THE SYMBOLIC CODE



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MT. CARMEL CENTER

Lake Waco, Texas

Lightening the Earth

“No. 8”

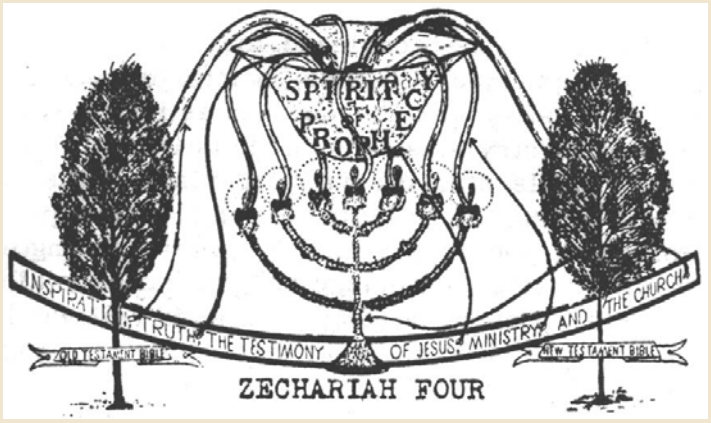
O jaded soul,
So sated with Satanic myth,
Sophistic lore,
And vapid store;
So deadly cloy’d
With truth alloy’d;
So spent, in sooth,
For drossless truth--
Behold: the Bowl
Of golden Oil
(The Spirit’s toil),
And Stick, and Tree,
or beacon Three--
Affinity
Of trinity,
Divinity,
Eternity!

O Soul! Awake! Swing wide thy gate!--
The King! He brings, in “No. 8,”
More butter from His kine and sheep;
Yea, honey too! O soul, why sleep!
Arouse thee from thy deathly swoon,
And of the Holy Spirit’s boon--
The rare, the fine, the large, the stern delight
Let feast thy sicklied appetite!--
Behold: The “Hands”, the “Sticks”, the “Scroll”,
The “Stars,” the “Lion,” “Hour,” and “Rod”--
The mystic “Seven” that unroll
The crowning work on earth of God!
Digest thou not this symbol’ code?
Make Present Truth thy lone abode,
And gather up the victuals past,
Then make ne’er more such light repast!--
Behold the woman starry crown’d;
Herself in light resplendent gown’d
Be thou one of this woman’s seed,
Thou must be true in word and deed.
Behold, the locust come to see
If victory’s seal doth rest on thee,
Lest soon the sting of scorpions tail
Convulse thy soul and make thee quail
With racking, lancinating pain
To torment mad thy throbbing brain,
Then heaven’s horsemen tread thee down,
Bereft of life’s eternal crown!
And under dank eroded sod,
A thousand years thou lie a clod.
Then up from hell’s grim charnal store,
In foul habiliment of yore,
Thou rise to slave yet five score “Day”
To Gog and Magog, for the fray
When fools rush forth with mad intent
Upon a fool’s endeavor bent--
But, lo, instead of the Peerless Groom
In dreadful wrath call down thy doom;
And quenchless fire thy knell doth toll,
And up in choking smoke, oh soul,
Up, up, and up, and ever so,
Thou go, O soul, thou go, thou go!
Quick then, repent! Board “No. 8,”
The Blessed-Hope Line’s home-bound freight!

MATRICULATORY EXAMINATION.







Send Your Reservation Now.

The Symbolic Code believes that the poem, "No. 8," will spur the minds of Shepherd's Rod believers, both young and old, to ferret out its meaning, and that the mental activity thus stimulated will, for all participating, necessarily result in a much enhanced perspective on the great work of the message of Present Truth. To subserve further this worthy end, the Code solicits from its every reader his interpretation of the poem.

"WHAT REWARD HAVE YE?"

We receive the due reward of our deeds and every man shall receive his own reward according to his own labour." (Luke 23:41; 1 Cor. 3:8)

As there is a very limited number of openings to youth, for entrance at Mt. Carmel Academy, also for adults at Mt. Carmel Training School which, receiving the necessary support, shall open in the fall, therefore, those applications filed by the writers of the best interpretative papers on the poem, "No. 8," will be considered first. Nevertheless, all who take part in this matriculatory examination will be given preference over all non-participating applicants. Also, the Symbolic Code will publish that paper which shall be adjudged the best, if it be of sufficient merit.

RULES GOVERNING MANUSCRIPT

1. Manuscripts must not exceed 2,000 words.
2. Use paper known as "Standard Typewriter" (white), 8 1/2 by 11 inches.
3. Use only black or blue-black ink, and write on only one side of the paper.
4. Write legibly. Or, if using typewriter, typing must be clear.
5. Place title on page 1, centered about 1 inch from top of page.
6. Begin first line of manuscript not less than 1/2 inch from title.
7. Leave a margin of 1 inch at the left of paper, and of at least 1/2 inch at the right and at the bottom.
8. Indent paragraphs 3/4 of an inch.
9. Number each page in the upper right band corner. Use Arabic, not Roman numerals.
10. Fold manuscript as follows: Place manuscript on table in reading position; fold in half from top to bottom.
11. Without changing manuscript from this folded position, write in the upper left hand corner, full address: in the upper center of page, title of paper, and in the upper right hand corner, name and age, and life estate.
12. Send manuscript flat, with no more than this one fold.
13. Manuscript must be postmarked not later than August 1, 1937.

The judges will accept finally only those manuscripts which strictly observe the foregoing rules.

In order to help all Present Truth believers, whatsoever he their state, the School Board respectfully requests, from those not taking part in this examination, a reason for their not participating.

The Statistical Reform Survey and the People.

Life's experience teaches that no matter how perfectly one tries to perform any given work, one can never, in respect to it, hope to please everybody. Even the Christ, Himself, all perfect as He was, could not, in respect to His divine mission, please many. Hardly then could we, with any degree of wisdom, be so sanguine as to expect a reformatory work such as ours,--none too popular at very best--to meet the approval of very many. And by the same token, neither can we, in respect to any certain procedure in connection with the work of Present Truth, very well expect to please all its professed believers. Hence, it was not in the vain hope of pleasing any man, but solely with the desire and purpose of pleasing God, that we framed and sent out the recent "Statistical Reform Survey" blanks to be filled in and returned.

But just as post-church history prove has always been the case, we find that those, walking in the full light of Present Truth, were, of course, pleased with the Survey, and thankful to have it; in fact, some faithful ones to whom we unintentionally neglect to mail blanks, and who in one way or another learned about them, wrote in, requesting them; others among this same earnest class, even betrayed a bit of hurt to think we had missed them. Whereas, those not walking in the full light of the message, but running ahead of or lagging behind it, or treading on its side edges, were, of course, not so pleased with the Survey, perhaps because it naturally brought to view their failure to regard some of the reforms which God is calling for at this time.

Some of this latter class protested that filling out the Survey was "too much like confessing to a pope," and consequently either refused at all to fill out the blanks and return them, or did so with distaste, ranging from self-justification to flat condemnation.

