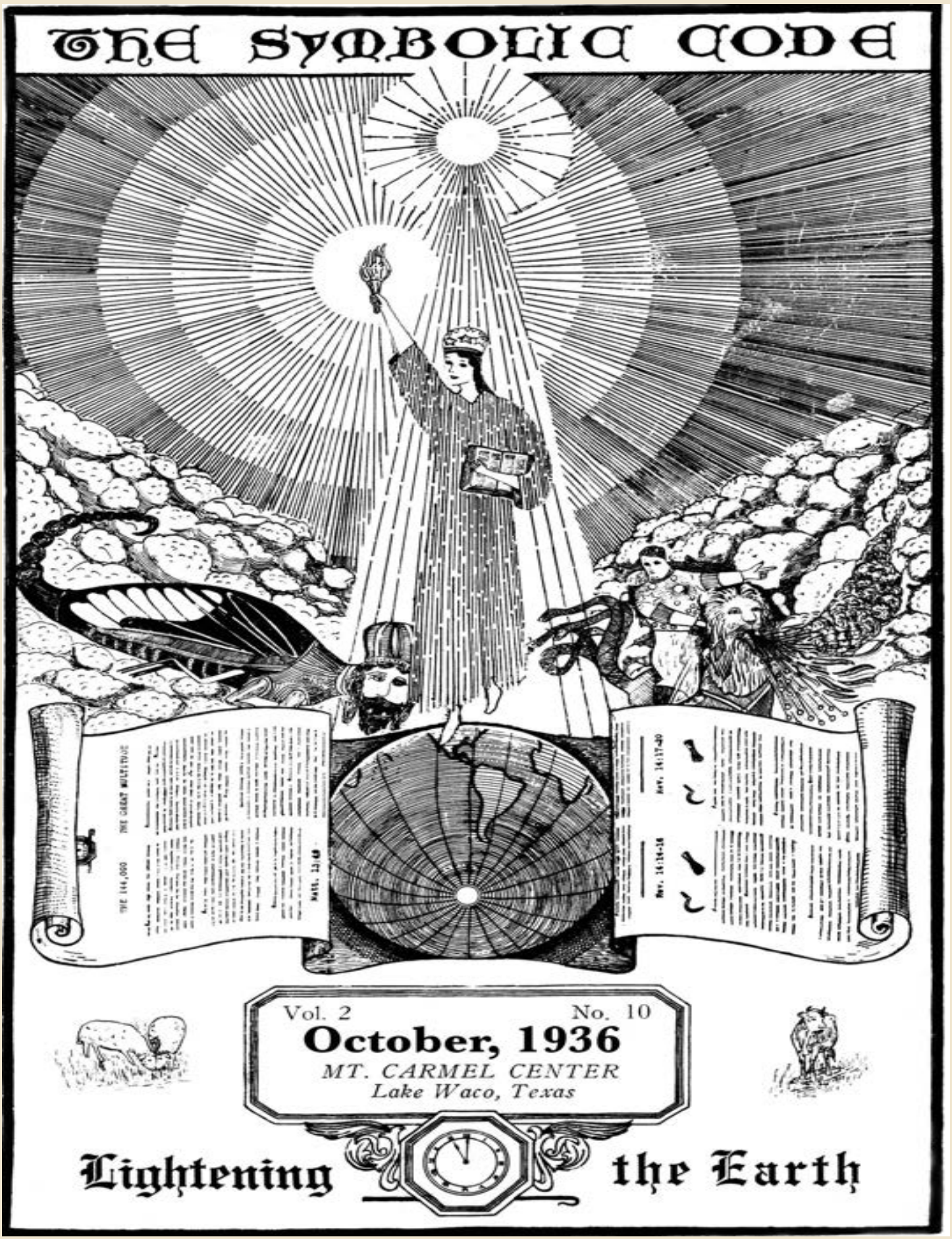
THE SYMBOLIC CODE



Vol. 2 No. 10

October, 1936

MT. CARMEL CENTER
Lake Waco, Texas

Lightening the Earth

GIVE PLACE THAT I MAY DWELL

We are happy to announce that Mt. Carmel's area is now nearly doubled by the purchase of another tract of land adjoining our original holdings of 189 acres, making a total of 375 acres; and we feel certain that all Present Truth believers will be delighted to know that the acquisition of this additional acreage will make it possible, for those who wish to live independently of the regulations governing Mt. Carmel, to build dwellings for themselves on a most beautiful lake-view frontage, overlooking Lake Waco from an elevation of about 200 feet, besides giving us a better road system, lake water-edge, and about two and one-half miles of highway frontage.

That which actuated us to make this purchase is the fact that we could not possibly subdivide any of the old acreage to give room to those who wish to build independently and live close to Mt. Carmel. Furthermore, without this additional land, the cost of constructing a road would have been prohibitive, as it would have had to be of suspended bridgework over several ravines; and then, too, as this piece of property was for sale, someone would eventually have purchased it, and possibly have become a menace to Mt. Carmel. Hence, we feel that the Lord has blessed us beyond measure by making it possible to acquire that for which more than one necessity was calling.

Hence, we ask all the friends of Present Truth to unite their voices with ours in prayer and praise to Him Who has not only made this possible, but Who also foresaw our need and caused it to be written:

"Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee as a bride doeth. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too straight for me: give place to me that I may dwell." (Isa. 49:18-20.)

To make the initial payment on this last tract of land, we have borrowed the money, and are praying that the Lord may bless the giver, and that He may make it possible for us soon to pay off the balance, clear the property from all encumbrances, and enable us satisfactorily to accommodate all our people in their present divers and pressing needs.

GREETINGS FROM MOUNT CARMEL

It will be welcome news to all Present Truth believers to know that although the recent flood in Waco was the worst in local history, there were no casualties, and that only one family of believers in Present Truth lost any of their belongings.

Mount Carmel's elevation, being from two to three hundred feet above the flood level, was in no way endangered by the overflowing Brazos, and we praise God for bringing us to this beautiful safe spot in Texas.

The heavy rain suddenly cooled the air, but with the bright rays of the sun, it has again warmed up, and we are now happily enjoying delightful weather, while many beautiful blooms nurtured by the showers, and surrounded by verdant foliage not yet tinted with autumn's golden hues, are unfolding their colorful corollas, resembling the floral beauties of springtime.

"Blessed be the Lord, Who daily loadeth us with benefits, even the God of our salvation. Selah." (Ps. 68:19.)

"From the solemn roll of the deep-toned thunder and old ocean's ceaseless roar, to the glad songs that make the forests vocal with melody, nature's ten thousand voices speak His praise. In earth and sea and sky, with their marvelous tint and color, varying in gorgeous contrast or blended in harmony, we behold His glory. The everlasting hills tell of His power. The trees that wave their green banners in the sunlight, and the flowers in their delicate beauty, pint to their Creator. The living green that carpets the brown earth, tells of God's care for the humblest of His creatures. The caves of the sea and the depths of the earth reveal His treasures. He who placed the pearls in the ocean and the amethyst and chrysolite among the rocks, is a lover of the beautiful, The sun rising in the heavens is a representative of Him who is the life and light of all that He has made. All the brightness and beauty that adorn the earth and light up the heavens, speak of God.

