# THE SYMBOLIC CODE



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*MT. CARMEL CENTER*

*Lake Waco, Texas*

**Lightening the Earth**

# Greetings From Mt. Carmel Academy

Believing that "The institutions of human society find their best models in the word of God" ("Fundamentals of Christian Education," p. 95), we are endeavoring to found at Mt. Carmel an academy patterned "after the order or example of the schools of the prophets." (Fundamentals of Christian Education page. 223.)

Moreover, as the "grand object of all study" is to "learn the will of God and the duties of His people," Mt. Carmel Academy's system of education differs vitally from that which is in vogue among other institutions of learning, in that it consists not, as does theirs, in "treating the individual branches of study, apart from that deeper investigation which involves the searching of the Scriptures, and a knowledge, of God and the future life,"--that is, teaching all subjects entirely apart from the Bible, and wholly divorced one from another, with no central motif running through and correlating them--but rather in making the Bible the basic source of subject matter for all studies.

However, as the reestablishing of the schools of the prophets is still in process, we do not as yet have facilities either necessary or adequate to the teaching of all the courses prescribed in the Spirit of Prophecy. Nevertheless, we are striving to the end of gaining a knowledge of all of the subjects taught in the ancient schools of the Hebrews, chief among which were "the law of God,... sacred history, sacred music, and poetry" ("Patriarchs and Prophets," p. 593), besides English, mathematics, bookkeeping, geography, physiology, etc., along with industrial training in "agriculture, manufactures,--covering as many as possible of the most useful trades,--also in household economy, healthful cookery, sewing, hygienic dressmaking, the treatment of the sick, and kindred lines."--"Education," p. 218.

The Lord has "reserved to Himself the education and instruction of Israel," and His care is "not restricted to their religious interests." Whatever affects "their mental or physical well-being," becomes "also an object of divine solicitude," and comes "within the province of divine law." ("Fundamentals of Christian Education," p. 95.) True education "has to do with the whole being....It is the harmonious development of the physical, the mental, and the spiritual powers."--"Education," p. 13. Therefore, in order to effect and maintain physical, mental, and spiritual balance, we have wedded the study of the Scriptures and of academic subjects to physical labor, equalizing "the taxation of the mental and physical powers," thus giving the student four hours a day of mental labor, and four hours of manual labor which consists in taking an active part in the different manual departments at Mt. Carmel. In this way, he not only gains for himself physical benefit and useful knowledge, but also aids in the advancing of the work here on Mt. Carmel.

"Such an education provides more than mental discipline; it provides more than physical training. It strengthens the character, so that truth and uprightness are not sacrificed to selfish desire or worldly ambition. It fortifies the mind against evil....Every motive and desire are brought into conformity to the great principles of right....What education can be higher than this? What can equal it in value?"--"Education," p. 18.

We have set no arbitrary grade or amount of studying as a standard of attainment for the school. At no time during the student's schooling is he presented with a diploma for having graduated from a lower to a higher grade. However, using wisely that knowledge which he has received, he can constantly improve, "reaching higher and still higher," finally receiving "the very best diploma that anyone can have,--the endorsement of God," which will secure for him, "his passport from the preparatory school of earth to the higher grade, the school above" ("Education," p. 19).

Hence, this institution is open to those youth who are "eager to obtain a better knowledge of the Scriptures, to search deeper into the mysteries of the kingdom of God, and to seek wisdom from above," in order especially to qualify themselves to have a part "in the closing work for the church," that they may prove "a great blessing to Israel, promoting that righteousness which exalteth a nation, and furnishing it with men [and women] qualified to act, in the fear of God, as leaders and counselors."--"Fundamentals of Christian Education," p. 96.

M. J. B.

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# The Voice Of The School Faculty

"To realize what an exalted privilege it is to be at Mt. Carmel, and to have a part in its work--the most momentous ever committed unto man--is one of the utmost needs, as well as one of the utmost desires, we pray, not only in particular of each student and teacher, but also, in general, of every inhabitant of the hill. For thrilling and blessed beyond words is the experience of being permitted to have a part in the work here, where, beyond any other place on earth, history imperishable is being written out of destined vicissitudes fulfilling the prediction that 'the final movements will be rapid ones'--"Testimonies for the Church," Vol. 9, p. 11.

"Therefore, that every student, teach-

er, and resident of Mt. Carmel Center faithfully stand in his lot; that he come behind in no good work; and that he keep apace the scroll's swiftly unfolding events, and thus make Mt. Carmel a light to the world, we anxiously solicit the constant and earnest prayers of every whole-souled believer in the message of Present Truth."

**M.J. Bingham, Principal**

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"Having answered the call to step out of a life of fashion, sports, and gaiety, and to come 'to the help of the Lord against the mighty,' I now find myself in the thick of the battle of 'the closing work for the church,' surrounded by a glorious bright light--the message of present truth.

