# THE SYMBOLIC CODE



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## Lightening the Earth

# AN OPEN LETTER TO MY MINISTERING BRETHREN

Dear Brethren:

Seven years have gone by since "The Shepherd's Rod" message began to come, during which time you have bitterly fought its advancement. Seven years' time should be sufficient for any of you to have discerned that you have been fighting in vain as far as your stopping the progress of the message is concerned. Moreover, you should by this time know that you have been fighting against your own life and against God, Who is trying to save you. Therefore, I must do my best to show you herein that in your oft repeated attempt to retard or stop the work of Present Truth, you have completely failed, and that for this fact you ought to praise God, for had you succeeded in your foolish aim, you would have completely cut yourselves off from His saving arm.

The following paragraphs should suffice to show you that in your snap judgments in attempting to prove false the Rod's interpretations of the Scriptures and of the Spirit of Prophecy, you have made a miserable failure.

As it would be both impossible and useless to enumerate all that you have spoken against the Rod, and as your latest attacks against it should carry your strongest points, I shall call to your attention only your most recent attempts to refute the Rod.

The "Record," the official organ of the South-western Union Conference, in an article under the title, "Satan Still At Work," makes another snap at "The Shepherd's Rod."

No case can be rightly judged until after both sides of the question have been discussed. Therefore, having heard the one side, now, my brethren, carefully hear the other, then weigh the evidence, and judge for yourself.

The "Record," in the aforementioned article, is taking two shots at once--one at the recent wedding here and the other at the sealing. Hence, we shall examine first the former and then the latter event.

Any one, who having a decent degree of care and understanding while reading the full accounts of the above mentioned wedding, will quickly see that the "Record's" charging that the announcement advocates "the idea that marriage should always have been performed on Friday," is strictly another case of reading into the writings of "The Shepherd's Rod" that which they do not contain--nay, even suggest, much less state.

So obvious is "The Record's" misrepresentation of the facts set forth in the wedding announcement that it is needless to take up further space discussing it. Hence, we come to the more important issue--that of the time of the sealing, which "The Record" asserts "began in 1844, not in 1930," and in main proof of which assertion, it quotes from "Early Writings," p. 44: "'I saw that Satan was at work...to distract, deceive, and draw away God's people, just now [Sabbath, March 24, 1844] in this sealing time'."

"Early Writings" neither here nor elsewhere in any way suggests that the sealing of the 144,000 was then in progress, but rather the sealing of "Early Writings" should not be interpreted in a way to contradict the sealing of "Great Controversy," then the sealing of the former can not be the sealing of the latter: for if the sealing of the 144,000 began in 1844, and if that is the only sealing, then, as the "Record" asserts, all who died in the Third Angel's Message since 1844, including Sister White, are necessarily lost, because "The Great Controversy" plainly states that the 144,000 shall not die, but be "translated...from among the living."--"The Great Controversy," p. 646.

Moreover, the author of "Early Writings" and of "The Great Controversy" states in "Testimonies for the Church," Vol. 3, p. 266, that the sealing "of the 144,000" is "the closing work for the church," but the sealing that began in 1844 was the beginning, not the closing, of the church's work.

Still further, the "Record" contends that the Sabbath is the seal of the 144,000, whereas, "Testimonies to Ministers," written by the author of "Early Writings," "The Great Controversy," and "Testimonies for the Church," says: "This sealing of the servants of God is the same that was shown to Ezekiel in vision."--"Testimonies to Ministers," p. 445. To you who, along with us, believe that Sister White's writings are inspired, the above quotation proves that those who have been sealed by the Sabbath seal since 1844 are not the 144,000, for the 144,000 do not receive the seal as a result of Sabbath keeping, but rather as a result of sighing and crying against the abominations among Sabbath keepers. See Ezekiel 9:4: "Testimonies for the Church," Vol. 3, p. 267; Vol. 5, 211.

Hence there are two sealings, in two different periods: first, the sealing, in the beginning work for the church, of those who died under the Third Angel's Message since 1844, and second, the sealing, in the closing work for the church, of those who shall never die.

In the light of the foregoing facts, the "Record's" statement: "Many do not know what they believe on this vitally important question and are

just too careless to try to find out from God, who knows," directed against us, comes back to it like a boomerang.

My brethren, how can you, in the face of these plain facts, afford to close your heart against the truth, which is to seal you for eternity with the seal of God? May He help you to see that your single-sealing theory is as destitute of truth as are the hills of Gilboa of dew and rain.

Furthermore, although "The Shepherd's Rod" gives a clear explanation of the beasts of Revelation 13 and 17, and by its light on these symbols adds power and force to the Third Angel's Message, yet you are determined to war against it from the pulpit and by the printed page, while holding to an interpretation of the beasts, which adds nothing to the message and which, therefore, as far as anyone's salvation is concerned, is of no consequence, thus making no difference at all whether or not anyone knows, accepts, or rejects it.

Though I hate to contradict you, my brethren, I would not be true to God, fair to you, or honest to myself, if I should shrink from speaking the truth, and from telling you wherein lies your trouble with "The Shepherd's Rod."

You are broadcasting far and wide that "The Shepherd's Rod" is not in perfect harmony with the Spirit of Prophecy, whereas, in fact, as already seen in the above paragraphs, your theories, and not the Spirit of Prophecy, are at war with "The Shepherd's Rod." You allege that "The Shepherd's Rod" sets aside some of the doctrines which we as Seventh-day Adventists have believed for many years. In this you are but partly right; that is, "The Shepherd's Rod" does set aside some doctrines which we as Seventh-day Adventists have believed for many years, but only those which have crept into the ranks of the denomination through uninspired men; whereas it not only retains, but also adds "power" and "force" to, all the doctrines which have been authoritatively given to the denomination. Thus "The Shepherd's Rod" is in conflict with your private interpretations, and they with it, just as some of the Seventh-day Adventists' doctrines are in conflict with those privately interpreted doctrines, which most of us and our fathers believed while in other denominational churches.

If you will bear with me, my brethren, I shall endeavor herein to show you where you are making your mistake. You are advocating an interpretation of the heads of Revelation 13 and 17, which holds that they are successive, but if you will free your minds from preconception and prejudice, and just stop to think for yourselves, you will readily see how illogical it is for you to insist that the heads represent successive secular powers. And then, I think, you will not dare any more to teach your interpretations of these symbols.

Is it natural, my brethren, for a beast to have his heads in existence before he himself is, as would necessarily have to be the case in an interpretation which holds the heads to be symbols of successive governments which existed before the beast himself? How could a beast lose or grow any heads, seeing that after he comes into existence his heads neither multiply nor drop off, as do horns?

You admit that one of the heads was wounded in 1798 A.D., but at the same time, you accept the claim of your preferred interpretations, which teaches that at that time (1798) five of the heads (governments) had already fallen, that one was, and that the other was yet to come; whereas, the revelator was shown that at the time the one head was wounded, all seven heads were present on the beast, for he says that the beast had "seven heads," and that one of them "was wounded," showing that the beast had all his heads (governments) intact during the time in which one of them was wounded, which fact symbolically proves that the objects symbolized by the heads cannot be successive. Hence, as the period of the wound is since 1798 then the other six heads (governments) must also be in existence since 1798.