This, various and disunited reaction to the Survey, whose chief mission was to remind all Present Truth believers that the message of reform calls them to come up to a higher level of Christian living, is, as to spirit, one with the criticism expressed in the following piece:

"PITY THE POOR PREACHER"

"The preacher has a great time. If his hair is gray, he is too old. If he is a young man, he has not had experience enough. If he is single, he is a flirt; if he is married, he is like all other folk. If his wife is old, she is a hindrance to him; if she is young, he pays too much attention to her. If he has ten children, he has too many; if he has none, he is setting a bad example. If his wife sings in the choir, she is presuming; if she does not, she isn't interested in her husband's work. If the preacher reads from notes, he's a bore; if he speaks extemporaneously, he isn't deep enough. If he stays at home in his study, he doesn't mix enough with people; if he is seen around the streets, he ought to be at home setting up a good sermon. If he calls on the poor, he is playing to the grandstand; if he calls at homes of the wealthy, he is an aristocrat. Whatever he does, someone could have told him how to do better."--Wittenberg Enterprise," March 11, 1937.

THE POOR PREACHER'S ANSWER.

All but preachers can preach without texts of Scripture, but preachers never dare say a thing unless they have a "thus saith the Lord." Therefore, the preacher answereth in Scripture.

"My heart is sore pained within me: and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me, and horror hath overwhelmed me. And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest. Lo, then would I wander far off, and remain in the wilderness. Selah." (Ps. 55:4 through 7.)

"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets" (preachers). (Amos 3:7)

"And the word of the Lord came unto me saying:" "Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them." (Ezek. 33:30 through 33.)

"Destroy, O Lord, and divide their tongues: for I have seen violence and strife in the city. Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it. Wickedness is in the midst thereof: deceit and guile depart not from her streets. For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: But it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company. Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them. As for me, I will call upon God; and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice. He hath delivered my soul in peace from the battle that was against me: for there were many with me. God shall hear, and afflict them, even he that abideth of old. Selah. Because they have no changes, therefore they fear not God." (Ps. 55:9 through 19.)

To that class walking fully in the light of Present Truth, the Survey, as a preacher, delivered an unexceptionable sermon; to all others, its message naturally was not wholly pleasing, and somewhat "tormented them." (Rev. 11:10.)

These facts are significant, and force the sorrowful admission that they allow of no other conclusion than that there is an element of professed Present Truth believers not fully in step with the message. They profess to be, but they walk in the sparks of their own kindling. They are a reproach to the cause as long as they remain a part of it, and the main source of its limited power. These brethren are portrayed in the Poor Preacher's Answer, quoted above, in paragraph 4.

Counsels and Warnings to Parents. PART 1.

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

timony must be correct."--"Testimonies for the Church," Vol. 3, pp. 252, 253.

Seven years experience in this message has repeatedly proved that Present Truth believers have not yet fully recovered from the "sad deception"; especially is this the case of parents and guardians. They seem utterly unable to look with wise, unbiased, unimpassioned judgment upon the problem of their children, for which they themselves are responsible. Satan seems almost completely to have blinded them with parental sentimentalism, until at last we are duty bound to lift warning voice, lest parents and children together perish in their deception.

A similar state of affairs existed in the days, of Elijah. Church, home and school "had fallen into decay during the years of Israel's apostasy," and thus remained until Elijah came and restored them. His work of reestablishing the schools of the prophets, "making provision for young men to gain an education that would lead them to magnify the law of God and make it honorable," was essentially one of making the institution of the school an agency in restoring and uniting church and home, and reconciling parents and children.

Now, in this day of deepest apostasy, when church, home, and school are in the very death throes of decay, Elijah must again restore as the Scriptures say, "all things." And, according to type, the restored institution of the schools of the prophets is again to stand as a coordinating influence between church and home, parent and child.

"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.)

Hence, as Mt. Carmel Academy is the school of the Elijah message, the prophet of today, it is therefore, that warning voice which is come to awake parents and children out of their "sad deception," and to educate them away from their natural habits of life, and bring them into obedience to the divine precepts, laws, and statutes, thus turning "the heart of the fathers to the children, and the heart of the children to their fathers," and saving them from that dreadful day when the Lord shall come and smite the earth with a curse."

"The work of the parent is solemn and sacred; but many do not realize this because their eyes are blinded by the enemy of all righteousness. Their children are allowed to grow up undisciplined, uncourteous, forward, self-confident, unthankful and unholy, when a firm, decided. even course, in which justice and mercy are blended with patience and self-control, would produce wonderful results."--"Testimonies for the Church," Vol. 5, p. 305.

"If parents could be aroused to a sense of the fearful responsibility which rests upon them in the work of educating their children, more of their time would be devoted to prayer, and less to needless display. They would reflect, and study, and pray earnestly to God for wisdom and divine aid, to so train their children that they may develop characters that God will approve."--"Fundamentals of Christian Education," p. 30.

"My soul mourns for the youth who are forming characters in this degenerate age. I tremble for their parents also; for I have been shown that as a general thing they do not understand their obligations to train up their children in the way they should go. Custom and fashion are consulted, and the children soon learn to be swayed by these, and are corrupted; while their indulgent parents are themselves benumbed, and asleep to their danger. But very few of the youth are free from corrupt habits."--"Testimonies for the Church," Vol. 2, p. 348.

"I have been shown that very many of the parents who profess to believe the solemn message for this time, have not trained their children for God. They have not restrained themselves, and have been irritated with any one who attempted to restrain them. They have not by living faith daily bound their children upon the altar of the Lord....

"Many parents seem to lose reason and judgment in their fondness for their children, and through these indulged, selfish, mismanaged youth, Satan in turn works effectually to ruin the parents...Children are what, their parents make them, by their instruction, discipline, and example."--"Testimonies for the Church," Vol. 5, pp. 36, 37.

"Parents do not see these things. They do not foresee the result of their course. They do not feel that their children need the tenderest culture, the most careful discipline in the divine life. They do not look upon them as being in a peculiar sense the property of Christ, the purchase of his blood, the trophies of his grace, and as such, skillful instruments in God's hands to be used for the up-building of his kingdom. Satan is ever seeking to wrest these youth from the hand of Christ, and parents do not discern that the great adversary is planting his hellish banners close by their sides. They are so blinded they think it is the banner of Christ."--"Testimonies for the Church," Vol. 5, p. 41.

Abraham "'will command his household.' There would be no sinful neglect to restrain the evil propensities of his children, no weak, unwise, indulgent favoritism: no yielding of his conviction of duty to the

claims of mistaken affection. Abraham would not only give right instruction, but he would maintain the authority of just and righteous laws.

