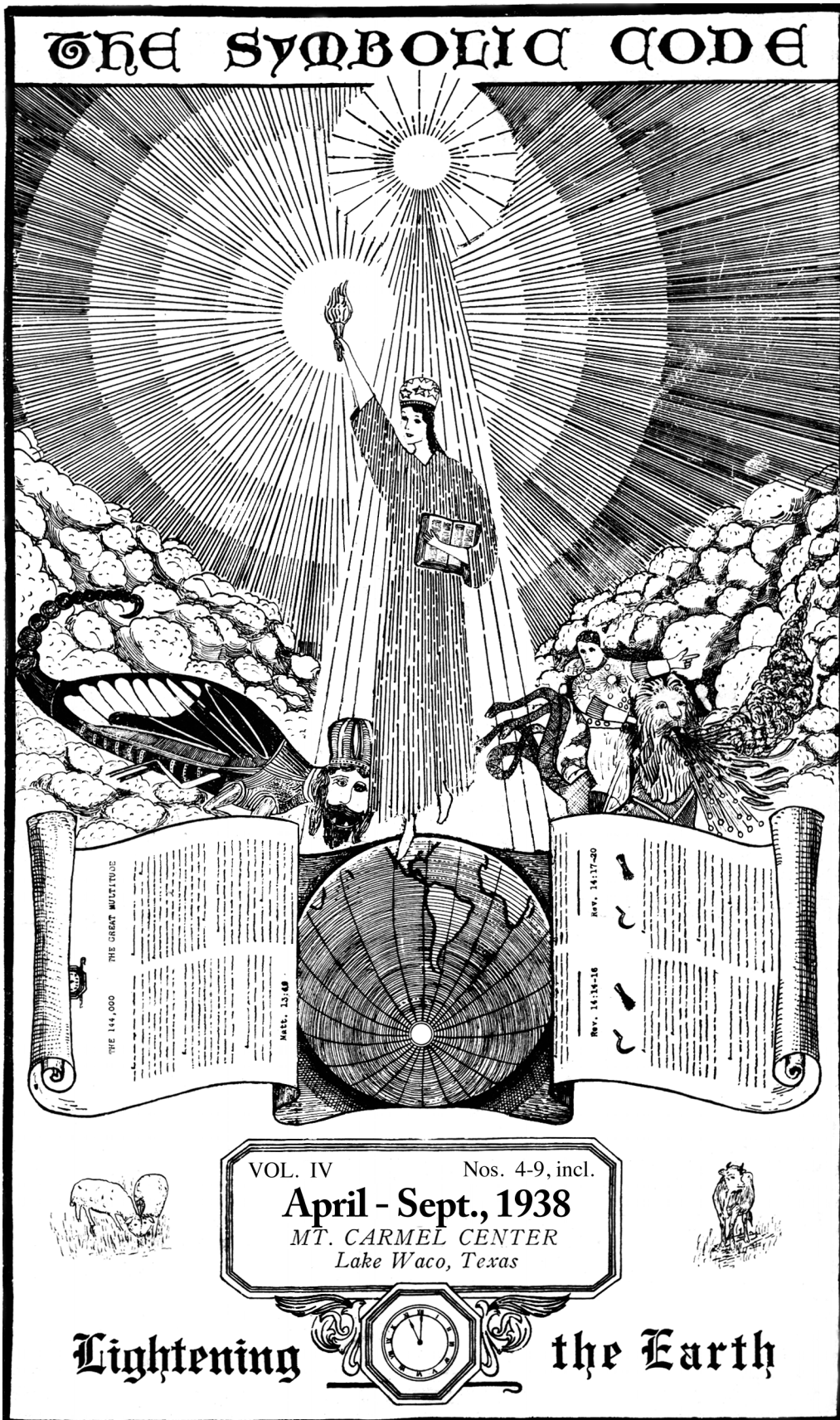


Instructions:

1. Print document double or single-sided.
2. Staple 3X along left edge, in about 1/8".
3. Trim lines using a razor knife and straight edge.

trim lines |



A SOLEMN WARNING

To all careless or doubting or recusant spirits who tread the side edges of the road of Present Truth, the following words of Inspiration stand as faithful sentinels, warning of the grim fact that unless all side-edge travelers get over into the middle of the road, and walk in the light, they shall eventually go the way of all aberrant Present Truth professors — “out from the ‘Shepherd’s Rod,’ — out from the light, and back into the pews of Laodiceanism, — back into the darkness of “sad” and “terrible” and “fearful” “deception.” — “Testimonies for the Church,” Vol. 3, pp. 253, 254, 260.

“We must walk in the light which shines upon us, otherwise that light will become darkness.” — “Testimonies for the Church,” Vol. 1, p. 262.

“At the very time when the acclamation is made ‘The temple of the Lord, The temple of the Lord, are these,’ temptations come in, and darkness gathers about the soul,—earthliness, selfishness, and self-glorification. There is a necessity for the Lord himself to communicate his own ideas to the soul. What a thought! — that instead of our poor, earthly contracted ideas and plans, the Lord will communicate to us his own ideas, his own thoughts, noble, broad, far-reaching, always leading heavenward!