In the beast of Daniel 7, the three horns which were plucked up (v. 8), symbolize three kings who lost their kingdoms, after which came up "the little horn" (v. 20), showing that after the three horns, or kings, passed off the stage of action, a "little horn," came up and look their places. This symbolism shows that governments are symbolized by horns, not heads, and that when they are successive, the symbolism does not fail to reveal so. Where, though, either on the beast of Revelation 13 or on the beast of Revelation 17, is there any such symbolism to show that the heads are successive? Look honestly at yourselves, my brethren, and you will plainly see that you are doing with the Bible the same as you are doing with "The Shepherd's Rod"--reading into it that which it does not contain.

Still further, because of the fact that the head which was wounded represents an ecclesiastical power, it is altogether illogical for the other six heads to symbolize powers of some other nature. Any fair minded person who would, on the one hand, accept the wounded head to be a symbol of ecclesiastical power, must, on the other hand, to be consistent, reject the idea that the other six represent civil governments. And, on the contrary, if he should, on the one hand, accept the six heads as symbols of civil powers, he must, on the other hand, to be logical, reject the idea that the one stands for ecclesiastical power. An interpretation which is inconsistent with itself will not establish anybody's confidence in any message, and therefore, for a Seventh-day Adventist

to teach in one instance that out of the seven identical heads, one symbolizes a religions power, and in another instance that the other six denote secular kings, would be to be building up with one hand, and tearing down with the other.

The seven kings cannot be synonymous with the heads, for all the heads were present at the time of the wound, whereas, the kings were not; that is, five of the kings had fallen, one was, and the other had not yet come. The king James version shows this to be the fact, for it does not say, "They are seven kings," but rather, "There are seven kings." In other words, these particular kings are not symbolized either by heads or horns, but only referred to. But in order to support your theory, you quote from the Revised version, yet even it cannot help you very much.

Moreover, the King James' version is the one to be depended upon, for the other translations of the Scriptures were in some instances interpreted in the light of sectarian views, and thus, instead of being exact renderings of the Scriptures, they contain thoughts in favor of the translator's personal belief.

I shall now call your attention to another inconsistency. The seven heads which the angel interprets as seven mountains on which the woman sits, you insist are symbols of the kingdoms of the world, but herein you will see that that interpretation does not prove true. Number seven, Biblically denotes completeness, and as Papal Rome never ruled over or sat upon all the kings of the world, the symbolism defiantly shows that the kings are not synonymous with the heads.

Moreover, you believe that the woman is a symbol of Papal Rome, and that the heads are successive, and that five of them symbolize ancient empires which had gone out of existence long before Papal Rome was ever thought of, and that the seventh is not yet come. If the heads stand for ancient empires, and the woman for papal Rome, then please explain how the woman (Papal Rome) could sit on or rule over those long disintegrated kingdoms before she, herself, came on the stage of action? And how could she have then sat on the seventh, or last one, before it comes into existence? for papal Rome is now in the past, but the seventh king has not yet come!

O, my brethren, will you not see and confess the foolishness of such interpretation, and accept the truth while it can still save?

Still further, my brethren, your making the beast of Revelation 17 to be the same as the one of Revelation 13 is a most inconsistent and illogical interpretation of the Scriptures, for the one beast came from the sea and the other from the desert. The one has a wounded head, whereas, the other has not. The one has crowns on his horns, whereas, the other has not. The one has blasphemy over the heads only, but the other is full of names and blasphemies. The one is scarlet, but the other is leopard-like.

If the heads stand for kingdoms, then for what stand the horns? And if both horns and heads symbolize secular kingdoms, then why should God use two symbols, diverse one from the other, to symbolize objects of like nature? Again, if the symbols--heads and horns--on the same beast can interchangeably symbolize religious and secular powers, then where is the key of interpretation?

However, these inconsistencies are not the worst, for in one instance you teach that the papal head is the fifth, and in another that it is the eighth! (Rev. 17:11.) My brethren, let us take God for all He says. Note that He does not say, The head is the eighth, and that the head is of the seven, but that the beast is the eighth, and that the beast is of the seven. The object symbolized by the head, the symbolism shows, is less than one-nineteenth part of that which is symbolized by the whole beast, whereas the term "beast," takes in the beast as a whole. Hence, the whole beast, instead of only one of its heads, is the eighth, and the whole beast is of the seven.

You, yourself, know that such keyless and thoughtless interpretations, which pay no attention to language, and which obey neither rule nor logic, are not inspired, but are private, and thus inevitably false. Why then, Brethren, continue to hold to your foregoing theory of the beast, which is so manifestly contrary to all that is logical?

The interpretation which "The Shepherd's Rod" gives does not run rife with such inconsistencies. Besides, it brings out many valuable lessons for the church of God at this time; whereas the interpretation which you prefer, brings out nothing, and rather than adding to, only subtracts from, the message which the denomination is endeavoring to carry. Hence, seeing that your long cherished ideas are not Biblical, logical, or beneficial, why do you so tenaciously hold to them? Moreover, though "The Shepherd's Rod" is entirely free from such hybrid elements, and though it claims inspiration, yet you turn against it, calling it "private interpretation," at the same time preferring, that which does not even claim inspiration, and which is not amenable to rhyme or reason.

You know my brethren, that this is not the worst job that you have made of Biblical interpretation since you began warring against the "Rod," but I have reviewed only your latest attacks against the sealing message, and the facts brought out should now convince you that the Spirit of Prophecy knew what it was talking about when it penned the following paragraphs.

"I have been shown that many who profess to have a knowledge of present truth, know not

what they believe. They do not understand the evidences of their faith. They have no just appreciation of the work for the present time. When the time of trial shall come, there are men now preaching to others, who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. Until thus tested, they knew not their great ignorance. And there are many in the church who take it for granted that they understand what they believe, but, until controversy arises, they do not know their own weakness. When separated from those of like faith, and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth. Certain it is that there has been among us a departure from the living God, and a turning to men, putting human in place of divine wisdom."--"Testimonies for the Church," Vol. 5, p. 707.

"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. 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.

"False doctrine is one of the satanic influences that work in the church, and brings into it those who are unconverted in heart. Men do not obey the words of Jesus Christ, and thus seek for unity in faith, spirit, and doctrine."--"Testimonies to Ministers," p. 48.

"False propositions are assumed as truth and righteousness, and then everything is worked in such a way as to carry out these propositions, which are not in accordance with the will of God, but are a misrepresentation of His character."--"Testimonies to Ministers," p. 360.

"Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. If doubts and unbelief are cherished, the faithful ministers will be removed from the people who think they know so much."--"Testimonies to Ministers," pp. 409-410.

