

Bonnie Smith

THE SYMBOLIC CODE



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MT. CARMEL CENTER

Waco, Texas



Lightening



the Earth

MT. CARMEL'S APPEAL

"Inasmuch As Ye Did It Not Unto One of These Little Ones, Ye Did It Not Unto Me"

Feeling sure that our brothers and sisters who are in the harvest field will be filled with joy fully to realize that Mt. Carmel is truly caring for the little ones as well as for the older ones, we here-with announce to all our brethren that her newly adopted ones now number thirteen.

To safeguard the souls of these little ones, to train them for the Master's service, and to fit them to stand with the Lamb on Mt. Zion, now becomes the privilege and responsibility of each of us.

Although our work and responsibilities this year have increased several times over, yet we thank God for intrusting us with this beautiful flock. However, because Mt. Carmel is yet in the pioneer stage, and because of the lack of necessary facilities, besides the necessary number of men and women who can bear responsibilities, and who themselves are willing to carry the cross of Christ, the work is rather slow and trying as the Code readers will recognize to some extent from the fact that we are two months late in circulating this issue of our news-bearing paper.

Although our help was greatly needed here, we were called to make a trip to the middle western states, and as the time it consumed was fully two months, we found upon our return the work to be still more congested.

O, I cry aloud to God that He may awaken all Present Truth believers and cause them to see that a mere theoretical knowledge of Present Truth is not sufficient to save their souls from Satan's claims upon them. Some have scarcely any realization of the magnitude and needs of the work, much less of their own condition. They lack true wisdom and they lack divine judgment. They are not willing to deny themselves of anything either for the sake of their own souls' salvation or for the sake of the salvation of others', yet they talk of having a great burden to save other people's souls, and long to go out and give the message! Let me give here one example of such a sad deception.

There are a number of doctors in Present Truth who are practicing either little or none, but who are keeping away from Mt. Carmel on the grounds that they have a great burden to save souls, and though they are accomplishing very little or nothing in the field, they do not come to our help here even when asked. Some of them already know that the dispensary on Mt. Carmel has need of them. We have endeavored to explain to some of them that their work in the field

has already proved to be a failure, and that their help on Mt. Carmel would be more profitable than it would be in the field. But because they think they have an all-consuming burden to save others, they ignore all we say, and have left us and a doctor in the city of Waco to take care of the sick.

How can anyone who has no particular burden for the sheep that are already in the fold, have a burden for those who are outside of the fold?

Were these doctors' cases the only ones of this character among Present Truth believers, we would not here mention it, but as there are others besides doctors in the same condition, we hope this article will be of great help to them as well as to the doctors.

During the last few years, I have had repeated calls from the east coast, urging me to visit that field. Some of the brethren even offer to pay my fare and expenses if I will but come and give them the help they need, but as yet I have not been able to make the trip, simply because I do not have enough competent men to carry on the work here, and because, with but little help, I am expected to build the camp, straighten out everybody's problems here on the hill and in the field—act as both parent and teacher, as both doctor and nurse, etc., etc., besides looking after many other duties which no one but myself can attend to.

We appeal to every Present Truth believer to follow the example Christ has set before all—that we should do the first things first, assume responsibilities; and learn thoroughness, economy, and punctuality.

There are many who claim to believe in the sealing message, but who are either staying home doing nothing or trying to enrich themselves with this world's goods, while we are struggling to build the "camp" and to publish the message so that they can know the truth, answer their questions, iron out their difficulties, and teach and care for their children.

Idleness and abundance of bread was the curse of Sodom. Doing nothing leads into mischief, the most virile manifestation of which is gossiping. And be the gossip true or untrue, it will surely lead the offender away from the light and into darkness.

Awake! My brethren, awake! lest you, like Sodom, be turned into smoke while you are lying idle or while you are trying to enlarge your bank account.

We need laborers for the vineyard, but as none are fitted for the work, we must first build the "camp", where they can obtain training, and where we can take care of the children, the sick, the poor, and the old. We are calling for car-

penters, mechanics, teachers, doctors, nurses, and office workers.

Many of the children who are sent to us for training have been left to grow up as wild horses; yet they would make the finest of teams if they could be tamed and trained to pull ahead. But if we should leave them as they are, then rather than being a blessing, they would be a burden both to themselves and to the cause of God, and they would be unfit to stand with the Lamb on Mt. Zion. Hence, if these children do not become useful workers in Present Truth, our time, the Lord's means, and their souls, will be forever wasted, and their fall will be more than a disaster.

Had the parents, themselves, in the training of their children, been converted to God's plan, the task would not now be half so hard. But now, without the parents' fullest cooperation with the school, and without confessing to their children, their unwise course in rearing them, it is as impossible for us to wean them away from their old traits and insubordination, and win them to a life of purity and obedience and thus to usefulness, as it is to change the zebra from its wild idle life to the life of a well trained and gentle horse.

When some of the children fail to make good, it is but natural for most parents to find fault with the school management and to sympathize with the children rather than to uphold the teachers' integrity and to chasten their children. Sympathizing with the children while they are in the wrong, is doing them a cruel injury rather than any kindness or good.

Therefore, we emphatically solicit the parents' cooperation with the school, in order that parents may thus save their children from the lust that is in the world. Also we plead with the children to put their whole mind, their whole attention into their work, and thus save their parents from falling into the snares of the devil.