"How few there are in our day who follow this example! On the part of too many parents there is a blind and selfish sentimentalism, miscalled love, which is manifested in leaving children, with their unformed judgment and undisciplined passions, to the control of their own will. This is the veriest cruelty to the youth, and a great wrong to the world. Parental indulgence causes disorder in families and in society. It confirms in the young the desire to follow inclination, instead of submitting to the divine requirements. Thus they grow up with a heart averse to doing God's will, and they transmit their irreligious, insubordinate spirit to their children, and children's children. Like Abraham, parents should command their households after them. Let obedience to parental authority be taught and enforced as the first step in obedience to the authority of God."

"Not until parents themselves walk in the law of the Lord with perfect hearts, will they be prepared to command their children after them. A reformation in this respect is needed, a reformation which shall be deep and broad. Parents need to reform; ministers need to reform; they need God in their households. If they would see a different state of things, they must bring his word into their families, and must make it their counselor."--"Patriarchs and Prophets," pp. 142, 143.

"Weakness in requiring obedience, and false love and sympathy,--the false notion that to indulge and not to restrain is wisdom,--constitute a system of training that grieves angels; but it delights Satan, for it brings hundreds and thousands of children into his ranks. This is why he blinds the eyes of parents, benumbs their sensibilities, and confuses their minds....Oh! When will parents be wise? When will they see and realize the character of their work in neglecting to require obedience and respect according to the instructions of God's word?

...The utter neglect of training children for God has perpetuated evil, and thrown into the ranks of the enemy many who with judicious care might have been co-laborers with Christ. False ideas and a foolish, misdirected affection have nurtured traits which have made the children unlovely and unhappy, have embittered the lives of the parents, and have extended their baleful influence from generation to generation. Any child that is permitted to have his own way will dishonor God and bring his father and mother to shame. Light has been shining from the word of God and the testimonies of his Spirit, so that none need err in regard to their duty. God requires parents to bring up their children to know Him and to respect His claims; they are to train their little ones, as the younger members of the Lord's family, to have beautiful characters and lovely tempers, that they may be fitted to shine in the heavenly courts. By neglecting their duty and indulging their children in wrong, parents close to them the gates of the city of God.

"These facts must be pressed home upon parents; they must arouse, and take up their long-neglected work. Parents who profess to love God are not doing his will. Because they do not properly restrain and direct their children, thousands are coming up with deformed characters, with lax morals, and with little education in the practical duties of life. They are left to do as they please with their impulses, their time, and their mental powers. The loss to the cause of God in these neglected talents lies at the door of fathers and mothers; and what excuse will they render to Him whose stewards they are, intrusted with the sacred duty of fitting the souls under their charge to improve all their powers to the glory of their Creator?"--"Testimonies for the Church," Vol. 5, pp. 324 through 326.

Aaron "was priest of his household; yet he had been inclined to pass over the folly of his children. He had neglected his duty to train and educate them to obedience, self-denial, and reverence for parental authority. Through feelings of misplaced indulgence, he failed to mold their characters with high reverence for eternal things. Aaron did not see, any more than many Christian parents now see, that his misplaced love and the indulgence of his children in wrong, was preparing them for the certain displeasure of God, and for his wrath to break forth upon them to their destruction. While Aaron neglected to exercise his authority, the justice of God awakened against them. Aaron had to learn that his gentle remonstrance, without a firm exercise of parental restraint, and his imprudent tenderness toward his sons, were cruelty in the extreme. God took the work of justice into his own hands, and destroyed the sons of Aaron."--"Testimonies for the Church," Vol. 3, p. 295.

"The curse of God will surely rest upon unfaithful parents. Not only are they planting thorns which will wound them here, but they must meet their own unfaithfulness when the Judgment shall sit. Many children will rise up in judgment and condemn their parents for not restraining them, and charge upon them their destruction. The false sympathy and blind love of parents causes them to excuse the faults

of their children and pass them by without correction, and their children are lost in consequence. and the blood of their souls will rest upon the unfaithful parents."--"Testimonies for the Church," Vol. 1, p. 219.

"Parents, it should be your first concern to obey the call of duty, and enter, heart and soul, into the work God has given you to do. If you fail in everything else, be thorough, be efficient here. If your children come forth from the home training pure and virtuous; if they fill the least and lowest place in God's great plan of good for the world, your life can never be called a failure, and can never be reviewed with remorse....Even kindness must have its limits. Authority must be sustained by a firm, severity, or it will be received by many with mockery and contempt. The so-called tenderness, the coaxing and the indulgence used towards youth, by parents and guardians, is the worst evil which can come upon them. Firmness, decision, positive requirements, are essential in every family. Parents, take up your neglected responsibilities: educate your children after God's plan, 'showing forth the praises of Him who hath called you out of darkness into his marvelous light.'"--"Testimonies for the Church," Vol. 5, pp. 44, 45.

To be Continued.

Come Ye to the Help of the Lord.

In His Providence, God has ever limited the advancement of His cause on earth to the measure of the liberality of His people. Under the Hebrew economy, the building of the tabernacle progressed in direct ratio to the response of the people to the plan of Moses to raise means for its erection. Again, when God worked upon the hearts of the Jews to rebuild the temple at Jerusalem, their efforts, prospered to the degree of their benevolence. Likewise, throughout the Christian era the gospel has advanced just in proportion to the obedience and self-sacrifice of its supporters.

We read from the Spirit of Prophecy that "Unselfish liberality threw the early church into a transport of joy; for the believer knew that their efforts were helping to send the gospel message to those in darkness. Their benevolence testified that they had not received the grace of God in vain. What could produce such liberality but the sanctification of the Spirit? In the eyes of believers and unbelievers it was a miracle of grace."--"The Acts of the Apostles," p. 344.

"The experience of apostolic days will come to us when we whole-heartedly accept God's principle of benevolence,--consent in all things to obey the leadings of His Holy Spirit...Testimonies for the Church," Vol. 7, p. 146.

In the light of the foregoing statements, we, must conclude, with the Spirit of Prophecy, that "Spiritual prosperity is closely bound up with Christian liberality" ("The Acts of the Apostles," p. 344), and that therefore, God's cause today in the closing work for the church, will advance only as we make a covenant by sacrifice. Indeed, if sacrifice is what God required in Moses' day, in Nehemiah's and Paul's, when the demands of the work were comparatively small, how could He possibly require any less today when "all things" are to be restored, and when the gospel must go to every nation, kindred, tongue, and people in just a short time?

How are we ever to "lay siege against" the "city", and build a fort against it, and cast a mount against it;" and build a "camp also against it," and "set battering rams against it round about;" and at the same time carry out the Lord's command: "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"?

The only way we can possibly accomplish this tremendous feat is that each Present Truth believer experience "an awakening to neglected opportunities," and that he be "faithful in giving back to God His Own in tithes and offerings," and making good his vows, for God has not only been robbed "in tithes and offerings," but also "there are many neglected vows and unpaid pledges, and yet how few trouble their minds over the matter; how few feel the guilt of this violation of duty. We must have new and deeper convictions on this subject. The conscience must be aroused, and the matter receive earnest attention; for an account must be rendered to God in the last day, and his claims must be settled."--"Testimonies for the Church," Vol. 4, p, 468.

