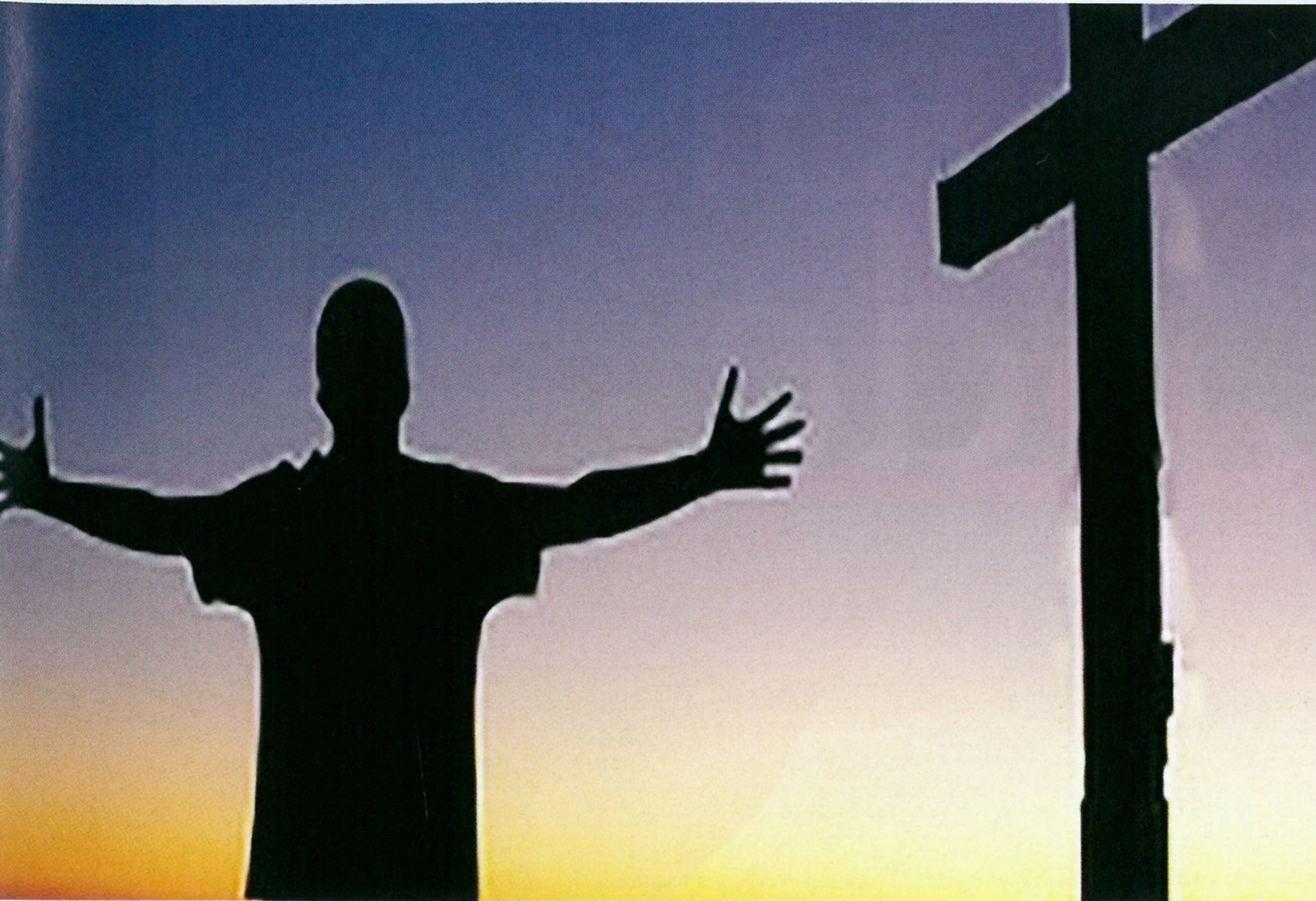


Symbolic Code

Fall 2019



The Battle
is the Lord's



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Symbolic Code

It is the mission of the Symbolic Code to declare the Gospel of Jesus for these last days. It will present important truths from different angles and on various topics. We hope that every article will be a blessing to you and will help to strengthen your relationship with the Lord Jesus. If you are blessed by any of these articles, please let us know.

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The Symbolic Code is a free publication, available to Davidians. That everyone who thirsteth for the truth may find it, this magazine, as a Christian service, is mailed without charge. Send for it. It levies but one exaction, the soul's obligation to itself to prove all things and hold fast that which is good. The only strings attached to this free proffer are the golden strands of Eden and the crimson cords of Calvary—the ties that bind.

Those desiring to support this magazine, please send contributions to the address above.

We need your help in order to have the Symbolic Code filled with contents that are relevant to you. So if you like writing, why not do so for the Symbolic Code.

We are interested in articles on:

- Christian living
- End time events
- News events
- Health
- Relationship (marriage, family, etc.)

All articles must be deeply spiritual, provocative, and unquestionably in accordance with the Bible and the Spirit of Prophecy. For more information visit our website or write to us.

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Staying Strong Under Attack

The prophet warned us many years ago that as Present Truth believers the enemy will attack us from all angles, we see that happening today. The mere fact that we are troubled by false teachers and other negative influences are signs that we are doing something right. If we remain faithful to our work, we will triumph and the enemy who has already lost, will finally be destroyed. As Jacobites we face trouble all around.

“Everything that can be done against God’s message of today will be done with even a greater vengeance than was manifest against Heaven’s message in the days of Christ’s first advent, for the Devil knows that if he loses now, he loses forever—that he is to have no other chance.” *WHR*, 33.

According to the statement above, we are expected to have trouble from the enemy as he knows this is his last chance. Brace yourself.

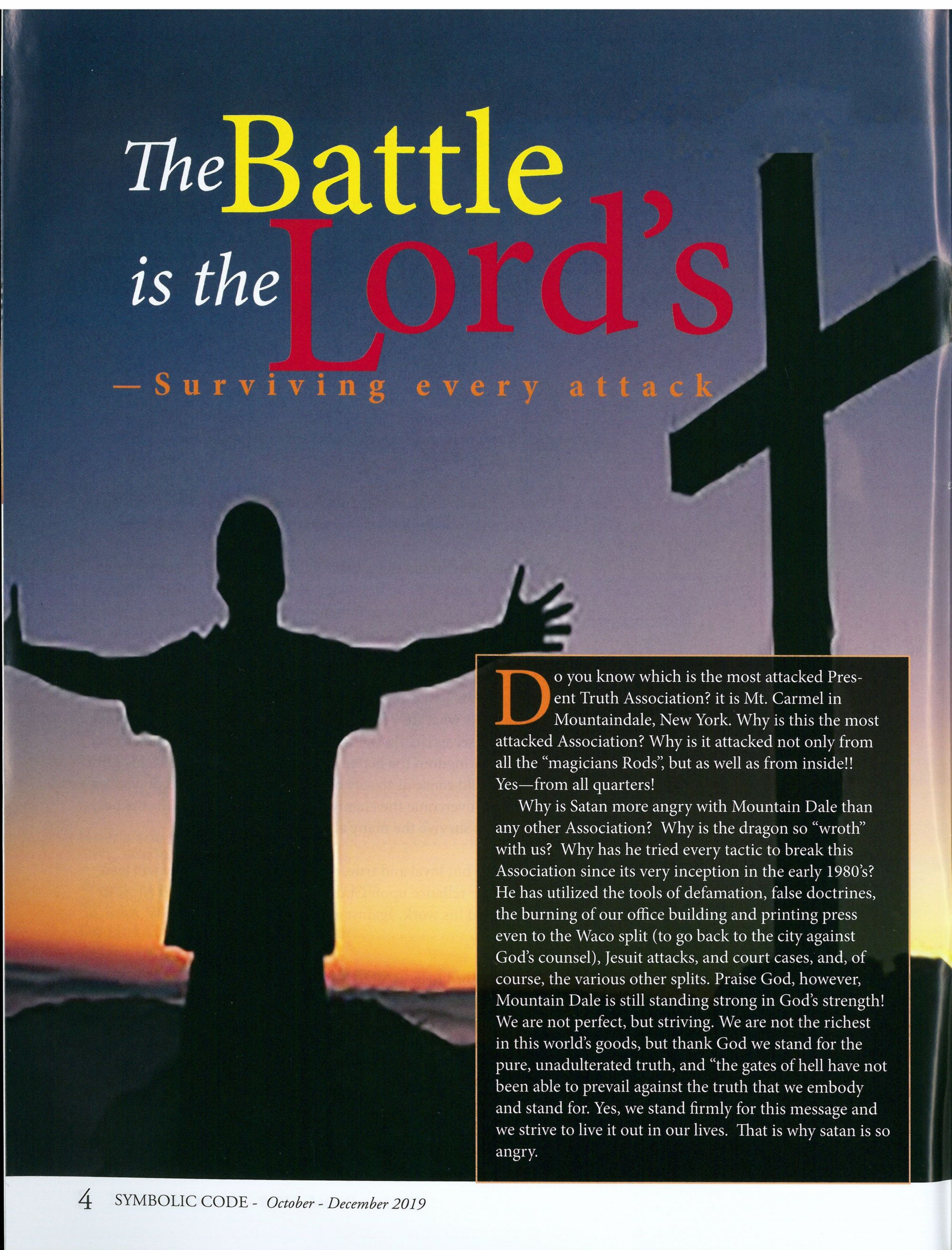
“It is very apparent, then, that God’s people will have much trouble among themselves on the way, and ahead. Trouble is what they face. But God will take care of them today as He did anciently. He has promised that He will remove the Edomites in the church and He has promised also to clear away the Edomites and all of the others that are in the land of promise, and give it to His people.” *12SC5*, p. 19.

“Trouble is what they face.” “God’s people will have much trouble among themselves...” I think the sooner we realize that trouble is our lot until the kingdom the better we will be in the sense that this grim outlook should cause us to stay on our knees. With much prayer we can and will overcome the enemy in this lethal warfare. It is the only way for us to survive the many attacks of the enemy.

“If we are but loyal and true, every attack of the enemy will lead us to a firmer reliance upon God, and to more determined effort to carry forward his work, against all opposing influences.” *SW*, April 26, 1904 par. 6.

May the Lord help us all to be watchful and vigilant in this time of warfare when the enemy is like a roaring lion seeking to devour, destroy and discourage. Be strong in the Lord.

—Editors



The Battle is the Lord's

— Surviving every attack

Do you know which is the most attacked Present Truth Association? it is Mt. Carmel in Mountandale, New York. Why is this the most attacked Association? Why is it attacked not only from all the “magicians Rods”, but as well as from inside!! Yes—from all quarters!

Why is Satan more angry with Mountain Dale than any other Association? Why is the dragon so “wroth” with us? Why has he tried every tactic to break this Association since its very inception in the early 1980's? He has utilized the tools of defamation, false doctrines, the burning of our office building and printing press even to the Waco split (to go back to the city against God's counsel), Jesuit attacks, and court cases, and, of course, the various other splits. Praise God, however, Mountain Dale is still standing strong in God's strength! We are not perfect, but striving. We are not the richest in this world's goods, but thank God we stand for the pure, unadulterated truth, and “the gates of hell have not been able to prevail against the truth that we embody and stand for. Yes, we stand firmly for this message and we strive to live it out in our lives. That is why satan is so angry.