"Never before have I realized the great privileges and solemn responsibilities that are mine as a young person. Two years ago this message found me at one of our academies in the midst of the social whirl! It stopped my dizzy spinning; changed my thoughts and intents; gave me meat for want of which I was starving; placed my feet on the upward path; and proceeded to lead me onward.

"God has granted me unbounded opportunities. In His kindly Providence, He has led me to Mt. Carmel, permitted me to remain here, and privileged me to have a part in the education of our young people.

"Grateful beyond expression for the undeserved blessings which the Lord has so lovingly bestowed upon me, I gladly give my life to this message, especially to the training of the children and youth, and I earnestly pray that many more of our young people will unclasp hands with the world, and come over on the Lord's side to take an active part in the restitution of the schools of the prophets, so that they might help in the proclaiming of this gospel to 'all the world in this generation.'

**Genevieve Ruth Bingham**

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"Words fail me to express my gratitude for the privilege that I have of associating from day to day with the company here at Mt. Carmel. To see, as the scroll unrolls, the working out of God's Providences; to witness the battle raging between the forces of darkness and the heralds of light; to have a part in the training of the most wonderful group of youth that I have ever met, is my happy and exalted lot.

"The young people here at Mt. Carmel Academy are eager to prepare themselves to go out and give the message of present truth, and to be useful agencies in the establishing of Christ's kingdom.

"'Not by the decisions of courts or councils or legislative assemblies, not by the patronage of worldly great men, is the kingdom of Christ established, but by
the implanting of Christ's nature in humanity through the work of the Holy spirit. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here is the only power that can work the uplifting of mankind. And the human agency for the accomplishment of this work is the teaching and practising of the word of God.'--'Desire of Ages,' p. 509.
"We, as teachers and students, crave the prayers of all Present Truth believers that all of us may be fitted to be used as vessels of honor in Christ's kingdom."

**Richard Waldron**

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"What a privilege it is to be on Mt. Carmel--the center of God's work on earth! I am thankful that I have been granted this opportunity.

"I came to Mt. Carmel to gain a thorough knowledge of the truths which God has revealed to us at this time, that I may be properly prepared to go out and give this message to others.

"Truly, we have a wonderful message, one that changes our thoughts and desires. Before I received present truth, (when I was still a regular member of the Adventist church), I spent my time seeking for amusement, but now, studying God's Word, and striving to know and do His will, has taken the place of parties, tennis, basketball, baseball, radio, fashion, and numerous other things of the world.

"The Bible has become an entirely different book to me. It is intensely interesting and never grows tiresome. As I study this inexhaustible treasure-house, born within me are new hopes which make the things of the world pale into insignificance.

"I eagerly await the Code, and can hardly wait until I have time to sit down and read it through.

"At times the high standard that is set before us is almost overwhelming, but the promises in God's Word give me hope and courage to press onward and upward, for I know that in Christ there is victory.

"My prayer is that many other young people throughout the world will see this glorious message and bring their lives into accordance with it."

**Ruth McFalls**

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"In order that our students may better prepare themselves in the fundamentals of Christian endeavor, we give them opportunity to study the highest of all domestic sciences, the science of food and cookery, the great importance of which is, by the pen of Inspiration, set forth in the following, statements:

"'To cook well, to place wholesome food upon the table in an inviting manner, requires intelligence and experience. The one who prepares the food that is to be placed in the stomach, to be converted into blood to nourish the system, occupies a most important and elevated position. The position of copyist, dressmaker, or music teacher cannot equal in importance that of the cook.'--'Counsels to Teachers,' p. 292.

"'The one who understands the art of properly preparing food, and who uses this knowledge, is worthy of higher commendation than those engaged in any other line of work. This talent should be regarded as equal in value to ten talents, for its right use has much to do with keeping the human organism in health.'--M. S.--95--'01. All this being true, the school on Mt. Carmel could not fulfill God's requirements did it not, in a practical way, teach this subject to its students.

"Moreover, the preceding quotations should inspire, not only the youth, but also men and women in all walks of life, with a determination to develop their God given talents, instead of burying them in the earth.

"I thank God for the principles of healthful living, and am indeed happy that He has led me to Mt. Carmel and granted me the privilege of having a part in teaching our children and youth the science of healthful cookery."

**M.L. Deeter**

"I know of no school, which, for the training of Christian youth, equals Mt. Carmel Academy. Hence, I feel privileged to have the opportunity to work here among the younger children.

"However, because of the Laodicean ways which still cling to us, we are a long way from being as God. But in spite of this fact, we are progressing toward that high standard which the Lord has set for us, and we earnestly solicit your prayers that we might go through the purifying fire, coming out as 'fine gold', and having attained that Christian character which will enable us to 'follow the Lamb whithersoever He goeth.'

**Sarah Bigelow**

## The Voice Of The Student Body.

"Since coming to Mt. Carmel, I have enjoyed it very much. The brethren are kind, and have love in their hearts for one another.

"I came to Mt. Carmel to receive a Christian education. I have always attended public schools, but I like this school better than any other which I have attended.

"I believe this message with all my heart, and I hope I shall soon get fully into step with it."

