

Vol. 3 Symbolic Code No. 2

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MT. CARMEL CENTER

Lake Waco, Texas

Lightening The Earth

Mt. Carmel--Revival

Reformation Reorganization

Though the church is God's dearest object on this earth, and that upon which He bestows His supreme regard, He often has to admonish, and even rebuke and chasten, this divinely ordained institution, in order that she maintain the high standard which He has set for her; and though the history of God's chosen people is one long, sad record of sinning and repenting, sinning and repenting, the Father's unbounded love, so beautifully illustrated by the parable of the prodigal son, is a forcible object lesson of how Christ manifests His undying love for the church.

Moreover, the Apostle Paul tells us that Christ "gave Himself for it." And, yet, in the messages to the church, beginning in Apostolic times, and continuing to the end of the world, the Saviour often pathetically declares that He has "somewhat against" His beloved followers, and admonishes them by strong words of caution, making clear to them the fate of all who fail to heed the heavenly counsel.

Everyone who takes an active part in proclaiming the message of the investigative judgment, becomes, by this very fact, not only a Seventh-day Adventist, but also a

member of the Laodicean church, the very name of which--Laodicea--signifies her work, which is that of making known to the world that the judgment is in session. While this is a high and exalted privilege, and one that ought to cause anyone to be willing to make any kind of a sacrifice, yet we find some of the most startling denunciations against this people most highly favored of all who have ever lived upon this earth. Quoting from the pen of the founder of the S.D.A. church, we read:

"God brings against ministers and people the heavy charge of spiritual feebleness, saying, 'I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see'."--"Christ Our Righteousness," p. 154.

Then follows a clear setting forth, in seven propositions, God's final call to His beloved church, for a REVIVAL, a REFORMATION, and a REORGANIZATION, stating definitely what the result will be if a deaf ear is turned to this last warning:

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

(2.) "A revival and a reformation must take place under the ministration of the Holy Spirit. (3.) Revival and reformation are two different things. (4.) Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. (5.) Reformation signifies a reorganization, a change in ideas and theories, habits and practices. (6.) Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. (7.)

Revival and reformation are to do their appointed work, and in doing this work they must blend."--Christ Our Righteousness, pp. 154, 155.

Three things stand out in bold relief in the above quotations. First, that God sends this clarion call to the ministers, and then to the laity. Second, that it is a positive declaration on God's part that if His people fail to heed the call for a "spiritual revival and a spiritual reformation," He will spue them out of His mouth. And, third, that the One in authority makes it clear that at this time He is calling for a "reorganization, a change in ideas and theories, habits and practices". In other words, the church must experience a three-fold change before she can ever go forth, into all the world, "conquering and to conquer," "fair as the moon, clear as the sun, and terrible as an army with banners".

Following the instruction of the Lord, the Adventists, as far back as 1863, organized themselves into a General Conference Association. They were admonished to study carefully the organization of their type, ancient Israel, for, said the messenger to modern Israel, "The government of Israel was characterized by the most thorough organization, wonderful alike for its completeness and its simplicity. The order so strikingly displayed in the perfection and arrangement of all God's created works was manifest in the Hebrew economy. God was the center of authority and government, the sovereign of Israel. Moses stood as their visible leader, by God's appointment, to administer the laws in his name. From the elders of the tribes a council of seventy was afterward chosen to assist Moses in the general affairs of the nation. Next came the priests, who consulted the Lord in the sanctuary. Chiefs, or princes, ruled over the tribes. Under these were 'captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens;' and, lastly, officers who might be employed for special duties."--"Patriarchs and Prophets," p. 374.

Not only do we have the example of the Israelitish church, but also of the early Christian believers, who followed "the same principles of piety and justice that were to guide the rulers among God's people in the time of Moses and of David", as "oversight" was given to the "newly organized church of God in the gospel dispensation."--"Acts of the Apostles," p. 95. And now, in the time of the ingathering of modern Israel--the one hundred and forty-four thousand--who are to make up the antitypical "house of David," and who are to constitute the first fruits of the kingdom for which Christ taught His disciples to pray, there is incumbent upon all, who, have heard the call for a reorganization, the obligation to be ready to march with those who respond to the call for the "great reformatory movement among God's people."--"Testimonies for the Church," Vol. 9, p. 126.

We therefore, as reformers, must follow the divine instruction concerning a more thorough organization, for the Lord tells us to "Arouse... associates to work under some name whereby they may be organized to cooperate in harmonious action." "Make regular, organized efforts to lift the church-members out of the dead level in which they have been for years. Send out into the churches workers who will live the principles of health reform. Let those be sent who can see the necessity of self-denial in appetite, or they will be a snare to the church. See if the breath of life will not then come into our churches. A new element needs to be brought into the work."--"Testimonies for the Church," Vol. 6, p. 267.

From these statements it is clear that God is calling for "a thorough reformation to take place. When this reformation begins, the spirit of prayer will actuate every believer, and will banish from the church the spirit of discord and strife....One member working in right lines will lead other members to unite with him in making intercession for the revelation of the Holy Spirit. There will be no confusion, because all will be in harmony with the mind of the Spirit."--Testimonies for the Church, Vol. 8, p. 251. Thus we again see that the Lord is calling upon willing workers in the church to organize themselves--one or more--and work in "right lines", being assured that "others" will join them and soon "all will pray understandingly the prayer that Christ taught His servants: 'Thy kingdom come. Thy will be done on earth, as it is in heaven.' Matt. 6:10."

In fulfillment of the above, and as we are called out to restore every divine institution, we are requested to establish a more perfect organization, with the result that, after many weeks, of earnest prayer and careful research work in the Bible and Testimonies, we are now glad to announce to the readers of the Symbolic Code that the Lord is preparing His army for "the closing work for the church." Hence, comes to us the prophetic call:

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes." (Isa. 54:2.)

In harmony with the foregoing command, Mt. Carmel has begun to enlarge the place of her tents, by doubling her acreage as announced in "The Symbolic Code" of-----
-; to stretch forth her curtains (organize--protect herself against all undesirable elements) by establishing a thorough organization after the pattern of the theocracy of ancient Israel, "wonderful alike for its completeness and its simplicity ("Patriarchs and Prophets," p. 374); "to lengthen the cords (revealing truth), by exhibiting in a forthcoming publication the herein announced organization; and to strengthen her stakes (representatives), by establishing each one at his post of duty.

The following list is in part a directory of departmental representatives--"stakes"--for the United States.

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Mt. Carmel in the Process of Restoring all Things as in the Beginning.

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.' 'For he spake, and it was; he commanded, and it stood fast.' He 'laid the foundations of the earth, that it should not be removed forever.'

"...He who set the starry worlds on high, and tinted with delicate skill the flowers of the field, who filled the earth and the heavens with the wonders of his power, when he came to crown his glorious work, to place one in the midst to stand as ruler of the fair earth, did not fail to create a being worthy of the hand that gave him life....

"As man came forth from the hand of his Creator, he was of lofty stature and

perfect symmetry. His countenance bore the ruddy tint of health, and glowed with the light of life and, joy. Adam's height was much greater than that of men who now inhabit the earth. Eve was somewhat less in stature; yet her form was noble, and full of beauty....

"After the creation of Adam, every living creature was brought before him to receive its name; he saw that to each had been given a companion, but among them 'there was not found an help meet for him.' Among all the creatures that God had made on the earth, there was not one equal to man. And 'God said, It is not good that the man should be alone; I will make him an help meet for him.' Man was not made to dwell in solitude; he was to be a social being. Without companionship, the beautiful scenes and delightful employments of Eden would have failed to yield perfect happiness. Even communion with angels

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could not have satisfied his desire for sympathy and companionship. There was none of the same nature to love, and to be loved.

"God himself gave Adam a companion. He provided 'an help meet for him,'--a helper corresponding to him,--one who was fitted to be his companion, and who could be one with him in love and sympathy. Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, she was his second self; showing the close union and the affectionate attachment that should exist in this relation. 'For no man ever yet hated his own flesh, but nourisheth and cherisheth it.' 'Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one.'

"God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. 'Marriage is honorable;' it was one of the first gifts of God to man, and it is one of the two institutions that, after the fall, Adam brought with him beyond the gates of Paradise. When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man's social needs, it elevates the physical, the intellectual, and the moral nature.

"'And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.' Everything that God had made was the perfection of beauty, and nothing seemed wanting that could contribute to the happiness of the holy pair; yet the Creator gave them still another token of his love, by preparing a garden especially for their home. In this garden were trees of every variety, many of them laden with fragrant and delicious fruit. There were lovely vines, growing upright, yet presenting a most graceful appearance, with their branches drooping under their load of tempting fruit, of the richest and most varied hues. It was the work of Adam and Eve to train the branches of the vine to form bowers, thus making for themselves a dwelling from living trees covered with foliage and fruit. There were fragrant flowers of every hue in rich profusion. In the midst of the garden stood the tree of life, surpassing in glory all other trees. Its fruit appeared like apples of gold and silver, and had the power to perpetuate life.

"The creation was now complete. 'The heavens and the earth were finished, and all the host of them.' 'And God saw everything that he had made, and, behold, it was very good.' Eden bloomed on earth. Adam and Eve had free access to the tree of life. No taint of sin, or shadow of death, marred the fair creation. 'The morning stars sang together, and all the sons of God shouted for joy.'

"The great Jehovah had laid the foundations of the earth; he had dressed the whole world in the garb of beauty, and had filled it with things useful to man; he had created all the wonders of the land and of the sea. In six days the great work of creation had been accomplished. And God 'rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it;

because that in it he had rested from all his work which God created and made.' God looked with satisfaction upon the work of his hands. All was perfect, worthy of its divine Author, and he rested, not as one weary, but as well pleased with the fruits of his wisdom and goodness and the, manifestations of his glory.

"After resting upon the seventh day, God sanctified it, or set it apart, as a day of rest for man. Following the example of the Creator, man was to rest upon this sacred day, that as he should look upon the heavens and the earth, he might reflect upon God's great work of creation; and that as he should behold the evidences of God's wisdom and goodness, his heart might be filled with love and reverence for his Maker."--"Patriarchs and Prophets," pp. 44 through 47.

The foregoing paragraphs make it plain that the only sacred institutions brought forth from beautiful Eden are the institution of marriage and the institution of the Sabbath--home and rest. And the former's being instituted the first of the two, and solely for the use and benefit of man, clearly shows that, "the Sabbath," as Christ declared to the Pharisees, "was made for man, and not man for the Sabbath." (Mark 2:27.)

Our Eden parents, in celebrating the first Sabbath, not only commemorated God's completing the whole creation, but also their own marriage.

When Adam and Eve fell into sin, losing their beautiful garments of light, they lost "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth," besides possession of their Eden home, and access to the tree of life. (Gen. 1:26; 3:24.) Thus, when he sinned, Adam lost his do-

minion, surrendering all to Satan; whereupon unto the woman God said:

"I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3:16 through 19.)

Now arises the question, "When and how will the first dominion be restored?" to which the Scriptures answer:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:5, 6.)

And Jesus says: "Elias verily cometh first, and restoreth all things." (Mark. 9:12.) Therefore, Elijah's coming must precede both the great and dreadful day of the Lord and His second coming; and when he comes, he must restore all things.

Jesus' statement found in Mark 9:12 proves that before He appears the second time, someone--antitypical Elijah--"cometh first, and restoreth all things." Hence, the dominion and all that was lost must be restored in the time of Elijah's message, yea even the curses of the earth must then be removed: "In that day," saith the Lord, "will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

And I will betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving kindness, and in mercies." (Hos. 2:18, 19.)

"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. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11:6-9.)

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." (Isa. 25:8, 9.)

"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 the former things are passed away." (Rev. 21:4.)

"For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." (Isa. 66:22, 23.)

"And He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of

the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads." (Rev. 22:1 through 4.)

The foregoing passages show that the message by antitypical Elijah shall bring again the dominion which Adam lost, and, as far as the prophecies above mentioned are concerned, the only institution that apparently seems to remain in darkness as to its continuance and restoration to its original sacredness is the institution of marriage. But how could the Lord possibly allow Himself, during the very time in which all things must be restored, to annul the first of all the institutions which He, Himself, instituted--the crowning act in the week of creation, and in favor of which He said, "it is not good that man should be alone"?

Moreover, how could the Word say that Elijah must restore all things if he were not also going to restore the marriage institution? Furthermore, if God saw that it was not good for man to be alone originally in the Garden of Eden, then why should it be good for him when he returns to Eden? Or shall we all now, in this time of gathering, and of receiving the inheritance of the first dominion, divorce our wives?