God has placed us under obligation to assume full support of the children whose parents are unable to care for them. Thus these children are adopted to the household of all Present Truth believers who have no children of their own. Therefore, none into whose hands God has placed the care of these "little ones", should forget their needs. We as a people must reform in every line.

"Let all share the expense. Let the church see that those who ought to receive its benefits are attending the school. Poor families should be assisted. We cannot call ourselves true missionaries if we neglect those at our very doors, who are at the most critical age, and who need our aid to secure knowledge and experience that will fit them for the service of God."—"Testimonies for the Church," Vol. 6, p. 217.

The offerings received have amounted to but little over the cost of The Symbolic Code, but not

to near enough to cover the cost of the rest of the free literature that is being used. And now we must look after these children too. Hence, what will you brothers and sisters do for God's heritage with which He has now intrusted you to keep and to care for?

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

We hope that no one in Present Truth will hear these words said to him:

"The selfish love of 'me and mine,' keeps many from doing their duty to others. Do they think that all the work they have to do is for themselves and their own children? 'Inasmuch,' says Christ, 'as ye did it not to one of the least of these, ye did it not to Me.' Are your own children of more value in the sight of God than the children of your neighbors? God is no respecter of persons. We are to do all we can to save souls. None should be passed by because they have not the culture and religious training of more favored children. Had these erring, neglected ones enjoyed the same home advantages, they might have shown far more nobility of soul and greater talent for usefulness than many who have been watched over day and night with gentlest care and overflowing love. Angels pity these stray lambs; angels weep, while human eyes are dry, and human hearts are closed against them. If God had not given me another work, I would make it the business of my life to care for those whom others will not take the trouble to save. In the day of God, somebody will be held responsible for the loss of these dear souls."—"Testimonies for the Church," Vol. 4, pp. 423, 424.

As Elijah's message is sent to the church, it is to turn the hearts of the fathers to the children, and the hearts of the children to their fathers in the church. Hence, the Elijah message is to create in the family relationship a new love—not the sentimental love which drags either the children or the parents to the world rather than drawing them to God, but the true love which will win one another from the world to the Lord. The so-called love which ultimately leads either the one or the other to go wrong, is the kind to be repented of and replaced with a saving love which

always leads away from rebellion and to obedience.

Parents, be warned by the example of those whose children are older, and take sad note to just what parental sentimentalism has done for them. There is family after family where the children are in the world serving the devil while the parents are in the church trying to serve the Lord. These parents are wondering why their children are not commandment keepers, and while they are continuously asking the church to pray for their children, they continue to allow them to indulge in wrong doing and wrong habits, thus, while praying for them, they unwittingly lead them further and further away from the Lord!

"Satan has many helpers. Many who profess to be Christians are aiding the tempter to catch away seeds of truth from other hearts. Many who listen to the preaching of the Word of God make it the subject of criticism at home. They sit in judgment on the sermon as they would on the words of a lecturer or a political speaker. The message that should be regarded as the word of the Lord to them is dwelt upon with trifling or sarcastic comment. The minister's character, motives and actions, and the conduct of fellow-members of the church, are freely discussed. Severe judgment is pronounced, gossip or slander repeated, and this in the hearing of the unconverted. Often these things are spoken by parents in the hearing of their own children. Thus are destroyed respect for God's messengers, and reverence for their message. And many are taught to regard lightly God's Word itself.

"Thus in the homes of professed Christians many youth are educated to be infidels. And the parents question why their children are so little interested in the gospel, and so ready to doubt the truth of the Bible. They wonder that it is so difficult to reach them with moral and religious influences. They do not see that their own example has hardened the hearts of their children. The good seed finds no place to take root, and Satan catches it away."—"Christ's Object Lessons," pp. 45, 46.

Parents, if your mind is too dull to comprehend what God expects of you as is presented in this appeal, remember this one thing, that every word which you speak into the ears of another, against the institution, is pulling both you and your hearer away from the sheep-fold into everlasting ruin.

The ensuing letter from a relative and guardian of one of the boys here, shows that the boy has been contemplating going home at least for a while. But the wise and motherly answer has completely changed the boy's attitude, and we hope that if any of the children should express any dissatisfaction with the school, the parents will use as good judgment in replying to them as

the above mentioned sister has used in replying to her boy.

None of the children would say a word against the school or be tempted to be dissatisfied and anxious to go home if they knew that the parents would not give them some encouragement in their erroneous course, but instead would reprove them and let them know that they will not receive them with open arms, hugs, and kisses, while they know that they are doing wrong. Following is the letter:

Dear T—:

I just got your letter and was shocked and pained beyond measure. I can't tell you how sorry I am that you would even consider leaving Mt. Carmel. I would advise you to fight against that desire like you would fight for your life, till you conquer it. Now, T—, you know that you signed up to stay till they told you to go, so you know that if you leave they won't take you back. And it is funny that all at once you want to go to ——— when you never have cared before. I want you to go and take the message to her, but you are not ready yet. Why don't you stay till you are? What a loss to you and to all of us if you quit, for you are my hopes of bringing all your relatives into the fold and now you are quitting before you even start!

You haven't even started to school yet have you? And yet you would leave. Well, there is not any thing that I can do about it or say, for words are so inadequate to express myself, and I am so helpless to do anything about it. I was so sure that with a chance you would make good.

