THE SYMBOLIC CODE



Vol. 6 Nos. 1-6 Incl.

January-June, 1940

MT. CARMEL CENTER

Waco, Texas

Lightening the Earth

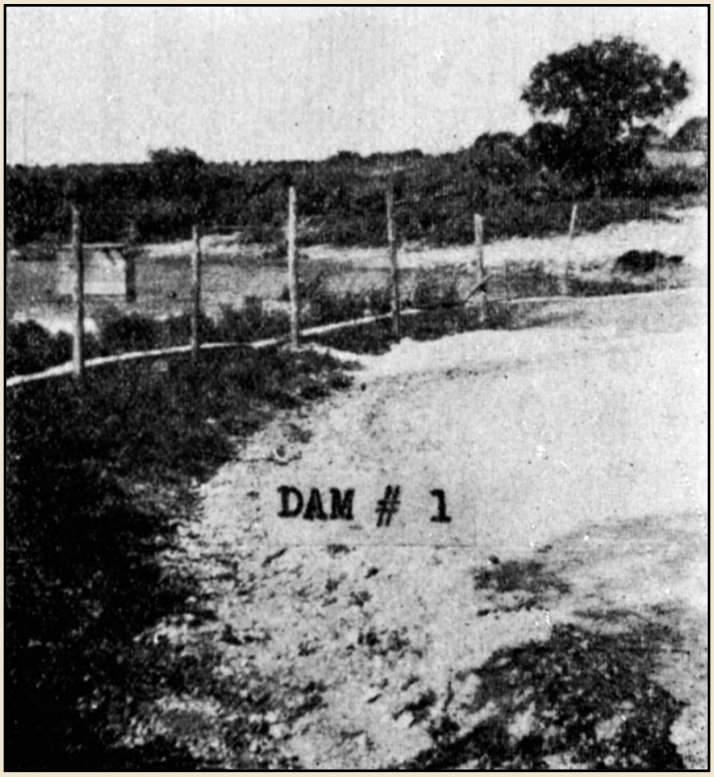
MT. CARMEL'S PROGRESS VIEWED THROUGH THE CAMERA

Believing that all Present Truth believers would joyfully welcome from Mt. Carmel a report of the progress that she is making, we are therefore, in this issue, bringing to Code readers a composite view of several of the buildings and projects, with some of the scenery.

With our readers, we shall now imagine that we are entering Mt. Carmel's gate No. 1, where we find ourselves on the King's Highway. Proceeding then along the highway, beyond the farmhouse (building No. 5),



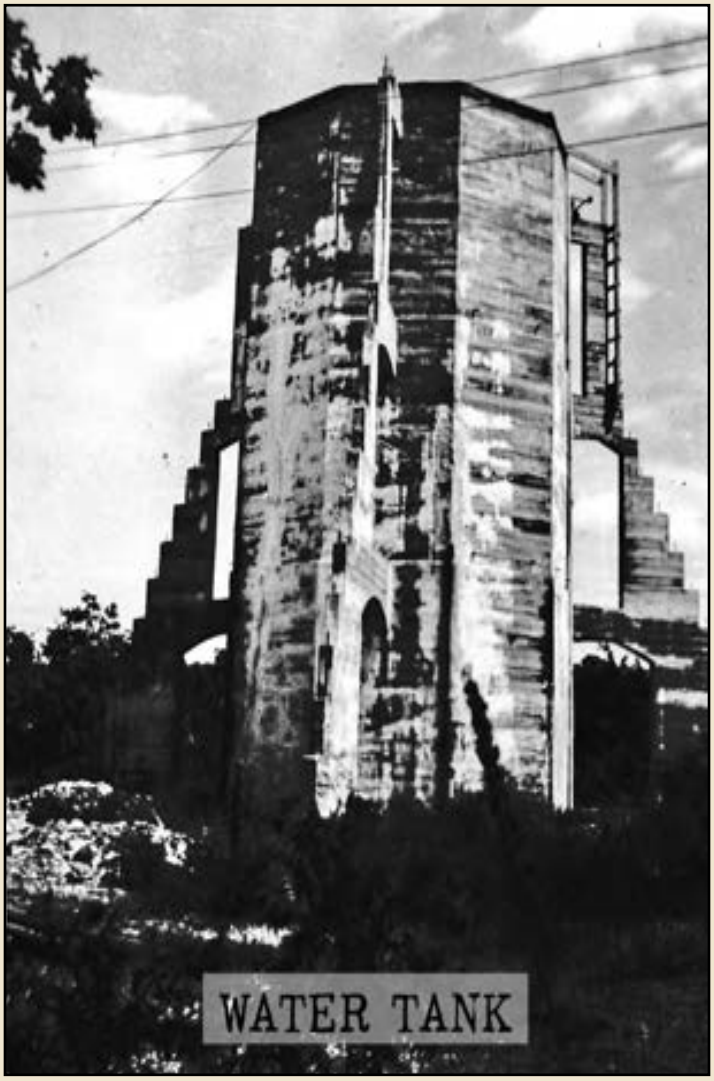
westward through the orchard, and past dam No. 1,