If the redeeming of saints must spell divorce for them, why, then, should God compose the kingdom of both sexes? Would Adam, who chose to die rather than to part from Eve, enjoy life, if, upon returning to his Eden home, his wife should be miss-

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ing, or if he should then have to divorce her?

Furthermore, the Scriptures say of Elijah, that "he shall turn the heart of the fathers to the children, and the heart of the children to their fathers." (Mal. 4:6.)

Hence, both the foregoing Scripture, and Joel 2:16, which says: "Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts" prove that Elijah's message is to unite families, not separate them.

The Spirit of God revealed to Paul that in the latter days evil spirits would attempt to overthrow God's plan for His people: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;... forbidding to marry." (1 Tim. 4:1, 3.)

Whereas we need no doctrine that would forbid marrying, we do need to know why we marry, and how to live. Hence, we need a thorough reformation "a change in ideas and theories, habits and practices."--"Christ Our Righteousness," p. 154.

"The Pharisees also came unto Him, tempting Him, and saying unto Him, Is it lawful for a man to put away his wife for every cause? And He answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." (Matt. 19:3 through 6.)

Just as Satan has perverted the Sabbath day, so he has perverted the marriage relation, and therefore, marriage is looked upon, even by most Christians, as something questionable and in a way even evil and sinful, although, with but few exceptions, they all marry. Hence, though the Word says: "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord" (Prov. 18:22), most marriages prove to be a curse. Therefore, "the fewer the marriages contracted, the better for all, both men and women." (Testimonies for the Church," Vol. 5, p. 366.) In fact, the only marriages that God can honor are those which are entered upon only after both parties inquire of Him and receive His sanction.

"Marriage affects the after life both in this world and in the world to come. A sincere Christian will make no plans that God cannot approve."--"Ministry of Healing," p. 359.

"The family tie is the closest, the most tender and sacred, of any on earth. It was designed to be a blessing to mankind. And it is a blessing wherever the marriage covenant is entered into intelligently, in the fear of God, and with due consideration for

its responsibilities."--Ministry of Healing, pp. 356, 357.

Thus, "marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge." (Heb. 13:4.)

"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity." (1 Tim. 3:2-4.)

However, as with the institution of Sabbath, so must God restore that of marriage. The words of Christ: "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in Heaven" (Matt. 22:30), reveal that we have lost sight of the true marriage institution. And as God has not yet fully made known to us the state of our future life, we are, just now, unable fully to comprehend either the marriage or the family relationship after the resurrection.

Upon the occasion of the Pharisees' questioning Christ, after their characteristic fashion, as touching the sacred institution of marriage, "Jesus pointed His hearers back to the... institution as ordained at creation....He referred them to the blessed days of Eden, when God pronounced all things 'very good.' Then marriage and the Sabbath had their origin, twin institutions for the glory of God in the benefit of humanity. Then, as the Creator joined the hands of the holy pair in wedlock, saying,

'A man shall leave his father and his mother, and shall cleave unto his wife; and they shall be one,' [Gen. 2:24], He enunciated the law of marriage for all the children of Adam to the close of time. That which the eternal Father Himself had pronounced good, was the law of highest blessing and development for man."--"Mount of Blessing," pp. 99, 100. Furthermore, the fact that a doctrine which forbids marriages is a doctrine of devils (I Tim. 4:1-3), shows not only that marriage is an everlasting institution, but also that in the time of the restitution of all things, it is of great import, for were it not so, the devils would not waste a moment in attacking it.

But, "from the opening of the great controversy, it has been Satan's" "studied effort to pervert the marriage institution, to weaken its obligations, and lessen its sacredness; for in no surer way could he deface the image of God in man, and open the door to misery and vice."--"Patriarchs and Prophets," p. 338.

"Marriage was in God's order; it was one of the first institutions which he established. He gave special directions concerning this ordinance, clothing it with sanctity and beauty; but these directions were forgotten, and marriage was perverted, and made to minister to passion. A similar condition of things exists now."--Patriarchs and Prophets, p. 101.

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"Like every other one of God's good gifts intrusted to the keeping of humanity, marriage has been perverted by sin, but it is the purpose of the gospel to restore its purity and beauty."--"Mount of Blessings," p. 100.

Inspiration further says: "And He answered and told them, Elias verily cometh first, and restoreth all things." (Mark. 9:12.) "In the time of the end, every divine institution is to be restored."--"Prophets and Kings," p. 678.

The foregoing passages make clear at least three main facts; namely:

1. That the first institution which God ordained and established on earth was that of marriage; and that the second was that of the Sabbath.
2. That God intended that both of these institutions should endure intact, but that Satan has perverted and corrupted them, until today they retain but little of their pristine purity.
3. That consequently, in the time of the end, God will send Elijah the prophet to restore not only both of these, but also all other desecrated, divine institutions.

Hence, as all things must be restored, and as Elijah must effect their restoration, it follows that, as the joint institutions of marriage and the Sabbath were the first to be instituted, and the first to be profaned and debased, they must, therefore, be the first to be restored.

Moreover, as there is no truth where there is no type, the working out of divine design, in ordaining and establishing, on Friday, the sixth day of creation, the marriage institution, and on the seventh day, the Sabbath, thus gave type both to the reestablishing of these institutions, and to the restoring of them to the sanctity and beauty of their first estate. And as we must observe the Sabbath on the seventh day, likewise we ought to solemnize marriage on Friday, the sixth day of the week.

Furthermore, as God foresaw that in the closing hours of probation, the order of events would be singularly anomalous and preternatural, He mercifully thus forewarned us in the following familiar statements:

"Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning."--"Testimonies to Ministers," p. 300. Therefore, with the one who is to come in the spirit, and power of Elijah, men will find fault and 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.

Nevertheless, as representatives of the Elijah message, we are called to lead out by precept and example in the restoration of all things, especially the marriage and the Sabbath institutions, for the one represents the home, and the other the memorial of its creation. Therefore, before "we go forth to proclaim the Sabbath more fully," we must lift up marriage, the first institution, from the sordid depths to which Satan has plunged it.

Hence, the many friends of "The Shepherd's Rod," well remembering how that, from the very beginning that divine guidance has so strangely to human planning shaped and characterized the progress of the sealing message, will anew be greatly, surprised and rejoiced to see the oft' fulfilled predictions lending still further evidence to the truth of the message by again fulfilling themselves with remarkable point and accuracy, this time in an event, in the singularly coincidental aspects of which, 'the man of wisdom shall see' more than mere fortuitous circumstance.

Exactly at the close of the seventh year of the sealing message, and, as with our father Adam, on Friday, the sixth day of the week, January 1, the outworking of Providential purpose and design, restoring type in antitype, united in holy wedlock Brother V.T. Houteff and Miss Florence Hermanson, who has been connected with the message of Present Truth from its inception, and who, for the past three years, has been in active service to this cause. The ceremony, performed by Elder E.T. Wilson, was simple, solemn, and unforgettable, beautifully befitting the occasion. Moreover, it was the first marriage on Mt. Carmel, the home of the Elijah message, which is now in the process of restoring 'every divine institution.'

"And now to these faithful two, who, from the outset of the sealing message, have labored so tirelessly in the interest of God's people, the Symbolic Code bids 'God Speed' on their journey together to our long disinherited and abandoned Eden home." M. J. B.

After the institutions of marriage and the Sabbath were ordained for Adam and Eve, "God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Gen. 1:28.)

"And the Lord God planted a garden eastward, in Eden; and there He put the man whom, He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads." (Gen. 2:8, 10.)

"God prepared for Adam and Eve a beautiful garden. He provided for them everything that their wants required. He planted for them fruit-bearing trees of every variety. With a liberal hand He surrounded

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them with His bounties. The trees for usefulness and beauty, and the lovely flowers, which sprung up spontaneously, and flourished in rich profusion around them, were to know nothing of decay. Adam and Eve were rich indeed. They possessed Eden. Adam was lord in his beautiful domain. None can question the fact that he was rich. But God knew that Adam could not be happy unless he had employment. Therefore He gave him something to do; he was to dress the garden."--"Fundamentals of Christian Education," p. 38.

Thus, in order of events, it is so even now. God is giving Mt. Carmel and its inhabitants a foretaste of the beautiful Eden. Mother Nature, in obedience to God's laws, has begun as early as the middle of February to caress field and meadow and silvan floor with her vernal figures, calling forth to her magic touch, colorful blooms of field, tender leaves of oak and ash, and delicate, sweet scented blossoms of wild plums. In like manner, Mt. Carmel's inhabitants also have gone to work to do their part by making a rose garden and a hot bed, dressing the trees, and planting an early spring garden, a vineyard of several varieties, and a fruit orchard of some nine hundred trees, that they may bless all their friends not only with manna from Heaven, "meat in due season," but also with the fruit of the earth, such as pears, peaches apples, figs, mulberries, and persimmons, and with a drink of the fruit of the vine. Moreover, as "a river went out of Eden to water the garden," so now Mt. Carmel also has the prospect of satisfying thirsty souls with good running water. Thus, by faith, we are having a foretaste of beautiful Eden.

In the Light of Prophecy

"As a people, we are called individually to be students of prophecy."--"Gospel Workers," p. 300. And what is prophecy? "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:21.) From the words of the Revelator, we read: "The Revelation of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." (Rev. 1:1 through 3.) "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony

of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." (Rev. 19:10.)

"Whatever may be man's intellectual advancement, let him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for greater light."--"Gospel Workers," p. 300. "When a doctrine is presented that does not meet our minds, we should go to the word of God, seek the Lord in prayer, and give no place for the enemy to come in with suspicion and prejudice."--Gospel Workers, p. 301. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isa. 8:20.) "If the light presented meets this test, we are not to refuse to accept it because it does not agree with our ideas....No matter by whom light is sent, we should open our hearts to receive it with the meekness of Christ."--Gospel Workers, p. 302. "When a message is presented to God's people, they should not rise up in opposition to it: they should go to the Bible, comparing it with the law and the testimony, and if it does not bear this test, it is not true."--Mrs. E.G. White,--"Review and Herald," Feb. 18, 1890. "We should all know what is being taught among us; for if it is truth, we need it. We are all under obligation to God to know what He sends us."--"Gospel Workers," p. 301. "The people of God will be called upon to stand before kings, princes, rulers, and great men of the earth, and they must know that they do know what is truth."--Mrs. E.G. White,--"Review and Herald," Feb. 18, 1890.

"My people are destroyed [cut off] for lack of knowledge: because thou hast rejected knowledge, I will also reject thee." (Hos. 4:6.) "There is only one way in which this knowledge can be obtained. We can attain to an understanding of God's word only through the illumination of that Spirit by which the word was given."--"Testimonies for the Church," Vol. 5, p. 703. "We are living at a time when Satan is at work on the right hand and on the left, before and behind us; and yet as a people we are asleep. God wills that a voice shall be heard arousing his people to action."--"Testimonies for the Church," Vol. 5, p. 709. "When He, the Spirit of truth, is come, He will guide you into all truth....He shall receive of Mine, and shall shew it unto you." (John 16:13-15.) "We must not trust to others to search the Scriptures for us. Some of our leading brethren have frequently taken their position on the wrong side; and if God would send a message and wait for these older brethren to open the way

for its advancement, it would never reach the people."--"Gospel Workers," p. 303. "The rebuke of the Lord will rest upon those who would bar the way, that clearer light shall not come to the people. A great work is to be done, and God sees that our leading men have need of more light, that they may unite with the messengers whom He sends to accomplish the work that He designs shall be done. The Lord has raised up messen-

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gers, and endued them with His Spirit, and has said, 'Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.' Let no one run the risk of interposing between the people and the message of Heaven. This message will go to the people; and if there were no voice among men to give it, the very stones would cry out."--"Gospel Workers," p. 304.

"We must follow the directions given through the Spirit of prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through His word. He has spoken to us through the testimonies to the church, and through the books that have helped to make plain our present duty and the position we should now occupy."--Gospel Workers, p. 308. "The volumes of 'Spirit of Prophecy,' and also the Testimonies, should be introduced into every Sabbath-keeping family, and the brethren should know their value, and be urged to read them....They should be in the library of every family, and be read again and again....It is not alone those who openly reject the Testimonies, or who cherish doubt concerning them, that are on dangerous ground. To disregard light is to reject it."--"Testimonies for the Church," Vol. 5, pp. 681, 680. "The plain, straight testimony must live in the church, or the curse of God will rest upon His people as surely as it did upon ancient Israel because of their sins."--Testimonies for the Church, Vol. 3, p. 269. "Those followers of Christ who accept the light that God sends them, must obey the voice of God speaking to them when there are many other voices crying out against it. It requires discernment to distinguish the voice of God."--Testimonies for the Church, p. 258.

