not going to allow this to happen, for the 144,000 are to “make a covenant with Him by sacrifice.”

Moreover, as “all His biddings are enablings,” no true Israelite will fail “to come to the help of the Lord” in the crisis which faces the educational work at this time. Nor will this sacrifice reduce you to want, but will, on the contrary, bring rich blessings. For in this connection, the Lord has said: “The spiritual prosperity of every member of the church depends

on...strict fidelity to God.” “Close and unexpected tests will be brought to bear upon them to see who are worthy to receive the seal of the living God.”

“When Paul sent Titus to Corinth to strengthen the believers there, he instructed him... in the grace of giving:...Unselfish liberality threw the early church into a transport of joy;...their benevolence testified that they had not received the grace of God [the message] in vain. What could produce such liberality but the sanctification of the Spirit?

“Spiritual prosperity is closely bound up with Christian liberality. The followers of Christ should rejoice in the privilege of revealing in their lives the beneficence of their Redeemer. As they give to the Lord, they have the assurance that their treasure is going before them to the heavenly courts....The sower multiplies his seed by casting it away....By imparting they increase their blessings.”--”Testimonies for the

Church,” Vol. 5, p. 382; “Acts of the Apostles,” pp. 344, 345.

Brother, Sister, will you have these blessings, and will you have God’s school to endure and prosper, fulfilling its high and holy purpose as “a sanctuary for the sorely tried youth of today?” If you will, you must meet the conditions, which God has made beautifully simple, and with which even the little children at Mt. Carmel are joyfully complying; and which are that every present truth believer now respond to God’s requirement that each give the school the fullest cooperation by bringing into the storehouse, not only tithe and offerings, but also a faithful second tithe....Furthermore, if in cheerful obedience you will thus render to God His own, unselfish liberality, will not only put His school on a solid financial basis, but will throw you, too, as it did the early church,” into a transport of joy”!

QUESTION AND ANSWERS

Counsels to Parents--Part 4.

One of Mt. Carmel’s Greatest Concerns.

Questions No 198:

“Did not Christ say: “Suffer little, children, and forbid them not, to come unto Me: for of such is the kingdom of heaven” (Matt. 19:14)? Why then should children have to be disciplined and chastened to be saved?”

Answer:

The foregoing scripture, though manifestly describing the nature and spirit prerequisite to forming a character for the kingdom, is a common refuge of sentimental and indulgent parents, guardians, and teachers who are opposed to subjecting their charges to any discipline at divergence with their own. Indulgent, lax, careless, or indifferent with themselves, they must at all costs (however prohibitive) secure for their proteges the same easy-going, indulgent, compliant handling, even appealing to Christ’s words as warrant for their idea that the naturally unregenerate ways and propensities of the young should be of no great cause for concern and discipline, but should be suffered and left to be “outgrown”!

“I have heard persons argue that their children were too young to be corrected. They said, ‘When the children are older, they will be ashamed...and will overcome.’--The Signs of the Times, March 16, 1891.

“The false idea entertained by many, that the restraining of children is an injury, is ruining thousands upon thousands. Satan will surely take possession of the children if you are not on your guard.”--”Testimonies,”

Vol. 5, p. 541.

“Weakness in requiring obedience, and false love and sympathy,--the false notion that to indulge and not to restrain is wisdom,--constitute a system of training that grieves angels; but it delights Satan, for it brings hundreds and thousands of children into his ranks. This is why he blinds the eyes of parents, benumbs their sensibilities, and confuses their minds.”--Testimonies vol. 5, p. 324.

Yet confirming themselves, by every means possible, in this sophistic idea, they ardently and tenaciously continue to cling to it, with increasing detriment to themselves and their children now, and to the inevitable undoing of both ultimately. But the words of Christ which they use as a cloak of white for their off-color ideas, rather than being justification for allowing children “just to grow up naturally,” uninhibited and unrepressed, is on the contrary a profound appeal for strict discipline which, in the last analysis, is but salvation--the supreme gift, the pearl of great price, which He gives to all who come unto Him.

“Come unto Me,” He tenderly invites; “take My yoke [discipline] upon you, and learn of Me...for My yoke is easy, and My burden is light.” Matt. 11:28 through 30.

“My son, despise not the chastening of the Lord; neither be weary of His correction: for whom the Lord loveth He correcteth; even as a father the son in whom he delighteth.” Prov. 3:11, 12.

“As many as I love [save], I rebuke and chasten [discipline].” Rev. 3:19.

Of such, therefore, as “sell all and buy the

field;" as are "zealous therefore, and repent;" in short, as implicitly accept the discipline, the yoke, of Christ,--"of such is the kingdom of heaven."

Thus the scripture," Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven" (Matt. 19:14), rather than lending the slightest support to the specious doctrine of natural behavior, teaches on the contrary the twin doctrines of strict discipline and perfection: for such as shall make up the kingdom of heaven, shall have let heaven's discipline bring "into captivity (their) every thought to the obedience of Christ," and thus having the mind of Him, shall "be as God" (Zech. 12:8),--perfect.

Clearly, then, truly to suffer and forbid not children to come unto Christ, is to discipline them by precept and example to unfailing obedience to God's requirements,--"to every word that proceedeth out of His mouth,"--"till we all come in the unity of the faith, and of the knowledge of the son of God, a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4:13.

"Parents cannot succeed well in the government of their children until they first have perfect control of themselves. They should first learn to control themselves, then they can more successfully control their children."--"Testimonies," Vol. 1, pp. 399, 398.

With both parents and children thus faithfully walking in the light and diligently working in Christ's line,--exchanging their ideas and theories, habits and practices for that which is written; disciplining themselves in self-abnegation, self-control, and self-denial,--with all thus striving, the message might soon reach the church, the Loud Cry be given, the kingdom set up, and the endless ages of joy and peace and happiness ushered in.