"What greater deception can come upon human minds than a confidence that they are right, when they are all wrong!"--"Testimonies for the Church," Vol. 3, p. 253.

"Men and women are in the last hours of probation, and yet are careless and stupid, and ministers have no power to arouse them; they are asleep themselves. Sleeping preachers preaching to a sleeping people!"--"Testimonies for the Church," Vol. 2, p. 337.

## Religious Liberty.

In 1935, the denomination, through its religious liberty mouthpiece, the "Liberty Magazine," went on record once again as to its position of "absolute religious freedom," its redeclaration reading in part:

"The Liberty magazine believes in absolute religious liberty. We give no approval to the interference by the civil authorities in purely religious matters in any country. We stand firmly upon the fundamental American doctrine of complete freedom in all matters that pertain to the conscience, provided only that no man demands for himself a freedom that would infringe on the equal rights of others."--"Liberty," 1935, Second Quarter.

Then, at the General Conference Session in 1936, the denomination proudly paraded its religious liberty principles in the following quotations, without reference, which it hung about the walls of the Religious Liberty booth:

"In matters of conscience the majority has no power." (Diet of Spires, 1529.)

"We should interpose the most effectual protest against measures to restrict liberty of conscience."

"Can we not call to the front those who have a regard for their religious rights and privileges?"

"We are warned in the word of God, that sleepless vigilance is the price of safety."

"Satan is still working through every means which he can control to destroy religious liberty."

"The banner of truth and religious liberty which these (Protestant Reformers) held aloft, has in this last conflict been committed to us."

"The message of religious liberty...is the very present truth which they need for this time."

"Awake the world to a sense of the value of the privilege of religious liberty so long enjoyed."

"The most momentous struggle of all the ages is just before us."

"The question of religious liberty is very important, and it should be handled with great wisdom and discretion."

Beautiful our profession of the above principles! But, O, what our practice!

The shameful truth is revealed in the experience which is conservatively related in the following testimony, and which is typical of what have been the S.D.A. denomination's religious liberty practices even since the "Shepherd's Rod" message came to it in 1929, and its members began to accept it as a matter of conscience. A certain sister, having recently fallen a victim in your hands which, sadly, are becoming so cruel, sends the following testimony:

"For some time the brethren at our church have refused to admit inside anyone connected in any way with the 'Shepherd's Rod' message. But last Sabbath, I, as usual, presented myself at

church, and inasmuch as no one attempted to keep me out, I joyfully entered. In about ten minutes, the elders approached me with this urgent request, 'Sister ----------, you must leave church.'

"As I called their attention to the painting over the altar--Christ holding out His hands, and saying 'Come unto Me,' I asked to stay and listen to the sermon. They then left, but soon returned with a policeman, who is also a church member. He asked me to leave, and as I told him that this was the only church in this vicinity for me to attend on Sabbath, they went to the pastor, who told them to take me out. So for the third time, they threatened to remove me from church.

"During this time, all eyes were centered on me, and when those who were present saw the attempts to take me out, some shouted: 'Let her stay!'

"By this time, the policeman was quite angry. I asked him, 'Brother, would Christ do this?' He quickly retorted that he did not care about that, but that I was going out, and that was that!

"Finally the pastor came down from the pulpit, and told them to let me remain, but they answered him, 'You said for us to take her out, and we're obeying your orders'!

My brethren, you are turning from bad to worse, and my prayer is that you may see your mistake in your attempts without inspiration, to interpret the Scriptures and to weed out the tares without God's command, and we hope that as you read the following paragraphs you may realize that, as the "Spirit of Prophecy" long ago indicated, you have surely stepped into the tracks of Romanism ("Testimonies to Ministers," p. 363).

"Finite man is likely to misjudge character, but God does not leave the work of judgment and pronouncing upon character to those who are not fitted for it. We are not to say what constitutes the wheat, and what the tares. The time of the harvest will fully determine the character of the two classes specified under the figure of the tares and the wheat. The work of separation is given to the angels of God, and not committed into the hands of any man."--"Testimonies to Ministers," p. 47.

"Notwithstanding Christ's warning, men have sought to uproot the tares. To punish those who were supposed to be evildoers, the church has had recourse to the civil power. Those who differed from the established doctrines have been imprisoned, put to torture and to death, at the instigation of men who claimed to be acting under the sanction of Christ. But it is the spirit of Satan, not the Spirit of Christ, that inspires such acts. This is Satan's own method of bringing the world under his dominion. God has been misrepresented through the church by this way of dealing with those supposed to be heretics."--"Christ's Object Lessons," p. 73.

"There can be no more conclusive evidence that we possess the spirit of Satan than the disposition to hurt and destroy those who do not appreciate our work, or who act contrary to our ideas."--"Desire of Ages," p. 487.

"In the future, men claiming to be Christ's representatives will take a course similar to that followed by the priests and rulers in their treatment of Christ and the apostles...; those who are true to God will be persecuted, their motives will be impugned, their best efforts misinterpreted, and their names cast out as evil."--"Acts of the Apostles," p. 431.

But "the more you are jostled, misapprehended, misstated, misrepresented, the more evidence you have that you are doing a work for the Master, and the more closely you must cling to your Saviour. In all your difficulties be calm and undisturbed, patient and forbearing, not rendering evil for evil, but good for evil."--"Testimonies for the Church," Vol. 8, p. 130.

As this letter is already lengthy, and as I must not weary you with more, I close with the prayer that you may awake and respond to God's call, for it is your life.

Sincerely yours to follow the Lamb
whithersoever He goeth,

**V.T. HOUTEFF.**

# COUNSELS TO PARENTS--Part Two

**(Continued from Code Vol. 3; No. 3-4; pp. 4 through 6)**

Realizing, with a realization second only to that of God's, that the home and the family are the basic unit of human society, and that therefore as rocks the cradle, rocks the world, Satan set about early in the long ago to manipulate control of both the hands that hold the crib and those that hold the reins of the home; until at last he has so well succeeded at his work that today the Word of God must make the sad confession that "Children are often indulged from their babyhood, and wrong habits become fixed" ("Testimonies for the Church," Vol. 4, p. 368), and that "Satan has succeeded wonderfully in his plans."--"Testimonies for the Church," Vol. 4, p. 203.

Knowing full well, however, that he could never succeed in his diabolic scheme except he beguile parents to follow in the footsteps of Eve--depart from the ways of God, to eat of the forbidden fruit--he has, through all his wicked and subtle arts, unceasingly worked to keep the home blind to or indifferent toward Bible principles, and hence under his control.

Having thus planted his banner in the home, even "in the households of those who profess to be God's chosen ones" ('Testimonies for the Church,' Vol. 4, p. 200), is it any wonder that parents of today--those in Present Truth as well as those in the church and in the world--are consistently wrong, and in such sad deception, "and knoweth it not?"

"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?...

"These facts must be pressed home upon parents; they must arouse, and take up their long-neglected work."--"Testimonies for the Church," Vol. 5, pp. 324, 326.