"The light we have received upon the third angel's message is the true light. The mark of the beast is exactly what it has been proclaimed to be. Not all in regard to this matter is yet understood, nor will it be understood until the unrolling of the scroll; but a most solemn work is to be accomplished in our world."--Testimonies for the Church, Vol. 6, p. 17.

The foregoing quotations clearly set forth in the light of prophecy three requirements of great importance for God's people who profess His name at this time. First, each and every child of God is personally and individually responsible to God for an experimental knowledge of the great plan of salvation. Second, no individual or group of individuals has any God-given right to interpose between the people and a message, or to hinder it in any way. Third, we must be in absolute harmony with the "Great Ruler of the Universe," Who "wills that a voice shall be heard arousing His people to action" ("Gospel Workers," p. 300).

How can it be possible that, with but few exceptions, the people who profess to be the most favored people of God on earth are so sound asleep that they permit their very beings to come under the control of a few leading men, and allow these leaders to mark out for them a course of selfish indifference and prejudice, while a message of so great importance awaits them on the very threshold of eternal destiny? Oh! that God's people would be aroused to action before it is forever too late.

We feel sure that a goodly number are receiving the call to "Arise and shine, for thy light is come," though many, Oh, so many are relying upon some one else to carry them through, while the church is casting out honest souls who would prove themselves to be a blessing to the brethren if they would bequit of all their prejudice. Other souls are bound by fear of consequences, and they know not what they believe. Even the leaders, sad to say, are not so sure of themselves, else they would not be so upset when tests are brought upon them. How thankful God's true followers should be, whether they be retained as members in good and regular standing or whether they be cast out!

God is finishing His work. Many are studying the reformatory message, but have not, as yet, attained courage enough to acknowledge whence the light comes. As a result of the message that has been so ridiculed by a great denomination, hundreds and thousands have begun, in greater or lesser degree, to study Sister White's writings,--and the true child of God will treasure every word of council given, and will seek God daily for enlightenment to be able to discern between right and wrong. The honest seeker for truth will not be disappointed in that day when God shall have made up His jewels.

May our Father's blessing attend the reformatory message of the hour.

J.E. Looney

"SEEK AND YE SHALL FIND."

I KNOW IT IS SO.

Dear Brethren:

I have had many strange experiences in connection with churches and religions, but along with the good food which they gave me, I found plenty of husks. Since coming in touch with the SRod, I have been getting the real meat of the Gospel. It is just what I have been searching for, "the truth and the light," and now I rejoice that I have at last found it.

I praise the good Lord for His mercy to the children of men.

(Signed) Henry Tibbits, Oakland, Calif.

HARD TO GET ALONG WITHOUT IT

The Code for December, 1936, has just arrived, and I am very happy to receive it. It helps me so much in my Christian experience, for it is full of valuable

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help and instruction. It answers questions that are always arising in my mind. I can hardly await its arrival,

(Signed) Mrs. P.J.F.

Los Angeles, Calif.

TOO GOOD TO STOP--STILL SEARCHING.

Dear Brethren and Sisters:

We are still studying the message of Present Truth, and are believing in it more strongly all the time. We are so thankful that it came to us, and are doing all that we can for it here.

We have two brethren studying the tracts, and we are ordering Volume One of 'The Shepherd's Rod' to give to one of them. Our faith grows stronger all of the time, and we are searching each day for every ray of light on Present Truth. Pray for us.

Best wishes from your

Brother and Sister B-----, Florida

SO MUCH EVIDENCE, CANNOT TURN IT DOWN.

Dear Brother:

My heart is on fire for the message because of my experience with it, and because of the opposition which it surmounts, which latter fact, too, bears evidence of the truth of the message, and which is attested to in the following testimonies:

"Most startling messages will be borne by men of God's appointment, messages of a character to warn the people, to arouse them. And while some will be provoked by the warning, and led to resist light and evidence, we are to see from this that we are giving the testing message for this time."--"Testimonies for the Church," Vol. 9, p. 137.

"But as real spiritual life declines, it has ever been the tendency to cease to advance in the knowledge of the truth. Men rest satisfied with the light already received from God's word, and discourage any further investigation of the Scriptures. They become conservative, and seek to avoid discussion."--Testimonies for the Church, Vol. 5, pp. 706, 707.

"When God's people are at ease, and satisfied with their present enlightenment, we may be sure that he will not favor them. It is his will that they should be ever moving forward, to receive the increased and ever-increasing light which is shining for them. The present attitude of the church is not pleasing to God. There has come in a self-confidence that has led them to feel no necessity for more truth and greater light...God wills that a voice shall be heard arousing his people to action." Testimonies for the Church, pp. 708, 709.

The fact that most S.D.A.'s refuse to investigate, and are satisfied that they have all the truth, and "have need of nothing," is further proof that they need the message, and that they are typical Laodiceans.

As the following quotations show that before manifesting His power among His people, God will put away sin and sinners from among them, I am making sure that I shall be found faithful.

"God's displeasure is upon his people, and he will not manifest his power in the midst of them while sins exist among them, and are fostered by those in responsible positions."--Testimonies for the Church, Vol. 3, p. 270.

"Satan's snares are laid for us as verily as they were laid for the children of Israel....We are repeating the history of that people."--Testimonies for the Church, Vol. 5, p. 160.

"But if the sins of the people are passed over by those in responsible positions, his frown will be upon them, and the people of God, as a body, will be held responsible for those sins. In his dealings with his people in the past, the Lord shows the necessity of purifying the church from wrongs. One sinner may diffuse darkness that will exclude the light of God from the entire congregation."--Testimonies for the Church, Vol. 3, p. 265.

"Those who walk in the light will see signs of the approaching peril; but they are not to sit in quiet, unconcerned expectancy of the ruin, comforting themselves with the belief that God will shelter his people in the day of visitation. Far from it. They should realize that it is their duty to labor diligently to save others, looking with strong faith to God for help. 'The effectual, fervent prayer of a righteous man availeth much.'"--Testimonies for the Church, Vol. 5, p. 209.

"A great crisis awaits the people of God. A crisis awaits the world. The most momentous struggle of all the ages is just before us."--Testimonies for the Church, p. 711.

I am encouraged to go forward to perfection with the "Rod", because the prophet says:

"The Lord's voice crieth unto the city, and the man of wisdom shall see Thy name: hear ye the rod, and Who hath appointed it."--"Feed Thy people with Thy rod, the flock of Thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old. According to the days of thy coming out of the land of Egypt will I shew unto him marvelous things." (Mic. 6:9; 7:14, 15.) Hence, I am glad to be fed with the Rod.

Notice that Sister White, in "Testimonies to Ministers," pp. 372, 373 quotes Micah 6:12, then adds: "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."

Truly "The Shepherd's Rod" is the Rod of God. It shows us our sins, and as for myself, "I will bear the indignation of the Lord, because I have sinned against Him, until He plead my cause, and execute judgment for me: He will bring me forth to the light, and I shall behold His righteousness. (Mic. 7:9.)

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"He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea." (Mic. 7:19.)

I shall feed in God's pasture, and shall never again turn to man's withered fields. "But continue thou in the things which thou hast learned and hast been assured of, knowing of Whom thou hast learned them." (2 Tim. 3:14.)

(Signed) Oran Callantine.

Bozeman, Mont.

HUNGERED LONG BUT AT LAST SATISFIED.

Dear Brethren and Sisters:

Just lately, I have begun to study "The Shepherd's Rod" books, and I am much interested in them. They certainly have been a feast for my poor hungry soul, and I want also, to thank you for the little tracts which you sent to me. Sister ----- gave me the first ones, then I sent for the two volumes of the "Rod", and they are wonderful! The more I read their contents, the dearer the books become to me.

Though I have been a Seventh-day Adventist for several years, during which time I studied my Bible in an earnest endeavor to understand it, yet I could not get much out of Daniel, The Revelation, and many other books, but I was so eager to know the truth that I asked the dear Lord to let me comprehend the meaning of His Word, and He put the desire into my heart to go hear the studies given by believers in "The

Shepherd's Rod." This I did, and now my Bible is a different book to me. Praise His dear name! I often say, O, how much I have missed by not going sooner to hear these wonderful truths! When I think of the time lost in which I could have been studying this message of Present Truth, it grieves my soul.

Now I am an old woman, and it is hard for me to remember, but I love this truth, and I am trying to fill my "lamp", and have plenty of extra "oil" in my "vessel."

When I began to write this letter, I did not intend to make it so lengthy, but I just had to tell you my reaction to this wonderful message, for when my cup fills, it runs over.

(Signed) Mrs. M., Georgia.

DETERMINED TO SHINE BRIGHTLY.

Though I am profoundly appreciative of the message which 'The Shepherd's Rod' publications contain, I can not in words express my gratitude for the added light which I have received. It has wonderfully helped me in every respect, and realizing what this light has done for my soul, I have been compelled, as never before, to labor for my poor brethren and sisters to see if they cannot, by some means, be aroused from their lukewarm condition before it be forever too late.

Please pray for me and those for whom I am laboring, and I shall continue to pray for you.

(Signed) F. A. S.

British West Indies.

ABOUT TWO SCORE CANDLE LIGHTS DISPELLING THE DARKNESS.

Dear Brethren and Sisters at Mt. Carmel Center:

Greetings to you for the New Year. We who believe that the message of Ezekiel Nine is Present Truth, number from fifteen to twenty. We are of good courage in the Lord, and are doing what we can to give the message to those who do not know about it as do we. Though we find hard the task of getting those who are prejudiced against "The Shepherd's Rod" to consent to sit down and study the Bible and the "Testimonies for the Church", we are nevertheless giving the light to all whom we find to have a mind of their own, and who prize salvation above self-consideration or an easy time, believing that the Holy Spirit will search out all who will become obedient and be purified and made ready for the final test.

Pray for the work here that it may soon spread throughout the North West Pacific Coast, so that all of God's dear children may receive the message and be purified by it, and receive the seal of deliverance at the hand of the angel with the writer's inkhorn, when he passes through the city and marks His people, as Ezekiel Nine says that he will do. Dear ones, the number whom God shall seal will have no guile in their mouth. (Rev. 14:5.) May each of us be one among that company!

P.W. Province.

Portland, Oregon.

BROUGHT INTO THE FOLD LONGS TO GO HOME.

Here in N. C., we are now having a wonderful experience. Brother ----- is giving the SRod message, and we hope to see more of the brethren and sisters take their stand in line with the 144,000.

This message stirs me to the very depths of my soul, and grows dearer to me every time I read or hear it, and in my heart I continually thank God for being so merciful as to send it to us to bring us out of our lukewarm condition.

What wonderful love our Lord must have for us to try so hard to help us when we have been such a rebellious people! I pray that God will soon have all the 144,000 sealed, and the 'great multitude' called forth, that we might shortly go home with Him that loves us so. Oh, how I long for that day when our Savior shall in the clouds of Heaven, come for us! This glorious hope is my one consolation when persecution

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comes so strongly that I feel I can stand it no longer: and I seem to hear a voice speaking to my heart, 'It won't be long;' then I am again able to go on with peace in my soul.

The message which 'The Shepherd's Rod' publications contain, has worked such a wonderful reformation in me that it has made me see that I must not have bobbed hair, taught me health and dress reform, taught me to love my brethren and sisters more, brought back my first love, and made me a better Christian and a better Seventh-day Adventist.

(Signed) E. C., Ohio.

WHERE THERE IS LIGHT.

Brother J.N. King, and family, of Bozeman, Montana, testify in the following anonymous verse, to the joy of standing in the glorious light of Present Truth:

LOOKING TOWARD THE LIGHT.

"I asked the roses, as they grew
Richer and lovelier in their hue,
What made their tints so rich and bright;
They answered, 'Looking toward the light.'
Ah, secret dear! said heart of mine.
God meant my life to be like thine--
Radiant with heavenly beauty bright,
By simply looking toward the light."

THE LAST IS ALWAYS THE BEST.

Dear Brethren:

The Code came this morning, and I could go no farther with my other duties before I stopped to read it. For me to express my appreciation of it, is an impossible task. Every number is very good, but the last always seems to be the best. How thankful I am for them!

(Signed) Mrs. H. K. L.

South Carolina.

ERRATUM.

We would call attention to an inadvertent mistake occurring on page 7 of the December number of the 1936 "Symbolic Code."

