THE SYMBOLIC CODE



Vol. 2 No. 9
September, 1936
MT. CARMEL CENTER
Lake Waco, Texas

Lightening the Earth

"TO THE TWELVE TRIBES WHICH ARE SCATTERED ABROAD, GREETINGS:"

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breast: let the bridegroom of forth of His chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" (Joel 2:15-17.)

Joel's prophecy above quoted must meet its fulfillment in the time when probation's hours are fast closing, for the Word says, "Let the bridegroom go forth of His chamber, and the bride out of her closet." The term, "let", means to allow it to be so; and as the bridegroom is Christ at the time when He is to be crowned or married to the New Jerusalem -- His bride -- (Rev. 21:9), this scripture can not meet its fulfillment at any time other than when this event, to which all heaven and earth have been looking forward, is about to take place. Therefore, the Lord is urging us to "blow the trumpet in Zion" (the church), and to hasten the time of crowning Him King of kings and Lord of lords -- the time in which He closes His mediatorial work, -- "goes forth of His chamber" -- the Most Holy place.

The command, "Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts," signifies a complete separation from the world of "old and young, both maids and little children, and women" "that sigh and that cry for all the abominations that be done in the midst thereof" (Ezek. 9:4,6): and being prophetically made to the church (Zion), this command evidences the fact that when the trumpet shall blow in fulfillment of this scripture, it will find Zion, His church, unsanctified and commingled with the world. Therefore, comes the call for sanctification.

The conditions further prove that this scripture meets its fulfillment now, because the church at the present time has, by her institutions, entangled herself with the institutions of the world, but we thank the Lord that years ago the "Spirit of Prophecy" predicted that "somebody was to come in the spirit and power of Elijah" ("Testimonies to Ministers," p. 475), and that "God will have men who are true to duty. At the right time He sends His faithful messengers to do a work similar to that of Elijah." ("Testimonies for the Church," Vol. 5, p. 254.)

The foregoing prophecies are now becoming history, and this prophetic organ "The Symbolic Code," proves to be the mouth piece of the Elijah message, leading hundreds of S.D.A.'s in the work of helping this message to restore the defunct and decadent institutes of the Christian religion; for, as it is written, "Elias truly shall first come, and restore all things" (Matt. 17:11), and "in the time of the end, every divine institution is to be restored." -- "Prophets and Kings," p. 678.)

"For Zion's sake will I not hold My peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name." (Isa.1,2).

"While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth...Then the church which our Lord at His coming is to receive to Himself will be 'a glorious church, not having spot, or wrinkle, or any such thing.' Then she will look forth 'as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.'" -- "The Great Controversy," p. 425. Then it shall be said: "Out of Zion, the perfection of beauty, God hath shined." (Ps. 50:2.)

Therefore, in this promised restitution of "all things" under the economy of the Elijah message, it is the privilege of each to help restore, in all the beauty and perfection of primitive simplicity, the pre-eminently important institute of the: schools of the prophets which, since before the days of Christ, has been a stranger to the church, as is evidenced by the fact that the denominational schools, through the accrediting boards of the state universities, are joined hand in hand with the schools of the world, despite the following solemn instruction to contrary: "Let us determine that we will not be tied by so much as a thread to the educational policies of those who do not discern the voice of God, and who will not hearken to His commandments." -- "Counsels to Teachers," p. 255.

By adopting the worldly standard, the church has turned back from following Christ her Leader ("Testimonies for the Church," Vol. 5, p. 217), and has become the tail instead of the head -- dishonoring Christ.

"The Lord would now have every idea

that is false put away from teachers and students. We are not at liberty to teach that which shall meet the world's standard or the standard of the church, simply because it is the custom to do so. The lessons which Christ taught are to be the standard. That which the Lord has spoken concerning the instruction to be given in our schools is to be strictly regarded; for if there is not in some respects an education of an altogether different character from that which has been carried on in some of our schools, we need not have gone to the expense of purchasing lands and erecting school-buildings," -- "Testimonies for the Church," Vol. 6, p. 142.

"The plan of the schools we shall establish in these closing years of the message is to be of an entirely different order from those we have instituted." -- "Counsels to Teachers," p. 532.

"Our schools must be more like the schools of the prophets." -- " Testimonies for the Church," Vol. 6, p. 152.

Hence, the prophet was urged to write: "The Lord's voice crieth unto the city and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it. Feed Thy people with Thy rod, the flock of Thine heritage, which dwell solitarily in the wood, in the midst of Carmel." (Micah 6:9; 7:14.)