**Billy Colvin, age 14**

"I am deeply grateful to the Lord for the knowledge and experience which I have received since attending Mt. Carmel Academy.

"The message of Present Truth has changed my hopes, my actions, my aims, in fact, my whole life. I now live and work for something higher, broader, and more enduring than I once did.

"'The Symbolic Code' is a constant source of help and comfort to me, and I earnestly pray that all may receive much profit and enjoyment from it."

**Carol Hogan, age 15**

"Present Truth found me about three years ago, and has made many changes in my life, showing me that I did not know My Saviour before. But now He is the dearest Friend I have. My heart burns with love for the truth; my whole mind and attention are centered upon the work of this last great sealing message.

"I cannot understand why for me, who am such a sinner, God has done so much as to bring me here to this sacred spot to prepare me for translation.

"Both Mt. Carmel Center and Mt. Carmel Academy are very dear to me. I want, with the help of the Lord, to improve my time while I am here, and be a real representative of Christ.

**Kathleen Hogan, age 12**

"I am very thankful for the SRod Message. It has helped me to become more thoughtful, and has given me more courage to do right. I praise the Lord that I can be here on Mt. Carmel, where I can receive the message first hand. I want to do my best to learn this message, so that others may receive it and become one of the hundred and forty-four thousand.

"Mt. Carmel's Academy has taught me to be more careful of my spare moments, for which I am very thankful, because I realize that I cannot get to heaven by wasting my time when I should be studying.

"Mt. Carmel is the best place that I know of to make a man out of me, and I am doing my best to make Mt. Carmel go ahead rather than stay behind just to bring me along."

**Oliver Hermanson, age 14**

"I am studying this message, and it has inspired and uplifted me.

"As many folk cannot come to this beautiful spot, we try to uplift them by sending them the Code.

"I love Mt. Carmel Center and its school, and want to be as good a student as possible.

"Pray for me that I may be faithful unto the end."

**Betty Smith, age 10**

"I desire, as a student of the Mt. Carmel Academy, to learn the message, so that I might be prepared to be a missionary for God.

"I am glad to be here on Mt. Carmel, and enjoy the beautiful scenery which surrounds the place. It calls to my attention the wonderful promises which the Lord has laid up for those who love Him, and it makes me more and more desirous of living up to every ray of light that He has so bountifully bestowed upon His children.

"I thank God daily for blessing me in such a marvelous way, and I truly want to come up to the standard which He has set before us."

**Evelyn Colvin, age 18**

I cannot express the gratefulness that is in my heart for the privilege that I have of being here on Mt. Carmel, where I am receiving a 'higher education.'

"My desire is to be among that 'youthful army of rightly trained workers' that will hasten the end of suffering, and sorrowing, and sin."

**Wayne Pruett, Age 16**

"I am thankful to be on Mt. Carmel, for the Lord dwells here. 'The Shepherd's Rod' message and the Code are inspiring. If one has a will to do right, Mt. Carmel Academy is a good place for one to learn, and the work on Mt. Carmel will make one strong for the Lord."

**Wayne Safley, age 12**

"Mt. Carmel is a beautiful place, surrounded by hill and valley and tree, which I enjoy very much. Moreover, I am grateful for the privilege of being here, for here the statement is surely fulfilled that 'God can teach us more in one moment than all of the great men of the earth.' ('Testimonies to Ministers,' p. 119.) Also, I enjoy reading 'The Symbolic Code,' for it is a great help to me.

"And then, too, I am surely thankful that the message of Present Truth found me, and I realize more and more the necessity of studying the Bible and the Spirit of Prophecy, for it is my aim to be found in 'that city bright and fair, over, over there.'"

**Joyce Helman, age 13**

"Since heeding the eleventh hour call over a year ago, I have been receiving a thorough Christian education in the schools of the prophets which are now being restored, and I cannot express my praise and thanks to God for the privilege which I have in attending Mt. Carmel's Academy, and for the blessed promises which the young have in the finishing of the gospel. O, would that every young person who reads herein from God His monthly message to His people, join the now mobilizing army of youth which is so soon to go forth in all the world winning precious souls, is my prayer."

**Eugenia Pinon, age 17**

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"It is my earnest desire to have a part in this sealing message, to help reestablish the school of the prophets, and to be an instrument of the Lord's in bringing others into the truth. I know that it is the young people who are to finish the work, and I want to be among those who have this privilege."

**Cecil Helman, age 15**

"I immensely enjoy Mt. Carmel and its school, and it is my desire to be a willing servant of the Lord's, so that I may be one of the 144,000, who are to proclaim the message in the loud cry. With the Lord's help I can and will be among His chosen."

**Helen Safley, age 14**

"I came to Mt. Carmel to attend its school so that I might learn the message, and thus prepare myself to give it to others.

"The Academy is just fine; and I have learned much and have received many, many blessings since I came. Also, I enjoy reading the Code, and eagerly await each month's issue.