The word "unconsciously" should be substituted for the word "unscrupulously" in the third sentence of the first paragraph of the answer to question No. 138, making it read as follows: "Moreover, it is unconsciously garbling the 'Desire of Ages,' making it say that the great multitude of Revelation 7:9 is there referred to."

In the January Code, page 5, column 2, Dorothy Pinon's testimony should have been accompanied by the following sequence of poems:

Mt. Carmel Academy

I love Mt. Carmel Academy,
Surrounded by hill, and vale, and tree,
Whence some have wearily walked and trod,
To learn more of our loving God;
And here upon this sacred spot,
Prepare themselves in heart and thought,
To spread the tidings far and nigh

That all may live and never die.
Oh, wondrous message, place, and school!
Forbid, oh Lord, I play the fool,
And let the Devil's siren song
Allure me from that happy throng,
Preparing here below on earth
To sing beyond the song of mirth!

Autumn Leaves.

Beautiful, beautiful autumn leaves,
Whirling down with every breeze.
Red and yellow, green and gold,
Beauty unmatched! Beauty untold!
Glorious, O Glorious, bright leaves of a tree--
Perfect in hue, in symmetry;
Perfect in color, perfect to see,
Perfect, all perfect!--Then, why not we
Whom God loves more than a falling leaf,
And yearns to save from sorrow and grief,
And through eternity make to sup
Purest beauty from the golden cup?
I hear the rustling leaves reply,
"Because to self ye will not die."

--Dorothy Pinon, Age 9.

Questions and Answers.

"PRIDE GOETH BEFORE DESTRUCTION, AND AN HAUGHTY SPIRIT BEFORE A FALL"

(Prov. 16:18).

Question No. 151:

"What is meant by 'changeable suits of apparel'?"

Answer:

Those who have a number of suits, each of which is supposed to be especially adapted to a certain occasion, and those who, for the purpose of display, wear several suits during the week, besides another suit one Sabbath, and still another the next Sabbath, and so on, are guilty of having "changeable suits of apparel."

Besides working clothes, one good suit for every day wear, and one for the Sabbath is all anyone needs to have.

MADE IN "EVERYBODY'S HOME" BRINGS POVERTY IN YOUR OWN HOME.

Question No. 152:

"Is Oleomargarine a good butter substitute?"

Answer:

As far as possible, it is best to avoid man-ufactured products, for inasmuch as all such products are made with the purpose in view of selling rather than of maintaining health, we are never sure what

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they contain; then, too, they are more costly than those made at home.

Good, home-made mayonnaise makes a more wholesome, delicious, and cheaper spread than any margarine.

"That Thou Mayest Prosper and Be In Health.

Be Not Extremists.

"...It is true that persons in full flesh and in whom the animal passions are strong need to avoid the use of stimulating foods. Especially in families of children who are given to sensual habits, eggs should not be used. But in the case of persons whose blood-making, organs are feeble,--especially if other foods to supply the needed

elements can not be obtained,--milk and eggs should not be wholly discarded. Great care should be taken, however, to obtain milk from healthy cows, and eggs from healthy fowls, that are well fed and well cared for; and the eggs should be so cooked as to be most easily digested.

"The diet reform should be progressive. As disease in animals increases, the use of milk and eggs will become more and more unsafe. An effort should be made to supply their place with other things that are healthful and inexpensive. The people everywhere should be taught how to cook without milk and eggs, so far as possible, and yet have their food wholesome and palatable.

"The practise of eating but two meals a day is generally found a benefit to health; yet under some circumstances persons may require a third meal. This should, however, if taken at all, be very light, and of food most easily digested. 'Crackers'-the English biscuit--or zwieback, and fruit, or cereal coffee, are the foods best suited for the evening meal....

"Because principle requires us to discard those things that irritate the stomach and impair health, we should remember that an impoverished diet produces poverty of the blood. Cases of disease most difficult to cure result from this cause. The system is not sufficiently nourished, and dyspepsia and general debility are the result. Those who use such a diet are not always compelled by poverty to do so, but they choose it through ignorance or negligence, or to carry out their erroneous ideas of reform.

"God is not honored when the body is neglected or abused, and is thus unfitted for His service. To care for the body by providing for it food that is relishable and strengthening is one of the first duties of the householder. It is far better to have less expensive clothing and furniture than to stint the supply of food.

"Some householders stint the family table in order to provide expensive entertainment for visitors. This is unwise. In the entertainment of guests there should be greater simplicity. Let the needs of the family have first attention.

"Unwise economy and artificial customs often prevent the exercise of hospitality where it is needed and would be a blessing. The regular supply of food for our tables should be such that the unexpected guest can be made welcome without burdening the housewife to make extra preparation.

"All should learn what to eat and how to cook it. Men, as well as women, need to understand the simple, healthful preparation of food. Their business often calls them where they can not obtain wholesome food; then, if they have a knowledge of cookery, they can use it to good purpose.

"Carefully consider your diet. Study from cause to effect. Cultivate self-control. Keep appetite under the control of reason. Never abuse the stomach by overeating, but do not deprive yourself of the wholesome, palatable food that health demands.

"The narrow ideas of some would-be health reformers have been a great injury to the cause of hygiene. Hygienists should remember that dietetic reform will be judged, to a great degree, by the provision they make for their tables; and instead of taking a course that will bring discredit upon it, they should so exemplify its principles as to commend them to candid minds. There is a large class who will oppose any reform movement, however reasonable, if it places a restriction on the appetite. They consult taste instead of reason or the laws of health. By this class, all who leave the beaten track of custom, and advocate reform, will be accounted radical, no matter how consistent their course. That these persons may have no ground for criticism, hygienists should not try to see how different they can be from others, but should come as near to them as possible without the sacrifice of principle.

"When those who advocate hygienic reform go to extremes, it is no wonder that many who regard these persons as representing health principles, reject the reform altogether. These extremes frequently do more harm in a short time than could be undone by a lifetime of consistent living.

"Hygienic reform is based upon principles that are broad and far-reaching, and we should not belittle it by narrow views and practices. But no one should permit opposition or ridicule, or a desire to please or influence others, to turn him from true principles, or cause him lightly to regard them. Those who are governed by principle will be firm and decided in standing for the right; yet in all their associations they will manifest a generous, Christlike spirit and true moderation."-- "Ministry of Healing," pp. 318-324.

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"Some of our people, while conscientiously abstaining from eating improper foods, neglect to supply themselves with the elements necessary for the sustenance of the body. Those who take an extreme view of health reform are in danger of preparing tasteless dishes, making them so insipid that they are not satisfying. Food should be prepared in such a way that it will be appetizing as well as nourishing. It should not be robbed of that which the system needs. I use some salt, and always have, because salt, instead of being deleterious, is actually essential for the blood. Vegetables should be made palatable with a little milk or cream, or something equivalent.

"While warnings have been given regarding the dangers of disease through butter, and the evil of the free use of eggs by small children, yet we should not consider it a violation of principle to use eggs from hens that are well cared for and suitably fed. Eggs contain properties that are remedial agencies in counteracting certain poisons.

"Some, in abstaining from milk, eggs, and butter, have failed to supply the system with proper nourishment, and as a consequence have become weak and unable to work. Thus health reform is brought into disrepute. The work that we have tried to build up solidly is confused with strange things that God has not required, and the energies of the church are crippled. But God will interfere to prevent the results of these too strenuous ideas. The gospel is to harmonize the sinful race. It is to bring the rich and poor together at the feet of Jesus.

"The time will come when we may have to discard some of the articles of diet we now, use, such as milk and cream and eggs; but it is not necessary to bring upon ourselves perplexity by premature and extreme restrictions. Wait until the circumstances demand it, and the Lord prepares the way for it.

"Those who would be successful in proclaiming the principles of health reform must make the word of God their guide and counselor. Only as the teachers of health reform principles do this, can they stand on vantage-ground. Let, us never bear a testimony against health reform by failing to use wholesome, palatable food in place of the harmful articles of diet that we have discarded. Do not in any way encourage an appetite for stimulants. Eat only plain, simple, wholesome food, and thank God constantly for the principles of health reform. In all things be true and upright, and you will gain precious victories."--"Testimonies for the Church," Vol. 9, pp. 162, 163.

"Those who are close students of the Word, following Christ in humility of soul, will not go to extremes. The Saviour never went to extremes, never lost self-control, never violated the laws of good taste. He knew when to speak and when to keep silent. He was always self-possessed. He never erred in His judgment of men or of truth. He was never deceived by appearances. He never raised a question that was not clearly appropriate, never gave an answer that was not right to the point. He silenced the voice of the caviling priests by penetrating beneath the surface and reaching the heart, flashing the light into the mind and awakening the conscience.

"Those who follow the example of Christ will not be extremists. They will cultivate calmness and self-possession. The peace that was seen in the life of Christ will be seen in their lives."--"Gospel Workers," p. 317.

"With extremists, this reform seemed to constitute the sum and substance of their religion. It was the theme of conversation and the burden of their hearts; and their minds were thus diverted from God and the truth. They failed to cherish the spirit of Christ, and manifested a great lack of true courtesy. Instead of prizing the dress for its real advantages, they seemed to be proud of its singularity. Perhaps no question has ever come up among us which has caused such development of character as has the dress reform."--"Testimonies for the Church," Vol. 4, p. 636.

Many professed followers of Christ become over zealous for certain reforms, and then begin to enforce their ideas upon others, imitating the beast with the lamb-like horns, as though the religion of Christ consisted of extremes one way or another in eating, drinking, dressing, marrying, or in senseless, ecstatic gibbering, etc., etc., etc.!

WHOLE WHEAT NOODLES.

3/4 lb. flour (whole wheat).

1/4 cup oil.

3 eggs.

1-3 cup water.

1/2 level teaspoon salt.

Combine ingredients, and mix into dough. Place dough on plane surface, and thoroughly knead for about five minutes. Then, on a well floured surface, roll out the dough until very thin, dust well with more flour, and cut into strips about five inches wide. Picking these up by their ends, place them on top of each other. Then take the farther edge of this pile of strips, and fold it toward you, bringing the edges together in one fold. Use a French knife to cut crosswise into sections about 1/8 of an inch wide. Sprinkle over the noodles more flour, and pick them up a few at a time in order to work the flour well into them, which will prevent them from sticking together. Have ready enough boiling salt water to cover them well. Drop into boiling water a few at a time, and cook for about twenty minutes. (Serve with Cottage Cheese Au Gratin, or any other good way you may choose.)

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"TO THE TWELVE TRIBES WHICH ARE SCATTERED ABROAD"

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

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

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

First and foremost, though, its purpose is to reveal the fact that the time has come for the Lord to manifest His power, and to unify and purify His church on earth--calling her to rise up from her dusty bed, and put on her strength and her gift of beautiful garments, because "from henceforth" the unclean shall not come unto her. (Isa. 52:1.)

Therefore, it positively demands that the heralds of "the great and dreadful day of the Lord", who are under its jurisdiction, must strictly comply with all the requirements, instructions, and advice which it bears to them from time to time, adding nothing to or subtracting nothing from the message. It will not countenance those who ignore its divine authority, for the church is to be the light of the world, "fair as the moon, clear as the sun, and terrible as an army with banners." (Isa. 62:1-7; "Prophets and Kings," p. 725.)

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

This monthly comforter gladly calls on all S.D.A.'s who open their doors and welcome its presence. It freely gives its time to minister to those who shall be heirs of salvation, and neither collects fees nor makes charges for its unselfish service; it lives on free-will contributions, burdening none and comforting all. Its constant prayer is that all its readers shall prosper and be in good health even as their souls prospereth. (3 John 2.)

Lastly, it asks of you that you make your questions plain and distinct, giving references; and in return it promises to take care of them as soon as their turn in the waiting line comes round.

Now if you would like to have this printed friend come to your home regularly, also our free literature, send your name and address to The Universal Publishing Association, Symbolic Code Dept., Mount Carmel Center, Lake Waco, Texas.

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Vol. 3 No.3 - 4

March- April, 1937

MT. CARMEL CENTER

Lake Waco Texas

Lightening The Earth

"No. 8"

O jaded soul,
So sated with Satanic myth,
Sophistic lore,
And vapid store;
So deadly cloy'd
With truth alloy'd;
So spent, in sooth,
For drossless truth--
Behold: the Bowl
Of golden Oil
(The Spirit's toil),
And Stick, and Tree,
or beacon Three--
Affinity
Of trinity,
Divinity,
Eternity!