“Here is your danger, in failing to press forward ‘toward the mark for the prize of the high calling of God in Christ Jesus.’ Has the Lord given you light? Then you are responsible for that light; not merely while its rays are shining upon you, but for all which it has revealed to you in the past. You are to surrender your will to God daily; you are to walk in the light, and to expect more; for the light from the dear Saviour is to shine forth in clearer, more distinct rays amid the moral darkness, increasing in brightness more and more unto the perfect day.” — “Testimonies for the Church,” Vol. 5, p. 486.

“It pains me to say, my brethren, that your sinful neglect to walk in the light, has enshrouded you in darkness. You may now be honest in not recognizing and obeying the light; the doubts you have entertained, your neglect to heed the requirements of God, have blinded your perceptions so that darkness is now to you light, and light is darkness. God has bidden you to go forward to perfection. Christianity is a religion of progress. Light from God is full and ample, waiting our demand upon it.” — “Testimonies for the Church,” Vol. 5, p. 71.

“Gather up the rays of light that have been slighted and rejected. Gather them up with meekness, with trembling, and with fear. The sin of ancient Israel was in disregarding the expressed will of God and following their own way ac-

ording to the leadings of unsanctified hearts. Modern Israel are fast following in their footsteps, and the displeasure of the Lord is as surely resting upon them.” — “Testimonies for the Church,” Vol. 5, p. 94.

“Peace comes with dependence on divine power. As fast as the soul resolves to act in accordance with the light given, the Holy Spirit gives more light and strength. The grace of the Spirit is supplied to cooperate with the soul’s resolve, but it is not a substitute for the individual exercise of faith. Success in the Christian life depends upon the appropriation of the light that God has given. It is not an abundance of light and evidence that makes the soul free in Christ; it is the rising of the powers and the will and the energies of the soul to cry out sincerely, ‘Lord, I believe; help Thou mine unbelief.’ ” — “Testimonies to Ministers,” p. 518.

Brother, Sister, meditate well the sad confession of one who has lost the way:

“I realize that spiritual tragedy is the result of careless living and bad decisions” — a failure of the soul “to act in accordance with the light given.” — “Testimonies to Ministers,” p. 518.

“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.” (II Peter 3:17.)

“Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.” (Heb. 2:1.)

“Thoroughly examine the grounds of your hope. Deal truly with your own soul. A supposed hope will never save you. Have you counted the cost? I fear not. Now decide whether you will follow Christ, cost what it will.” — “Testimonies for the Church,” Vol. 1, p. 243.

“Determine to know the worst of your case. Ascertain if you have an inheritance on high. Deal truly with your own soul. Remember that a church without spot, or wrinkle, or any such thing, will Jesus present to His Father.” — “Testimonies for the Church,” Vol. 1, p. 163.

May these lines cause every Present Truth believer to tremble within his soul, and to examine himself carefully to see whether he “be in the faith” (2 Cor. 13:5) “Lest (he) be like unto them that go down into the pit.” (Ps. 143:7.)

NOTICE FOR THE CODE

If any Present Truth believers have books which they would like to consecrate to the Lord’s work, Mt. Carmel Academy will gladly place them in its library. Especially desirable are any of the writings of Mrs. E.G. White, dictionaries, text books on English grammar and Rhetoric, and any of M. E. Cady’s books.

LET THE WICKED FORSAKE

Mt. Carmel finds it impossible to carry out man's plans and the Lord's at the same time. Hence, those who have made their own plans and who come to Mt. Carmel Center, become disheartened and disappointed as soon as they find the work being carried on contrary to their own plans.

Consequently, the first question that arises in their mind is, What is the matter with Mt. Carmel?

This may be the result of several conditions. First, because the newcomers are accustomed to do things in an entirely different way than the Lord's way; second, because they cannot realize that the Lord is "taking the reins in His own hands;" third, because they find Mt. Carmel doing things "contrary to any human planning" ("Testimonies to Ministers," p. 300); fourth, because they often think that Mt. Carmel expects too much of them when they join her

working force. But if Mt. Carmel Center is not to be different from any other institution in the world, then the world would have no need of it.

Therefore, let all Present Truth believers reform by walking in the light of the Lord instead of in their own, for we are told by the Spirit of Prophecy that "reformation signifies a reorganization, a change in ideas and theories, habits and practices."—"Review and Herald," Feb. 25, 1902. (Quoted from, "Christ Our Righteousness," p. 154.)

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." (Isa. 55:7-9.)

THE MORE SURE WORD of PROPHECY

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts." (II Pet. 1:19.)

"And while they [the foolish virgins] went to buy, the bridegroom came; and they that were ready went in with Him to the marriage: and the door was shut. . . . Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." (Matt. 25:10, 13.)

"But the end of all things is at hand: be ye therefore sober, and watch unto prayer." (I Pet. 4:7.)

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (I Pet. 5:8.)

"Those who are watching for the Lord, are purifying their souls by obedience to the truth." "The Desire of Ages," p. 634.

The Master commanded us to "watch and pray." We may have the theory of the message so perfect that our hearers are made enthusiastic by our large knowledge of the Scriptures, but does that indicate that we are watching "in all things," enduring "afflictions," doing "the work of an evangelist," and making "full proof" of our "ministry" as the apostle Paul exhorts us to do (see II Tim. 4:5): or praying, as the Master gave command for us to do? The wisest man who ever lived, wrote, by Inspiration, that "the fear of the Lord is the beginning of knowledge."