"With such an army of workers," says "The Spirit of Prophecy," "as our youth rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come,--the end of suffering and sorrow and sin! How soon, in place of a possession here, with its blight of sin and pain, our children might receive their inheritance where 'the righteous shall inherit the land, and dwell therein forever;' where 'the inhabitant shall not say, I am sick,' and 'the voice of weeping shall be no more heard.'"--"Education," p. 271.

With such an ineffably thrilling and glorious prospect before them, will parents continue to permit themselves and their children to go out with the tide? Will they continue to compromise with the world and to debate with God over right and wrong and duty? Will they now, while opportunity lingers yet a moment, part

company with world-loving relatives, friends, and associates, and make a clean break with their old ways of living and thinking? Will they, specifically, cease spoiling and ruining their children with pampering, coddling, and indulging; with sentimental praising and endearing; with proud glorying in worldly popularity and fashionable dress; with selfish, envious, jealous currying of favor; with wheedling, cajoling, coaxing, brandishing, and buying to gain obedience; and then, cruelest of all, with sympathizing with them in their grievances against those who dare lift voice or hand against their careless, willful, hell-bent ways? Will parents, in short, in an earnestness commensurate with the tremendous responsibility devolving upon parenthood, cry out to God to be delivered from the fatal deception of parental mismanagement in all its many forms and phases, and in its every ramification?

"Children have gloried in their freedom to do as they pleased. They have been released from home responsibilities and have despised restraint. A life of usefulness appears to them like a life of drudgery. Lax government at home has unfitted them for any position, and, as a natural consequence, they have rebelled against school discipline. Their complaints have been received and credited by their parents, who, in sympathizing with their imaginary troubles, have encouraged their children in wrong-doing. These parents have, in many instances, believed positive untruths that have been palmed off upon them by their deceiving children. A few such cases of unruly and dissembling children would do much toward breaking down all authority in the school, and demoralizing the young people of our church....

"Indulgent parents, who justify their children in their wrong-doing, are thereby creating an element that will bring discord into society, and subvert the authority of both school and church...

"The fearful state of the youth of this age constitutes one of the strongest signs that we are living in the last days; but the ruin of many may be traced directly to the wrong management of the parents. The spirit of murmuring against reproof has been taking root and is bearing its fruit of insubordination. While the parents are not pleased with the characters their children are developing, they fail to see the errors that make them what they are."--"Testimonies, Vol. 4, p. 199.

"The curse of God will surely rest upon unfaithful parents. Not only are they planting thorns which will wound them here, but they must meet their own unfaithfulness when the Judgment shall sit. Many children, 'will rise up in judgment and condemn their parents, for not restraining them, and charge upon them, their de-

struction. The false sympathy and blind love of parents causes them to excuse the faults of their children and pass them by without correction, and their children are lost in consequence, and the blood of their souls will rest upon the unfaithful parents.”—Testimonies for the church, Vol. 1, p. 219.

Oh, why will parents continue in their proud, sentimental, overfond, indulgent, foolish ways to make infidels and outlaws of their children, with their feet taken hold on the road to hell--victims of a wrong home training?

In view of these divine injunctions and requirements, be it henceforth known to all that Mt. Carmel Academy will from now on accept none but those who can give satisfactory evidence that they have learned at home to wear the yoke of Christ--learned to be obedient, truthful, honest, self-controlled, self-denying, respectful of the rights of others, respectful of parents, respectful of older people, and, above all, to have reverence for God, reverence for the Word of God, and reverence for His house;--who, in fine, have laid the foundation of a good character.

“No family is justified in bringing children to...[Mt. Carmel] who are not under the control of their parents. If their parents have disregarded the word of God in the matter of instructing and training their children... [Mt. Carmel] is no place for them. They will only be the means of demoralizing the young people of... [this] place, and bringing discord where peace and prosperity should reign. Let such parents take up the neglected work of restraining and disciplining their children before they venture to impose them upon... [Mt. Carmel].”--”Testimonies,” Vol. 4, p. 204.

Furthermore, the institution will accept only those who, before they leave home, have deposited in advance with the Bank of Palestina, Mt. Carmel Center, \$20.00 for two months' upkeep, in addition to the amount of return fare home, against the eventuation that two months' stay here prove for any reason the inadvisability of their longer remaining.

Parents, God will no longer be trifled with, and those who would have a place in His school from now on, must first demonstrate that they behave like well-trained horses rather than like wild zebras, and that they are builders, and not wreckers.

Testimonies versus Alleged Cruelties.

Question No. 199:

We have heard terrible tales told about Mt. Carmel's school,--that the teachers are cruel to the children, and that the children stay there only because they have to. We are anxious to know the truth of the matter directly from you. Please relieve our minds immediately.

Answer:

In view of the inevitable repetitions of past history, it is but natural that we are thus accused. Satan opposes the work of God on all fronts.

Knowing that finally through the instrumentality of the schools of the prophets of today, fully restored by Elijah the prophet “before the great and dreadful day of the Lord,” God is to educate and redeem (“Education,” p. 30) His people, and thus bring to an end the long reign of darkness and death, Satan has come down with great wrath to discourage and dishearten, doing all in his power to devour the school and all who are connected with it, so that the firstfruits of the church, the 144,000, cannot be delivered from their long bondage and servitude to the prince of this world.

Little wonder is it, then, that almost from its very inception Mt. Carmel Academy, as the school of the Elijah message,--today's school of the prophets,--has been a special target for Satan's fiery darts.