O Soul! Awake! Swing wide thy gate!--
The King! He brings, in "No. 8,"
More butter from His kine and sheep;
Yea, honey too! O soul, why sleep!
Arouse thee from thy deathly swoon,
And of the Holy Spirit's boon--
The rare, the fine, the large, the stern delight

Let feast thy sicklied appetite!--
Behold: The "Hands", the "Sticks", the "Scroll",
The "Stars," the "Lion," "Hour," and "Rod"--
The mystic "Seven" that unroll
The crowning work on earth of God!
Digest thou not this symbol' code?
Make Present Truth thy lone abode,
And gather up the victuals past,
Then make ne'er more such light repast!--
Behold the woman starry crown'd;
Herself in light resplendent gown'd
Be thou one of this woman's seed,
Thou must be true in word and deed.
Behold, the locust come to see
If victory's seal doth rest on thee,
Lest soon the sting of scorpions tail
Convulse thy soul and make thee quail
With racking, lancinating pain
To torment mad thy throbbing brain,
Then heaven's horsemen tread thee down,
Bereft of life's eternal crown!
And under dank eroded sod,
A thousand years thou lie a clod.
Then up from hell's grim charnal store,
In foul habiliment of yore,

Thou rise to slave yet five score "Day"
To Gog and Magog, for the fray
When fools rush forth with mad intent
Upon a fool's endeavor bent--
But, lo, instead of the Peerless Groom
In dreadful wrath call down thy doom;
And quenchless fire thy knell doth toll,
And up in choking smoke, oh soul,
Up, up, and up, and ever so,
Thou go, O soul, thou go, thou go!
Quick then, repent! Board "No. 8,"
The Blessed-Hope Line's home-bound freight!

MATRICULATORY EXAMINATION.

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Send Your Reservation Now.

The Symbolic Code believes that the poem, "No. 8," will spur the minds of Shepherd's Rod believers, both young and old, to ferret out its meaning, and that the mental activity thus stimulated will, for all participating, necessarily result in a much enhanced perspective on the great work of the message of Present Truth. To subserve further this worthy end, the Code solicits from its every reader his interpretation of the poem.

"WHAT REWARD HAVE YE?"

We receive the due reward of our deeds and every man shall receive his own reward according to his own labour." (Luke 23:41; 1 Cor. 3:8)

As there is a very limited number of openings to youth, for entrance at Mt. Carmel Academy, also for adults at Mt. Carmel Training School which, receiving the necessary support, shall open in the fall, therefore, those applications filed by the writers of the best interpretative papers on the poem, "No. 8," will be considered first. Nevertheless, all who take part in this matriculatory examination will be given preference over all non-participating applicants. Also, the Symbolic Code will publish that paper which shall be adjudged the best, if it be of sufficient merit.

RULES GOVERNING MANUSCRIPT

1. Manuscripts must not exceed 2,000 words.
2. Use paper known as "Standard Typewriter" (white), 8 1/2 by 11 inches.
3. Use only black or blue-black ink, and write on only one side of the paper.
4. Write legibly. Or, if using typewriter, typing must be clear.
5. Place title on page 1, centered about 1 inch from top of page.
6. Begin first line of manuscript not less than 1/2 inch from title.
7. Leave a margin of 1 inch at the left of paper, and of at least 1/2 inch at the right and at the bottom.
8. Indent paragraphs 3/4 of an inch.
9. Number each page in the upper right band corner. Use Arabic, not Roman numerals.
10. Fold manuscript as follows: Place manuscript on table in reading position; fold in half from top to bottom.

11. Without changing manuscript from this folded position, write in the upper left hand corner, full address: in the upper center of page, title of paper, and in the upper right hand corner, name and age, and life estate.
12. Send manuscript flat, with no more than this one fold.
13. Manuscript must be postmarked not later than August 1, 1937.

The judges will accept finally only those manuscripts which strictly observe the foregoing rules.

In order to help all Present Truth believers, whatsoever be their state, the School Board respectfully requests, from those not taking part in this examination, a reason for their not participating.

The Statistical Reform Survey and the People.

Life's experience teaches that no matter how perfectly one tries to perform any given work, one can never, in respect to it, hope to please everybody. Even the Christ, Himself, all perfect as He was, could not, in respect to His divine mission, please many. Hardly then could we, with any degree of wisdom, be so sanguine as to expect a reformatory work such as ours,--none too popular at very best--to meet the approval of very many. And by the same token, neither can we, in respect to any certain procedure in connection with the work of Present Truth, very well expect to please all its professed believers. Hence, it was not in the vain hope of pleasing any man, but solely with the desire and purpose of pleasing God, that we framed and sent out the recent "Statistical Reform Survey" blanks to be filled in and returned.

But just as post-church history prove has always been the case, we find that those, walking in the full light of Present Truth, were, of course, pleased with the Survey, and thankful to have it; in fact, some faithful ones to whom we unintentionally neglect to mail blanks, and who in one way or another learned about them, wrote in, requesting them; others among this same earnest class, even betrayed a bit of hurt to think we had missed them. Whereas, those not walking in the full light of the message, but running ahead of or lagging behind it, or treading on its side edges, were, of course, not so pleased with the Survey, perhaps because it naturally brought to view their failure to regard some of the reforms which God is calling for at this time.

Some of this latter class protested that filling out the Survey was "too much like confessing to a pope," and consequently either refused at all to fill out the blanks and return them, or did so with distaste, ranging from self-justification to flat condemnation.

This, various and disunited reaction to the Survey, whose chief mission was to remind all Present Truth believers that the message of reform calls them to come up to a higher level of Christian living, is, as to spirit, one with the criticism expressed in the following piece:

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"PITY THE POOR PREACHER"

"The preacher has a great time. If his hair is gray, he is too old. If he is a young man, he has not had experience enough. If he is single, he is a flirt; if he is married, he is like all other folk. If his wife is old, she is a hindrance to him; if she is young, he pays too much attention to her. If he has ten children, he has too many; if he has none, he is setting a bad example. If his wife sings in the choir, she is presuming; if she does not, she isn't interested in her husband's work. If the preacher reads

from notes, he's a bore; if he speaks extemporaneously, he isn't deep enough. If he stays at home in his study, he doesn't mix enough with people; if he is seen around the streets, he ought to be at home setting up a good sermon. If he calls on the poor, he is playing to the grandstand; if he calls at homes of the wealthy, he is an aristocrat. Whatever he does, someone could have told him how to do better."-- Wittenberg Enterprise," March 11, 1937.

THE POOR PREACHER'S ANSWER.

All but preachers can preach without texts of Scripture, but preachers never dare say a thing unless they have a "thus saith the Lord." Therefore, the preacher answereth in Scripture.

"My heart is sore pained within me: and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me, and horror hath overwhelmed me. And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest. Lo, then would I wander far off, and remain in the wilderness. Selah." (Ps. 55:4 through 7.)

"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets" (preachers). (Amos 3:7)

"And the word of the Lord came unto me saying:" "Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. And when this cometh to pass, (lo, it will

come,) then shall they know that a prophet hath been among them." (Ezek. 33:30 through 33.)

"Destroy, O Lord, and divide their tongues: for I have seen violence and strife in the city. Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it. Wickedness is in the midst thereof: deceit and guile depart not from her streets. For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: But it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company. Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them. As for me, I will call upon God; and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice. He hath delivered my soul in peace from the battle that was against me: for there were many with me. God shall hear, and afflict them, even he that abideth of old. Selah. Because they have no changes, therefore they fear not God." (Ps. 55:9 through 19.)

To that class walking fully in the light of Present Truth, the Survey, as a preacher, delivered an unexceptionable sermon; to all others, its message naturally was not wholly pleasing, and somewhat "tormented them." (Rev. 11:10.)

These facts are significant, and force the sorrowful admission that they allow of no other conclusion than that there is an element of professed Present Truth believers not fully in step with the message. They profess to be, but they walk in the sparks of their own kindling. They are a reproach to the cause as long as they remain a part of it, and the main source of its limited power. These brethren are portrayed in the Poor Preacher's Answer, quoted above, in paragraph 4.

Counsels and Warnings to Parents.

PART 1.

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

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timony must be correct."--"Testimonies for the Church," Vol. 3, pp. 252, 253.

Seven years experience in this message has repeatedly proved that Present Truth believers have not yet fully recovered from the "sad deception"; especially is this the case of parents and guardians. They seem utterly unable to look with wise, unbiased, unimpassioned judgment upon the problem of their children, for which they themselves are responsible. Satan seems almost completely to have blinded them with parental sentimentalism, until at last we are duty bound to lift warning voice, lest parents and children together perish in their deception.

A similar state of affairs existed in the days, of Elijah. Church, home and school "had fallen into decay during the years of Israel's apostasy," and thus remained until Elijah came and restored them. His work of reestablishing the schools of the prophets, "making provision for young men to gain an education that would lead them

to magnify the law of God and make it honorable," was essentially one of making the institution of the school an agency in restoring and uniting church and home, and reconciling parents and children.

Now, in this day of deepest apostasy, when church, home, and school are in the very death throes of decay, Elijah must again restore as the Scriptures say, "all things." And, according to type, the restored institution of the schools of the prophets is again to stand as a coordinating influence between church and home, parent and child.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And He shall turn the heart of the fathers to the children' and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:5, 6.)

Hence, as Mt. Carmel Academy is the school of the Elijah message, the prophet of today, it is therefore, that warning voice which is come to awake parents and children out of their "sad deception," and to educate them away from their natural habits of life, and bring them into obedience to the divine precepts, laws, and statutes, thus turning "the heart of the fathers to the children, and the heart of the children to their fathers," and saving them from that dreadful day when the Lord shall come and smite the earth with a curse."

"The work of the parent is solemn and sacred; but many do not realize this because their eyes are blinded by the enemy of all righteousness. Their children are allowed to grow up undisciplined, uncourteous, forward, self-confident, unthankful and unholy, when a firm, decided. even course, in which justice and mercy are blended with patience and self-control, would produce wonderful results."--"Testimonies for the Church," Vol. 5, p. 305.

"If parents could be aroused to a sense of the fearful responsibility which rests upon them in the work of educating their children, more of their time would be

devoted to prayer, and less to needless display. They would reflect, and study, and pray earnestly to God for wisdom and divine aid, to so train their children that they may develop characters that God will approve."--"Fundamentals of Christian Education," p. 30.

"My soul mourns for the youth who are forming characters in this degenerate age. I tremble for their parents also; for I have been shown that as a general thing they do not understand their obligations to train up their children in the way they should go. Custom and fashion are consulted, and the children soon learn to be swayed by these, and are corrupted; while their indulgent parents are themselves benumbed, and asleep to their danger. But very few of the youth are free from corrupt habits."--"Testimonies for the Church," Vol. 2, p. 348.

"I have been shown that very many of the parents who profess to believe the solemn message for this time, have not trained their children for God. They have not restrained themselves, and have been irritated with any one who attempted to restrain them. They have not by living faith daily bound their children upon the altar of the Lord....

"Many parents seem to lose reason and judgment in their fondness for their children, and through these indulged, selfish, mismanaged youth, Satan in turn works effectually to ruin the parents...Children are what, their parents make them, by their instruction, discipline, and example."--"Testimonies for the Church," Vol. 5, pp. 36, 37.

"Parents do not see these things. They do not foresee the result of their course. They do not feel that their children need the tenderest culture, the most careful discipline in the divine life. They do not look upon them as being in a peculiar sense the property of Christ, the purchase of his blood, the trophies of his grace, and as such, skillful instruments in God's hands to be used for the up-building of his kingdom. Satan is ever seeking to wrest these youth from the hand of Christ, and parents do not discern that the great adversary is planting his hellish banners close

by their sides. They are so blinded they think it is the banner of Christ."--
"Testimonies for the Church," Vol. 5, p. 41.

Abraham "'will command his household.' There would be no sinful neglect to restrain the evil propensities of his children, no weak, unwise, indulgent favoritism: no yielding of his conviction of duty to the

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claims of mistaken affection. Abraham would not only give right instruction, but he would maintain the authority of just and righteous laws.

"How few there are in our day who follow this example! On the part of too many parents there is a blind and selfish sentimentalism, miscalled love, which is manifested in leaving children, with their unformed judgment and undisciplined passions, to the control of their own will. This is the veriest cruelty to the youth, and a great wrong to the world. Parental indulgence causes disorder in families and in society. It confirms in the young the desire to follow inclination, instead of submitting to the divine requirements. Thus they grow up with a heart averse to doing God's will, and they transmit their irreligious, insubordinate spirit to their children, and children's children. Like Abraham, parents should command their households after them. Let obedience to parental authority be taught and enforced as the first step in obedience to the authority of God."