To know our spiritual standing, it is well for

us to consider some of the things which the Master desires us to watch for. As we are cognizant of the fact that Satan is determined to have us as his victims, then we must heed the first instruction given in the sermon on the mount—that we "be not deceived." Therefore, our first duty is to make as thorough a study, by the use of both the Bible and the Spirit of Prophecy, of the devices and points of attack which he will use in his warfare to defeat us, as he makes in his study of our weaknesses as points of vantage from which to assail us.

To obey is better than to sacrifice. Obedience to God's law and principles, both in our spiritual and moral lives, is the thermometer which records whether our spiritual temperature is up or down, and which thus affords Satan the most accurate gauge by which to determine his onslaughts.

"We need never expect that when the Lord has light for His people, Satan will stand calmly by, and make no effort to prevent them from receiving it. He will work upon minds to excite distrust and jealousy and unbelief. Let us beware that we do not refuse the light God sends, because it does not come in a way to please us. Let not God's blessing be turned away from us because we know not the time of our visitation."—"Testimonies for the Church," Vol. 5, p. 728.

"We are taught in God's Word that this is the time, above all others, when we may look for light from heaven. It is now that we are to expect a refreshing from the presence of the Lord. We should watch for the moving of God's provi-

dence as the army of Israel watched for 'the sound of a going in the tops of the mulberry trees,'—the appointed signal that Heaven would work for them."—Id.

It behooves us, then, to study to know what is truth, what are God's principles, what are the warnings and instructions given to His people at this time. In daily meditation of these, we shall be equipped to go forward in the Christian warfare, prepared for the darts of the evil one. However, we shall only be able to resist the enemy's arrows by having our whole attention absorbed in being determined to serve God, and thus we shall know that we are walking in the light "even as He is in the light." Then when specific calls come to us, we shall recognize in them the voice of our master, or, the voice of the usurper.

With such a clear understanding, we shall get the vision of how to be like the little child of whom said Jesus, upon placing him in the midst of the company, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18:3.)

If our faith in God is as implicit as the faith of a child, we will not be of a halting, doubting spirit. And thus when we receive orders to "Go forward," regardless of whether or not the way looks clear to us, we will not hold back and wait to see if it is really the way we are to follow, or to see first if the message prospers.

Just how foolish is such a spirit, we might, in one way, concretely demonstrate, by the following example.

Someone who is a stranger to us, and who lives at a distance, for some reason desires that we pray and fast for him with a certain purpose or object in view. We know nothing of the circumstances surrounding his life. However, he requests that we fast and pray. Is it now for us to question and doubt the call because we do not know his Christian status, or is it better to pray for him regardless of our ignorance of his circumstances?

Other problems of major or minor importance continually confront us in like manner, but are we so closely following our Saviour that He can trust us with wisdom from heaven so that we shall at all times give the answer of a man who has the true understanding which comes only from letting God lead? If we are not able to give such an answer, then may Heaven help us to be determined to follow on to know the Lord better each day so that He can class us as the "wise and prudent," though we be "as a little child."

We are happy for the call which God has given to us. But are we watching for the many

subtle devices, and snares of the enemy in his efforts to cheat us of eternal life, by causing us to lose sight of Jesus just long enough at this most critical hour; when the sealing message is determining what our reward shall be, so as to cause our loyalty to change to disloyalty and our faithfulness to unfaithfulness to that call? Are we holding fast by obedience to God's commands, as did faithful Abraham, so that no man shall take our crown? Are we lovers of our own pleasures so much more than the lovers of God that we will not obey? Is this watching "unto prayer" "as they that must give account?"

Though we do not know the exact hour in which Christ shall "rise up from His mediatorial work . . . and shall clothe Himself with the garments of vengeance," yet we do know that He will do so while truth is being revealed (5T 690). Therefore, we must, like "the good man of the house," be ready for Him, instead of being surprised, when He comes to protect His faithful ones "until the indignation be overpast." (Isa. 26:20.)

Paul reminds us that we "are not in darkness, that that day should overtake" us "as a thief." Also that "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." (1 Thess. 5:4-6.)

By the Prophet, Hosea, God reveals the closeness of earth to heaven by the fact that the earth *hears* "the corn, and the wine, and the oil." Therefore, as this is the condition upon which our close relationship with Christ exists, and Heaven with us, ought we not now as never before make it our great duty to "Seek first the *kingdom* of God and His righteousness" while probationary time yet lingers? But it may be argued that the kingdom of God refers to the new earth state, and that we shall be changed from our sinful to the 'sinless state in the twinkling of an eye. True, but what saith God by His servant?

"Not one of us will ever receive the seal of God while our "characters have one spot, or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost."

"Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candidates

for Heaven.”—“Testimonies for the Church,” Vol. 5, pp. 214, 216.

Therefore, unless we obey and receive the stamp of God’s approval, now, in the time of “the closing work for the church,” (3T 266), how may we hope to have a part in the setting up of that kingdom in the time when the 144,000 go forth “as the children of Israel” and “bring an offering in a *clean vessel*, which “offering” is explained in Isaiah 66:20 as being “brethren” “out of all nations,” of whom the Lord says He “will also take of them for priests and for Levites.” (Verse 21.)

“Be ye clean, that bear the vessels of the Lord.” (Isa. 52:11.)

If we would be true to our sacred trust, let us not be found “sleeping on guard.”

“Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water: that thou shouldest enter into covenant with the Lord thy God, and into His oath, which the LORD thy God maketh with thee this day: that He may establish thee today for a people unto Himself, and that He may be unto thee a God, as He hath said unto thee, and as He hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.” “And thou shalt return and obey the voice of the Lord, and do all His commandments which I command thee this day. And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good, as He rejoiced over thy fathers: if thou shalt hearken unto the voice of the Lord thy God, to keep His commandments and His statutes which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul.” “I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the LORD thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him: for He is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.” (Deut 29: 10-13; 30:8-10, 19, 20.)

“And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow Him: but if Baal, then follow him.” (1 King 18:21.)

Dear reader, which of the following do you chose? “So then, because thou art lukewarm, and

neither cold nor hot, I will spue thee out of My mouth” (Rev. 3:16). or,

“And it shall come to pass, that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God.” (Hos. 1:10.)

“But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto *all*, Watch.” (Mark 13:32-37.)

o

Gather Up the Fragments

To God’s Dear Messengers of Present Truth:

O, how I am rejoicing every day since you brought us the glorious rays of light. Your letter came today, and it is to me like sunshine after the gloom.

My everyday work no more seems as burdensome since I take the time out to eat “butter and honey” this message furnishes. The pastures are green and lovely! The Bible has become a new book to me now. Truly the Lord has opened my blind eyes. Now I know I have something to look forward to and to prepare for.

I have been thinking of many ways in which the Code readers could help Mt. Carmel in her needs. If those all over the United States would do all they can in little ways, I believe there would be an abundance for Mt. Carmel.

I wish all Present Truth believers would save all rags and sell them to the junk shops. I wish they would save all the pieces of material and make quilts of them, for they need so many there. Gleanings of nuts and fruits from the various states could be gathered in. Go tell the growers about our boys and girls at Mt. Carmel, and I believe that after they have gathered all they need, they will let you glean the trees. Hundreds of people could be fed with what is wasted.

Mt. Carmel has many to take care of. Therefore, let us be making preparation, so when our workers visit us we can give them the things we have saved for them. Some might give sacks of beans, lentils, etc. O, what a variety of food could be gathered in! May God bless Mt. Carmel, is my prayer. Please “Mother, Mt. Carmel,” give the size of the quilts you want made and the people will make them.

Your sister in Jesus,
Evelyn Abbott

“The Truth Shall Make You Free”

The terrible bondage in which the enemy places his followers is well illustrated by the following incident related by one of our correspondents.

This sister states that after studying the message contained in “The Shepherd’s Rod,” and finding it to be the message of the hour, she decided to connect with the work at Mt. Carmel Center. But she, like many others, did not fully understand that this Mount Carmel, like the one in Elijah’s day, is a testing ground for modern Israel. Therefore, she allowed some of the things she did not understand to disconnect her from the work.

After leaving her post of duty, she seemed to be successful in her efforts for a while, during which time her mind began to fill with doubts concerning the truthfulness of the message, consequently bringing her to the place where she began to labor assiduously to prove “The Shepherd’s Rod” wrong. Though the Lord permitted her to have apparent success for a short time, yet He soon turned her over to the one whose suggestions she was following, and for no known reason, humanly speaking, she was compelled to discontinue her work because of a complete physical and mental break down.

For a little over a year this condition continued until her body had almost wasted away and her mind was practically gone.

An old time friend who had recently accepted the sealing message, and a few other believers of Present Truth, at once began to pray for the restoration of this afflicted sister, and God in His mercy heard their prayer, and she stated in a letter that she was completely delivered “from the hands of the Devil.”

The happy, part of this whole experience lies in the fact that this sister, snatched from the clutches of the evil one, recognizes her mistake and is again rejoicing in the message, declaring that it is now more beautiful to her than ever before. May the Lord keep her from backsliding again.

This should be a burning warning to all of us who are inclined to doubt and “criticize everything in the unfolding of truth.”

May the Lord save all Present Truth believers from the sad experience through which this sister has just passed!

The Light Still Burns in San Angelo

We had been in the Church about three years when our attention was called to the fact that we were spiritually asleep. This was a surprise to us, for we thought we were good Christians. We

every service, paid our tithe and offerings, and in fact met all the necessary requirements to be a Church member.

Then came “The Shepherd’s Rod” message for which we are deeply thankful. And only by believing and accepting it do we hope to be ready to meet our Lord.

Also we are indeed thankful for the Code, and study it from cover to cover.

We read in the ——— that Elder ——— says there are no “Shepherd’s Rod” believers in ———. We wish to say with all sincerity and with love in our hearts for the Church that there are some who believe the Rod, and who are using every opportunity to warn their brothers and sisters of the wrath to come.

Though we have found that we must bear a cross if we accept the “Shepherd’s Rod,” yet Christ tells us to take up the cross and follow Him. May we not complain but rather be thankful for this privilege, is our prayer for Christ’s sake.

Mrs. Clayton Aclin
Mrs. E.N. Reeves
John Reeves

OTHERS MAY—YOU CANNOT

If God has called you to be really like Jesus, He will draw you into a life of crucifixion and humility, and put upon you such demands of obedience that you will not be able to follow other people, or measure yourself by other Christians; and in many ways He will seem to let other good people do things which He will not let you do.

