THE SYMBOLIC CODE



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MT. CARMEL CENTER
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Lightening the Earth

Mt. Carmel--Revival Reformation Reorganization

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

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

Everyone who takes an active part in proclaiming the message of the investigative judgment, becomes, by this very fact, not only a Seventh-day Adventist, but also a member of the Laodicean church, the very name of which--Laodicea--signifies her work, which is that of making known to the world that the judgment is in session. While this is a high and exalted privilege, and one that ought to cause anyone to be willing to make any kind of a sacrifice, yet we find some of the most startling denunciations against this people most highly favored of all who have ever lived upon this earth. Quoting from the pen of the founder of the S.D.A. church, we read:

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

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

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

(2.) "A revival and a reformation must take place under the ministration of the Holy Spirit. (3.) Revival and reformation are two different things. (4.) Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. (5.) Reformation signifies a reorganization, a change in ideas and theories, habits and practices. (6.) Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. (7.) Revival and reformation are to do their appointed work, and in doing this work they must blend."--Christ Our Righteousness, pp. 154, 155.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"The great Jehovah had laid the foundations of the earth; he had dressed the whole world in the garb of, beauty, and had filled it with things useful to man; he had created all the wonders of the land and of the sea. In six days the great work of creation had been accomplished. And God 'rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.' God looked with satisfaction upon the work of his hands. All was perfect, worthy of its divine Author, and he rested, not as one weary, but as well pleased with the fruits of his wisdom and goodness and the, manifestations of his glory.

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

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

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

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

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

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

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

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

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

Jesus' statement found in Mark 9:12 proves that before He appears the second time, someone--antitypical Elijah--"cometh first, and restoreth all things." Hence, the dominion and all that was lost must be restored in the time of Elijah's message, yea even the curses of the earth must then be removed: "In that day," saith the Lord, "will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And I will betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving kindness, and in mercies." (Hos. 2:18, 19.)

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

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

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21:4.)

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

"And He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads." (Rev. 22:1 through 4.)

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

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

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

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

Furthermore, the Scriptures say of Elijah, that "he shall turn the heart of the fathers to the children, and the heart of the children to their fathers." (Mal. 4:6.) Hence, both the foregoing Scripture, and Joel 2:16, which says: "Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts" prove that Elijah's message is to unite families, not separate them.

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

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

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

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

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

"The family tie is the closest, the most tender and sacred, of any on earth. It was designed to be a blessing to mankind. And it is a blessing wherever the marriage covenant is entered into intelligently, in the fear of God, and with due consideration for its responsibilities."--Ministry of Healing, pp. 356, 357. Thus, "marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge." (Heb. 13:4.)

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

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

Upon the occasion of the Pharisees' questioning Christ, after their characteristic fashion, as touching the sacred institution of marriage, "Jesus pointed His hearers back to the... institution as ordained at creation....He referred them to the blessed days of Eden, when God pronounced all things 'very good.' Then marriage and the Sabbath had their origin, twin institutions for the glory of God in the benefit of humanity. Then, asthe Creator joined the hands of the holy pair in wedlock, saying, 'A man shall leave his father and his mother, and shall cleave unto his wife; and they shall be one,' [Gen. 2:24], He enunciated the law of marriage for all the children of Adam to the close of time. That which the eternal Father Himself had pro-nounced good, was the law of highest blessing and development for man."--"Mount of Blessing," pp. 99, 100. Furthermore, the fact that a doctrine which forbids marriages is a doctrine of devils (I Tim. 4:1-3), shows not only that marriage is an everlasting institution, but also that in the time of the restitution of all things, it is of great import, for were it not so, the devils would not waste a moment in attacking it.

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

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

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

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

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

1. That the first institution which God ordained and established on earth was that of marriage; and that the second was that of the Sabbath.

2. That God intended that both of these institutions should endure intact, but that Satan has perverted and corrupted them, until today they retain but little of their pristine purity.

3. That consequently, in the time of the end, God will send Elijah the prophet to restore not only both of these, but also all other desecrated, divine institutions.

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

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

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

"Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning."--"Testimonies to Ministers," p. 300. Therefore, with the one who is to come in the spirit, and power of Elijah, men will find fault and say, "'You are too earnest, you do not interpret the Scriptures in the proper way. Let me tell you how to teach your message.'"--Testimonies to Ministers, pp. 475, 476.

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

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

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

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

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

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

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

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

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

In the Light of Prophecy

"As a people, we are called individually to be students of prophecy."--"Gospel Workers," p. 300. And what is prophecy? "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:21.) From the words of the Revelator, we read: "The Revelation of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." (Rev. 1:1 through 3.) "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." (Rev. 19:10.)