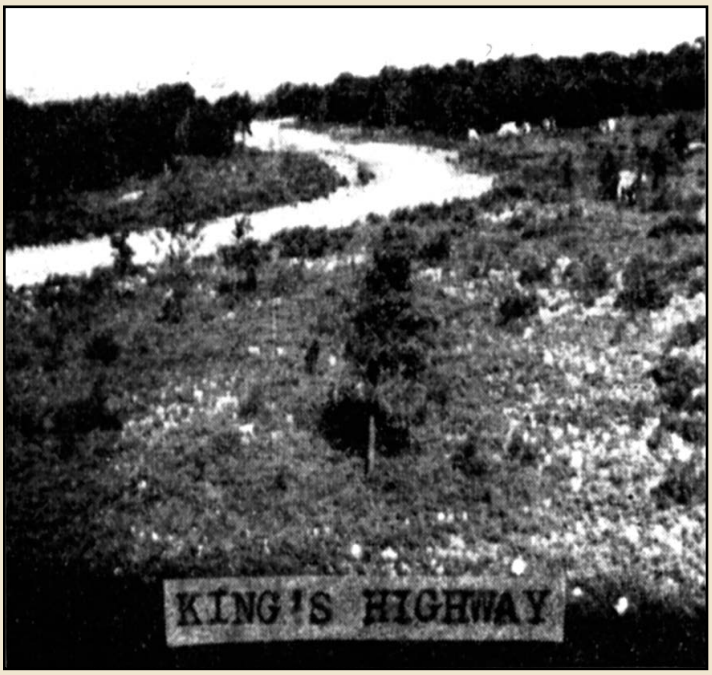
Pictures of Mt. Carmel Center, (road, B5 Building) we come to the administration Center, where we see building No. 8 to the right, and the water tank ahead.



and the water tank ahead



Continuing about 200 yards farther westward on the King's Highway, as shown in the photograph,



we next find ourselves on the Academy grounds. The first structure that we pass is a dwelling to our left--building No. 2.



Looking toward the west side of the building, we see on the ground floor the Dispensary on which one of the workmen is putting in the windows,



Pictures of Mt. Carmel Center (King's Hwy Road, B2) a little to the right, the lavatory, which is to be a three-story building, the first story being constructed of rock quarried from the grounds.



Following in line is one of the dormitories--building No. 4.



Finally at the center of the campus, we find ourselves in front of our temporary dining room,



standing between one of the dormitories (building No. 6, a full, two-story structure which does not appear to advantage in this photo, for a south-north slope obscures the ground floor from this angle)



Pictures of Mt. Carmel Center (buildings) and the Academy (building No. 1),



while beyond we are met with an inspiring view of Lake Waco, lying at a level about 200 feet lower than the school campus.



Proceeding from here to our left, we find ourselves on our Scenic Highway (now under construction), which gradually descends toward dam No. 2, and which winds around the hillside just below buildings No. 2 and No. 4. Going several hundred feet along this new road, we shortly find ourselves before the Scenic Bridge (also under construction), leading to the dam, the bulkhead of which will form a part of



the highway for about 650 feet. Photographs A, B, C, and D show operations at the dam at different stages of construction.









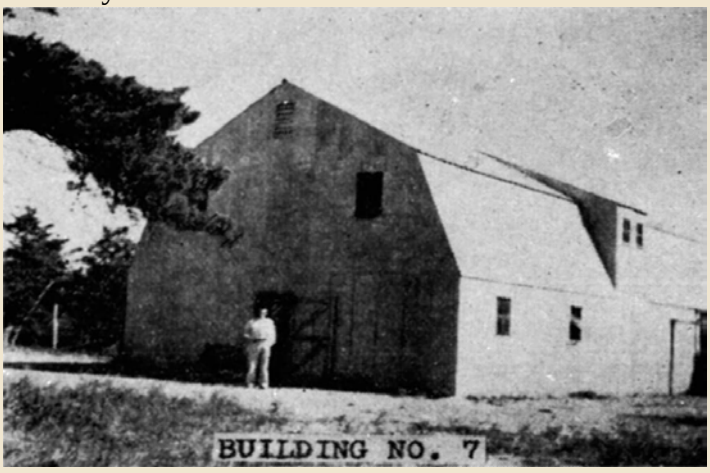
Photographs A and D show Lake Meribah (made up by dam No. 2) at two different periods.

The dining room is the first building erected on Mt. Carmel--a temporary structure. Building No. 1, up to January 1, has been occupied by the General Office, but now, notice the Office has moved to its new location (Building No. 8), houses the Academy.

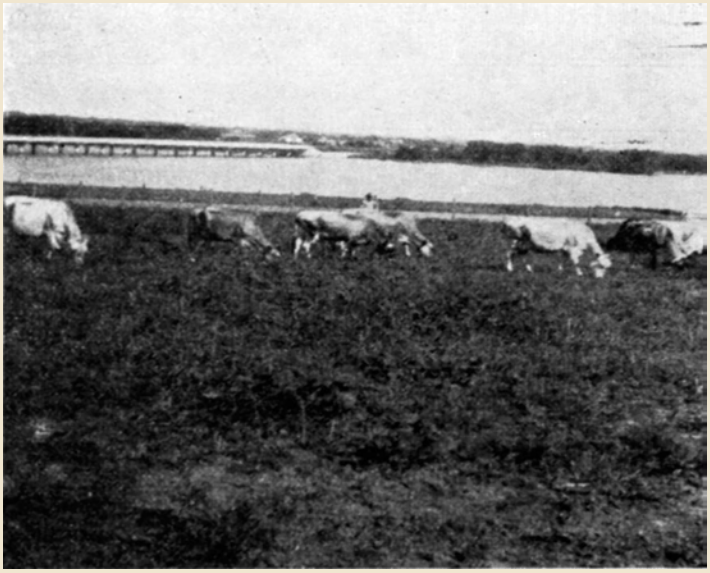
While the ground floor of Building No. 8 accommodates the General Office, also the publishing office and the Mercantile Assn., the second story provides our general assembly hall.

Building No. 2 ("The Memorial Inn") is a twelve-room house, built by Sister Charboneau. It overlooks Carmel's artificial Lake Meribah, the source of our water supply. The ground floor of this building is being used for our medical work and the upper floors for a dwelling place for a number of the workers.

Building No. 7, which has been our barn, and which stands only a short space from the Administration Center, is to be converted into a wood-work shop and a lumber yard.