Will the Attacks Continue?

Indeed and in verity; however, thanks to Jesus, we are not the least bit intimidated. We know in whom we believe, and we are certain that we do have the original, unadulterated message. We should not be surprised when “the father of lies” will continue to perpetrate falsehoods through others and through his special agents who have set up “one-man shows” contrary to the original message and the Leviticus written by the prophet.

UPA’s accusations are as follows:

1. Following and idolizing Florence Houteff.
2. Publishing sermon codes not that the prophet did not “publish”.
3. Not having a president, because we are following Florence Houteff.
4. That we are not publishing the original Rod message, that we modify or tamper. (We will show that he is the very one doing that.)
5. Misrepresents the Association’s Registration/Incorporation with the government.
6. Claims we should be having multiple store houses to reach 21 million Adventists (yet he collects the tithes).
7. That we use altered charts/images.
8. Misapplies E. G. White’s statements for having large publishing houses vs small ones.
9. Accuses us of wanting to rule from the USA.
10. Accuses that we teach contrary to the word, that we have a corrupt hierarchy (because he bitterly fights the sermons (in the Codes) verifiably preached by the prophet himself), He wants us to throw away the prophet’s sermons as invalid, falsely calling them Florence Houteff’s codes—against all evidence!!!
11. Claims that we don’t provide materials for the flock (but meanwhile he sells one of the Rod literature on Amazon.com)
12. Claims that we don’t train workers (yet he has no DLI) like the prophet did and we regularly still do at HQ, and in various parts of the world.

Refuting the Falsehoods

“But and if ye suffer for righteousness’ sake, happy are ye : and be not afraid of their terror, neither be troubled; [15] But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness

and fear: Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.” 1 Pet. 3:14-16

Florence Houteff or the Leviticus

1. To say that we are following Florence Houteff is as absurd as saying the Holy Spirit is the spirit of Satan as some false prophets teach against the Godhead. To understand this far-reaching falsehood, please ask the office to email and send you the truth about Bro. Houteff’s sermon codes.

As the Jesuits have eliminated about 30% of the New Testament in their modern Bible versions so the usurper is trying to rob Rod believers of 30-40% of the Symbolic Codes that came DIRECTLY from the prophet’s pen and voice with many witnesses. The details are presented in the article that the office will email or send to those who request it.

The same devil that by means of the Jesuits, have robbed and spoiled SDA’s (see 1T pg. 578, GC pg.234 -235 and Isaiah 42:22) is likewise cunningly attacking Davidians today. Sleep not brother, sister! The enemy is all around us.

Inspired Sermons or Not

1. The sermons preached by the Elijah for our time, (Bro. Houteff) were indeed fully inspired. To say otherwise is to deny inspiration. Bro. Houteff had his sermons put in writing and kept in his Card files. He was a very careful, organized and meticulous man. Please seriously consider also the following point: Did not Jesus rebuke his unbelieving disciples “O fools and slow of heart to believe all that the prophets have spoken.” Luke 24:25. Are not the sermons by a prophet included in “all that the prophets have spoken?” If this man’s interpretation of “teach only that which is published” means only what is in print, then Jesus is dead wrong. But common sense, the standard English dictionary, AND the words of Jesus, clearly show us that the word “publish” also include the sermons/presentations of God’s prophets—as in many cases in the Bible.

2. Actually the serpent is again at work by having his agent put a very narrow interpretation on the prophets words “teach only what is published”.

3. TO REITERATE, Reason, Scripture, and the Dictionary clearly show that preaching is publishing as well. Of course the serpent wants us to take an interpretation

that solidly contradicts the words of Jesus. But we insist on harmonizing the prophets and Jesus, in believing “All that the prophets have spoken.” Luke 24:25. Does the word “all” still mean the same thing today, as in Jesus’ time?

Yes, praise God! We continue to publish the ORIGINAL message. The prophet’s sermons have been testified to by many original witnesses and ministers who lived in the time of the prophet and who worked with us here at Mt. Dale until their death. We are putting no confidence in usurpers who appear about nearly half a century after the prophet’s death and pretend to know more about the prophet’s sermons than the ministers and witnesses living with the prophet.

Thank God, we also went to Baylor University in Texas and re-confirmed the authenticity of the published Rod message. Praise the Lord!!

An Elected President

Why do we not elect a president for God’s Association? According to the Leviticus page 6, the stipulation for this position of a president, is nothing less than for a prophet. We quote:

“Section 2. The president shall, as typed in Exodus, chapter four, and in Numbers, chapter sixteen, verses twelve and twenty-five to thirty-two, act as chairman of the Executive Council as chief administrator of the affairs of the Association, and as a worker and minister in the general interest of the Association.

“Section 3. The vice president shall, in accordance with the example recorded in Exodus, chapter seven, verses one and two, assist the president in administering the affairs of the Association.” Leviticus page 6.

And since humans cannot make or elect a real prophet, or cannot give the true prophetic gift to anyone, then we, as God’s true Association, do not and will not endeavor to invent one—for then he/she will only be a false prophet. This is what the prophet wrote. Consequently, to say we are following Sis Houteff, is wicked falsehood. We are following the inspired Leviticus—the original.

Original Charts and Images

The enemy falsely accuses us of not using the original charts. Why?—because we put color in these images? Is it not pure fanaticism to say that if you put color on an image, that it is no longer genuine? But here is something very ridiculous and hypocritical. The leader of Upa7, not only puts color on the original images of some

Rod literature but he has even changed the original art work of the Entering Wedge, for example and he is also SELLING it on Amazon.com—Not giving it out free like the prophet! We bought one of the books for evidence! Now brethren, such hypocrisy is astounding indeed!

Actually, there is more. On the study chart of Zech. 4, as the original image shows, there are seven (7) tubes attached to the seven (7) lamps of the candlestick—bringing oil from the bowl to the lamps. One of the tubes is not seen entering the bowl due to the photographic angle. Now do you know that even this circumstance is used as a basis for another false doctrine? While these tubes symbolize ministers and preachers who must get the inspired words from the golden bowl (the writings of God’s Elijah and from Ellen White) false teachers now claim that the tube not seen, means a new prophet. Surely the serpent is not asleep. Someone tried to correct the tube that is not seen at the bowl—but we disagree with him and unquestionably endorse the original image and encourage all to get that. Remember, do not follow Upa7 that condemns others and then hypocritically changes the original image as in the “Entering Wedge” and then even dares to sell it for money as an e-book at Amazon.com!

For Section on Charts

Some extremists think it is wrong to draw or use charts. Now we believe solidly in all the prophet’s original charts and use them freely. Nevertheless according to Inspiration we can make charts and use them for teaching and illustrative purposes, as long as they do not differ from the inspired teachings. Read CW pg.355 and 5 Ans. Pg.55. We must not allow the extremists to drag us to fanaticism with them. We will stay in the center of the divine path.

Registration

Bro. Houteff registered the Davidian Association with the government as required by the law and at a time of war. Please know that after the war Bro Houteff continued to renew the Association’s registration as it was required by law. Since registration did not conflict with God’s requirements as the prophet saw it, Bro. Houteff obeyed the bible instruction to render therefore unto Ceaser the things which are Ceaser’s and unto God the things that are God’s.” Matt 22:21. Bro. Houteff was always well-balanced and never a fanatic.

Headquarters in the USA or Elsewhere

Satan hates the truth. Is he not the “father of lies?” Nearly every Christian denomination has their Headquarters in the USA—as they recognize the tremendous advantages God gave to this country for traveling and spreading the truth. Well, the enemy is criticising us for obeying inspiration and following the prophet’s example of HQ in the domain of the two-horn beast. See Tract 8 pg.24. He says HQ wants to “rule the world” from the USA. So while this leader and false teacher has his one man controlled HQ in the USA, he criticizes God’s Association for following Inspiration. Brethren, isn’t this what they call hypocrisy?

Actually, while the Rod reference deals primarily with the SDA HQ, are we not part of this church, an independent branch of it? And where did the prophet set up his HQ, in the USA or some other country? Let us therefore obey God rather than men. (See also 1SR pg.75)

Publishing Houses

And what of having multiple publishing houses. In Sister White’s time, there were many large books that needed printing, so this was highly recommended. However, in Bro. Houteff’s time he found it very effective to have one major printing press from which his little booklets literally belted the whole world – millions of pieces of literature. Bro Houteff knew the power of the printing press. See 7T pg. 140, 7T pg. 53.

Today with the advent of the internet and worldwide web, the literature is accessible in literally every country of the world to reach 21 million SDA’s.

Yes, we still need some printing which we are doing and in some places where feasible, we encourage local printing of materials, and we supply what is necessary to do it.

However, it is contrary to the Leviticus/Inspiration for every man to take God’s tithes and use it as they see fit. This is a wonderful Jesuit formula for breaking God’s organized work worldwide. They believe in “divide and conquer”. They desire to help the enemy rob and spoil God’s people, well knowing that in unity there is strength.

Ironically, the man who seeks to break God’s Association and to have it under his control, is the one who now tells the people to keep God’s tithes and do their own printing and work. Then he so manipulates the situation, that subsequently, he receives the tithes and his mislead followers actually admit it. Here for example.

We will stay in the center of the divine path.

January 12, 2019 at 5:58 pm

“We return our tithes to upa7 which is the only place where the entire original SRod message ... are published...”

This leader will have much account to give to God for manipulating people and God’s tithes for a one man show and, setup likely from his home, and selling the prophet’s free literature for personal gain and at the same time is busy condemning those who are meticulously following Inspiration and the Leviticus.

Conclusion—will the attacks lessen?

In closing we acknowledge that the attacks do continue and will continue. But thank God “we are more than conquerors than him that loved us”. We are backed by the three mighty powers of the Godhead and armed with the original Rod truth. Indeed the “gates of hell shall not prevail against us!”

“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.” Jude 1:3 □

—Editors

Plain **FACTS** about the **“NEW CODES”**

“And ye shall know the truth, and the truth shall make you free” John 8:32

There are some individuals today who are claiming that some of Bro. Houteff’s sermons that were preached at Mt. Carmel’s chapel in the audience of many, and were printed by Sis. Houteff (after Bro. Houteff’s death) are not the writings of the prophet himself but the fabrication of Sis. Houteff. Is this true? Here are 20 FACTS about the so-called “New Codes”.

1. Did you know that what is called the “NEW CODES” are actual sermons that the prophet himself preached to Mt. Carmel congregation, on specific Sabbath days. (They include 10 Symbolic Code # 7 to 13 Symbolic Codes, #’s 11, 12).

2. These sermons were written verbatim (word for word) by persons designated by Bro. Houteff, reviewed by him and placed in his card files. To his credit, Bro. Houteff was well known as a very meticulous person.