All has been grist to the mills of these opposers. Capitalizing on everything which they might turn to account against the institution, they have gone hither and thither with their spurious stock of glittering gems and jewels, palming them off wherever possible. Some have maliciously and unmercifully on the one hand magnified molehills of unreached perfection into mountains of great wrongs, and on the other hand have reduced mountains of advancement to molehills of natural virtue, in order to maintain their perverse ideas as to what the school must do.

Thus these brethren who are given to exaggeration, perversion, and slander, having left hardly any horror to be added to the list, has Satan found to be zealous and efficient agents through whom effectively to carry on his destructive work against the institution.

Without imposing upon our readers the specific tales and reports of cruelties allegedly perpetrated, and without attempting to deny or refute the charges against the institution, in order to clear it, which attempt would prove wholly in vain so far as changing the minds of those who still prefer to believe the assertions, we shall let the readers of the Code judge for themselves, from the letters of some who are pleading to be allowed to return to the school, the truth of the matter.

A young lady from California, wishing to return, wrote:

“This is to assure you that my faith in present truth is strong and that I whole-heartedly believe in Mt. Carmel.

“I write at this time, thinking that now a new year is here, perhaps conditions are such that applications for admittance to Mt. Carmel

may be considered. The first opportunity cannot come too soon for me!

“In the meantime, I shall ‘wait on the Lord’ and continue to pray that God’s will may be done.”

And another young lady also from California, desiring deeply to return, pleaded:

“Please have mercy! How I have stood being away this long I do not know, but do believe me that never did any one want a place in the work, and the privileges of Mt. Carmel, more than I do. Must I remain away longer? I have pledged my strength, my mind, my heart, in fact my whole being to the Lord’s work. Why must I longer work for the enemy of all good, the destroyer of both the mind and soul of man who is ‘the crowning act of creation’?”

“How happy I will be if you will only answer, come up to the help of the Lord against the mighty.”

From one in Texas we received the following petition:

“It has been my misfortune to be away from Mt. Carmel since the fourteenth day of the month of September. All my interest, my hopes, in fact, my very life, are centered there. My all-consuming desire is to be permitted to return. Whatever my mistakes have been, I pray that I will be forgiven them, and that I may resume my work there. And whatever the work assigned to me, I will perform it faithfully, esteeming myself as honored by my heavenly Father.

“I have no money, nor other such valuables to offer, but I have my life, and that I offer gladly. May I hear from you?”

A mother and her three children in Georgia pleading to return, write the ensuing lines:

“If you will let me come back to Mt. Carmel, I will not make this mistake again. I will mind God and not Satan. I see where I have done wrong. I want to be saved and not lost. Forgive me, and let me come back.”

“I see now where I have made the mistake. I love Mt. Carmel and want to get back, so that I may be educated in God’s school. I wish I had stayed there. I love Mt. Carmel school, and I want to get back and work my way through. Please, please, please, please, please, please, please, let me come. Let me come, please.”

“I would like to come to Mt. Carmel. Please let me come, so that I may learn the message and go teach other souls. If you will let me come, I will do my best to work my way through.”

“We all like our new home, but for myself I feel so unhappy about the children’s being out of school. Oh what a mistake we made in bringing them home! And how my heart longs for them to return. I pray every day for help to gain in the future what I have lost. “

“As I have stated before....it does not seem fair to deprive them indefinitely of the benefit of Mt. Carmel.

I feel that there is no sacrifice too great on my part to have B and L return as soon as possible.”

“I have just realized what I have done, and that we are about to be lost. If I had stayed away from Mt. Carmel, L would have never come back. And if I had stayed away long enough to have considered B’s case, I could have had strength enough to have stood the trial. But it is too late. Now L has become dissatisfied and wants to return if you will take her back. Now, I started out in order that my children could belong to God and Mt. Carmel, and in order that they would have no home but there. I would like to hear from you at once, so that I can return them as quickly as possible.”

The foregoing letters from our files are, without exception, from ones who have been here and who have gone away. If the cruelties which Mt. Carmel’s critics and enemies accuse her of are true, then why should the ones who have gone away from here, have a longing desire to return? Judge for yourselves.

The Mark of the Beast, When and What Is It?

Question No. 202:

“Is the mark of the beast the Sunday law? Is it to be enforced before or after the fulfillment of Ezekiel 9? And when will ‘the gold...be separated from the dross in the church’?” (“Testimonies,” Vol. 5, p. 81.)

Answer:

Former publications of Present truth have made clear that “the winds” held by the four angels of Revelation 7:1, represent the angel’s holding back “the anger of the nations,”--the image of the beast,--also that the angels will not let “the winds” blow into being the image of the beast before the 144,000 are sealed. (“Early Writings,” p. 38.)

Thus those who in the time of the sealing are among the 144,000, and who do not receive the mark of God, according to Ezekiel’s vision, are to be tested, not by the image of the beast, but by their attitude toward the abominations in the church; and those who do not “sigh and cry” against the abominations therein, will be separated by the angels’ slaughter weapons (Ezek. 9:6), rather than be left to be tested by the image beast and to be separated when it enforces the reception of the mark of the beast. (Rev. 13:11 through 18; 3 T 266, 267; 5 T 211.)

Then will the influence of the truth “testify” to the world of its sanctifying, ennobling character. (“Testimonies to Ministers,” p. 18.) Then the church will appear “fair as the moon, clear as the sun, and terrible as an army with banners,” going forth “into all the world, conquering and to conquer.”--“Prophets and Kings,” p. 725.

Consequently,” the gold...separated from the dross in the church “ (“Testimonies,” Vol. 5, p. 81), by the enforcement of the mark of the beast, cannot be the 144,000, the first fruits (“Testimonies to Ministers,” p. 445), but rather is the second fruits,--the great multitude of Rev. 7:9,--to whom, after the sealing of the 144,000, will come the test of choosing between the commandments of God and the commandments of men.