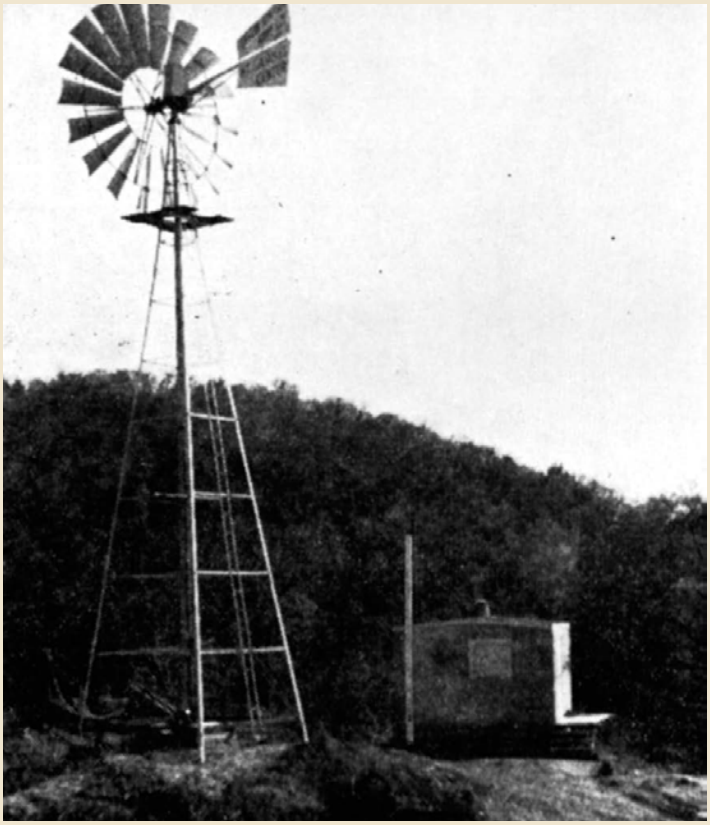
Driving eastward on the State highway No. 67, and over Lake Waco bridge, one may often see Mt. Carmel's Jersey herd contentedly grazing.



And as one approaches Mt. Carmel's gate No. 2, he will be met by the scenery shown in this photograph.
Pictures of Mt. Carmel Center (cows, barn, gate 2 view).



To the right, just below dam No. 2, is the pump house and the windmill,



whereas on the highest point in view flies the U. S. flag.



Photograph G shows a load of grain (from Mt. Carmel's harvest) ready to be unloaded.



Photographs H and I take us back to building No. 8.

Pictures of Mt. Carmel Center (clock in floor of B8, truck).

Passing through the main entrance to the ground floor, our eyes are immediately attracted by a figure of a shepherd's rod pointing away from a figure of a clock,--the insignia of the message,--depicting the power of deliverance, and the parable of Matthew 20, the hours of the five calls for laborers. (For further explanation see "The Shepherd's Rod," Vol. 2, pp. 224-239). The symbolism is wrought in concrete, in colors of red, white, and black.

To the right is the General Office, and the offices of the Publishing department and the Bank of Palestina, as seen in photograph H;



Picture of Mt. Carmel Center (clock in floor of B8) while to the left is the Mercantile Association, photograph I.

And now our readers may imagine that they are sitting down in this office building with us, while they are studying the remaining pages of this Code, and while we are writing a few words of encouragement to the troubled ones, answering doctrinal questions for souls hungering for truth, wrapping literature for mailing to those who want to investigate the message for themselves, and to those who wish to pass it on to others; perhaps preparing material for the next issue of the Code, and a manuscript for a tract, and attending to almost countless other matters which demand attention during the day.



The Financial Status of Mt. Carmel Center, S.R.S.D.A's

.Having viewed Mt. Carmel's improvements, we feel sure that Present Truth believers will also greatly appreciate a financial report. We are therefore setting forth the following comparative tithe and offering report, also a Balance Sheet for the years 1930, 1935, 1936, and 1939.

REPORT OF TITHE AND OFFERING RECEIPTS

	5½ Years Before Coming to Mt. Carmel—(Jan. 1, 1929 to May 20, 1935)	4½ Years After Coming to Mt. Carmel—(May 21, 1935 to Dec. 31, 1939)	TOTALS
First Tithe	$7,657.44	$40,600.73	$48,258.17
Second Tithe	----------	2,426.15	2,426.15
Student's Upkeep	----------	1,619.77	1,619.77
Offerings	1,259.34	11,440.42	12,699.76
TOTALS	$8,916.78	$56,087.07	$65,003.85

COMPARATIVE BALANCE SHEET

	Dec. 31, 1930	May 1, 1935	Dec. 31, 1936	Dec. 31, 1939	
ASSETS					
Current:					
Cash	$ 68.70	$ 344.13	$ 864.98	$1,995.18	
Accounts Receivable		115.86	117.00	354.33	
Stock Inventories	894.24	2,454.49	1,960.72	4,411.63	
					$6,761.14
Fixed:					
Land, Purchase Price		7,087.50	11,040.05	11,040.05	
Equipment		155.00	3,824.19	5,842.10	
					$16,882.15
Improvements:					
Peach Orchard				3,441.25	
Buildings			6,950.00	25,420.57	
Water Works			498.03	10,435.03	
Power Lines				58.38	
Roads				1,269.63	
Increased value of land				26,459.95	
					67,084.81
TOTAL ASSETS	$962.94	$10,156.98	$25,254.97		$90,728.10
LIABILITIES					
Accounts Payable	$919.94	$ 8,127.00	$14,549.70		$18,425.51
Accured Expenses					300.00
Script (Mt. Carmel Currency Outstanding)					944.05
TOTAL LIABILITIES	$919.94	$8,127.00	$14,549.70		$19,669.56
Net Worth, December 31	43.00	2,029.98	10,705.27		71,058.54
LIABILITIES AND NET WORTH	$962.94	$10,156.98	$25,254.97		$90,728.10

That the assets, both fixed and current, exceed by several thousands of dollars the amount received from Present Truth believers since the Message began to come in January, 1929, may be seen from both the foregoing Balance sheet and the tithe and offering report.

