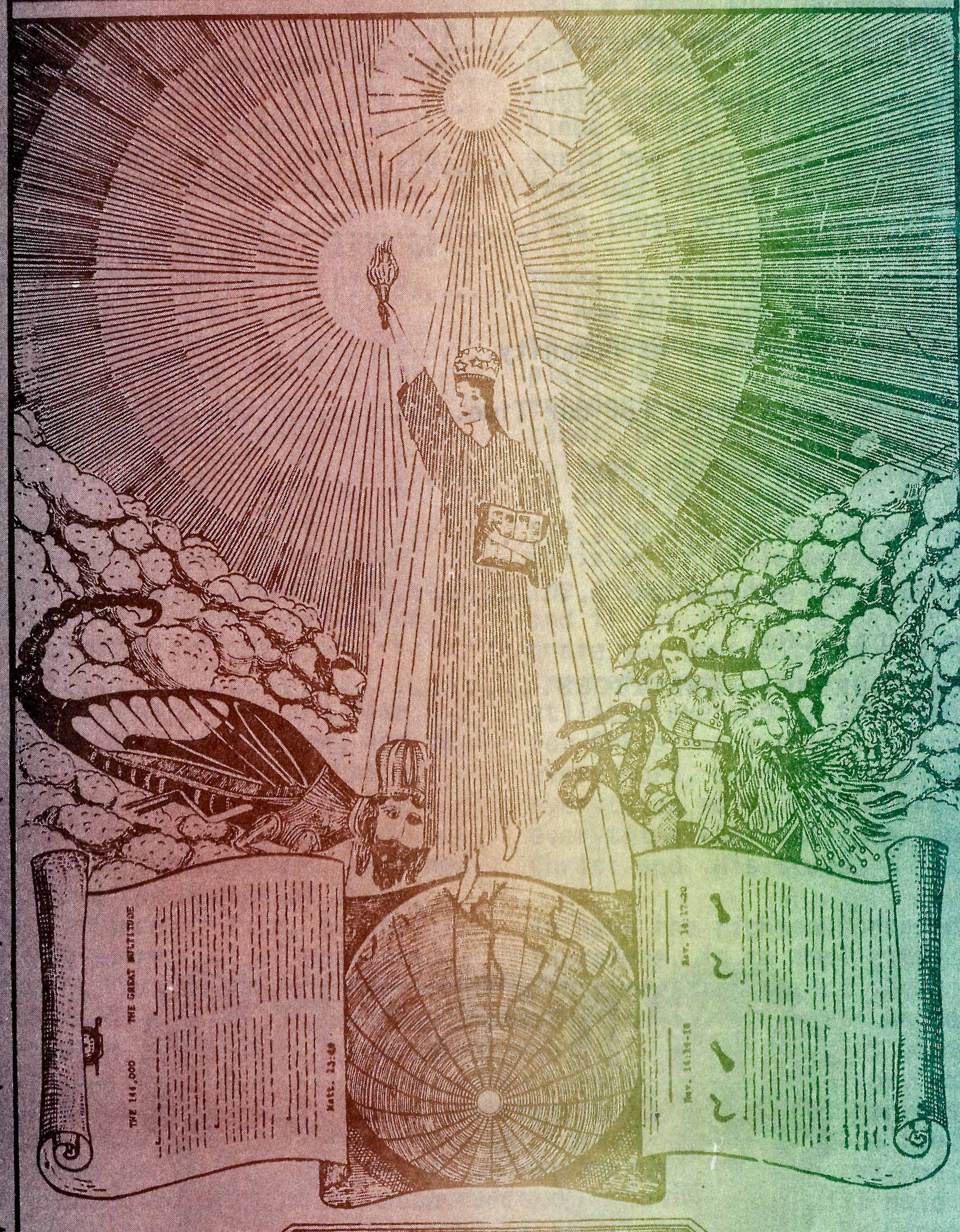
THE SYMBOLIC CODE



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Lightening The Earth

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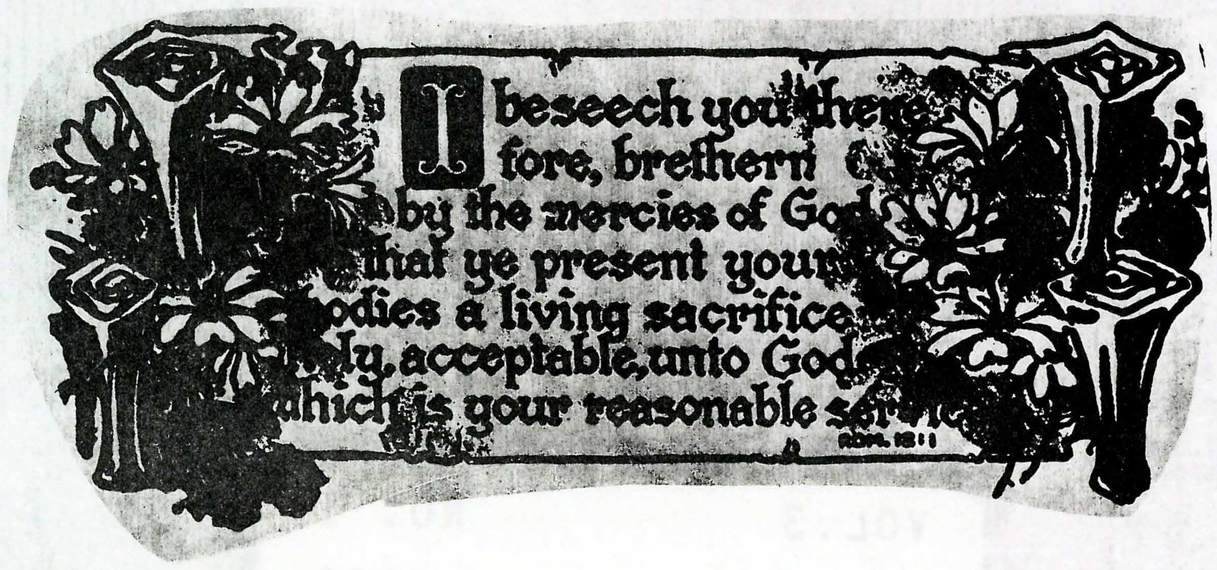


NOTHING LESS THAN THE FAITH OF THE PROPHETS WILL DO

"For to me to live is Christ, and to die is gain." -Phil. 1:21

These well known words of scripture have been repeated by Christians down through the annals of christianity. For the martyrs of ages past, it meant to seal their testimony with their blood in the arena, on the burning stake, the rack, or under the axe of the executioner. For the reformers, it was to live a life of bondage, persecution, wandering often destitute of earthly support in cold mountain caves, dens, and icy valleys. Those whose love of truth stood before papist, kings, and sacrilegious clergy, "against whom persecution raged with relentless fury." (GC 609). And what shall we say of our early pioneers who were compelled to struggle with poverty, great discouragement, excessive labor, care, anxiety, a lack of proper nourishing food, exposure to cold...privation, toil and suffering." (1T 89).

"What more shall I say? For the time would fail me to tell of Gideion, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets. Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakenss were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:32-40.

Yes, to them, to live was Christ and His eternal truth, and to die was gain! They felt a power that perhaps we have not yet felt, they saw visions perhaps that we have not yet seen. Christ was their king, their song, their life and their joy. Since we are to be the greatest people the world has ever seen, does God expect less from us? Are we to make a less sacrifice than those who have gone before us

There is continued and growing concern as to how this work can be completed and as to what part each one individually should play. Should I sell all my earthly possessions and move out into the work full-time? Or should I leave my present college and come to D.L.I.? Some may ask am not I to occupy till he comes? Suppose I am not called to be a Davidian minister or Bible worker, what am I to do? The answer? Live for Christ, not for self, and if you should be called to rest in the grave you have only gained! The martyrs, the reformers, the early pioneers all utilized everything they had, and were for Christ--not self. Every endeavor, every word, deed, thought, purchase, everything sold, everywhere they went, everything they ate, yea, their all was for Christ and His truth.

To have the righteousness of the Lord, therefore, is to implicitly trust him without reservation. And where does He expect us to begin? He wants us to begin with the thing that troubles us most--the temporal things of tomorrow. He wants us to learn that we cannot serve self and God, too. "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon...." Matt 6:24.

This verse plainly says that to live to make a living, and to worry how you are to fare tomorrow, is nothing less than serving mammon (self); that if you serve God you should be as free from worry of the future as are the birds. Why worry about your own needs, why not worry how to advance the Kingdom of God? Putting in overtime to make tents or cobble shoes for a living is all right if you do not say, " I will do this and the other and get money to buy

and build this or that." You should instead say, "If God permits, I will do this or that, so that I may get here or get there, do this and the other for the advancement of His cause." Whatever the aim behind your act it must be for the advancement of His Kingdom.

"Why not make your chief interest God and His righteousness, so that all these things be added unto you? Why work to feed yourself? Why not work for God and let him feed and clothe you?...

"While you do His bidding, He will never fail you. Why not do this and be an altogehter Christian? Why be a Christian in name, but a Gentile in heart and faith?

"Know first that God is not interested in your selfish business, but in you and His saving business. There is therefore no need of your serving mammon (self), and at the same time expecting His blessing on mammon's interests.

"Always remember that God has not called you to your post of duty in order to feed you or to make you rich, but to save you and to save others through you. Therefore, whatever you do, do it for the glory of God. Then and only then will He provide 'all things,' the things God sees fit to give. He will see that you earn your needs one way or another. Nothing less than the faith of Noah, of Job, and of Daniel will pay the bill, Brother, Sister, because anything short of this is an insult to God..." 2TG 35:6-10.

Are you finding life hard? Having trouble meeting the bills? Let us live for Christ, for His "yoke is easy and His burden is light." Matt. 11:28-30.

God may not call all of us to make the same sacrifices, but all of us must "forsake all and follow Him." Matt. 5:11. That "all" is everything that cannot, and does not advance God's Kingdom, that is not clearly, unquestionably for God. In other words we should live from that which is of our bare necessities after removing those things that are only a burden and yoke on our spirituality and furthermore, of the message of the hour. God may ask you to sell your home and live in a smaller one. He may ask you to move to some other location and there raise up a group. He may ask you not to have a home at all, but to make your nest wherever you may find yourself. As you busy yourself with His work He may ask you to forgo that Bachelor's, Master's or Doctorate Degree, to pursue the full-time ministry, or to be a self-supporting worker, for not all are called to be full-time workers for that would only be a drain on the cause not a help. Whatever, we have, whatever we do, we must make certain that we have given all, spent all for Christ and His cause, then He has promised to take care of us.

"First of all, let me say that some of those who have embraced present truth seem to be yet in darkness concerning the necessity of our work and of the method by which it is now being carried on. And though they may not be conscious of this fact, it weakens their fiath in the sealing message, breaks down their power to proclaim the same." S.C. Vol. 2 No. 2,3, p. 3. 1936.

No the Association cannot possibly meet everyone's view of how things should be run, of what is fair and what is not fair, or what should or should not be, for this is an impossibility. Perhaps one would have to be on the Council or work in the office to know how things really are. But we can and should all know God's plan for both the Association and for each of us individually.

To you though who are ready to enter the Lord's vineyard with the "mattock" to dig up the "thorns and briers" will find much to do. Therefore, enter into His service without gold, silver, or brass; that is, spend all you have, then call on Him and He will take care of you by the tithe which is His own, and if we (the leadership of Davidia) fail in our duty He will take our stewardship from us and give it to others who will not waste or misuse His money. He may send a raven with some food or perhaps take you to some widow's house, and if these means also fail to provide, He has plenty of manna in heaven with which to feed you for the rest of your life. Yes, He can even send an angel with a cake baken on the coals, and a cruse of water, and bid you, arise and eat; because the

journey is too great for thee, and if He sees fit, He can make it possible for you to go in the strength of that meat forty days and forty nights, unto Horeb the Mount of God where you can obtain some more. (1 Kings 19:7,8).

"At any rate, if you are true to Him He will not let you starve though the world may. Sell all and 'give to the poor': that is, to those who are destitute of the message and who are about to 'perish for lack of knowledge.' Will you, too, my Brethren, who have great possessions go away sorrowful? (Matt. 19:22)." S.C. Vol. 2 No. 3,4. 1936.

"May each of us as children of God be aware that He sees all that we do and reads all our thoughts; may our constant motive be that of serving Him and not ourselves; may we live to bless others and not just to seek means by which we only may exist; may we realize that no man can put us down if God wants us up; and finally, may we prepare ourselves for the day when God shall separate the saints and the hypocrites and give each His rightful reward." 12 S.C. No. 4, p. 24.