The Lord further says: "In order to advance the cause of God, means are necessary." However, "it is not the plan of God to rain down means from heaven in order that His cause may be sustained," ("Testimonies for the. Church," Vol. 2, p. 660), but rather that all "shall arouse, and lay their prayers, their wealth, and all their energies and resources, at the feet of Jesus,..." Then "the cause of truth will triumph."--"Testimonies for the Church," Vol. 4, p. 475.

Yet, notwithstanding the fact that but few, if any, believers in Present Truth are fully meeting the foregoing demands, nevertheless, Mt. Carmel, with the limited income available, is expected by all not only to develop all the projects that constitute building a "camp," but also to send forth and sustain laborers in the field, publish and circulate Present Truth literature, maintain a training school, care for the poor and the sick, and carry on the many other phases of the work. How can this be done when so few are willing to assume

their full share of the burden? Is it any wonder that God now calls for all the faithful in Israel to come up to the help of the Lord against the mighty, by making a covenant with Him by sacrifice?

"The call for means to advance the cause of truth will never be more urgent than now. Our money will never do a greater amount of good than at the present time. Every day of delay in rightly appropriating it, is limiting the period in which it will do good in saving souls." "Testimonies for the Church," Vol. 4, p. 81. "Remember Lot's wife."--"But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out." (Num. 32:23.)

"There is a liberal supply of means among our people, and if all felt the importance of the work, this great enterprise could be carried forward without embarrassment. All should feel a special interest in sustaining it. Especially should those who have means invest in this enterprise. A suitable home should be fitted up for the reception of invalids, that they may, by the use of proper means and the blessing of God, be relieved of their infirmities, and learn how to take care of themselves, and thus prevent sickness.

"Many who profess the truth are growing close and covetous. They need to be alarmed for themselves. They have so much of their treasure upon the earth that their hearts are on their treasure. Much the larger share of their treasure is in this world, and but little in Heaven; therefore their affections are placed on earthly possessions instead of on the heavenly inheritance. There is now a good opportunity for them to use their means for the benefit of suffering humanity, and also for the advancement of the truth. This enterprise should never be left to struggle in poverty. These stewards to whom God has intrusted means should now come up to the work and use their means to His glory. To those who through covetousness withhold their means, it will prove a curse rather than a blessing.

"Those to whom God has intrusted means should provide a fund to be used for the benefit of the worthy poor who are sick and not be able to defray the expenses of receiving treatment at the institution. There are some precious, worthy poor whose influence has been a benefit to the cause of God. A fund should be raised to be used for the express purpose of treating such of the poor as the church where they reside shall decide are worthy to be benefited."--"Testimonies for the Church," Vol. 1, p. 494.

ASSISTING WORTHY STUDENTS.

"The churches in different localities should feel that a solemn responsibility rests upon them to train youth and educate talent to engage in missionary work. When they see those in the church who give promise of making useful workers, but who are not able to support themselves in the school, they should assume the responsibility of sending them to one of our training schools. There is excellent, ability in the churches that needs to be brought into service. There are persons who would do good service in the Lord's vineyard; but many are too poor to obtain without assistance, the education that they require. The churches should feel it a privilege to take a part in defraying the expenses of such.

"Those who have the truth in their hearts are always open-hearted, helping where it is necessary. They lead out, and others imitate their example. If there are some who should have the benefit of the school, but who cannot pay full price for their tuition, let the churches show their liberality by helping them.

"Besides this,...a fund should be raised to loan to worthy poor students who desire to give themselves to the missionary work; and in some cases they should even receive donations."--"Testimonies for the Church," Vol. 6, p. 213.

"Let all share the expense. Let the church see that those who ought to receive its benefits are attending the school. Poor families should be assisted. We cannot call ourselves true missionaries if we neglect those at our very doors, who are at the most critical age, and who need our aid to secure knowledge and experience that will fit them for the service of God.

"The Lord would have painstaking efforts made in the education of our children. True missionary work done by teachers who are daily taught of God would bring many souls to a knowledge of the truth as it is in Jesus; and children thus educated will impart to others the light and knowledge received. Shall the members of the church give means to advance the cause of Christ among others, and leave their own children to carry on the work and service of Satan?"--"Testimonies for the Church," Vol. 6, p. 217.

"The selfish love of 'me and mine,' keeps many from doing their duty to others. Do they think that all the work they have to do is for themselves and their own children? 'Inasmuch,' says Christ, 'as ye did it not to one of the least of these, ye did it not to me.' Are your own children of more value in the sight of God than the children of your neighbors? God is no respecter of persons. We are to do all we can to save souls. None should be passed by because they have not the culture and religious training of more favored children. Had these erring, neglected ones enjoyed the same home advantages, they might have

shown far more nobility of soul and greater talent for usefulness than many who have been watched over day and night with gentlest care and overflowing love. Angels pity these stray lambs; angels weep, while human eyes are dry, and human hearts are closed against them."--"Testimonies for the Church." Vol. 4, p. 423.

"Every man and woman in our ranks, whether a parent or not, ought to be intensely interested in the Lord's vineyard. We cannot afford to allow our children to drift away into the world and to fall under the control of the enemy. Let us come up to the help of the Lord, to the help of the Lord against the mighty. Let us do all in our power to make our schools a blessing to our youth....Those who are not directly, connected with the school can help to make it a blessing by giving it their hearty support. Thus we shall all be 'laborers together with God,' and receive the reward of the faithful, even an entrance into the school above."--"Counsels to Teachers," p. 210.

"The wants of the cause will continually increase as we near the close of time. Means is needed to give young men a short course of study in our schools, to prepare them for efficient work in the ministry and in different branches of the cause. We are not coming up to our privilege in this matter. All schools among us will soon be closed up."--"Testimonies for the Church, Vol. 5, p. 156.

Let none, however poor they may be, gain from the foregoing statements the erroneous idea that their circumstances excuse them from assuming any responsibility for the education of their own or other children. "...by refusing to put expensive trimmings on their garments," and by letting "every unnecessary expense be cut down," they may save and thus contribute their mite to the defraying of the student's expenses. God says: "Let every family bring their tithes and offerings unto the Lord."--"Testimonies for the Church," Vol. 9, p. 53.

If the parents or guardian of each student would faithfully cut out every unnecessary expense, placing to the student's school expenses the amount thus saved, and if all other believers, assuming their share of responsibility, would do likewise, we would not now be operating the Academy at a monthly loss, which necessarily handicaps the other departments of the work.

Wishing, from the beginning, to make the parent's burden as light as possible, we decided to room and board the students for the extremely small amount of ten dollars a month, with no charges for laundry or tuition. And if in addition to our strict economy and hard work, had we regularly received for each student ten dollars a month, we would have then been able to keep the school from burdening the other departments of the work. But now we are confronted with the a situation similar to that set forth in the following testimony:

"When the managers of a school find that it is not meeting running expenses, and debts are heaping up, they should act like level-headed business men, and change their methods and plans. When one year has proved that the financial management has been wrong, let wisdom's voice be heard...