"Not until parents themselves walk in the law of the Lord with perfect hearts, will they be prepared to command their children after them. A reformation in this respect is needed, a reformation which shall be deep and broad. Parents need to reform; ministers need to reform; they need God in their households. If they would see a different state of things, they must bring his word into their families, and must make it their counselor."--"Patriarchs and Prophets," pp. 142, 143.

"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....Oh! When will parents be wise? When will they see and realize the character of their work in neglecting to require obedience and respect according to the instructions of God's word?

...The utter neglect of training children for God has perpetuated evil, and thrown into the ranks of the enemy many who with judicious care might have been co-laborers with Christ. False ideas and a foolish, misdirected affection have nurtured traits which have made the children unlovely and unhappy, have embittered the lives of the parents, and have extended their baleful influence from generation to generation. Any child that is permitted to have his own way will dishonor God and bring his father and mother to shame. Light has been shining from the word of God and the testimonies of his Spirit, so that none need err in regard to their duty. God requires parents to bring up their children to know Him and to respect His claims; they are to train their little ones, as the younger members of the Lord's family, to have beautiful characters and lovely tempers, that they may be fitted to shine in the heavenly courts. By neglecting their duty and indulging their children in wrong, parents close to them the gates of the city of God.

"These facts must be pressed home upon parents; they must arouse, and take up their long-neglected work. Parents who profess to love God are not doing his will. Because they do not properly restrain and direct their children, thousands are coming up with deformed characters, with lax morals, and with little education in the practical duties of life. They are left to do as they please with their impulses, their time, and their mental powers. The loss to the cause of God in these neglected talents lies at the door of fathers and mothers; and what excuse will they render to Him whose stewards they are, intrusted with the sacred duty of fitting the souls under their charge to improve all their powers to the glory of their Creator?"--
"Testimonies for the Church," Vol. 5, pp. 324 through 326.

Aaron "was priest of his household; yet he had been inclined to pass over the folly of his children. He had neglected his duty to train and educate them to obedience, self-denial, and reverence for parental authority. Through feelings of misplaced indulgence, he failed to mold their characters with high reverence for eternal things. Aaron did not see, any more than many Christian parents now see, that his misplaced love and the indulgence of his children in wrong, was preparing them for the certain displeasure of God, and for his wrath to break forth upon them to their destruction. While Aaron neglected to exercise his authority, the justice of God awakened against them. Aaron had to learn that his gentle remonstrance, without a firm exercise of parental restraint, and his imprudent tenderness toward his sons, were cruelty in the extreme. God took the work of justice into his own hands, and destroyed the sons of Aaron."--"Testimonies for the Church," Vol. 3, p. 295.

"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 destruction. The false sympathy and blind love of parents causes them to excuse the faults

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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.

"Parents, it should be your first concern to obey the call of duty, and enter, heart and soul, into the work God has given you to do. If you fail in everything else, be thorough, be efficient here. If your children come forth from the home training pure and virtuous; if they fill the least and lowest place in God's great plan of good for the world, your life can never be called a failure, and can never be reviewed with remorse....Even kindness must have its limits. Authority must be sustained by a firm, severity, or it will be received by many with mockery and contempt. The so-called

tenderness, the coaxing and the indulgence used towards youth, by parents and guardians, is the worst evil which can come upon them. Firmness, decision, positive requirements, are essential in every family. Parents, take up your neglected responsibilities: educate your children after God's plan, 'showing forth the praises of Him who hath called you out of darkness into his marvelous light.'--"Testimonies for the Church," Vol. 5, pp. 44, 45.

To be Continued.

Come Ye to the Help of the Lord.

In His Providence, God has ever limited the advancement of His cause on earth to the measure of the liberality of His people. Under the Hebrew economy, the building of the tabernacle progressed in direct ratio to the response of the people to the plan of Moses to raise means for its erection. Again, when God worked upon the hearts of the Jews to rebuild the temple at Jerusalem, their efforts, prospered to the degree of their benevolence. Likewise, throughout the Christian era the gospel has advanced just in proportion to the obedience and self-sacrifice of its supporters.

We read from the Spirit of Prophecy that "Unselfish liberality threw the early church into a transport of joy; for the believer knew that their efforts were helping to send the gospel message to those in darkness. Their benevolence testified that they had not received the grace of God in vain. What could produce such liberality but the sanctification of the Spirit? In the eyes of believers and unbelievers it was a miracle of grace."--"The Acts of the Apostles," p. 344.

"The experience of apostolic days will come to us when we whole-heartedly accept God's principle of benevolence,--consent in all things to obey the leadings of His Holy Spirit...Testimonies for the Church," Vol. 7, p. 146.

In the light of the foregoing statements, we, must conclude, with the Spirit of Prophecy, that "Spiritual prosperity is closely bound up with Christian liberality" ("The Acts of the Apostles," p. 344), and that therefore, God's cause today in the closing work for the church, will advance only as we make a covenant by sacrifice. Indeed, if sacrifice is what God required in Moses' day, in Nehemiah's and Paul's, when the demands of the work were comparatively small, how could He possibly require any less today when "all things" are to be restored, and when the gospel must go to every nation, kindred, tongue, and people in just a short time?

How are we ever to "lay siege against" the "city", and build a fort against it, and cast a mount against it;" and build a "camp also against it," and "set battering rams against it round about;" and at the same time carry out the Lord's command: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes"?

The only way we can possibly accomplish this tremendous feat is that each Present Truth believer experience "an awakening to neglected opportunities," and that he be "faithful in giving back to God His Own in tithes and offerings," and making good his vows, for God has not only been robbed "in tithes and offerings," but also "there are many neglected vows and unpaid pledges, and yet how few trouble their minds over the matter; how few feel the guilt of this violation of duty. We must have new and deeper convictions on this subject. The conscience must be aroused, and the matter receive earnest attention; for an account must be rendered to God in the last day, and his claims must be settled."--"Testimonies for the Church," Vol. 4, p, 468.

The Lord further says: "In order to advance the cause of God, means are necessary." However, "it is not the plan of God to rain down means from heaven in order that His cause may be sustained," ("Testimonies for the Church," Vol. 2, p. 660), but rather that all "shall arouse, and lay their prayers, their wealth, and all their energies and resources, at the feet of Jesus,..." Then "the cause of truth will triumph."--"Testimonies for the Church," Vol. 4, p. 475.

Yet, notwithstanding the fact that but few, if any, believers in Present Truth are fully meeting the foregoing demands, nevertheless, Mt. Carmel, with the limited income available, is expected by all not only to develop all the projects that constitute building a "camp," but also to send forth and sustain laborers in the field, publish and circulate Present Truth literature, maintain a training school, care for the poor and the sick, and carry on the many other phases of the work. How can this be done when so few are willing to assume

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their full share of the burden? Is it any wonder that God now calls for all the faithful in Israel to come up to the help of the Lord against the mighty, by making a covenant with Him by sacrifice?

"The call for means to advance the cause of truth will never be more urgent than now. Our money will never do a greater amount of good than at the present time. Every day of delay in rightly appropriating it, is limiting the period in which it will do good in saving souls." "Testimonies for the Church," Vol. 4, p. 81. "Remember Lot's wife."--"But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out." (Num. 32:23.)

"There is a liberal supply of means among our people, and if all felt the importance of the work, this great enterprise could be carried forward without embarrassment. All should feel a special interest in sustaining it. Especially should those who have means invest in this enterprise. A suitable home should be fitted up for the reception of invalids, that they may, by the use of proper means and the blessing of God, be relieved of their infirmities, and learn how to take care of themselves, and thus prevent sickness.

"Many who profess the truth are growing close and covetous. They need to be alarmed for themselves. They have so much of their treasure upon the earth that

their hearts are on their treasure. Much the larger share of their treasure is in this world, and but little in Heaven; therefore their affections are placed on earthly possessions instead of on the heavenly inheritance. There is now a good opportunity for them to use their means for the benefit of suffering humanity, and also for the advancement of the truth. This enterprise should never be left to struggle in poverty. These stewards to whom God has intrusted means should now come up to the work and use their means to His glory. To those who through covetousness withhold their means, it will prove a curse rather than a blessing.

"Those to whom God has intrusted means should provide a fund to be used for the benefit of the worthy poor who are sick and not be able to defray the expenses of receiving treatment at the institution. There are some precious, worthy poor whose influence has been a benefit to the cause of God. A fund should be raised to be used for the express purpose of treating such of the poor as the church where they reside shall decide are worthy to be benefited."--"Testimonies for the Church," Vol. 1, p. 494.

ASSISTING WORTHY STUDENTS.

"The churches in different localities should feel that a solemn responsibility rests upon them to train youth and educate talent to engage in missionary work. When they see those in the church who give promise of making useful workers, but who are not able to support themselves in the school, they should assume the responsibility of sending them to one of our training schools. There is excellent ability in the churches that needs to be brought into service. There are persons who would do good service in the Lord's vineyard; but many are too poor to obtain without assistance, the education that they require. The churches should feel it a privilege to take a part in defraying the expenses of such.

"Those who have the truth in their hearts are always open-hearted, helping where it is necessary. They lead out, and others imitate their example. If there are some

who should have the benefit of the school, but who cannot pay full price for their tuition, let the churches show their liberality by helping them.

"Besides this,...a fund should be raised to loan to worthy poor students who desire to give themselves to the missionary work; and in some cases they should even receive donations."--"Testimonies for the Church," Vol. 6, p. 213.

"Let all share the expense. Let the church see that those who ought to receive its benefits are attending the school. Poor families should be assisted. We cannot call ourselves true missionaries if we neglect those at our very doors, who are at the most critical age, and who need our aid to secure knowledge and experience that will fit them for the service of God.

"The Lord would have painstaking efforts made in the education of our children. True missionary work done by teachers who are daily taught of God would bring many souls to a knowledge of the truth as it is in Jesus; and children thus educated will impart to others the light and knowledge received. Shall the members of the church give means to advance the cause of Christ among others, and leave their own children to carry on the work and service of Satan?"--"Testimonies for the Church," Vol. 6, p. 217.

"The selfish love of 'me and mine,' keeps many from doing their duty to others. Do they think that all the work they have to do is for themselves and their own children? 'Inasmuch,' says Christ, 'as ye did it not to one of the least of these, ye did it not to me.' Are your own children of more value in the sight of God than the children of your neighbors? God is no respecter of persons. We are to do all we can to save souls. None should be passed by because they have not the culture and religious training of more favored children. Had these erring, neglected ones enjoyed the same home advantages, they might have

shown far more nobility of soul and greater talent for usefulness than many who have been watched over day and night with gentlest care and overflowing love. Angels pity these stray lambs; angels weep, while human eyes are dry, and human hearts are closed against them."--"Testimonies for the Church." Vol. 4, p. 423.

"Every man and woman in our ranks, whether a parent or not, ought to be intensely interested in the Lord's vineyard. We cannot afford to allow our children to drift away into the world and to fall under the control of the enemy. Let us come up to the help of the Lord, to the help of the Lord against the mighty. Let us do all in our power to make our schools a blessing to our youth....Those who are not directly, connected with the school can help to make it a blessing by giving it their hearty support. Thus we shall all be 'laborers together with God,' and receive the reward of the faithful, even an entrance into the school above."--"Counsels to Teachers," p. 210.

"The wants of the cause will continually increase as we near the close of time. Means is needed to give young men a short course of study in our schools, to prepare them for efficient work in the ministry and in different branches of the cause. We are not coming up to our privilege in this matter. All schools among us will soon be closed up."--"Testimonies for the Church, Vol. 5, p. 156.

Let none, however poor they may be, gain from the foregoing statements 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 for 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.

Wishing, from the beginning, to make the parent's burden as light as possible, we decided to room and board the students for the extremely small amount of ten dollars a month, with no charges for laundry or tuition. And if in addition to our strict economy and hard work, had we regularly received for each student ten dollars a month, we would have then been able to keep the school from burdening the other departments of the work. But now we are confronted with the 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 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 it 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.

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Brethren, in the fear of God, read Judges 5:23 along with "Testimonies for the Church," Vol. 5, p. 284, paragraph two, and take heed.

Some Need to Awake.

Now in the time of the blazing of the light, of the sounding of the trumpet even those who profess to be awakened from their Laodicean "sad deception," are, when it comes to the matter of reform and of the great need to support the cause of God,

still soundly asleep. There are hundreds of professed Present Truth believers who barely pay their tithe, and still others who pay neither tithe nor offerings, yet all of whom profess to be reformers, and expect to participate in all of Mt. Carmel's benefits!