Christ to me is to live, to die to me is gain. What about you?

A. Anthony Hibbert
Vice-president

GO FORWARD By V.T. Houteff

"Just as the sealing message has closed with remarkable advancement each of its seven eventful years, so it has closed 1937 with the amazing improvement that all Mt. Carmel's employees are now to be compensated for their work, instead of their working for nothing, and Mt. Carmel's caring for their expenses.

"Moreover, we, as leaders in this reformatory work, are now able to set for all Present Truth believers the right example in respect to paying tithe and free-will offerings. That is, besides making free-will offerings, Mt. Carmel's inhabitants are now paying double tithe on all their increase, which rule of practice will bring our individual tithe and offerings up to between 25% and 30% on all our personal "increase," thus bringing us up to the ancient Jewish standard of benevolence, which is explained in the following quotations:

"When we speak of the tithe as the standard of the Jewish contributions to religious purposes, we do not speak understandingly. The Lord kept His claims paramount, and in almost every article they were reminded of the Giver by being required to make returns to Him. They were required to pay a ransom for their first born son, for the first fruits of their flocks, and for the first gathering of the harvest. They were required to leave the corners of their harvest-fields for the destitute. Whatever dropped from their hands in reaping was left for the poor, and once in every seven years their lands were allowed to produce spontaneously for the needy. Then there were the sacrificial offerings, the trespass offerings, the sin-offerings, and the remission of all debts every seventh year. There were also numerous expenses for hospitalities and gifts to the poor, and there were assessments upon their property.

"At stated periods, in order to preserve the integrity of the law, the people were interviewed as to whether they had faithfully performed their vows or not. A conscientious few made returns to God of about one-third of all their income for the benefit of religious interests and for the poor. These exactions were not from a particular class of people, but from all, the requirement being proportioned according to the amount possessed. Besides all these systematic and regular donations, there were special objects calling for free-will offerings, such as the tabernacle built in the wilderness, and the temple erected at Jerusalem. These draughts were made by God upon the people for their own good, as well as to sustain His service....

God provided bread for His people in the wilderness by a miracle of mercy, and He could have provided everything necessary

for religious wisdom He saw that the moral discipline of His service; but he did not, because in His wisdom He saw that the moral discipline of His infinite people depended upon their co-operating with Him, every one of them doing something. As long as the truth is progressive, the claims of God rest upon men to give of that which He has entrusted to them for this very purpose. God the Creator of man, by instituting the plan of systematic benevolence, has made the wrok bear equally upon all according to their several abilities. Everyone is to be his own assessor, and is left to give as he purposes in his heart. But there are those who are guilty of the same sin as Ananias and Sapphira, thinking that if they withhold a portion of what God claims in the tithing system, the brethren will never know it. Thus thought the guilty couple whose example is given us as a warning. God in this case proves that he searches the heart. The motives and purposes of man cannot be hidden from Him. He has left a perpetual warning to Christians of all ages to beware of the sin to which the hearts of men are continually inclined...

Furthermore, Mt. Carmel is paying saleries not only to all her regular workers, but also to all her students, thus enabling them to defray a part of their expenses, which privilege of self-help not only reduces their parents' burdens, but also, at the same time, teaches the students to bear responsibilities, and to become self-supporting, which both the parents and the schools have failed to do, with the deplorable result that after the youth have passed school age, they are unable not only to make a living for a home, but also to make even their own living, and are consequently a burden to themselves and a curse to the world; whereas, they should be a blessing to all.

The 1938 remuneration system applies to all the children from four years up, as set forth in the following supplementary by-laws to the constitutional rules and regulations of the General Association of the Shepherd's Rod Seventh-day Adventists:

"THE DEPENDENT DEPARTMENTS shall be: the Educational, Ministerial, Benevolent, and the General OFfice.

"For the upkeep of the educational department there shall be required an offering of 5% of the net income of all Present Truth believers. This offering, from others than those at Mt. Carmel, shall be used especially for the upkeep of the children in school, whose parents are financially unable to do so, and for the upkeep of the school premises.

"The school board shall accept no more students until additional room has been provided to take care of them, and until present truth believers respond to their duty and maintain the students in school.

"The Ministerial Department - Workers and Present Truth publications - shall be maintained by the first tithe. All over and above the expenses of this department, shall be used for the purchase of construtions materials for building of institutional edifices at Mt. Carmel Center.

"The Benevolent Department shall be maintained by the second tithe, of which the 5% school dues is a part, and all the offerings that are not directed to any specified funds. The funds of this department are to take care of all worthy charitable cases.

"THE INDEPENDENT DEPARTMENTS are Mercantile, the Farm, Tenement, Culinary, Laundry, and Medical.

"All manner of purchases shall be made through the Mercantile Department.

"Profits accruing from the Mercantile, the Farm, the Tenement, and the Culinary, the Laundry and other departments, shall be used to pay off Mt. Carmel's real estate mortgage, and for the purchasing of building materials to be used at Mt. Carmel.

"The Medical Department shall, to maintain itself, make, for all services a nominal charge. There shall be no profit accruing from it. Patients not able to care for their sanitarium expenses, shall be aided by the Benevolent Department.

"All manner of articles given to the institution, the Benevolent Department shall sell to the Mercantile Department, and the proceeds shall be given to those who need the articles, and the Mercantile Department shall sell them at cost to the recipients.

"The case of each Present Truth believer shall be considered upon its own merit.

SENIOR LABOR -
"All full-time workers at Mt. Carmel shall recieve for their labor 14 cents an hour, by which to take care of their immediate expenses. The Association shall pay the expenses of the children whose parents as well as themselves reside at Mt. Carmel.

"As some men's work is worth more than that of others, and as some lines of work should pay more than others, the Association shall further compensate each worthy worker by a bonus, the amount of which shall be determined in accord with each case, and thereby also equalize the difference between those whose labor is worth less and those whose labor is worth more...."

Symbolic Code Vol. IV, Nos. 1,2,3
Jan.-Feb.-Mar., 1938

MUSIC AND THE GREAT CONTROVERSY

-H. Lloyd Leno

The intellectualisation of jazz in the late 40s and early 50s paved the way for the style of music and dance that brought back the emphasis on body movement with sexual implications. The writer has studied a number of sources describing the origin, purpose and meaning of rock'n' roll, but none are more articulate and explicit that that of William Bowling Hedgepeth, a contemporary of the famous rock star Mick Jagger. At age 31 he recalls his experience when at age 13 he attended a "rhythm and blues" show in Atlanta. He reminds us that as the forerunner of rock 'n' roll, rhythm and blues "was black music for black people. It was repetitious city sounds and feelings set in a sort of neoprehistoric drumbeat cadence with overtones of gospel and undercurrents of relentless tension. It was like jazz in many ways but played with different instruments, always in 4/4 time (stressing the second and fourth beats) and almost always with an air of deliberate artlessness. ...Mostly the songs were semipornographic paeans to (violence and promiscuity)....

"As a form of music, however, rock 'n' roll initially meant black rhythm and blues diligently bowdlerized and disinfected for white audiences. Even so, it was still awfully rebellious sounding and was duly disapproved of by established society for being too sexual and too defiant of authority....

"Whatever it was, it clearly induced young Anglo-Saxons to employ their torsos in distinctly unwhite ways....Mick Jagger declared, 'My father used to call it jungle music,' and I used to say, 'Yeah, that's right, jungle music, that's a very good description.'"

He concludes by stating what rock 'n' roll accomplished. "Since it first burst forth from the dark primeval gumbo, rock has been a catalyst that's helped to change the shape of things. It has liberated the body from idiotic self restraints...and has, perhaps somewhere along the line, even placated a god or two."

With the information provided by historians we can trace the evolution and practice of music and dance from Egypt to the United States and, of course, to virtually every part of the world. But what is it we have traced? It is much more than a cultural tradition; more than ethnic music. It is, rather, a way of making music and, because of the intrinsic qualities of the music, the way people have responded to it. In other words, music with certain characteristics was created to serve a particular purpose. To create an atmosphere in which certain attitudes and activities could flourish.

Of all the elements of music rhythm is the most obvious and therefore more easily followed through history. Furthermore, since the human being is a rhythmic organism, rhythm is the element to which human beings respond most readily; and this response is physical. This explains why it is the rhythmic element that crosses cultures most easily. In tracing the rhythmic element we found two aspects that characterized pagan worship as well as popular public entertainment: the relative importance of rhythm to the music and the kind of rhythm pattern; in short, amount and type. In the music we have traced we found first that rhythm always dominated the music. It was always much more important than melody. Second, there was a decided preference for the repetition of pattern and beat. Third, the predominant and distinguishing rhythmic characteristic was that of syncopation.

Syncopation may be defined as placing stress or accent on a normally weak beat or portion of the beat. In Western music the stability and order we feel in rhythm is due to the stress placed regularly on the primary beat(s) or pulse of the measure and on the first part of that beat. This would occur on beats one and three for 4/4 meter and on beat one for 3/4 meter. This gives music order and stability. It can be called normal, psychologically and physiologically, because the regular movements of the arms and legs, as in walking, are based primarily on a 1-2 or 1-2-3-4- sequence with an emphasis on the "down" part of each step. In military marching this feeling of pulse and meter is even more obvious. It is for this reason we find it easy to relate to pulses or phrases with this rhythmic structure. Even waltzes have 4- or 8-measure phrases. When syncopation is used for variety and interest and/or to support a text it is a welcome and exciting departure from the norm. All music as well as life experience needs variety and surprises along with the normal rhythm of routine. Both music and life need a certain kind of tension as well. But neither music nor life should be based on tension or unexpected events. For variety and interest all composers make use of syncopation. In vocal and choral music it is often used to conform to the rhythm of speech as well as to emphasize certain words.

With regard to the amount of rhythm we recognize that the music we have discussed is dominated by rhythm. Furthermore it is dominated by a type of rhythm that when used in constant repetition, has special physical effects which makes it so effective and appropriate for immoral songs and dances.

To clarify the terms "rhythm dominated" and "syncopation" in music perhaps an illustration will be useful. Consider music such as a Sousa march, the Hallelujah chorus from the Messiah or a Strauss waltz. Rhythmically they can be classed as rhythm oriented, that is, they have some obvious, special rhythm patterns that give the primary impetus or flow to the music. They also make use of syncopation. But a closer observation reveals that first of all the melody is still predominant and in the case of the choral music the rhythm, including syncopation, supports the text; it is not merely an addition for its own sake. Furthermore there is variety; variety in the intensity of the rhythm or a momentary break in the tempo which occurs in both the Messiah and in Strauss waltzes. Furthermore, these melodies contain a great deal of variety in the pitches used, the contour and in their rhythm patterns. There is also a variety of timbre: different voices or instruments are used throughout each piece; in addition, there is variety in dynamics. All of this creates a balance between tension and relaxation; between the emotional and intellectual.

Because we know, both from casual observation and from scientific studies, that rhythm is the most physical of the musical elements, it takes little analysis to conclude that when the rhythmic element is dominant in any music its appeal is primarily to the body. Rather than an aesthetic or spiritual experience it is a physical (body) experience; and when

that body experience has immoral connotations the problem becomes even more serious.

This careful, detailed and documented account of the development of music with certain characteristics has been done for one purpose--to show that in the practice of music we can recognize that one of the principle issues of the Great Controversy is involved: the true versus the false concept of God.

We, as Seventh-day Adventists, should be well aware that Lucifer began at the very beginning to misrepresent the character of God. He is accomplishing this in secular music in two ways: 1) Through the immoral influence of music, specifically the perversion of sexuality, he is attacking one of the most important symbols that God has given us to help us understand Him and His love. That symbol is Christ as the Bridegroom and the Church as the Bride. Also, in promoting sexual immorality he is seeking to break down the family relationships which help us to appreciate God as a heavenly Parent who deals go graciously with His unruly children. 2) By the use of religious terminology in song titles as well as in the names of rock groups such as "Black Sabbath," "Gods of Thunder," "Triumph Over Death" words which usually carry theological meanings are coupled with a contradictory term or associated with a philosophy completely antagonistic to the character of God as revealed in Scripture.