3. Sometimes he wrote these sermons out himself beforehand and then preached them.

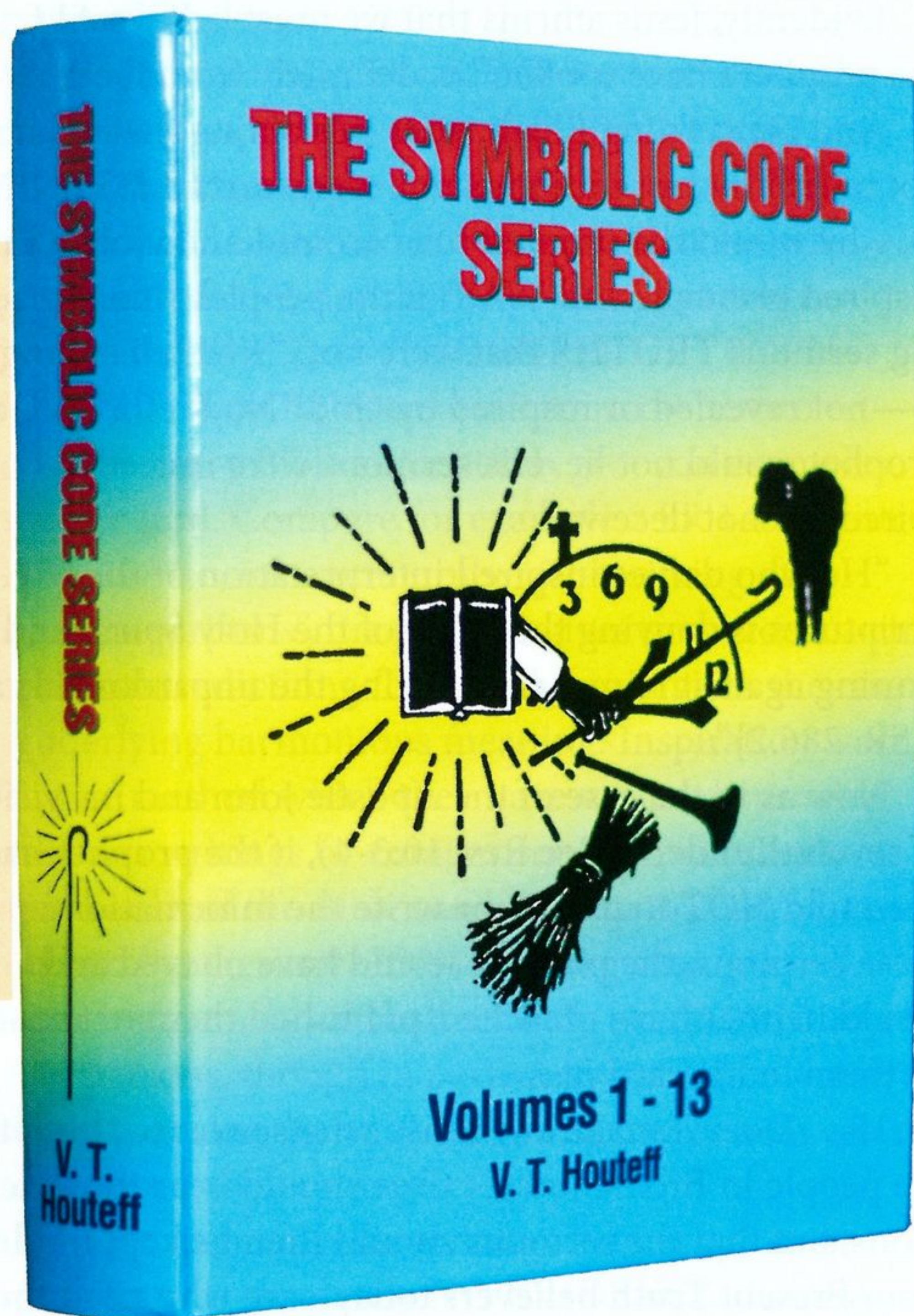
4. Were all the prophet’s sermons put in print? Obviously not! They were very many. But the ones most pertinent to the signs of the times and pointing out

imminent dangers, were printed for the benefit of God’s people. Even as all of E. G. White’s manuscripts were not put in print.

4b. However, some of these sermons were so timely that Bro. Houteff himself preached them more than once and had the dates recorded.

5. Thus the so-called “New Codes” should more accurately (and in all HONESTY) be called Bro. Houteff’s “Sermon Codes” by everyone who loves the truth and would like to avoid misleading others. We must always remember that they are not “new codes”, but truly original (directly from the prophet), since the prophet preached them and had them written before 1955, the year of his death. Would it not be dishonest and misleading to call the Manuscript Releases written by Ellen White and published after her death, “Conference President’s Manuscripts”? Would that be “without guile”?

6. These sermons were put in print very shortly after his death, years before any apostasy, when the people who heard the sermons were right there as LIVING



WITNESSES of their authenticity. They are also found to be identical at Baylor University in Texas. Thank God they were not printed for the brethren many years later when the witnesses were removed or dead. Some of the witnesses like Sis. Bonny Smith, are still alive today.

7. Among all the many brethren who had heard these sermons, there was NOT A SINGLE VOICE protesting their accuracy—NO, not even the enemies of Sis. Houteff. Yes she had detractors who did not follow her.

8. What does the prophet mean by “teach only what is published”? Now let us look at this point, be VERY careful not to be sentence readers. As God has warned us through his prophet, brother Houteff, against taking from books “only sentences”? We therefore must be entire book readers, looking at context AND going with the “weight of evidence”?

“Those who take from books only sentences instead of taking the books entire message will never by themselves find the truth, and therefore instead of helping others, others will have to help them.” 3SC8-10: 10.2.

Yes, what does this important statement mean?

Does the statement “teach only that which is published” mean that the prophet’s sermons are UNINSPIRED, INVALID OR OF NO VALUE, unless he distributed them in writing? Absolutely not!! That would definitely be extremism.

What does the word “publish” mean?

Now as we study the message, we find at least THIRTEEN times when the prophet used a standard DICTIONARY to establish the true meaning of a word. Here are the references: 8SC #1-21:21-5; 1SR 102:1; 1SR 182:1; 1SR 120; 2 SR 112:2; 10TR p. 9:3; 10Tr. 36:2;

11Tr 3:3; 11Tr 10:3; 1Answerer 40:2; 1TG # 9-10, p. 18:3; 4SC #4-9 p. 10.2.8

Now since we are not illiterate, uneducated people, let us follow the FAIR and OBJECTIVE example of God’s prophet. In this way we eliminate prejudice and personal, subjective opinions and/or private ideas. Besides we don’t want Rome’s infiltrators playing mind and word games with us, in order to rob us of a large portion of God’s Inspired truth in the “Golden Bowl”.

According to one of the best standard English dictionaries (as for example Miriam Webster), the word “publish” is defined as follows:

Full Definition

1 a : to make generally known

b : to make public announcement of

2 a : to disseminate to the public

b : to produce or release for distribution; specifically : print

c : to issue the work of an author

Undoubtedly therefore, the word “publish” means not only to print, but includes also making something public or known as, for example, before an audience or congregation. Thus objectively, in preaching Present Truth, he was also publishing Present Truth to the brethren. Consequently, in its TRUEST and most CONTEXTUAL sense, the statement means teach only what INSPIRATION HAS REVEALED or PUBLICLY PRESENTED by word or pen. It must also be VERIFIABLE. Must have solid WITNESSES. God wants us to be clear thinkers and logical reasoners, is it not true?

9. These sermons are not to be confused with any secret, unpublished/unpresented booklets, like Answerer 6, etc.. WHY? Because, the prophet never publicly presented those. But, UNLIKE the purported booklets Answerer 6 or 7, etc., (that may or may not be genuinely

his), the prophet actually PREACHED/PRESENTED/PUBLISHED these SERMONS before his LIVING congregation of Present Truth believers and living witnesses, and had them recorded in writing.

10. To say that Sister Houteff put in her own words in these sermons, is BASELESS, and unworthy of honest candidates for the guileless 144,000. WE have found them to be authentic even as distributed and preserved at Baylor University in Texas which houses Bro. Houteff's original writings. God's prophet warns us:

"...Remember, when you repeat hear-say you most likely are speaking falsehood, either wholly or in part. This you cannot afford to do, for "there shall in no wise enter [the city] anything that. . . maketh a lie" Rev. 21:27... 1TG16 27.4

11. Making some INTRODUCTORY comments and giving the exact dates when the particular sermons were preached by the prophet, is NOT putting in her own words. Surely we want to be God's intelligent people! They are distinct and separate, as every honest person can see. Even Ellen White's books have pertinent background notes by the editors.

12. These sermons were distributed in print to the brethren by the then EXECUTIVE COUNCIL consisting of seven persons, including Sis. Houteff. Thus it is false and misleading to say that Sis Houteff published them. It is misleading and disingenuous. Remember that the 144,000 will have no guile or half truths, (half lies) in their mouths. What is worse, to say that we follow or worship Florence Houteff is WICKED FALSEHOOD—directly from the father of lies.

13. These Sermon Codes were distributed by the Executive Council years before the backsliding and apostasy – before the 1959 false prediction. To call the prophet's sermons, "Sis. Houteff's Codes", is to repeat baseless falsehood and deceive those who don't know. See Rev. 21:8.

14. These sermons have additional information that God and the prophet knew Present Truth believers would actually need for these last days.

14a. AGAIN, here is the BIG question: Are the prophet's sermons inspired?

Why don't we let Jesus and Elijah answer that question in the next two quotes?

"Plainly, then, whatever things Inspiration Itself does not teach and interpret, are not worth remembering, teaching, or even listening to. 15Tr. 31.

"Then he said unto them, O FOOLS, and slow of

heart to believe ALL that the prophets have spoken:" Luke 24:25.

Evidently, Jesus affirms that we must believe ALL that the prophet's have spoken" as definitely from God.

And concerning Elijah, after explaining that what is not taught by Inspiration is not even worth LISTENING to, why would the prophet turn around and violate this inspired principle and WASTE the people's time preaching sermons TRUTHS that were not, "worth listening to—not revealed or inspired by God? No brethren, God's prophet would not lie. His sermons were indeed inspired. Be not deceived.

"He who denies inspired interpretation of the Scriptures is denying the office of the Holy Spirit, and is sinning against Him—committing the unpardonable sin! {2SR: 286.2}"

Now as in the case of the Apostle John and his vision of seven thunders, (See Rev. 10:3-4), if the prophet had been told NOT to preach or write the information in these sermons, the prophet would have obeyed and would neither have preached/published them or recorded them in his card files.

15. Does it make any sense whatsoever to think that the people in Bro. Houteff's time should hear those sermons, but that the sermons should then be kept hidden from Present Truth believers today—we who need these messages EVEN MORE as we approach the end times? Shall we let the cunning enemy rob us of the knowledge of "things that must shortly come to pass" Shall we?

15a. If there are apparent or real contradictions between his early writings or sermons (as in Shepherd volumes one and two), this does not mean that it was NOT the prophet who wrote those two books or preached those sermons. Absolutely!. It only means that all the light was not given to him at one time, but in the course of the years.