Why do you think that they will send you off? Aren't you obeying the rules? Now, T—, you have never had an easy time, and I don't see why you would think that the rules are hard. Don't you know that hard rules are what make you strong? Do you want to go through life undisciplined and loose, till when you are a man and should be strong you are a mental and moral weakling? The streets and lanes are full of that kind of young men. Do you want to be one like them?

And then, T—, what a wail of despair will you utter when you see what you have missed when the Lord establishes His kingdom, and you find yourself outside of it, just because you wouldn't apply yourself to the job of getting fit to stand with the Lamb on Mt. Zion! T——, just a few weeks or months of real effort on your part would work wonders for you. Why don't you give yourself a chance? Have you prayed any for the Lord to help you understand just what you are there for? You must have spiritual discernment really to appreciate Mt. Carmel. Without that, it is just a hard place to live, without anything to attract you to it. But, T——, to the spiritual-minded it is the *open* gate way to

heaven, for you can surely feel the presence of the Lord there.

Remember the children of Israel, how they wished that the Lord had left them in Egypt to die, instead of bringing them out into the old hard dry country. It will take a lot of praying and applying yourself to the task to make it. But isn't it worth it? And then you are young; and the Lord will be more tender toward you for the lack of knowledge you have. And too you are not hardened in sin.

T—, please do try to get interested, for just saying that this is truth will not do you any good. You have a work to do for yourself that no one can do for you, and if there never was a hereafter, it would pay you to do it just for the happiness that it would bring you in this life—the satisfaction of being a man. Now decisions are being made, and if you decide to drift along with the tide (and that is what you will be doing when you give in to your inclination), you will find yourself just where all drift wood land—in a pile to rot. T—, if you could only see the poor drift wood that is heaped together to rot, and then know that Christ saw it all and that is why He made a way of escape for you, you would stay there even if you had to die. Try, T—, and ask Mt. Carmel to pray for you, and pray for yourself and line up if you are trying to shirk some of the rules. I never thought that you would balk at hard things.

I know that there are things in your life that will be like pulling teeth to get rid of, but God

stands ready to help you if you will let Him, and those things will eventually drag you down so low that what manhood you have will revolt even at the thought of it, so while you are young, and before any of the bad things of life fasten and grow on you as a part of you, get loose from them. You have a wonderful opportunity to do it now, there where others are doing the same thing.

I have said enough to you, T—, and I hope that you will consider what you are doing and will take the things I say in the way I give them, for I will do anything to help you, and I will always hope and pray that if you do leave, the Spirit of the Lord will strive with you till you will again find yourself at Mt. Carmel, getting ready for the biggest and worst battle this world has ever known, and fighting on the side with a General Who has never lost a battle.

I hope that you write to me again soon and tell me what you are going to do, and remember that I am for you first, last, and always. I am crying as I write, for it doesn't seem fair that some of my boys don't have strength of character enough to make the effort to go to heaven, and when I get there and look for you, what a cry that would be to see you all on the outside, only for the reason: "Self serving," "Not interested," "Fooled by the Devil!"

I want you to write to me and never forget. Pray for the eyesalve as the Lord admonishes us.

Lovingly,
Aunt _____

A TRIP TO THE MIDDLE WEST

As it was necessary to visit some of the brethren in the middle western states, and as there was a load of fixtures to be transported from Madison, Wisconsin, to Mt. Carmel, and also as we were badly in need of a new truck, it was decided that we should take advantage of the possibility of catching three net fulls of fish with one casting. Hence, as a Dodge truck purchased at the factory would save us about a hundred dollars, my wife and I obtained a ticket to Detroit, Michigan, with stop over privileges. Thus while on the way we were able to stop for a few days in Ohio and Indiana, where we had the privilege for the first time of meeting a number of Present Truth believers who were hungry for truth, and who, in their desire for a higher Christian living, gave great courage to us. Moreover, the royal entertainment we received in every place we stopped and the efforts of the brethren to bring new listeners to the studies, gave us a vision of what the power of the Gospel of Christ can do.

Proceeding on we found a nice company in

Lewistown, Ohio, and another in Muncie, Indiana.

Then while in Detroit, we met Brother and Sister Schian, whom we found to be zealous workers in the interest of Present Truth, and through them we came in contact with a number of S. D. A.'s, but we were disappointed because our schedule permitted us to give them only one study. Most of them became greatly interested in the study of Present Truth, and asked for literature in which they could at their leisure examine the claims of the sealing message. We are praying for a good harvest of souls from our efforts there.

We hope that Brother and Sister Schian will soon fully fit themselves for the work that they may take the message to our Rumanian brethren.

In Lansing, Michigan, we found friends whom I had not seen for over fifteen years. They entertained us generously in their lovely home, and that night we found ourselves busy talking about

the message, until finally, when we thought of retiring, it was two A. M.

After stopping in two other places in Michigan and Illinois, we spent a few days in Rockford with friends of long standing. From there we drove north and found a good interest in Madison and Milwaukee. After establishing several families in Present Truth, we were called back to Mt. Carmel. Hence, at Madison we loaded the Dodge to its fullest capacity with the fixtures and with a family of four to reside at Mt. Carmel.