In religious music the deception is much more subtle and therefore perhaps more dangerous. Notice these statements from "The Great Controversy" in the chapter "Modern Revivals." Speak- of a revival which will result in ministers and members leaving other churches Mrs. White predicts, "The enemy of souls desires to hinder this work; and before the time for such a movement shall come he will endeavor to prevent it by introducing a counterfeit." Describing the counterfeit she adds, "There is an emotional excitement, a mingling of the true with the false that is adapted to mislead."

Another type of counterfeit is found in spiritualism. We usually associate this religion with mysterious events but notice--there is a new emphasis: "Love is dwelt upon as the chief attribute of God, but it is degraded to a weak sentimentalism, making little distinction between good and evil." What a sobering thought, that through a wrong choice of music one could place himself on common ground with spiritualism!

In the doctrine of hell, Satan has pictured God as a vengeful tyrant who will torture sinner for eternity. This doctrine has made atheist of many and caused others to worship out of fear. In certain styles of religious music another false picture of God is created. Instead of portraying God as vengeful and severe, He is represented as being completely permissive. By means of this concept of God, Satan offers a type of worship that is attractive, but based on man's natural desires and weaknesses, a religion in which feeling and emotion predominate rather than reason and investigation. The widespread use of the rhythm-dominated styles of jazz and rock in religious music provides just such an experience. The constant monotonous beat, whether hard or soft, is attractive primarily because of its rhythm; and this can range from the heavy hypnotic beat of hard rock to the sweet, mildly sedative soft rock, "cocktail jazz" or "swing."

In September of 1900 a musical group performed at the Seventh-day Adventist campmeeting in Muncie, Indiana. In a letter to E.G. White an eye and ear witness of this event described the music as "dance tunes to sacred words." In her reply Mrs. White indicated she had already been warned of this and predicted that the problem would recur before the close of probation. "Every uncouth thing will be demonstrated." But she warns, "The Holy Spirit never reveals itself in such methods....This is an invention of Satan." (2SM 36).

There are many sincere Christians who, without realizing it, find the sounds of soft rock, jazz and swing, sweet and soothing. They would be very surprised and perhaps even defensive if their

favorite music were to be so identified. But majority opinion, preference and sincerity are not, as history has shown, reliable guides. In order to avoid being misled one must be informed and be able to make perceptive value judgments. According to Paul this is the mark of mature Christians: "Their perceptions are trained by long use to discriminate between good and evil." Heb. 5:14, NEB.

Whether used for divine worship or as a medium for witness the music we choose makes a statement. What does it say about God; is it the truth? We might well consider the question Moses put to the backslidden people at Mt. Sinai, "Who is on the Lord's side?" Therefore, in all our worship and witness, verbal or musical, should we not aspire to follow Christ's example and reveal the truth about our God? Then, whether in everyday activities or in public presentations, we will merit the highest of all commendations, the words of God about Job: "He has said of me what is right." Job 42:7, NIV.

Our Firm Foundation, June 1987

THE GOSPEL OF HEALTH

"Eating, drinking, and dressing all have a direct bearing upon our spiritual advancement. -CD:57

"R AND R" THE INSIDE OF OUR BODIES NEEDS IT, TOO! -ELIZABETH D. McCARTER, D.Sc. AND ROBERT W. McCARTER, PH.D.

We all know what "R and R" means. It's a time to get away from it all, a time to relax, to recuperate: the soldier from the strains of battle, the businessman from the stresses of the competitive society in which we live, the housewife from the sameness of her everyday tasks. But, did you know that our inner organs require their R and R, too?

One of the most important laws of nature is the Law of Periodicity: rest gives energy for work but work must be followed by rest. This law pertains to all living things, including man. And, even though the average person gives little or no thought to this reality of organic existence, every part of the body is governed by this law, especially the stomach and other digestive organs. As a matter of easy proof, strict observance of this law is the first requirement of health.

We are compelled at the end of a hard day at work to seek our bed at night. If our health is reasonably good, we will arise refreshed in the morning, ready to tackle the problems, challenges and opportunities of a new day. But, if our health is somewhat less than perfect, then we may need to expand our concept of what is involved in resting to include a period of total body R and R wherein all organs and systems, and most expecially the digestive system, have an opportunity to rest, to relax and to recuperate from their taxing labors. This type of rest is known as "physiological rest."

Unfortunately today, in this country of superabundance, the average person, and especially our young people, seem to be munching at something, food or drink, during every daylight hour and even far into the night. Children and many adults, too seem to raid the refrigerator at every opportunity and even take food and drink with them on the run wherever and however they go: on foot, on bicycle and even as they drive the family car. The multitudinous numbers of cans and bottles which adorn the highways of America bear mute testimony to this addiction.

Meals are complicated beyond all scientific sense and contain mixtures of totally unrelated foods which would challenge the digestive capacity of even the healthiest stomach. It is little wonder that only one infant out of every 10 born this day will live to celebrate its 65th birthday, nor why so many of us are plagued by illnesses which range from simple upset stomach and gas to rheumatoid arthritis and

cancer.

Man is a digestive being. Upon the efficiency of his digestive system, all else depends. When the GI tract performs well, the chances are greatly enhanced that man will remain healthy; but, when it performs poorly, he will soon become malnourished; and, if it breaks down entirely, then he will no longer be able to function.

Digestion is a complicated and vigorous process requiring the expenditure of much vital body power. The stomach and all the other organs involved in the digestive process should not be expected to perform constantly, hour after hour, day after day and year after year without some diminution in their functioning capacity; in other words, without causing them, and thus the entire body, to age prematurely. It is little wonder that the average person living today spends 20 or 30 years nursing his aches and pains and wondering where all his hopes and dreams have gone.

Any person who overworks at any facet of living and continues a faulty life-style for any extended period of time will, sooner or later, be called upon to account for his defiance of the laws of nature. Exhaustion of mind, body, and spirit will finally force rest upon him.

The stomach and other organs of digestion require some hours of rest every single day and, occasionally even some extra periods of rest, some R and R as it were. If these organs are called upon constantly to produce, they will in due time, exhaust their adaptive reserves and become physically bankrupt. In youth such overwork can lead to a general malnutrition and lessening of bodily efficiency--even without our ever knowing what is taking place but, as we grow older, we are handed our bills, one by one, in the form of premature aging and the development of chronic diseases. Disease, you see, usually approaches on kitten feet!

Few among us are aware of the fact that the organs of digestion perform many hours of hard muscular labor every time we open that refrigerator door and put food into our mouths. For example, take our hard-working stomach. It turns and it churns and even groans at times. The various layers of muscles move back and forth, up and down, and even sideways for hours on end. The stomach puts on quite a jiggling act until it gives that final push and moves its digested contents on into the next department where more physical effort begins as the muscles of the intestine take two steps forward and one backwards as they squeeze the mix along the long tube.

The various departments pour out their many juices and activate enzymes to disorganize the complex chemical food compounds into ever smaller molecules until they are finally ready to be taken into the inner sanctum of the body, into the bloodstream. All these secretions and millions of enzymes have to be manufactured within the body. They just don't appear by magic. Supplies have to garnered from various storage areas, glands must be restocked and made ready for each new onslaught of food. Much effort and physical motion goes into all this preparation and much body power is utilized, power which is only partially compensated for by the doubtful quality of the food most of us eat.

We are convinced that most people, if they ever give the subject any thought, believe that the stomach empties itself promptly and with great regularity and so they keep on filling it! However, this is not necessarily true. Not infrequently food will remain in an overworked stomach for 24, 36, 48 and even 72 hours after it has been swallowed, depending upon the complexity of the meal, the frequency of intake and how much vitality is available for the digestive process.

As a matter of fact, even after a total fast of three or more days, during which time absolutely no food was taken, in extreme situations certain patients have been known to spew forth large quantities

of decaying and decayed food, food which they never knew was there, even though it may have been in the stomach for some time, perhaps as long as a week or more. Turmoil such as this within the body would certainly contribute considerably to an overall deterioration of the health status of any person so encumbered. Probably more people than we would like to think about carry around with them unknowingly a "lunch basket" filled to overflowing with decaying masses of partially digested food.

Additionally, the stomach must often take the brunt of all kinds of unfortunate abuses. It must protect itself as best it can from hot peppers, mustard, salt, strong vinegars, hot foods, cold foods, highly sugared drinks and baked indigestible messes; from narcoticizing substances such as tea, coffee, and alcoholic drinks; from tobacco, from various other prescribed and over-the-counter drugs plus an infinite number of chemicals found in processed foods.

In time, of course, physiological insults such as these will leave their mark, reducing little by little the effectiveness of the digestive process through tissue degeneration. They are likely to occasion an irretrievable loss of body power with inevitable premature aging and organ deterioration, not only to those organs engaged directly in the digestive process itself but also of the contributing organs and glands: the liver, pancreas, gallbladder, kidneys and others since all of these must necessarily keep up, as best they can, with all the activity going on, more or less constantly, in the GI tract.

Is it any wonder that, after years of more or less continuous service, far beyond any rational norm, one or more of these vital organs and/or glands often break down? The more the wonder is it not, that they serve us so well for as long as they do?

When body vitality is lessened by overwork, digestion becomes less than complete. In due course, fermentation and even putrefaction begin. The gases begin to rise, acetic and other acids can be manufactured, alcohol and complex sugars as well as numerous toxic proteid derivatives may be formulated and the individual soon begins to have that "dark brown taste" in his mouth and may even feel nauseous; and, when he goes to bed at night, he tosses and turns the long night hours away. All this time, his physiological machinery, operating in high gear, is working on the "mash!"

This is why body R and R is so necessary. In between meals the stomach needs to be thoroughly emptied, scrubbed out and sterilized by means of all the many processes normally activated by the stomach itself. The muscles require rest after their work is done, glands must be restocked, enzymes have to be formulated and new supplies brought in.

In attempting to better the nutritional status and health of any person, young or old, the very first order of business should be the instigation of a suitable period of rest for all the organs involved in this complex and tiring process of digestion; a time to recuperate, to repair, to clean out any stubborn debris which may have been trapped in the multitudinous folds in the mucosal lining; a time to restock supplies and, most important, a time to heal. In other words, they require a time for physiological rest.

Several methods are herewith offered to facilitate this necessity: 1) All meals are spaced at 5 or 6 hour intervals to ensure more complete digestion and the desired rest period for organ renewal. 2) Snacks are discouraged. 3) Limit the variety of foods at each meal. Too many different varieties of food at a meal can stimulate a person into eating more food then he really needs to live in full health.

Let us conclude this scenario by underlining the point that, to achieve a higher plateau of health, we are required to obey all of nature's laws. The present

standard of health is not a realistic standard since it is based on an average of average people, most of whom are far below the standard of health that we humans are capable of achieving. It is almost impossible to imagine what heights of perfection might be accomplished if regular periods of Body R and R became the popular "in" thing to do. Nature has a remarkable array of secrets. We don't understand just how it is done, but we do know this and with certainty: while we rest nature is secretly restoring, rejuvenating and curing our ills. Truly, rest is the Great Restorer!

Let's Live, October, 1981.

MAKE THIS YOUR PRAYER

O that mine eyes might closed be
To what concerns me not to see;
That deafness might posses mine ear
To what concerns me not to hear;
That truth my tongue might always tie
From ever speaking foolishly;
That no vain thing might ever rest
Or be conceived in my breast;
That be each deed and word and thought
Glory may to my God be brought.
But what are wishes? Lord, my eye
On Thee is fixed, to Thee I cry;
Wash, Lord and purify my heart,
And make it clean in every part;
And when 'tis clean, Lord, keep it so
For that is more than I can do.