"This message has done much for me, helping me to reform in my dress, my eating, and my conduct, and making me determined to become perfect, 'even as my Father which is in heaven is perfect.'"

**Dorothy Pinon, age 9**

"My hope is that I may learn to give this wonderful message to a perishing world. The school here at Mt. Carmel, as well as 'The Symbolic Code,' are a constant source of help to me.

"I ask an interest in your prayers that I may be more faithful to the religion which I profess."

**Miguel Pinon, age 12**

## Mt. Carmel Academy

I *love Mt. Carmel Academy,*
*Surrounded by hill, and vale, and tree,*
*Whence some have wearily walked and trod*
*To learn more of our loving God;*
*And here upon this sacred spot,*
*Prepare themselves in heart and thought,*
*To spread the tidings far and nigh*
*That all may live and never die.*
*And let the Devil's siren song*
*Allure me from that happy throng,*
*Preparing here below on earth*
*To sing beyond the song of mirth!*

**Dorothy Pinon, age 9**

## Are Our New Year's Resolutions Binding?

(Referring to "The Symbolic Code," Vol. 2, No. 12, p. 2)

He who was rich, but became poor for our sakes, and Who pleaded with His Father three times that He might be permitted to rescue guilty men from the bondage of sin, and Who entered into solemn covenant that He would take upon Himself all the weaknesses of humanity, knowing that He would be subjected to every kind of temptation, kept His promise, and boldly declares in His last prayer for His disciples, "I have finished the work which thou gavest Me to do."--John. 17:4.

In like manner, the great apostle to the Gentiles, who, upon meeting Jesus for the first time, made inquiry as to what he would do, and who, further, desiring to reach a higher standard, set for himself a goal, or resolved that he would remember not the "things which are behind," but would "press toward the mark," even the "high calling of God in Christ Jesus." This determined purpose was so sacredly guarded all through his life that when the eventide came, he was able to say, "I have fought a good fight, I have finished my course, I have kept the faith." Our pledges or vows are no less binding than were those of Christ and Paul.

The Spirit of Prophecy recognizes the binding nature of pledges made to God, and calls our attention to them in the following words: "When a verbal or written pledge has been made in the presence of our brethren,...they are the visible witnesses of a contract made between ourselves and God. The pledge is not made to man, but to God, and is as a written note given to a neighbor. No legal bond is more binding upon the Christian for the payment of money, than a pledge made to God.

"Persons who thus pledge to their fellowmen, do not generally think of asking to be released from their pledges. A vow made to God, the giver of all favors, is of still greater importance; then why should we seek to be released from our vows to God? Will man consider his promise less binding because made to God? Because his vow will not be put to trial in courts of justice, is it less valid? Will a man who professes to be saved by the blood of the infinite sacrifice of Jesus Christ, 'rob God'? Are not his vows and his actions weighed in the balances of justice in the heavenly courts?

"Each of us has a case pending in the court of Heaven. Shall our course of conduct balance the evidence against us? The case of Ananias and Sapphira was of the most aggravated character. In keeping back part of the price, they lied to the Holy Ghost."--"Testimonies for the Church," Vol. 4, p. 470.

"God works through human instrumentalities; and whoever shall awaken the consciences of men, provoking them to good works and a real interest in the advancement of the cause of truth, does not do it of himself, but by the Spirit of God which worketh in him. Pledges made under these circumstances are of a sacred character, being the fruit of the work of the Spirit of God. When these pledges are canceled, Heaven accepts the offering, and these liberal workers are credited for so much treasure invested in the bank of Heaven. Such are laying up a good foundation against the time to come, that they may lay hold on eternal life."--Testimonies for the church. vol. 4, p. 473.

"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...."One of the greatest sins in the Christian world of today, is dissembling and covetousness in dealing with God." Testimonies for the church. vol. 4, P. 475.

While the above references from the "Testimonies" apply primarily to pledges of money, they are equally as applicable to all cases of pledges or vows to God, of whatever nature they may be, and not one is under a more solemn covenant than those who are standing in the light of "present truth," and who have undersigned the resolution published in the December Code. Then, lest our mouths cause our flesh to sin, let us ponder well the following words of Holy Writ:

"Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?" (Eccl. 5:6.) "I will go into Thy house with burnt offerings: I will pay Thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble." (Ps. 66:13, 14.)

"It is a snare to the man who devoureth that which is holy, and after vows to make enquiry." (Prov. 20:25.)

"When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform... according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth." (Deut. 23:21 through 23.)

Those who are leading out in the "Great Reformatory Work Among God's People" are indeed a spectacle to the whole Universe. The servant of God says of the S.D.A. Church, as a whole, that they "have been set in the world as watchmen and lightbearers," and that "The world is watching Seventh-day Adventists, because

it knows something of their profession of faith, and of their high standard, and when it sees those who do not live up to their profession, it points at them with scorn."--"Testimonies for the Church," Vol. 9, pp. 19, 23.

Oh, let us, as reformers among God's people, determine that we will keep our vows, made for the year 1937, to the Giver of every good and perfect gift, thereby making sure of our salvation, and of the salvation of others, and thus bring no reproach upon the message of the hour.