We most heartily thank our brethren who were so kind and willing to do everything for us, and are praying that God may bless each of them, and help them to stand firmly for the sealing message so that all of them shall be counted in that most glorious number, the 144,000.

Though we were compelled to disappoint a great many by not being able to grant them their request for us to visit them, yet we hope to do so in the near future.

We need to pray for our brethren who were on our trip brought to the message, for they will meet no lesser opposition from their S. D. A. brethren, than did Christ from His Jewish brethren. The apostles were also tried to the limit, but Christ's prayer strengthened them to such a degree that they were willing to die rather than to renounce the truth they had learned. And, as Christ's prayer was not for them alone, but also for all who should follow after them, let all take courage as we now read His prayer:

"These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is

come; glorify Thy Son, that Thy Son also may glorify Thee: as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, Whom Thou hast sent. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth: Thy Word is truth. As thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me. Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world. O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them." (John 17:1,3, 15-26.)

THE VOICE FROM THE FIELD

Not Those Who Trust to Intellect, Genius, or Talent

Last Sabbath, in the regular Sabbath School hour, Elder _____ taught the commandments, stressing the point that when we break one we break them all, and perhaps he was sincere. Nevertheless, in the preaching service immediately following Sabbath School, he told us that there is a class of people who are teaching that they are preparing swords to cut down God's people, and who are trying to tear down everything the ministers are doing.

After service, I took occasion to ask him if he really believed that there is a sect preparing swords with which to cut down God's people. He said, "There is, but they are not S. D. A.'s. They are called 'Shepherd's Rod.'"

I told him that I was sure that he did not want

to tell an untruth about any one, and that I, myself am a believer in "The Shepherd's Rod", and knew for a surety that the assertion is false. The minister laughed at Brother Houteff, saying, "What could a man do with a third or fourth grade education?"

I thank God that none of his reproaches had effect on me. I remembered that neither Sister White nor John the Baptist and most of the apostles had any education, and that we are not preparing to kill any body. Nevertheless, I am burdened to know what can I do for these dear servants of God, who thrive on believing and spreading falsehood wherever they go.

The Lord is blessing the work here, and we feel that whether men be against the light or for the light, they will glorify Him.

Happy in the Light

I thank God for giving me that for which I prayed. When I read the Bible before I understood hardly any of the prophecies, but now they are as clear as God intends for them to be.

I am now reading "The Shepherd's Rod," Vol. 2, and am writing to you to tell you of my joy.

I am inclosing my first tithe to you, and I must tell you what urged me to do this so soon. After many prayers and after hearing what was said at the camp meeting, I am sure that God will not be pleased if I continue sending my tithe to shepherds who unite with the world and who receive its support by departing from Christ.

While at the S. D. A. senior Sabbath class, Brother Q. asked the Elder to read something from the Testimonies, and as he protested, I wanted to know what it was about. Then Brother Q. passed the copy to me, but Elder _____ took it from me and returned it to Brother Q. So God opened my eyes that Satan is working in the church. The Elder, while trembling as if ready to eject Brother Q. out of the church, instructed him not to read the testimonies in the Sabbath School. At that time I knew nothing of "The Shepherd's Rod," but after the class was dismissed, I made it my point to talk to the Elder, and he informed me that Brother Q. is a SRod man, and not a member of the church, and that if he would want to study with me I should refuse to listen to him.

I said to the Elder, "It is my duty to investigate 'The Shepherd's Rod' for myself as it was my duty to investigate the S. D. A. doctrines for myself."

Thus, now I stand in the light. I thank God for it.

(Signed) L. Q.

Old In the Message, But Needs the School

I have been a member of the Seventh-day Adventist church for 28 years, and, I must say that the pamphlets which you sent me are very interesting and edifying to read.

I wish the school of Mt. Carmel Center were here in South Africa, then I would have been among the first group to attend it.

M. K. Africa,
South Africa.

Sorrowful for the Past, Delighted at the Present

Words cannot express the joy that comes to me as I feed upon the "green pastures" to which the Rod has led me. Ps. 23. Mic. 7:14. I am glad to "pass under the Rod" (Ex. 20:37), and go in and out and find pasture. John 10:9. For

years past in my sleepy Laodicean condition, I could hear the Lord's voice, but I could not open the heart's door because there was so much rubbish in the way. But now that I have opened the door, the Dear Saviour comes in and sups with me. Rev. 3:20.

The good spiritual food, the "butter and honey" (Isa. 7:21, 22), gives me strength to take up my cross and follow Him, and I find that the power for each day's need, He supplies. John 1:12; Mic. 6:9.

I read the "Code" over and over, and eagerly await its coming.

(Signed) Earl Butterfield,
Freewater, Ore.

Wish I Could Study All Day

I have been wanting to write a letter for some time, but I am so new in "the Seventh-day Adventist church" and "Present Truth" that I have been hesitant to write. However, I am learning fast, and I know "the Dear Lord" is with me. And I thank Him every day of my life that He has seen fit to call me into this "Present Truth" message of today. It is so wonderful, and I would like to study it all day long if it were possible. I am truly thankful for what God has done for me, and I am trying to give the message as I go on with my studies.

(Signed) Ida E. Rainey,
Portland, Ore.