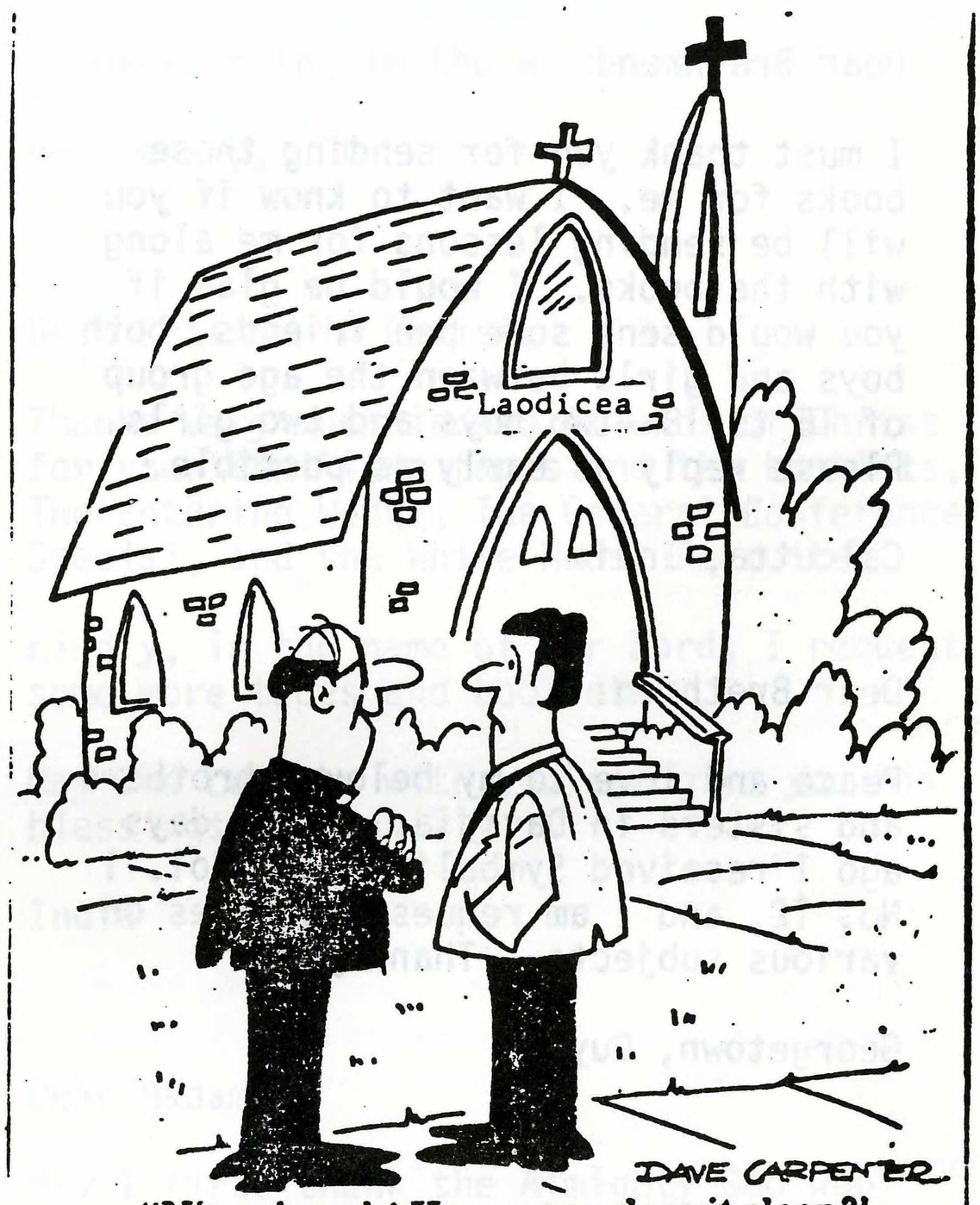
--Thomas Elwood

ANNOUNCEMENT

Mr. Carmel is looking for a card-holding member with some book-keeping knowledge to assist the executive treasurer and to help build the treasury department. The position will be opened January 1988 on a part-time basis with starting salary at minimum wage. Time and wages can be increased as the department grows. All those interested please contact Mt. Carmel immediately for an application.

TREASURY DEPARTMENT

INSIDE LAODICEA



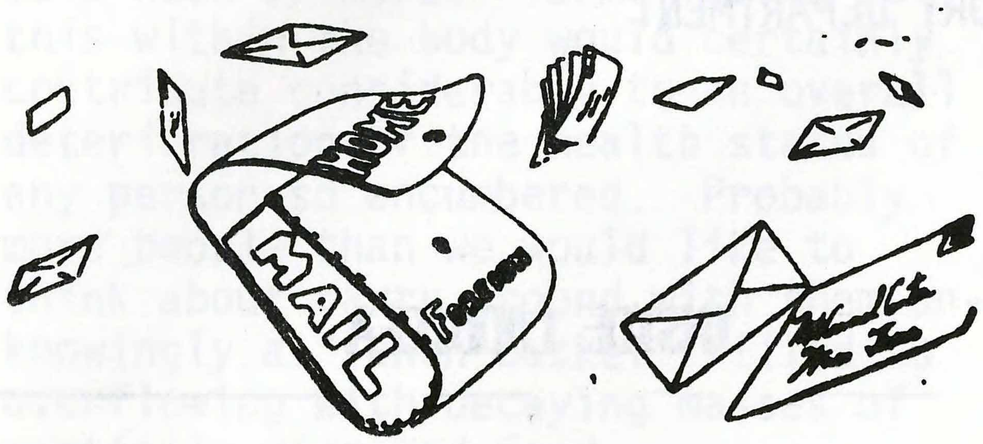
"Nice church! How many does it sleep?"

JOHN WESLEY'S RULE

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.

THE MAIL BAG

Excerpts from Letters



Dear Brethren:

I must thank you for sending those books for me. I want to know if you will be sending lessons for me along with the books. I would be glad if you would send some pen friends, both boys and girls between the age group of 15 to 18--two boys and two girls. Please reply as early as possible.

Calcutta, India

Dear Brethren:

Peace and love to my beloved brothers and sisters in Davidia. A few days ago I received Symbolic Code, Vol. 1 No. 12, and I am requesting tapes on various subjects. Thank you!

Georgetown, Guyana

Dear Brethren:

May the Lord lead you in the work you are doing for him. I have been attracted by the truth and for that reason I was cast out of family. Now I feel I'm not to lose both worldly heritage and the kingdom.

Dear brethren, we have recently received other messages claiming to be sent from God. But I don't feel like probing into them before making my stand for the Shepherd's Rod.

I have managed also to read Volume one of the Shepherd's Rod and I'm ready for the others.

May the Lord lead you in the work you are doing for Him.

Kampala, Uganda

Dear Sirs:

Greetings in the precious name of our Lord Jesus Christ to you all. I am with much pleasure to write to you. Let's thank God for His wonderful mercies towards us and the extra blessings by calling me too into His ministry.

I was an auditor but when the need arose for the creating of a new S.D.A. mission in Ghana, I changed my career. I am now a literature evangelist in the newly created _____. Many of my heathen brothers here have never heard about the Seventh-day Adventist and still live a primitive way of life.

I happened to get a copy of your booklet, The Entering Wedge, The Genesis of Diet and Health. It has helped me a lot. Sometimes the village folk would invite me to have a health talk with the whole village community and your booklet is what I use for my lectures.

By the grace of God I have adopted two Sabbath School branches at two villages. But very sorry to say there are some books which are not available in Ghana to help me and my new converts. Books such as Early Writings, SDA Bible Commentaries, Testimonies, Church Manual, etc. and children's books and visual aids for Sabbath School.

In view of this I am therefore requesting you to come to my aid with more copies of your booklet and the above mentioned books or any available books you may feel would be good to help us. Also I would like you to appeal to the entire church.

Ghana

Dear Brethren:

This is my response to the church membership at the removal of my name. I'm on the offensive. Let's go--the bay team!

O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Matt.23:37.

My brothers and sisters in Christ and seekers of truth, sad times are upon us. Caiaphas lives! Through the stealth of Satan he reigns amongst us. Beware his humility--behind such lurks Satan himself. He is in your very midst and lest you be aware of his presence you shall walk in the very darkness which he will lead you.

He says we are rich and increased with goods and have need of nothing. He counsels against light beyond which already has been given.

Zech. 6:1-8 has arrived! Lay heed to the fourth chariot for it is you, the church, being led not by one team of horses as the others but by two, the grisled and the bay. While the grisled tow toward the land of the south, the bay will not be easily comforted nor placed in a Laodicean trance. The bay go not into Egypt but to and fro through the earth to speak the truth and spread the light and to gather God's elect. Remember the 144,000? They are the bay team.

They shall not be comforted till all light be given and all truth be known and all those who will "Come out of her my people." God help the grisled team. He shall spue thee out of his mouth.

Oh my friends, I sigh and cry over the truths being withheld from you! The shaking is here. The lines are being drawn. Some of the church leadership--the grisled team, is denying light. They have relegated even Ellen G. White to their back seat. (Study General Conference of 1888).

The wheat will be spearated from the tares. It is going on now before your eyes. You are a part of the great shaking.

Where are you to fall? Don't cower, choose your team. There are two, the grisled and the bay. How comforted are you? It's your choice! Caiaphas bids you come. Look no further, seek no more for we are comforted in the truth we have. God have mercy on your souls.

A voice crying in the wilderness.

New Jersey, USA

Dear Friends in Christ:

Thanks very much indeed friends of Christ for your thrilling tapes and the booklets, The Entering Wedge, The General Conference Special, and the White House Recruiter.

Kindly, in the name of our Lord, I request some more tapes and booklets.

May the Lord be with you and give you His blessings continually .

India

Dear Madam:

May I first thank the Almighty God who has given me this short chance of writing this note to you.

I received the clothes, which was a surprise to me because I didn't expect that in my life.

May the Lord once again bless you all as you continue praying. Also names and photos of those helped will be sent to you.

Zambia

JESUS: THE CENTERPIECE OF HUMANITY

-SHERWOOD EDDY

Men are usually made by their environment, limited by the circumstances of their lives. In some strange way Jesus transformed and transcended the limitations of His life.

His race was probably the most hated and persecuted, the most bigoted and provincial in the world. Yet, though a Jew, He becomes the one universal man, uniting Orient and Occident, appealing equally to East and West. In Him there is neither Jews nor Gentile, bond nor free, male nor female. He becomes the symbol of unity and universality.

His family was that of a peasant carpenter, yet for all time He gives a new infinite content to the words "father," "son" and "brother." He widens the thoughts of the family to a universal communion of love, a commonwealth of mankind.

Let us note how He transcends His time and place. He had less than three years of public life in which to do His work in the world; less than any other world leader. Socrates taught for some forty years; Plato for fifty; Aristotle had a long life and filled libraries with his learning. Jesus seems to outlive time and founded an eternal kingdom. His place was a little, conquered, Jewish province in despised Galilee, as small as an American or English county, yet He embraced the world in His thought and plan.

He was no moralist, and yet He stands supreme in the moral sphere. It is He who creates the world's highest moral standard.

He was no professional religionist or priest, yet He stands supreme in the realm of religion.

He was no writer, yet He is more quoted than any other author in history, and His words are repeated to the very ends of the wrold. They are being read today in a thousand languages and tongues, and form the one universal Book of hummanity. No man has ever laid down his life in Africa to translate Aristotle, Kant, or Hegel, nor any other great leader of thought, but hundreds have died to carry the words of Jesus to the ends of the world. More than two hundred languages have been reduced to writing in order to embody His life-giving message.

He was no architect, yet the Carpenter of Nazareth has somehow become the Master builder of time. The great cathedrals were erected for His worship, and the masterpieces of architecture were reared in His praise.

He was no artist, yet the works of the great masters were dedicated to Him. Fra Angelico, Raphael, Leonardo da Vinci, Michael Angelo, and the greatest of the old masters seems to attain their highest under His inspiration.

He was no poet, yet He made poetry the possession of the common people. He lends a new rhythm to life and teaches the human heart to sing. Dante, Shakespeare, Milton, Browning, Tennyson, Whittier, and a host of great writers with a spiritual message are inspired by Him.

He was no musician, yet Haydn, Handel, Beethoven, Bach, Wagner, Mendelssohn, often reached their highest in the hymns, symphonies, and oratories in His praise.

He had no home, yet He creates the Christian family and secures its sanctity and its safety through a new conception of marriage. Before the degeneracy of Greece and Rome, the bestiality of paganism, the sensuality in some of the ethnic religions, and the growing laxity of modern divorce, He holds up the highest ideal conception of marriage, not as legalized licentiousness, but as what "God hath

joined together." It is an original relationship divinely ordained.

He had no wide human opportunity of culture or travel. He was no versatile Greek nor cosmopolitan Roman, no citizen of Athens, or Alexandria, but lived His life in the isolation of village farmers and fishermen. Yet no one in all history has such strange power of self-identification with all mankind--with the suffering, the poor, the sinful, with little children, with men in all walks of life, in all times, in all nations. All claim Him as theirs, and seek to vindicate their position by appeal to His standards.

Who then is this? Can we deny that God was in Him in some unique way? Was He a mere village carpenter? Or in truth the Christ of Humanity? As we ask Him, with His judges and persecutors of old, "Art Thou the Christ, the Anointed of God?" He anweres clearly and simply, from the depth of His consciousness "I AM." And as He questions us like Simon Peter, "Who do you say that I am?" are we not constrained to reply with Simon, "Thou art the Christ, the Son of the living God"? As we feel the influence of His life upon us shall we not rise up at His call, "Come and follow Me"? Not in abstract reasoning or empty theory, but in actual experience, as we seek to follow Jesus' way of life, we shall find Him indeed the supreme manifestation of God.