Receipts and Disbursements Statement

RECEIPTS

On Hand May 21, 1935		$ 344.13
1935 - 1936	$21,538.19	
1937	16,589.28	
1938	21,351.98	
1939	18,087.75	
Total Receipts		$77,567.20
Grand Total		$77,911.33
Deduct Disbursements		75,916.15
On Hand Dec. 31, 1939		$ 1,995.18

DISBURSEMENTS

Field Expense	$12,271.40
School Expense	13,970.78
Labor Expense	13,210.19
Mt. Carmel	36,348.37
Miscellaneous	115.41
Total Disbursements (From May 21, 1935 to Dec. 31, 1939)	$75,916.15

The foregoing report represents the total amount of all monies received (including loans) and disbursements made since coming to Mt. Carmel. It discloses the fact that the total receipts since the work on Mt. Carmel began, are $77,567.20, whereas the assets are $90,728.10, showing that the assets exceed the receipts by $13,160.90. These figures reveal that we have carried the message and the school for five years, at a profit of $13,160.90.

The school has been the heaviest load that we have had to carry, not only because of lack of co-operation from the parents in disciplining the children, but also because of lack of financial support. On the one hand, the parents see to it that the children get here, while on the other hand, but few come forward with enough financial support to cover their expenses, with the result that we are placed in the difficult position where it is hard to keep them out and harder to keep them in. The Receipts and Dis-

bursements Statement shows that more has been spent on the students than on the workers. Moreover, whereas $13,970.78 has been spent on the students, only $2,426.15 has been received in second tithe, and $2,356.57 from parents' support, making a total of $4,782.72, and leaving a deficit of $9,188.06

Hence, if our school is to prosper, there are two evils that must be corrected; namely, parents must meet the students' expenses, and must cooperate with the teachers rather than with their unruly children.

Nevertheless, the Balance Sheet shows that while the brethren in the field have faithfully supported the work of spreading the message, Mt. Carmel has, by her strict economy and by the hard work of her faithful crew, been doing fully as much. For the sixty-five thousand dollars which the brethren have given, Mt. Carmel's personnel and her field workers present, in addition to a large number of Present Truth believers, an institution the net worth of which is over seventy-one thousand dollars.

We thank the Lord that, in spite of the persecution which we have encountered from the denomination, He has made it possible for us to come through thus far and to take such a fast hold--a good root growing a "pleasant plant." And though the enemies of the message have with all their might tried to close every avenue possible through which the message might reach the people, it is steadily finding its way to the honest in heart--to those who are willing to bear the reproach of Christ; who are willing to suffer affliction with His people, rather than to dwell in the tents of wickedness; who value their eternal life as more precious than fine gold; who are conscious that this wicked and sick world, in comparison with the righteous and everlasting world to come, is as nothing, and is about to pass away.

As the figures in these reports show that we have not lost a dollar of our gifts, but rather have multiplied them, we hope that we have not by neglect lost a soul that could have been saved. Our hearts are sad, however, when we think of the brethren who are kept in darkness simply because the denominational ministry has barred the sealing message from them, and because contrary to the will of God (Jer. 6:16; 1 John 4:1), they are foolish enough to commit their salvation to mortal men (specifically to the ministry), listening to their tirade against the message, while the ministers themselves, having been forbidden to read Present Truth literature or to listen to Present Truth message-bearers, hardly know anything about it! Moreover, these shepherds, whose religious liberty is taken away from them, forbid the laity's investigating for themselves. Hence, as the greater part of both ministry and laity fear either the sacrifice they must make,--departing from all worldlings and worldliness, or the reproach of being cast out,--they are therefore perfectly willing to close their ears to the Voice of Christ while having them wide open to the voice of men, entirely trusting to what the conference presidents say, as though the ministers and the laity were senseless, unable either to think or to reason for themselves. Thus they are blindly giving consent to suggestions and commands of men, laying down all their God-given ability of judging for themselves, with the consequence that when they hear a voice, they need someone to tell them whether it is the voice of the Good Shepherd, or of the "roaring lion." What a pity! May he Lord have mercy on them, and some way, somehow, rescue them from their lukewarm (satisfied) condition, by helping them to see that they are "wretched, and miserable, and poor, and blind, and naked" (Laodicean), for they certainly see not their plight. May they hear the Voice of the True Witness and be healed, is our earnest prayer.

And now as the institution is equipped to care for the Gospel work, we are asking all Present Truth believers to engage themselves heart and soul with us in the spreading of the message, and to scatter our literature far and wide until it shall have reached every member in the denomination. Then 144,000 strong, shall we stand with the Lamb on Mt. Zion

Happened For Ensamples

"That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee." Prov. 22:21.

"That thou mightest know the certainty of those things, wherein thou hast been instructed." Luke 1:4.

"I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before Him." Eccl. 3:14.

"Knowing this first, that no prophecy of the scripture is of any private interpretation." 2 Pet. 1:20. "All scripture is given by inspiration of God." 2 Tim. 3:16.

"Sanctify them through Thy truth: Thy word is truth." John 17:17.

The certainty of the Scriptures, and the unchangeableness of their character, are clearly set forth in the quotations above, from the words of Him Who declared himself to be "The Way, the Truth, and the Life."