"Shall we, then, in the enjoyment of His gifts, forget the Giver? Let them rather lead us to contemplate His goodness and His love. Let all that is beautiful in our earthly home remind us of the crystal river and green fields, the waving trees and living fountains, the shining city and the white-robed singers, of our heavenly home, -- that world of beauty which no artist can picture, no mortal tongue describe. 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.' 1 Cor. 2:9." -- "Counsels to Teachers," pp. 54, 55.

CORRECT THESE TWO SERIOUS EVILS

Much to our regret, it has become necessary for us to make public a criticism that some teachers of the SRod message have been reported to have fallen into the grievous evil of becoming overly zealous to establish their converts in the duty of tithe paying, which results in diverting the minds of the people from the main object of our message; that is, it leads to formalism and Pharisaism, and leaves the people asleep in their sins, hoping that their faithful tithe paying will, without change of habits and practices, insure their salvation.

As ministers of the gospel of Jesus Christ, "in the closing work for the church, in the sealing time of the 144,000," our work, especially at this most critical time, is not to collect money for God, but to lead the blind to Him through presenting the message of Present Truth, thus preparing a people to meet their Lord, Who shall soon appear with power and great glory," "shake the heavens and the earth," "overthrow the throne of kingdoms," and "destroy the strength of the kingdoms of the heathen." (Luke 21:27; Haggai 2:21-22.)

Hence, if we faithfully acquit ourselves of our charge, doing all in our power to bring souls to a saving knowledge of the truth, we need be concerned neither about God's getting poor nor our going hungry, for where the heart is, there the treasure is also, and if we seek first the kingdom of God, and His righteousness, all these things shall be added unto us. (Matt. 6:33.)

Those who are converted to God, and whose Spiritual eye catches the eternal weight of glory, realizing that it is within their reach, we need not urge to give that which belongs to God, whether it be in tithes or in offerings -- such need not be urged at all, for they will not let the cause of God suffer if they can help it.

"The Symbolic Code" has received another equally serious criticism against some who teach present truth, that they habitually put themselves in the defense whenever a question is asked during a study, making it appear that they assume the attitude that the questioner is simply trying to provoke an argument, when he is only desiring better to understand the truth.

This is a grave mistake, and an evil which will surely make for failure and for the driving away of souls. It is out of place anywhere and at any time, and is always inimical to happy results, especially when the questioner is seeking nothing but argument.

Study Christ's method, and be always self-contained -- possessed of a calm, collected, controlled spirit, ready "to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (1 Peter 3:15.)

QUESTIONS AND ANSWERS

ON WHICH SIDE WILL YOU BE?

Question:

"What does Mt. Carmel stand for, and what position does 'The Shepherd's Rod' take in regards to the writings of Mrs. E.G. White, also the Seventh-day Adventists?"

Answer:

To answer the above questions, it is necessary that we first speak of the S.D.A. denomination, next of Mrs. White's writings, then of "The Shepherd's Rod," and at last of Mt. Carmel Center.

The membership of the S.D.A. denomination consists, as do most others, of two classes of people; namely, Fundamentalists, and Modernists, but unlike factions of other denominations, which openly declare themselves as Modernists, the unorthodox among S.D.A.'s are not modernists in name, but in practice only; that is, while they claim to believe in the fundamentals of Seventh-day Adventism, they have, both spiritually and morally, quietly modernized the church, which, of course, makes it far more difficult for us Fundamentalists to explain our position, without being misunderstood. Therefore, we find that this type of deception is as elusive as the identity of a Jew whose lineage has been for centuries lost to view.

Relevant to the question before us, one of the fundamentals of the church is Mrs. E.G. White's writings, which are known to the church as "Spirit of Prophecy."

The Fundamentalist group is in perfect harmony with all the fundamental doctrines of the S.D.A. church. It accepts Mrs. E.G. White as a prophetess; believes that what she wrote for publication is inspired in the same way as is all Biblical prophecy: and holds that "no prophecy of the Scriptures is of any private interpretation," and can no more now be understood without this divine enlightenment than it could in Daniel's time, when the angel said to him: "I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your Prince." (Dan. 10:21.)

As a matter of fact, there would be no Seventh-day Adventists church in existence, were it not for the writings of Mrs. E.G. White, who left as a monument to her long and eventful life, more volumes, perhaps, than any one who has ever lived on this earth.

Being God's mouthpiece for the church, the counsel of Sister White was prized as

indispensable, and the pioneers of early Advent movement considered dangerous, in launching any enterprise for the advancement of the cause of God, both at home and abroad, to go contrary to her judgment, and because "upon this solid rock" the denomination is founded, its fundamental principles have worked miracles in modern missions.

It is for the purpose of maintaining these solid foundation principles, which were calculated to make the S.D.A. denomination the greatest missionary movement of all time, that the Lord has "appointed" the volumes of "The Shepherd's Rod," and which the fundamentalist group are to restore, so that when, prophetically, "the rain descended, and the floods came, and the winds blew and beat upon that house," it stood. (Matt. 7:25.) Looking forward to this time, the prophet Micah wrote: "Hear ye the rod, and who hath appointed it." (Mic. 6:9.)

"The Shepherd's Rod" calls for a reformation, and the major need with which it deals is the "purification of the church," based purely upon the Word of God as set forth in the Bible in the ninth chapter of Ezekiel and in the seventh chapter of Revelation, and in the "Testimonies for the Church" (Vol. 5, pp. 80, 81, 210-212), which work Sister White calls, "The closing work for the church," (Vol. 3, p. 266) and which she says, "hastens on apace."

Literally, scores and hundreds of Seventh-day Adventists from all parts of the United States, and some from foreign countries, have not only responded to this most solemn call, but are giving as much time as possible to the proclamation of this message to the church, which we believe is the preparatory call for what is to be the greatest work ever witnessed on earth.

Mt. Carmel Center is now being built not for the purpose, as it is falsely alleged, of starting a new denomination, but solely for the purposes of establishing a training center for workers who shall carry the message to the church; of educating the youth; of taking care of the poor and the orphans; and of ministering to the sick; thus gathering all the saints to the house of the Lord. (Isa. 66:1; 58:7.)

Like the early pioneers of the Adventist church, these reformers of the "old paths," believe it to be positively dangerous to go contrary to any light that the Lord chooses to send to His people. And since "The Shepherd's Rod" has called our attention to the need of "reformation among God's people," we would not only, in a general way, be recreant to our trust, but would be sitting idly by, allowing our beloved church to drag in the dust, our brethren to be lost, and the world around us to perish for "lack of knowledge."

There exists among us no enmity, animosity, or ill feelings toward any of our Modernist S.D.A. brethren, and there is no such thing among us Fundamentalists as a race, language, caste, or color prejudice for we believe with the apostle Paul that we are all the children of Adam, the "seed of Abraham," adopted into the family of God through Jesus Christ our Lord.

Realizing that no such goal of soul-winning endeavor has ever been dreamed of before, yet with implicit confidence in our Leader, Who has never lost a battle, we face our task with courage, believing that He is well able to lead us unto victory, even into the Heavenly Canaan, which flows with "milk and honey."