"Appointed" to cry unto and "feed" (educate) the "flock" of God, "which dwell...in the midst of Carmel," the voice of the Rod is to effect full restitution of the schools of the prophets, and "The Symbolic Code" is happy to announce that already a beginning has been made to establish in the midst of Mt. Carmel Center such an institution as Elijah of old resurrected from the educational scrap heap of Israel's apostasy ("Prophets and Kings," pp. 224, 225) -- such an institution as the Spirit of Prophecy calls for in the following statement:

"We need a school where those who are Just entering the ministry may be taught at least the common branches of education, and where they may also learn more perfectly the truths of God's word for this time. In connection with these schools, lectures should be given upon the prophecies. Those who really have good abilities such as God will accept to labor in His vineyard, would be very much benefited by only a few months instruction at such a school" -- "Testimonies for the Church," Vol. 3, p. 160.

Although we are happy to announce that Mt. Carmel's Academy is to open on the twenty-first of September, we are sorry to add that we are not yet equipped to receive others than those of elementary and academic ages, and furthermore, that, as we are already crowded beyond capacity, we cannot, for the time being, accommodate more even of these ages. However, from the prayers and assistance of all Present Truth believers, we expect in time to be enabled to accommodate not only more both of the lower and academic grades, but also many of adult years.

Mt. Carmel Center is not only doing its part toward resurrecting the institution of the schools of the prophets, but also toward supporting it, in charging no tuition, and in promising to room and board each of your children at the Mt. Carmel Academy for only $10 per month -- less than you can do it for at home! Therefore, we need your earnest prayers and your fullest support in this time when the Lord is to bind up the breach of His people, and heal the stoke of their wound. (Isa. 30:26.)

It is now that we must fully realize this long-waited-for prophetic promise: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:5, 6.)

PREREQUISITES FOR MT. CARMEL

The question as to what are the conditions under which one may come to Mt. Carmel may arise in the minds of many, and perhaps the best answer available to this question is found in the following brief passage concerning the call of Elisha:

"Had Elisha asked Elijah what was expected of him, -- what would be his work, -- he would have been answered: God knows; He will make it known to you. If you wait upon the Lord, He will answer your every question. You may come with me if you have evidence that God has called you. Know for yourself that God stands back of me, and that it is His voice you hear. If you can count everything but dress that you may win the favor of God, come." -- "Prophets and Kings," pp. 220-1.

The foregoing paragraph is a general statement of what are the conditions upon which one may come to Mt. Carmel, but to make it more specific, first the individual must be fully converted to the message of Present Truth; second he must be willing to sacrifice all in the interest of this work; third he must be fitted in some way to be a useful adjunct to Mt. Carmel's personnel.

We are sorry that we are not yet prepared to accommodate the sick, the infirm, and the aged, and that, due to limited facilities, we must invite for the present time only single men who understand either carpentering or farming, so as to help "prepare" the way of the people. (Isa. 62:10.)

THE LATEST MESSAGE FROM MOTHER INDIA

Dear Brethren:

I was greatly surprised when I received "The Symbolic Code" and the first number of the tracts which you so kindly sent to me, because of the fact that it was the first time I had heard of this "reformatory movement," and of the opposition which it surmounts.

I have read and reread the literature which you sent, believing the message which it contains, and I am extremely sorry for the existing evils in our churches. It grieves me to know that a church, while professing to be the "remnant of her seed," and to keep the commandments of God, should become a persecution power against those who are striving to depart from sin! But at this unchristian treatment, I am not at all surprised, for thus it has been in the past, and thus it must be now. Nevertheless, God's servants were moved to accomplish something, and though Satan by his agents repeatedly attempted to thwart the work of God, God's servants triumphed. Of this truth we have many examples in the Bible, such as in Sanballat's and his agents' trying in vain to stop Nehemiah's great work of rebuilding Jerusalem. The King's cup-bearer simply said to the enemies of His work: "I am doing a great work and I cannot come down." Let this be our attitude in the great cause of God.

During the reformation, we find Huss, Jerome, Luther, Zwingle, and Melanchthon facing gigantic opposition and cruel, malicious treatment by the very church they loved and belonged to. But in spite of all of this, the reformation came forth victorious, for God was the invisible Leader who, through these humble instruments, shaped the course of events. So we have the comforting assurance that we, too, will come out victorious, if we do not run ahead of the Lord, and plunge into error, as have many in the past.

The time in which we live calls for a vigorous and thorough reformation throughout the rank and file of the Seventh-day Adventist churches. There are honest souls everywhere, both among the laity and the ministry who, though only partly seeing the abominations and the consequent need of reformation, would joyously welcome the light if they did not in many cases lack the backbone and zeal to resist the opposition.

Here in India, as well as in America, there is a great work to be done in our churches, to rescue them from their Laodicean, lukewarm, satisfied condition, claiming that they have all the truth and have need of nothing.

For a long time I have been looking for this blessed day, wondering, Oh, when will that glorious day dawn in our own dear country! Now I hope that the day is not far hence when the members of our church will humbly harken, without any prejudices to the call of the hour.

If you have the confidence that your mission is heaven-born, my brethren, go forward with unflinching zeal, decidedly surmounting all obstacles, till the sleeping church of God arises from her slumber, and takes the royal road to holy activity.