**E. T. W.**

## On My Second Visit To Mt. Carmel

Being one of the three who were privileged to be sent out two years ago to "spy out the land," Mt. Carmel Center, the fruit of our quest, naturally holds a large place in my heart, and each visit made to the center of God's "closing work for the church," where a "camp" is being builded for the purpose of laying "siege against" the "city," is always looked forward to with great pleasure.

Needless to say then, that it was a happy prospect that was mine when, recently, an old friend and neighbor, who was making a trip to Houston, Texas from Hendersonville, North Carolina, invited my companion and me to accompany him, as he would be going alone. And while we had not thought of making the trip so soon, yet we felt impressed that the Lord was opening the way, and we dared not reject any invitation from Him, so after a two weeks' stop in Houston, where we held studies nearly every day, we were happy to find ourselves on Mt. Carmel, enjoying the association of those who have been directed here from many parts of the country.

It was only about a year and a half ago that the first group of workers arrived at this place, at which time there was not single building erected, and all the building sites were covered with thick brush and with large and small timber, but at the present time there are, besides the small outbuildings, and sheds for cows and goats, six good sized buildings.

However, the construction of buildings in which to live does not constitute all the work that has been done, for the preparation of manuscript for two tracts, the editing of "The Symbolic Code," together with all the routine work of the office has gone steadily on from the day the work began at Mt. Carmel. The Lord has greatly blessed His people who have thrown their lives unselfishly into the work here, and it is refreshing indeed to associate with these children of His.

This is the first time my wife has had an opportunity to visit Mt. Carmel, and although she has been an Adventist for a long time, having taken a nurse's course, and taught church school many years, thus coming in contact with a large number of our institutions, and mingling with our young people in both the east and west, she casually remarked to me that she had never met anywhere a finer group of young people, especially emphasizing the fact that their intelligence and consecration to the Lord seemed to be above the average. I replied to her by calling attention to the fact that the sealing message is gathering the very cream of the Seventh-day Adventist church, just as the Third Angel's Message in the early days of its existence gathered the cream of the popular churches. This is as it should be, for we are now in the "closing work for the church, the sealing time of the one hundred and forty-four thousand" ("The Testimonies for the Church," Vol. 3, p. 266), and none but those who are "found with no guile" in their mouth will be able to stand in a time like this, and thus be prepared for a part in the "Loud Cry" of the Third Angel.

One of the remarkable things to be observed at this place is the cheerful attitude of practically all, both young and old, toward the inconveniences which go with pioneering. In every prayer and testimony, as well as private conversation of those who live at Mt. Carmel, one hears repeated expressions of gratitude for the privilege of being "upon this holy hill."

As we view this place at close range, taking into consideration the obstacles which have thus far stood in the way of progress, we are encouraged to believe that soon the dream of many years is to be realized at Mt. Carmel Center--with a school, "more and more like the schools of the prophets" ("Fundamentals of Christian Education," p. 489), and a rest home for the aged and infirm among us; in short, a training center with provision for all classes, races, and languages, thus demonstrating to our own dear brethren as well as to the world that God means what He says, and says what He means.

It should ever be kept in mind that the very name, "Mt. Carmel," indicates a place of test, and surely this is a place where we are being severely tested as to whether we will serve God or serve Baal. Notwithstanding the severity of the test, nearly all seem to thrive on the treatment received here, and most of the under-weights have made good progress toward normality, which speaks well for the culinary department and the quality of food supplied.

We are enjoying our sojourn here, and our earnest desire is that we shall make some small contribution toward the advancement of the work for which Mt. Carmel stands, knowing that from this place there is to go forth literature and workers

with the stamp of God's approval upon them--books and tracts, containing nothing but the truth, and men and women who would rather die than belie their profession--and for this noble service to the church and the world, we join in earnest prayer with the Present Truth believers the world over.

**E. T. W.**

## My First Glimpse of Mt. Carmel and Its Personnel.

Ever since Mt. Carmel Center was established I have wondered what kind of people composed the personnel of this group of Seventh-day Adventists who, because of conscientious convictions, have forfeited their church membership. Hence, when an old friend of ours invited my husband and me to accompany him to Texas, as he was making the trip in a car alone, you may understand how pleasing it was to accept his invitation.

Soon at Mt. Carmel, I was happily surprised to find an earnest group of men and women whose only aim seems to be to attain to that standard of Christian character which will fit them to be a part of the one hundred and forty-four thousand, whom the Revelator designates as the "firstfruits."

Shortly after our arrival, the Academy gave a program in which the students were given an opportunity to demonstrate what type of education they may secure when the Bible and Testimonies constitute the main text books. Here again I was met with a pleasant surprise, for I found that the young people of Mt. Carmel Academy stand, in the scale of intelligence, just as high as, if not a little higher than, any I have ever met before. This, I found in spite of, and contrary to, reports which had reached my ears to the effect that only an inferior type of Adventists accept "The Shepherd's Rod" message.