The mark of the beast constitutes homage to the image of the beast, in compliance with his commandments, just as the mark of God (Ezek. 9:4, 6) constitutes homage to God, in compliance with His commandments.

What About Christmas?

Question No. 203:

“Do not the ‘Testimonies for the Church’ sanction the observance of Christmas?”

Answer:

As the Testimonies regard Christmas as a heathen custom, passed on to the people in a charming Christian disguise, our greatest concern should be, not merely as to whether the Testimonies sanction the observance of Christmas, but as to whether the custom is Christian or heathen, and as to whether our observance of it would be honorable to Christ, profitable to His followers, and acceptable to God. Let God Himself answer the question:

“Hear ye the word which the Lord speaketh unto you, O house of Israel: Thus saith the Lord, Learn not

the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe: “They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good.” Jer. 10:1 through 5.

Thus has God warned the church against the customs of the heathen.

Moreover, to multitudes of infidel Christmas revelers, Christ means little if any more than does a common man, and to still other multitudes, His birthday means not half so much as does the birthday of any other man in honor of whom there is observed a holiday.

Furthermore, one of Christmas’ greatest evils is the exchanging of gifts--a sin-breeding custom which is not only jealousy-creating, but is also either pocket or heart-breaking. The results are that while it goads one multitude to display of pride, and lures them into debauchery and immorality, there is another multitude of unfortunates whom it drives to envy or discouragement, or to both, even to the point of committing suicide.

Still further, as the whole Christmas observance is a specie of heathen worship that is demoralizing the nations, let the Lord’s servants shun its pretentious spirit and spurious humanitarianism by not exchanging gifts.

VITAL DOCTRINAL POINTS DISCUSSED.

“Who would not fear thee, O King of nations? for to thee doth it appertain. They are vanity, and the work of errors: in the time of their visitation they shall perish. For the pastors are become brutish, and have not sought the Lord: therefore they shall not prosper, and all their flocks shall be scattered.” Jer. 10:7, 15, 21. (See “The Shepherd’s Rod,” Vol. 1, pp. 146, 147.)

Dear Brother J.:

Although the reasons for my delay in replying to your long letter, which delay you call “profound silence,” are many, the main reason is that I was not convinced that my answers to your questions would satisfy you, for your correspondence reveals to me the fact that you are becoming more involved each day in criticism and fault finding.

At the first, your only doubt in the doctrines of the message was, to my knowledge, concerning the doctrine of the kingdom, in regard to which subject you had but indirectly heard that a study had been given, though it

had not yet been published. However, your last letter to me reveals that you are now questioning something in every publication. Of course, I am not at all surprised at this, for past church history, also my own experience in the message, has taught me that when one begins entertaining doubt on one point of faith, one eventually goes back even on points which one has long defended as positive truths, and finally, in many instances, gives up the entire truth.

Hence, Brother J, I am satisfied that, though at the present time you still believe that “The Shepherd’s Rod” contains a message for the Seventh-day Adventist church, it will not be long until you deny that fact also, unless a decided change takes place in you. Nevertheless, I shall try to discharge my responsibilities to you by endeavoring to answer your questions to the best of my ability and according to the light that the Lord has given me. For if I do not reply to your letter, you will no doubt continue to think your questions unanswerable, and my “profound

silence,” thus continued, you would only construe so as to appease your guilty conscience. Therefore I shall take your questions by paragraphs in the same sequence in which they appear in your letter.

Recommends Private Interpretation.

In paragraph five of your letter, you say: “Perhaps, the greatest hindrance to unity of faith, is in the multitude of individual [one man’s] interpretations and applications.”

In this observation, Brother J, I believe you have stated the true cause of your trouble. But had I gathered from all Present Truth believers their ideas concerning the interpretations of any Bible subject found in the writings of “The Shepherd’s Rod,” I would have about as many ideas as there are individuals. And what would appear reasonable to one, would appear wholly unreasonable to another. Yet you recommend such a procedure to bring unity! Furthermore, had I gathered my information from men, and then written the books and tracts, would you then accept as inspired from God that which they contain?

Your private position on some of the prophecies convinces me that you are right in saying:

“The only remedy for this [diversity of opinion] is that as individuals we have our eyes anointed with the ‘eyesalve’ of grace and spiritual discernment. ‘Those who fail to do this will sooner or later be separated from the message.’”

Yet ironically, you are one of those most lacking in this respect! You admit that the interpretation of Isaiah 7, as found in Tract No. 6, is correct: that the “butter and honey” is figurative of the Word of God; the “two sheep,” of the Bible; and the “young cow,” of “The Spirit of Prophecy.” But you have failed to see that “a man,” not “men,” is nourishing them. It is evident that only through that one “man” can anyone obtain the “butter” and the “honey,” whether it comes from the Bible or from “The Spirit of Prophecy.”

Moreover, the symbolical prophecy of Zechariah 4, illustrated in “The Shepherd’s Rod,” Vol. 2, p. 270, is so plain that a child, even before school age, can, with but a little help, recognize in the illustration that the candlestick represents the church membership; the seven tubes, the ministers, the bowl, the inspired writings; and the two pipes, the inspired human channels through which the prophecies are revealed. But you have failed to see that in this unique and beautiful symbolism, God is teaching you precisely that of which “Testimonies to Ministers,” p. 475, is warning you; namely, that when the prophet Elijah appears, you are not to tell him how to interpret the Scriptures, or how to teach his message.

Yet, while by the critical and opposing position which you take on several prophecies, you are failing to recognize God’s prophets as authority, you are at the same time inconsistently accusing me of unbelief in “The Spirit of Prophecy”!