15b. It also means that in his later writings the prophet himself updated anything that needed updating and those later writings would carry more weight where harmony is impossible with his own writings. However this truth DOES NOT mean that we are given any license to manufacture contradictions to support our interpretations or theories or to get away from a reference we don't like. Here is what the Spirit of Prophecy affirms, speaking of God's INSPIRED writers, "And as several writers [including herself or Elijah] present a subject under varied aspects and relations, there may appear, to the superficial, careless, or prejudiced reader,

to be discrepancy or contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony. – {GC vi.1}.

Are we thoughtful, REVERENT students of God's word? Are we empty of PRIDE and PREJUDICE?

16. If there are apparent contradictions in the Sermon Codes, and in the old literature, is that surprising? Why should that be? Are there not apparent contradictions in the BIBLE, IN THE SPIRIT OF PROPHECY, AND THE ROD, even apart from the sermons? Absolutely! Every Bible student can give you examples even in the Rod. Compare for example 2 SR 146.3 with 2TG7:14.1. Also, in tract number 7, speaking of "Unfair Comparisons", the prophet gives numerous such apparent contradictions. Then he himself gives the correct underlying harmonious meaning. Inspiration warns:

"By the method which they have used—disproving one person's writings by comparison with another's -- any two books of the Bible can be made to contradict each other. Furthermore, the following example will sufficiently demonstrate that not only can the writings of any two persons, though in perfect harmony, be made to clash, but that also the writings of any one person can be made to appear self-contradictory...7 TR. 39

17. Consequently, his writings having apparent contradictions is absolutely NO EVIDENCE that the material is not INSPIRED or not by the same author. Let's be clear and logical reasoners. These apparent contradictions are explained in another article.

18. While all the contemporary pioneers and ministers appreciated the prophet's sermons, today, almost 60 years later, one man who has set up his own ASSOCIATION, and RELIABLY (not hearsay) teaches people to do with God's tithes, something other than what God's messengers say, is one who most popularizes doubts about Bro. Houteff's SERMON CODES. Would Satan and his agents of Rome seek to rob God's people of their Inspired treasures? You decide. But let us stick to the truth.

19. The serpent especially hates the following additional information preached by the prophet TWICE—the LATTER-DAY CONFEDERACY. This sermon was presented on September 9, 1939 and AGAIN in June 22, 1940. Why would Inspiration present this subject TWICE, if it did not contain relevant information for God's people at this time? Shall not our blood be upon our own heads, if we allow the enemy to rob of us this information through his sophistries, like he did with

Mother Eve? Can we say, "God, we didn't know"? Would our unbelief be accepted by God?

20. If we fail to "prove all things," to diligently read and prayerfully study these Inspired sermons for OURSELVES, shall we be innocent if we find ourselves unprepared for the sealing, while we may be expecting events and trouble much later? Shall we not let the truth set us free?

21. Is it pleasing to God to believe SOME of what "the prophets have said?" Would the REBUKE of Jesus apply to us? "Then he said unto them, O FOOLS, and slow of heart to believe ALL that the prophets have spoken:" Luke 24:25. Are we fools in God's eyes, while we think that we are intelligent?

The "Weight of Evidence"

Is it intelligent to quibble and doubt God? Or should we take the "Weight of Evidence?"

"Satan has ability to suggest doubts and to devise objections to the pointed testimony that God sends, and many think it a virtue, a mark of intelligence in them, to be unbelieving and to question and quibble. Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for unbelief. He gives evidence, which must be carefully investigated with a humble mind and a teachable spirit, and all should decide from the weight of evidence." [Testimonies for the Church 3:255 (1873).] "God gives sufficient evidence for the candid mind to believe; but he who turns from the weight of evidence because there are a few things which he cannot make plain to his finite understanding will be left in the cold, chilling atmosphere of unbelief and questioning doubts, and will make shipwreck of faith." [Testimonies for the Church 4:232, 233 (1876).] – {5T 675.3}

"He who denies inspired interpretation of the Scriptures is denying the office of the Holy Spirit, and is sinning against Him—committing the unpardonable sin! {SR2: 286.2}"

"...Let us act as Christians, true as steel to God and His holy work; quick to discern the devices of Satan in his hidden, deceptive workings through the children of disobedience." – Testimonies to Ministers, p. 275, 276. GCS 23.2 □

—Editors



Handcuffed *on the* Sabbath *in an* SDA Church

Reviewing a few missionary experiences on a cool snowy day. I cannot help recognizing the goodness and greatness of God. He takes unfailing care of His children, especially in the face of persecution for Present Truth's sake. The battle between the powers

of good and evil, waxes stronger and stronger daily as the great controversy draws close to the end.

Picture the scene, a beautiful, small SDA church in Bethlehem, Pennsylvania; a Spanish church of about 50 members. What was all the excitement about? We (Bro.

Stanford and others) were quietly studying the SRod message with members in their homes. You know brethren, this SRod message is so powerful, more powerful than ANY SDA Church that is sleeping, dying or already defunct, just by studying this message with members. A miracle of life and power takes place. The sleeping awake, the dying revives and the dead resurrect. Surely it cannot be stopped. Whether to fight or to accept, but they must awake, must revive must come to life. Such is the power of this message.

Back to the story. The Pastor was furious. He told the sister where the studies were being held, that if she wanted she could invite the devil in her home, but in no way was she to invite the members of the church to her home. The poor sister was frightened and distressed, but the studies went on in other member's homes. The battle intensified and Bro. Stanford and the DLI students were told not to come back to that SDA Church—even though they never caused any disturbance or irreverence in the church. In fact guards were posted at the door and a few Sabbaths they had to worship outside.

One bright Sabbath day, the guards were late or distracted and in went Bro. Stanford and Bro. Ignacio Molina, a young DLI student of about 20 years. We peacefully sat down on opposite sides—and I went close to the front—sensing something may happen. There was a stir at the back of the church, and voices of rebuke to the negligent guard, who, while trying to defend himself, falsely accused us of using violence to come in, and so they decided to call the police. Well I said, let me see if they would bring police unnecessarily in the SDA church—all the way up to the front. Would they desecrate God's temple when there was no fuss, no argument, no commotion—the brothers just sitting quietly and reverently? Surely they won't go that far!

Soon there was a commotion of voices at the back of the church, and we realized they had called the police. Then someone came and told me that there was a police at the church door apparently for me to go to him. However, I calmly said, I don't have need of a policeman and I didn't send for one and sat tightly. I deliberately refused to look back because I didn't want to make eye contact with the police and have him signal to me to come to him. I would see if they would desecrate the church by bringing the police all dressed in his uniform through the church all the way to the front. But soon I felt firm tap on my shoulder and looking up saw, it was the police himself. He bade me come and I quietly fol-

lowed him, and another accompanied Bro. Ignacio out the church. And what a scene met our eyes. Two police cars (one for each criminal) bright with emergency lights flashing away and all the neighbors looking out. Surely a gunman or two must have entered the church and held up the Pastor and members. Maybe one or two persons must have been already shot and wounded, dying or dead. No, no, no, it was only two well-dressed brothers who quietly teach the SR message.

So we had a nice ride to the police station; handcuffed, but calm and cool as cucumber. The church had lied to the police that we violently forced our way in. But they did not ill-treat us. We were informed that we had to be at the station until about midafternoon when the judge would hear our case and decide what next. But we had to be put in the cell behind bars until then. Stripped of our shoes laces, our ties and belts, (so that we would not presumably hang ourselves in there), we found ourselves in a cell at the police station on God's holy day—what did we do?

Well we decided to continue to keep the Sabbath holy with some lovely hymns. Like Paul and Silas we began singing. Oh, yes, we made history that day. Never was there singing by the "prisoner" in the cell. And at the station were likely accustomed to hear profanities and such like. Surely the angels of heaven were then with us and we felt happy to suffer for Christ's sake; and to know that a page was being written in God's book of remembrance.

So what was the final outcome? God worked for His children, although there was no earthquake the Judge said, take off those ridiculous cuffs from the men. They certainly don't look like criminals. A note was taken and we were promptly released and went home. The church conscious of their guilt and shame promptly dropped the case and we gave God thanks that the message gleaned converts from that church although we did not go back to that church for a while.

God is good brothers and sisters. We have a message of WONDERFUL power! Praise God. Do not be afraid of some persecution you may one day face. Our God is able. In fact let's do what Jesus says in Matthew 5:12 Rejoice, and be exceeding glad: for great [is] your reward in heaven: for so persecuted they the prophets which were before you. ◻

By Bro. Errol Stanford

Cutting off Dead Weights to the Kingdom

By E. G. White

—*An impressive dream*

While at Battle Creek in August, 1868, I dreamed of being with a large body of people. A portion of this assembly started out prepared to journey. We had heavily loaded wagons. As we journeyed, the road seemed to ascend. On one side of this road was a deep precipice; on the other was a high, smooth, white wall, like the hard finish upon plastered rooms.

“As we journeyed on, the road grew narrower and steeper. In some places it seemed so very narrow that we concluded that we could no longer travel with the loaded wagons. We then loosed them from the horses, took a portion of the luggage from the wagons and placed it upon the horses, and journeyed on horseback.

“As we progressed, the path still continued to grow narrow. We were obliged to press close to the wall, to save ourselves from falling off the narrow road down the steep precipice. As we did this, the luggage on the horses pressed against the wall and caused us to sway toward the precipice. We feared that we should fall and be dashed in pieces on the

rocks. We then cut the luggage from the horses, and it fell over the precipice. We continued on horseback, greatly fearing, as we came to the narrower places in the road, that we should lose our balance and fall. At such times a hand seemed to take the bridle and guide us over the perilous way.

“As the path grew more narrow, we decided that we could no longer go with safety on horseback, and we left the horses and went on foot, in single file, one following in the footsteps of another. At this point small cords were let down from the top of the pure white wall; these we eagerly grasped, to aid us in keeping our balance upon the path. As we traveled, the cord moved along with us. The path finally became so narrow that we concluded that we could travel more safely without our shoes, so we slipped them from our feet and went on some distance without them. Soon it was decided that we could travel more safely without our stockings; these were removed, and we journeyed on with bare feet.

“We then thought of those who had not accustomed themselves to

privations and hardships. Where were such now? They were not in the company. At every change some were left behind, and those only remained who had accustomed themselves to endure hardships. The privations of the way only made these more eager to press on to the end.

“Our danger of falling from the pathway increased. We pressed close to the white wall, yet could not place our feet fully upon the path, for it was too narrow. We then suspended nearly our whole weight upon the cords, exclaiming: “We have hold from above! We have hold from above!” The same words were uttered by all the company in the narrow pathway. As we heard the sounds of mirth and revelry that seemed to come from the abyss below, we shuddered. We heard the profane oath, the vulgar jest, and low, vile songs. We heard the war song and the dance song. We heard instrumental music and loud laughter, mingled with cursing and cries of anguish and bitter wailing, and were more anxious than ever to keep upon the narrow, difficult pathway.



Much of the time we were compelled to suspend our whole weight upon the cords, which increased in size as we progressed.

“I noticed that the beautiful white wall was stained with blood. It caused a feeling of regret to see the wall thus stained. This feeling, however, lasted but for a moment, as I soon thought that it was all as it should be. Those who are following after will know that others have passed the narrow, difficult way before them, and will conclude that if others were able to pursue their onward course, they can do the same. And as the blood shall be pressed from their aching feet, they will not faint with discouragement; but, seeing the blood upon the wall, they will know that others have endured the same pain.” 2T 596.1

“At length we came to a large chasm, at which our path ended. There was nothing now to guide the feet, nothing upon which to rest them. Our whole reliance must be upon the cords, which had increased in size until they were as large as our bodies. Here we were for a time thrown into perplexity and distress.