THE LOUD CRY

Question:

"Sister White wrote in 1892 that the Loud Cry of the Third's Angel's Message had already begun; others claim that it is yet future. Please explain:"

Answer:

Those who think that the Loud Cry of the Third Angel's Message, which began in 1892, has continued ever since, prove to us that they are in great darkness, "wretched, and miserable, and poor, and blind, and naked," because of the fact that they can not tell the difference between that great light that lightens the earth, and the darkness that preceded it, which even a half awake Christian ought to be able to recognize.

The light with which the earth is to be lightened is, or course, understood to be a spiritual light -- the Word of God. Moreover it is also understood that the church is to diffuse this great light to the ends of the earth, for in no other way will God reveal the truth to sinful men, and the Gentiles see her righteousness, and all kings her glory. (Isa. 62:2.) Consequently, the church from 1844 to the close of probation is divided into two sections -- before the Loud Cry, and in the time of the Loud Cry -- the latter of which will, by comparison, be far superior to the former in spirituality. In fact, there is no comparison between the two. Hence, those who cannot tell in which one of these stages the church now is, must be in great darkness!

The following references prove that though the Loud Cry had begun by 1892, it was muffled when the church rejected the message of 1888. Hence, instead of becoming the light of the world, she herself went into darkness.

In the following references the description of the church in the time of the Loud Cry, and also during the time preceding it is plainly given, and no one need be confused. Says the Spirit of Prophecy:

"In the manifestation of the power that lightens the earth with its glory, they will

see only something which in blindness they think dangerous, something which will arouse their fears and they will brace themselves to resist it. Because the Lord does not work according to their expectations and ideal, they will oppose the work. Why, they say, should we not know the Spirit of God; when we have been in the work so many years?" -- "Bible Training School," 1907. (Reprinted in "Review & Herald," Nov. 7, 1918.) This paragraph puts the Loud Cry in the future of 1918.

"The great outpouring of the Spirit of God, which lightens the whole earth with His glory, will not come until we have an enlightened people, that know by experience what it means to be laborers together with God. When we have entire, wholehearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God." ("Review and Herald," July 21, 1896.)

"The love of Christ, the love of our brethren, will testify to the world that we have been with Jesus and learned of Him. Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord." "Testimonies for the Church," Vol. 6, p. 401.

The above references do not only plainly show that the Loud Cry of the Third Angel's Message is yet future, but they also show that, before it begins, there is to be a reformation among God's people, and that, at that time, "Clad in the armor of Christ's righteousness, the church is to enter upon her final conflict. 'Fair as the moon, clear as the sun, and terrible as an army with banners,' she is to go forth into all the world, conquering and to conquer." -- "Prophets and Kings," p. 725. Whereas, the church at this time is polluted in her sins, and asleep, just as she is described in the message to the angel of the church of the Laodiceans, of Revelation 3:14-18, and further in the following passage from the Spirit of Prophecy:

"What greater deception can come upon human minds than a confidence that they are right, when they are all wrong! The message of the True Witness finds the people of God in a sad deception, yet honest in that deception. They know not that their condition is deplorable in the sight of God. While those addressed are flattering themselves that they are in an exalted spiritual condition, the message of the True Witness breaks their security by the startling denunciation of their true condition of spiritual blindness, poverty, and wretchedness. The testimony so cutting and severe, cannot be a mistake, for it is the True Witness who speaks, and His testimony must be correct." -- "Testimonies for the church," Vol. 3, p. 253.

Moreover, it was in 1892 when the statement was made that "This is the beginning of the Loud Cry," and just one year later, in 1893, the Spirit of Prophecy describes, in as plain a language as can possibly be stated, the church's condition, and no more condemnatory words could be used by any writer. We read:

"Who can truthfully say, 'Our gold is tried in the fire; our garments are unspotted by the world'? I saw our Instructor pointing to the garments of so-called righteousness. Stripping them off, He laid bare the defilement beneath. Then He said to me: 'Can you not see how they have pretentiously covered up their defilement and rottenness of character? "How is the faithful city become an harlot?" My Father's house is made a house of merchandise, an place whence the divine presence and glory have departed! For this cause there is weakness, and strength is lacking.'

"Unless the church, which is now being leavened with her own back-sliding, shall repent and be converted, she will eat of the fruit of her own doing, until she shall abhor herself."

-- "Testimonies for the Church," Vol. 8, p. 250.

In the face of these plain statements, it is most preposterous for any one to conclude that the church is now in her Loud Cry state. If we should make such absurd statements as some of our ministering brethren make, no one who believes in the Spirit of Prophecy would have a thing to do with us, and it is right that they should not, but when the ministers in the denomination give expression to such extravagant ideas, the laity avidly accept them, for they "like to have it so."

BOTH SECULAR AND ECCLESIASTICAL

Question:

"How do you meet some of the critics who claim that the 'papacy' is supposed to be a secular instead of an ecclesiastical power, as claimed by 'The Shepherd's Rod'?"

Answer:

Those who affirm that the wounded head of the leopard-like beast of Revelation 13:1-10 symbolizes the papacy, will also agree that the "little horn" which had "the eyes of man, and a mouth speaking great things" (Dan. 7:8), is also the papacy. Hence, we had better examine the subject from its root up.

The papacy, in Daniel's vision, is represented by a symbol that is composed of two different members -- a horn and a head -- the one of man, the other of the beast. Therefore, the papacy, according to the symbol, consisted of two different elements, which were amalgamated into one whole -- a horn head. And as the papacy exercised

both civil and religious power, shows that its secular side was represented by the horn part, for the ten horns of the beast, as Daniel explains, represented "ten kings" (verse 24), thus proving that the head part represented the ecclesiastical phase of the papacy.

Having obtained the key of interpretation, we come to the question, "Is the head that was wounded unto death (the papacy) ecclesiastical or secular?" The key of interpretation proves that the head which was wounded unto death (the papacy) was ecclesiastical, for on this beast the papacy is represented not by a horn or horn-head, but by a head only, which, of course, raises the

Question:

"If the papacy is represented in Daniel's vision as a combined power with secular and ecclesiastical authority, why does John's vision show it to be ecclesiastical only?"

Answer:

Daniel's prophecy points to the rising of the papacy, endowed with civil and religious power and employed to wear out the saints of the Most High, whereas, John prophetically reveals her downfall. This fact is shown not only by the wound, but also by the symbol itself, for in this instance the papacy is symbolized by a head only, instead of by a horn-head; that is, the omission of the horn proves that by the end of the 1260 year period, the papacy was divested of her secular power -- leaving her as purely ecclesiastical, as it is up to this day. Thus, the foregoing facts prove that the wounded head of the leopard-like beast does not represent a secular power, but one purely ecclesiastical -- the papacy as she is now, -- and if the one head represents a religious body, then the other six must also, or, otherwise, we would have no rule of key by which to interpret the Revelation.

"DAILY" DOCTRINE, OR "DAILY" SACRIFICE?

Question:

"How do you harmonize 'Early Writings,' p. 75 with 'The Shepherd's Rod,' Vol. 2, pp. 130-134, where the former claims that, 'When union existed, before 1844, nearly all were united on the correct view of the "daily"; but in the confusion since 1844, other views have been embraced,' whereas, the latter holds a view which was not then known at all? Is it not correct that the 'daily sacrifice' of Daniel 8:12 means the 'sacrificial altar of Jehovah'?"