In both the Old and the New Testaments, there is brought to view a religious movement organized and led by the Author of the Scriptures, the first of which is an "ensample," or type, of the second. Both of these movements called God's people out of a state of bondage, with specific instruction as to how those comprising the organization might free themselves from slavery, and inherit a land of freedom, peace, and plenty. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

Thus the Exodus Movement (the type) from Egypt to Canaan points forward to a movement which the Lord is to launch by the same method as in the type, and which is to free God's people from all earthly ties--sin and sinners--and lead them to inherit the eternal kingdom.

"And there shall be an highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that He came up out of the land of Egypt." Isa. 11:16.

In the annals of church history, after the Exodus movement, the Shepherd's Rod message is the only one which calls for just such a movement as exactly fits the type. (See our tracts No. 8 and No. 9.)

But let it be remembered that the Exodus movement was in two sections, the first of which was led

by Moses, and the second by Joshua. It was the last, the purified section (the one after the 40 years wilderness wandering, and after all but two had died that were over 20 years of age when they left Egypt) that possessed the land. Thus, again, the Shepherd's Rod is the only movement fitting the type--the Israel of Joshua's day; that is, it is the only movement that does not draw its followers from outside the parent movement. The Shepherd's Rod inherits the S.D.A. movement in its purified state (after the slaughter of Ezekiel Nine), to lead it into "the promised land," there to become the everlasting kingdom; just as in the type, after the murmurers passed away, Joshua took the Exodus movement and led it into the land of Canaan. (See our tracts No. 8 and No. 9.) Hence, the period before the Shepherd's Rod came--the period of the S.D.A. denomination--is the one in which are to be found the typical wanderings, doubtings, and murmurings, both against the founder and the dietetic principles ("health reform") of the movement, and the consequent curses and slaughter.

Thus it is that murmuring, complaining, and doubting have blinded the eyes of many in the Advent movement, causing them to turn back from following Christ their Leader, and steadily to retreat toward Egypt; and thus it is that just as Moses wrote the sad experience of the type, so the founder of the S.D.A. denomination wrote the even sadder experience of the anti-type, saying, "Many had lost sight of Jesus" in 1888; and again, "Doubt and even disbelief of the testimonies of the Spirit of God, is leavening our churches everywhere."--"Testimonies for the Church," Vol. 5, p. 217.

In other words, just as unbelief on the part of ancient Israel sent them back to wander in the desert until all the guilty ones should die, so in like manner, Seventh-day Adventists turned from the Minneapolis General Conference in 1888 for their wilderness wandering until the guilty ones should either repent or die. May God grant that we, the children of those who have "repeated the history of that people" (Testimonies for the church, p. 160), be admonished by their mistakes, and heed the call of the Eleventh hour.

Again: just as the Exodus Movement was bereft of their visible leader a short time before they entered the land of Canaan, so also was the Advent Movement bereft of its visible leader as it neared the borders of the heavenly Canaan; and just as Joshua was called then to guide the feet of God's weary pilgrims to their homeland, just so must another arise at this time in fulfillment of the type, to lead home the feet of God's saints today, concerning whom the Spirit of Prophecy says:

"Somebody is to come in the spirit and power of Elijah, and when he appears, men may say:... 'you do not interpret the Scriptures in the proper way.'"--"Testimonies to Ministers," pp. 475, 476.

"By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hos. 12:13.

May every candid mind that makes an unbiased investigation of the Shepherd's Rod message, have the grace and courage to confess that it contains the very call which is sent forth to bring about that "great reformatory movement among God's people" ("Testimonies for the Church," Vol. 9, p. 126), and to give "power and force to the Third Angel's Message" ("Early Writings," p. 277), so that, "Clad in the armor of Christ's righteousness, the church,....'fair as the moon, clear as the sun, and terrible as an army with banners,' may "go into all the world, conquering and to conquer."--"Prophets and Kings," p. 725.

Thus both the type and the testimonies of the prophets, as well as history, identify the Shepherd's Rod message as the only one

Questions and Answers

ordained to lead the church, freed from sin and sinners, into the land of Promise, when "the times of the Gentiles be fulfilled" (Luke 21:24). Also we have the promise: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." Dan. 2:44.

TAKING THE NAME OF THE LORD.

QUESTION NO. 204:

Did not Abel call upon the name of the Lord (Gen. 4:4) when he offered the sacrifice? If so, then why does Genesis 4:26 say that after Seth was born, "then began men to call upon the name of the Lord"?

ANSWER:

From the death of Abel until the birth of Seth (Gen. 4:25), Cain was the only living son of Adam, but neither Cain nor the generations that came through him were followers of God. Hence, Seth and his descendants, who had the spirit of Abel, and who were "born again" (John 3:3), were "the sons of God." Gen. 6:2. Thus, as there were two different classes of worshippers (converted and unconverted) in close contact with each other, necessarily, then, to make a distinction between the followers of man, and the followers of God, the descendants of Seth were the first to call "themselves by the name of the Lord" (margin), as we at this day call ourselves by the name of Christ, Christians; whereas the descendants of Cain continued to be called "the sons of men."

The Scriptures bear evidence that the evil and ignorant religious practices which we see today, had their beginning with Cain, and also that as Abel was killed for worshipping precisely as God had commanded, His righteous influence reaches even to this day. Consequently, there are still in the world the "sons of men" as well as the "sons of God." Just as the religion of the "sons of men" in those days was such as their father Cain practiced, --not according to God's command, but according to their own choosing,--just so in these days a great many worship in the same manner in which their fathers did, not taking the slightest pains to know for themselves the difference, between right and wrong, but naturally and thoughtlessly dashing along to their doom, as dashed the swine when the devils entered into them (Matt. 8:32). However, despite the holy name which the sons of Seth took upon themselves in those days, many of them intermingled with the sons of men, in that "the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." Gen. 6:2.