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

"My people are destroyed [cut off] for lack of knowledge: because thou hast rejected knowledge, I will also reject thee." (Hos. 4:6.) "There is only one way in which this knowledge can be obtained. We can attain to an understanding of God's word only through the illumination of that Spirit by which the word was given."--"Testimonies for the Church," Vol. 5, p. 703. "We are living at a time when Satan is at work on the right hand and on the left, before and behind us; and yet as a people we are asleep. God wills that a voice shall be heard arousing his people to action."--"Testimonies for the Church," Vol. 5, p. 709. "When He, the Spirit of truth, is come, He will guide you into all truth.... He shall receive of Mine, and shall shew it unto you." (John 16.13-15.) "We must not trust to others to search the Scriptures for us. Some of our leading brethren have frequently taken their position on the wrong side; and if God would send a message and wait for these older brethren to open the way for its advancement, it would never reach the people."--"Gospel Workers," p. 303. "The rebuke of the Lord will rest upon those who would bar the way, that clearer light shall not come to the people. A great work is to be done, and God sees that our leading men have need of more light, that they may unite with the messengers whom He sends to accomplish the work that He designs shall be done. The Lord has raised up messen-

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

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

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

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

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

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

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

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

J.E. Looney

"SEEK AND YE SHALL FIND." I KNOW IT IS SO.

Dear Brethren:

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

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

(Signed) Henry Tibbits, Oakland, Calif.

HARD TO GET ALONG WITHOUT IT

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

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

(Signed) Mrs. P.J.F. Los Angeles, Calif.

TOO GOOD TO STOP--STILL SEARCHING.

Dear Brethren and Sisters:

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

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

Best wishes from your

Brother and Sister B-------, Florida

SO MUCH EVIDENCE, CANNOT TURN IT DOWN.

Dear Brother:

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

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

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

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

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

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

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

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

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

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

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

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

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

Notice that Sister White, in "Testimonies to Ministers," pp. 372, 373 quotes Micah 6:12, then adds: "The Lord will work to purify His church. I tell you in truth, the Lord is about to turn and overturn in the institutions called by His name."

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

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

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

(Signed) Oran Callantine.
Bozeman, Mont.

HUNGERED LONG BUT AT LAST SATISFIED.

Dear Brethren and Sisters:

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

Though I have been a Seventh-day Adventist for several years, during which time I studied my Bible in an earnest endeavor to understand it, yet I could not get much out of Daniel, The Revelation, and many other books, but I was so eager to know the truth that I asked the dear Lord to let me comprehend the meaning of His Word, and He put the desire into my heart to go hear the studies given by believers in "The Shepherd's Rod." This I did, and now my Bible is a different book to me. Praise His dear name! I often say, O, how much I have missed by not going sooner to hear these wonderful truths! When I think of the time lost in which I could have been studying this message of Present Truth, it grieves my soul.

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

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

(Signed) Mrs. M., Georgia.

DETERMINED TO SHINE BRIGHTLY.

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

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

(Signed) F. A. S.
British West Indies.

ABOUT TWO SCORE CANDLE LIGHTS DISPELLING THE DARKNESS.

Dear Brethren and Sisters at Mt. Carmel Center:

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

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

P.W. Province.
Portland, Oregon.

BROUGHT INTO THE FOLD LONGS TO GO HOME.

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

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

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

comes so strongly that I feel I can stand it no longer: and I seem to hear a voice speaking to my heart, 'It won't be long;' then I am again able to go on with peace in my soul. The message which 'The Shepherd's Rod' publications contain, has worked such a wonderful reformation in me that it has made me see that I must not have bobbed hair, taught me health and dress reform, taught me to love my brethren and sisters more, brought back my first love, and made me a better Christian and a better Seventh-day Adventist.

(Signed) E. C., Ohio.

WHERE THERE IS LIGHT.

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

Looking Towards The Light

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

THE LAST IS ALWAYS THE BEST.

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

(Signed) Mrs. H. K. L.
South Carolina.

ERRATUM

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

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

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

Mt. Carmel Academy

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

Autumn Leaves.

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

--Dorothy Pinon, Age 9.

Questions and Answers.

"PRIDE GOETH BEFORE DESTRUCTION, AND AN HAUGHTY SPIRIT BEFORE A FALL" (Prov. 16:18).

Question No. 151:
"What is meant by 'changeable suits of apparel'?

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

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

Question No. 152:
"Is Oleomargarine a good butter substitute?"
Answer:
As far as possible, it is best to avoid man-ufactured products, for inasmuch as all such products are made with the purpose in view of selling rather than of maintaining health, we are never sure what

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

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

"That Thou Mayest Prosper and Be In Health.

Be Not Extremists.

"...It is true that persons in full flesh and in whom the animal passions are strong need to avoid the use of stimulating foods. Especially in families of children who are given to sensual habits, eggs should not be used. But in the case of persons whose blood-making, organs are feeble,--especially if other foods to supply the needed elements can not be obtained,--milk and eggs should not be wholly discarded. Great care should be taken, however, to obtain milk from healthy cows, and eggs from healthy fowls, that are well fed and well cared for; and the eggs should be so cooked as to be most easily digested.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Those who are close students of the Word, following Christ in humility of soul, will not go to extremes. The Saviour never went to extremes, never lost self-control,

never violated the laws of good taste. He knew when to speak and when to keep silent. He was always self-possessed. He never erred in His judgment of men or of truth. He was never deceived by appearances. He never raised a question that was not clearly appropriate, never gave an answer that was not right to the point. He silenced the voice of the caviling priests by penetrating beneath the surface and reaching the heart, flashing the light into the mind and awakening the conscience.

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

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

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

WHOLE WHEAT NOODLES.

3/4 lb. flour (whole wheat).
1/4 cup oil.
3 eggs.
1-3 cup water.
1/2 level teaspoon salt.

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

"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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