Again I want to thank you for your kindness to me, in sending me the literature, and I humbly request you to continue this good work without fail, and help the cause in India. I would like to have the complete volumes of "The Shepherd's Rod," but as I find myself in straightened circumstances while going to school, I cannot at the present time possibly help you with any money. Hence, I would greatly appreciate it if you could send me used copies in the cheapest bindings of "The Shepherd's Rod"; I am sure they will be a valuable help to me and to many others in India, who cannot purchase them.

Please remember me in your earnest prayers.

PRAISES FROM THOSE WHO ARE, AS IT WERE, LEARNING THE SONG WHICH NONE BUT THE 144,000 CAN LEARN

Dear Sister ----------:

When I got the last little booklet, I was so happy and thrilled with joy that I sat right down and read it through.

This morning I went to church and after the service, having the little book with me, I gave it to my former Sabbath School teacher. At first he refused to take it, but with the help of the Lord I persuaded him to accept it.

Oh, I am so glad that the dear Lord led me into this glorious light. There is so much to learn, and so much to forget, in order to grow in grace and in the knowledge of the truth.

In the words of the poet I say,

"Oh, I'd rather be the least of them,
Who are the Lord's alone.
Than wear a royal diadem
And sit upon a throne."

(Signed) E. A., California.

Dear Brethren:

I am studying the "Shepherd's Rod" message, and am amazed at the truth of it. Brother and Sister P.S. Alen are giving me studies. I am desirous of becoming a deeper student of the message, and would enjoy receiving your monthly paper, "The Symbolic Code."

From California

Dear Brethren and Friends in the Message:

It is with much pleasure that I am able to write these few lines to you this morning, sending with them the Lord's tithe that He has given me this last month, and that I can call you brethren.

I have been studying with Brother -------- for some time, and am convinced of the Truth for this time, and though I have not yet been cast out of the church, I expect to be at any time.

Brother --------- has quite a bit of opposition in trying to get the message to the church, but instead of getting discouraged, he keeps right on trying. Praise the Lord. I am helping him as much as I can, and expect to enter into more aggressive work in the near future.

Pray for me that I may stand for the truth at all times and, at the end, come off more than conquers, and stand with the one hundred and forty-four thousand on Mount Zion. Praise His holy name, amen.

(Signed) P. W., Oregon

Dear Ones in Jesus:

I want you to know that I have enjoyed "The Symbolic Code."

I am glad to enroll as a member of the correspondence cooking class. It is just what we have been looking for some time.

(Signed) MRS. EVA WILLIAMSON,
Portland, Oregon

Dear Brethren:

I thank God for the precious light shining from the pages of "The Shepherd's Rod"..., and especially do I enjoy "The Symbolic Code" In it we have found the food for which we have been starving in our churches.

(Signed) Mrs. A. R. R., Washington

My Dear Brothers and Sisters in God's Warning Message to the Church:

My wife and I are so happy in this sealing message; and the devil knows it. One Sabbath, after the meeting was closed, the German minister came to me, asking if I was a S.D.A. or a "The Shepherd's Rod" believer, and I replied, "100 per cent for the Rod." Then he started in running down "this man Houteff", and after listening for a few minutes, I said, Bro. -------, tell me how much present truth did you bring us from the pulpit this morning? You know that your sermon was nothing but brag and boast, just the sort of stuff which Sister White says that those who preach self would hand the flock. Moreover, she says that "while those addressed are flattering themselves that they are in an exalted spiritual condition," they are "in a sad deception." -- "Testimonies for the Church." Vol. 3, p. 253.

Then he said, "She does not say that." I replied, "You had better read your Testimonies." Then he said, "That is all I want to know. You and your wife will be put out of the church. You do not have to come back any more, for you are a thorn here in this church." I said, "Yes, I know I'm a thorn to you, but not to the church."

This shepherd of the flock was so full of hatred that the next Sabbath in the Fresno church, forty miles from here, he said from the pulpit, "Brother Rompel, his wife, and Sister Mayer will be put out of the church next Tuesday night."

At the set date, he put our membership to a vote, but the majority were in our favor, so he lost out!

Not very long ago this same minister was in my home, and he then put his arm around me and said, "Brother Rompel, I love you." But now he shows his love by not allowing me to get inside the church, which brings to mind these words: "I love thee, I love thee, and that thou dost know, but how much I love thee my actions will show."

Their actions open our eyes more and more, and show that "The Shepherd's Rod" is rescuing some of us from the "sad deception." Let God have the praise.

(Signed) J.B. Rompel, Chowchilla, Calif.

Dear Brother:

About two or three years ago, some one gave you my name, and you sent me several tracts, but I was prejudiced, and to my mind they seemed to contain strange doctrine. But as I read further, my prejudice began to leave me, and the more I studied, the more light I saw, and joy sprang up in my heart to know that God was going to lead the flock away from the world.