Other Christians and ministers, who seem to be very religious and useful, may push themselves, pull wires, work schemes to carry out their plans, but you cannot do it; and if you attempt it, you will meet with such failure and rebuke from the Lord as will make you sorely penitent.

Others may boast of themselves, of their work, of their success, of their writings, but the Holy Spirit will not allow you to do any such thing; and if you begin it, He will lead you into some deep mortification that will make you despise yourself and all your good works.

Others may be allowed to succeed in making money, or have a legacy left to them; but it is likely God will keep you poor, because He wants you to have something far better than gold, namely a helpless dependence on Him, that He may have the privilege of supplying your needs day by day out of an unseen treasury.

The Lord may let others be honored and put forward, and keep you hidden in obscurity, because He wants to produce some choice fragrant fruit for His coming glory, which can only be produced in the shade. He may let others be

great, but keep you *small*.

He may let others do a work for Him and get the credit for it, but He will make you work and toil without knowing how much you are doing, and then to make your work still more precious, He may let others get the credit for work which you have done, and thus make your reward ten times greater when Jesus comes.

The Holy Spirit will put a strict watch over you, with a jealous love, and will rebuke you for little words and feelings, or for wasting your time and money, which other Christians never seem distressed over.

So make up your mind that God is an infinite Sovereign, and has a right to do as He pleases with His own. He may not explain to you a thousand things which may puzzle your reason in His dealings with you; but if you absolutely *sell* yourself to be His love slave, He will wrap you in a jealous love, and bestow upon you many blessings which come only to those who are in the *inner* circle.

Settle it forever then, that, you are to deal directly with the Holy Spirit, and that He is to have the privilege of tying your tongue, or chaining your hands, or closing your eyes in ways that He does not seem to use with others. Now when you are so possessed with the living God that you are in your secret heart pleased and delighted over this peculiar, personal, private, jealous guardianship and management of the Holy Spirit over your life, you will have found the vestibule of Heaven.

—Living Waters.

MT. CARMEL BUTTER

- 9 lbs. sweet milk
- 4 ½ lbs. oil
- 1 ½ lbs. white or wheat flour
- ¼ lb. salt
- 14 ½ lbs. Quantity

1. Heat milk to just below boiling point. (Important: Do not boil the milk.)
 2. In another pan bring oil to a sizzling boil.
 3. Add flour to the oil and, while stirring, bring mixture to a boil as before.
 4. Slowly add oil and flour mixture to the hot milk, and continue beating until smooth.
 5. Remove from heat, and gradually, beat in as much cold oil as the mixture will absorb without the oil's becoming separated from the butter. If desired, a few drops of vegetable coloring may be added.
 6. Set in a cool place to mold.
- One fourth or one half of this recipe may be used, according to the amount of butter needed.

IMPORTANT NOTICE

“Am I living up to all the light which has come to me in each Symbolic Code?”

Ask yourself this searching question and if your answer is “No,” quickly “gather up the vitals sweet” found in the back numbers of the Code.

The following is a list of a limited number of back Codes that can be obtained.

- Volume One; Nos. 8, 9, 13, 17; 1935.
- Volume Two; Nos. 2, 3-4, 7-8, 10, 12; 1936
- Volume Three; Nos. 1, 2, 5-6, 7, 8-9-10; 1937
- Volume Four; Nos. 1-2-3; 1938

THE CIRCULATION DEPARTMENT

Will You Share in Carmel's Cares?

We on Mt. Carmel are face to face with a problem real and grave:
So few to help to build the camp the multitude to save.

Workers it takes to care for workers, and teachers to teach a school,
And of those left, yea scarcely one can skillfully handle a tool.
So day after day we struggle along in office, on farm, and road.
With so few help, cannot you see how terrific grows our load?

You may not drive a Packard car, nor boast a fortune fair,
But beggared be in this world's goods, with cupboard more than bare,
Yet God you please if Him you give yourself besides your prayers
In earnest, sincere effort to share in Carmel's cares,
Which day by day grow greater, increased in every way,
As nearer draws His Kingdom. So, pray, do not delay!

Some may shrug the shoulder as well as if to say:
“His plan perchance for our future, but never for us today,
So on our lees we now lie back, and watch the work there grow,
And someday, then, we know the Lord will see that there we go.”
O Friend, if you these persons be, remember, His Word so true
Has settled the fate of others, and will settle the fate of you.

O now He calls for workers, faithful, humble,

true,
 Who to His cause will give their all, and any
 labor do.
 He will not use the slothful, the prideful, or the
 boast,
 But only those who sentries be that never leave
 their post.
 So if you choose the better part, to give your all
 and all:
 Yourself, your prayers, your everything in an-
 swer to His call,
 Then off do throw your veil of sleep and sever
 every tie
 That binds you to this sin-cursed world its death

one day to die,
 And patiently endure your trials, which work to
 make you true
 And take the dross from out the gold which God
 doth see in you.
 As in the work we strive to win a soul and gain
 a star,
 The greater will the conflicts be for all where'er
 they are;
 But when all sealed for Zion and crowned with
 Christ our King
 Our trials will e'er be vanquished as vic'try's
 song we sing!

—Marion L. Deeter

: QUESTION AND ANSWERS :

QUESTION NO. 188.

“As the Lord Himself sanctifies us, what part do we play in the process, and when is a person sanctified? At school we are taught that it takes a life time to become sanctified.”