The beautiful Lake Waco, and the fertile valley which stretches many miles beyond the lake, furnish a very pleasing sight from all the buildings at Mt. Carmel.

I consider it a privilege to render a little help in the class-room work here, and the added light which, since my arrival, I have received on the third angel's message, fully justifies all the time and expense incident to the trip.

**Mrs. E.T. Wilson**

## Questions and Answers

### SLAUGHTER BEFORE OR AFTER CLOSE OF PROBATION?

**Question No. 145:**

"If the slaughter of Ezekiel Nine takes place in the church before the close of probation, then why does 'The Great Controversy' p. 656 say: 'Now all have made their decision; the wicked have fully united with Satan in his warfare against God...The mark of deliverance has been set upon those 'that sigh and that cry for all the abominations that be done?' Now the angel of death goes forth, represented in Ezekiel's vision by the men with the slaughtering weapons, to whom the command is given.... The work of destruction begins among those who have professed to be the spiritual guardians of the people.'

"Does not the above reference, which seems to place the slaughter of Ezekiel Nine after the close of probation, refute the teachings of 'The Shepherd's Rod'?"

**Answer:**

The query reveals that the questioner has not thoroughly studied or understood what "The Shepherd's Rod" teaches, for "The Great Controversy" does not refute "The Shepherd's Rod," but rather strengthens it. It has been proved that before the close of probation there are two "fruits," the 144,000 and the great multitude (Revelation 7:9), to be separated at two different times--the former's taking place before the close of probation while "the door is closed to those who would not enter," and while "His hand is still stretched out to save." ("Testimonies for the Church," Vol. 9, p. 97), thus showing, as does "Testimonies for the Church," Vol. 3, p. 266, that the sealing of the hundred and forty-four thousand is the closing work for the church, whereas the sealing work for the great multitude is the closing work for the world. Thus, while, in the time of God's destructive judgments before the close of probation, the door is closed to one class, it is open to another class for whom "His hand is still stretched out to save," clearly showing that probation closes first for the tares in the church. Moreover, as the time is that of God's destructive judgments--the separation of the tares from the wheat--the slaughter of Ezekiel Nine is that which severs the wicked from among the just. (Matt. 13:49.)

Therefore, as there are two separations, there is a double fulfillment of Ezekiel's slaughter: one in the church before the close of probation, and the other in the worldly churches after the close of probation, when everyone has made his decision. The unfaithful spiritual guardians, or the false watch-men, of the people are the first to fall in the worldly churches, just as the "ancient men" who are in the S.D.A. church are the first to fall. ("Testimonies for the Church," Vol. 5, p. 211.) This is the only explanation that will harmonize every statement on this subject found in the Spirit of Prophecy and in the Bible.

## SECOND OR THIRD ANGEL?

**Question No. 146:**
"'The Shepherd's Rod,' Vol. 2, p. 230, last paragraph, says that the Third Angel's Message is to be proclaimed the second time, but 'Testimonies to Ministers,' p. 59, says that the second angel's message is to be proclaimed the second time. Which is right?"

**Answer:**
Among Adventists, the term, "Third Angel's Message," is understood to contain the first, second, and the third angels' messages, but not so when we use the expression, "second angel's message." "The Shepherd's Rod" is using the term, "Third Angel's Message," to convey the fact that the proclamation of all three angels' messages are to be repeated.

Hence, both are correct. The second angel's message is to be proclaimed again in the message of Revelation 18:4; the first angel's message is now being proclaimed anew in the message of the judgment of the living (Mal. 3:1 through 4); while the third angel's message is to be repeated during the Loud Cry--thus making for the reproclamation, collectively, of the Third Angel's Message, or three angels' messages.

## HOW READEST THOU?

**Question No. 147:**
"Does not the "Desire of Ages," p. 77, say that Christ's resurrection, on Sunday, was on the second of the passover feasts?"

**Answer:**
A conclusion which is based upon a single citation, though the passage be ever so plain, but which conclusion can not be harmonized with every other authoritative statement on the same subject, is not a safe and honest rule of interpretation.

Anyone who attempts to prove that the year Christ was crucified, the second feast of the Passover occurred on Sunday, will have to admit that the first of the Passover feasts, which was to be celebrated on the fifteenth day of the month (Num. 28: 17), fell on the Sabbath (the seventh day). And this admission will contradict both Matthew and Mark (Matt. 26:17 through 28; Mark 14:12 through 26), because if the first of the Passover feasts came on the Sabbath, then the Lord could not have celebrated it with the twelve, before His crucifixion, for before the Sabbath drew on, He lay in the tomb.