Review and Herald, Aug. 12, 1926

FROM THE GOLDEN BOWL

-ELLEN G. WHITE

THE BIBLE PROPHETS WROTE FOR OUR TIME

Never are we absent from the mind of God. God is our joy and our salvation. Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. "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" (1Cor. 10:11). "Not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into" (1Pet. 1:12).

The Bible has been your study-book. It is well thus, for it is the true counsel of God, and it is the conductor of all the holy influences that the world has contained since its creation. We have the encouraging record that Enoch walked with God. If Enoch walked with God, in that degenerate age just prior to the destruction of the world by a flood, we are to receive courage and be stimulated with his example that we need not be contaminated with the world but, amid all its corrupting influences and tendencies, we may walk with God. We may have the mind of Christ.

Enoch, the seventh from Adam, was ever prophesying the coming of the Lord. This great event had been revealed to him in vision. Abel, though dead, is ever speaking of the blood of Christ which alone can make our offerings and gifts perfect. The Bible has accumulated and bound up together its treasures for this last generation. All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days. There is Moses still speaking, teaching self-renunciation by wishing himself blotted from the Book of Life for his fellow men, that they might be saved. David is leading the intercession of the church for the salvation of souls to the ends of the earth. The prophets are still testifying of the sufferings of Christ and the glory that should follow. There the whole accumulated truths are presented in force to us that we may profit by their teachings. We are under the influence of the whole. What manner of persons ought we to be to

whom all this rich light of inheritance has been given. Concentrating all the influence of the past with new and increased light of the present, accrued power is given to all who will follow the light. Their faith will increase, and be brought into exercise at the present time, awakening an energy and an intensely increased earnestness, and through dependence upon God for His power to replenish the world and send the light of the Sun of Righteousness to the ends of the earth.

God has enriched the world in these last days proportionately with the increase of ungodliness, if His people will only lay hold of His priceless gift and bind up their every interest with Him. There should be no cherished idols, and we need not dread what will come, but commit the keeping of our souls to God, as unto our faithful Creator. He will keep that which is committed to His trust.

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The last books of the Old Testament show us workers taken from the laborers in the field. Others were men of high ability and extensive learning, but the Lord gave them visions and messages. These men of the Old Testament spoke of things transpiring in their day, and Daniel, Isaiah, and Ezekiel not only spoke of things that concerned them as present truth, but their sights reached down to the future, and to what should occur in these last days.

3 Selected Messages, 338,339,419

Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God's word in their native purity. To those who truly love God the Holy Spirit will reveal truths that have faded from the mind, and will also reveal truths that are entirely new. Those who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that cannot be repressed.

Fundamentals of Christian Education, 473

MORE FROM THE GOLDEN BOWL

THE SYMBOLIC CODE
VOL. 1 NO. 13
JULY, 1935

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

OUR LONG NEGLECTED WORK

Long has it been the hue and cry of our own dear Seventh-day Adventist brethren and sisters that with all the large medical institutions, belting the globe, many of them here in the United States, yet the rank and file of our people are denied the benefits to be derived from said institutions because of the wrong curative principles, prohibitive prices, and uncharitable managements.

The guilt of this situation which confronts the church, depicting her neglect all these years, must be shared by all of us who have been a part of this great movement which God launched in this world of sin back in the early forties of the former century.

As one studies the Bible and the Testimonies, he cannot fail to see that God has a plan for caring for His own unfortunate, either from sickness or aged, or because of financial reverses, and the question now confronts us who claim to believe that the "Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planing." TM. 300. But recreant to our trust indeed would we also be, who claim to have accepted God's message of "present truth," calling for a "great reformatory movement among God's people," should

we allow this condition to remain unchanged. Shall we continue to do the planning following in the footsteps of those who have neglected this important wrok?

The time, the need, and the message itself all constitute a clarion call to the remnant to "Arise, shine (144,000): for thy light is come, and the glory of the Lord is risen upon thee," and failing at this late hour, how shall we answer our own dear brethren and sisters, our fellowmen in the world about us, and above all, the angel spectators, and their loving Commander whose work we are professedly engaged in?

That this denomination is the Laodicean church, no one denies. That we, as a church, have "turned back from following Christ" our "Leader" (Testimonies for the Church, vol. 5, p. 217) all agree. That "doubt and even disbelief of the testimonies of the Spirit of God, is leavening our churches everywhere" (Id.), not one dares to dispute. Then what is there left for us to do, dear friends in "present truth'? Is it not high time to do as one of old, by returning to the "old landmards," from which the servant of the Lord says "we have wandered"? (Testimonies for the Church, vol. 5, p. 137.

The gospel prophet further says: "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him: and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call; and the Lord shall answer; thou shalt cry, and He shall say Here I am. If thou take away from the midst of thee the yolk, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isa. 58:7-11.

If Mt. Carmel Center is to be true to its name, and stand as an antitype of that ancient hill to which God called His people of old to prove who was the true God, then we, who are so highly privileged as to be among those chosen to pioneer this march up the mountain, must be very sure that we can do more than just say, "The Lord, He is the God; the Lord, He is the God," lest we fall under the condemnation of the false prophets, who were slain at the close of that memorable day when Elijah met the prophets of Baal on the ancient Mount, bearing the same name we have chosen, where we are now to be tested as to whether we will follow God or Baal.

Speaking of those who are expecting to give the "Loud Cry," and the necessary preparation that is to be made, the servant of the Lord says: "I was shown that if God's people make no efforts on their part, but wait for the refreshing to come upon them and remove their wrongs and correct their errors; if they depend upon that to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the loud cry of the third angel they will be found wanting." Testimonies for the Church, vol. 1, p.619.

Speaking directly to the denomination of what had been shown concerning the care of our own people, the Lord pointed out the mistakes of those in charge of the Health Institute in the following language. "When I saw those who managed and directed, running into the dangers shown me, of which I had warned them in public, and also in private conversation and letters, a terrible burden came upon me. That which had been shown me as a place where the suffering sick among us

could be helped, was one where sacrifice, hospitality, faith, and piety should be the ruling principles. But when unqualified calls were made for large sums of money, with the statement that stock taken would pay large per cents; when the brethren who occupied positions in the institution seemed more than willing to take larger wages than those were satisfied with who filled other and equally important stations in the great cause of truth and reform; when I learned, with pain, that, in order to make the institution popular with those not of our faith, and to secure their patronage, a spirit of compromise was rapidly gaining ground at the Institute...when I saw these things, I said, This is not that which was shown me as an institution for the sick, which would share the signal blessing of God. This is another thing." Testimonies for the Church, vol. 1, pp. 633-4.

Then, after reciting some of the things which brought sorrow to her heart, Sr. White gives the following encouraging words: "With the blessing of God this can and will be done." Id. p. 635. Calling attention to the fact that the "health reform" is a part of our work, the Lord gives the following further instruction with a stinging rebuke:

"The brethren who have stood at the head of this work have appealed to our people for means, on the ground that the health reform is a part of the great work connected with the third angel's message. In this they have been right. It is a branch of the great, charitable, liberal, sacrificing, benevolent work of God. Then why whould these brethren say, 'Stock in the Health Institute will pay a large per cent', 'it is a good investment,' 'a paying thing'?" Id.

While it is clear that the Lord approved of our people taking stock in the Health Institute, which was to be a place primarily for the benefit of our own people, yet He never designed that inducements should be held out to those purchasing said stock, that dividends should accrue to them for this would only bring in a spirit of selfishness and commercialism that we now see, and thus thwart the plan of God for the worthy poor among us, and also unfit them for the great work for which our medical institutions were established.

Although this plan of purchasing stock in the first Health Institute established among us was approved by the Lord, and evidently intended to be a model for all those which should later be established, yet He well knew that there would be those who would not be able to do what they desired to do, and words of counsel are on record covering these cases. "Many who have taken stock are not able to donate it. Some of these persons are suffering for the very money which they have invested in stock." Id. 639.

It would be well for all to read the entire chapter beginning on page 633 and closing on page 643, which gives a complete plan for the "great, charitable, liberal, sacrificing, benevolent work of God" which has never been done, as God designed it should be, and then ask yourselves the question, Is it now too late to do what God has said, because more than seventy years have passed since light came to us concerning it?

If we say it is too late, then how shall we answer when those burning words of the Master Workman are spoken: "For I was an hungred, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison: and ye visited Me not." Matt. 25:42,43. Shall our answer to the Master be, We have been so busy raising our everlasting goals that we have turned our Christian help work over to the State and County charitable, and to other less expensive institutions?

In view of this sad neglect, which has brought a reproach upon the fair name of the S.D.A. church to which was given the blessed "ministry of healing," along with the abundant light on practical religion

as set forth so clearly in the inspired writings, should we not plan very definitely, in the fear of the Lord, to "redeem the time" by answering this long-neglected call, and step into the light on this great "right arm" of the Third Angel's Message, revealing to the heavenly spectators as well as to men, how the gospel is to be practiced by those who expect to be among those who are preparing to help give the Loud Cry?

Since God is to have a pure church into which He is to gather the innumerable company by the voice from heaven, saying, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues," where the spiritual necessities are cared for; will He not also provide a way whereby the physical needs may be ministered unto? Inasmuch as He is to accomplish this work through human instrumentalities, surely none should fail to enter such a high and exalted service.

All that has been stated above, is for the purpose of "stirring up your pure minds by way of remembrance," and to unburden our hearts regarding this important work. We shall be glad to hear from the readers of the Code as to how you feel about undertaking such a noble service for the "poor, the maimed, and the halt, and the blind" from the "streets and lanes of the city," as well as for those from "the highways and hedges."

APOSTASY FROM ANOTHER ANGLE

What really constitutes "apostasy"? Is it not to depart from the teachings of any religious body, whether it be that of Seventh-day Adventists, or some other church organization?

None of us enjoy being classed with apostates, yet every one of us freely admit that we have departed from many of the high standards which characterized the S.D.A. denomination in her early years, and which were clearly set forth in the Bible and the Spirit of Prophecy, so with this frank admission on our part, are we not virtually saying that we have apostatized on many points of our faith?

In no respect, perhaps, have we departed more decidedly than in the way we conduct ourselves in the house of God, for almost everywhere it has become a place for the commonest sort of visiting, of cheap and foolish talking, all of which is specifically condemned in the following:

"When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. If there is a stove in the room, it is not proper to crowd about it in an indolent, careless attitude. Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. Ardent, active piety should characterize the worshipers.

"If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God in prayer that the service may be of special benefit to their own hearts, and lead to the conviction and conversion of other souls. They should remember that heavenly messengers are in the house....The whispering and laughing and talking which is without sin in a common business place, should find no sanction in the house where God is worshiped." Testimonies for the Church, vol. 5, 492.

"Parents, elevate the standard of Christianity in the minds of your children,... teach them to have the highest reverence for the house of God, and to understand that when they enter the Lord's house, it should be with hearts that are softened and subdued by such thoughts as these: 'God is here: this is His house. I must have pure thought and the holiest motives. I must have no pride, envy, jealousy, evil surmising, hatred, or deception in my heart, for I am coming into the presence of the holy God....

"Brethren, will you not devote a little

thought to this subject"? Id. 494.

The above quotations are too plain to need comment, and, in view of the fact that we all stand guilty before God, and compelled to confess that we have apostatized in this very important matter, shall we not heed the final admonition quoted above by giving very definite thought to "this subject," and see to it that our gatherings are characterized by a true spirit of worship, free from all manner of common visiting and conversation, that we do not grieve the spirit of God away from our meetings, and thus make them the most helpful to those who come to worship with us? We who claim to have the reformatory message should set the example for those whom we expect to embrace present truth. Hence, we, who are standing in the light should most rigidly observe the above admonition whether it be in a separate meeting of present truth believers or in the S.D.A. churches. The responsibility rests upon those in charge of the meeting and should see that the above instruction is carried out.

THE MESSAGE IN CALIFORNIA

A number of times in the past several months letters have been received from other parts of the field, inquiring if it be true as reported by conference workers that the work of the Shepherd's Rod has been stamped out in Southern California. We have endeavored to emphasize a denial of this false report, but evidently the demon doubt having been aroused in some cases cannot be put down again so easily as by a straight forward denial, so we feel it mandatory in behalf of truth and those concerned to set forth a few evidences showing the utter falsity of this type of propaganda.