As this evil practice speedily multiplied the wickedness of men in those days, "the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty

years....And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made men on the earth, and it grieved Him at His heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth Me that I have made them...And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under Heaven; and everything that is in the earth shall die." Gen. 6:3, 5 through 7, 17.

As Jesus looked forward to our day, He said, "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:38, 39. Therefore shall not the sons of God in this generation take heed to the example before them, and keep themselves separate from "the daughters of men"?

These examples teach that every individual should determine to know and to practice the truth without the influence of another if he wishes to escape the enemy's webs that invisibly line the path of his feet. Know your own case if you want to win the crown of eternal life, which is your most precious jewel, and which is the one that you are in the greatest danger of having stolen away by the enemy of your soul.

AT WHICH OF HIS COMINGS FINDS HE LITTLE, OR NO FAITH?

QUESTION NO. 205:

In the light of the statement, "I tell you that He will avenge them speedily. Nevertheless when the Son of man cometh, shall He find faith on the earth?" (Luke 18:8), how can the 144,000 stand on Mt. Zion before probation closes?

ANSWER:

In contrast to the statement of Luke 18:8 are the words of Isaiah: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see they righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married....And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken." Isa. 62:1-4, 12. "And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in My wrath I smote thee, but in My favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought;" Isa. 60:10, 11.

"Clad in the armor of Christ's righteousness, the church is to enter upon her final conflict. 'Fair as the moon, clear as the sun, and terrible as an army with banners,' she is to go forth into all the world, conquering and to conquer."--"Prophets and Kings," p. 725.

As these scriptures, along with others, refute the idea that when Christ comes the second time there will be found hardly any faithful ones, the student of the Word can only conclude that such an inference, derived from Luke 18:8, is a false one. Hence the statement, "When the Son of man cometh," in order to harmonize with other passages of Scripture, must be applied to a coming other than that to which it is commonly understood to apply.

The coming of Christ referred to in Luke 18:8, is treated of under question No. 206.

Now concerning the time that the 144,000 stand on Mt. Zion, the Revelator says: "And I looked, and, lo, a Lamb stood on the mount Sion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads. And I heard a voice from Heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." Rev. 14:1 through 3.

"I beheld till the thrones were cast down, and the Ancient of days did sit, Whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire." Dan. 7:9.

"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 5:11.

"And after that I looked, and, behold, the temple of the tabernacle of the testimony in Heaven was opened: And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, Who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Rev. 15:5-8.

The fact that the assembly of the beasts and of the elders, together with the thousands of angels ' (Dan. 7:9, 10; Rev. 5:11), constitute the judgment in session during probationary time, 'proves that they stand on Mt. Zion before the judgment ceases. Also the fact that with the cessation of the judgment and the close of probation, the judicial throng, especially the beasts and the elders, go out from before the throne (because they are earthly men and thus not allowed to remain in the temple while the seven last plagues are being poured out--Rev. 15:5-8) and the fact that the 144,000 stand on Mt. Zion while the beasts and the elders are yet inside the temple, prove that the 144,000 stand on Mt. Zion before probation closes.

THE TIME TO SEPARATE THE TARES FROM THE WHEAT

QUESTION NO. 206:

"Christ's Object Lessons," p. 123, says: "When the work of the gospel is completed, then immediately follows the separation between the good and the evil." Does not the separation here mentioned take place at the second advent?

ANSWER:

Though the passage quoted above has application to the separation at the second advent of Christ, it finds its primary application before the close of probation. The separation that takes place when Christ comes the second time, is His taking the saints to Heaven with Him (John 14:3; 1 Thess. 4:17), and leaving the wicked dead here on earth (2 Thess. 2:8). In this way His second coming does

bring about a physical separation. But the separation that takes place before the second advent of Christ is at His invisible coming, when He puts the "sheep" to His right, and the "goats" to His left (Matt. 25:32, 33; 13:30; Rev. 18:4; Matt. 13:48).

In "Early Writings" we read: "I saw the saints leaving the cities and villages, and associating together in companies, and living in the most solitary places. Angels provided them food and water, while the wicked were suffering from hunger and thirst. Then I saw the leading men of the earth consulting together, and Satan and his angels busy around them. I saw a writing, copies of which were scattered in different parts of the land, giving orders that unless the saints should yield their peculiar faith, give up the Sabbath, and observe the first day of the week, the people were at liberty after a certain time, to put them to death. But in this hour of trial the saints were calm and composed, trusting in God, and leaning upon His promise that a way of escape would be made for them. In some places, before the time for the decree to be executed, the wicked rushed upon the saints to slay them; but angels in the form of men of war fought for them. Satan wished to have the privilege of destroying the saints of the Most High; but Jesus bade His angels watch over them. God would be honored by making a covenant with those who had kept His law, in the sight of the heathen round about them; and Jesus would be honored by translating, without their seeing death, the faithful, waiting ones who had so long expected Him."--"Early Writings," pp. 282, 283.

The fact that the saints were prophetically seen in companies by themselves before the second coming of Christ, again proves that the separation between saint and sinner takes place before His appearing. The separation that is effected by Christ's second coming, however, is still greater, in that the saints are taken up to heaven, and the wicked left down on earth.

THE TIME TO LET THE WINDS LOOSE.

QUESTION NO. 207:

If the angel who seals the firstfruits (the 144,000), continues the sealing of the second fruits (the great multitude--Revelation 7:9), will the four angels be holding the four winds (Rev. 7:1) throughout the sealing of both fruits?

ANSWER:

As Revelation 7:14 says that the great multitude (the second fruits) "came out of great tribulation," it is therefore conclusive that the four winds will be held only until the servants of God (the 144,000) are sealed, and that when the winds are loosed and blowing, then will the great multitude be gathered and sealed--thus coming out of "great tribulation," a time of trouble, such as never was since there was a nation even to that same time." Dan. 12:1.