"Parents, take up your neglected responsibilities; educate your children after God's plan...."--"Testimonies for the Church," Vol. 5, p. 45.

"The neglect of parents to properly discipline their children has been a fruitful source of evil in many families. The youth have not been restrained as they should have been. Parents have neglected to follow the directions of the word of God in this matter, and the children have taken the reins of government into their own hands. The consequence has been that they have generally succeeded in ruling their parents, instead of being under their authority.

"The parents are blind to the true state of their children, who have succeeded in entirely deceiving them. But those who have lost the control of their children are not pleased when others seek to control them, or to point out their defects for the purpose of correcting them."--"Testimonies for the Church," Vol. 4, pp. 192, 193.

Perhaps Mt. Carmel is having to grapple with no problem so often and so vigorously as that brought to view in the concluding sentence of the last quotation.

On a number of occasions, when necessity has led us to advise with parents, concerning their children, and "to point out their defects for the purpose of correcting them," these parents have resented and opposed our efforts to help them, in spite of the fact that in pointed condemnation of such a course, stand the following solemn testimonies:

"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."--"Testimonies for the Church," Vol. 5, p. 36.

"Instead of uniting with those who bear the burdens, to lift up the standard of morals, and working with heart and soul in the fear of God to correct the wrongs in their children, many parents soothe their own consciences by saying, 'My children are no worse than others.' They seek to conceal the glaring wrongs which God hates, lest their children shall become offended, and take some desperate course. If the spirit of rebellion is in their hearts, far better subdue it now than permit it to increase and strengthen by indulgence. If parents would do their duty, we should see a different state of things. Many of these parents have backslidden from God. They do not have wisdom from Him to perceive the devices of Satan and to resist his snares."--"Testimonies for the Church," Vol. 4, p. 651.

"Parents who give this training [of strict obedience to God] are not the ones likely to be found criticizing the teacher. They feel that both the interest of their children and justice to the school demand that, so far as possible, they sustain and honor the one who shares their responsibility.

"Many parents fail here. By their hasty, unfounded criticism the influence of the faithful, self-sacrificing teacher is often well-nigh destroyed. Many parents whose children have been spoiled by indulgence, leave to the teacher the unpleasant task of repairing their neglect; and then by their own course they make his task almost hopeless. Their criticism and censure of the school management encourage insubordination in the children, and confirm them in wrong habits.

"If criticism or suggestion in regard to the teacher's work becomes necessary, it should be made to him in private. If this proves ineffective, let the matter be referred to those who are responsible for the management of the school. Nothing should be said or done to weaken the children's respect for the one upon whom their well-being in so great degree depends.

"The parents' intimate knowledge both of the character of the children and of their physical peculiarities or infirmities, if imparted to the teacher, would be an assistance to him. It is to be regretted that so many fail of realizing this. By most parents little interest is shown either to inform themselves as to the teacher's qualifications, or to co-operate with him in his work."--"Education," pp. 283 through 284.

"Many fathers and mothers err in failing to second the efforts of the faithful teacher. Youth and children, with their imperfect comprehension and undeveloped judgment, are not always able to understand all the teacher's plans and methods. Yet when they bring home reports of what is said and done at school, these are discussed by the parents in the family circle, and the course of the teacher is criticized without restraint. Here the children learn lessons that are not easily unlearned. Whenever they are subjected to unaccustomed restraint, or required to apply themselves to hard study, they appeal to their injudicious parents for sympathy and indulgence. Thus a spirit of unrest and discontent is encouraged, the school as a whole suffers from the demoralizing influence, and the teacher's burden

is rendered much heavier. But the greatest loss is sustained by the victims of parental mismanagement. Defects of character which a right training would have corrected, are left to strengthen with years, to mar and perhaps destroy the usefulness of their possessor.

"As a rule it will be found that the students most ready to complain of school discipline are those who have received a superficial education. Having never been taught the necessity of thoroughness, they regard it with dislike. Parents have neglected to train their sons and daughters to the faithful performance of domestic duties. Children are permitted to spend their hours in play, while father and mother toil on unceasingly. Few young persons feel that it is their duty to bear a part of the family burden. They are not taught that the indulgence of appetite, or the pursuit of ease or pleasure, is not the great aim of life."--"Fundamentals of Christian Education," pp. 64 through 65.

"Better, far better might your children suffer, better lie in their graves, than be taught to treat lightly the principles that lie at the very foundation of loyalty to truth, to their fellow-beings, and to God.

"In cases of difficulty with the ones who have them in charge, go directly to those in authority and learn the truth. Bear in mind that the managers of the various departments understand much better than others can what regulations are essential. Manifest confidence in their judgment, and respect for their authority. Teach your children to respect and honor the ones to whom God has shown respect and honor by placing them in positions of trust.

"In no way can the members of the church more effectively second the efforts of the managers in our institutions than by giving in their own homes an example of right order and discipline....Let there be no encouragement to sin, no evil speaking or evil surmising."--"Testimonies for the Church," Vol. 7, pp. 185-186.

"Satan has had great power over the minds of parents through their undisciplined children. The sin of parental neglect stands marked against many Sabbath-keeping parents. The spirit of gossip and tale-bearing is one of Satan's special agencies to sow discord and strife, to separate friends, and to undermine the faith of many in the truthfulness of our positions. Brethren and sisters are too ready to talk of the faults and errors that they think exist in others, and especially in those who have borne unflinchingly the messages of reproof and warning given them of God.

"The children of these complainers listen with open ears, and receive the poison of disaffection. Parents are thus blindly closing the avenues through which the hearts of the children might be reached. How many families season their daily meals with doubt and questionings. They dissect the characters of their friends, and serve them up as a dainty dessert. A precious bit of slander is passed around the board, to be commented upon, not only by adults, but by children. In this God is dishonored. Jesus said, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' Therefore Christ is slighted and abused by those who slander his servants.

"The names of God's chosen servants have been handled with disrespect, and in some cases with absolute contempt, by certain persons whose duty it is to uphold them. The children have not failed to hear the disrespectful remarks of their parents in reference to the solemn reproofs and warnings of God's servants. They have understood the scornful jests and depreciatory speeches that from time to time have met their ears, and the tendency has been to bring sacred and eternal interests, in their minds, on a level with the common affairs of the world. What a work are these parents doing in making infidels of their children even in their childhood! This is the way that children are taught to be irreverent, and to rebel against Heaven's reproof of sin."--"Testimonies for the Church," Vol. 4, pp. 194 through 195.

"Their children have gloried in their freedom to do as they pleased. They have been released from home responsibilities and have despised restraint. A life of usefulness appears to them like a life of drudgery. Lax government at home has unfitted them for any position, and, as a natural consequence, they have rebelled against school discipline. Their complaints have been received and credited by their parents, who, in sympathizing with their imaginary troubles, have encouraged their children in wrong-doing. These parents have, in many instances, believed positive untruths that have been palmed off upon them by their deceiving children. A few such cases of unruly and dissembling children would do much toward breaking down all authority in the school, and demoralizing the young people of our church.