As you think that God is leading you by your own private understanding to interpret the Bible and the Spirit of Prophecy, and as you are saying, as did Korah, Dathan, and Abiram: “Had not God spoken also by us?” “In fact, you virtually say that in the words, “We are the ‘children of God’ and led by the ‘Spirit of God’ like the man who is to ‘nourish the young cow and the two sheep.’”

If you do not believe my words, Brother J, you ought to believe your own experience, for you well know that thus far in your lifetime, you have not brought forth any light either from the Bible or from “The Spirit of Prophecy,” yet you hold that you are “like the man who is nourishing the young cow and the two sheep!”

Moreover, though it was “The Shepherd’s Rod,” and not any light of your own, that reconverted you to “The Spirit of Prophecy,” yet you imply that you no longer need the help of inspired writings, when you say, “My purpose in writing this is not to ‘Criticize’ and ‘find fault’ with the ‘butter and honey’ or with anyone personally, but that we may individually partake of this ‘butter and honey’ and refuse the evil and choose the good until we come into the unity of the faith.”

By this last statement, Brother J, you give clear evidence, though of course you do not sense the fact, that in interpreting God’s Word you prefer a method which is contrary to His method. Ignoring the aforementioned warning of “Testimonies to Ministers,” p. 475, and of the prophet’s illustration, also of your own experience, you, yourself, independent of “The Spirit of Prophecy,” want to extract oil from the olive trees, and want also to get hold of the one man’s sheep and cow, and do your own milking! Just such uninspired methods of interpretation as you advocate, is what has thrown Christendom into confusion.

Disapproves of Present Organization.

In your paragraphs six to nine, you are endeavoring, though perhaps unwittingly, to put “The Shepherd’s Rod” in the wrong by referring to “The Symbolic Code” of July, 1934, also of April, 1935, and to Tract No. 5, concerning the phase of organization therein treated. You are trying to make us believe that the interpretation of Isaiah 7:25 in the 1934 “Code,” is contradicted by the interpretation of Isaiah 7:25 in the 1937 “Code”; that is, you are endeavoring to make us believe that whereas the “Rod” ori-

ginally applied Isaiah 7:25 to a spiritual hill, it in later writings applied the same verse to Mt. Carmel. This, however, is not so. To one who does not know what the series of "The Shepherd's Rod" publications contain, your argument is convincing, but the statement is not true.

You approve of the organization formed in 1934, but disapprove of the one formed in 1937, which is simply the outgrowth of the former, or, in other words, the difference between the two is that there were no officers mentioned in 1934, but there were in 1937. The purpose for which both stand is the same--organized to carry the message to the church of the Laodiceans, not to raise up a denomination regardless of whence its members come.

The term "organization," as used in the writings of "The Shepherd's Rod," has two different applications--one in the sense of an organization like the S.D.A. denomination,--organized to increase its membership regardless of the source; the other in the sense of an organization to concentrate its efforts only within the church. We constitute the latter. I am sure you know that nothing can successfully be accomplished by any group of people without their organizing themselves. Even a common home can be well ordered only by having some organization--system. You have failed to recognize that our work cannot be carried on successfully without our organizing ourselves.

Furthermore, though you have no inspired authority for your interpretations, yet you demand that from me by saying that you fail "to see any authority, in this prophecy of Israel in the type and in the anti-type, for a re-organization of the Seventh-day Adventist church and for the removal of the 'storehouse' before the 'purification of the church.'" This may be so, but is that particular prophecy the only source of light on the subject? The fact that there are other lines of prophecy on the subject, is evidence that every angle of the message could not have been brought in one symbolical prophecy or type. Could it have, the Lord would have given us but that one. I have inspired authority for what I have said, and you should not have failed to see it, for the booklet, "Christ Our Righteousness," p. 154, plainly states that reformation means "re-organization," and I hardly think that you expect the reformation to take place after the purification.

Questions Financial Support of the Message

You are endeavoring to show that Tract No. 4 contradicts "The Shepherd's Rod," Vol. 1, p. 51, in regard to the tithe. But you fail to recognize the differences that obtain at different times and under

different conditions. Volume One was our first publication. Since the conferences knew nothing of the message before the book was distributed, and since the Lord intended that they should accept it, He could not take the tithe away from them before they rejected the message and at the same time expect them to accept and carry it on to its completion. After they rejected it, disfellowshipped some of us, and refused even to take our tithe, it became necessary for us to carry the message to the laity, and to use the tithe to that end. Pray tell me, how could the message be advanced without any financial support? If you know of a way that it could be done, and if you think that our tithe would benefit the church, after she has rejected the message, and at a time when God is drawing the net ashore, we would be very glad to let the conferences have it. Truly, Brother J, your inconsistent attitude reveals that you spoke wiser than you perhaps are aware, when you said in your letter, "The only remedy for this is that as individuals we have our eyes anointed with the 'eyesalve' of grace and spiritual discernment."

In one instance you admit that the apostles received the tithe, but you justify their taking it by saying that they "started a new movement and a new organization," holding that we have not; whereas in another instance you accuse us of having started a new movement and a new organization, and at the same time you find fault with us for using the tithe! Your statement convinces me that something has confused your mind, causing you already to forget what you did know about our message. You once well understood that our work and organization are the same as were the apostles'. They, too, were told not to go in the way of the Gentiles first, but to teach the message to the church, then afterwards, to the Gentiles. Thus are we commanded now to gather the firstfruits from the church, and after that, the second fruits from the nations.

You ask me if Elijah, Ezekiel, Jeremiah, John the Baptist, and David claimed the tithe, by which question you imply that they did not receive tithe. I fail to find anywhere written that they did or did not take the tithe. But I am clear that they took the tithe if their message required financial support as does ours.