The writer has been advised semi-officially that the doors of all churches in the Southern California Conference are closed to him by order of the conference president. As there are many churches in this area, and as he can attend only one at a time, he is as yet unable to verify first-hand the truth of the alleged proscription, but as far as his experience has extended in this wise, he is convinced that the report of this debarment is correct. Sabbath after Sabbath and Wednesday after Wednesday (excepting one or two instances in each case) he has kept vigil by himself on the sidewalk.

In the _____ church the pastor has for two weeks running, delivered himself of most withering tirades against the Shepherd's Rod, descending each time to the depths of retailing current reports besmirching the good names of prominent workers in the cause of present truth. He has even gone to the length of stooping so pitifully low as to countenance the dismissal from the Sabbath School roll of the names of innocent primary graders whose parents and older sisters have accepted and are standing courageously for the sealing message.

It is written: "And whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea....Take heed that ye despise not one of these little ones." (Matt. 18:5,6,10). God has shown me that these men (in responsible positions) are Hazaels to prove a scourge to our people. They are wise above what is written." Testimonies for the Church, vol. 5, p. 79.

Before me lie two typewritten letters of two pages each. They come from the hand of the pastor of the large _____ church. The first is dated May 30, and the second July 2, 1935. It is reported that a third one is yet to come. Both are addressed to the church membership. And as epistles of deceit and sophistry they outstrip almost anything that has yet come to hand. As the writer reflects upon their contents, there seizes upon his mind an almost unspeakeable incredulity giving rise to the question, Is it possible that there are such men amongst us? The only answer that can be given is found

in those fearful words in Testimonies to Ministers, p. 409: "Let the son of deceit and false witness be entertained by a church that has had great light, great evidence, and that church will discard the message the Lord has sent, and receive the most unreasonable assertions and false suppositions and false theories. Satan laughs at their folly; for he knows what truth is."

If these letters could be given a general circulation, they would quickly open the eyes of the honest. However, our purpose here is only to prove from them that the Shepherd's Rod if dead is one of the most troublesome dead things that ever troubled Israel. The following tell-tale admission is the second paragraph from the earlier epistle:

"The emissaries of apostasy have recently become more active in our church, endeavoring to sow afresh among us that which the General Conference Committee and the whole body of our people have declared to be error and heresy."

Now, we are moved by the above quotation, to inquire how a corpse can sow, and why the dead are so feared as to be placarded in the house of those that believe dead men walk not again? These are not ironies; these are proofs that Spiritualism is in the ranks of our denomination, lying spirits and wizards that peep and mutter are ministering at the altar of propaganda. We as reformers hold: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Is it necessary to say more as to the utter falsity and deception of the propaganda that the Shepherd's Rod is a corpse in Southern California?

Oh the tragedy of it all! A nation about to perish! Brethren, have we forsaken all and taken Him? Are our lives to those verging toward the irrevocable night of doom an epistle that reads with Pauline sincerity and love that "I will very gladly spend and be spent for you: though the more abundantly I love you, the less I be loved." This is the love that will "make a break against the barriers of Satan" and bring salvation to the remnant people of God. It is all that will avail us now. It is the genesis of that character which the Spirit of Prophecy portrays in the following words which we ought all profoundly pray are a picture of ourselves:

"The man who loves God does not measure his work by the eight-hour system. He works at all hours, and is never off dity. As he has opportunity, he does good. Everywhere, at all times and in all places, he finds opportunity to work for God. He carries fragrance with him wherever he goes. A wholesome atmosphere surrounds his soul. The beauty of his well-ordered life and godly conversation inspires in others faith and hope and courage." Testimonies for the Church, vol. 9, p. 45.

WILL OUR YOUNG PEOPLE STAND?

A letter recently received by one of our young people written by another who has recently, with her parents, made a personal investigation of the message contained in the Shepherd's Rod and is rejoicing in the beautiful truths contained in this present truth for the church and relates some of her experiences which reveal how some of our young people are just as willing to "stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few," as those of us who are older in years.

This young lady in the heart to heart talk with her friends to whom she is writing tells how disappointed she was recently when some other young people, members of a family to whom this young lady's parents had brought the S.D.A. message, failed to speak to her, but the courage of her heart was expressed in the following words: "They were the last people on earth that I would think of that would treat us coldly for they have always been dear to us. My, they used to love us so much! But it hurts terribly to have your friends pass you by.

I hope that I shall soon be able to place myself above it all so that I won't feel so badly about such things."

The noble desire on the part of this young lady who attained such heights of Christian experience speaks more loudly for the Shepherd's Rod message than most anything else could. It does, however, reveal the fact that God has a message for His church at this present time which we believe will turn the tide of back door exits which our young people's leaders everywhere have longed to see for many years.

To show the weakness of one's argument against the Sherherd's Rod message who indulges in criticizing the messengers, this young lady states to her friend that all the stories which have been told about the author of the Shepherd's Rod series of books and tracts have no weight whatever with her for she has learned that similar criticism has been made about herself and family because of their acceptance of the present truth message.

Thus we see that our young people, when given an opportunity, will accept a straight message and conform their lives thereto just as well as those older in years. And let us bear in mind also that "honesty is the best policy" and shall we not be admonished by what this young lady has written to her friend concerning the folly of attacking character in order to destroy God's truth?

Surely the Master must have seen some of our young people as He uttered that striking prophecy when He said, "the works that I do shall he do also; and greater works than these shall he do." We believe that the hour has fully come when many of our young people in the S.D.A. church are going to demonstrate that the Lord has called them to do as great exploits as did Joseph and Daniel of old. May the Lord bless you young people who are taking their stand for present truth.

Brother_____, who with his wife recently lost their church membership in one of the little churches of_____Tennessee, sends the following report concerning the unfair way in which these church trials are conducted:

"We have reached the crisis in our beloved little_____church. The Shepherd's Rod message has brought a shaking to all of us who have given it earnest, prayerful study. Besides the Union and Local Presidents, there were two other conference workers present, with fifteen of our thirty members, composing the _____church."

After spending quite a bit of time frantically denouncing the Shepherd's Rod as being contrary to good sense and honesty, and declaring it to be worse than Roman Catholicism, the Union President, contrary to good form and Christian courtesy, began a tirade on Elder_____, who, of course was not present to defend himself. The remarks made by the elder were calculated to destroy everybody's confidence in Br._____, who had made a personal investigation of the SRod, and has found it to be in perfect harmony with both the Bible and the Testimonies, and who has accepted it as a message from God, even at the cost of his position.

"The speaker then reminded us that the SRod message has been settled by the General Conference Committee, of which he was a member, and that any church refusing to vote out SRod believers would be disbanded." He then referred to this as God's program, in order that we might have a clean S.D.A. church."

"The Elder then submitted a proposition in the following words: 'All who are against all error taught by the SRod and for all the truth taught by the denomination, please stand.' Nearly all stood, including myself, for I am against all error taught by the SRod, and for all truth taught by this denomination. The second proposition put to us was, 'All who believe in and are for the teachings of the SRod, stand.' Only two, my wife and I stood on the latter proposition.

"A motion was then called for to strike our names from the church records, but the one who seconded the motion asked that I be given time to reconsider my stand. I then requested ten minutes of time in which to make a statement before the church. My request was granted and I said:

"My dear brethren and sisters, Elder _____ is not to be tried by this church; but my wife and myself are the ones whose membership is called in question. I kindly ask you not to judge us by the points the speaker has brought before you. Forget what has been said here tonight and then decide from the same principles which govern the church when taking members into its fellowship; that is, whether wife and I are in harmony with the fundamental principles of our faith. It we are, I plead that you allow us to remain as members of this church, but if we are not, then vote us out."

The parable of the tares was then read by the brother on trial and a comment from Testimonies to Ministers, p. 47, that the church might have something to guide them in the action about to be taken. Here follows the quotation from Testimonies to Ministers: "The Lord forbides us to proceed in any violent way against those whom we think erring, and we are not to deal out excommunications and denunciations to those who are faulty.

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

Bro._____continued by saying: "Those who oppose the SRod message hold that the harvest is after the close of probationary time, while the SRod message holds that it is before the close of probationary time. Nevertheless, as our dear brethren are endeavoring to decide who are the wheat and who are the tares acknowledge that the harvest is now during probationary time: but instead of leaving this work of separation to the angels of God, as the Master has said and as the SRod teaches, they are taking the work of the angels into their own hands. The case is before you, may God Guide you."

"Elder_____seemed somewhat restless during my closing remarks, and as soon as I was seated, rose to his feet, declared that they were not going to stand for being accused of violence in dealing with SRod believers, and denied that they were deciding between the wheat and the tares. But after he was through I stated that my understanding of tares did not have reference to those living in open sin or contrary to the principles of our faith. The church has full authority to deal with those living in open sin, but when you go further than that you are taking a responsibility which 'God has not committed into the hands of any man.'

"Sister_____was given the privilege to speak and said, 'The SRod message has strengthened my faith in the Bible and the Testimonies and if it has done this, I don't see how it can hurt me.'

"Without further remarks the vote was taken, and of the thirteen members present besides ourselves, six voted to disfollowship us while the other seven did not vote at all.

"Throughout this trying ordeal we were given the special grace from our Lord Jesus; and our hearts went out in love for our dear brethren and sisters, who are issuing these excommunications against believers in the SRod message; and at the same time retaining as members some who are living contrary to the fundamental principles of our faith. We can only offer the heartfelt prayer, 'Father, forgive them for they know not what they do.'"

This experience of Bro. and Sis._____ leads us to again exclaim, "O consistency thou art a jewel!"

For the benefit of those who are taking part in these unholy feasts and come in contact with this little paper we quote the following admonition which proves that by their actions they are making a likeness of the papal tyranny (an image of the beast) which work belongs to the two-horned beast of Rev. 13:11-18 and not to the S.D.A. ministry.

"To punish those who were supposed to be evil-doers, the church has had recourse to the civil power. Those who differed from the established doctrines have been imprisoned, put to torture and to death, at the instigation of men who claimed to be acting under the sanction of Christ. But it is the spirit of Satan, not the Spirit of Christ, that inspires such acts. This is Satan's own method of bringing the world under his dominion. God has been misrepresented through the church by this way of dealing with those supposed to be heretics." Christ's Object Lessons, p. 74.

ARE WE BETTER THAN OUR TYPES?

Long has the attention of the world been called to the principles of religious liberty, enunciated by the Author of Christianity, and incorporated in the articles of our Federal Government, and in turn became a part of the American Constitution, but a new day seems to have dawned, and one is led to inquire whether we shall maintain these beautiful principles of liberty, given us as a heritage from the pioneers of the Advent message, or shall we, like the Jews of old, reject any message God may choose to send to us, and persecute those who dare to accept it?

We have just finished reading an article published in one of the official organs of our church (S.D.A.), which, to say the least, contains some of the most vitriolic utterances we have seen in many a day. The free use of undignified expressions, seems to be justified by the writer of them because there is a group of men and women, residing in his territory who have followed the fundamental teaching of the S.D.A. church by making personal investigation of the SRod message, and now this Elder insinuates that the "State Institutions" should house such people, and goes on to denounce them as "erratic" and "vultures or buzzards" and "hypocritical," manifesting his hatred for those of his own brethren, who dare to think for themselves.

No wonder Sr. White told us long ago that we are repeating the history of ancient Israel, and that we have done even "worse than they." Testimonies for the Church, vol. 1, p. 129.

Speaking of the "great sin" of our types, the Spirit of Prophecy says, "The great sin of the Jews was that of neglecting and rejecting present opportunities. As Jesus views the state of His professed followers today, He sees base ingratitude, hollow formalism, hypocritical insincerity, Pharisaical pride and apostasy." Testimonies for the Church, Vol. 5, p. 72.

As these words of rebuke are against the ministry, it clearly shows the worst form of apostasy will arise within the church and that not from among the laity but through the leadership.

That we, as a people, have lost our moorings is further shown by the following words: "We have wandered away from the old landmarks." Again: "The church has turned back from following Christ her Leader, and is steadily retreating toward Egypt." Testimonies for the Church, vol. 5, pp. 137,217.

It is bad enough to be found guilty of backsliding and apostasy, but how much worse it is when the church in her "sad deception" turns against those who refuse to sanction the sins of modern Israel and seek to deny them the God-given liberty vouchsafed by the founding fathers of our government and espoused by the pioneers of this "Great Second Advent Movement."