Last summer while I was in Minneapolis, Elder Longacre spoke to us one Sabbath P.M. on religious liberty. After the service, I asked him if he had heard whether or not Bro. Houteff had been beaten upon trying to enter one of our churches. "Yes," he said, "I guess he was man-handled, but he caused so much disturbance that they just had to deal with him."

The question came to my mind. "If this man Houteff disturbed a religious meeting, would not the police land him in jail? Why, after having him arrested, did the police officers set him free, and have him taken back to the very church from where they had picked him up?"

"Elder Longacre," I said, "If we expect

tolerance from others, should we not be tolerant of those who differ with us?"...

If this message is of God, and I believe that it is, then I ask the Lord to allow me fully to understand it, so that I may be better prepared to explain it to others....

(Signed) Gee. W. Saether, Madison, Wisconsin

Though the opposition is setting many against the message, the above letter reveals the fact that the truth can no more be kept in the darkness than can a needle be kept in a gunny sack. And as light shines more brilliantly in the darkness, so the truth stands out more distinctly when surrounded by falsehoods.

QUESTIONS AND ANSWERS

BLUE LAWS AND THE CHURCH

Question:

"Is the church to be purified before the enforcement of the Sunday law? Or will the Sunday law be the means of showing who are loyal and who are not loyal to the truth?"

Answer:

If the time of trouble or the anger of the nations, which is caused by the union of church and state (the image of the beast), takes place in the time of the judgment of the living, as explained in former publications, the enforcement of the "Blue Sunday law" must take place after the purification of the church. The Bible says, "The dragon... went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus." (Rev. 12:17.)

The term, "remnant," in this instance means "those who escape" from the slaughter. (Isa. 66:16, 19); that is, those who are left after the slaughter takes place, and who are to be sent "unto the nations" to "bring all your brethren unto the Lord out of all nations." (Verse 20). As the church as a body is not now keeping the commandments of God, ("Testimonies to Ministers," p. 373), and as the dragon makes war with the "remnant" (the church that is left), which keeps the commandments, it is evident that the enforcement of the Sunday law will take place after the sealing, at a time when the church is keeping the commandments of God. Moreover, if it were the Sunday law which is to show who are loyal, and who are not, then the church would be purified by Satan instead of the Lord, Who "shall suddenly come to His temple" and "sit as a refiner and purifier of silver." (Mal. 3:1-3.)

However, it is Satan's determined purpose to pollute the church by multiplying instead of reducing the disloyal ones, and if it be Satan who is to purify the church by his drastic laws, then it would be neither the Lord of Malachi Three, coming to "purify the sons of Levi," nor the message of "Early Writings," p. 270, coming to cause the shaking, which procedure would not only be contrary to all the truth, but to Satan's own aim also.

ON WHICH DAY DID CHRIST ARISE?

Question:

"While studying the sealing message, I found a point on page 54 of the 'Harvest' tract that I cannot clear up. You say that Christ arose on the eighteenth day of the first month, whereas, 'The Desire of Ages,' p. 756, says that Christ died on the day on which the paschal lamb was slain. And according to Exodus 12:6 and Leviticus 23:5, the paschal lamb was slain on the fourteenth day of the first month. Hence, if Christ died on the fourteenth (Friday), then He must have risen on the sixteenth (Sunday). Which is right?"

Answer:

Christ did not die while the paschal lamb of the fourteenth day was being slain, for He ate that Passover lamb with the apostles on the fifteenth day. (See Lev. 23:5, 6; Matt. 26: 17-21.) The "paschal lamb" which was about to be killed by the priest on the day that Christ died, and to which the "Desire of Ages" refers, was not the one sacrificed on the fourteenth day, in the week of the Passover, but rather that which the priest was to slay on the sixteenth day. Remember that the Passover was celebrated for seven days, and that there were sacrifices each day. (Lev. 23:8.)

If we should conclude that Christ died on the fourteenth day of the month, which would be the day before the Passover "feast," that is, the day on which the lamb was to be killed, the day before the first day of the Passover week, we should be contradicting Matthew 26: 17-21; Mark 14:12-18; Luke 22:8-14; John 13:12. For how could Christ eat the Passover with the twelve at the same time that He was dead and buried in His tomb?

Christ ate the Passover with the twelve on the fifteenth day of the first month (in the end of the fourteenth day), and after being seized by the mob, He was led before the priests, who spent with Him the entire day of the fifteenth (Thursday), from early morning until late in the evening. Then early the following morning, night after midnight, its now being the sixteenth day, and about the sixth hour ancient time (John 19:14), they brought Him before Pilate, and after trying Him both before this wicked ruler and Herod, He was delivered

back to the Jews, who crucified Him at the third hour (Mark 15:25) same day. Three hours later, while hanging on the cross, at the sixth hour of the day (noon, our time), the sun was darkened (Mark 15:33), and at the ninth hour (Matt. 27:46), six hours after being nailed to the cross, and three hours after the sun was darkened, Jesus died (Matt. 27:50), and the sun again began to shine (Mark 15:33, 34), its then being three P.M. our time. Before sundown that same day, they buried Him (Luke 23:52, 54), and having rested in His tomb over the Sabbath, He was resurrected early Sunday morning, the eighteenth day of the first month. (See Matt. 28:1,2; John 20:1; Mark 16:9, and the illustration in the December, 1934, Code, p. 6.)