Consequently, those who take the position that the second of the feasts fell on Sunday, and the first on Saturday, will have to explain how Christ could have celebrated the first of the feasts before Saturday, yes, even before Friday, because about the sixth hour, He was brought into Pilate's judgment hall (John 19:14), and while Christ was hanging on the cross, the sun was darkened from the sixth to the ninth hours (Mark 15:33.). Therefore, the sixth hour, when the sun darkened, being the noon hour of the day, then the sixth hour while in Pilate's judgment hall, if it was the same day, had to be the midnight hour. Moreover, as this was the first time that Christ was brought before Pilate, and as prior to this He already had been tried before the Sanhedrin, which trial could not have been legal during the night hours, these facts prove that Christ was tried before the Sanhedrin on Thursday. Furthermore, the fact that He celebrated the Passover before He was taken to the priests, proves that the fourteenth day of the month, in which the lamb was to be killed at even, was Wednesday, and that Christ, that night, ate the Passover with the twelve, after which the mob seized Him, and led Him to Annas. Thus, the Bible absolutely proves that the first of the feasts, that year, fell on Thursday morning before day light; the second, on Friday; the third, on Saturday; and the fourth, on Sunday.

If we cannot harmonize any one particular statement with the foregoing facts, we would then be better off to be out of harmony with the one than to disregard all the other statements, none of which we can controvert. Either the word, "second," in the "Desire of Ages" is misprinted, or the sentence is not correctly understood.

## THE GREAT MULTITUDE IN THE 6TH OR 7TH SEAL?

**Question No. 148:**
"In Brother Houteff's answer to Brother Brown's 'Observations on the Firstfruits,' he makes the statement that the 'great multitude' of Revelation 7:9 appears before the throne of God in the time of the sixth seal. But 'The Shepherd's Rod' teaches that the great multitude is made up after the purification of the church--in the time of the seventh seal. Therefore, how could the great multitude stand before the throne of God, during the period of the sixth seal, before it is gathered out from the nations?"

**Answer:**
The reader will note that the reply to Elder Brown's article is not intended to define the exact time of the event, but simply to ask him to explain how "the great multitude" could be, as he holds, the resurrected saints, when those whom John saw were not the saints whom Christ calls from the grave when He comes the second time, which time and event the denomination holds to be at the opening of the seventh seal, but a "great multitude" who were standing before the throne in the time of the sixth seal, even before the close of probation, not to mention before the resurrection.

None can deny that the multitude stands before the throne at the time during which

expire the events described under the sixth seal, for the opening of the first seal is recorded in Revelation 6:12; the second in verses 3 and 4; the third in verses 5, 6; the fourth in verses 7 and 8; the fifth in verses 9-11; the sixth in the remaining verses of chapter six and all of chapter 7; and the seventh seal in chapter 8:1. Therefore, it is true that the great multitude is described chronologically with the events transpiring under the sixth seal.

"The Shepherd's Rod," Vol. 2, p. 221 explains that though the events of each of the seals follow one another in chronological order, not one of them ceases before the second coming of Christ. Hence, though the great multitude are chronologically recorded under the sixth seal, they worship before the throne after the seventh seal is opened. In other words, they stand before the throne at the time when both the sixth and seventh seals are open, for all the seals end at the same time.

## "A FOOL'S LIPS ENTER INTO CONTENTION AND HIS MOUTH CALLETH FOR STROKES." (Prov. 18:6.)

**Question No. 149:**
"At one of our prayer meetings, we asked two men who had come, what they thought of the SRod. They smiled and said, 'We have found that there is error in the books, and also that the author started teaching his message as early at 1922, whereas he claims to have started in 1930.' We asked them to point out to us the error which they had found, and they replied, 'Volume One of "The Shepherd's Rod," p. 24 says that the 144,000 sang the song of Moses and the Lamb, but Volume Two, p. 172 contradicts Volume One, for it says that the 144,000 did not sing the song.' Please explain this seeming contradiction."

**Answer:**
Such arguments against the SRod only prove that the opposers of Present Truth are just as "blind" as prophecy describes them to be (Rev. 3:17). A careful examination of what "The Shepherd's Rod" says in reference to "the song of Moses and the Lamb" will prove to the reader that only he who is willing to misunderstand can possibly believe that Volumes one and two of the SRod contradict one another on this point.

"The Shepherd's Rod," Volume One, p. 24, says nothing more than what it quotes from the Bible and the "Spirit of Prophecy": "And they [the harpers, not the 144,000] sing 'a new song' before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb." ("The Great Controversy," p. 649 and Revelation 14:2, 3.)

Neither "The Shepherd's Rod" nor "The Great Controversy" says that the 144,000 sang the song, but rather that they were the only ones who could learn it, and, "The Shepherd's Rod," Vol. 2, p. 172, explains that the harpers were the ones who sang the song, its being understood that in order for the 144,000 to demonstrate that they have learned the song, they in turn must sing it, otherwise it would do them no good to learn it. Hence, both volumes One and Two are correct, and the ones who are wrong are its critics, who are so eager to refute the Rod that they just jump at conclusions as does a fish at bait--getting themselves caught every time they open their mouth! At the same time, they appear to know more about Brother Houteff and his business, as to when he began to teach the message, etc., than he does himself. "How readest thou?"