Answer:

Taking for granted that the words, "correct view," mean "correct meaning," then why did not the denomination since 1844 teach it, for the view which the denomination has held since is not the exact view which was held before 1844?

They may have been before 1844 united on the "view" that the "daily" was "not a test question" or, that it was not of basic importance, or, that its "true meaning" was not understood, or, that "under present conditions, silence is eloquent." In fact, there is many a possible view upon which they have been united, but which would not necessarily contain the meaning of the "daily."

Before we scrap the Rod in its interpretation of the "daily," let us be at pains to produce the testimony of history or of the Spirit of Prophecy, that the view of the "daily" upon which nearly all were united when union existed before 1844, was that it referred to the altar of paganism, or to any other kind of an altar. Then, we may begin to worry about the "Shepherd's Rod" interpretation of the "daily," for if the view of the "daily" was the "sacrificial altar of paganism," and the Spirit of Prophecy says that the view was "the correct view," then when one teaches that the correct view of the "daily is the sacrificial altar of Jehovah," one indicts the Spirit of Prophecy, and not the Rod, for the Spirit of Prophecy says that the word, "sacrifice", is supplied by man's wisdom, and "does not belong to the text," because without the word "sacrifice" cannot of itself be connected with any act of sacrificing.

Moreover, the critics of "The Shepherd's Rod" are willing with one hand to whip the Rod with implications that its interpretation contradicts the Spirit of Prophecy, whereas, with the other hand, they deal a severe blow to the Spirit of Prophecy by insisting that the word, "sacrifice," belongs to the text, for without it their interpretation of the "daily" is shattered and scattered to the winds.

DEMOTED BUT NOT YET CAST OUT

Question:

"Please explain the following statement from 'The Shepherd's Rod,' Vol. 1, p. 153: 'Now to His people He gives one year to make good.'"

Answer:

The foregoing statement simply means that God limited to the leaders of the S.D.A. denomination one year in which to accept the sealing message, and to carry it to the church through the instrumentality of the old organization; and that if they still continued, after the expiration of this limited period of grace, to reject the message, He would spue them out of His mouth -- reject them as His servants; and that now, since this limited period of grace has expired, though they are demoted, if they should accept the message and desire to carry it to the laity, they must humble themselves by working in His appointed way, under

messengers of His own choosing. ("Testimonies to Ministers," p. 106; "Gospel Workers," p. 304.)

ENTERED NOT IN THEMSELVES, OTHERS THEY HINDERED

Question:

"Does Isa. 63:3 apply at Christ's first, or at His second advent? 'I have trodden the winepress alone; and of the people there was none with Me: for I will tread them in My anger, and trample them in My fury; and the blood shall be sprinkled upon My garment and I will stain all My raiment.' (Isa. 63:3.)"

Answer:

The first part of the verse applies to first advent of Christ, and the last to the time of the purification of the church. However the prophecy was made for the express purpose of revealing conditions when the purifcation shall take place. Thus Christ prophetically calls attention back to a fulfilled prophecy of His sufferings while He was on the cross, emphasizing that there were none with Him, and that therefore, those who had a part in His agony have no right to own or rule those for whom He has died to set free and that if they continue to hold His people in bondage and in darkness of the truth, He will tread them in His anger, and trample them in His fury, and their blood shall be sprinkle upon His garments, and He will stain all His raiment, and thus set all His people free.

WHAT IS SUBJECT TO TITHING?

Question:

Please explain, "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year." (Deut. 14:22.)

Answer:

Let us consider the following examples: If one should plant an acre of potatoes, which, without any overhead expense, such as hired labor, irrigation, rent, etc., would yield fifty bushels, then the whole crop would be subject to tithe, which tithe would amount to five bushels; but if there is an overhead expense against the crop, then such expense should be deducted from the gross value of the produce, before tithing. For instance, if the overhead expense should be five dollars, and if the potatoes are worth one dollar per bushel, the gross value of the crop would be fifty dollars, less the overhead expense of five dollars, or, five bushels, leaving a net increase of forty-five bushels, or, forty-five dollars subject to tithing.

But if one is working for wages instead of for one's self, and if there is any overhead expense attached to one's wages, such as transportation to and from work, it can be deducted from the wages, before tithing.

For example, if one is receiving a hundred dollars per month, and if it takes ten cents a day for transportation, which perhaps may amount to two dollars and sixty cents, it can be deducted before tithing, leaving ninety seven dollars and forty cents, subject to tithing.

If one's income is from rentals, then whatever expense may be incurred for the upkeep of the property during the month should be deducted from the gross income before tithing.

WHEN WILL THEY GO TO THE "HOLES AND TO THE ROCKS"?

Question:

"Do these three scriptures, Isa. 2:19-21, Isa. 28:21, Isa. 66:15,16, meet their fulfillment at the same time?"

Answer:

We must explain Isa. 2:19-21 by Revelation 16:15-17, because when a prophecy does not explain itself, the Revelation is supposed to throw light upon it, and because the results of the events of both scriptures are identical. Hence, we quote both the prophecy and the Revelation: "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." (Isa. 2:19-21.)

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." (Rev. 16:17-21.)

The prophecy of Isa. 2:19-21 must be fulfilled sometime before the coming of Christ in the clouds, for in the description of events under the seventh plague (Rev. 16:17-21), which falls before the "second coming of Christ," it is written that "every island fled away, and the mountains were

not found." Consequently, if we place the fulfillment of Isaiah's prophecy after the seven last plagues, we would make the revelator contradict Isaiah, for if the mountains disappeared just before Christ's coming, how could the wicked hide themselves in them? Consequently, if our understanding of Revelation 16:17-21 is correct, then Isaiah 2:19-21 must be fulfilled before the seven last plagues.

Coming to Isaiah 28:21 we read: "For the Lord shall rise up as in mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act."

The subject of Isaiah 28 is the church in apostasy, and the prophet is calling attention, in the twenty-first verse, to her call for reformation, and to the destruction of those who would continue on with their abominations; and it points back to the example in David's time, when the Lord "broke forth upon" David's enemies at Baal Perazim (2 Sam. 5:20), so that those to whom the call comes may awake, repent, and be saved. Therefore, as the wicked in the church are to be destroyed at the end of "the closing work for the church" (3T 266), at her purification (5T 80), Isaiah 28:1 must meet its fulfillment at the time when the sinners in Zion shall be cast out from among the righteous. (Isa. 33:14; Matt. 13:49.)

"For, behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many." (Isa. 66:15,16.)

This scripture cannot meet its fulfillment at any other time than at the purification of the church, for those who escape from the slaying of the Lord are sent to all nations to proclaim God's fame and His glory, and to bring all their brethren (those who shall be saved) to the house of the Lord. (Verses 19,20.)

Hence, as the heathen were not slain in the slaughter of the sixteenth verse, and as those who escaped were sent by the Lord to preach to the Gentiles, it is definite that the slaughter took place only in the church, among those who knew God, and who could proclaim His fame and His glory; and as those who shall escape from the slaughter shall bring their brethren to the house of the Lord, it is plain that the slaughter took place before the close of probation, and at the purification of the church.