TO THE CHURCH OR TO THE WORLD?

Question:

If we put our whole effort for the salvation of the church, what shall we do with the missions?

Answer:

The question of missions, in the interest of those who are not of the faith, is not as important as our mission to the church, for by enlarging the church membership now, under the present prevailing, undesirable conditions there would be no greater benefit to the advancement of the kingdom of Christ than there was in the days of His first advent, at which time John the Baptist, Christ Himself, and the Apostles, in their beginning, engaged themselves solely in the interest of the church.

As was the case with the Jews of old, the same departure from Christ exists now with the church (5 T 217), and as, at Christ's time, increasing the church membership could not multiply the members in His kingdom, neither can it now, for after they are brought into the church, they again have to be converted to be saved. Besides this, it was take much greater effort to rescue them from their Laodicean "sad deception" ("Testimonies for the Church," Vol. 3, p. 253) than from their heathenism. There is greater risk of their losing their souls for eternity if they are brought into the church at this time than if they remain in their present darkness, for by their becoming members of the church, without first undergoing a real conversion, they are made to believe that it has secured their salvation, while it has not, and thus they remain as satisfied as though they had "need of nothing," becoming prejudiced against even a suggestion of more light. In other words, if the church herself is not saved ("Testimonies for the Church," Vol. 3, p. 253) -- not following Christ her Leader ("Testimonies for the Church," Vol. 5, p. 217) -- and "has become an harlot" ("Testimonies for the Church," Vol. 8, p. 250), how can she save others? Therefore, the greatest need in the church, and in the lives of those outside the church, also in the advancement of Christ's kingdom, is this "special work of purification, of putting away of sin, among God's people" ("Great Controversy," p. 425), which is the closing work for the church, in the sealing time of the 144,000." ("Testimonies for the Church," Vol. 3, p. 266.)

We find that, on one hand, the men and means devoted to mission work for the heathen are so plenteous as entirely to overshadow the meager facilities consecrated to the mission of reformation to the church, while, on the other hand, this missionary work for the church is of so much greater importance than that for the world that, by comparison, the latter pales into insignificance.

Nevertheless, the message contained in "The Shepherd's Rod" does not cut off the mission work in the interest of those who are outside the church, for while the sealing message, "the closing work for the church," is by its advocates being carried to the church, the church herself is working for those who have never heard of the Third Angel's Message. Thus, in this way, both the mission to the church and the mission to the world are cared for. But should we, who have embraced Present Truth, devote our time and money, as does the church, in the interest of the heathen, then both the entire church and the world would be plunged into hell. Consequently, we must seek to save the church from the ruin ahead today, as did John the Baptist, Christ, and the Apostles, in their day.

Moreover, after the message is carried to the church and the 144,000, who are to be the servants of God in the time of the Loud Cry, and who shall be endowed with the Holy Spirit, as were the Apostles on the day of Pentecost ("Early Writings," pp. 297, 278), are sealed, at which time our righteousness shall start forth as brightness, and our salvation as a lamp that burneth, and the Gentiles shall see our righteousness and all kings our glory (Isa. 62:1,2), then will begin the real mission work which was shown to Isaiah the prophet, and described in the following words: "Thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." (Isa. 60:11,12.) Let us, therefore, happily respond to the following urgent exhortation:

"Sing and rejoice, O daughter of Zion:

for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be My people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee." (Zech. 2:10,11.)

Still further, as it is not we, but Christ Who "is taking the reins in His own hands" ("Testimonies to Ministers," p. 300), that directs the work of God, it is not our duty to figure out which work should be done, and which should be left undone, for "in this last work," "the Lord will work," "in a manner very much out of the common order of things, and in a way that will be contrary to any human planning." -- "Testimonies to Ministers," p. 300.

We should not be of the class that "will question and criticize everything that arise in the unfolding of truth" (Testimonies for the Church," Vol. 5, p. 690), but rather "let heaven guide." -- "Testimonies to Ministers," p. 475.

Our high calling in Christ Jesus is to "Cry aloud spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins." (Isa. 58:1.)

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, behold, thy salvation cometh; behold, His reward is with Him, and His work before Him." (Isa. 62:10,11.)

CAN THE SLAUGHTER OF EZEKIEL NINE BE AVERTED?

Question:

"'The Shepherd's Rod' proves that a great slaughter is to take place among God's people because of their backslidings. But is it not possible for the leaders of today to pray His people out of their Laodicean condition, as when Moses prayed for Ancient Israel, and 'the Lord repented of the evil which He thought to do unto His people'? (Ex. 32:14.)"