Several faithful sisters have offered to loan us a little money, of which, however, we have not availed ourselves because of the fact that the total sum is not sufficient to meet our wants. Therefore, we are extending the opportunity to all Present Truth believers to come to the help of the Lord. By starting a systematic free will offering, and by loaning us some of their savings, all can have a part in this grand and glorious work. The money loaned to the cause of God will be far safer than in any worldly treasure house. In the following paragraphs, we shall present our needs, and those who are moved to come up to the help of the Lord now in a financial way, may do so by applying their means as the Lord may direct within the scope set forth.

Our most urgent need on Mt. Carmel is the completion of our water system. Our next most pressing need is that of dormitory, school, and other buildings. Thirdly, we greatly need about a quarter of a mile of paved road in order to avoid waste of time and wearing out our machinery during the rainy season.

The foregoing improvements must be made before next fall if we are by then to put into operation our training school, to which we must add a small sanitarium and equipment. Besides the camp building project, above mentioned, we need to print a new tract, and replenish the supply of our free literature.

The approximate total amount of money required for materials on the above mentioned projects are as follows:

\$500.00 Pipe.

\$100.00 Cement.

\$200.00	Pump.
\$150.00	Electric Wiring.
5000.00	Building material.
1000.00	Road Material.
1500.00	Free literature.

\$8,450.00

Then, too, the interest on the mortgage against the real estate, amounts to \$474.00 for 1937. There can be no better security than this property and we hope that some of our brethren will awake, and place as much as they can to this fund, in order to secure their money, and save to the cause the interest on the mortgage. However, if the loans which come in do not total at least \$8,400.00, which is the principle on the mortgage, we shall be disposed to return all pledges made to this fund, as we must either pay the entire amount of the mortgage or else be subject to the annual payments with full interest.

The above paragraphs do not present all our present financial problems, nor the need of reformation in individual and collective responsibility. Some companies of believers have sent their children to the Mt. Carmel Academy, where they can receive a Christian training and education that will not only equip them to take an active part in this great final message, but also will fit them for life eternal; and at the mere cost of ten dollars a month for room, laundry, board, tuition, etc., have fallen delinquent, which compels Mt. Carmel to finance the school, for her responsibility toward the children does not permit her to send them home.

Some Present Truth believers are staying home doing nothing, and living on charity, whereas others are endeavoring to enrich themselves with the goods of this world, while we are in need of men to work in the cause of God.

Do not feel, my brethren, that without your support the cause of God must die out, or that your money must keep It up, but rather you should realize that you need to take a whole-hearted active part in it in order to provide for yourselves a treasure "where neither moth nor rust doth corrupt, and where thieves do not break through and steal; For where your treasure is, there will your heart be also." (Matt. 6:20, 21.)

To the Sick and to the Well.

Are you in a run-down condition? Does your system require more minerals, more vitamins? Does your diet call for concentrated vegetable tonics? Or, are you in good health, and do you wish to maintain this inestimable blessing? If you can answer yes to any of these questions, then take that tonic which the Lord, Himself, has for you.

Many who could be well are, because of a deficiency of minerals and vitamins, in a run-down, sickly condition, and are thus subject to almost any disease. Therefore, in order to replenish their depleted, rundown system, with a sufficient amount of minerals and vitamins, it is necessary to

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drink the Juice fresh greens--concentrated minerals and vitamins. God intends that by so doing we shall supply the human machine with the required vitamins and minerals, and not by using commercialized grain, and vegetable extracts, which are inferior to fresh juices, and which are too costly for one possibly to purchase in large enough quantity to supply the vitamin and mineral deficiencies of the blood.

Moreover, why spend money for the various concoctions of concentrated vegetable minerals and vitamins put up in the form of liquid, powder, and pill, and sold at a large profit, when you can go out into your own garden, pick a few greens, extract the juice, and have for yourself the cheapest, very best, and most nourishing, concentrated vitamin-mineral tonic that there is?

This is God's cure for mineral and vitamin-starved human beings; and His counsel to those who are well is that they shall include in their diet a greater proportion of fresh vegetables than any other food. If you do this religiously, believing that this is God's special prescription for your ailment, you shall hear Him say, "According to your faith be it unto you."

"Leaving the Work Unfinished".

Many Present Truth ministers have made the grave mistake of leaving for a new field of interest before a solid foundation has been laid in their old field of labor. Thus, interests have been left to die out, and the work of God has been just that much retarded. This is not in God's order, for, as is set forth in the following statements from the Spirit of Prophecy, He required His ministers to do their work with thoroughness, leaving their work effectually bound off.

"A solemn responsibility rests upon the ministers of Christ to do their work with thoroughness. They should lead young disciples along wisely and judiciously, step by step, onward and upward, until every essential point has been brought before them....

"Too often the work is left in an unfinished state, and in many such cases it amounts to nothing. Sometimes, after a company of people has accepted the truth, the minister thinks that he must immediately go to a new field; and sometimes, without proper investigation, he is authorized to go. This is wrong; he should finish the work begun; for in leaving it incomplete, more harm than good is done. No field is so unpromising as one that has been cultivated just enough to give the weeds a more

luxuriant growth. By this method of labor many souls have been left to the buffeting of Satan...and many are driven where they can never again be reached.

A minister might better not engage in the work unless he can bind it off thoroughly."-
-"Gospel Workers," pp. 367, 368.

"In every place that is entered, a solid foundation is to be laid for permanent work. The Lord's methods are to be followed....It is for you to carry forward the work as the Lord has said it should be carried."--"Testimonies for the Church," Vol. 9, p. 141.

If, in any field that is entered, a solid foundation is not laid, then whosoever shall labor in this place "hereafter will have uphill work, and must carry a heavy load, because the work has not been faithfully bound off, but has been left in an unfinished state."--"Testimonies for the Church," Vol. 5, p. 254.

Though, in prospect, far-off fields always look greener than those immediately about us, the hope is invariably disappointed in the end. Hence, do not, until you have laid a solid foundation, and have thoroughly finished your work in one field, leave it to enter another place.

Important Notices.

No. 1.

We request that all, who are devoting full time to giving the message, please write in and secure workers' monthly report blanks.

No. 2.

Address all mail to Mt. Carmel Center, Waco, Texas, instead of Mt. Carmel Center, Lake Waco, Texas.

No. 3.

When sending in remittances by mail, it is safer to send them by check or Postal Money Order, and made payable to The Universal Publishing Association.

IT SATISFIES MORE.

"Although I have been an Adventist since 1913, I do not get to attend Sabbath School and church. But I do receive the Symbolic Code, and though I am past seventy-four years of age, I can still read, and this Present Truth magazine means more to me, and brings me more joy, than all the sermons I could listen to, for I believe that it carries the truth for these last days."

(Signed) Mrs. A.K. Rogers

Oklahoma.

GLAD FOR THE CODE AND TO SUFFER FOR MY LORD.

"Please send me the 'Code,' for I like to read it, and am thankful for the new light which both it and 'The Shepherd's Rod' books and tracts bring to us.

For the truth's sake, we are suffering persecution in our church here, but we re-

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member what our Saviour suffered for us. It is worth it....Pray for us."

(Signed) Mrs. S. A. D.

Florida.

WE TWO, 12 AND 8, COME TO MT. CARMEL'S AID.

"Although I do not have the privilege of being at the Mt. Carmel school, I want to join the testimonies which come out from time to time in the Code, and which are precious to my soul. As I read them, I can just imagine myself in school at Mt. Carmel though I go to church school at home, where my mother teaches me about the eleventh hour call. I want to say that I am 100 per cent a SRod believer. Pray for me that I may come up to the standard that I found in 'Testimonies for the church,' Vol. 6, p. 147, and in 2 Pet 1:10, 11."

(Signed) Lauranelle McTyre, age 12

"I am very thankful for the SRod message that has helped me to draw closer to Jesus. I am studying the message, and am happy to be a Shepherd's Rod Seventh-day Adventist. I want to be at Mt. Carmel, but I love to read the letters that come from this center even if I do not have the privilege of being there just now."

(Signed) Buster McTyre, age 8

NEGLECTFUL BUT NOT FORGETFUL.

"May the Lord pardon my long neglect in not expressing before this my appreciation of the 'Code' and other Present Truth literature. I think all of it is wonderful. I have been a believer of Present Truth for a little over a year, and am indeed rejoicing in it. The Lord certainly is merciful to send us such a stirring message to arouse us from our Laodicean condition, in order that we might not be lost: and we ought continually to thank Him for the merciful warning."

(Signed) Mrs. E. L.

Portland, Ore.

WISH TO SEE IT FINISHED AND WILL DO HER PART.

Dear Sister-----:

"For some time I have been reading and enjoying Present Truth literature. Especially do I enjoy The Symbolic Code and so far as I have read, I am very much in harmony with all that it and the other publications teach.

"I am longing for this work to come to a close and, in helping to finish it, I feel perfectly willing to do any part that the Lord may assign to me."

(Signed) Mrs. H.

Keene, Texas.

AN OVERSIGHT.

Question No. 156: "We are unable to harmonize the statement on page 8 of the tract, "Dardanelles of the Bible," one of which says that the house of Israel is the twelve tribes, the Northern kingdom, and the other that Israel is the ten tribes?"

Answer:

Due to an oversight on the part of the proof reader, the word "either" was allowed to be omitted. Thus the statement: "'The house of Israel' denotes the twelve tribes, or house which constituted the northern kingdom," should read "The term, 'house of Israel,' either denotes the twelve tribes, or those which constituted the northern kingdom."

WE CANNOT ANSWER.

Question No. 157: "I wonder if you have published anything on Daniel 11, especially from verse 40 and onward. I note that Sister White stated that the power of verse 45 is the same power that received the number 666 and that it shall come to its end instead of Turkey. Then where and what is the tabernacle that shall be planted in the holy mount? If you will explain this for me, I shall be grateful."

Answer:

We have published but little on Daniel 11, other than that quoted from "A Word to the Little Flock," and we have no light, as yet, on the questions asked.

Health Wave.

HAVE A GARDEN and BE A KING.

As spring is here, let your vegetable garden be so planned as to supply your table with an abundance of legumes, and greens; especially of the latter, for nearly all need far more mineral salts and vitamins than we are accustomed to having because of the great amount of bulk in greens, it is almost impossible to get in salads alone enough solvent minerals. So in order to supply the blood stream with a sufficient amount of minerals, extract the juices of greens, and make into a delicious drink, adding milk if you desire.

By having a garden of your own, you can live like a king. There are many ways to prepare vegetables, legumes, roots, greens, etc., so that you may have a variety of palatable dishes from which to choose. Greens combined with natural rice, whole wheat macaroni, noodles, potatoes, tomatoes, onions, or some other variety, make a healthful and tasty dish. These may be stewed or made into a delicious, wholesome, unsweetened pie, or turnovers.

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BRAN and WHOLE WHEAT MUFFINS.

Without, baking powder, Soda, or Cream of Tartar.

Ingredients.

2 cups bran.
3 cups sifted whole wheat flour.
1/4 cup oil.
1 T. natural sugar.
1 t. salt.
3 eggs.
3 cups cold water.

Formulas.

Separate eggs, placing whites in one mixing bowl, and yolks in another. Then, while beating yolks, slowly add the oil, salt, sugar, and water, in the order named. Set this mixture aside, and whip whites to medium stiffness. Add flour to first mixture, and thoroughly combine. Gently pour this batter over the whites, using a spoon to fold them in. (Do not stir after batter is added to whites). Drop into heated, oiled gem irons, and bake twenty to twenty-five minutes. This recipe will make 1 1/2 dozen medium sized muffins.

VEGETARIAN BREAD SPREAD.

Break into a round-bottomed bowl one medium sized egg. Add 1 to 3 teaspoon salt, then with a wire whip (not an egg beater), beat, and at the same time slowly pour into center of bowl any good vegetable oil. Continue beating until you have used about one pint of oil, or until the mayonnaise is quite stiff. Then, while beating, add juice of one small lemon, and you will have the finest, most healthy bread spread, free from all impurities.

The Light Shines Brightest in the Middle of the Road--Safety First.

Satan, represented by human beings, is ever busy distracting Present Truth believers, destroying their influence among the people, and thus making the truth of none effect. His great and lasting victories have not been won by opposing the truth, but rather by professing strictly to advocate every precept of it, and by showing great reverence and zeal for its advancement, thus gaining the confidence of the people, and making them believe him to be a zealous minister of God and a friend of His people. Then, having beguiled them into placing confidence in him, and into being perfectly satisfied that he is leading them on to eternal glory, he easily and quietly leads his victims on to eternal ruin.