Thus we see that the prophecies of Isaiah 28:21 and Isaiah 66:15, 16 transpire at the same time, and Isaiah 2:19-21 after the purification of the church, and before the seven last plagues are poured out -- in the time when God shall manifest His power and bring His judgments -- when the inhabitants of the earth are to "learn righteousness." (Isa. 26:9.)

WHAT IS THE MATTER WITH MOUNT CARMEL?

Question:

"After almost a year and a half's preparation, why is Mount Carmel not yet ready to receive those who desire to go there for a few month's training?"

Answer:

Because the magnitude of the task here is understood by very few, this same question is in the minds of many.

The Lord of the harvest says, "the harvest is great, but the laborers are few." A great work to be done, and but few laborers on hand to do it -- such is the case at Mount Carmel. And add to this already unequal situation the further hindering circumstance that the laborers are unskilled and still heavily trammeled with the common heritage of Laodiceanism -- wretchedness, miserableness, poverty, blindness, nakedness -- and it will begin to be understood why Mount Carmel is still unprepared to receive those who desire to participate in the many benefits which it promises.

However, the greatest cause of this unpreparedness lies without. Never was there a time when God's work was in greater need of support than today; the work at Mount Carmel lags for want of necessary means and laborers; and yet seldom, if ever, have so steady and heavy demands been made by any of God's people upon the resources of a gospel institution depending for its success upon their own self-sacrificing efforts. At the same time, never since the days of the apostles has a Christian institution stood for such high elumosynary principles as does Mount Carmel Center.

Now when there is unparalleled need at Mount Carmel and throughout the harvest field for help and helpers of all kinds, and also a need to feed and care for them; to publish and circulate free literature; to pay for and develop nearly three hundred acres of raw timber land; to build buildings, roads, water works, power and heating plants; and to maintain a full graded school, with no charge for tuition, and but a small charge for board, room, laundry, etc., which at only ten dollars per month is way under cost; yet at this time we are expected to accomplish the whole program at once!

"HONOR THE LORD WITH THY SUBSTANCE"

Question:

"Please explain about the firstfruits offerings and tithe paying."

Answer:

Solomon admonishes: "Honor the Lord with thy substance, and with the firstfruits of all thine increase." (Prov. 3:9.) "Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto Me." (Ex. 22:29.) "And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep;...the firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep shalt thou give Him." (Deut. 18:3,4.) "That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place His name there." (Deut. 26:2.)

"As it is written in the law:...to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the Lord." (Neh. 10:34, 35.)

From these scriptures we are not, however, to draw the erroneous conclusion that all of the firstfruits are demanded by the Lord. God requires only an offering of the first of the firstfruits, as is proved by the fact of the wavesheaf, presented to the Lord before the individual could harvest his crop of firstfruits (Lev. 23:10); that is, besides the tithe, we owe an offering, and should not hold back God's portion but pay it at once, before we appropriate to ourselves any of our increase.

"Elders of churches, do your duty. Labor from home to home, that the flock of God shall not be remiss in this great matter, which involves such a blessing or such a curse....Every man who bears the message of truth to our churches, must do his duty by warning, educating, rebuking. Any neglect of duty which is a robbery toward God, means a curse upon the delinquent." -- "Testimonies to Ministers," pp. 306, 307.

"Let the church appoint pastors and elders who are devoted to the Lord Jesus, and let these men see that officers are chosen who will attend faithfully to the work of gathering in the tithe. If the pastors show that they are not fitted for their charge, if they fail to set before the church the importance of returning to God His own, if they do not see to it that the officers under them are faithful, and that the tithes are brought in they are in peril. They are neglecting a matter which involves a blessing or a curse to the church. They should be relieved of their responsibility, and other men should be tested and tried. The Lord's messengers should see that His requirements are faithfully discharged by the members of the church." -- Supplement to "Review and Herald," Dec. 1, 1866.

"Those who go forth as ministers have a solemn responsibility evolving upon them which is strangely neglected...There is great need of instruction concerning the obligations and duties to God, especially in regard to paying an honest tithe." -- "Testimonies for the Church," Vol. 9, p. 250.

In harmony with the above urgent command, we as ministers of the Gospel, and as reformers, who must "build the old waste places,...raise up the foundations of many generations, and...be called, The repairer of the breach, The restorer of paths to dwell in" (Isa. 58:12), are duty bound, especially for the benefit of those who do not own Sister White's writings, to quote the following instructions from the "Testimonies for the Church":

"God's requirements come first. We are not doing His will if we consecrate to Him what is left of our income after all our imaginary wants have been supplied. Before any part of our earnings is consumed, we should take out and present to Him that portion which He claims. In the old dispensation, an offering of gratitude was kept continually burning upon the altar, thus showing man's endless obligation to God. If we have prosperity in our secular business, it is because God blesses us. A part of this income is to be devoted to the poor, and a large portion to be applied to the cause of God. When that which God claims is rendered to Him, the remainder will be sanctified and blessed to our own use. But when a man robs God by withholding that which He requires, His curse rests upon the whole." (Vol. 4, p. 477.)

"Paul lays down a rule for giving to God's cause, and tells us what the result will be both in regard to ourselves and to God. 'Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver.' 'This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.' 'God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work. (...Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in everything to all bountifulness, which causeth through us thanksgiving to God," (Vol. 5, p. 735.)

"The tithe was to be exclusively devoted to the use of the Levites, the tribe that had been set apart for the service of the sanctuary. But this was by no means the limit of the contributions for religious purposes. The tabernacle, as afterward the temple, was erected wholly by free-will offerings; and to provide for necessary repairs, and other expenses, Moses directed that as often

as the people were numbered, each should contribute a half shekel for 'the service of the tabernacle.' In the time of Nehemiah a contribution was made yearly for this purpose. From time to time, sin-offerings and thank-offerings were brought to God. These were presented in great numbers at the annual feasts. And the most liberal provision was made for the poor." -- "Patriarchs and Prophets," p. 526.

"The contributions required of the Hebrews for religious and charitable purposes amounted to fully one-fourth of their income. So heavy a tax upon the resources of the people might be expected to reduce them to poverty; but, on the contrary, the faithful observance of these regulations was one of the conditions of their prosperity. On condition of their obedience, God made them this promise: 'I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field....And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts'." -- Id., p. 527.

"He has given His people a plan for raising sums sufficient to make the enterprise self-sustaining. God's plan in the tithing system is beautiful in its simplicity and equality. All may take hold of it in faith and courage, for it is divine in its origin. In it are combined simplicity and utility, and it does not require depth of learning to understand and execute it. All may feel that they can act a part in carrying forward the precious work of salvation. Every man, woman, and youth may become a treasurer for the Lord, and may be an agent to meet the demands upon the treasury. Says the apostle, 'Let every one of you lay by him in store, as God hath prospered him.'

"Great objects are accomplished by this system. If one and all would accept it, each would be made a vigilant and faithful treasurer far God; and there would be no want of means with which to carry forward the great work of sounding the last message of warning to the world. The treasury will be full if all adopt this system, and the contributors will not be left the poorer. Through every investment made, they will become more wedded to the cause of present truth. They will be 'laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life'." -- Vol. 3, pp. 388, 389.