Answer:

Moses was not one of the backsliding, "stiffnecked" leaders of Israel, as were Korah, Dathan, and Abiram, and those who followed them. In the figurative language of the True Witness, Moses was "hot"; his prayers were "the effectual fervent prayer of a righteous man [which] availeth much." Hence, for Moses' sake, "the Lord repented of the evil which He thought to do unto His people."

Divine love still longs, as in Moses' time, to repent of executing the fearful evil which hangs ominously over the heads of "His people," but the prayers of the leaders of the Laodicean church, who have "betrayed their trust" (5T 211), and who are "lukewarm," blind, etc. (Rev. 3:15-17; "Acts of the Apostles," p. 586), could avail nothing and, except they repent, says the True Witness, He "will spue" them out of his mouth. Also, through the Spirit of Prophecy He declares that He "cannot offer up [their] prayers or [their] expressions of love to God. He cannot endorse [their] teachings of His word or [their] spiritual work in any wise. He cannot present [their] religious exercises with the request that grace be given [them]." ("Testimonies for the Church," Vol. 6, p. 408.)

Since they have betrayed their trust, it will take the prayers of some one other than the leaders to pray God's people out of their Laodicean plight, and we are encouraged by the Word of the Lord that He will not blot out His people for the sins of others, but destroy only those who, like in ancient Israel, refuse this privilege of sighing and crying, which God has given to every Present Truth believer; we should profit by the mistakes of our brethren so that we, too, betray not our trust, as it is written of "the ancient men, those to whom God had given great light, and who had stood as guardians of the spiritual interests of the people," [they] had "betrayed their trust....These dumb dogs, that would not bark, are the ones who feel the just vengeance of an offended God. Men, maidens, and little children, all perish together." -- "Testimonies for the Church," Vol. 5, p. 211.

"ZION" AND "JERUSALEM"

Question:

"Please explain the terms 'Zion' and 'Jerusalem' of Isaiah 52:1, and 'Zion' of Revelation 14:1: 'Awake, awake; put on thy strength, O Zion: put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean."

"And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having His Father's name written in their foreheads."

Answer:

The explanation of the names, "Zion" and Jerusalem", must be obtained from the facts available about ancient Zion and Jerusalem -- the types.

"Zion" of Isaiah 52:1 represents an animate object, for it would be foolish to say to a hill, "Awake, awake." Hence, Zion of this scripture is figurative of a people.

On ancient Zion's exalted hill stood the palace of the king, "and the rulers of the

people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities." (Neh. 11:1.)

The above paragraph proves that upon Mount Zion lived the king, and in Jerusalem lived the rulers and the representatives of the nation. Therefore, the call in the antitype (Isa. 52:1), "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem," is to the 144,000, to those whom John saw standing with the "Lamb" on antitypical mount Zion, showing that this call will find them asleep, with neither strength nor the garments of Christ's righteousness; that is, it will find them "wretched, and miserable, and poor, and blind, and naked," -- asleep. Rev. 3:17; Matthew 25:5, 6. -- "Testimonies for the Church," Vol. 3, p. 253.

Isaiah 52:1 is a prophetic call, and is to be sounded to those who are to occupy responsible positions in the closing work of the gospel, and the last part of the verse proves that this prophecy is to find its fulfillment at a time when Christ is purifying His church, for it says: "For henceforth there shall no more come into thee the uncircumcised and the unclean," and as the unclean are still in the church, the words, "no more," prove that this scripture has not found its fulfillment in the past, and the words "from henceforth," show that from the time that Zion puts on her strength," and Jerusalem her "beautiful garments," the gospel will be carried to completion by a pure and undefiled ministry, which fact is also supported by the statement:

"Only those who have withstood and overcome temptation in the strength of the Mighty One will be permitted to act a part in proclaiming this message when it shall have swelled into the Loud Cry." -- "Review and Herald," Nov. 19, 1908.

The condition of the servants of God in the time of the Loud Cry, as described in the preceding paragraphs, is again brought to our attention in Revelation 14:1, "And I looked, and, lo, a Lamb stood on the mount Zion, and with Him an hundred forty, and four thousand, having His Father's name written in their foreheads. And in their mouth was found no guile: and they are without fault before the throne God." (Rev. 14:1,5.)

This glorious event transpires before the close of probation, for Christ is represented as a lamb, pleading in behalf of His penitent people. Moreover, while the 144,000 stood on mount Zion, John "heard a voice from heaven," showing that He, the "Lamb", and the 144,000 were on the earth, were listening to the "harpers harping with their harps", and singing "as it were a new song before the throne, and before the four beasts and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." (Rev. 14:2, 3.)

As the elders and the beasts stand "before the throne" in heaven, and as at the same time the "Lamb" and the 144,000 stand on mount Zion upon earth, it shows that this mount Zion is upon earth, and that this event will take place while the judgment is in session, before the close of probation. (For further study of the throne, the elders, and the beast's standing before the throne while the "Investigative Judgment" is in session, see "The Shepherd's Rod," Vol. 2, pp. 187-200, 214-219.)