ANSWER:

The work of true sanctification, as set forth by these inspired writers, is in two phases which, though in one sense, are distinct one from another, yet, in another, are coalescing.

The first phase of sanctification embraces the accepting of Christ—“the way, the truth, and life” (John 14:6)—with consequent forsaking of the world: the flesh, and the devil. God, by His Spirit, sanctifies (sets apart) the elect, or true believers, by leading them into all truth (John 16:13) and instilling in them the principle of holiness. “And such were some of you,” says Paul, after speaking of those who are without the Truth, “but ye are washed, but ye are sanctified . . . in the name of the Lord Jesus, and by the Spirit of our God.” (1 Cor. 6:11.)

Nevertheless, we must not conclude that sanctification is an instantaneous work, by which, through faith alone, (we) accepted the truth and thereby, through the Holy Spirit, (Rom. 15:16) have been sanctified, or set apart for a holy purpose, the work of sanctification is not consummated, but immediately progresses (“The Great Controversy,” p. 470) into its second phase—growing in grace. When we are first converted to the truth and renounce the world, our Christian life is just begun, and having accepted “the principles of the doctrine of Christ,” we must “go on unto perfection.” (Heb. 6:1 “The Great Controversy,” p. 470.)

Thus begins that phase of sanctification, which is the dynamic process of progressive regeneration through the continual impartation of the righteousness of Christ, “by the power of

the indwelling Spirit of God” (“The Great Controversy,” p. 469), for “the impartation of the Spirit is the impartation of the life of Christ” (“Gospel Workers,” p. 285)—complete sanctification.

In fine, “The righteousness by which we are *justified* [the first phase of sanctification] is *imputed*; the righteousness by which we are *sanctified* [the second phase] is *imparted*. The first is our *title to heaven*; the second is our *fitness for heaven*.”—“Review and Herald,” June 4, 1895. (In “Christ Our Righteousness,” p. 118.)

“Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless.” “But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever. Amen.” (II Pet. 3:14, 18.)

Sanctification is not the work of a moment, an hour, or a day. It is a continual growth in grace.” “Jesus, considered as a man, was perfect, yet He grew in grace. Luke 2:52, ‘And Jesus increased in wisdom and stature, and in favor with God and man.’ Even the most perfect Christian may increase continually in the knowledge and love of God.”—“Testimonies for the Church,” Vol. 1, pp. 339, 340.

“We should consider the words of the apostle Paul, in which he appeals to his brethren, by the mercies of God, to present their bodies ‘a living sacrifice, holy, acceptable unto God’ . . . Sanctification is not merely a theory, an emotion, or a form of words, but a living, active principle, entering into the everyday life. It requires that our habits of eating, drinking, and dressing, be such as to secure the preservation of physical, mental, and moral health, that we may present to the Lord our bodies—not an offering corrupted by wrong habits, but— ‘a living sacrifice, holy,

acceptable unto God.' Rom 12:1.—“Counsels on Health,” p. 67.

“True sanctification comes through the working out of the principle of love. ‘God is love; and he that dwelleth in love dwelleth in God, and God in him.’ The life of him in whose heart Christ abides, will reveal practical godliness. The character will be purified, elevated, ennobled, and glorified. *Pure doctrine will blend with works of righteousness; heavenly precepts will mingle with holy practices.* . . .

“Sanctification . . . is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly living for Christ. Wrongs cannot be righted nor reformations wrought in the character by feeble, intermittent efforts. It is only by long, persevering effort, sore discipline, and stern conflict, that we shall overcome. We know not one day how strong will be our conflict the next. So long as Satan reigns, we shall have self to subdue, besetting sins to overcome; so long as life shall last, there will be no stopping place, no point which we can reach and say, I have fully attained. *Sanctification is the result of lifelong obedience.*”—“The Acts of the Apostles,” p. 560.

“Day by day, hour by hour, a vigorous work of self-denial and of sanctification must go on within; then the works will bear witness that Jesus is abiding in the heart by faith. Sanctification does not close the avenues of the soul to knowledge, but expands the mind, and inspires it to search for truth as for hidden treasure.”—“Counsels to Teachers,” p. 449.

“There is no Bible sanctification for those who cast a part of the truth behind them” (“Testimonies for the Church,” Vol. 1, p. 338), for “this work cannot go on in the heart while the light on any part of the truth is rejected or neglected. The sanctified soul will not be content to remain in ignorance, but will desire to walk in the light and to seek for greater light. As a miner digs for gold and silver, so the follower of Christ will press from light to greater light, ever increasing in knowledge. He will continually grow in grace and in the knowledge of the truth.” (R. & H., June 17, 1890.)

“Many . . . do not exemplify the truth in their lives. They have special exercises upon sanctification, yet cast the word of God behind them. They pray sanctification, sing sanctification, and shout sanctification. . . The present truth, which is the channel, is not regarded, but is trampled under foot. Men may cry, Holiness! holiness! sanctification! sanctification! consecration! consecration! and yet know no more by experience of what they talk than the sinner with his corrupt propensities. God will soon tear off this whitewashed garb of professed sanctification which some who are carnally minded have

thrown around them to hide the deformity of the soul.”—“Testimonies for the Church,” Vol. 1, pp. 338, 336.