"In some of our schools the price of tuitions has been too low. This has in many ways been detrimental to the educational work. It has brought discouraging debt; if has thrown upon the management a continual suspicion of miscalculation, want of economy, and wrong planning; it has been very discouraging to the teachers; and it leads the people to demand correspondingly low prices in other schools. Whatever may have been the object in placing the tuition at less than a living rate, the fact that a school has been running behind heavily is sufficient reason for reconsidering the plans and arranging its charges so that in the future its showing may be different. The amount charged for tuition, board, and residence should be sufficient to pay the salaries of the faculty, to supply the table with an abundance of healthful, nourishing food, to maintain the furnishing of rooms, to keep the buildings in repair, and to meet other necessary running expenses. This is an important matter, and calls for no narrow calculation, but for a thorough investigation. The counsel of the Lord is needed. The school should have a sufficient income not only to pay the necessary running expenses, but to be able to furnish the students during the school term with some things essential for their work.

"Debts must not be allowed to accumulate term after term. The very highest kind of education that could be given is to shun the incurring of debt as you would shun disease."--"Testimonies for the Church," Vol. 6, pp. 210, 211.

Hence, unless parents, guardians, and all Present Truth believers, herewith resolve that they will come up to the help of the Lord by making a covenant by sacrifice, thus placing themselves squarely under the burden not only of relieving the school of its present indebtedness, but also of maintaining it in the future, the management will have no alternative but to proceed according to the instruction set forth in the foregoing quotation from the Spirit of Prophecy, which would mean that a number of worthy students now enjoying the advantages and benefits to be secured at no other school than Mt. Carmel would have to leave because of an inability to meet the increased expenses.

Brethren, in the fear of God, read Judges 5:23 along with "Testimonies for the Church," Vol. 5, p. 284, paragraph two, and take heed.

Some Need to Awake.

Now in the time of the blazing of the light, of the sounding of the trumpet even those who profess to be awakened from their Laodicean "sad deception," are, when it comes to the matter of reform and of the great need to support the cause of God, still soundly asleep. There are hundreds of professed Present Truth believers who barely pay their tithe, and still others who pay neither tithe nor offerings, yet all of whom profess to be reformers, and expect to participate in all of Mt. Carmel's benefits!

Several faithful sisters have offered to loan us a little money, of which, however, we have not availed ourselves because of the fact that the total sum is not sufficient to meet our wants. Therefore, we are extending the opportunity to all Present Truth believers to come to the help of the Lord. By starting a systematic free will offering, and by loaning us some of their savings, all can have a part in this grand and glorious work. The money loaned to the cause of God will be far safer than in any worldly treasure house. In the following paragraphs, we shall present our needs, and those who are moved to come up to the help of the Lord now in a financial way, may do so by applying their means as the Lord may direct within the scope set forth.

Our most urgent need on Mt. Carmel is the completion of our water system. Our next most pressing need is that of dormitory, school, and other buildings. Thirdly, we greatly need about a quarter of a mile of paved road in order to avoid waste of time and wearing out our machinery during the rainy season.

The foregoing improvements must be made before next fall if we are by then to put into operation our training school, to which we must add a small sanitarium and equipment. Besides the camp building project, above mentioned, we need to print a new tract, and replenish the supply of our free literature.

The approximate total amount of money required for materials on the above mentioned projects are as follows:

$500.00	Pipe.
$100.00	Cement.
$200.00	Pump.
$150.00	Electric Wiring.
5000.00	Building material.
1000.00	Road Material.
1500.00	Free literature.
$8,450.00	

Then, too, the interest on the mortgage against the real estate, amounts to $474.00 for 1937. There can be no better security than this property and we hope that some of our brethren will awake, and place as much as they can to this fund, in order to secure their money, and save to the cause the interest on the mortgage. However, if the loans which come in do not total at least $8,400.00, which is the principle on the mortgage, we shall be disposed to return all pledges made to this fund, as we must either pay the entire amount of the mortgage or else be subject to the annual payments with full interest.

The above paragraphs do not present all our present financial problems, nor the need of reformation in individual and collective responsibility. Some companies of believers have sent their children to the Mt. Carmel Academy, where they can receive a Christian training and education that will not only equip them to take an active part in this great final message, but also will fit them for life eternal; and at the mere cost of ten dollars a month for room, laundry, board, tuition, etc., have fallen delinquent, which compels Mt. Carmel to finance the school, for her responsibility toward the children does not permit her to send them home.

Some Present Truth believers are staying home doing nothing, and living on charity, whereas others are endeavoring to enrich themselves with the goods of this world, while we are in need of men to work in the cause of God.

Do not feel, my brethren, that without your support the cause of God must die out, or that your money must keep It up, but rather you should realize that you need to take a whole-hearted active part in it in order to provide for yourselves a treasure "where neither moth nor rust doth corrupt, and where thieves do not break through and steal; For where your treasure is, there will your heart be also." (Matt. 6:20, 21.)

To the Sick and to the Well.

Are you in a run-down condition? Does your system require more minerals, more vitamins? Does your diet call for concentrated vegetable tonics? Or, are you in good health, and do you wish to maintain this inestimable blessing? If you can answer yes to any of these questions, then take that tonic which the Lord, Himself, has for you.

Many who could be well are, because of a deficiency of minerals and vitamins, in a run-down, sickly condition, and are thus subject to almost any disease. Therefore, in order to replenish their depleted, rundown system, with a sufficient amount of minerals and vitamins, it is necessary to

drink the Juice fresh greens--concentrated minerals and vitamins. God intends that by so doing we shall supply the human machine with the required vitamins and minerals, and not by using commercialized grain, and vegetable extracts, which are inferior to fresh juices, and which are too costly for one possibly to purchase in large enough quantity to supply the vitamin and mineral deficiencies of the blood.

Moreover, why spend money for the various concoctions of concentrated vegetable minerals and vitamins put up in the form of liquid, powder, and pill, and sold at a large profit, when you can go out into your own garden, pick a few greens, extract the juice, and have for yourself the cheapest, very best, and most nourishing, concentrated vitamin-mineral tonic that there is?

This is God's cure for mineral and vitamin-starved human beings; and His counsel to those who are well is that they shall include in their diet a greater proportion of fresh vegetables than any other food. If you do this religiously, believing that this is God's special prescription for your ailment, you shall hear Him say, "According to your faith be it unto you."

"Leaving the Work Unfinished".

Many Present Truth ministers have made the grave mistake of leaving for a new field of interest before a solid foundation has been laid in their old field of labor. Thus, interests have been left to die out, and the work of God has been just that much retarded. This is not in God's order, for, as is set forth in the following statements from the Spirit of Prophecy, He required His ministers to do their work with thoroughness, leaving their work effectually bound off.

"A solemn responsibility rests upon the ministers of Christ to do their work with thoroughness. They should lead young disciples along wisely and judiciously, step by step, onward and upward, until every essential point has been brought before them....