"Mount Zion" of Revelation 14:1 represents a particular location upon earth, and not a people, as does "Zion" of Isaiah 52:1, for John does not say "Zion," as does Isaiah, but rather "mount Zion." Revelation 14:1 is not figurative of a people, as is "Zion" of Isaiah 52:1, because it is not reasonable for the "Lamb" and the "144,000" to stand upon people. Therefore, while Isaiah 52:1 represents the 144,000 -- the kings and priests -- Revelation 14:1 defines the location from which shall go forth the law, and the Word of the Lord." (Isa. 2:3.)

Still further, as the 144,000 are "the servants of God" (Rev. 7:3), it proves that the call of Isaiah 52:1 developed this pure ministry of 144,000; furthermore, as they are seen standing on mount Zion, "before the throne," it figuratively denotes that these first fruits (Rev. 14:5) -- first-born priesthood -- are to compose the future priesthood (Mal. 3:3), and that besides them, there is to be another company of living saints, those outside of Zion and Jerusalem, who are to make up "Israel and Judah"

"Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: and David My servant shall be king over them; and they all shall have one shepherd: they shall also walk in My judgments, and observe My statutes, and do them." (Ezek. 37:21, 22, 24.)

The words, "a Lamb stood on the mount Zion", prove that Christ had taken the reins in His own hands ("Testimonies to Ministers," p. 300) before the proclamation of the Loud Cry of the Third Angel's Message, and that the 144,000 served under His own administration, making the church a theocracy which, "clad in the armor of Christ's righteousness", "is to enter upon

her final conflict. 'Fair as the moon, clear as the sun, and terrible an army with banners,' she is to go forth into all the world, conquering and to conquer." -- "Prophets and Kings," p. 725.

At this time, "it shall come to pass...that the mountain of the Lord's house (mount Zion) shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." (Isa. 2:2.)

THE MARRIAGE RELATIONSHIP

Question:

Concerning 1 Cor. 7:2, 7, 29, the questions are asked: "What does Paul mean by saying, 'let they that have wives be as though they had none?' (verse 29) Is he teaching that every one should be married (verse 2), or that every one should be single as himself (verse 7), or what?"

Answer:

The whole problem incident to trying to reconcile these apparently contradictory scriptures, lies not in any inherently contradictory meaning in the Scriptures themselves, but solely in the suppositious interpretation placed on 1 Cor. 7:29 which, though it may be hoary with age, is none the less erroneous.

In order properly to understand the Apostle's doctrine of marriage and celibacy, as set forth in the scriptures in question, it is necessary first, in order to get a correct perspective on Paul's aim and on the points which He is discussing, to view the chapter in its complete setting.

1 Cor. 7:1 reveals that Paul was in receipt of a letter, and his answer to it shows that there was dissatisfaction and lack of understanding upon the marriage relation among the believers in the Corinthian church. Some were dissatisfied with their lot of single life; others were tired of their lot of married life (verse 11); while still others questioned whether or not they should leave their unbelieving husbands or wives.

Endeavoring as always to be all things to all men, and to avoid if possible any ruptures in the young church, Paul tactfully and clearly sets forth the benefits both of the wedded estate and the single estate, weaving through the fabric of his observations, the golden thread of his philosophy: "I have learned, in whatsoever state I am, therewith to be content." (Phil. 4:11.)

Of the unmarried and the widows, he says: "It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn." (Verses 8, 9.)

"And unto the married" -- both to those couples each of whom believed in his religion, and to those couples one of whom did not -- he writes: "I command, yet not I, but the Lord, Let not the wife depart from her husband:...and let not the husband put away his wife. But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him." (Verses 10-13.)

In this short discourse, we see that the Apostle does not urge celibacy, but that he plainly states, in verse 2, that "to avoid fornication, let every man have his own wife, and let every woman have her own husband"; and that concerning those who are of the same faith; if they should for any reason separate, let them not marry another, but try to be reconciled (verse 11); but happier yet: "Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife." (verse 27.) "Let every man abide in the same calling wherein he was called" (verse 20), and learn to be content as "I have learned, in whatsoever state I am, therewith to be content." (Phil. 4:11.)

The present state of life being of short duration, he urged them for the time being to set their affections not on the things of this world, but on the glories of God -- "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); therefore let "both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice as though they rejoiced not; and they that buy, as though they possessed not: and they that use this world, as not abusing it: for the fashion of this world passeth away." (1 Cor. 7:29-31.)

That is, in the life hereafter, those that now have wives shall not be any more advantaged by them then than if they had none, neither shall those who buy now, possess more than those who buy nothing now, but all -- married and single, those who weep and those who rejoice, those who buy and those who do not -- shall be made alike, and shall put on an equality so that all may rejoice together, "for the fashion of this world passeth away."