Hold Fast That No Man Take Thy Crown

Unless we, who know the SRod message, gird up the loins of our mind, and "keep pace with the light," others will step in ahead of us, and take the crown that we should have worn, for there are many not of our faith, who are anxious to study the truths contained in "The Shepherd's Rod" literature.

Not long ago, we called to see a family who had become slightly acquainted with the Sabbath, and with kindred truths of the S. D. A. message, and who liked the literature which they had read. During the two or three years that have intervened since they first contacted S. D. A.'s there have fallen into the hands of this family several of the tracts of Present Truth, and also The Symbolic Code. The wife and mother in this home told me that she prized these latter publications very high, and that they made her all the more desirous of becoming a S. D. A., and that she was now sending her little girl to the S. D. A. Sabbath School.

There are many cases just like the one mentioned above, and they are hungry for the message of Present Truth.

(Signed) E. T. W.

: QUESTIONS AND ANSWERS :

Who Is Speaking, the Father or the Son?

QUESTION NO. 170:

Is Jesus or God talking in the following scripture?—"If you abide in me, and my words abide in you, you shall ask anything and it shall be done unto you!"

ANSWER:

We understand that it is Christ talking, showing that if we abide in Him, then our request shall be granted regardless whether it be great or small.

The Book of Daniel and the Time of the End

QUESTION NO. 171:

When does "the time of the end" begin, and when was the book of Daniel opened? Is it wide open?

ANSWER:

The angel who instructed Daniel declared that the book would be closed until the time of the end. Therefore, in the time of the end the book must be opened. The Word does not say that the book is opened either at the beginning or at the close of the "time of the end," all at once or a little at a time, but simply *in* the period of "the time of the end." However, history proves that the prophecies of Daniel were not all revealed at once, but slowly. The fact that we as yet do not understand the whole book, proves that some parts of it are yet closed; also the fact that a large part of it is now understood makes evident that we are living "in the time of the end." This time must have begun when the book began to be opened, but if we must declare the beginning of that time in more specific terms, it, in a special sense, began in the year 1844. The time of the end is the period just before the end of the world.

Do We Need a Vision of What We Do?

QUESTION NO. 172:

Do you always have mental visions of the things, persons, and objects for which you pray?

ANSWER:

If we have no vision of what we are doing, and no goal to work to, then, naturally, neither our prayers nor our efforts will accomplish anything. Therefore, we must have a clear vision of every need, and of everything which we aim to accomplish. "Where there is no vision the people perish." (Prov. 29:18.)

How Shall We Pray?

QUESTION NO. 173:

I have been told that we should pray to God

the Father and say, "In the name of Thy blessed Son Jesus, Who died for me, I humbly ask—etc." Is this the correct way to pray?

ANSWER:

We see nothing wrong in the foregoing example of address in prayer to God, yet one's petitions need not necessarily assume this precise form.

What Is My Gift?

QUESTION NO. 174:

Please explain 1 Tim. 4:14, for I wish to know what my gift is, and what the Lord wants me to do.

ANSWER:

"Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." (1 Tim. 4:14.)

The above scripture urges us to be faithful and full of zeal in the duties which God has placed upon each individual. So far as we know, the duty of the questioner is to be faithful in obeying the principles of the doctrine, and whatsoever work he or she is given to do. The work of present truth believers is that they themselves reform by obeying the truth, and by precept and example lead others to obey it. Some of us are doing this by building the "camp" at Mt. Carmel Center, others by giving studies, still others by writing letters and sending tracts and books to their relatives, friends, and acquaintances. Those who labor for a livelihood must be faithful in their position, as was Daniel, so that they bring no reproach against their religious profession, but lead others to the gospel of Christ by their good behaviour and faithful service in the name of Christ, and by supporting the cause of God.

If Planning to Fall, Shall He Stand?

QUESTION NO. 175:

Please explain how it is impossible to get forgiveness of sins, and to be re-established in God's sight and be saved if we go back into the world as exemplified in Heb. 6:4-6.

ANSWER:

Paul explains that those who live not the principles of the doctrine of Christ, and who do not "go on to perfection," but who lay "again, the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms and of the laying on of hands, and of resurrection of the dead, and of eternal judgment, . . . who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away," "it is impossible" "to renew them

again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." (Heb. 6:1-6.)

Paul's language, as above quoted, is plain that those who have been enlightened in all things, but do not live the principles of the doctrines, are laying a foundation to go back to the world, and if they should thus fall, it would be impossible for the gospel of Christ to renew their conversion.

What Is the Sword of the Lord?

QUESTION NO. 176:

The Bible speaks of swords in the latter days. Does it mean knives or guns? Swords are not used in war these days.

ANSWER:

In the scriptures "sword," signifies war, bloodshed, and vengeance. God's sword is the instrument which He uses for executing judgment. "Deliver my soul from the wicked, which is Thy sword." (Ps. 17:13.)

Whom Will the Angels Pass?

QUESTION NO. 177:

Will all Adventists, who are not sealed, perish in the great slaughter of Ezekiel Nine?

ANSWER:

God's command to the "angels" is to "slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark." (Ezek. 9:6.)

What Like, and How Far?

QUESTION NO. 178:

What will the slaughter in the churches be like? Will it involve the outside world?

ANSWER:

The slaughter of Ezekiel Nine is the antitype of the Passover in Egypt, and, therefore, it will be like it. Read Exodus 12.