"Too often the work is left in an unfinished state, and in many such cases it amounts to nothing. Sometimes, after a company of people has accepted the truth, the minister thinks that he must immediately go to a new field; and sometimes, without proper investigation, he is authorized to go. This is wrong; he should finish the work begun; for in leaving it incomplete, more harm than good is done. No field is so unpromising as one that has been cultivated just enough to give the weeds a more luxuriant growth. By this method of labor many souls have been left to the buffeting of Satan...and many are driven where they can never again be reached.

A minister might better not engage in the work unless he can bind it off thoroughly."--"Gospel Workers," pp. 367, 368.

"In every place that is entered, a solid foundation is to be laid for permanent work. The Lord's methods are to be followed....It is for you to carry forward the work as the Lord has said it should be carried."--"Testimonies for the Church," Vol. 9, p. 141.

If, in any field that is entered, a solid foundation is not laid, then whosoever shall labor in this place "hereafter will have uphill work, and must carry a heavy load, because the work has not been faithfully bound off, but has been left in an unfinished state."--"Testimonies for the Church," Vol. 5, p. 254.

Though, in prospect, far-off fields always look greener than those immediately about us, the hope is invariably disappointed in the end. Hence, do not, until you have laid a solid foundation, and have thoroughly finished your work in one field, leave it to enter another place.

Important Notices.

No. 1.

We request that all, who are devoting full time to giving the message, please write in and secure workers' monthly report blanks.

No. 2.

Address all mail to Mt. Carmel Center, Waco, Texas, instead of Mt. Carmel Center, Lake Waco, Texas.

No. 3.

When sending in remittances by mail, it is safer to send them by check or Postal Money Order, and made payable to The Universal Publishing Association.

IT SATISFIES MORE.

"Although I have been an Adventist since 1913, I do not get to attend Sabbath School and church. But I do receive the Symbolic Code, and though I am past seventy-four years of age, I can still read, and this Present Truth magazine means more to me, and brings me more joy, than all the sermons I could listen to, for I believe that it carries the truth for these last days."

(Signed) Mrs. A.K. Rogers
Oklahoma.

GLAD FOR THE CODE AND TO SUFFER FOR MY LORD.

"Please send me the 'Code,' for I like to read it, and am thankful for the new light which both it and 'The Shepherd's Rod' books and tracts bring to us.

For the truth's sake, we are suffering persecution in our church here, but we re-

member what our Saviour suffered for us. It is worth it.... Pray for us."
(Signed) Mrs. S. A. D.
Florida.

WE TWO, 12 AND 8, COME TO MT. CARMEL'S AID.

"Although I do not have the privilege of being at the Mt. Carmel school, I want to join the testimonies which come out from time to time in the Code, and which are precious to my soul. As I read them, I can just imagine myself in school at Mt. Carmel though I go to church school at home, where my mother teaches me about the eleventh hour call. I want to say that I am 100 per cent a SRod believer. Pray for me that I may come up to the standard that I found in 'Testimonies for the church,' Vol. 6, p. 147, and in 2 Pet 1:10, 11."
(Signed) Lauranelle McTyre, age 12

"I am very thankful for the SRod message that has helped me to draw closer to Jesus. I am studying the message, and am happy to be a Shepherd's Rod Seventh-day Adventist. I want to be at Mt. Carmel, but I love to read the letters that come from this center even if I do not have the privilege of being there just now."

(Signed) Buster McTyre, age 8

NEGLECTFUL BUT NOT FORGETFUL.

"May the Lord pardon my long neglect in not expressing before this my appreciation of the 'Code' and other Present Truth literature. I think all of it is wonderful. I have been a believer of Present Truth for a little over a year, and am indeed rejoicing in it. The Lord certainly is merciful to send us such a stirring message to arouse us from our Laodicean condition, in order that we might not be lost: and we ought continually to thank Him for the merciful warning."
(Signed) Mrs. E. L.
Portland, Ore.

WISH TO SEE IT FINISHED AND WILL DO HER PART.

Dear Sister---------:
"For some time I have been reading and enjoying Present Truth literature. Especially do I enjoy The Symbolic Code and so far as I have read, I am very much in harmony with all that it and the other publications teach.

"I am longing for this work to come to a close and, in helping to finish it, I feel perfectly willing to do any part that the Lord may assign to me."
(Signed) Mrs. H.
Keene, Texas.

AN OVERSIGHT.

Question No. 156: "We are unable to harmonize the statement on page 8 of the tract, "Dardanelles of the Bible," one of which says that the house of Israel is the twelve tribes, the Northern kingdom, and the other that Israel is the ten tribes?"
Answer:
Due to an oversight on the part of the proof reader, the word "either" was allowed to be omitted. Thus the statement: "'The house of Israel' denotes the twelve tribes, or house which constituted the northern kingdom," should read "The term, 'house of Israel,' either denotes the twelve tribes, or those which constituted the northern kingdom."

WE CANNOT ANSWER.

Question No. 157: "I wonder if you have published anything on Daniel 11, especially from verse 40 and onward. I note that Sister White stated that the power of verse 45 is the same power that received the number 666 and that it shall come to its end instead of Turkey. Then where and what is the tabernacle that shall be planted in the holy mount? If you will explain this for me, I shall be grateful."
Answer:
We have published but little on Daniel 11, other than that quoted from "A Word to the Little Flock," and we have no light, as yet, on the questions asked.

Health Wave.
HAVE A GARDEN and BE A KING.

As spring is here, let your vegetable garden be so planned as to supply your table with an abundance of legumes, and greens; especially of the latter, for nearly all need far more mineral salts and vitamins than we are accustomed to having because of the great amount of bulk in greens, it is almost impossible to get in salads alone enough solvent minerals. So in order to supply the blood stream with a sufficient amount of minerals, extract the juices of greens, and make into a delicious drink, adding milk if you desire.

By having a garden of your own, you can live like a king. There are many ways to prepare vegetables, legumes, roots, greens, etc., so that you may have a variety of palatable dishes from which to choose. Greens combined with natural rice, whole wheat macaroni, noodles, potatoes, tomatoes, onions, or some other variety, make a healthful and tasty dish. These may be stewed or made into a delicious, wholesome, unsweetened pie, or turnovers.

BRAN and WHOLE WHEAT MUFFINS.

Without, baking powder, Soda, or Cream of Tartar.

Ingredients.

2 cups bran.
3 cups sifted whole wheat flour.
1/4 cup oil.
1 T. natural sugar.
1 t. salt.
3 eggs.
3 cups cold water.

Formulas.

Separate eggs, placing whites in one mixing bowl, and yokes in another. Then, while beating yolks, slowly add the oil, salt, sugar, and water, in the order named. Set this mixture aside, and whip whites to medium stiffness. Add flour to first mixture, and thoroughly combine. Gently pour this batter over the whites, using a spoon to fold them in. (Do not stir after batter is added to whites). Drop into heated, oiled gem irons, and bake twenty to twenty-five minutes. This recipe will make 1 1/2 dozen medium sized muffins.