We inquired in fearful whispers: “To what is the cord attached?” My husband was just before me. Large drops of sweat were falling from his brow, the veins in his neck and temples were increased to double their usual size, and suppressed, agonizing groans came from his lips. The sweat was dropping from my face, and I felt such anguish as I had never felt before. A fearful struggle was before us. Should we fail here, all the difficulties of our journey had been experienced for nought.

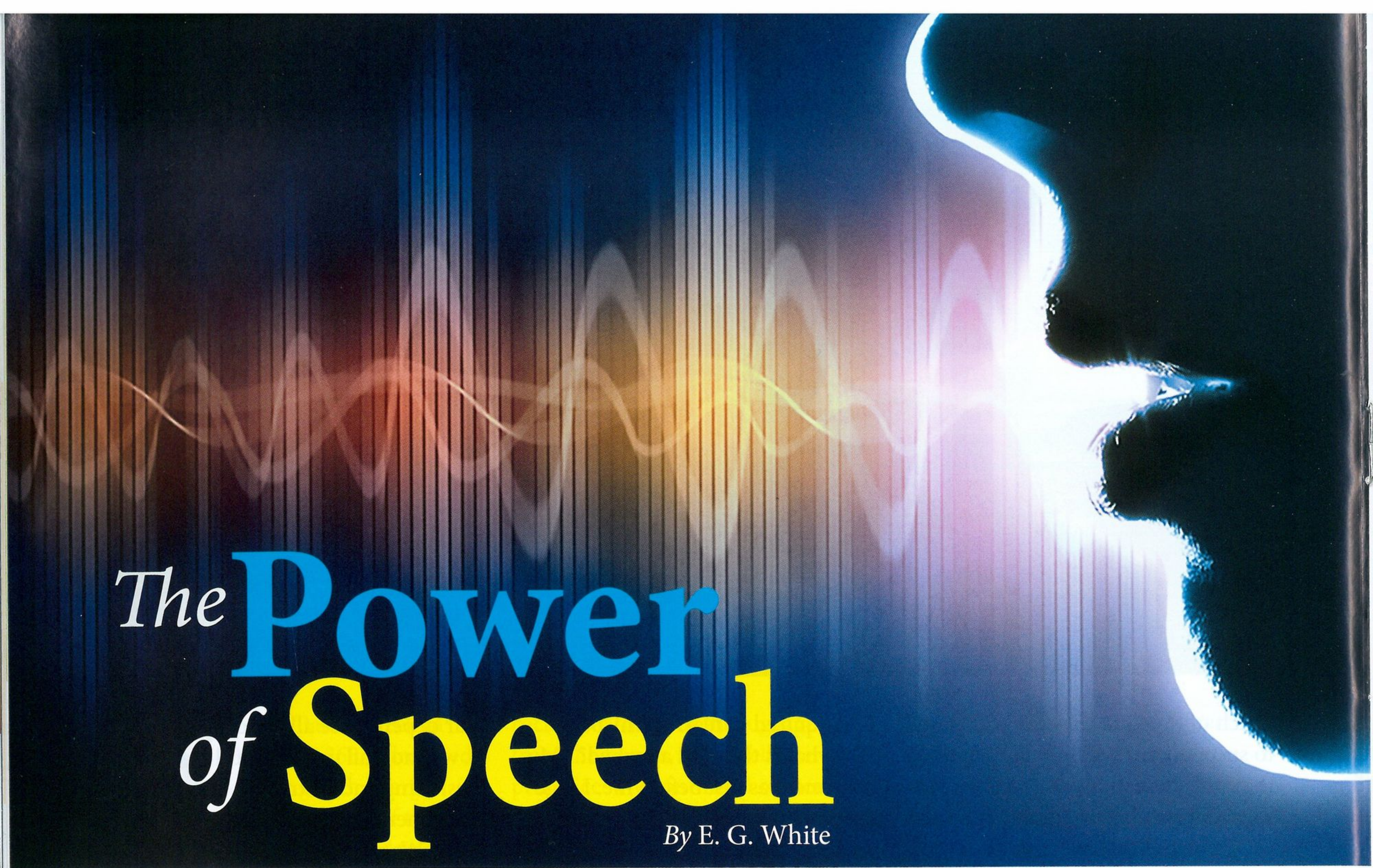
“Before us, on the other side of the chasm, was a beautiful field of green grass, about six inches high. I could not see the sun; but bright, soft beams of light, resembling fine gold and silver, were resting upon this field. Nothing I had seen upon earth could compare in beauty and glory with this field. But could we succeed in reaching it? was the anxious inquiry. Should the cord break, we must perish. Again, in whispered anguish, the words were breathed: “What holds the cord?” For a moment we hesitated to venture. Then we exclaimed: “Our only hope is to trust wholly to the cord. It has been

our dependence all the difficult way. It will not fail us now.” Still we were hesitating and distressed. The words were then spoken: “God holds the cord. We need not fear.” These words were then repeated by those behind us, accompanied with: “He will not fail us now. He has brought us thus far in safety.

“My husband then swung himself over the fearful abyss into the beautiful field beyond. I immediately followed. And, oh, what a sense of relief and gratitude to God we felt! I heard voices raised in triumphant praise to God. I was happy, perfectly happy.

“I awoke, and found that from the anxiety I had experienced in passing over the difficult route, every nerve in my body seemed to be in a tremor. This dream needs no comment. It made such an impression upon my mind that probably every item in it will be vivid before me while my memory shall continue.” 2T 597.2. □

Taken from 2T 594-597



The Power of Speech

By E. G. White

The power of speech is a talent that should be diligently cultivated. Of all the gifts we have received from God, none is capable of being a greater blessing than this. With the voice we convince and persuade, with it we offer prayer and praise to God, and with it we tell others of the Redeemer's love. How important, then, that it be so trained as to be most effective for good.

The culture and right use of the voice are greatly neglected, even by persons of intelligence and Christian activity. There are many who read or speak in so low or so rapid a manner that they cannot be readily understood. Some have a thick, indistinct utterance; others speak in a high key, in sharp, shrill tones, that are painful to the hearers. Texts, hymns, and the reports and other papers presented before public assemblies are sometimes read in such a way that they are not understood and often so that their force and impressiveness are destroyed.

This is an evil that can and should be corrected. On this point the Bible gives instruction. Of the Levites who read the Scriptures to the people in the days of Ezra, it is said, "They read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Nehemiah 8:8.

By diligent effort all may acquire the power to read intelligibly, and to speak in a full, clear, round tone, in a distinct and impressive manner. By doing this we may greatly increase our efficiency as workers for Christ.

Every Christian is called to make known to others the unsearchable riches of Christ; therefore he should seek for perfection in speech. He should present the word of God in a way that will commend it to the hearers. God does not design that His human channels shall be uncouth. It is not His will that man shall belittle or degrade the heavenly current that flows through him to the world.

We should look to Jesus, the perfect pattern; we should pray for the aid of the Holy Spirit, and in His strength we should seek to train every organ for perfect work.

Especially is this true of those who are called to public service. Every minister and every teacher should bear in mind that he is giving to the people a message that involves eternal interests. The truth spoken will judge them in the great day of final reckoning. And with some souls the manner of the one delivering the message will determine its reception or rejection. Then let the word be so spoken that it will appeal to the understanding

and impress the heart. Slowly, distinctly, and solemnly should it be spoken, yet with all the earnestness which its importance demands.

The right culture and use of the power of speech has to do with every line of Christian work; it enters into the home life, and into all our intercourse with one another. We should accustom ourselves to speak in pleasant tones, to use pure and correct language, and words that are kind and courteous. Sweet, kind words are as dew and gentle showers to the soul. The Scripture says of Christ that grace was poured into His lips that He might "know how to speak a word in season to him that is weary." Psalm 45:2; Isaiah 50:4. And the Lord bids us, "Let your speech be alway with grace" (Colossians 4:6) "that it may minister grace unto the hearers" (Ephesians 4:29).

In seeking to correct or reform others we should be careful of our words. They will be a savor of life unto life or of death unto death. In giving reproof or counsel, many indulge in sharp, severe speech, words not adapted to heal the wounded soul. By these ill-advised expressions the spirit is chafed, and often the erring ones are stirred to rebellion. All who would advocate the principles of truth need to receive the heavenly oil of love. Under all circumstances reproof should be spoken in love. Then our words will reform but not exasperate. Christ by His Holy Spirit will supply the force and the power. This is His work.

Not one word is to be spoken unadvisedly. No evil speaking, no frivolous talk, no fretful repining or impure suggestion, will escape the lips of him who is following Christ. The apostle Paul, writing by the Holy Spirit, says, "Let no corrupt communication proceed out of your mouth." Ephesians 4:29. A corrupt communication does not mean only words that are vile. It means any expression contrary to holy principles and pure and undefiled religion. It includes impure hints and covert insinuations of evil. Unless instantly resisted, these lead to great sin.

Upon every family, upon every individual Christian, is laid the duty of barring the way against corrupt speech. When in the company of those who indulge in foolish talk, it is our duty to change the subject of conversation if possible. By the help of the grace of God we should quietly drop words or introduce a subject that will turn the conversation into a profitable channel.

It is the work of parents to train their children to proper habits of speech. The very best school for this culture is the home life. From the earliest years the children should be taught to speak respectfully and

lovingly to their parents and to one another. They should be taught that only words of gentleness, truth, and purity must pass their lips. Let the parents themselves be daily learners in the school of Christ. Then by precept and example they can teach their children the use of "sound speech, that cannot be condemned." Titus 2:8. This is one of the greatest and most responsible of their duties.

As followers of Christ we should make our words such as to be a help and an encouragement to one another in the Christian life. Far more than we do, we need to speak of the precious chapters in our experience. We should speak of the mercy and loving-kindness of God, of the matchless depths of the Saviour's love. Our words should be words of praise and thanksgiving. If the mind and heart are full of the love of God, this will be revealed in the conversation. It will not be a difficult matter to impart that which enters into our spiritual life. Great thoughts, noble aspirations, clear perceptions of truth, unselfish purposes, yearnings for piety and holiness, will bear fruit in words that reveal the character of the heart treasure. When Christ is thus revealed in our speech, it will have power in winning souls to Him.

We should speak of Christ to those who know Him not. We should do as Christ did. Wherever He was, in the synagogue, by the wayside, in the boat thrust out a little from the land, at the Pharisee's feast or the table of the publican, He spoke to men of the things pertaining to the higher life. The things of nature, the events of daily life, were bound up by Him with the words of truth. The hearts of His hearers were drawn to Him; for He had healed their sick, had comforted their sorrowing ones, and had taken their children in His arms and blessed them. When He opened His lips to speak, their attention was riveted upon Him, and every word was to some soul a savor of life unto life.