In the anti-type, the slaughter falls first in the church ("Testimonies for the Church," Vol. 5, p. 211), and later in the world ("The Great Controversy," p. 656). Hence, it is in two sections—one before the final close of probation, and one after. See our tract No. 1.

What Are the Seven Last Plagues?

QUESTION NO. 179:

Please explain what are the seven last plagues.

ANSWER:

The nature of the seven last plagues is not yet revealed. The Revelation is written in figurative speech, and therefore, the description of the plagues may be symbolical, as are the seven seals and the seven trumpets, etc.

Lake of Fire Burning or Extinct During Millennium?

QUESTION 180:

Please explain Rev. 19:20 and Rev. 20:10. If the beast and false prophet are cast into the lake of fire before the millennium and the devil after the millennium, will this fire continue burning between the two events?

ANSWER:

"The Shepherd's Rod," Vol. 2, p. 152, par. 2 shows that "the beast and the false prophet are cast into a lake of fire after the sixth plague and before the end of the world." The same volume p. 161, par. 2, further shows that "at about the time of the seventh plague the beast and the false prophet [literally] will be cast into the lake of fire," and "will become a type of the final destruction of the wicked after the millennium."

The fire, if physical, does not necessarily have to burn through the millennium, but may be re-kindled after the millennium.

One Snake Viviparous, Another Oviparous; . . . One Venomous, Another Non-venomous Why?

QUESTION NO. 181:

"Sr. White's writings condemn the use of spices, but as we understand that Shepherd's Rod believers are using them, we ask that you explain this to us."

ANSWER:

True it is that Sr. White's writings condemn the use of spices, but they do not list them by name. Hence, the question before us should be, Are all spices injurious to the health? If not, then which spices are injurious and which are not?

The fact that the use of sage, onions, parsley, mint, garlic, celery, etc., are not only harmless, but actually beneficial to the body, leads us to know that not every spice is condemned.

The most injurious spices are those which, as a rule, are used in large quantities, such as hot peppers, vinegar, mustard, horse radish, catsup and other commercial spiced sauces. We know not that cinnamon, nutmeg, alspice, and bay leaves contain elements which are injurious to the health, and, generally, these spices, being used in very small quantities, could not very well injure any one.

In the realm of snakes, not all snakes are snakes in the same sense: the viviparous, giving birth to their young, the oviparous laying eggs; the venomous, being very treacherous and poisonous, the nonvenomous being harmless. Likewise in the realm of spices: not all spices are spices in the same sense in which the literalist thinks they are.

Shall We Shun Pride and Seek Economy?

QUESTION NO. 182:

"Should women wear silk or cotton hose?"

ANSWER:

We cannot prescribe a set rule for all. Some women's circumstances make it very impracticable for them to wear silk hose: others cannot wear cotton hose. Of course, the wearing of sheer silk hose, being neither modest nor practical in any way, is clearly out of the question, but if the wearing of service weight silk hose are more serviceable and economical than cotton hose, then they are the kind to use, but if lisle or cotton are, then of course they are to be preferred. Let principle guide in this matter as well as in all kindred concerns.

"Economy in the outlay of means is an excellent branch of Christian wisdom . . . Money is an excellent gift of God. In the hands of his children it is food for the hungry, drink for the thirsty, and raiment for the naked; it is a defense for the oppressed, and a means of health to the sick. Means should not be needlessly or lavishly expended for the gratification of pride or ambition."—"Testimonies for the Church," Vol. 4, p. 571.

"In the establishment and carrying forward of the work, the strictest economy is ever to be shown."—"Counsels on Health," p. 319.

Be Book Students Instead of Sentence Readers

QUESTION NO. 183:

"'Ministry of Healing,' p. 356, states that the church is the bride, whereas 'The Great Controversy,' p. 427, says that the 'Holy City' is the 'bride.' Please explain the apparent contradiction between the two."

ANSWER:

The seeming discrepancy between the "Ministry of Healing," p. 356, and "The Great Controversy," p. 427, is explained as follows:

Although in the one instance the church of God is said to be the bride and in the other instance to be the guests, if we comprehend the lesson which the author is endeavoring to put forth in each publication, we shall find that these statements are correct and Biblical. Only those who are searching for a hook to hang their doubts upon, and who are surface readers and shallow thinkers, can conclude that the one publication contradicts the other, and if they thus conclude concerning these publications, they also might just as well conclude that one part of the Bible contradicts another.

The trouble does not lie in the aforementioned publications, but rather in the minds of those who read them, for these readers fail to see that the terms "bride" and "bridegroom" are used *only*

for the purpose of making *illustrations*. The author is, in the first instance, illustrating relationship between Christ and the church, whereas in the second, she is illustrating relationship between Christ and the holy city.

Should anyone conclude because in the one instance the figure, "bride," is used to illustrate the relationship between Christ and His church, that in the other instance the same figure can not be used to illustrate the relationship between Christ and the holy city, then he might as well conclude that because Christ, in the instance of Eph. 5:22-32; Hos. 2:2, is the church's Bridegroom, He cannot in the instance of Isaiah 9:6 be the church's "Everlasting Father."

Those who take from books only sentences instead of taking the books entire will never by themselves find the truth, and therefore instead of helping others, others will have to help them.

Was Christ Judged, Condemned, and Crucified In the Same Day?