"There is perfect order in Heaven, perfect concord and agreement. If parents so neglect to bring their children under proper authority here, how can they hope that they will be considered fit companions for the holy angels in a world of peace and harmony? Indulgent parents, who justify their children in their wrong-doing, are thereby creating an element that will bring discord into society, and subvert the authority of both school and church.

"Children need watchful care and guidance as never before; for Satan is striving to gain the control of their minds and hearts, and to drive out the Spirit of God. The fearful state of the youth of this age constitutes one of the strongest signs that we are living in the last days; but the

ruin of many may be traced directly to the wrong management of the parents. The spirit of murmuring against reproof has been taking root and is bearing its fruit of insubordination. While the parents are not pleased with the characters their children are developing, they fail to see the errors that make them what they are."--"Testimonies for the Church," Vol. 4, p. 199.

"Our brethren and sisters abroad should feel it their duty to sustain this institution which God has devised. Some of the students return home with murmurings and complaints, and parents and members of the church give an attentive ear to their exaggerated, one-sided statements. They would do well to consider that there are two sides to the story; but, instead, they allow these garbled reports to build up a barrier between them and the College. They then begin to express fears, questionings, and suspicions in regard to the way the College is conducted. Such an influence does great harm. The words of dissatisfaction spread like a contagious disease, and the impression made upon minds is hard to efface. The story enlarges with every repetition, until it becomes of gigantic proportions, when investigation would reveal the fact that there was no fault with teachers or professors. They were simply doing their duty in enforcing the rules of the school, which must be carried out or the school will become demoralized.

"Parents do not always move wisely. Many are very exacting in wishing to bring others to their ideas, and become impatient and over-bearing if they cannot do this; but when their own children are required to observe rules and regulations at school, and these children fret under the necessary restraint, too often their parents, who profess to love and fear God, join with the children instead of reproving them and correcting their faults. This often proves the turning point in the character of their children. Rules and order are broken down, and discipline is trampled under foot. The children despise restraint, and are allowed to speak disparagingly of the institutions at [Mt. Carmel]. If parents would only reflect, they would see the evil result of the course they are pursuing."--"Testimonies for the Church," Vol. 4 p. 428.

"I wish my position to be clearly understood. I have no sympathy with the course that has been pursued toward Bro. --------. The enemy has encouraged feelings of hatred in the hearts of many. The errors committed by him have been reported from one person to another, constantly growing in magnitude, as busy, gossiping tongues added fuel to the fire. Parents who have never felt the care which they should feel for the souls of their children, and who have never given them proper restraint and instruction, are the very ones who manifest the most bitter opposition when their children are restrained, reproved, or corrected at school. Some of these children are a disgrace to the church, and a disgrace to the name of Adventists.

"The parents despised reproof themselves, and despised the reproof given to their children, and were not careful to conceal this from them. The sin of the parents began with their mismanagement at home. The souls of some of these children will be lost, because they did not receive instruction from God's word, and did not become Christians at home. Instead of sympathizing with their children in a perverse course, the parents should have reproved them, and sustained the faithful teacher. These parents were not united to Christ themselves, and this is the reason of their terrible neglect of duty. That which they have sown, they will also reap. They are sure of a harvest.

"In the school, Bro. ------ has not only been burdened by the wrong course of the children, but by the injudicious management of the parents, which produced and nurtured hatred of restraint."

"I dare not longer remain silent. I speak to you and to the church at [Mount Carmel]. You have made a great mistake. You have treated with injustice one to whom you and your children owe a debt of gratitude, which you do not realize. You are responsible for the influence you have exerted upon the [School]. ...You have encouraged in the students a spirit of criticism, which God's Spirit has sought to repress. You have led them to betray confidence. There are not a few young persons among us who are indebted for most valuable traits of character to the knowledge and principles received from Bro. -------. To his training, many owe much of their usefulness, not only in the Sabbath-school, but in various other branches of our work. Yet your influence encouraged ingratitude, and has led students to despise the things that they should cherish....

"Bro. --------- has been an earnest seeker after knowledge. He has sought to impress upon the students that they are responsible for their time, their talents, their opportunities. It is impossible for a man to have so much care, and carry so heavy responsibilities, without becoming hurried, weary, and nervous. Those who refuse to accept burdens which will tax their strength to the utmost, know nothing of the pressure brought to bear upon those who must bear these burdens.

"There are some in the [message] who have looked only for what has been unfortunate and disagreeable in their acquaintance with Bro. --------. These persons have not that noble, Christ-like spirit, that thinketh no evil. They have made the most of every inconsiderate word or act, and have recalled these at a time when. envy, prejudice, and jealousy, were active in un-

christian hearts..... Testimonies for the Church," Vol. 5, pp. 51 through 55.

"A few weeks since, I was in a dream brought into one of your meetings for investigation. I heard the testimonies borne by students against Bro. ---------. Those very students had received great benefit from his thorough, faithful instruction. Once they could hardly say enough in his praise. Then it was popular to esteem him. But now the current was setting the other way. These persons have developed their true character. I saw an angel with a ponderous book open, in which he wrote every testimony given. Opposite each testimony were traced the sins, defects, and errors of the one who bore it. Then there was recorded the great benefit which these individuals had received from Bro. -------'s labors.

"We, as a people, are reaping the fruit of Bro. ---------'s hard labor. There is not a man among us who has devoted more time and thought to his work, than Bro.---------. He has felt that he had no one to sustain him, and has felt grateful for any encouragement." "Testimonies for the Church," Vol. 5, p. 59.

"The Lord approved of the general course of Bro. ---------, as he was laying the foundation for the school which is now in operation....Under the strain of over-work, he has made some mistakes, not half so grievous, however; as those of persons who have cherished bitterness against him. In his connection with the youth, he has had to meet that spirit of rebellion and defiance which the apostle declares to be one of the signs of the last days."--"Testimonies for the Church," Vol. 51 p. 91.

(Though some of the foregoing testimonies were addressed to the believers at Battle Creek, "The same principles which apply to the work in our institutions at Battle Creek, apply as well to that in the field at large."--"Testimonies for the Church," Vol. 5, p. 566.

"If parents would place themselves in the position of the teachers, and see how difficult it

must necessarily be to manage and discipline a school... of students of every grade and class of minds, they might, upon reflection, see things differently. They should consider that some children have never been disciplined at home. Having always been indulged and never trained to obedience, it would be greatly for their advantage to be removed from their injudicious parents, and placed under as severe regulations and drilling as soldiers in an army. Unless something shall be done for these children who have been so sadly neglected by unfaithful parents, they will never be accepted of Jesus; unless some power of control shall be brought to bear upon them, they will be worthless in this life, and will have no part in the future life."--"Testimonies for the Church," Vol. 4, p. 429.