So it should be with us. Wherever we are, we should watch for opportunities of speaking to others of the Saviour. If we follow Christ's example in doing good, hearts will open to us as they did to Him. Not abruptly, but with tact born of divine love, we can tell them of Him who is the "Chiefest among ten thousand" and the One "altogether lovely." Song of Solomon 5:10, 16. This is the very highest work in which we can employ the talent of speech. It was given to us that we might present Christ as the sin-pardoning Saviour. □

Taken from COL 335-339

A close-up photograph of a hand dropping a coin into a stack of coins. The background is a warm, golden glow, suggesting a sunset or sunrise. The title 'How's Your Finance?' is overlaid in large, blue, bold letters across the top of the image.

How's Your Finance?

I was shown that all who profess the present truth would be tested and tried. Their love for Jesus' coming will be proved, and manifested to others, whether it is genuine. All, I saw, would not stand the test. Some love this world so much that it swallows up their love for the truth. As their treasures here increase, their interest in the heavenly treasure decreases. The more they possess of this world, the more closely do they hug it to them, as if fearful their coveted treasure would be taken from them. The more they possess, the less do they have to bestow upon others, for the more they have, the poorer they feel. O, the deceitfulness of riches! They will not see and feel the wants of the cause of God. 2SG 267.1.

"I saw that God could rain means from heaven to carry on his work, but he never would do this. It is contrary to his plan. He has entrusted men on earth with sufficient means to carry forward his work, and if all do their duty there will be no lack. But some will not heed the call for their means. They are willing to see the work of God go forward. They are anxious to see the cause prosper, provided they can keep their riches, and make no sacrifice, only bestow a trifle now and then, which should cause them shame for its being so little, and so grudgingly bestowed. Said the angel, "God loveth a

cheerful giver." Individuals who have means are convinced of the truthfulness of our position. They embrace it. They are tested. Opportunities are presented for them to help the cause of God with the unrighteous mammon (this world's riches), and make friends that when they should fail here, they may be received into everlasting habitations. But some love this world so well that they will not even for the immortal inheritance sacrifice their treasure here. They harden their hearts, and will not do their part as God has prospered them. They are fully tested. The world lives in their hearts, and the truth dies out. They lose the crowns laid up in heaven for them, and God raises up others who come up and fill their places, and take their crowns. Men are raised up who consider it a privilege to sacrifice something for Jesus who sacrificed so much for them..." 2SG 267.2.

Redeem the Time.

"Every year millions upon millions of human souls are passing into eternity unwarned and unsaved. From hour to hour in our varied life, opportunities to reach and save souls are opened to us. These opportunities are continually coming and going. God desires us to make the most of them. Days, weeks, and months are passing;

we have one day, one week, one month, less in which to do our work. A few more years at the longest, and the Voice which we cannot refuse to answer will be heard, saying, 'Give an account of thy stewardship.'" --Christ's Object Lessons, pp. 373, 374. 8SC1-12: 8.

"Now is our time to labor for the salvation of our fellowmen. There are some who think that if they give money to the cause of Christ, this is all they are required to do; the precious time in which they might do personal service for Him passes unimproved. But it is the privilege and duty of all who have health and strength to render to God active service. All are to labor in winning souls to Christ. Donations of money can not take the place of this." 8SC1-12: 9.

"If our hearts are set on wealth, if our love of money becomes greater than our love to help set up the Kingdom, then there is no hope. Such shall find themselves magnetically drawn down into Babylon. We must remember that the love of money is the root of all evil; that it is easier for a camel to go through the needle's eye than for a rich man to enter into the Kingdom. But, sad to say, in spite of this solemn warning, we see even the most informed in the things of God fall victims to such filthy lucre." 2TG18: 27.2.

"... Our money means souls, { \$ = Souls } and it is to be used to bring a knowledge of the truth to those who, because of sin, are under the condemnation of God." Volume 7, page 91.3 1SR: 188.1.

"... Every dollar which we possess is the Lord's..." CS 290.2.

If one's income is \$15 a week, then his first tithe will amount to \$1.50; and his second tithe on the remaining \$13.50 will amount to \$1.35. Thus, his first and second tithe on \$15 increase will total \$2.85. 4Ans.: 52.1.

The Tithing Formula

First Tithe $\$15 \times 10\% = \1.50

$\$15 - \$1.50 = \$13.50$

Second Tithe $\$13.50 \times 10\% = \1.35

Total $\$1.50 + \$1.35 = \$2.85$

The Use of the Tithe

"God has given special direction as to the use of the tithe. He does not design that His work shall be crippled for want of means. That there may be no haphazard work and no error, He has made our duty on these points very plain. The portion that God has reserved for

Himself is not to be diverted to any other purpose than that which He has specified. Let none feel at liberty to retain their tithe, to use according to their own judgment. They are not to use it for themselves in an emergency, nor to apply it as they see fit, even in what they may regard as the Lord's work." 9T 247.1.

"God desires all His stewards to be exact in following divine arrangements. They are not to offset the Lord's plans by performing some deed of charity or giving some gift or some offering when or how they, the human agents, shall see fit. It is a very poor policy for men to seek to improve on God's plan, and invent a makeshift, averaging up their good impulses on this and that occasion, and offsetting them against God's requirements. God calls upon all to give their influence to His own arrangement. He has made His plan known, and all who would co-operate with Him must carry out this plan instead of daring to attempt an improvement on it." 9T 248.1.

A Solemn Obligation

"The tithe is sacred, reserved by God for Himself. It is to be brought into His treasury to be used to sustain the gospel laborers in their work. For a long time the Lord has been robbed because there are those who do not realize that the tithe is God's reserved portion. 9T 249.1.

"Some have been dissatisfied and have said: 'I will not longer pay my tithe; for I have no confidence in the way things are managed at the heart of the work.' But will you rob God because you think the management of the work is not right? Make your complaint, plainly and openly, in the right spirit, to the proper ones. Send in your petitions for things to be adjusted and set in order; but do not withdraw from the work of God, and prove unfaithful, because others are not doing right. 9T 249.2.

"God's reserved resources are to be used in no such haphazard way. The tithe is the Lord's, and those who meddle with it will be punished with the loss of their heavenly treasure unless they repent. Let the work no longer be hedged up because the tithe has been diverted into various channels other than the one to which the Lord has said it should go. Provision is to be made for these other lines of work. They are to be sustained, but not from the tithe. God has not changed; the tithe is still to be used for the support of the ministry. The opening of new fields requires more ministerial efficiency than we now have, and there must be means in the treasury." 9T 249.4.

Do Not Cheat *Lest You* Run Short

By V.T. Houteff

As the human machine is constructed with sixteen different elements, and as they wear out by the daily usage of the body, and as these necessary elements cannot be replenished in any other way but only by our daily food consumption, it is of supreme importance that the food we make use of be such as to contain every one of the elements if we want to keep our super-human structure in good condition.

Let it be understood by all that a failure to supply the human organism with the above mentioned building materials by which to repair the worn out tissues and muscles, and to preserve the condition of the bones, etc., the guilty one will, whether it be through ignorance or otherwise, impair his health and if his mistake does not bring sudden death it will cause much pain, sorrow, and regret and at last call for an untimely funeral procession.

Those desiring to keep well will remember this one simple thing; that is, manufactured refined food stuffs, almost of whatever nature they may be, are not only entirely deficient in some of the elements, but even those elements which they contain are thrown out of the Creator's careful and unalterable chemical combine, so that even the ones which are present cannot be of real value to the system, and in some cases they are even a hindrance to it, for the absence of one element changes

the nature of the other as does the addition of a strange one, which action is demonstrated as follows:

If chemical synthesis be performed with milk by adding to it, if possible, the element of iron in its organic form, the iron will coagulate the milk—turn it to cheese. If we should combine nitrogen, hydrogen, and oxygen, we would obtain household ammonia; and the chemical synthetics show that if we separate the nitrogen from the oxygen and hydrogen after it has been combined, it (the nitrogen) will become carbon-dioxide gas instead of back to nitrogen. Permit us to again illustrate the above facts:

Let us imagine that the stomach is a cook and the elements with which the organism feeds the body let us depict by bread. The art of bread making requires flour, water, fat, salt and yeast. Suppose we give to the cook all the ingredients but one, would he not be hindered in making the bread to the extent of the importance of the article? If the flour is omitted he could make no bread at all; if the water, he would be in as bad a predicament; if the salt, it will be tasteless; if the yeast, it will be too heavy. Again, would not by the absence of one or more of the articles increase the percentage, of the flour or of the water, the salt or the yeast, depending on which one is missing? If so, what kind of bread would the kitchen

cook be able to make and feed us with, if some of the necessities were omitted, and how would we like it? Would not the same principle govern the food in the human system as it does in the kitchen? This is what manufactured food products are doing every day for those who use them and still they expect to keep their human superstructure in a good condition, feel well and be happy!

No one needs to be a biochemist or physiologist to know how to live. Even the most simple illiterate person needs not err in the science of health if he observes the following rules:

Do not use the foods which are forbidden as was the fruit of the tree which the Lord planted in the midst of the garden, "it is unclean unto thee." Study Leviticus Eleven, Deuteronomy Fourteen, and Isaiah 66:17.

Having laid all these things aside, then go a step further with us if you expect to do a similar work to that of John the Baptist and if you desire to be translated up to your Eden home; that is, reach forth to God's original diet which He has provided for the human family. For as we are now going to our original home we should accustom ourselves to our original diet. "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." (Gen. 1:28.)

Let all manufactured commercial products be replaced with foods in their original state—take no chance. Even the whole wheat flour and the corn meal that is sold on the market, in most cases, is either adulterated or demineralized.

If you could see the kind of material your community baker uses to make your loaf of bread which you buy from your grocer sliced and packed in a most attractive wrapper especially in the summer time, you would not eat it. There is but little exception with other commercial foods. Besides you are paying several times more for your food stuffs than if you would prepare them yourself.

The bread item alone would not only save you many, many dollars each year if you would make it yourself from home-ground flour, but will also improve the health of your family in just a little while, and lighten your yoke by having reduced your home expenses. Buy the whole grain of wheat, corn and rye, etc., and make your own flour. You can purchase a mill for your own use from \$275 and up. Thus, besides keeping well you could reduce several times the cost of Your living than

what it is now, and would not have to work like a horse almost every day in the year to make a living. Neither would you waste your vitality by a daily worry, but instead you would be serving the Lord by loosening the enemy's strong bands from the necks of others. Cut loose, let the world alone for we are going home!

In addition to your diet remember that you need fresh air, sunshine, and outdoor exercise. The best and the most profitable way to obtain all three at the same time is to make a garden in your back yard, if no place else, and do in it a little work daily. Thus, you would not only improve your health and have fresh vegetables for your table, but also reduce your grocery bill. However, before you make your garden, and before you have the opportunity to work in it do not cheat yourself from a brisk daily walk, and having opened all your bedroom windows at night do not sleep with your nose covered.

"It is a religious duty for those who cook to learn how to prepare healthful food in different ways, so that it may be eaten with enjoyment. Mothers should teach their children how to cook. What branch of the education of a young lady can be so important as this? The eating has to do with the life. Scanty, impoverished, ill-cooked food is constantly depraving the blood, by weakening the blood-making organs. It is highly essential that the art of cookery be considered one of the most important branches of education. There are but few good cooks. Young ladies consider that it is stooping to a menial office to become a cook. This is not the case. They do not view the subject from a right standpoint. Knowledge of how to prepare food healthfully, especially bread, is no mean science.