VEGETARIAN BREAD SPREAD.

Break into a round-bottomed bowl one medium sized egg. Add 1 to 3 teaspoon salt, then with a wire whip (not an egg beater), beat, and at the same time slowly pour into center of bowl any good vegetable oil. Continue beating until you have used about one pint of oil, or until the mayonnaise is quite stiff. Then, while beating, add juice of one small lemon, and you will have the finest, most healthy bread spread, free from all impurities.

The Light Shines Brightest in the Middle of the Road--Safety First.

Satan, represented by human beings, is ever busy distracting Present Truth believers, destroying their influence among the people, and thus making the truth of none effect. His great and lasting victories have not been won by opposing the truth, but rather by professing strictly to advocate every precept of it, and by showing great reverence and zeal for its advancement, thus gaining the confidence of the people, and making them believe him to be a zealous minister of God and a friend of His people. Then, having beguiled them into placing confidence in him, and into being perfectly satisfied that he is leading them on to eternal glory, he easily and quietly leads his victims on to eternal ruin.

There is but one way of knowing that we are being led, by Christ our Lord, in the straight path to the pearly gates, and that is, by neither adding to nor taking from the Word of Truth, but by carefully following in the way of light, going not a step ahead of it, lingering not a step behind it, nor walking along its side-edges, but by following right in the middle of the road. Hence, let not your zeal for progress drive you ahead of the light and make you to walk in the darkness; neither let your caution against running too far ahead cause you to drop back and lag behind; nor yet let carelessness verge you toward the edges. Stay in the center of the road, where the light shines the brightest. Do not follow ideas which stand upon implications, upon enlargements, upon diminishings, of the meaning of authoritative statements. Says Christ: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life." (Rev. 22:18, 19.)

"But the prophet, which shall presume to speak a word in My name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." (Deut. 18:20.)

Extremists never walk in the blaze of the light, but are always found ahead of it, and those who are passive invariably walk far behind it, while the careless and the indifferent stray to the edges. But those who are the true children of light never vary a step left or right, front or back from the brightest spot of the Christian's narrow road. In dress reform, the extremist, the passive, and the careless often take the position that the Christian's dress should consist of old, shabby, out of date clothes.

"Carefulness in dress is an important item. There has been a lack here with ministers who believe present truth. The dress of some has been even untidy. Not only has there been a lack of taste and order in arranging the dress in a becoming manner upon the person, and in having the color suitable and becoming for a minister of Christ, but the apparel of some has been even slovenly. Some ministers wear a vest of a light color, while their pants are dark, or a dark vest and light pants, with no taste or orderly arrangement of the dress upon the person when they come before the people. These things are preaching to the people. The minister gives them an example of order, and sets before them the propriety of neatness and taste in their apparel, or he gives them lessons in slackness and lack of taste which they will be in danger of following.

"Black or dark material is more becoming to a minister in the desk, and will make a better impression upon the people, than would be made by a combination of

two or three different colors in his apparel.

"I was pointed back to the children of Israel anciently, and was shown that God had given specific directions in regard to the material and style of dress to be worn by those who ministered before him. The God of Heaven, whose arm moves the world, who sustains us and gives us life and health, has given us evidence that he may be honored or dishonored by the apparel of those who officiate before him. He gave special directions to Moses in regard to everything connected with his service. He gave instruction even in regard to the arrangement of their houses, and specified the dress which those should wear who were to minister in his service. They were to maintain order in everything, and especially to preserve cleanliness.

"Read the directions that were given to Moses, to be made known to the children of Israel as God was about to come down upon the mount to speak in their hearing His holy law. What did He command Moses to have the people do? To be ready against the third day; for on the third day, said he, the Lord will come down upon the mount in the sight of all the people. They were to set bounds about the mount. 'And the Lord said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes.' That great and mighty God who created the beautiful Eden, and everything lovely in it, is a God of order; and he wants order and cleanliness with his people. That mighty God directed Moses to tell the people to wash their clothes, lest their should be impurity in their clothing and about their persons as they came up before the Lord. And Moses went down from the mount unto the people, and they washed their clothes, according to the command of God.

"And to show how careful they were to be in regard to cleanliness, Moses was to put a laver between the tent of the congregation and the altar, 'and put water therein to wash withal.' And Moses and Aaron, and Aaron's sons, that ministered before the Lord, were to wash their hands and their feet thereat when they went into the tent of the congregation, and when they went in before the Lord.

"This was the commandment of the great and mighty God. There was to be nothing slack and untidy about those who appeared before him, when they came into his holy presence. And why was this? What was the object of all this carefulness? Was it merely to recommend the people to God? Was it merely to gain his approbation? The reason that was given me was this, that a right impression might be made upon the people. If those who ministered in sacred office should fail to manifest care, and reverence for God, in their apparel and their deportment, the people would lose their awe and their reverence for God and his sacred service. If the priests showed great reverence for God, by being very careful and very particular as they came into his presence, it gave the people an exalted idea of God and his requirements. It showed them that God was holy, that his work was sacred, and that everything in connection with his work must be holy; that it must be free from everything like impurity and uncleanness; and that all defilement must be put away from those who approach nigh to God.

"From the light that has been given me, there has been a carelessness in this respect. I might speak of it as Paul presents it. It is carried out in will-worship and neglecting of the body. But this voluntary humility, this will-worship and neglecting of the body, is not the humility that savors of Heaven. That humility will be particular to have the person, and actions, and apparel of all who preach the holy truth of God, right and perfectly proper, so that every item connected with us will recommend our holy religion. The very dress will be a recommendation of the truth to unbelievers. It will be a sermon in itself....

"A minister who is negligent in his apparel often wounds those of good taste and refined sensibilities. Those who are faulty in this respect should correct their errors, and be more circumspect. The loss of some souls at last will be traced to the untidiness of the minister. The first appearance affected the people unfavorably, because they could not in any way link his appearance with the truths he presented. His dress was against him; and the impression given was that the people whom he represented were a careless set, who careth nothing about their dress, and his hearers did not want anything to do with such a class of people.

"Here, according to the light that has been given me, there has been a manifest neglect among our people. Ministers sometimes stand in the desk with their hair in disorder, looking as if it had been untouched by a comb and brush for a week. God is dishonored when those who engage in his sacred service are so neglectful of their appearance. Anciently the priests were required to have their garments in a particular style to do service in the holy place, and minister in the priest's office. They were to have garments in accordance with their work, and God distinctly specified what these should be....

"God requires all who profess to be his chosen people, though they are not teachers of the truth, to be careful to preserve personal cleanliness and purity, also cleanliness and order in their houses and upon their premises. We are examples to the world, living epistles known and read of all men. God requires all who profess godliness, and

especially those who teach the truth to others, to abstain from all appearance of evil."--"Testimonies for the Church," Vol. 2, pp. 610-615.