"Entire families are in need of thorough transformation in their habits and ideas before they can be true representatives of Jesus Christ. And to a great extent children who are to receive an education in our schools, will make far more advancement if separated from the family circle where they have received an erroneous education. It may be necessary for some families to locate where they can board their children and save expense, but in many cases it would prove a hindrance rather than a blessing to their children."--"Fundamentals of Christian Education," p. 313.

However, "No family is justified in bringing children to [Mt. Carmel] who are not under the control of their parents. If their parents have disregarded the word of God in the matter of instructing and training their children, [Mt. Carmel] is no place for them. They will only be the means of demoralizing the young people of [this] place, and bringing discord where peace and prosperity should reign. Let such parents take up the neglected work of restraining and disciplining their children before they venture to impose them upon [Mt. Carmel]."--"Testimonies for the Church," Vol. 4, p. 204.

# PROTECTING GOD'S HERITAGE

Our past experience with parents in the matter of the schooling of the children at Mt. Carmel Academy, has evidenced the fact that but few if any truly understand, despite every effort to make clear, what precisely is the nature, purpose, and work of this institution.

Fettered with the concepts, ideas, and values of a wrong education received through their days, parents and children alike, it has been found, think of the school here at Mt. Carmel in virtually the same terms as they think of any other school, with the sad consequence that they have found themselves upset over the institution's standards, rules, and regulations.

As the school of the Elijah message, Mt. Carmel Academy has no aim other than to train youth for a place in the work of the gospel for these last days. It has no other interest. It serves neither for hire nor earthly advantage of any kind. The individual--body, mind, and soul--is all that it wants, and what it must necessarily have, as is elucidated in the Symbolic Code, Vol. 3, Numbers 5 and 6, pages 9 through 11.

It is, therefore, to avert the evil results which must surely follow the exercise of such liberties, that Mt. Carmel Academy will henceforth accept applicants only on the following terms:

1. That the student come of his own free will.

2. That the student come prepared to take up

residence here without leave until the School Board shall issue his release.

3. That the parents (or guardians) likewise be prepared to send students here to remain without leave until the Board shall see fit to issue their release.

4. That the parents (or guardians) leave students, for the duration of their residence here, utterly to the dictates of the institution.

5. That parents (or guardians) be prepared either to keep up the students' expenses, or else turn the students over to Mt. Carmel, who will school and maintain them, provided that they be forever unconditionally free from the ties and dictates of parents (or guardians), and wholeheartedly enter into their training here until they become efficient and dependable, and thus qualified for a place in the work of Present Truth.

However, should the students, while in training or anytime thereafter until of age, prove a failure to the cause of the aforesaid institution, it shall return them to their parents or guardians.

6. That mail will be censored if the necessity should arise.

7. That both parents (or guardians) and students be prepared, to accept whatever disciplinary measures Mt. Carmel may deem necessary.

Parents and children whose one and all consuming desire and determination is to see each other saved in the kingdom, will gladly comply with the foregoing terms, and will count it no sacrifice to endure the necessary restrictions and concessions which the terms impose.

Hence, Mt. Carmel Academy neither wants nor will receive any but those who themselves as well as their parents will make any sacrifice to be saved. To none others are her doors open.

The conditions of the students' admittance being thus understood, then if the students, parents, or guardians should in any way deviate from the principals herein set forth, the School Board would not be true to its trust should it allow such students to continue in school or even to stay on the camp's premises. And therefore, should any find themselves possessed of a spirit foreign to these requirements, we advise such immediately to sever connections with Mt. Carmel rather than to be severed.

**Mt. Carmel Academy School Board**

# QUESTION AND ANSWERS

## Wasted Time-Loss of Intellect, Great Poverty, Unbearable Sorrow.

**Question No. 167:**

"Can you help me to know with what to occupy children up to the age of twelve?"

**Answer:**

Most children in this Laodicean age, are raised up like plants instead of like trained human beings. Because of the parents' poor judgment and blind love, the children are left ignorant of life's duties, and the result is that when they are grown up and obliged to care for themselves, they find life a drudgery instead of a joy, and anything they attempt to do appears to them as being hard and impossible. Their homes are untidy and unsanitary--unfit to live in. Such children may be compared with grass hoppers; who, playing, singing, and sunning themselves all the summer long, giving no thought for the approaching winter, when the green grass shall disappear and cold weather set in, find themselves unprepared, and thus starve and freeze, while the ant, who has busily worked the whole summer through, has plenty to eat and a good warm place to live in.

Parents who allow their children to fool away their time, are laying snares before them, and thus unfitting them for this life and for the life to come.

There are many useful as well as edifying pursuits for children, the faithful pursuance of which means much to the child's success both in this life and the life to come.

Among these pursuits are the various household duties, such as washing windows, sweeping, dusting, making beds, washing dishes, scrubbing floors and woodwork, baking, cooking, and even making simple articles of clothing. Then there are the outdoor duties, such as gardening and keeping the premises neat and clean, besides many other such practical pursuits, including the making of purchases economically and in a business-like manner.

Also, reading and memorizing passages from the Bible and Spirit of Prophecy will greatly aid not only in occupying, but also in strength-ening, the child's mind.

It is both possible and beneficial to the training of the child to correlate with gardening, etc., such subjects as arithmetic; for example, when teaching the children how to plant seed, it is well at the same time to teach them how to count as they drop each seed into the ground.

Teach your children to bear responsibility--assign certain home duties to them, and when they learn to master one thing, promote them to another. The home should be a school. Where there are several children in the home, the daily home duties should be divided among them, while the parents assume the duties of teachers. In this way the children will not only keep themselves from mischief and bad company, but also make

themselves useful, and at the same time build strong physiques and characters.

If you make your children do the work by scolding them, you will be teaching them to hate both yourself and the work, and hence, instead of training them to love a life that will make them happy and useful, you will be driving them to do the very thing that you are trying to keep them from doing.

Make them love their work by keeping up their interest in it. Be as God. Teach them in the same manner in which He is teaching you. He never scolds you. He demonstrates His love for you, then explains the right and wrong sides of life, and plainly warns you of the results that will follow in whichever course you may pursue--a blessing from the one and a cursing from the other. Be careful that while doing this you do not turn them against God by saying that if they are not good, He will punish them in this way or in that way, but rather teach them that their own evil course will lead them to reap only curses, while God is pleading with them to avoid the evil results.

While teaching them these two consequences, use simple illustrations, such as, for example, that if they neglect to brush their teeth after meals, the result ultimately will be suffering from tooth ache, and thus that any violation of the laws of God, will in like manner naturally result in pain and sorrow.

Do not make them lose respect for you or for your religion. If your course leads them to rule over you instead of you over them, you will lose them and cause God to ask you: "Where is the flock that was given thee, thy beautiful flock? What wilt thou say when He shall punish thee? for thou hast taught them to be captains, and as chiefs over thee" instead of your being captains over them: "shall not sorrows take thee, as a woman in travail?" (Jer. 13:21, 22.)