QUESTION NO. 184:

"'The Shepherd's Rod,' Vol. 2, p. 24, says: 'The analysis of the foregoing time table, proves that when Jesus was led to Caiaphas, . . . it was about the twelfth hour, or *shortly before daylight*. . . ' But states 'The Desire of Ages,' p. 698, 'It was past midnight, and the cries of the hooting mob that followed Him broke sharply upon the still air. The Saviour was bound and closely guarded, . . . but in eager haste His captors made their way with Him to . . . Annas . . . ' Again, on page 699, this capture is called "The midnight seizure by a mob.' Now, at the time of the betrayal, Jesus said, '*Behold the hour is at hand*.' (Matt. 26:45.) These statements clearly teach that Jesus was betrayed into the hands of sinners (the heart of the earth) at, or just shortly after, midnight. But 'The Shepherd's Rod,' Vol. 2, tabulates the time of the three days and three nights as beginning at sunrise. This seems to be a glaring contradiction. Can you clear it?"

"Also, John 18:28, speaking of the time when Jesus was before Pilate, says, 'And it was early.' Mark 16:9 says, 'Now when Jesus was risen early.' If the 'early' mentioned in John is at the sixth hour, then must not the time ('early') of His resurrection have also been at, or shortly after, the sixth hour?"

ANSWER:

"The Shepherd's Rod," does not teach that Jesus was at sunrise seized by the mob, but rather at about midnight, and that about, or shortly before, daylight He was brought before Caiaphas. (See illustration on p. 22 of "The Shepherd's Rod," Vol.2.) "The Desire of Ages," in the above citation, is talking about the Roman soldiery's seizing Jesus in the garden, whereas, "The Shepherd's Rod" is talking about the Jew's seizing or ar-

raigning Him for a legal trial before the Sanhedrin.

Besides the evidence found in the illustration on page 22 of "The Shepherd's Rod," Vol. 2, the very statement, itself, which the questioner quotes from "The Shepherd's Rod," proves that the "Rod" is speaking of Jesus' being led to Caiaphas, the high priest, and that it was about the twelfth hour, or "shortly before daylight." This statement does not say that either the "midnight seizure" or the trial before Annas was about sunrise, but rather that when Jesus was brought for trial before Caiaphas it was "about the twelfth hour, or shortly before daylight," which, of course, allows for the passing of several hours from the time that Jesus was seized in the garden until the time He was taken before Caiaphas, for a legal trial. In other words, "The Shepherd's Rod" states and proves that the three days and three nights" did not begin at the time of the midnight seizure by the mob, but rather that it began at the first legal trial. (See illustration on p. 22 of "The Shepherd's Rod," Vol. 2.)

A close study of "The Shepherd's Rod" and "The Desire of Ages" on this point, will prove that both are in perfect harmony, and that the questioner has confused the words of "The Shepherd's Rod" on this subject, just as certainly as others have misconstrued the words on page 151 of "The Shepherd's Rod," Vol. 2, where it mentions the "beast" of Revelation 13:14, which is the one with the lamb-like horns, but which they try to make the "Rod" say is the beast of Revelation 13:1, the one with the seven heads.

Now, the only disagreement between "The Shepherd's Rod" and "The Desire of Ages" on this subject, is that "The Desire of Ages" says that "On the second day of the feast, the first fruits of the year's harvest, a sheaf of barley, was presented before the Lord" ("The Desire of Ages," p. 77), which places the first feast of the Passover on the Sabbath (Num. 28:17), thus making the slaying of the Lamb and the fourteenth day (Ex. 12:6) fall on Friday; whereas, "The Shepherd's Rod" places the slaying of the lamb and the fourteenth day on Wednesday, the first feast on Thursday, the second feast on Friday, and so on. Therefore, in view of the fact that "The Shepherd's Rod" and "The Desire of Ages" are here at variance, and that we believe both to be inspired, we must necessarily go to the Bible to prove which is the correct day, and how to harmonize the two volumes. Thus, laying aside both "The Shepherd's Rod" and "The Desire of Ages," we go for witnesses to Mark and John:

We quote John 19:14, "And it was the preparation of the Passover, and about the sixth hour: and he [Pilate] saith unto the Jews, Behold your King!" Mark 15:33 witnesses thus: "And when the sixth hour was come, there was

darkness over the whole land until the ninth hour."

In the above scriptures, two "sixth" hours are presented. In the first instance, Jesus was in Pilate's judgment hall, but in the second, He was hanging on the cross, at which time the sun's face was veiled and the whole earth was covered with darkness. Inasmuch as circumstances clearly show that these two "sixth" hours were twelve hours apart, and inasmuch as *the sun darkened while Jesus was hanging on the cross*, the latter sixth hour must have been in the day time, whereas, the former sixth hour must have been in the night time.

Furthermore, the ancient time piece was regulated by sunset at twelve o'clock, which brought midnight at the sixth hour, thus proving, in the light of preceding facts, that the "sixth hour," while Jesus was in Pilate's judgment hall was "about" midnight, and that the sixth hour while He was hanging on the cross, and when the sun was darkened, was about noon.