Is it not high time to "cry aloud, and spare not?"

May God help us, who profess to be carrying a reformatory message to God's church, to ever keep these beautiful principles of religious liberty in our hearts and not repeat the mistakes of the Jews, the Romans, and of our own brethren of today, and show by precept and example that we not only teach, but practice the Golden Rule.

-V.T. HOUTEFF, July, 1935

O PRAISE HIM

When the sun is shining,
  Glorify the Lord;
When the day's declining
  Glorify the Lord;
Sing along the places
  where despair and doubt
Dare to show their faces--
  Singing drives them out.
Praise Him in the morning,
  Praise Him in the night,
Look up through the gloaming,
  Praise the God of light.

On a bed of sickness,
  Glorify the Lord;
In a time of weakness,
  Glorify the Lord;
When you rest, O praise Him;
  When you rise from sleep,
Tho your way be stormy
  Or the pathway steep,
Glorify your Saviour,
  Walk the way He trod,
Joy to know the ending
  Is sweet peace with God.

When weighed down with sorrow,
  Glorify the Lord;
Fearful for tomorrow,
  Glorify the Lord;
He'll dispel your sadness,
  As the sun the rain,
Give your days of gladness,
  For your nights of pain.
In His arms He'll hold you,
  When the storms descend,
To His great heart fold you--
  Praise Him till the end.

SPECIAL NOTES

Brother Tony Hibbert is presently in Africa, working with our Davidian brethren in that area. He will be making stops in Zambia, Kenya, Uganda, and several other countries there. Let us remember him and our brothers and sisters in that part of the field in our prayers.

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Members from various countries outside of the United States have complained about delays in receiving mail from us.

We apologize and promise to do our part in responding to request as soon as possible. However, in many places, it can take several weeks for mail to reach its destination.

I SAW GOD WASH THE WORLD

I saw God wash the world last night
    With His sweet showers on high,
And then, when morning came, I saw
    Him hang it out to dry.

He washed each tiny blade of grass
    And every trembling tree;
And flung His showers against the hill,
    And swept the billowing sea.

The white rose is cleaner white,
    The red rose is more red,
Since God washed every fragrant face
    And put them all to bed.

And there's not a bird; there's not a bee
    That wings along the way
But is a cleaner bird or bee
    Than it was yesterday.

I saw God wash the wrold last night,
    Ah, would He had washed me
As clean of all my dust and dirt
    As that old birch tree.

--William L. Stidger

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THE THIRD ANGEL'S MESSAGE.—No. 19.

ELDER A. T. JONES.

WE are to begin the comparison of Heb. 2:14, 15 with Rom. 6:11-14. Read first in Hebrews:—

Forasmuch then as the children are partakers of flesh and blood, he himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime suoject to bondage.

That is what Christ did to deliver us. Now read in Romans:—

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you.

Just as he also himself likewise did that to deliver us, so we also ourselves likewise are to yield, in order to be delivered. And when we do so, we are delivered. He did that in order to deliver us, who all our lifetime were subject to bondage; we do that, and then we are free from the bondage, and sin has no more dominion over us. Thus Rom. 6:11-14 is the response of faith in the individual, to Christ's action as in Heb. 2:14, 15.

But the Lord did n ore for him than to raise him from the dead, and he has done more for us in him than to raise us from the dead. He died; he was raised from the dead. We died with him, and what then? Did we rise with him? Have we a resurrection with him? Have we life from the dead in him? We are crucified with him; we died with him; we are buried with him; *and he was raised from the dead.* Then what of us?—We are risen with him. But God did more for him then to raise him from the dead. God did more with him then to raise him from the dead. He raised him, and also seated him at his own right hand in heaven. What of us? Do we stop short?—No, sir. Are we not in him? As we are in him while he was alive on the earth, as we are in him on the cross, as we are in him in death, as we are in him in the resurrection, so we are in him in the ascension, and we are in him at the right hand of God.

That would follow, anyway, from what we read last night; but let us read this itself in the Scriptures, and see that it is certainly so. As we have followed God's working in him so far, shall we follow it all the way? Last night and in the lessons before, we were glad to go with him through temptation, and gain the victory. We were glad last night with him to go to the cross, and find ourselves crucified there, so that we could say in genuine faith: "I am crucified with Christ." We were glad to go into the grave with him, into death with him, so that it can be a genuine reckoning of faith to reckon ourselves also to be dead indeed. We are glad of all that. Let us be glad also to come forth from death with him, in order that we may live a new life as he. And when we have came forth with him from the dead—for "if we be dead with Christ, we believe that we shall also live with him"—let us rise with him as he is risen—not only from the dead, but to where he is. If God says so. if he proposes to carry us there, and to carry the subject that far, shall we go?—Assuredly, yes. Let us not think strange of it if he should; let us follow with him there just as freely as we followed with him against temptation, and to the cross, and into death.

Therefore take the second chapter of Ephesians, beginning with the fourth verse:—

God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ.

Quicken is to make alive, make us alive together with Christ. Next verse:—

"And hath raised us up together." Together with whom?—Christ. "And made us sit together." With whom?—Christ. Where?—"Made us sit together in heavenly places in Christ Jesus." The word "places" is supplied there in our version. It is also supplied in Eph. 1:2; 1:20.

In the Greek it is *epouraniois*, and in the verbal translation is rendered "the heavenlies." God has given us life together with him: God has raised us up together, and made us sit together with him, *wherever he sits.* Where then does he sit?—"He was received up into heaven, and sat on the right hand of God." "When he had by himself purged our sins, sat down on the right hand of the Majesty on high." Heb. 1:3. God "has raised us up together with him; and made us sit together with him," where he sits.

Now the German makes it plainer than our Authorized Version, and plainer than this translation of the Greek ever:—

Da wir tot waren in den Sünden, hat er uns samt Christo [that word *samt* means along with. And that is the Greek word literally. The Greek means "along with" "together" and "at the same time;" and so the German words give it] —*hat er uns samt Christo lebendig gemacht* [made alive us along with him], . . . *und hat uns samt ihm auferwecket* [along with him *waked up*, and not simply waked up like a man that is asleep and gets his eyes open, but still lies there, but waked up in such a way that he gets up.

HUMAN RELATIONS

The Law of Mutual Dependence.—We are all woven together in the great web of humanity, and whatever we can do to benefit and uplift others will reflect in blessing upon ourselves. The law of mutual dependence runs through all classes of society.—PP 534, 535 (1890).

Human Beings Made Necessary One to Another.—In the Lord's plan human beings have been made necessary to one another. If all would do their utmost to help those who need their help, their unselfish sympathy and love, what a blessed work might be done. To everyone God has entrusted talents. These talents we are to use to help one another to walk in the narrow path. In this work each one is connected with the other, and all are united with Christ. It is by unselfish service that we improve and increase our talent.—Lt 115, 1903. (HC 182.)

Discourtesy and Its Influence.—The good qualities which many possess are hidden, and instead of attracting souls to Christ they repulse them. If these persons could see the influence of their uncourteous ways and unkind expressions upon unbelievers and how offensive is such conduct in the sight of God, they would reform their habits, for a lack of courtesy is one of the greatest stumbling blocks to sinners. Selfish, complaining, sour Christians bar the way so that sinners do not care to approach Christ. —RH, Sept 1, 1885. (HC 229.)

Be Lovable.—Let Christ be seen in all that you do. Let all see that you are living epistles of Jesus Christ. . . . Be lovable. Let your life win the hearts of all who are brought in contact with you. There is too little done at the present time to render the truth attractive to others.—MS 6, 1889.

Every Action an Influence.—Every word you speak, every action you perform, has an influence for good or evil upon those who associate with you; and, oh! how necessary it is that you have Christ dwelling in your heart by faith, that your words may be words of life, and your works, the works of love.—RH, June 12, 1888.

Responsible for One's Influence.—God holds everyone responsible for the influence that surrounds his soul, on his own account, and on the account of others. He calls upon young men and young women to be strictly temperate and conscientious in the use of their faculties of mind and body. Their capabilities can be developed only by the diligent use and wise appropriation of their powers to the glory of God and the benefit of their fellowmen.—Lt 145, 1897.

Surrounded With Atmosphere of Faith.—It is of the greatest importance to us that we surround the soul with the atmosphere of faith. Every day we are deciding our

Delicate Work to Deal With Minds.—It is a very delicate thing to deal with human minds. You may stand up stiffly, and never, never soften their hearts; or you may come close to the afflicted soul and with a heart full of love lead him away from the enemy's battleground, not drive him there and leave him there to become the sport of Satan's temptations.—Lt 102, 1897.

Each Has Peculiar Trials.—We cannot afford to be in any way a hindrance to others. Each has his own peculiar temptations and trials, and we are to stand in a position where we can help and strengthen the tempted. We are to encourage, and, if possible, lift up those that are weak in the faith. By speaking of the promises of God, we may sometimes remove depression from the minds of those who are in trial and difficulty.—MS 41, 1908.

Counsel to a Wife Regarding Personal Relationships. —I am instructed by the Lord to say to you, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:24). The Lord asks you to keep close to Him. Speak as He would speak, and act as He would act. Do not let anyone prejudice your mind and lead you to speak unadvisedly. Keep your own soul pure and clear and your thoughts elevated and sanctified. Do not praise or exalt people to their injury, neither be hasty to condemn those whom you think are not acting wisely. Let all see that you love Jesus and trust in Him. Give your husband and your believing and unbelieving friends evidence that you desire them to see the beauty of truth. But do not show that painful, worrying anxiety which often spoils a good work.—Lt 145, 1900.

Christian Understanding.—Those who make the most of their privileges and opportunities will be, in the Bible sense, talented and educated men; not merely learned, but educated in mind, in manners, in deportment. They will be refined, tender, pitiful, affectionate. This, the Lord own eternal destiny in harmony with the atmosphere that surrounds the soul. We are individually accountable for the influence that we exert, and consequences that we do not see will result from our words and actions.

If God would have saved Sodom for the sake of ten righteous persons, what would be the influence for good that might go out as a result of the faithfulness of the people of God, if everyone who professed the name of Christ were also clothed with His righteousness?

If God could tell the abode and designate the trade of Simon the tanner and definitely direct the centurion as to how he would find him living by the seaside, He also knows us by name, knows what is our trade or business, where we live, and what are our experiences. He knows whether we are clearing the King's highway from all rubbish and hindrance, so that He can beckon our souls onward and upward, or whether we are filling the path with rubbish and blocking up our own way, and placing stumbling blocks in the way of sinners to hinder the salvation of precious souls for whom Christ died.—Und MS 23.

Dealing With Varied Dispositions.—The Lord wants us to be sanctified. We shall have to contend with people of varied dispositions, and we should be in a position where we know how to deal with human minds. We must ask Christ to give us words to speak that will be a blessing. And as we thus seek to help others, we shall be blessed ourselves.—MS 41, 1908.

A Most Important Work.—This work [correcting wrongdoing] is the nicest, the most difficult, ever committed to human beings. It requires the most delicate tact, the finest susceptibility, a knowledge of human nature, and a heaven-born faith and patience, willing to work and watch and wait. It is a work than which nothing can be more important.—Ed 292 (1903).

Mind, Character, and Personality *431 – 435*

Trifling With Hearts.—To trifle with hearts is a crime of no small magnitude in the sight of a holy God. And yet some will show preference for young ladies and call out their affections, and then go their way and forget all about the words they have spoken and their effect. A new face attracts them, and they repeat the same words, devote to another the same attentions.

This disposition will reveal itself in the married life. The marriage relation does not always make the fickle mind firm, the wavering steadfast and true to principle. They tire of constancy, and unholy thoughts will manifest themselves in unholy actions. How essential it is, then, that the youth so gird up the loins of their mind and guard their conduct that Satan cannot beguile them from the path of uprightness.[6]

Deceptive Practices in Courtship.—A young man who enjoys the society and wins the friendship of a young lady unbeknown to her parents does not act a noble Christian part toward her or toward her parents. Through secret communications and meetings he may gain an influence over her mind, but in so doing he fails to manifest that nobility and integrity of soul which every child of God will possess. In order to accomplish their ends, they act a part that is not frank and open and according to the Bible standard, and prove themselves untrue to those who love them and try to be faithful guardians over them. Marriages contracted under such influences are not according to the word of God. He who would lead a daughter away from duty, who would confuse her ideas of God's plain and positive commands to obey and honor her parents, is not one who would be true to the marriage obligations. . . .