THE MARRIAGE SUPPER OF THE LAMB.

QUESTION NO. 208:

What is the marriage spoken of in "Christ's Object Lessons," p. 307 and in "The Great Controversy," p. 427? In one instance, it is said to be "the union of humanity with divinity." In another instance, it is called "the reception by Christ of His kingdom." In still another, it is said that "The marriage takes place in heaven, while they are upon the earth," waiting "for their Lord when He will return from the wedding."

Again, the words, "Behold the Bridegroom cometh," are applied to His coming to the temple for the investigative judgment. Please clear this subject for me.

ANSWER:

Let us remember that these figurative terms are used only as illustrations of our salvation and of our connection with Heaven. In one instance, for example, the setting up of the kingdom is illustrated by the "harvest"; the subjects of the kingdom, by the "wheat;" and the kingdom itself, by the "barn" Matt. 13:30. In another instance, the setting up of the kingdom is illustrated by the angels drawing to shore "the net," and then by their sitting down, gathering from it the good (fish), and putting them into "vessels" (Matt. 13:48); the subjects of the kingdom, by the good fish; and the kingdom itself, by the "vessels."

Other such figures are used, but if we forget that they are but illustrations, we may be puzzled as to whether the saints are "wheat," "fish," "plant" (Isa. 5:7), "crown" (Isa. 62:3), "wife" (Isa. 54:6), or something else.

It is true that the marriage of Christ is a "union of humanity with Divinity"; but it is also "the reception by Christ of His Kingdom," because humanity IS The Kingdom. Therefore, when He receives His kingdom, He unites humanity with Divinity.

The reception of His kingdom takes place in Heaven while the saints are on earth. This fact was made known to us first by Daniel when he wrote: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed" (Dan. 7:13, 14); and second by Jesus when He said of Himself: "A certain nobleman went into a far country to receive for himself a kingdom, and to return." Luke 19:12.

The marriage is the coronation of Christ. It takes place in the heavenly temple when all His subjects are made up,--when the investigative judgement is completed and probation is closed,--before He comes to "receive" the saints unto Himself (John 14:3), and before they meet him "in the air." 1 Thess. 4:16, 17.

In another instance, however, the members of the church are represented as the guests (Rev. 19:9; Matt. 22:9, 10), although the wedding (coronation) takes place in Heaven and the guests are on the earth. Nevertheless, after the wedding (coronation), Jesus shall descend from Heaven and take the guests unto Himself so that where He is, they may be also (John 14:1-3), and then shall the saints in reality eat of the "marriage supper of the Lamb."--"The Great Controversy," p. 427; Rev. 19:9. In this instance, while the saints are said to be the guests, the Holy City is said to be "the Bride." Rev. 21:9, 10. Again, just before the marriage (coronation), when the saints are still on earth, their righteousness is said to be the bride's (city's) "fine linen." Rev. 19:8.

The lessons that are taught by these many illustrations become priceless jewels to those who take heed to them.

A Personal Testimony

I believe I would be very ungrateful to God and to all Present Truth believers if I did not tell you how happy I am to be counted one of the Shepherd's Rod believers.

I came into the Adventist truth in 1929, and was engaged in colporteur work in Hawaii when this wonderful message came to me. For some unknown reason, I had never heard of it until a dear sister in Honolulu brought it to me on a Sabbath afternoon in July, 1939, when I heard a voice say to me, This is the True Witness to the Laodiceans. Great was my surprise to learn that we had had a reform message in our church for ten years. I believe the Lord brought me into contact with "The Shepherd's Rod" because I had been praying that He would send a message to purify me and the church. In six weeks time after I had begun to study "The Shepherd's Rod" I was sailing for Mt. Carmel.

I found the people on Mt. Carmel substantially all I expected them to be, and I praise God daily for having this great privilege of being with His people, and for the hope of His soon coming to gather us home.

Though in my work, God has many times spoken to me, saying, Go here or go there, He has never spoken more plainly than when He said, This is the truth, Walk ye in it. Inexpressibly happy as I am that I obeyed, my great concern and hope now is that my example may be such as to encourage all who have heard His Voice saying, "This is the way walk ye in it" quickly to follow Him and that I may be a channel of light to those who are yet in darkness concerning the call of the hour.

"Behold I come quickly: hold that fast which thou hast, that no man take thy crown."
Rev. 3:11.

--BETTY PLAYER.

THAT IS MT. CARMEL.

Beneath the Southern sun and moon--
That is Mt. Carmel.
Below the clouds that veil the blue--
That is Mt. Carmel.
Under the stars that glimmer through--
That is Mt. Carmel.
Where forest and field look up to God--
That is Mt. Carmel.
Where gates ajar, invite God's own--
That is Mt. Carmel.
Where loved ones come, and loved ones leave--
That is Mt. Carmel.
Where golden oil doth ceaseless flow--
That is Mt. Carmel.
A home where saints do love to dwell--
That is Mt. Carmel.
The Holy joy that angels know--
That is Mt. Carmel.
Striving for Thy kingdom come--
That is Mt. Carmel.

--BETTY PLAYER.

A serious reflection on our duty in soul-winning, will not only enlighten us on the principles of Gospel missionary work, but will also stimulate a heart-searching investigation and scrutiny of our lives--past, present, and future.

The Lord says: "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear

Qualifications For Soul Winning

the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Ezekiel 33:7-9.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

These scriptures bring to us a vivid realization of the nature and extent of our duty to all the souls we meet and are associated with. Both at home and abroad, personally and by proxy, we are to labor to do good unto all humanity, giving the light of the Third Angel's Message, and witnessing to what Jesus our Savior has done for us in delivering us from the guilt and power of sin.