"There has been a neglect in the churches of keeping up the plan of systematic benevolence, and the result has been an impoverished treasury and a backslidden church." -- Vol. 3, p. 409.

"Whenever God's people, in any period of the world, have cheerfully and willingly carried out His plan in systematic benevolence and in gifts and offerings, they have realized the standing promise that prosperity should attend all their labors just in proportion as they obeyed His requirements. When they acknowledged the claims of God, and complied with His requirements, honoring Him with their substance, their barns were filled with plenty. But when they robbed God in tithes and in offerings, they were made to realize that they were not only robbing Him but themselves; for He limited His blessings to them, just in proportion as they limited their offerings to Him." -- Vol. 3, p. 395.

"Systematic benevolence looks to you as needless; you overlook the fact that it originated with God, whose wisdom is unerring. This plan He ordained to save confusion, to correct covetousness, avarice, selfishness, and idolatry. This system was to cause the burden to rest lightly, yet with due weight, upon all. The salvation of man cost a dear price, even the life of the Lord of glory, which He freely gave to lift man from degradation, and to exalt him to become heir of the world. God has so ordained that man shall aid his fellowman in the great work of redemption." -- Vol. 1, p. 545.

"Until all shall carry out the plan of systematic benevolence, there will be a failure in coming up to the apostolic rule. Those who minister in word and doctrine should be men of discrimination." -- Vol. 3, p. 411.

"The poor, by following the rule of the apostle and laying by a small sum every week, help to swell the treasury, and their gifts are wholly acceptable to God; for they make just as great, and even greater, sacrifices than their more wealthy brethren. The plan of systematic benevolence will prove a safeguard to every family against temptations to spend means for needless things; and especially will it prove a blessing to the rich by guarding them from indulging in extravagances." -- Vol. 3, p. 412.

"There must be an awakening among us as a people upon this matter. There are but few men who feel conscience-stricken if they neglect their duty in beneficence. But few feel remorse of soul because they are daily robbing God.... There are many neglected vows and unpaid pledges, and yet how few trouble their minds over the matter; how few feel the guilt of this violation of duty. We must have new and deeper convictions on this subject. The conscience must be aroused, and the matter receive earnest attention; for an account must be rendered to God in the last day, and His claims must be settled." -- Vol. 4, p. 468.

"Of all our income we should make the first appropriation to God. In the system of beneficence enjoined upon the Jews, they were required either to bring to the

Lord the first-fruits of all His gifts, whether in the increase of their flocks or herds, or in the produce of their fields, orchards, or vineyards, or they were to redeem it by substituting an equivalent. How changed the order of things in our day! The Lord's requirements and claims, if they receive any attention, are left till the last....The majority of professed Christians part with their means with great reluctance. Many of them do not give one-twentieth of their income to God, and many give far less than that; while there is a large class who rob God of the little tithe, and others who will give only the tithe. If all the tithes of our people flowed into the treasury of the Lord as they should, such blessings would be received that gifts and offerings for sacred purposes would be multiplied tenfold, and thus the channel between God and man would be kept open." -- Id., p. 474.

"Nothing but utter inability to pay can excuse one in neglecting to meet promptly his obligations to the Lord. Indifference in this matter shows that you are in blindness and deception, and are unworthy of the Christian name.... Let every one review his past life and see if any unpaid, unredeemed pledges have been neglected, and then make extra exertions to pay the 'uttermost farthing;' for we must all meet and abide the final issue of a tribunal where nothing will stand the test but integrity and veracity." -- Id., p. 476.

"Now God requires, not less, but greater gifts than at any other period of the world. The principle laid down by Christ is that the gifts and offerings should be in proportion to the light and blessings enjoyed. He has said, 'For unto whomsoever much is given, of him shall be much required'." -- Vol. 3, p. 392.

"Sin offerings, peace offerings, and thank offerings were also required in addition to the tenth of the increase....A promise is here given, that, if all the tithes are brought into the store-house, a blessing from God will be poured upon the obedient....No less than one-third of their income was devoted to sacred and religious purposes." -- Vol. 3, p. 394, 395.

"When we speak of the tithe as the standard of the Jewish contributions to religious purposes, we do not speak understandingly. The Lord kept His claims paramount, and in almost every article they were reminded of the Giver by being required to make returns to Him. They were required to pay a ransom for their firstborn son, for the firstfruits of their flocks, and for the first gathering of the harvest. They were required to leave the corners of their harvest-fields for the destitute....Then there were the sacrificial offerings, the trespass-offerings, the sin offerings, and the remission of all debts every seventh year. There were also numerous expenses for hospitalities and gifts to the poor, and there were assessments upon their property." -- Vol. 4, p. 467.

"There are but few who consider the binding claims that God has upon them to make it their first business to meet the necessities of His cause, and let their own desires be served last. There are but few who invest in God's cause in proportion to their means." -- Vol. 3, p. 398.

"The Lord will withdraw His blessing where selfish interests are indulged in any phase of the work; but He will put His people in possession of good throughout the whole world, if they will use it for the uplifting of humanity. The experience of apostolic days will come to us when we whole-heartedly accept God's principle of benevolence, -- consent in all things to obey the leadings of His Holy Spirit." -- Vol. 7, p. 146.

"A flood of light is shining from the word of God, and there must be an awakening to neglected opportunities. When all are faithful in giving back to God His own in tithes and offerings, the way will be opened for the world to hear the message for this time. If the hearts of God's people were filled with love for Christ; if every church-member were thoroughly imbued with the Spirit of self-sacrifice; if all manifested thorough earnestness, there would be no lack of funds for home or foreign missions. Our resources would be multiplied; a thousand doors of usefulness would be opened, and we should be invited to enter. Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God." -- Vol. 6, p. 450.

"All things are ready, but the church is apparently upon the enchanted ground. When they shall arouse, and lay their prayers, their wealth, and all their energies and resources, at the feet of Jesus, the cause of truth will triumph. Angels are amazed that Christians do so little, when such an example has been given them by Jesus, who even withheld not Himself from death, -- a shameful death." -- Vol. 4, p. 475.

"It is time for us to heed the teaching of God's word. All His injunctions are given for our good, to convert the soul from sin to righteousness. Every convert to the truth should be instructed in regard to the Lord's requirement for tithes and offerings....Those who are truly converted are called to do a work that requires money and consecration. The obligation that binds us to place our names on the church roll holds us responsible to work for God to the utmost of our ability. He calls for undivided service, for the entire devotion of heart, soul, mind, and strength....This

is as true in temporal as in spiritual things. The Lord does not come to this world with gold and silver to advance His work. He supplies men with resources, that by their gifts and offerings they may keep His work advancing. The one purpose above all others for which God's gifts should be used is the sustaining of workers in the great harvest-field. And if men, and women as well, will become channels of blessing to other souls, the Lord will keep the channels supplied. It is not returning to God His own that makes men poor; it is withholding that tends to poverty." -- Vol. 6, p. 447, 449.

"Some have been dissatisfied, and have said, 'I will not longer pay my tithe; for I have no confidence in the way things are managed at the heart of the work.' But will you rob God because you think the management of the work is not right? Make your complaint, plainly and openly, in the right spirit, to the proper ones. Send in your petitions for things to be adjusted and set in order; but do not withdraw from the work of God, and prove unfaithful, because others are not doing right." -- Vol. 9, p. 249.