...

Young ladies should be thoroughly instructed in cooking. Whatever may be their circumstances in life, here is knowledge which may be put to a practical use. It is a branch of education which has the most direct influence upon human life, especially the lives of those held most dear. Many a wife and mother who has not had the right education, and lacks skill in the cooking department, is daily presenting her family with ill-prepared food which is steadily and surely destroying the digestive organs, making a poor quality of blood, and frequently bringing on acute attacks of inflammatory disease, and causing premature death."—"Counsels on Health," p. 145. □

Taken from 2SC3&4, pp. 13-16.

Laws of the Science of Salvation

By V. T. Houteff



To all those who are dissatisfied with their present spiritual status, and thus no longer “lukewarm,” comes this divine challenge: “Therefore leaving the principles of the doctrine of Christ [or, as the margin says, “the word of the beginning of Christ”—the first principles], let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God.” Heb. 6:1.

Make absolutely certain that advancement to perfection be real, not imaginary; do not slide back into Laodiceanism. This urgency upon us as message-bearers cannot be over-emphasized.

Let us all, as a Davidian band, remember that we are called to the high office of conservators of the gospel, restorers of the old paths, repairers of the breach. We are called as the first of the “firstfruits” from Laodicea,

and thus we are to serve as “saviours” to and of Laodicea (Obad. 17, 21). Hence, obviously, before we can save our brethren from the fatally pernicious malady of Laodiceanism, we must first save ourselves from it. And to do this, we must now and forever absolutely stop treating symptoms, and instead get at the cause; stop dosing ourselves first for this, then for that, but instead correctly apply the sovereign remedy, the message in the heart, until a complete cure is effected.

Accordingly, he who really means to be present and accounted for in the swift-coming Kingdom of God is perseveringly exploring and applying the divine principles and laws of the Science of Salvation. He is earnestly laying hold upon the all-enabling power of divine grace to do all that the Truth bids him do, first things first, and all things “decently and in order” (1 Cor. 14:40), not each

thing catch-as-catch-can when the urge strikes.

It is this careless, sporadic, hit-and-miss, irregular sort of effort to live “the principles of the doctrine of Christ,” that has resulted in Seventh-day Adventists’ laying again and again down through the years “the foundation of repentance from dead works.” While all the time thinking ourselves full of zeal “according to knowledge,” we all, as Seventh-day Adventists, have grown more and more lukewarm, lapsing little by little into a mechanical, cut-and-dried performance of the Truth, which must inevitably cause all who persist in it to be spued out.

The Davidian who is determined to escape this fearful end, and who is therefore taking the cure for Laodiceanism, is accordingly reversing his former thinking process, is rigorously disciplining himself consistently, day in and day out. He has “regular hours for rising, for praying, and for eating” (Testimonies, Vol. 5, p. 181); indeed, he guards jealously his hours for prayer, Bible study, and self-examination. (See Gospel Workers, p. 100.) He rises on time, eats on time, goes to work on time, goes to bed on time, and above all he is always on time, never late, to church services. He is a time-keeping Christian; and not only a model of punctuality, but also a model of correctness in all things.

Six days he labors and does all his work. He is as careful to order his home as himself. He has a place for everything and keeps everything in its place, and runs his home according to Bible order.

All these things is the Kingdom-bound Christian faithfully doing day in and day out. Lest he be almost but not quite a real Christian, he is, most imperatively of all, practicing the golden rule. He has forsaken murmuring, criticizing, gossiping, and backbiting, and by the grace of all-enduring, never-failing charity, has become a peacemaker.

To be such a man or woman, an “altogether” Christian, a true Davidian, means to be implicitly and absolutely obedient to the heavenly vision, as notably as was Abraham, Joseph, Daniel, and Paul. When the church has reached the state of such perfection, “Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited. And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, Whose fire is in Zion, and His furnace in Jerusalem.” Isa. 31:8, 9.

“The Davidian who is determined to escape this fearful end, and who is therefore taking the cure for Laodiceanism, is accordingly reversing his former thinking process, is rigorously disciplining himself consistently, day in and day out.”

“And there shall be an highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.” Isa. 11:16. (See our Tract No. 14, War News Forecast.)

“For I will take you,” says the Lord, “from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.... and I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God.” Ezek. 36:24, 25, 27, 28.

Let us therefore hasten that glad day in every way we can, by wasting not a moment of the precious time of which life is composed. Let us gear our Christian lives to the greatly increased tempo that present-day activities everywhere demand.

That “the final movements will be rapid ones” must be seen in our spiritual progress as verily as in the social and political movements that are daily rocking the world with breath-taking swiftness and far-reaching consequences.

We cannot afford at this late hour, if ever before, to allow one day’s developments to catch us “unawares.”

□

Taken from 9SC1-12, pp. 7-8

Highlights of our Great Work

By V. T. Houteff

— D i r e c t l y f r o m I n s p i r a t i o n

Note the way the commandment reads: “Any work.” God does not mean that we can do our work in the six days, and His on the Sabbath. He says it is a day of rest: Not physical, but spiritual rest. For instance, it would be wrong for one to sell good religious books on the Sabbath, even if he turned all the proceeds to the church. It would be wrong for a surgeon to perform surgical operations on patients on the Sabbath day if it can be done at another time. It would be wrong for a nurse to give treatments to patients on the Sabbath day if it was not absolutely necessary. Read Volume 7, page 106. It would be wrong for a church council to meet on the Sabbath and discuss church business, or make plans of any kind. It would be wrong for a Sabbath keeper to load himself with evangelical announcements for a series of meetings, and distribute them from house to house on the Sabbath day. All this manner of work could be done on a day other than the Sabbath.” SR1: 148.2

“The Lord has instructed me to warn those who in the future establish sanitariums in new places, to begin their work in humility, consecrating their abilities to His service. The buildings erected are not to be large or expensive. Small local sanitariums are to be established in connection with our training-schools...” We must also remember that our work is to correspond with our faith. We believe that the Lord is soon to come, and should not our faith be represented in the buildings we erect? Shall we put a large outlay of money into a building that will soon be consumed in the great conflagration? Our money means souls, and it is to be used to bring a knowledge of the truth to those who, because of sin, are under the condemnation of God.” SR1: 188.1

“Many are tempted in regard to our work, and are

calling it in question. Some in their tempted condition charge the difficulties and perplexities of the people of God to the testimonies of reproof that we have given them. They think the trouble is with the ones who bear the message of warning, who point out the sins of the people and correct their errors. Many are deceived by the adversary of souls... They think that the people of God are not in need of plain dealing and of reproof, but that God is with them... What disposition will these make of the message of the True Witness to the Laodiceans? There can be no deception here. This message must be borne to a lukewarm church by God’s servants. It must arouse his people from their security and dangerous deception in regard to their real standing before God. This testimony if received, will arouse to action, and lead to self-abasement and confession of sins...” SR1: 251.3

“Without clashing with logic, one cannot suppose that this symbolism is prophetically descriptive of the gospel workers who are foreshadowed in Christ’s prophecy that “this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Matt. 24:14. For after the horses answered “We have walked to and fro through the earth” — meaning, “We have finished our work,”—the Lord commands them to “Cry yet;” that is, proclaim again! And this command moreover, shows that the Lord was yet to bestow His mercy upon His people, and yet to finish His work of salvation, for He says: “My cities . . . shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.” Zech. 1:17.” Tract No. 6 62:4

“The fact that there can be no new organization clearly shows that all our work must be done in and for

our S.D.A. church. We trust, therefore, that our desire to worship in the church of our choice, even though we have by her been deprived of our membership (and that for no other reason than for accepting “more light” on the Third Angel’s Message) (17), will not be denied, and that our presence will not be forbidden.” Tract No. 7 77:1

“And though Jesus’ work at His first advent was not so extensive as our work now, yet it was of even greater importance and of shorter duration than ours. Seemingly, however, it made no progress whatsoever when we consider that all forsook Him at His trial, and that Peter, the most zealous of the apostles even cursed and swore that he was not Christ’s disciple. But, contrary to all appearances of seeming defeat, Jesus declared while hanging on the cross, that His work was finished.” Answerer 2 53:3

“We cannot but humbly exclaim, O Lord, help us to stand true unto Thee though the whole world forsake Thee, or even though we must die like the apostles if need be. May we be as Daniel, Shadrach, Meshach, and Abednego—standing true at the peril of our lives so that Thou canst have the opportunity of delivering us from a lion’s den, or from a fiery furnace, if need be, thus making Thyself known to all the world through our faithfulness. May we be fired with the zeal of Noah as we engage in the building of the ark for today, while many professed brethren in the message question and criticize our work and position (Testimonies, Vol. 5, p. 690) and retard the progress of the work, and while others accuse us of taking too much upon ourselves.” Answerer 2 56:1

“Soon after our work began, we found that the greater number of Rodists were underground readers and believers. And though those who came out openly for the Rod and were consequently cast out of the churches, yet they, too, are still in the churches, walking side by side with the members! These lines, therefore, are addressed to you because we feel sure that you are mindful of God’s voice and are anxious to do the right thing at the right time in coming up to the help of the Lord.” UAL: 1.2

“Thus our work has also as its type the Exodus movement going out of Egypt, establishing itself in the promised land. As they were freed from their Egyptian bondage, so we shall be freed from the world’s yoke; and just as they possessed the land, and set up the kingdom, so shall we if we make their mistakes our stepping stones to success.” 1TG9: 11.1

“The work of these three movements—Zechariah’s, Moses’, and Noah’s—therefore, typifies every phase of

our work.” 1TG9: 12.2

“And ever remember that if the Truth Itself cannot persuade the sinner to repent, force and human effort will do less good and much harm. Our time is too short and our work too great to engage in matters that are foreign to our duty. We cannot afford to waste our strength picking flaws in others. Let us get ready for the kingdom, for there is a church and a world to save, and God is anxious that we get down to business and very quickly if we are to be among the admired Jews of tomorrow and live in perfect peace under everlasting security.” 1TG22: 31.1

“Verse 3—“The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.” True, verse three found fulfillment in the work of John the Baptist; but the verses preceding and also the verses following, definitely apply to the people in the latter days and only partially to the people in John’s day. Therefore the truth stands out boldly that the direct fulfillment of this chapter is found in our time, thus making John’s work an ensample of our work—John’s work the type, ours the antitype.” 1TG36: 4.1

Verse 7—“Thus saith the Lord, the Redeemer of Israel, and His Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and He shall choose thee.” The Lord is here seen to speak to a people whom men despise, to them whom the nation abhors, to servants of rulers—to laymen, not to Denominationally recognized ministers. This servant of the Lord, the Scripture makes clear, is despised and abhorred as much as was the Lord Himself. The hate, then, that is heaped upon us by our Laodicean brethren, must not be a discouragement to us, but rather a great encouragement. And Why?—Because the Spirit of the Lord Himself testifies that we are the servants of God for this time, that He is to bless our work so much so that even kings shall see our rising and princes also shall come and worship.” 1TG46: 6.3

“Your work, my work, will not cease with this life. For a little while we may rest in the grave, but, when the call comes, we shall, in the kingdom of God, take up our work once more.”—Testimonies, Vol. 7, pg. 17.” 2TG7: 14.2

“Our work is therefore to prepare the way of the Lord for the gathering of the people.