To the parents he writes: "So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better. The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God." (Verses 38-40.)

He appeals to husbands and wives both of whom are believers, that they should try if possible to live together with each other, and that where only one is a believer, that one should try to convert the unbelieving member of the family (verse 11), but if the unbelieving should leave, "a brother or a sister is not under bondage in such cases." (verse 15.)

Nowhere here is Paul lending the force of his precept and example to the absolute preferment of one estate of life above another, or to the abolition of the sanctified marital privileges and rights guaranteed by the marriage covenant. Paul's intent, in these scriptures, is beautifully elucidated and pointed in the light of those profoundly wise and sublime words: "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me."

SHALL WE USE MILK

Question:

"If we do not use milk, how can we insure calcium to the body? What substitutes can we use for milk, eggs, and yeast?"

Answer:

It is imperative that the body should be supplied with abundance of calcium, because this element is the most important constituent of bony framework and the teeth. Mother's teeth often suddenly decay when this element is scantily supplied in her food, or when disorganized by cooking too long. During the age of tooth construction, the food should be rich in organic calcium. Otherwise the teeth will decay in later years. Organic calcium is another positive element most useful in the blood to neutralize waste acids which are the cause of most diseases.

An abundance of calcium supply is obtained from vegetables and fruits such as spinach, cabbage, lettuce, radishes, onions, asparagus, carrots, strawberries, figs and prunes, hence, from this variety of foods, without the use of milk or eggs, if so desired, one can obtain all the calcium one's body needs.

HEALTH WAVE FOR SEPTEMBER

Before entering into this Health study, we want you to stop right here, and take your March-April Code, turn to page 13, and restudy this subject under the title of "Do Not Cheat, Lest You Run Short."

Remember that the Lord says, "scanty ill-cooked food depraves the blood by weakening the blood-making organs. It deranges the system, and brings on disease, with its accompaniment of irritable nerves and bad tempers. The victims of poor cookery are numbered by thousands and tens of thousands. Over many graves might be written: 'Died because of poor cooking;' 'Died of an abused stomach.'" -- "Ministry of Healing," p. 302.

Since you have studied about food elements in the previous Code numbers, we need not repeat how to save the elements from over-cooking.

BEETS

Cut off tops about two inches from the beet, also take off root and any defective part, but do not peel. Wash clean and shred using the top as a hand hold. Just a short while before serving, place the shredded beets with tops, which have been looked over and washed, into a waterless cooker or any good cooking vessel, with a very little water. Place over a slow fire, and cook for about 8 to 10 minutes from the time the steam begins to rise, stirring often to prevent burning.

Do not salt until finished, and after cooking, add a little cream if desired, retaining the vitamins and iodine with which to satisfy the laws of nature.

Follow this plan of cooking with all other similar vegetables.

When you develop a taste for living food, you will loathe food that has been cooked until all the good is destroyed.

Shredded cabbage will cook in four or five minutes, and besides retain all the elements in their natural flavor.

In case your vegetables are dry or wilted, let them soak in cold water in order to freshen before cooking. Use the least amount of water possible when you put them to cook, and use only a slow fire. Do a little experimenting for yourself, and you will soon learn how to prepare good palatable, undevitalized, vegetarian dishes.

CARROT LOAF

Prepare enough carrots to fill a quart container after they have been run through a food chopper, using the nut butter burr. Beat lightly two whole eggs, then add one cup of milk and one-fourth teaspoon of salt. Pour milk over carrots, and mix well, turn into an oiled pan, and bake until set. Cut into desired sized squares, and serve with a well cooked cream sauce.

The above two examples may be duplicated with other suitable varieties of vegetables.

"To The Twelve Tribes Which are Scattered Abroad"

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

This little paper is dedicated for the conveyance of news items and reformatory activities to Present Truth believers; to answer questions in connection with 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 more fully on the first eight books above mentioned; on Christ's parables, on types and symbols, and also on the writings of Mrs. E.G. White.

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

Its main object is to reveal the fact that the time has come for the Lord to manifest His power and unify, and purify the church of God -- 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 messengers of "the great and dreadful day of the Lord," under its supervision, must strictly comply with all its requirements, instructions and advice which it bears to them from time to time. It will not countenance those who ignore its divine authority -- the church is to be a light to the whole world -- fair as the moon, -- clear as the sun, and terrible as an army with banners. Isa. 62:1-7; Prophets and Kings, p. 725.

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

This monthly comforter gladly calls on all S.D.A.'s who open their doors and welcome its visit. 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 voluntary gifts and free will offerings -- it burdens no one and comforts all. Its constant prayer is that all its clients should prosper and be in health even as their souls prospereth. (III John 2.)

Make your questions plain and distinct, giving the references, and they shall be taken care of as soon as their turn on the waiting line permits.

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Mt. Carmel Center Lake Waco, Texas

PRINTED IN THE UNITED STATES OF AMERICA