There is but one way of knowing that we are being led, by Christ our Lord, in the straight path to the pearly gates, and that is, by neither adding to nor taking from the Word of Truth, but by carefully following in the way of light, going not a step ahead of it, lingering not a step behind it, nor walking along its side-edges, but by following right in the middle of the road. Hence, let not your zeal for progress drive you ahead of the light and make you to walk in the darkness; neither let your caution against running too far ahead cause you to drop back and lag behind; nor yet let carelessness verge you toward the edges. Stay in the center of the road, where the light shines the brightest. Do not follow ideas which stand upon implications, upon enlargements, upon diminishings, of the meaning of authoritative statements. Says Christ: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life." (Rev. 22:18, 19.)

"But the prophet, which shall presume to speak a word in My name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." (Deut. 18:20.)

Extremists never walk in the blaze of the light, but are always found ahead of it, and those who are passive invariably walk far behind it, while the careless and the

indifferent stray to the edges. But those who are the true children of light never vary a step left or right, front or back from the brightest spot of the Christian's narrow road. In dress reform, the extremist, the passive, and the careless often take the position that the Christian's dress should consist of old, shabby, out of date clothes.

"Carefulness in dress is an important item. There has been a lack here with ministers who believe present truth. The dress of some has been even untidy. Not only has there been a lack of taste and order in arranging the dress in a becoming manner upon the person, and in having the color suitable and becoming for a minister of Christ, but the apparel of some has been even slovenly. Some ministers wear a vest of a light color, while their pants are dark, or a dark vest and light pants, with no taste or orderly arrangement of the dress upon the person when they come before the people. These things are preaching to the people. The minister gives them an example of order, and sets before them the propriety of neatness and taste in their apparel, or he gives them lessons in slackness and lack of taste which they will be in danger of following.

"Black or dark material is more becoming to a minister in the desk, and will make a better impression upon the people, than would be made by a combination of

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two or three different colors in his apparel.

"I was pointed back to the children of Israel anciently, and was shown that God had given specific directions in regard to the material and style of dress to be worn by those who ministered before him. The God of Heaven, whose arm moves the world, who sustains us and gives us life and health, has given us evidence that he may be honored or dishonored by the apparel of those who officiate before him. He gave

special directions to Moses in regard to everything connected with his service. He gave instruction even in regard to the arrangement of their houses, and specified the dress which those should wear who were to minister in his service. They were to maintain order in everything, and especially to preserve cleanliness.

"Read the directions that were given to Moses, to be made known to the children of Israel as God was about to come down upon the mount to speak in their hearing His holy law. What did He command Moses to have the people do? To be ready against the third day; for on the third day, said he, the Lord will come down upon the mount in the sight of all the people. They were to set bounds about the mount. 'And the Lord said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes.' That great and mighty God who created the beautiful Eden, and everything lovely in it, is a God of order; and he wants order and cleanliness with his people. That mighty God directed Moses to tell the people to wash their clothes, lest there should be impurity in their clothing and about their persons as they came up before the Lord. And Moses went down from the mount unto the people, and they washed their clothes, according to the command of God.

"And to show how careful they were to be in regard to cleanliness, Moses was to put a laver between the tent of the congregation and the altar, 'and put water therein to wash withal.' And Moses and Aaron, and Aaron's sons, that ministered before the Lord, were to wash their hands and their feet thereat when they went into the tent of the congregation, and when they went in before the Lord.

"This was the commandment of the great and mighty God. There was to be nothing slack and untidy about those who appeared before him, when they came into his holy presence. And why was this? What was the object of all this carefulness? Was it merely to recommend the people to God? Was it merely to gain his approbation? The reason that was given me was this, that a right impression might be made upon the people. If those who ministered in sacred office should fail to manifest care, and reverence for God, in their apparel and their deportment, the people would lose their awe and their reverence for God and his sacred service. If the priests showed great reverence for God, by being very careful and very particular as they came into

his presence, it gave the people an exalted idea of God and his requirements. It showed them that God was holy, that his work was sacred, and that everything in connection with his work must be holy; that it must be free from everything like impurity and uncleanness; and that all defilement must be put away from those who approach nigh to God.

"From the light that has been given me, there has been a carelessness in this respect. I might speak of it as Paul presents it. It is carried out in will-worship and neglecting of the body. But this voluntary humility, this will-worship and neglecting of the body, is not the humility that savors of Heaven. That humility will be particular to have the person, and actions, and apparel of all who preach the holy truth of God, right and perfectly proper, so that every item connected with us will recommend our holy religion. The very dress will be a recommendation of the truth to unbelievers. It will be a sermon in itself....

"A minister who is negligent in his apparel often wounds those of good taste and refined sensibilities. Those who are faulty in this respect should correct their errors, and be more circumspect. The loss of some souls at last will be traced to the untidiness of the minister. The first appearance affected the people unfavorably, because they could not in any way link his appearance with the truths he presented. His dress was against him; and the impression given was that the people whom he represented were a careless set, who careth nothing about their dress, and his hearers did not want anything to do with such a class of people.

"Here, according to the light that has been given me, there has been a manifest neglect among our people. Ministers sometimes stand in the desk with their hair in disorder, looking as if it had been untouched by a comb and brush for a week. God is dishonored when those who engage in his sacred service are so neglectful of their appearance. Anciently the priests were required to have their garments in a particular style to do service in the holy place, and minister in the priest's office. They were to have garments in accordance with their work, and God distinctly specified what these should be....

"God requires all who profess to be his chosen people, though they are not teachers of the truth, to be careful to preserve personal cleanliness and purity, also cleanliness and order in their houses and upon their premises. We are examples to the world, living epistles known and read of all men. God requires all who profess godliness, and

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especially those who teach the truth to others, to abstain from all appearance of evil."--"Testimonies for the Church," Vol. 2, pp. 610-615.

"Do not catch hold of isolated ideas and make them a test, criticizing others whose practice may not agree with your opinion: but study the subject broadly and deeply, and seek to bring your own ideas and practices into perfect harmony with the principles of true Christian temperance.

"There are many who try to correct the lives of others by attacking what they regard as wrong habits. They go to those whom they think in error, and point out their defects, but do not seek to direct the mind to true principles. Such a course often comes far short of securing the desired result. When we make it evident that we are trying to correct others, we too often arouse their combativeness, and do more harm than good. And there is the danger to the reprovor also. He who takes it upon himself to correct others, is likely to cultivate a habit of fault-finding, and soon his whole interest will be in picking flaws and finding defects. Do not watch others to pick at their faults, or expose their errors. Educate them to better habits by the power of your own example.

"Let it ever be kept before the mind that the great object of hygienic reform is to secure the highest possible development of mind and soul and body. All the laws of nature--which are the laws of God--are designed for our good. Obedience to them

will promote our happiness in this life, and will aid us in a preparation for the life to come.

"There is something better to talk about than the faults and weaknesses of others. Talk of God and His wonderful works. Study into the manifestations of His love and wisdom in all the works of nature."--"Christian Temperance and Bible Hygiene," pp. 119, 120.

Questions and Answers.

HOW READEST THOU?"

Question No. 153:

"The tract, of Ezekiel's prophecy, 'The Dardanelles of the Bible,' p. 5, places the lamps of fire in the Most Holy place, thus showing complete ignorance of the simple facts in the case making a mistake that a child should recognize."

Answer:

The only mention in the above mentioned tract, p. 5. of lamps of fire is in the quotation of scripture from the Revelation, which are John's words. The author of the tract is simply quoting the words of the Revelator.

"How many men in this age of the world fail to go deep enough. They only skim the surface. They will not think closely enough to see difficulties and grapple with them, and will not examine every important subject which comes before them with thoughtful, prayerful study, and with sufficient caution and interest to see the real

point at issue. They talk of matters which they have not fully and carefully weighed,"--"Testimonies for the Church," Vol. 4, p. 361. "How readest thou?"

SERVANTS ON EARTH OR IN HEAVEN?

Question No. 154:

"We have been approached with the criticism that the 144,000 have a special work to do 'about the throne of God,' of judging the wicked, and not a special work on earth of bringing in a great multitude. Please give us light on this subject."

Answer:

From the vast wealth of proof that the 144,000 are to perform the special work of bringing in the great multitude, we cannot, in the space here available, present more than the following evidences:

The 144,000 escape the slaughter of Ezekiel "Nine ("Testimonies to Ministers," p. 445; "Testimonies for the Church," Vol. 5, p. 211), and go into all the world to bring in all their brethren. (Isa. 66:16, 19, 20.)

Virtually to the same truth, the ensuing statements attest: "All who are honest will leave the fallen churches, and take their stand with the remnant."--"Early Writings," p. 261. "Early Writings," p. 24 says that "multitudes" join in the movement. There only remains now to ascertain exactly who constitute the remnant. This question is definitely settled in "Testimonies for the Church," Vol. 5, pp. 475, 476: "The despised remnant are clothed in glorious apparel....A 'fair mitre' is set upon their heads...These are they that stand upon Mount Zion with the Lamb having the

Father's name written in their foreheads. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand."

The above inspired statement proves that the 144,000 are the remnant, and that multitudes from the fallen churches will join them. One needs no further proof that the 144,000 have to do on earth the greatest work ever committed to man.

THE DIET FOR TRANSLATION.

Question No. 155:

"Does 'Counsels on Health,' p. 42 mean that we who are preparing for translation must lay aside all manner of vegetables, nuts, and roots, and thus live on grains and fruits only?"

Answer:

We do not understand that simply because in this one instance grains and fruits are mentioned, vegetables, nuts, and roots

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should be discarded from the dietary of those who are preparing for translation, for in the same book, pages 114 and 115, we read:

"The mother should study to set a simple yet nutritious diet before her family. God has furnished man with abundant means for the gratification of an unperverted appetite. He has spread before him the products of the earth,--a bountiful variety

of food that is palatable to the taste and nutritious to the system. Of these our benevolent heavenly Father says we may freely eat. Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, make, with milk or cream, the most healthful diet. They impart nourishment to the body, and give a power of endurance and a vigor of intellect that are not produced by a stimulating diet."

On page 42, only "grains and fruits" are mentioned whereas, on page 115 fruits, grains and vegetables of all kinds are urged the best articles of food for our dietary. Furthermore, on neither pages (42, 115), are nuts mentioned, but "Ministry of Healing," p. 298 says: "With nuts may be combined grains, fruits, and some roots, to make foods that are healthful and nourishing. Care should be taken, however, not to use too large a proportion of nuts."

Thus we see that our diet must be composed of grains, fruits, nuts, and vegetables of all kinds, including roots.

To take from an author's writings, as the basis of a subject, one statement independent of all others pertaining to it, is not just, unless it is so warranted by the author himself. Had Sister White meant that we should use nothing but grains and fruits, she, herself, would have given the reason for including nuts and roots at one time, and excluding them at another time. Hence, inasmuch as she nowhere states that we should cease using vegetables, nuts, and roots, we have no right on the strength of some of her writings to urge upon anyone, burdens that are one sided, onerous, and impossible to carry out.

Still further, as those who are to be translated are to return to the same diet which, in the beginning before nature was marred by sin, was given to the holy family in the garden of Eden, God is now saying to us: "Behold, I have given you, every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." (*Gen. 1:29.*) This scripture teaches that the diet for those who are to be translated will be composed of herbs

(grains and vegetables of all kinds) bearing seed, and the fruit of "every tree" (fruits and nuts) yielding seed.

When the Lord says in *Genesis* 3:18, 19: "And thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground," we are not to understand that He added the herb to the man's diet after he sinned (for herb bearing seed was a part of the dietary before sin entered), but simply that that which the earth produced without man's having to sweat, man was from then on to produce from the soil by perspiration and hard labor.

Question No. 157:

"I am convinced that 'The Shepherd's Rod' is not the message of the hour, because I believe that when a message comes from God, it will not make a separation among His people. You agree with my logic, do you not?"

Answer:

To try to convince the questioner by a long-drawn-out article with proofs from the Scriptures, is needless, for the question reveals that the person is not acquainted with past church history. Therefore, the best way to answer his query is to ask him to tell us the number of times God has sent messages to His church that they made neither trouble nor separation among His people. If facts prove his answer, to be in favor of this question, then of course, as Christians, we must change our position, and admit that the SRod is not a message from God. But if past church history, disproves his logic, then, of course, we shall expect from him, as an honest Christian and a seeker for truth, a letter of confession, stating that his logic has not refuted the SRod.

The SRod message according to Ezekiel's prophecy, chapter Nine and "Testimonies to Ministers," p. 445, is to accomplish nothing else but to separate the people in the church!

Thus the fact that the message of the SRod brings a separation in the church, is another proof that it is a message from God.

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