“Our work is strictly within our denomination as

was John's and Christ's within their denomination. Our fundamental beliefs are therefore the same as those of the denomination, with the exception of the additional doctrinal truths which the additional message brings us. Circumstances, therefore, have placed us in a situation similar to that of the apostles: Their fundamental beliefs, too, were the fundamental beliefs of the Jews, and in addition to these, they had the Gospel of Christ." 2TG10: 18.1

"The work of the sower is a work of faith. The mystery of the germination and growth of the seed he can not understand. But he has confidence in the agencies by which God causes vegetation to flourish. In casting his seed into the ground, he is apparently throwing away the precious grain that might furnish bread for his family. But he is only giving up a present good for a larger return. He casts the seed away, expecting to gather it many-fold in an abundant harvest. So Christ's servants are to labor, expecting a harvest from the seed they sow.... In our life-work we know not which shall prosper, this or that. This is not a question for us to settle. We are to do our work, and leave the results with God." 2TG31: 2.2

"When we moved our office from California to Texas, where we had neither friend nor believer in the message, the church elders were glad, and thought our work would then die out for sure. It nevertheless grew more than before, although this took place in the midst of the depression, in 1935, while hundreds and thousands of businesses were going bankrupt, and while well-to-do men were becoming poor. Yet we who started out with nothing, grew and prospered. We, moreover, never took collections in any of our meetings anywhere and never made any calls for money. This holds good still. Then, too, our free literature that goes out week by week amounts to hundreds and thousands of dollars week after week, and year after year, besides the cost of building the Institution." 2TG35: 23.4

"We earnestly ask that all join at the appointed hour in this mighty prayer band which is to shake the world. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts," is our work to be done." 1SC9: 11.2

"One thing was clear in our minds concerning the new home for our work, and that was that we should have a rural base from which to operate—one with room enough to demonstrate that the Lord made no mistake when He told us through His messenger that we should be out of the city, and in an environment conducive to health, and one where we could care for the needy

among us, and furnish employment to those who are learning how to give the message." 1SC10: 3.3

"While we do not have light farther than that we should make a beginning, yet we hope soon to have something very definite. But we are clear in extending an invitation to all our fellow believers in Present Truth to join us in earnest prayer to the end that no mistake be made at this time. We will welcome any suggestion also concerning how we might quickly develop something that will be the nearest to what we have all longed to see established among us to represent every branch of our work, first to the church and incidentally to the world in preparation for that greatest of all demonstrations when the "great multitude" shall sweep into the "house of the Lord" through the gates that shall never be closed. (Isa. 60:11.)" 1SC10: 3.8

"We need more buildings, as previously published, besides getting our road in better condition which leaves off the state highway #67 at Carmel's entrance #1 (south), making an incline to the top, then turning at the corner of our warehouse eastward toward entrance #2 to the same highway (#67)—making almost a perfect "L" of about two miles long which we call "The King's Highway." Besides these we are in need of farm implements and a dam in one of the canyons; then we shall be better able to take care of the pressing needs of our work and people." 2SC1: 1.7

"The spirit of jealousy and selfishness is endeavoring to leaven the believers in Present Truth in some sections of the field and I am impressed to write beforehand a few words of counsel. 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 faith in the sealing message and breaks down their power to proclaim the same. Hence, I shall endeavor to pass on such information as seems necessary on some points of our work for your enlightenment." 2SC3,4: 3.2.3

"Our work is too great for any man, or a group of men, and the harvest field is wide enough for "two hundred thousand thousand . . . horsemen" (Rev. 9:16), whereas the laborers just now are very, very few, and most of our brethren do not realize what it takes to carry on the work. They think that the tithe which comes here is supposed to provide our temporal necessities only and that we are having one great, grand time, but were they

in our place, most of them would not bear under the trying circumstances even for a month.” 2SC3,4: 4.2.4

“Our offering receipts are very small, whereas our work requires much greater means in proportion than that of the denomination for the fact that we have nothing in the line of equipment and now we must buy and build everything we need to carry the message to the church. Besides, we are distributing five tracts, “The Symbolic Code,” and most of the books, etc., all free of charge, whereas the denomination takes everything and gives nothing—we had to pay them for all the papers to do our missionary work, and a good price, too, and still they run short of means.” 2SC3,4: 5.1.1

“We cannot be called “commandment-keeping people” unless we do all our work and do it on time, for one of the commandments is, “six days shalt thou labor and do all thy work.” If we waste a moment of our time, except it be because of some inability we would be unfit to call ourselves “commandment-keepers.” Hence, we must labor smilingly and faithfully six full days of the week. Neither can we let the work drag behind each day and yet claim to keep God’s commandments. As the work which God has assigned to everyone is neither too much nor not enough, if we faithfully labor six days and do all our work we would neither find idle time during the week nor would we find something undone at the end of the week.” 2SC3,4: 13.1.4

“As ministers of the gospel of Jesus Christ, “in the closing work for the church, in the sealing time of the 144,000,” our work, especially at this most critical time, is not to collect money for God, but to lead the blind to Him through presenting the message of Present Truth, thus preparing a people to meet their Lord, Who shall soon appear with power and great glory,” “shake the heavens and the earth,” “overthrow the throne of kingdoms,” and “destroy the strength of the kingdoms of the heathen.” (Luke 21:27; Haggai 2:21-22.)” 2SC10: 3.1.2

“Although our work and responsibilities this year have increased several times over, yet we thank God for intrusting us with this beautiful flock. However, because Mt. Carmel is yet in the pioneer stage, and because of the lack of necessary facilities, besides the necessary number of men and women who can bear responsibilities, and who themselves are willing to carry the cross of Christ, the work is rather slow and trying as the Code readers will recognize to some extent from the fact that we are two months late in circulating this issue of our news-bearing paper.” 3SC8-10: 2.1.3

“Therefore, though at times we are greatly disappointed as we see the unfaithful, doubting, fault finding multitude among us; as we think of those who have forsaken the Lord; as we hear some when on trial even cursing and swearing that they are “not followers of The Shepherd’s Rod;” and as we come in touch with those who apparently believe and who declare that they stand strongly for the message, but who are throwing rocks at us and at our work, we are not at all discouraged but rather made glad to stand alone for truth and righteousness when the majority forsake us. Hence, we cannot but exclaim:” 5SC1-5: 9.2.1

“The term “organization,” as used in the writings of “The Shepherd’s Rod,” has two different applications—“one in the sense of an organization like the S. D. A. denomination,—organized to increase its membership regardless of the source; the other in the sense of an organization to concentrate its efforts only within the church. We constitute the latter. I am sure you know that nothing can successfully be accomplished by any group of people without their organizing themselves. Even a common home can be well ordered only by having some organization—system. You have failed to recognize that our work cannot be carried on successfully without our organizing ourselves.” 5SC6-12: 11.1.2

“In one instance you admit that the apostles received the tithe, but you justify their taking it by saying that they “started a new movement and a new organization,” holding that we have not; whereas in another instance you accuse us of having started a new movement and a new organization, and at the same time you find fault with us for using the tithe! Your statement convinces me that something has confused your mind, causing you already to forget what you did know about our message. You once well understood that our work and organization are the same as were the apostles’. They, too, were told not to go in the way of the Gentiles first, but to teach the message to the church, then afterwards, to the Gentiles. Thus are we commanded now to gather the firstfruits from the church, and after that, the second fruits from the nations.” 5SC6-12: 11.2.1

“The more we are misjudged, and the more evil that is spoken of us and our work falsely, the more evidence we have that this work is of God and will triumph in the end.” 10SC2: 10.4. □

Continued from page 19, finance article

Principles of Family Finance

“Money May Be a Blessing or a Curse—Money is not necessarily a curse; it is of high value because if rightly appropriated, it can do good in the salvation of souls, in blessing others who are poorer than ourselves. By an improvident or unwise use, ... money will become a snare to the user. He who employs money to gratify pride and ambition makes it a curse rather than a blessing. Money is a constant test of the affections. Whoever acquires more than sufficient for his real needs should seek wisdom and grace to know his own heart and to keep his heart diligently, lest he have imaginary wants and become an unfaithful steward, using with prodigality his Lord’s entrusted capital.” AH 372.1.

“Balancing the Budget—Many, very many, have not so educated themselves that they can keep their expenditures within the limit of their income. They do not learn to adapt themselves to circumstances, and they borrow and borrow again and again and become overwhelmed in debt, and consequently they become discouraged and disheartened.” AH 374.2 .

The Church and the Home

“This beautiful home-relationship is often undermined and wrecked by financial mismanagement or by erroneous education, or by both, because the divine pattern is not followed. The Lord supports His wife, the church, but she herself handles the medium of exchange, the money, to pay for the things she purchases; accordingly therefore, though the husband supports the home, the wife is to handle the money and pay for the things needed to run the home. And if the husband is receiving only a subsistence income, then even more especially should he give his pay check to the wife, so that she may budget it to cover the home’s necessities up to the next pay day. With the wife handling the money, great advantages will thus accrue, for, it is she alone who uses and therefore alone knows the things which are needed in the home. Thus knowing her daily financial limitations, she will know precisely what she can and what she cannot buy to run the home. 4Ans.71.2

“Naturally, then, she will diligently see that only the most necessary wants of the home are first cared for, thereby preventing any over-buying of one thing on her part, or any underbuying of another thing by her husband, or vice versa--this latter condition inevitably resulting if he holds the purse strings and doles out to

her to do the buying. Handled as it should be, the purse will not go flat, and the home will suffer no shortages, no contentions, and no break-ups.” 4Ans.72.

“If, however, the family’s earnings are more than just a living, then he and the wife may together more broadly budget their earnings, first caring for necessary current expenses, then banking or investing the rest.” 4Ans.73.1.

“A Prudent Man Forseeeth The Evil” Prov. 22:3.

“From past experience, the wise have teamed the inexorableness of life’s law of inflation and depression. They know that the abnormal amount of money in circulation swells the demand for goods beyond what the market can supply, and thus sends prices sky-rocketing. They recognize in this a warning signal of impending financial disaster.” 9SC1-12: 10.

“The prudent also know that the wild orgy of spending everything they make must sooner or later end in an upheaval of privations, sorrows and regrets,--the shattering of many homes. So the wise take steps beforehand to insure themselves against the inevitable day of economic eruption. In time of price inflation they will sternly deny the mania for making more luxurious their present standard of living. And in this time of stepped-up money circulation they will lay by, save, rather than spend. They will not fall into that careless attitude befitting only the lowest forms of animal life,--of “feast today and famine tomorrow;” nor will they join with them who say, “let us eat, drink and be merry (spend our money as fast as we make it) for tomorrow we die.” 9SC1-12: 10. □

—Editors

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Your health today is as good as you purpose it to be by the way you lived yesterday; and your health tomorrow will be as good as you purpose it to be by the way you live today.

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