"The last years of probation are fast closing. The great day of the Lord is at hand. We should now make every effort to arouse our people. Let the words of the Lord by the prophet Malachi be brought home to every soul." -- Vol. 6, p. 446.

"Prayer offered ever so often and ever so earnestly will never be accepted by God in the place of our tithe. Prayer will not pay our debts to God." -- "Messages to Young People," p. 248.

HOLDING THE FOUR WINDS

Question:

"What is the meaning of the angels' holding the four winds?"

Answer:

The act of the four angels holding the four winds shows that their appointed work is to restrain some important event symbolized by four blowing winds. (This subject will be treated of fully in a forthcoming tract.)

WHO IS MY HUSBAND?

Question:

"If one has been divorced on Bible grounds, and has married the second time, and one's first husband is still living, should one continue living with one's second husband? Is there any scripture in the Bible which permits one to marry again even though one left one's first husband on account of adultery?"

Answer:

In answer to the second of the foregoing questions, Matthew 19:9 implies, without respect to the question as to whether or not the first husband be living, that it is permissible to marry the second time if divorced because of fornication. And in thus answering the second question, it also answers the first question, for it could not very well be possible that it were permissible on Bible grounds to marry the second husband, and yet leave him simply because the first husband be still living.

SAINTS TAKE HIS DOMINION

Question:

"What is the meaning of the saints 'shall shall take away his dominion, to consume and to destroy it unto the end'? (Dan. 7:26.)"

Answer:

This power whose dominion is to be taken away by the saints, John, the Revelator, saw symbolized on the leopard-like beast of Revelation Thirteen, as the head that was wounded. Therefore, the non-descript beast of Daniel's vision, is the leopard-like beast of John's vision, varying only in the time it exists, and as the symbols on the non-descript beast of Daniel's vision carry us only up to 1798 A.D. -- to the end of the period in which he was to wear out the saints -- then it is on this side of 1798, in which period the saints are to "take away his dominion" after his deadly wound is healed, that we must look for light on the subject by studying John's instead of Daniel's vision.

As the power of the beast was broken down by 1798, and as the saints are to take his dominion, but as yet have not done so, it is evident that the dominion of Daniel 7:26 is not the one during the 1260 year period, but rather in the time when the two-horned beast of Revelation 13:11-18 exercises his power and makes a likeness -- "image" -- "to the beast." Hence, the dominion which the saints are to take away is the dominion of "the image of the beast" of which the prophet Haggai speaks in the following language:

"And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen." (Hag. 2:22.)

Thus will the saints "take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, Whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." (Dan. 7:26, 27.

A GOOD WORD FOR THE CODE SOME RATHER BE A MEMBER OF THE SYNAGOGUE THAN OF THE KINGDOM

"I have been receiving 'The Symbolic Code' for some time, and have carefully studied all the contents which, to my satisfaction, have proved to be present truth.

I have loaned a number of copies to many S.D.A. brethren but, like the Jewish people in Christ's time, they dare not speak the truth, lest they be turned out of the synagogue."

(Signed) Cuba

"I like it."

(Signed) V., New Jersey

WISH FOR MORE

"I enjoy the contents of the Code very much, and only wish I could have a new one every week."

(Signed) P.,
South Carolina

WORDS FAIL TO TELL

"I cannot express my thankfulness for the Present Truth contained in the two volumes of the SRod and the tracts, also for the Code, which brings to us glad tidings from others of like precious faith."

(Signed) L.,
New Jersey

IMPARTS PATIENCE AND FAITH

"I am so thankful that the message found me, and I thoroughly believe it. I am patiently waiting for the next Code. It strengthens my faith in the Lord. Pray for me."

(Signed) M. A.,
Indiana

PEERLESS

"I read and reread 'The Symbolic Code'. No other paper is so anxiously waited for."

(Signed) Mr. H., Georgia

RESULTS OF CRYING ALOUD

"I enjoy reading the Code very much, and think that it has been to our people an inspiration in way of waking them up to a sense of their duty, and I do hope to be able to send you a little money in a short time...Many thanks for the Code, and with God's leading, I think there is a bright path ahead."

(Signed) D.,
California

A REFORMING COMPANION

"I enjoy its company very much, so you are not making a mistake by sending me the Code.

"I am a firm believer in the SRod, and hope that many of our people will join the true throng, and reform, for time is really short.

(Signed) E.,
California

COMMUNICATIONS FROM THE FIELD

SICK BUT NOW WELL

Dear Brethren:

We are all rejoicing more and more in "The Shepherd's Rod". I have often wondered if any one has received any more blessings from this message than I have, and I thank the good Lord for what it has done for me both spiritually and physically.

Although I am not fully well, I am in better health now than I have been since I accepted the Seventh-day Adventist message, and I have the dear Lord to praise for it, and for His faithful servant's bringing it to me while I was on my sick bed, for I know that it was through the message that the Lord raised me up from my sick bed.

Although I have much to learn and many things to overcome, I have faith now that I will be spared to help give the Loud Cry.

(Signed) Mrs. D.D. Presley,
Escondido, Calif.

EVERY WORD SWEET AND LASTING

Dear Brethren:

We received the wonderful tract, "Why Perish?", also the last "Code", and eagerly read and reread them every word in both of them. We are now sure that the message in "The Shepherd's Rod" will soon swell into the Loud Cry of the Third Angel...

We remember Mt. Carmel, and all the believers everywhere each time we talk to our Heavenly Father.

(Signed) Mr. and Mrs. Earl Butterfield,
McGlynn, Oregon

CAST OUT BUT NOT TIED DOWN

Dear Brother -------:

I am studying very closely the "The Shepherd's Rod" message, and am convinced that it is the Present Truth for our time.

Because of insisting on my God-given rights to look into the teachings of the Rod, I lost my membership!

The President of the North Pacific Union Conference told me that unless I agreed to pay my tithe to the conference office, he would have my name dropped. I said to him, "Do you mean that I have to buy my membership with my tithe?" He looked shocked, and replied, "Surely not in that way, but where your heart is, there you will put your treasure."...

After being a Seventh-day Adventist for 35 years, I cannot by words express how I felt for a few days, but soon these comforting words came to me, "Nevertheless this foundation standeth sure, The Lord knoweth them that are His," so He knows that I am His, and that I am glad to suffer reproach for His sake.

(Signed) Mrs. W. S. Sewell,
Washington

"PRAISES TO HIM FROM WHOM ALL BLESSINGS FLOW"

Dear Brother and Sisters at Mt. Carmel Center:

I shall write a few lines to tell you how much we appreciated the tracts which we recently received, and that we think that they are excellent and contain the truth for this time.

We now have all seven of the tracts, and have read them a number of times. We believe the message, and thank our heavenly Father for being so kind and long suffering with all of us.

(Signed) MR. AND MRS. J.F. ANDERSON,
Montrose, Colorado

PLEADING FOR THE LAMBS

Dear Brethren:

I want to praise the Lord for the growth of "The Symbolic Code". I love its monthly visits, and want you to continue sending it to me. I pray that it will be the means of helping to win my children to the truth.

(Signed) MRS. P.N. GREEN,
Valleyford, Wash.

