then how can our brethren explain the following quotation which is found in "The Testimonies for the Church," Vol. 5, p. 80, from which we quote?

"But the days of purification of the church are hastening on apace. God will have a people pure and true....Those who have trusted to intellect, genius, or talent, will not then stand at the head of rank and file.... They are self-sufficient, independent of God, and He can not use them...The Lord has faithful servants, who in the shaking, testing time will be disclosed to view.... But, it may be under a rough and uninviting exterior the pure brightness of a genuine Christian character will be revealed."

If the purification takes place after the gospel work is finished, then why should He disclose another set of servants, and why say, After the purification He cannot use those who are self-sufficient and independent of God?

If the living saints are only 144,000, why are they called the "firstfruits"? If there are no second fruits (the great multitude) how could the 144,000 be called the "firstfruits," seeing that where there is no second there can be no first? Grant that their interpretation of the "firstfruits" is correct and that "firstfruits" means the best and not first in time, it, too, calls for second fruits; that is, even though the 144,000 be the best instead of the first, there still must be second fruits in quality if not in time, which does not only mean another company of living saints, but also greater in number, than 144,000, as nature reveals by the fact that seconds always in quantity exceed the firsts.

If there is no slaughter before the close of probation, then how do our brethren explain Isaiah 66:16, 19, 20 where it says those who escape from the slain of the Lord were sent "unto the nations" to declare God's "glory among the Gentiles" and that those who escape from the slaughter "shall bring all your brethren...unto the Lord out of all nations "?

If those who escape from the slaughter were sent to all nations and brought all the brethren are not the 144,000 in the time when the message shall go to all the world then who are they? If they escape from a slaughter after the close of probation, why should they declare God's "glory among the Gentiles" if He cannot save them at that time? Moreover, if the "general destruction" takes all the Gentiles (the wicked) there would be none left to whom the escaped ones could declare God's glory.

If the brethren can harmonize the above quotations with their interpretation of the 144,000 and of the great multitude, we will be glad to know it, and if not we hope that they will take their stand on the side of present truth.

We are sorry that some of our brethren strain at a gnat and swallow a camel by stressing the statement in "Early Writings," p. 15, and by ignoring hundreds of pages from the same author. Their question, Why "Early Writings," p. 15, speaks of the 144,000 only and says nothing of the great multitude, may also be asked of Daniel for he, in like manner, foretold only of the rise of the papacy and said nothing of its deadly wound. Hence, as they contend with "The Shepherd's Rod" by taking a position which compels them to go no further than Sr. White's first vision and first publication, then they might as well take issue with John the Revelator who adds the deadly wound to Daniel's vision!

IMPORTANT NOTICES

Due to Sr. Charboneau's death, we advise that all money matters be made out to The Universal Publishing Assn., in care of Mrs. S. Hermanson. Thank you for your responsive cooperation.

Reprints of "A Word to the Little Flock" may be obtained from Dr. W.S. Butterbaugh, 1070 Acoma St., Denver, Colorado.

Those having clothing, shoes, or bed covering in good condition and who wish to dispose of it, we would be glad to have them send it to Mt. Carmel. Thank you

The Universal Publishing Association
Mt. Carmel Center
Waco, Texas

THE SYMBOLIC CODE NEWS ITEMS

Vol. 2 No.1
Jan. 15, 1936

Mt Carmel Center
Waco, Texas

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

HEARING IS FINE BUT SEEING IS BETTER

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









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

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

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

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

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

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

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

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

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

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

THE OBJECT OF OUR CAMP

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

The main object and the first cause for this project is to fulfill the commission according to Ezek. 4:2, "Lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about." That is, build a temporary place (camp) where you can train workers (battering rams, margin-leaders) who can go and boldly face the situation, for which cause "I have made thy face strong....As an adamant harder than flint have I made thy forehead; fear them not, neither be dismayed at their looks, though they be a rebellious house." (Ezek. 3:8, 9.)

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

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

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

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

"AMEND YOUR WAYS"

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

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

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

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

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

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

TESTIMONIES

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

"I thought every Adventist believed in Sister White's writings,

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

(Signed) Mrs. E.N.

Dear People in the Faith:

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

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

(Signed) J.N.K.

Dear Brethren in Christ:

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

(Signed) E.W.

"Through the providence of the Lord, I came to Denver about one year ago, and was thus placed in contact with the message of The Shepherd's Rod. I am thankful for this precious light and for the glorious truth that I am learning, and for the increased knowledge on health reform. I have not taken a dose of medicine since accepting this precious message, while before that time I was nothing less than a medicine fiend.

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

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

(Signed) Mrs. B.T.A.

Dear Brother:

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

(Signed) Mrs. B.J.

A PLEA FROM ACROSS THE OCEAN

Dear Brother Borolinger;

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

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

(Signed) J.J.K.

QUESTIONS AND ANSWERS

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

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

There is plenty of proof to show that the church will be purified, and as these proofs are as authentic as "Early Writings," p. 71 we need not discard all of these as useless while holding fast to what the statement of "Early Writings" may seem to imply as the basis upon which to reject the warning God has sent, but rather harmonize "Early Writings" with all the rest of inspired revelation.

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

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

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

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

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

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

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

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

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

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

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

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

Dear Brother Houteff:

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

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

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

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

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

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

Therefore, whether our management of the tithe be right or wrong, after the tithe has been turned to the "storehouse," the tithe payers have done their duty and stand blameless before God, whereas the stewards of God's "storehouse" alone from that time on bear its responsibility. This is the sum of the contents in the pages to which our attention has been called, other than to say, that the tithe should be used in the Lord's work and not for any secular purposes.

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

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

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

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

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

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

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

We feel sure that the enemies of The Shepherd's Rod have put this question in this sister's mind, for the devil's chief business is to accuse by making the white look black and the black look white; he never tells the truth. Therefore, we are not surprised at his tricks and we stand ready to meet him on his own ground. Had we made no such disposition of the tithe he would have accused us for hoarding it, but we thank God for leading us into all truth and thus defeating the adversary every time he opens his dragon-like mouth.

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

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

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

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

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

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

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

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

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

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

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

"I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up, against it, and this is what will cause a shaking among God's people." ("Early Writings," p. 270.)

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

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

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

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

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

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

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

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

"They have shown that from 85 to 95 per cent of public school children have active caries. But in institutions feeding a plain but adequate diet that is low in sugar only about 5 per cent have active caries.

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

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

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

IMPORTANT NOTICES

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

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

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