In the parable of the net, the statement is made that when it was full, they drew it to shore and "sat down." We understand that the net is a figure of the gospel church; that the fish are a figure of the church membership; that the time has now come for the angels to separate the bad fish from among the good; and that as far as God is concerned, He has "sat down" to draw the net to shore and to separate the one from the other instead of arising to cast out the net for more fish. Hence, as there is no need of casting the already filled net after more fish, there is no justification for con-

tinuing to devote the tithe to the purpose of throwing out the net. But as there is need of separating the good fish from among the bad, we must devote everything to the separating, rather than to the catching. This is what the "Harvest" tract teaches, and in your letter you admit that it is "irrefutable."

Supposes that Ezekiel Delivered His Message.

You argue that Ezekiel's statement--"I spake unto them of the captivity all the things" (Ezek. 11:25)--contradicts our statement, which says that that particular message found in Ezekiel Nine was prophetic, and that "Ezekiel never delivered the message to Israel." Tract No. 1, p. 8. I did not think, Brother J, that you were so utterly literal-minded as to believe that because Ezekiel went and told his experience to those with whom he associated, it therefore meant a delivery of the message to all Israel! If by such means he could have delivered his message, then we delivered ours in 1929, and therefore, according to your position, there is no need of our continuing with it, for at that time, we too told our experience to all our associates.

Still further, if Ezekiel had delivered the message to ancient Israel, then the Lord should have fulfilled His word by marking the 144,000 in Ezekiel's time and by slaying all those who received not the mark.

Limits Application of the Brass Mountains.

You suppose that if "The Shepherd's Rod" taught that the mountains of brass (Zech. 6:1) were parallel in time with the "brass kingdom" (Dan. 2:39), it would give strength to our position. But we would be wholly unable, Brother J, thus to explain the prophecy, for if we make the "brass mountains" parallel with the brass kingdom, then the prophecy should have transpired in the period of the Grecian Empire, whereas it meets its fulfillment from the beginning of the Christian church to the time of the end. That is, one of the mountains prefigures the early Christian church, and the other, the church in the time of the Loud Cry. Moreover, if we should apply one of the brass mountains to the time of the brass kingdom, and the other to the time of the iron kingdom, then, in order that they may correspond with the time and with the kingdoms, one of the mountains should be of brass and the other of iron, rather than both being of brass.

By your thus quibbling and cavilling over such points, you are, I believe, in effect doing all that you can to find a possible way by which to contradict the sealing message--not the whole, but just enough, if possible, to show your ability, and to pacify your guilty conscience. However, in the end this unwitting errancy will result in your thus arguing yourself out of the kingdom. In

this, my brother, your work shows 'spiritual blindness, poverty, and wretch-edness.'"--"Testimonies," Vol. 3, p. 253.

Confuses One Judgment with Another

Next, you criticize the application that the "Code" makes of "Early Writings," p. 36--the "judgment." But I am confident, Brother J, that if the "Code" had said that the "judgment of the dead," mentioned there, applied in the time of the millennium, as you would have it, that application would likewise not have satisfied you. If the "Code" had put it as you think it should be, you would then surely have had something against us, whereas you now have nothing. For it is a known fact among us, as Seventh-day Adventists, that when we speak of the time of the judgment during the millennium, we always term it "the judgment of the wicked dead"; whereas, when we speak of the judgment from 1844 to the judgment of the living, we call it exactly as it appears in "Early Writings"--"the judgment of the dead," just as "The Spirit of Prophecy" educated us to do. Nevertheless, whether it be the judgment of the one or the other, it makes no difference at all so far as the lesson is concerned. Therefore, I am again convinced that you are doing your best, even though you do not sense the fact, to make issues and to borrow trouble.

I know where "the judgment of the dead" applies, but had I stated the whole truth, it would not have pleased you at all. However, since you have raised the question, I must tell it now. The judgment of the dead, as referred to in "Early Writings," applies to as many judgments of the dead as there are, for the statement does not specify any particular judgment, or distinguish one from another. Therefore, it first applies from 1844 to the time of the judgment of the "living," and second, during the millennium, for there is a judgment of the "dead" in both periods.

Exhibits Inconsistency.

Because we have made a single application of the trumpets, you want us to give them a double one; whereas, because we have made a double application of "the judgment of the dead," you want us to give it a single one! Here we may pardonably sigh for the jewel of consistency!

Because we have held to the symbolical key of interpretation on the subject of the seven trumpets, concerning which subject you confess that you "cannot refute the explanation," you want us to symbolize everything we read in the Bible, or it amounts to that, for you tell us that we must interpret the "camp" of Ezekiel 4:2 to be symbolical.

Because I was honest enough to admit that I

did not fully understand the seven last plagues, you are now accusing me of not believing "The Spirit of Prophecy." Hence, your quibblings convince me more and more that had I given any interpretation of the plagues, you would have again taken me to task. I thought that those who read the "Code," well knew that we believe a hundred per cent in "The Spirit of Prophecy." I thought also that they could read for themselves, and that they would not expect me to tell them what "The Spirit of Prophecy" had to say about the plagues. Thinking that they wanted to know whether I had more light on the plagues than that which is found in "The Spirit of Prophecy," I confessed by the "Code's" statement that I did not.

After you critically studied, and accepted "The Shepherd's Rod" as a message from God to you, had you then just as critically examined your standing on God's side, and continued studying the publications with the intention of finding more truth rather than of seeing how much you might contradict, you would not have arrived at the place where even the simple points must again be explained to you.

Holds That 144,000 Stand on Mt. Zion Only After Millennium.

Your question as to whether or not the 144,000 stand on Mt. Zion before the close of probation will now be considered. If the 144,000 stand on Mt. Zion only after the millennium, then why is Christ there seen as a lamb rather than as a king? (Rev. 14:1.) And why at the same time is the investigative judgment in session, as is evident in verses two and three? For there it is stated that at the time the 144,000 stand on Mt. Zion, the harpers "sung...before the throne and before the beasts and the elders," showing that at that time the judgment was in session, because of the fact that the beasts and the elders after the close of probation do not stand before the throne. (Rev. 15:6 through 8.) For further explanation on this point of the Judgment, see "The Shepherd's Rod," Vol. 2, pp. 194 through 200.