FALSE REPORT CORRECTED

To a widely circulated report by the father of lies that she has given up the message of Present Truth, and has gone into the world, Sister H.W. Kennedy, formerly of La Crescenta, California, and now of Augusta, Georgia, replies with the following statement: "As we have just moved and are still in a rush getting things straight, I would only say, with the disciples whom Jesus asked if they too would leave Him, 'Where would we go, Master'?"

"It pains me to say that there are unruly tongues among church members. There are false tongues, that feed on mischief. There are sly, whispering tongues. There is tattling, impertinent meddling, adroit quizzing. Among the lovers of gossip, some are actuated by curiosity, others by jealousy, many by hatred against those through whom God has spoken to reprove them. All these discordant elements are at work. Some conceal their real sentiments, while others are eager to publish all they know, or even suspect, of evil against another.

"I saw that the very spirit of perjury, that would turn truth into falsehood, good into evil, and innocence into crime, is now active. Satan exults over the condition of God's professed people. While many are neglecting their own souls, they eagerly watch for an opportunity to criticize and condemn others. All have defects of character, and it is not hard to find something that jealousy can interpret to their injury. 'Now,' say these self-constituted judges, 'we have facts. We will fasten upon them an accusation from which they cannot clear themselves.' They wait for a fitting opportunity, and then produce their bundle of gossip, and bring forth their tid-bits....

"Is there no law of kindness to be observed? Have Christians been authorized of God to criticize and condemn one another? Is it honorable, or even honest, to win from the lips of another, under the guise of friendship, secrets which have been entrusted to him, and then turn the knowledge thus gained to his injury? Is it Christian charity to gather up every floating report, to unearth everything that will cast suspicion on the character of another, and then take delight in using it to injure him? Satan exults when he can defame or wound a follower of Christ. He is the 'accuser of the brethren.' Shall Christians aid him in his work?...True Christians will not exult in exposing the faults and deficiencies of others. They will turn away from vileness and deformity, to fix the mind upon that which is attractive and lovely. To the Christian every act of fault-finding, every word of censure or condemnation, is painful." -- *"Testimonies for the Church," Vol. 5, pp. 94-96.*

"'Floating rumors are often the destroyers of unity among brethren. There are some who watch with open mind and ears to catch flying scandal. They gather up little incidents which may be trifling in themselves, but which are repeated and exaggerated until a man is made an offender for a word. Their motto seems to be, 'Report, and we will report it.' These tale bearers are doing Satan's work with surprising fidelity, little knowing how offensive their course is to God....The door of the mind should be closed against 'They say,' or 'I have heard.' Why should we not, instead of allowing jealousy or evil surmising to come into our hearts, go to our brethren, and after frankly but kindly setting before them the things we have heard detrimental to their character and influence, pray with and for them? While we can not fellowship with those who are the bitter enemies of Christ, we should cultivate that spirit of meekness and love that characterized our Master, -- a love that thinketh no evil, and is not easily provoked....

"'Let us diligently cultivate the pure principles of the gospel of Christ, -- the religion, not of self-esteem, but of love, meekness, and lowliness of heart. Then we shall love our brethren, and esteem them better than ourselves. Our minds will not dwell on scandal and flying reports. But "whatsoever things are true, whatsoever things are honest, whatsoever things are

just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise," we shall "think on these things'." -- "Testimonies to Ministers," pp. 504, 505.

OCTOBER HEALTH WAVE

Transgression of the laws of health have brought upon God's people maladies and disorders of every description, which keep them from doing a good day's work for the Master. Christ was the "'lamb without blemish and without spot.' His physical structure was not marred by any defect; His body was strong and healthy. And throughout His lifetime He lived in conformity to nature's laws. Physically in as well as spiritually, He was an example of what God designed all humanity to be through obedience to His laws." -- "Desire of Ages," p. 50.

"If you have a bad taste in the mouth, a coated tongue, a headache or that tired feeling and allied symptoms in the morning, let that remind you that you have taken too much of a dinner, perhaps too much variety, too much soluble starch (cooked starch) or too much commercial sugar, which has burdened the liver by direct absorption by fermentation. Decaying meal in the intestines produces the same symptoms. The gases of fermenting foods produce auto-intoxication and this is the cause of constipation. The system must be well filled with stench if it comes to the mouth. Unfired potato and root salads cannot ferment. They will leave the stomach sweet, start the peristalsis of the intestines and will carry off intestinal poisons. They cure constipation and restore the alkalinity of the blood. Eat vegetable salads only, for a day or so and the above symptoms will abate....

"The fibre of vegetables, the cellulose of rye and the numerous seeds of figs promote intestinal peristalsis." -- "Unfired Foods and Truphotherapy," by Geo. Drews, pp. 202, 203.

Add the following recipe to the above mentioned food articles and quickly correct this evil habit.

VITA LAX BARS

1/2 lb. ground figs
1/2 cup honey
2 oz. natural sugar
1/2 lb. bran
3 cups
1 teaspoon salt
2 tablespoons oil
1/4 lb. entire wheat flour
1 oz. agar

Dissolve agar in hot water, and gradually add it to the ground figs until well blended, then combine all ingredients, mix well, and place on an oiled baking sheet or cookie pan 1/2 inch deep. Mark out in strips 1/2 inch wide, then cut cross wise, making bar about three inches long. Bake about 15 minutes. Use with meals when fruit is served.

WALNUT TIMBALES
(A good meat substitute)

1 qt. whole wheat bread croutons
2 cups vegetable broth
2 cups milk
4 eggs
1 teaspoon
1 cup crushed walnut meats

Place eggs, milk, salt, broth and walnuts in a bowl; blend by beating. Pour this over the croutons and stir until evenly mixed (do not mash croutons), and bake in oiled timbale moulds, or baking dish until well set. Turn upside down and serve with sauce of gravy.

SPINACH LOAF

1 qt. spinach run through a food mill or chopped up fine.
1 pt. tomato
1 level teaspoon vegex
2 eggs
1 tablespoon natural sugar
2 tablespoons oil and a pinch of salt
1 pt. cottage cheese
1 tablespoon minced onions

Formula

Place spinach, cottage cheese, tomatoes, salt, and sugar in a mixing bowl. Then put oil in small frying pan, and when the oil begins to get hot add onions. As they start to brown add vegex, and when vegex is dissolved add to the rest of ingredients. Now beat the eggs lightly and combine all ingredients. Place oiled paper in a bread pan and fill up with the preparation. Bake until set firm. Slice and serve with any good sauce.

This preparation is rich in vitamins, protein, and other mineral elements. Use Swiss Chard or any good greens in the same way.

SCHOOL SUPPLIES WANTED

Mount Carmel's Academy is now fully in session, and finds itself in imperative need of Bibles, books by Sister White, especially those on education, text books, dictionaries, encyclopedias, and all kinds of school supplies.

All readers of this paper, having anything in this line which they will sell for a very nominal price, or donate, may have a part in helping to reestablish the schools of the prophets, by sending such items as enumerated above, which we will greatly appreciate, and for which the students will be very thankful.

“TO THE TWELVE TRIBES WHICH ARE SCATTERED ABROAD”

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

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

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

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

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

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

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

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

Now it 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.