Now, if the midnight seizure, the trial before Pilate, the crucifixion, and the burial of Jesus, all took place in one day—Friday, then how could He have been seized in the garden *shortly after midnight*, led from there successively to Annas, to Caiaphas, to the Sanhedrim, and to Pilate, and yet be in Pilate's judgment hall *about midnight*? This utter impossibility alone should convince any one with an understanding mind that these events must necessarily have consumed two days and that any argument supporting the idea that they consumed but one day, is not against the exposition of "The Shepherd's Rod," but against the testimonies of Mark and John, who were eye witnesses to these events. Hence, let those who, on this account, lay aside "The Shepherd's Rod" realize that they are laying aside the Bible.

Inasmuch as Jesus ate the Passover feast with the disciples before He was seized by the Roman soldiery and the mob (Luke 22:7-14), therefore, the fourteenth day of the month, the day on which the Passover lamb was to be slain, fell on Wednesday; the first of the feasts was on Thursday, at which time the midnight seizure took place; and Jesus was tried before Pilate, crucified, and buried on Friday.

Now, owing to the fact that we hold that the writings of Sister White are inspired, we are under obligation to clear the discrepancy between the record of "The Desire of Ages" and that of Mark and John. There can be but one explanation to this, and that is that the word "second" ("The Desire of Ages," p. 77), has in some way gotten used in place of the word "fourth." Of course, we are forced to the conclusion that this inaccuracy of time occurred as a result either of oversight or of intention, the latter being the more probable, because of the fact that the denomina-

tion has always erroneously believed that the events of the seizure, trials, crucifixion, and burial of Christ all took place in one day. To confirm the possibility of such an intentional change to agree with existing belief, we call attention to the following vision which was printed in the first edition of "Early Writings," but which was omitted from page 34 of the latest edition:

"I saw all that 'would not receive the mark of the Beast and of his Image, in their foreheads or in their hands,' could not buy or sell. I saw that the number (666) of the Image Beast was made up; and that it was the Beast that changed the Sabbath, and the Image Beast had followed on

after, and kept the Pope's, and not God's Sabbath."

We believe this vision was deleted from "Early Writings" because it was not in harmony with the teachings of the ministry at that time, who then taught, as they still teach, that the numerical name, 666, belongs to the Pope instead of the two-horned beast, and that the Image Beast is the Pope instead of the two-horned beast. In view of this tampering with the original text of "Early Writings," we are forced to conclude the same to be possible in the case of "The Desire of Ages." However, the change may have come in some other way.

: : HEALTH WAVE : :

"Many mothers who deplore the intemperance which exists everywhere, do not look deep enough to see the cause. They are daily preparing a variety of dishes and highly-seasoned food, which tempt the appetite and encourage overeating. The tables of our American people are generally prepared in a manner to make drunkards. Appetite is the ruling principle with a large class. Whoever will indulge appetite in eating too often, and food not of a healthful quality, is weakening his power to resist the clamors of appetite and passion in other respects in proportion as he has strengthened the propensity to incorrect habits of eating. Mothers need to be impressed with their obligation to God and to the world to furnish society with children having well-developed characters. Men and women who come upon the stage of action with firm principles will be fitted to stand unsullied amid the moral pollutions of this corrupt age. It is the duty of mothers to improve their golden opportunities to correctly educate their children for usefulness and duty. Their time belongs to their children in a special sense. Precious time should not be devoted to needless work upon garments for display, but should be spent in patiently instructing and carefully teaching their children the necessity of self-denial and self-control.

"The tables of many professed Christian women are daily set with a variety of dishes which irritate the stomach and produce a feverish condition of the system. Flesh-meats constitute the principal article of food upon the tables of some families, until their blood is filled with cancerous and scrofulous humors. Their bodies are composed of what they eat. But when suffering and disease come upon them, it is considered an affliction of providence.

"We repeat; intemperance commences at our tables. The appetite is indulged until its indulgence becomes second nature. By the use of tea and coffee an appetite is formed for tobacco, and this encourages the appetite for liquors."—"Testimonies for the Church," Vol. 3, p. 563.

Our tables must be provided with foods other than flesh meats. But when flesh foods are discarded, we must not forget that a good protein substitute must take its place. The following articles of foods may play a good part for a meat substitute:

- Lentils average about 27% protein.
- Soy beans average about 32% protein.
- Cottage Cheese averages about 53% protein.
- Skim milk averages about 37% protein.

Lentil Roast

Ingredients

- 1 tablespoon salad oil
- 4 tablespoons minced onions
- 1 pint cooked lentils
- 2 eggs
- 1 teaspoon salt
- ½ teaspoon sage or tyme
- 1 pint tomato puree

Formula

Place oil in pan to heat, then add onions and let cook while stirring often. When begin to brown pour into the lentils. Then beat eggs lightly, add salt, tyme, and beat again, and stir into lentils. Then pour tomato puree into it and stir well. Bake in an oiled and wax paper-lined bread pan, and bake about twenty minutes. Turn out upside down and serve with spanish sauce.

Spanish Sauce

- Take 2 medium size onions and 2 medium size bell peppers
- ½ level teaspoon salt
- 1 level teaspoon natural sugar
- 1 pint cooked tomatoes
- 1 tablespoon salad oil

Formula

Peel onions, then cut through the center of onions lengthwise, place flat surface on chopping board and shred lengthwise with a sharp knife. Slice peppers after same manner.

Cook with oil while stirring quite often until almost done. Then add salt, sugar and tomatoes. Finish cooking and serve.