You want to put a double application on the trumpets, where plainly there is but one, whereas you ought to know that if there is a Mt. Zion on earth after the millennium, there must also be one before the millennium. Had you not been wasting your time Brother J, in quibbling, you would have seen that simply because the 144,000 stand on Mt. Zion after the millennium, it does not prove that therefore they could not stand there before the millennium. Tract No. 8, pp. 3 through 5, and "Early Writings," pp. 17 through 19, deal with two different times and events. You, yourself, admit that the 144,000 must stand on Mt. Zion before the earth is made new, for you say, "Of course, in experience of Christian

living, they are to first follow the Lamb whithersoever He goeth in their lives here on earth."

Attempts to Discredit Jewish Lineage of the 144,000.

You contend that it would be impossible for the 144,000, after being intermingled with the nations, to be the direct descendants of Jacob. If this be so, then we might just as well conclude that the descendants of the twelve sons of Jacob are not Israelites, for you well know that they all married outside their nation. Joseph, the most honored one, married the daughter of an idolatrous Egyptian priest. Gen. 41:45.

Furthermore, you do not suppose that while the twelve tribes lived in Egypt for hundreds of years, besides the years they were in the promised land, that one tribe did not intermarry with another, do you? If you admit that they did intermarry, then you must also admit that regardless of the maternal side, God still separated all of them by tribes.

You have become so blind, Brother J, as even to say, "If God by the natural descendants of Jacob and his sons should so honor them as to make them members of the 144,000, would He not choose them from those Jews who have kept pure their racial if not their tribal descent, rather than those who have lost their identity by yielding every principle of their faith and marrying out of their faith contrary to His express command?"

By this statement you are making the flesh greater than the Spirit, for you are trying to tell us that the present identified Jewish race who, through their fathers, denied and crucified the Lord, and who in nearly two thousand years have failed to accept Him as their Saviour, are more worthy to be honored to stand with the Lamb on Mt. Zion than are those Jews and their descendants who composed the Christian church in the beginning, and who were willing to die rather than to deny their Lord. The promise is not to those unbaptized Jews and their descendants who are Jews only in name, but to those who are Jews also in faith. In other words, the promise is not to those Jews who sold their birthright for less than a mess of pottage, and who crucified the Lord, but to those Jews who, like Jacob, allowed the Lord to change their name from "Jews" to "Christians,"--natural and spiritual Israel--to those Jews who are born twice. Thus the 144,000 are by their natural birth the descendants of Jacob and, by their spiritual birth, the descendants of Christ: sons of Jacob and sons of God--full-fledged Jews, Israelites indeed. Thus only can the Scriptures be perfectly fulfilled. A Christian Jew who marries a converted Gentile does not yield any Bible principle of his faith, but abides by it.

Interprets Ezekiel's Sticks to be Symbolical of the Dead.

Anyone who would interpret Ezekiel 37:16-28 to mean that the gathering together of the tribes of Israel and the joining of them in one kingdom, as revealed in these verses, is the resurrection of the dead, as you think, must have lost nearly all his spiritual discernment. Did not the Lord, in these verses, say to Ezekiel: "Behold, I will take the children of Israel from among the heathen," not from their graves? Ezek. 37:21. Is He to multiply the dead instead of the living? Or shall the heathen, after the resurrection "know that... the Lord" has sanctified Israel? (Ezek. 37:26, 28.) You are accusing me of not having authority to interpret this chapter as it is found in our Tract No. 8, yet at the same time, your interpretation does not carry the authority, nor even good logic. This proves to me that you are trying your best to run away from the truth, without respect to yourself, to God, or to man.

In your letter, you have quoted pages of references in an endeavor to make yourself believe by cumulative implications that Christ will have no literal kingdom before the close of probation, but you deny the statements which plainly say that He will have a literal kingdom! Why do you, in an endeavor to run away from the truth, resort to words which seem to imply the contrary? Why base your opinion on passages which you do not understand, in preference to the following citations which do not imply, but definitely say:

"Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither."

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is His name. If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me forever." Jer. 31:8, 10, 35, 36.

"And I will sanctify My great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall

be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land."

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. 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. And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God.

"Thus saith the Lord God: In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it. 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." Ezek. 36:23 through 28; 33 through 37.

"And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto Me: for who is this that engaged his heart to approach unto Me saith the Lord. The fierce anger of the Lord shall not return, until He have done it, and until He have performed the intents of His heart: in the latter days ye shall consider it. " Jer. 30:21, 24.

"In the days of these kings shall the God of heaven set up a kingdom...It shall break in pieces and consume all these kingdoms." Dan. 2:44.

"Thou art My battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." Jer. 51:20.

These scriptures, Brother J, plainly say that God will make the seed of Jacob again a kingdom while the heathen are yet in existence; that after He has brought us into our own land as a kingdom, He will then cleanse our hearts; and that with this kingdom He will break and consume the nations. Do you suppose that God is here promising something which He either cannot or does not intend to carry out? or that He will cleanse us of our sins after the close of probation?

No one denies the fact that a number of times in the Scriptures Christ is called "a man," but you surely will not try to make me believe that the "man" in Luke 19:14 is Christ Himself. I care not how spiritually blind you may be, you can still see the literal part of the scripture:

that at the time those citizens sent the message, Christ was in Heaven, and the "man" whom they did not want to reign over them was on earth, and that this happened before Christ's return.