“The prophet Daniel was an example of true sanctification. His long life was filled with noble service for his Master. He was a man ‘greatly beloved’ of Heaven. Yet instead of claiming to be pure and holy, this honored prophet identified himself with the really sinful of Israel, as he pleaded before God in behalf of his people: ‘We do not present our supplications before Thee for our righteousnesses, but for Thy great mercies.’ We have sinned, we have done wickedly.’ He declares, ‘I was speaking, and praying, and confessing my sin and the sin of my people.’ And when at a later time the Son of God appeared, to give him instruction, Daniel says, ‘My comeliness was turned in me into corruption, and I retained no strength.’

“When Job heard the ‘voice of the Lord out of the whirlwind, he exclaimed, ‘I abhor myself, and repent in dust and ashes.’ It was when Isaiah saw the glory of the Lord, and heard the cherubim crying, ‘Holy, holy, holy, is the Lord of hosts,’ that he cried out, ‘Woe is “me! for” I am undone.’ Paul, after he was caught up into the third heaven, and heard things which it was not possible for a man to utter, speaks of himself as, ‘less than the least of all saints.’”—“The Great Controversy,” pp. 470, 471.

“Paul’s sanctification was the result of a constant conflict with self. He said, ‘I die daily.’ His will and his desires every day conflicted with duty and the will of God. Instead of following inclination, he did God’s will, however crucifying to his own nature.

“God leads His people on step by step. The Christian life is a battle and a march. In this warfare there is no release; the effort must be continuous and persevering. It is by unceasing endeavor that we maintain the victory over the temptations of Satan. Christian integrity must be sought with resistless energy, and maintained with a resolute fixedness of purpose.

“No one will be borne upward without stern persevering effort in his own behalf. All must engage in this warfare for themselves. . . . The struggle for conquest over self; for holiness and heaven is a life-long struggle. Without continual effort and constant activity, there can be no advancement in the divine life, no attainment of the victor’s crown.”—“Testimonies for the Church,” Vol. 8, p. 313.

“ ‘This is the will of God concerning human beings, even their sanctification. In urging our way upward, heavenward, every faculty must be kept in the most healthy condition, prepared to do faithful service. The powers with which God has endowed man are to be put to the stretch. . . . Man cannot possibly do this of himself; he must

have divine aid. *What part is the human agent to act?*— ‘Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do His good pleasure.’ Phil. 2:12, 13.”—Id., p. 64.

Thus is pointedly contrasted both God’s part and man’s part in the supreme work of sanctification, so that even “The wayfaring men, though fools, shall not err therein.” (Isa. 35:8.)

Finally, the working of the principle of true sanctification in the Christian heart is inimitably illustrated in Christ’s parable of the growing seed: “first the blade, then the ear, after that the full corn in the ear.” (Mark 4:28.)

“The germination of the seed represents the beginning of spiritual life, and the development of the plant is a beautiful figure of Christian growth. As in nature, so in grace; there can be no life without growth. The plant must either grow or die. As its growth is silent and imperceptible, but continuous, so is the development of the Christian life. *At every stage of development our life may be perfect; yet if God’s purpose for us is fulfilled, there will be continual advancement. Sanctification is the work of a lifetime. As our opportunities multiply, our experience will enlarge, and our knowledge increase. We shall become strong to bear responsibility, and our maturity will be in proportion to our privileges.*” —“Christ’s Object Lessons” p. 65.

“Here is Bible sanctification. It is not merely a show or outside work. It is sanctification received through the channel of truth. It is truth received in the heart, and practically carried out in the life.” —“Testimonies for the Church,” Vol. 1, p. 339.

“Christ prayed for His disciples in these words: ‘Sanctify them through Thy truth: Thy word [message] is truth.’ There is no genuine sanctification, except through obedience to the truth.” —“The Sanctified Life,” p. 49.

QUESTION: No. 189.

“‘Christ’s Object Lessons,’ p. 122, ‘When the mission of the gospel is completed, the Judgment will accomplish the work of separation.’

“Is not the ‘judgment’ here mentioned, the second Advent of Christ, when the saints are delivered

ANSWER:

It is generally understood that Christ’s second Advent is preceded by the judgment.

“Christ’s Object Lessons,” p. 122, does not say that the completion of the gospel work is the close of probation, but rather that, “When the mission of the gospel is completed, the Judgment will accomplish the work of separation.” That is, as the gospel during the judgment of the living completes its work with each individual, each case is decided in the Judgment and each is then

separated one from another. This proves that the separation is accomplished during the time of the judgment, not after the close of probation. Therefore, during the judgment of the living the “wheat and the tares” must be separated.

“I then saw the third angel. . . He is the angel that is to select the wheat from the tares.” —“Early Writings,” p. 118.

QUESTION: NO. 190.

“How can it be said that Sarah was yet living when Isaac was married, in the face of the facts that when Sarah died Isaac was 37, and that he was not married until he was 40?”

ANSWER:

We are sorry that the statement in the March-April number of the “Code,” concerning Sarah and Isaac, was misstated and overlooked for correction. Gen. 24:67 proves that Sarah had died just before Isaac was married. (Also see Gen. 23 and 24.)

QUESTION: NO. 191.

“How can it be said that Nimrod was the 26th person born after the flood when the list only includes the children of Japheth and Ham? Would not the addition of Shem’s children disarrange this number?”