"Let not your unchristlike character misrepresent Jesus. Do not keep the little ones away from Him by your coldness and harshness. Never give them cause to feel that heaven will not be a pleasant place to them if you are there. Do not speak of religion as something that children cannot understand, or act as if they were not expected to accept Christ in their childhood. Do not give them the false impression that the religion of Christ is a religion of gloom, and that in coming to the Saviour they must give up all that makes life joyful.

"As the Holy Spirit moves upon the hearts of the children, cooperate with His work. Teach them that the Saviour is calling them, that nothing can give Him greater joy than for them to give themselves to Him in the bloom and freshness of their years.

"The Saviour regards with infinite tenderness the souls whom He has purchased with His own blood. They are the claim of His love. He looks upon them with unutterable longing. His heart is drawn out, not only to the best-behaved children, but to those who have by inheritance objectionable traits of character. Many parents do not understand how much they are responsible for these traits in their children. They have not the tenderness and wisdom to deal with the erring ones whom they have made what they are. But Jesus looks upon these children with pity. He traces from cause to effect.

"The Christian worker may be Christ's agent in drawing these children to the Saviour. By wisdom and tact he may bind them to his heart, he may give them courage and hope, and through the grace of Christ may see them transformed in character, so that of them it may be said, 'Of such is the kingdom of God'."--"The Desire of Ages," p. 517.

## Never Run Ahead

**Question No. 168:**

"Matthew 24:14, 19: 'And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come....And woe unto them that are with child, and to them that give suck in those days!'

"Upon whom did the Saviour pronounce the woe--the world or God's chosen?"

**Answer:**

We do not know.

## Who Will Give Us Our Pay?

**Question No. 169:**

"Are those who are laboring part time and who are having some success entitled to any support from the office?"

**Answer:**

Those who are working with the expectation of receiving from the office pay, as reward for their labors, are not working for Christ, but rather for themselves. As we labor for Christ, our uppermost thoughts should be the saving of souls, expecting to receive from the "Householder," when "even comes," our "penny," or wages. According to the parable in Matthew 20, the laborers whom the Master hires go out to labor, not knowing what they are to receive at day's end. If the message of "The Shepherd's Rod" is of God, then His laborers better learn that the work is to be carried out altogether in God's, not man's, way.

Should the office give financial support to any who labor just part time, it would then be obligated to pay all who did anything, be it little or much, for the advancement of the cause of God, and would thus establish a precedent which it not only could not follow, but which also if it did follow, must only damage rather than upbuild

both the worker and those for whom he might labor.

The plan followed in this connection is that all who, by giving studies, engage in the work of this sealing message, report their activities to this office, so that it may credit to them the results of their labors. And then, should any, after having to their credit a number of converts, choose to give full time to the teaching of the message, they may, upon advising us of this fact, receive full time status entitling them to the full share of the financial results of their labors.

In this call for laborers, all--small or great, rich or poor, learned or illiterate--have the high and exalted privilege of becoming the ministers of Christ.

"Present truth leads onward and upward, gathering in the needy, the oppressed, the suffering, the destitute. All that will come are to be brought into the fold. In their lives there is to take place a reformation that will constitute them members of the royal family, children of the heavenly King."--"Testimonies for the Church," Vol. 8, pp. 195, 196.

And all Present Truth teachers are asked to keep the office posted in regard to their movements, and it shall in turn render every possible support to make their work a success.

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# AN OPEN LETTER

My friends who have written to me and who have received no reply, doubtless wonder what is the matter with me. Pressing duties have made impossible my writing to each personally, and so I take this opportunity in an open letter to reply to all my correspondents, as well as speak to all Present Truth believers, with the object of encouraging all to press on to victory and to safeguard their eternal interests.

Another blessed Sabbath day has come to a close, bringing us one more week nearer home! Solemn fact! Does it not compel us to ascertain whether or not during this past week we have made the necessary progress? This searching question leads us to check up on ourselves to find out whether or not we are meeting God's requirements for His remnant people.

I am deeply concerned for your welfare, and trust that you are for mine. Therefore, as together we consider the following words from God, may we as friends see eye to eye, and may our hearts beat in unison.

As we endeavor to compare ourselves with the perfect Pattern, we find first that "Self-righteousness is not true righteousness, and those who cling to it will be left to take the consequences of holding a fatal deception. Many today claim to obey the commandments of God, but they have not the love of God in their hearts to flow forth to others. Christ calls them to unite with Him in His work for the saving of the world, but they content themselves with saying, 'I go, sir.' They do not go. They do not co-operate with those who are doing God's service. They are idlers. Like the unfaithful son, they make false promises to God. In taking upon themselves the solemn covenant of the church they have pledged themselves to receive and obey the word of God, to give themselves to God's service, but they do not do this. In profession they claim to be sons of God, but in life and character they deny the relationship. They do not surrender the will to God. They are living a lie."--"Christ's Object Lessons," p. 281, N. E.; p. 279, O. E.

Now, my friends, may each of us ask himself the question, Have I given all into His service?

Each must answer for himself. I am happy to say that my answer is that I not only was privileged to be the first to volunteer to help pioneer the work at Mt. Carmel, but also am now privileged to have an active part in the building of the camp. And as the work is steadily growing, you can see why we have so little time for correspondence.

Continuing now our self-examination, we find still another call to come up to the high standard which God has set before us:

"The promise of obedience they appear to fulfil when this involves no sacrifice; but when self-denial and self-sacrifice are required, when they see the cross to be lifted, they draw back. Thus the conviction of duty wears away, and known transgression of God's commandments becomes habit. The ear may hear God's word, but the spiritual perceptive powers have departed. The heart is hardened, the conscience seared.

"Do not think that because you do not manifest decided hostility to Christ you are doing Him service. We thus deceive our own souls. By withholding that which God has given us to use in His service, be it time or means or any other of His entrusted gifts, we work against Him.

"Satan uses the listless, sleepy indolence of professed Christians to strengthen his forces and win souls to His side. Many who think that though they are doing no actual work for Christ, they are yet on His side, are enabling the enemy to preoccupy ground and gain advantages. By their failure to be diligent workers for the Master, by leaving duties undone and words unspoken, they have allowed Satan to gain control of souls who might have been won for Christ.

"We can never be saved in indolence and inactivity. There is no such thing as a truly converted person living a helpless, useless life. It is not possible for us to drift into heaven. No sluggard can enter there."

This being profoundly true, dear friends, will

you not at once, if you have not yet done so, put on the empty harness that lies near you, and do your part to pull the chariot up the incline, no matter how steep it may be? "We must clear the King's highway; for God will remove hindrances out of the way. God calls you to come up to His help against the mighty. Instead of pressing your weight against the chariot of truth that is being pulled up an inclined road, you should work with all the energy you can summon to push it on."

In closing these lines, I pray that God may bless your every effort to do the right. And "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever." (2 Peter 3:17, 18.)

"I had many things to write, but I will not with ink and pen write unto thee: But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name." (3 John 13, 14.)