Missionary work may appear to us as a duty, and it may even be burdensome, as duties have a way of being, but if the love of Jesus has been shed abroad in our hearts by the Holy Spirit, we will ever esteem it our highest and most joyful privilege to win souls for Him. The love of Christ constrains us to seek for the lost and perishing (2 Cor. 5:14), and to know that we are cooperating with heavenly agencies in saving souls from the darkness of this world (Col. 1:12 through 14; Acts 26:18).

When the Master sent forth the twelve on their first missionary journey, He enunciated the principle, "freely ye have received, freely give." Matt. 10:8. He gave them power over the power of the enemy, over disease, and also power to preach the Gospel. And today it is just as necessary that we have these gifts as it was that the disciples had them. He says, "Without Me ye can do nothing." John 15:5; Vol. 5, p. 159. "I counsel you to tarry at Jerusalem, as did the early disciples, until, like them, you receive the baptism of the Holy Spirit."

It is not hard to see that in these days much of the missionary work done comes far short of exhibiting the power and character that attends this gift.

A great many confine their missionary efforts to the propagation of the doctrines and the prophecies of the Message, while Christ and the Gospel of salvation are either entirely left out, or are only occasionally mentioned as hardly more than matter of history. The result is that to those who receive such a devitalized message, Christ has not become the Minister of circumcision of the heart (Rom. 15:8; Rom. 2:29), that the body of sin might be destroyed, and that henceforth they should not serve sin in the lusts thereof (Rom. 6:6-8). Such emasculated missionary work is what brings tares into the church, and of such work the Lord says: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves." Matt. 23:15.

Every tree bears fruit after his kind; like begets like. A stream can rise no higher than its source. Likewise they who labor in God's vineyard can raise their converts no higher spiritually than they are themselves. This is a very solemn thought, and should lead us to deep searching of heart. When the message is preached by the arguments and wisdom of man without the power and demonstration of the Spirit (1 Cor. 1:17), the hearers of the Word, though intellectually convinced of the arguments, are left unconverted to Christ, with the result that Christ's salvation is useless to them, and that when He calls them, they know not His Voice.

In Romans 3:1, 2 and Rom. 9:3 through 5, Paul places a high estimate on the possession of doctrinal knowledge, but the possessor may be like Nicodemus to whom, though a teacher in Israel, the new birth was a mystery. And such, Christ said, cannot enter the kingdom of heaven, or even see it.

Today there are many who know all the doctrines of our faith, and who are even able to defend them against any opposition. They profess to be God's commandment keeping people, but are altogether unacquainted with Jesus Christ. Many who have been in the church for years have never experienced John 3:16 or Rom. 5:1 through 5.

Regardless how long one's name may have been on the Church record, if he is not born again (justified by faith), he is out of Christ, and is alien to the blessings of the Gospel.

"There is not one in one hundred who understands for himself the Bible truth on this subject (justification by faith) that is so necessary to our present and eternal welfare."--"Christ Our Righteousness," p. 106.

"Some of our brethren are not receiving the message of God upon this subject. They appear to be anxious that none of our ministers shall depart from their former manner of teaching the good old doctrines. We inquire, is it not time that fresh light should come to the people of God, to awaken them to greater earnestness and zeal? The exceeding great and precious promises given us in the Holy Scriptures have been lost sight of to a great extent, just as the enemy of all righteousness designed they should be. He has cast his own dark shadow between us and our God, that we might not see the true character of God.... As a people, we have preached the law until we are as dry as the hills of Gilboa, that had neither dew nor rain."--"Christ Our Righteousness," p. 64, 65.

"The watchmen are responsible for the condition of the people,...The very ones who should be most active and vigilant in the hour of peril are neglecting their duty and bringing upon themselves the blood of souls."--"Testimonies," Vol. 5, pp. 235, 234.

"Our doctrines may be correct; we may hate false doctrine; and may not receive those who are not true to principle; we may labor with untiring energy; but even this is not sufficient....A belief in the theory of the truth is not enough; to present this theory to unbelievers does not constitute you a witness for Christ."--"Review and Herald," Feb. 3, 1891; "Christ Our Righteousness," pp. 98, 99.

"How much more power would attend the preaching of the word today, if men dwelt less upon the theories and arguments of men, (1 Cor. 1:17) and far more upon the lessons of Christ, and upon practical godliness."--"Review and Herald," Jan. 7, 1890; "Christ Our Righteousness," p. 99.

"The greatest deception of the human mind in Christ's day was, that a mere assent to the truth constitutes righteousness. In all human experience a theoretical knowledge of the truth has been proved to be insufficient for the saving of the soul. It does not bring forth the fruits of righteousness....The same danger still exists. Many take it for granted that they are Christians, simply because they subscribe to certain theological tenets."--"Christ Our Righteousness," pp. 99, 100.

"The ministers have not presented Christ in His fulness to the people, either in the churches or in the new fields; and the people have not an intelligent faith. They have not been instructed as they should have been, that Christ is unto them both salvation and righteousness."--"Christ Our Righteousness," p. 111.

"This I do know, that our churches are dying for the want of teaching on the subject of righteousness by faith in Christ, and on kindred subjects."--"Christ Our Righteousness," p. 113.

These facts reveal the direct cause of the downfall of Laodicea, and unerringly point to the remedy.

Whenever men and women who have not experienced the new birth, engage in missionary work for others, they can lead them, not to Christ, but only to the theories of the doctrines. The worker who has not been washed in Jesus' blood is as a blind man trying to lead the blind, or as a leper trying to heal a leper. Yea, in God's sight, he may be more guilty than the one for whom he is laboring.

"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 terribleas an army with banners." (Is. 62:1-7; "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 if 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.

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