We most sincerely thank our opposing brethren for their criticism, but we are sorry for their uncomprehending minds, or, perhaps, willing ignorance. Of course, we realize that it is but natural for anyone who desires to refute another man's work, to bring forth the strongest reasons by which to overthrow it. Therefore, as the accusations of these brethren were the strongest barriers which they could erect against the Rod, we feel like shouting, Glory, Hallelujah!

## MICHAEL STANDS UP BEFORE OR AFTER PROBATION CLOSES?

**Question No. 150:**
"There seems to be a contradiction between 'A Word to the Little Flock' and 'The Shepherd's Rod' in the following statements: 'Michael's standing up (Dan. 12:1) to deliver His people...will not take place, until Jesus...puts on His most kingly robes, and crown, to ride forth on the cloudy chariot'.--'A Word to the Little Flock,' p. 12, and 'The trouble that is to come at the time that Michael stands up, is not the trial, or trouble of the saints; but it is a trouble of the nations of the earth, caused by "seven last plagues."'--'A Word to the Little Flock,' p. 9, whereas, tract No. 3, 'The Harvest,' p. 17, says, 'the trouble described here [Dan. 12:1] will commence before the work of the gospel is finished.' How can these statements be harmonized?"

**Answer:**
The trouble lies in the fact that the questioner draws for these events a prescribed line that is altogether too narrowly confined to time, that is, taking for granted that because the time of trouble is to be in the time of the plagues, it could not commence before. Then, too, a large proportion of what he read in the publications in question must not be taken as an absolute time-prophecy of the events mentioned, but simply as an interpretation of Scriptures as they were understood at that time, which interpretation was based, of course, upon the limited light then shining on

these Scriptures. Hence, as this light must increase, and the Scriptures must shine brighter and brighter as the rays reach farther and farther each passing day, we must expect to see more now than they saw then.

Moreover, whatever interpretation we may place on any statement in reference to any truth, must be in harmony with every other statement on the subject. In confining the time of trouble to a period after the close of probation, the questioner is not in harmony with "Early Writings," pp. 85, 86, for we read there that "'The commencement of the time of trouble,' here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out." This reference perfectly harmonizes the apparent contradiction between "A Word to the Little Flock" and our tract No. 3, "The Harvest."

## Health Wave for January

As the greatest dangers of giving way to indulgence of appetite come during holiday seasons, let each one redouble his determination to gain the victory, by watching closely his choice of food, and the amount he eats.

If your friends choose to make you the butt of ridicule, remember that "Those who elevate the standard as nearly as they can to the order of God, according to the light God has given them through His word and the Testimonies of His Spirit, will not change their course of action to meet the wishes of their friends or relatives, be they one or two or a host, who are living contrary to God's wise arrangement. If we move from principle in these things, if we observe strict rules of diet, if we as Christians educate our tastes after God's plan, we shall exert an influence which will meet the mind of God. The question is, 'Are we willing to be true health reformers?"' (Man. K-3-84). Also remember that "Great peace have they that love Thy law: and nothing shall offend them." Ps. 119:165.

Under such circumstances, the truth stands out clearly to the onlooker, and seed is sown that may later spring up and yield a hundred fold.

If you would like a nourishing pie, try the following recipe:

### PIE CRUST.

1 cup oil.
3/4 lb. whole wheat flour.
3/4 lb. shorts or middlings.
1 1/4 cups water.
1 T. salt.

### FORMULA.

Mix shorts, salt, and flour together; add oil, and rub between hands until oil is equally distributed through flour.
Then add water, and work just enough to bind together. Set this aside.

### PREPARE INGREDIENTS FOR PIE.

1 good size onion, minced.
2 qts. of chopped spinach or any other greens.
2 eggs.
2 cups cooked natural rice.
1 cup milk.
1 teaspoon salt.
2 tablespoons oil.

### FORMULA.

Beat eggs, salt, and milk together; then place oil in a small frying pan, and when hot, drop the onions in, and brown lightly. Combine all ingredients, then proceed to make pie by rolling out enough dough to cover bottom of pie tin; now heap full, to about 2 inches thick in the center. Wet edges of lower crust before covering with top crust. Do not punch holes in top crust, for you must retain all the elements possible.

Bake in usual way about twenty-five or thirty minutes in a medium hot oven. This serves four people.

### SPINACH SALAD.

To one quart of shredded raw spinach, add 1/2 cup of shredded green onion tops, add 1/2 cup of flaked nuts. For dressing use 1/4 cup of mayonnaise or 4 tablespoons of coconut milk.

### RADISH SALAD.

1 cup radishes, 1 cup cabbage, 1/2 cup flaked peanuts. Slice radishes, and chop cabbage fine; then combine all ingredients, and serve on lettuce leaf with dressing.

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# "TO THE TWELVE TRIBES WHICH ARE SCATTERED ABROAD"

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

This little paper is dedicated to the mission of conveying, to Present Truth believers, edifying news items and reformatory activities, and of answering questions on the sealing message of the 144,000 (Rev. 7:1-8) 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.

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