Sincerely your brother to be one of the strong "bay horses,"

**M.L. DEETER**

# HEALTH WAVE

"If parents have transmitted to their children tendencies which will make more difficult the work of educating them to be strictly temperate, and of cultivating pure and virtuous habits, what a solemn responsibility rests upon the parents to counteract that influence by every means in their power! How diligently and earnestly should they strive to do their duty by their unfortunate offspring! To parents is committed the sacred trust of guarding the physical and moral constitution of their children. Those who indulge a child's appetite, and do not teach him to control his passions, may afterward see, in the tobacco-loving, liquor-drinking slave, whose senses are benumbed, and whose lips utter falsehood and profanity, the terrible mistake they have made."--"Christian Temperance and Bible Hygiene," pp. 46, 47.

Mt Carmel has had to set a standard for its adults as well as for its youth. Continually we cry out, "Become concerned about your habits in eating and drinking! If you do not, then nature's laws will pronounce your down-fall."

"It is impossible for those who give the reins to appetite to attain to Christian perfection. The moral sensibilities of your children cannot be easily aroused, unless you are careful in the selection of their food. Many a mother sets a table that is a snare to her family. Flesh-meats, butter, cheese, rich pastry, spiced foods and condiments are freely partaken of by both old and young."--Ibid.

Because of using such foods as those above mentioned, along with demineralized food products, this country every year marches over the moldering bodies of 400,000 little children who, under ten years of age, have gone to their untimely graves. Make sure that your children do not join them.

## DUMPLINGS.

The use of soda and baking powder is harmful. Abandon all such unhealthful recipes, and reform in this matter

### Whole Wheat Dumplings.

1 cup milk.
1/4 cup cream.
1/4 cup oil.
1/2 cup cracker meal or zweiback crumbs.
1/2 cup whole wheat flour.
2 Eggs.
1/4 t salt.

Have water boiling in lower part of double boiler; in top part, place milk, cream, oil, and salt. Heat these ingredients to the boiling point; then, while beating, add flour. Cook for fifteen minutes. Remove from fire, let stand until warm, not hot, beat into the batter one egg at a time, and then mix in cracker meal or zweiback crumbs. Drop from spoon into boiling broth or what ever sauce you may use, lumps of batter about the size of a walnut. Cook no longer than four or five minutes. Serves six.

### Corn Dumplings.

1/2 cup shorts or whole wheat flour.
2 1/2 cups milk.
1/2 cup oil.
1 t salt.
1/2 cup cracker meal.
3 eggs.
3/4 cup unbolted cornmeal.

As with whole wheat dumplings, bring milk, oil, and salt to a boil, in a double boiler. While beating, add cornmeal, and continue beating until smooth. Then add shorts (or flour), mix well, and cook for fifteen minutes. Remove from fire, and let stand until warm, not hot, then beat in eggs one at a time. To this, add cracker meal, and cook no longer than for whole wheat dumplings.

Either of these dumplings go well with the following healthful dishes: garbanzo pea stew, navy or brown bean stew, potato or vegetable stew.

Eat for health; not for appetite.

## "Yea, They Shall Sing In The Ways Of The Lord." (Psalm 138:5)

"When Zion shall arise and shine, her light will be most penetrating, and precious songs of praise and thanksgiving will be heard in the assemblies of the saints...Why not awake the voice of our spiritual songs in the travels of our pilgrimage?"--"Testimonies for the Church," Vol. 6, p. 368.

"As a part of religious service, singing is as much an act of worship as is prayer" ("Education," p. 168), and is a great solace and inspiration to us as we strive to win a place in the "congregation of saints"--the 144,000--"when the purification shall have taken place."

And as we pray and sing in the spirit and with understanding (1 Cor. 14:15), our songs will express the truths and experiences of the message, of Present Truth, and then we shall see that "the temple of God is opened in heaven, and the threshold flushed with the glory which is for every church that will love God and keep His commandments....Then we shall have spiritual eyesight to discern the inner courts of the celestial temple. We shall catch the themes of song and thanksgiving of the heavenly choir round about the throne."--"Testimonies for the Church," Vol. 6, p. 368.

"The hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in [present] truth." (John 4:23.) Hence, the ensuing song is the beginning of our response to the words of the Psalmist: "Sing unto the Lord a new song, and His praise in the congregation of the saints." (Psalms 149:1.)

## "PRAISE YE OUR GOD" (Tune: "Jesus Loves Even Me")

1.
Praise be to our God in heaven above!
He sent the Rod in His infinite love;
And saving truths in the Bible revealed,
Prophecies fulfilled and others unsealed.

Chorus:--

O, I praise God, the Rod did arrive,
Us to reform, us to revive
From sad deception in faith and works,
Wherein death's siren lurks.

2.
If we would stand when the angel doth slay,
We'll sigh now, cry now, and learn to obey.
Thus, "firstfruits," cleansed by the pow'r of the Rod,
We'll win the multitude--"Praise ye our God"!

Chorus:--

O, I praise God the Rod doth restore
Unto life new, all things of yore.
Thy kingdom come; O, naught can compare!
Sacrifice all; be there!

Let believers of Present Truth, as they assemble together for worship, lift their hearts and voices heavenward, in this song of experience and praise, and as they thus "sing a new song" and "make a joyful noise," "they shall sing for the majesty of the Lord." (Isa. 24:14.)

## VERY IMPORTANT NOTICES.
### "HOW READEST THOU?"

Carelessness on the part of some has cost them a good deal, and much mail has gone astray, never reaching the office. Our correct address has been published in the past, but some have not given it any attention. Please remember to address any member of this office in the following manner:

Universal Publishing Assn.
Mount Carmel Center
Waco, Texas

PERSON'S NAME.

Do not place currency in common mail. Send either P. O. Money Order or a bank check. Make sure that your return address is given on all mail.

As these instructions have not been fully heeded, thus causing us confusion, we print them again, urgently requesting everyone corresponding with this office to use the precise form herein given.

Again we urgently request that in sending checks, P. O. Money Orders, Express Orders, etc., you make them out in favor of The Universal Publishing Assn.

When sending remittances, please attach to your name, or the names, if sending in a report for a company of believers, initials and Mr., Mrs., Miss, or Master, as the case may be:

At the conference meetings in Los Angeles in the spring of 1934, it was unanimously adopted that every Friday evening (5 P.M. Pacific Standard Time; 6 P.M. Mountain Standard Time; 7 P.M. Central Standard Time; 8 P.M. Eastern Standard Time) believers in Present Truth would seek God in behalf of the message, believing that such a concerted voice would lay at Heaven's altar, in all truth, "the effectual fervent prayer of a righteous man (which) availeth much."

# "TO THE TWELVE TRIBES WHICH ARE SCATTERED ABROAD"

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

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

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

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

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

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

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

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

Now it you would like to have this printed friend come to your home regularly, also our free literature, send your name and address to The Universal Publishing Association, Symbolic Code Dept., Mount Carmel Center, Lake Waco, Texas.