STILL PREPARING FOR THE "EVIL TO COME"

Just four years ago to the day from the present date of publication, The Symbolic Code went forth to its eagerly waiting readers with its first obituary notice, thus sorrowfully punctuating a year and a half of glad news bearing.

Now as the tenth year of the message fleets on into the unreturning past, again in deepest bereavement, this time, for Brother Eugene Soper Lipsey, goes forth the Code, announcing that another of the faithful has gone to his rest inside Carmel's own cemetery, "solitarily in the woods", waiting for the resurrection morn.

Again we are reminded that "the righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come. [We as present truth believers should realize that the evil day spoken of in this scripture is now ten years nearer than when the truth concerning it was first made known to us.]... they shall rest in their beds, each one walking in his uprightness. [If we are to meet them, we must be wide awake, lest we be found among those who make a wide mouth, drawing out the tongue, and whom the Lord shall reprove by the words:]....Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood?" Isaiah 57:1, 2, 4.

The Funeral Rites.

Sermon.

Prayer--V.T. Houteff.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12.

How horrible death is, Death is the most dreadful of all things. While sinning, sin appears to be desirable, but its results are pain, sorrow, and woe, and at last, this gruesome end--death!

Nevertheless, the Lord's word, through the prophet Daniel, is that "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:2.

Though we are exceedingly grieved over Brother Lipsey's sudden death, and over the thought of his parting from us, yet our happiness exceeds our grief,

for the fact that his life and character have been such as to give us the greatest confidence that there is laid up for him a crown of eternal glory, which he will receive on the resurrection morn.

The apostle Paul, speaking of the resurrection, expresses it in the following words:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise, first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:13 through 17.

(Song: "*What a Gathering That Will Be.*"--Sr. A.G. Smith)

At the sounding of the trumpet, when the saints are gathered home,

We will greet each other by the crystal sea;

When the Lord Himself from heaven to His glory bids them come,

What a gath'ring of the faithful that will be!

What a gath'ring, gath'ring,

At the sounding of the glorious jubilee!

What a gath'ring, gath'ring,

What a gath'ring of the faithful that will be!

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for," says John the Revelator "the former things are passed away." (Rev. 21:4.)

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." Isa. 11:6.

And the Holy Spirit, speaking through the Apostle Paul, says:

“Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.” I Cor. 2:9.

(Song: “**There’ll be no Dark Valley**”---Sr. V.T. Houteff)

*There’ll be no more sorrow when Jesus comes,
There’ll be no more sorrow when Jesus comes,
But a glorious morrow when Jesus comes
To gather His loved ones home.*

Friends, Brother Lipsey’s sudden death again presents the fact that life is uncertain, and that those who expect eternally to enjoy the promises of God, cannot afford to close their ears, or to harden their hearts, when they hear the Master’s still small voice, saying:

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

“Today if ye will hear His voice, harden not your hearts.” Heb. 4:7.

Song: “**Asleep in Jesus.**”---Sr. V.T. Houteff.

*Asleep in Jesus! blessed sleep
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.*

*Asleep in Jesus! O how sweet
To be for such a slumber meet!
With holy confidence to rest
In hope of being ever blest.*

*Asleep in Jesus! Peaceful rest,
Whose waking is supremely blest;
No fear, no woe, shall dim that hour
That manifests the Saviour’s pow’r:*

*Asleep in Jesus! Soon to rise,
When the last trump shall rend the skies;
Then burst the fetters of the tomb,
And wake in full, immortal bloom.*

Obituary.

Eugene Soper Lipsey was born in Chicago, Illinois, on March 9, 1911. Later the family moved to San Diego, California.

Brother Lipsey was the first to embrace Present Truth in San Diego, California. Purchasing a copy of “The Shepherd’s Rod,” Vol. 1, in 1932, he read himself into the message. Then in the spring of the same year, when Brother Warden went from Los Angeles to San Diego,

Brother Lipsey took him to his friends to labor for them. The result of their endeavors being that a small company of about twenty believers was raised. Brother Lipsey was a very zealous Present Truth worker. He assisted Brother Warden in raising another small company in Escondido, about 30 miles north of San Diego. Later he labored in and about Los Angeles, where he added still others to his list of converts.

In July of 1936, a year after the building work of Mt. Carmel had begun, Brother Lipsey came to assist us here, and has worked in almost all the departments in the last three years. Faithful in whatever department to which he was assigned, zealous as a student of the Bible, apt to teach, honest in all things, Brother Lipsey’s religion was very sincere.

We have learned to love Brother Lipsey, but we never realized this as much as we now do. Next to his wife, parents, and relatives, I believe we feel the most grieved for his leaving us.

On September 7, 1939, he was married to Miss Carol Hogan, who is also whole-hearted for Mt. Carmel. They made their home here.

On November 8, 1939, he expired from this life from an illness of less than a week’s duration. Left to mourn, besides his wife, his father, mother, a brother, and a sister, are a host of friends, and all of Mt. Carmel’s inhabitants.

Song: “**Sweet Be Thy Rest**”---Sr. A.G. Smith and Sr. V.T. Houteff.

At Grave.

Prayer was offered that we be faithful and true if we want to meet Bro. Lipsey in the resurrection day.

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” Gen. 2:7.

Therefore, “dust thou art, and unto dust shalt thou return.” Gen. 3:19.

“Again He said unto me, Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath into you, and ye shall live; and ye shall know that I am the Lord.” Ezek. 37:4-6.

As the great white cloud appeared, upon which sat the Son of man, “they responded to the call, and came forth clothed with glorious immortality, crying, ‘Victory, victory, over death and the grave! O death, where is thy sting? O grave, where is thy victory?’ “---“Early Writings,” p. 287.

The congregation left the grave while singing: “**When The Roll Is Called Up Yonder I’ll Be There.**”