"Do not catch hold of isolated ideas and make them a test, criticizing others whose practice may not agree with your opinion: but study the subject broadly and deeply, and seek to bring your own ideas and practices into perfect harmony with the principles of true Christian temperance.

"There are many who try to correct the lives of others by attacking what they regard as wrong habits. They go to those whom they think in error, and point out their defects, but do not seek to direct the mind to true principles. Such a course often comes far short of securing the desired result. When we make it evident that we are trying to correct others, we too often arouse their combativeness, and do more harm than good. And there is the danger to the reprover also. He who takes it upon himself to correct others, is likely to cultivate a habit of fault-finding, and soon his whole interest will be in picking flaws and finding defects. Do not watch others to pick at their faults, or expose their errors. Educate them to better habits by the power of your own example.

"Let it ever be kept before the mind that the great object of hygienic reform is to secure the highest possible development of mind and soul and body. All the laws of nature--which are the laws of God--are designed for our good. Obedience to them will promote our happiness in this life, and will aid us in a preparation for the life to come.

"There is something better to talk about than the faults and weaknesses of others. Talk of God and His wonderful works. Study into the manifestations of His love and wisdom in all the works of nature."--"Christian Temperance and Bible Hygiene," pp. 119, 120.

Questions and Answers.

HOW READEST THOU?"

Question No. 153:
"The tract, of Ezekiel's prophecy, 'The Dardanelles of the Bible,' p. 5, places the lamps of fire in the Most Holy place, thus showing complete ignorance of the simple facts in the case making a mistake that a child should recognize."

Answer:
The only mention in the above mentioned tract, p. 5. of lamps of fire is in the quotation of scripture from the Revelation, which are John's words. The author of the tract is simply quoting the words of the Revelator.

"How many men in this age of the world fail to go deep enough. They only skim the surface. They will not think closely enough to see difficulties and grapple with them, and will not examine every important subject which comes before them with thoughtful, prayerful study, and with sufficient caution and interest to see the real point at issue. They talk of matters which they have not fully and carefully weighed,"--"Testimonies for the Church," Vol. 4, p. 361. "How readest thou?"

SERVANTS ON EARTH OR IN HEAVEN?

Question No. 154:
"We have been approached with the criticism that the 144,000 have a special work to do 'about the throne of God,' of judging the wicked, and not a special work on earth of bringing in a great multitude. Please give us light on this subject."

Answer:
From the vast wealth of proof that the 144,000 are to perform the special work of bringing in the great multitude, we cannot, in the space here available, present more than the following evidences:

The 144,000 escape the slaughter of Ezekiel "Nine ("Testimonies to Ministers," p. 445; "Testimonies for the Church," Vol. 5, p. 211), and go into all the world to bring in all their brethren. (Isa. 66:16, 19, 20.)

Virtually to the same truth, the ensuing statements attest: "All who are honest will leave the fallen churches, and take their stand with the remnant."--"Early Writings," p. 261. "Early Writings," p. 24 says that "multitudes" join in the movement. There only remains now to ascertain exactly who constitute the remnant. This question is definitely settled in "Testimonies for the Church," Vol. 5, pp. 475, 476: "The despised remnant are clothed in glorious apparel....A 'fair mitre' is set upon their heads... These are they that stand upon Mount Zion with the Lamb having the Father's name written in their foreheads. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand."

The above inspired statement proves that the 144,000 are the remnant, and that multitudes from the fallen churches will join them. One needs no further proof that the 144,000 have to do on earth the greatest work ever committed to man.

THE DIET FOR TRANSLATION.

Question No. 155:
"Does 'Counsels on Health,' p. 42 mean that we who are preparing for translation must lay aside all manner of vegetables, nuts, and roots, and thus live on grains and fruits only?"

Answer:
We do not understand that simply because in this one instance grains and fruits are mentioned, vegetables, nuts, and roots

should be discarded from the dietary of those who are preparing for translation, for in the same book, pages 114 and 115, we read:

"The mother should study to set a simple yet nutritious diet before her family. God has furnished man with abundant means for the gratification of an unperverted appetite. He has spread before him the products of the earth,--a bountiful variety of food that is palatable to the taste and nutritious to the system. Of these our benevolent heavenly Father says we may freely eat. Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, make, with milk or cream, the most healthful diet. They impart nourishment to the body, and give a power of endurance and a vigor of intellect that are not produced by a stimulating diet."

On page 42, only "grains and fruits" are mentioned whereas, on page 115 fruits, grains and vegetables of all kinds are urged the best articles of food for our dietary. Furthermore, on neither pages (42, 115), are nuts mentioned, but "Ministry of Healing," p. 298 says: "With nuts may be combined grains, fruits, and some roots, to make foods that are healthful and nourishing. Care should be taken, however, not to use too large a proportion of nuts."

Thus we see that our diet must be composed of grains, fruits, nuts, and vegetables of all kinds, including roots.

To take from an author's writings, as the basis of a subject, one statement independent of all others pertaining to it, is not just, unless it is so warranted by the author himself. Had Sister White meant that we should use nothing but grains and fruits, she, herself, would have given the reason for including nuts and roots at one time, and excluding them at another time. Hence, inasmuch as she nowhere states that we should cease using vegetables, nuts, and roots, we have no right on the strength of some of her writings to urge upon anyone, burdens that are one sided, onerous, and impossible to carry out.

Still further, as those who are to be translated are to return to the same diet which, in the beginning before nature was marred by sin, was given to the holy family in the garden of Eden, God is now saying to us: "Behold, I have given you, every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." (Gen. 1:29.) This scripture teaches that the diet for those who are to be translated will be composed of herbs (grains and vegetables of all kinds) bearing seed, and the fruit of "every tree" (fruits and nuts) yielding seed.

When the Lord says in Genesis 3:18, 19: "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," we are not to understand that He added the herb to the man's diet after he sinned (for herb bearing seed was a part of the dietary before sin entered), but simply that that which the earth produced without man's having to sweat, man was from then on to produce from the soil by perspiration and hard labor.

Question No. 157:

"I am convinced that 'The Shepherd's Rod' is not the message of the hour, because I believe that when a message comes from God, it will not make a separation among His people. You agree with my logic, do you not?

Answer:

To try to convince the questioner by a long-drawn-out article with proofs from the Scriptures, is needless, for the question reveals that the person is not acquainted with past church history. Therefore, the best way to answer his query is to ask him to tell us the number of times God has sent messages to His church that they made neither trouble nor separation among His people. If facts prove his answer, to be in favor of this question, then of course, as Christians, we must change our position, and admit that the SRod is not a message from God. But if past church history, disproves his logic, then, of course, we shall expect from him, as an honest Christian and a seeker for truth, a letter of confession, stating that his logic has not refuted the SRod.

The SRod message according to Ezekiel's prophecy, chapter Nine and "Testimonies to Ministers," p. 445, is to accomplish nothing else but to separate the people in the church!

Thus the fact that the message of the SRod brings a separation in the church, is another proof that it is a message from God.