"Thou shalt not steal" was written by the finger of God upon the tables of stone, yet how much underhand stealing of affections is practiced and excused! A deceptive courtship is maintained, private communications are kept up, until the affections of one who is inexperienced, and knows not whereunto these things may grow, are in a measure withdrawn from her parents and placed upon him who shows by the very course he pursues that he is unworthy of her love. The Bible condemns every species of dishonesty. . . .

This underhand way in which courtships and marriages are carried on is the cause of a great amount of misery, the full extent of which is known only to God. On this rock thousands have made shipwreck of their souls. Professed Christians, whose lives are marked with integrity, and who seem sensible upon every other subject, make fearful mistakes here. They manifest a set, determined will that reason cannot change. They become so fascinated with human feelings and impulses that they have no desire to search the Bible and come into close relationship with God.[7]

Avoid the First Downward Step.—When one commandment of the Decalogue is broken, the downward steps are almost certain. When once the barriers of female modesty are removed, the basest licentiousness does not appear exceeding sinful. Alas, what terrible results of woman's influence for evil may be witnessed in the world today! Through the allurements of "strange women," thousands are incarcerated in prison cells, many take their own lives, and many cut short the lives of others. How true the words of Inspiration, "Her feet go down to death; her steps take hold on hell."

Beacons of warning are placed on every side in the pathway of life to prevent men from approaching the dangerous, forbidden ground; but, notwithstanding this, multitudes choose the fatal path, contrary to the dictates of reason, regardless of God's law, and in defiance of His vengeance.

Those who would preserve physical health, a vigorous intellect, and sound morals must "flee . . . youthful lusts." Those who will put forth zealous and decided efforts to check the wickedness that lifts its bold, presumptuous head in our midst are hated and maligned by all wrongdoers, but they will be honored and recompensed of God.[8]

Sow Wild Oats—Reap a Bitter Crop.—You must not imperil your souls by sowing wild oats. You cannot afford to be careless in regard to the companions you choose.[9]

A little time spent in sowing your wild oats, dear young friends, will produce a crop that will embitter your whole life; an hour of thoughtlessness, once yielding to temptation, may turn the whole current of your life in the wrong direction. You can have but one youth; make that useful.

WHEN COUNSEL IS NEEDED

Get Counsel From the Bible.—Instituted by God, marriage is a sacred ordinance and should never be entered upon in a spirit of selfishness. Those who contemplate this step should solemnly and prayerfully consider its importance and seek divine counsel that they may know whether they are pursuing a course in harmony with the will of God. The instruction given in God's word on this point should be carefully considered. Heaven looks with pleasure upon a marriage formed with an earnest desire to conform to the directions given in the Scripture.[1]

If there is any subject that should be considered with calm reason and unimpassioned judgment, it is the subject of marriage. If ever the Bible is needed as a counselor, it is before taking a step that binds persons together for life. But the prevailing sentiment is that in this matter the feelings are to be the guide, and in too many cases lovesick sentimentalism takes the helm and guides to certain ruin. It is here that the youth show less intelligence than on any other subject; it is here that they refuse to be reasoned with. The question of marriage seems to have a bewitching power over them. They do not submit themselves to God. Their senses are enchained, and they move forward in secretiveness, as if fearful that their plans would be interfered with by someone.[2]

Many are sailing in a dangerous harbor. They need a pilot; but they scorn to accept the much-needed help, feeling that they are competent to guide their own bark, and not realizing that it is about to strike a hidden rock

So that we with him are given life from the dead, and he has waked us up in such a way that we get up and rise with him.] *und samt ihm in das himmlische Wesen gesetzt, in Christo Jesu.*

I have drawn out the definition of that word *Wesen* in full here, and it signifies essence, existence, being, manner of being, nature, character, disposition, air demeanor, conduct;* means of existence, property, estate, economy; existing arrangement, system, concern.

So he has made us sit with Christ in heaven; in the heavenly existence; in the heavenly essence; made us sit together with him in the heavenly being; in the heavenly manner of being; in the heavenly nature; in the heavenly character; in the heavenly disposition; in the heavely air; in the heavenly demeanor; in the heavenly conduct; he has made us sit together with him in the heavenly means of existence — for "our life is hid with Christ in God;" our means of existence is in heaven — "Give us this day our daily bread" — the heavenly means of existence, heavenly property, estate, economy, existing arrangement, the existing order of things. We belong to heaven, to the heavenly system altogether.

That is where God has put us in Christ. So then, as we, along with him, in the heavenly existence, essence, air, disposition, and all, *are made to sit in Christ Jesus*, shall we sit there in him?

In other words, shall we rise? What is the word? — Arise; shine. Arise first, and then shine. We cannot shine until we rise. But what will this truth do for us? Will it not raise us? How high? Do you not see that it takes us out of this world, and puts us along with Jesus Christ in the heavenly kingdom? Is it not plain, then, that Jesus Christ has brought heaven to earth to him who believes? Therefore it is written, he "hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." The kingdom of heaven is likened unto this so and so; the kingdom of heaven is like unto so and so; the kingdom of heaven is nigh at hand. Well, what is that kingdom of heaven? He translates us into it; has translated us into it. Shall we reside there, and enjoy its blessed atmosphere, and enjoy the disposition, the air, all the system and manner of existence that belong there, and belong to us there?

Now we cannot raise ourselves even to this height; we are to submit to the truth, and it will raise us. Look at it again. In the first chapter of Ephesians, beginning with the fifteenth verse: —

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers [and this is the prayer]; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.

To how many? To whom? For how many is this prayer written? Will you take the prayer, then, yourself this evening? and accept the thing that is prayed for on your behalf? Whose word is it, anyway? Is it merely a prayer of a man? Is it not the word of God? Then is not the word of Jesus Christ by his Spirit expressing his will and his wish concerning us as to what we shall have? Let us accept it, then. It is his will. Read on: —

The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward [toward us] who believe.

He wants us to know what is the exceeding greatness of his power toward us who believe. And the Greek word there is the word from which comes our *word* "dynamite."

The exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly [existence, in heaven].

The German is; "Seated at his right in heaven."

Now that power of God raised up Jesus Christ, and set him at his right in heaven. Every soul of us will say that; but he wants you and me to know the working of that power in ourselves which raised up Christ, and seated him there. When we know the working of that power in us that raised up Christ, and seated him there, what will it do for us? — It will raise us up, and seat us there.

(*Continued on page 365.*)

Make Haste Slowly.—Few have correct views of the marriage relation. Many seem to think that it is the attainment of perfect bliss; but if they could know one quarter of the heartaches of men and women that are bound by the marriage vow in chains that they cannot and dare not break, they would not be surprised that I trace these lines. Marriage, in a majority of cases, is a most galling yoke. There are thousands that are mated but not matched. The books of heaven are burdened with the woes, the wickedness, and the abuse that lie hidden under the marriage mantle. This is why I would warn the young who are of a marriageable age to make haste slowly in the choice of a companion. The path of married life may appear beautiful and full of happiness; but why may not you be disappointed as thousands of others have been?[4]

Those who are contemplating marriage should consider what will be the character and influence of the home they are founding. As they become parents, a sacred trust is committed to them. Upon them depends in a great measure the well-being of their children in this world, and their happiness in the world to come. To a great extent they determine both the physical and the moral stamp that the little ones receive. And upon the character of the home depends the condition of society; the weight of each family's influence will tell in the upward or the downward scale.[5]

Vital Factors in the Choice.—Great care should be taken by Christian youth in the formation of friendships and in the choice of companions. Take heed, lest what you now think to be pure gold turns out to be base metal. Worldly associations tend to place obstructions in the way of your service to God, and many souls are ruined by unhappy unions, either business or matrimonial, with those who can never elevate or ennoble.[6]

Weigh every sentiment, and watch every development of character in the one with whom you think to link your life destiny. The step you are about to take is one of the most important in your life, and should not be taken hastily. While you may love, do not love blindly.

Examine carefully to see if your married life would be happy or inharmonious and wretched. Let the questions be raised, Will this union help me heavenward? Will it increase my love for God? And will it enlarge my sphere of usefulness in this life? If these reflections present no drawback, then in the fear of God move forward.[7]

Most men and women have acted in entering the marriage relation as though the only question for them to settle was whether they loved each other. But they should realize that a responsibility rests upon them in the marriage relation farther than this. They should consider whether their offspring will possess physical health and mental and moral strength. But few have moved with high motives and with elevated considerations which they could not lightly throw off—that society had claims upon them, that the weight of their family's influence would tell in the upward or downward scale.[8]

The choice of a life companion should be such as best to secure physical, mental, and spiritual well-being for parents and for their children—such as will enable both parents and children to bless their fellow men and to honor their Creator.[9]

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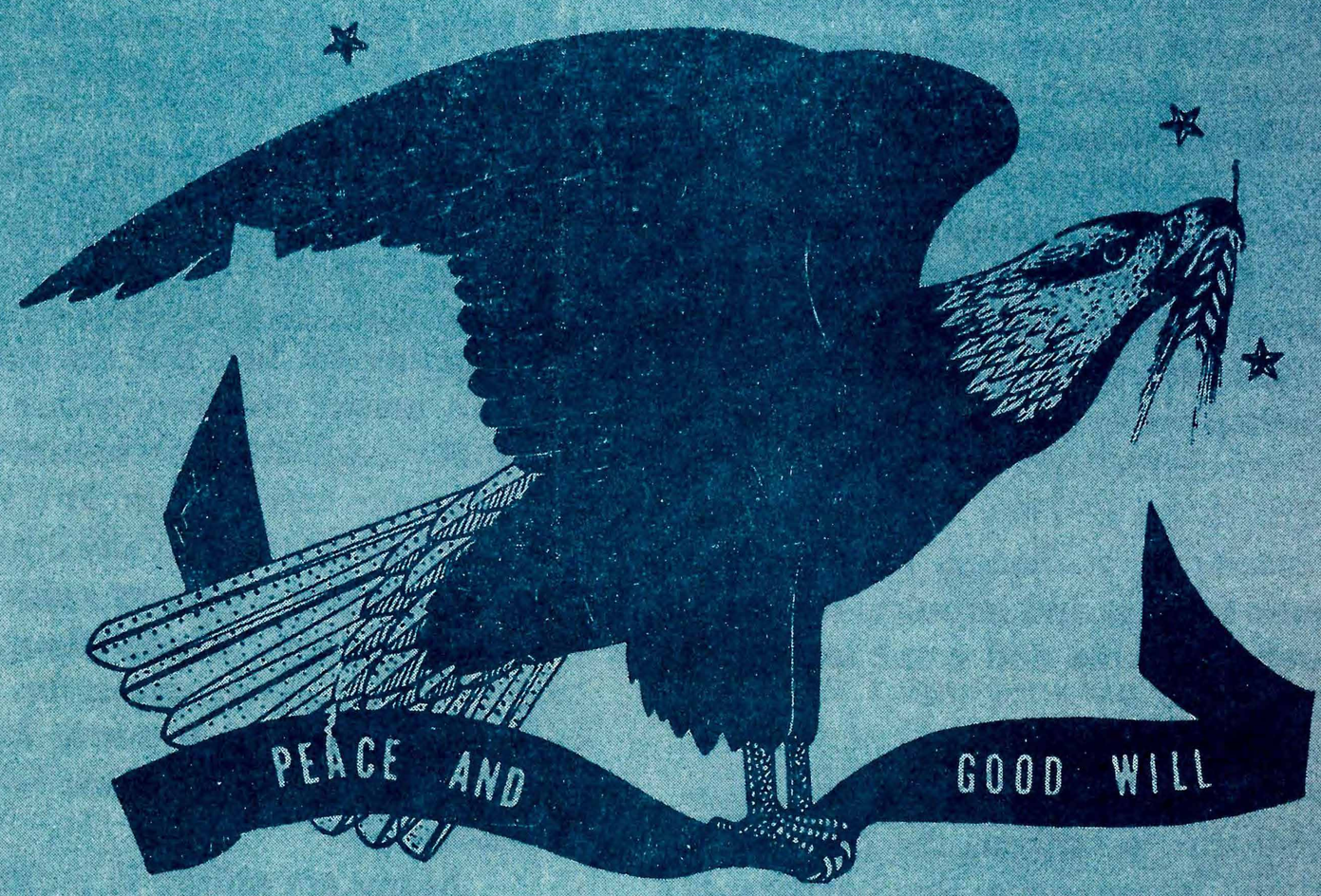

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