ANSWER:

“The Shepherd’s Rod” does not mean to say that there could not have been more than 26 persons born from the time of the flood to the birth of Nimrod, but simply that there were that many in the lineage of Nimrod, with which, alone, the book is dealing. However, there could have been exactly 26 in all, and there could have been more, though not exceeding fifty-one, as the descendants of Shem are separately recorded, and the record does not say whether or not there were any children born to him before the birth of Nimrod. Hence, according to the record, Shem’s descendants could have been born either before or after the birth of Nimrod.

QUESTION: NO. 192.

“Where is there an account of Abraham’s going twice into Egypt? I can find only one such record.”

ANSWER:

Abraham’s going back to Egypt the second time is recorded in Gen. 20:1. Shur is near the Egyptian border. However, tract No. 8, p. 87 is not so much endeavoring to fix the exact place where he went, as it is trying to call attention to adverse circumstances through which Abraham had to pass.

QUESTION: NO. 193.

“How can Uriah Smith be blamed for concluding brimstone to be sulphur when the dic-

tionary says brimstone is sulphur? I have consulted three dictionaries.”

ANSWER:

The commentators quoted in Elder Uriah Smith’s book may not have been wrong in saying that brimstone is sulphur, but they have no right to convert brimstone into sulphur, and then sulphur into gunpowder.

QUESTION: NO. 194.

“Is the second coming of Christ the executive judgment?”

ANSWER:

The coming of Christ is not the executive judgment, for the wicked are to be judged after His second coming. Hence, the executive judgment of the wicked must be accomplished during the millennium, when the saints sit in judgment. (Daniel 7:22.)

THE CLOSE OF SCHOOL

Our school year now is ended
 And fond memories sweetly blended—
 Glorious scenes we’ll ne’er forget
 Linger in our memory yet.
 All days of sadness seem to perish
 As we recall the scenes we cherish.
 Of all the many joys were ours.
 Of all the happy golden hours
 That we have spent in school this year
 These are the ones we hold most dear.
 They thrill us so, that we desire
 Other souls, thus to inspire.

One Friday eve before the sun
 Had set, and Sabbath had begun,
 A double wedding here took place
 In simple beauty, charm and grace.
 In pink were gowned the brides so fair,
 And everyone who gathered there

To see these wed, four Christian youth—
 Glen and Evelyn, Jack and Ruth—
 Were not impressed by flowers and clothes,
 But by the character of those
 Whose lives express their honest zeal
 For love and happiness that’s real.

And as they vowed to love and protect
 Their chosen mates, ‘twas with respect
 That all who had thus vowed before
 Renewed their solemn pledge once more.
 In Holy wedlock these happy pairs
 May make the joys of Heaven theirs.
 And help restore all, lost by sin,
 And to God’s Kingdom, enter in.
 This step they took in the fear of God
 In harmony with the Light of the Rod.
 For a promise in God’s Word is found,
 This done on earth in Heaven is bound.

They truly found this Proverb true
 That love will ever live anew
 And stronger grow, when in each heart
 Christ is enthroned, and doth impart
 His love divine, to guide each life,
 When two become husband and wife.
 Just as the golden sun sank low
 And left the evening sky aglow,
 Each heart was filled with joy and praise
 More glorious than the sunset rays—
 With thoughts of Eden and the Holy pair—
 The Creator performing that marriage fair.

The time drew nigh for the hour of prayer
 Observed by believers everywhere.
 And so we bowed in one accord
 And prayed that all things be restored
 That many this precious light shall see
 Of the glorious Kingdom soon to be.
 That none who know this truth shall doubt
 Or by their sins should be shut out
 Our prayers ascended for each honest soul.
 Who seeks for light from the “Golden Bowl.”
 We prayed for love for our fellow men
 And to be healed and freed from sin.

The meeting closed with praise and prayer
 We felt the presence of Jesus there.
 Then to our homes with reverent thought
 Of the marvelous things that God hath wrought.

We went with hearts aglow with love,
 Flowing fresh from God's Throne above.
 This ever through our veins must flow
 If we would to those mansions go,
 And there enjoy that sacred bliss
 Of which, a grand foretaste, is this.
 Then filled with joy that is Heaven born.
 We sweetly rested till Sabbath morn.

It seemed our cares had fled away.
 As we awoke that Sabbath day,
 And here we fed as in days of old,
 Upon the Rod in Carmel's fold,
 Our souls were filled with joy and peace
 We hope and pray will never cease.
 We studied Hosea One and Three
 And in Matthew Twenty-four we see
 That we must preach the Kingdom of Heaven
 As found in Ezekiel Thirty-seven.
 "Thy Kingdom come Thy will be done,"
 We see this work has now begun.

Just at the close of the Sabbath Day
 We met again in the usual way—
 But there a greater blessing gained
 For twenty-three youth who had been trained
 In Mount Carmel Academy this year,
 joined with five of the older here,
 To follow their Lord to the watery grave
 Fitting them better more souls to save.
 From each a testimony came
 The desire of all, was just the same—
 To die to self and rise anew
 To live in Christ, His will to do.

After our study from God's Book
 Another night of rest we took
 We rested till the break of day
 And then rejoicing all the way—
 We drove to the river below the lake,
 And there for our Redeemer's sake
 The twenty-eight were born again
 Baptized with Christ thus to remain.
 And every heart who had before

Vowed these vows, did so once more.
 Vowed to obey the Shepherd's Rod.
 And dwell in the Kingdom of our God.

A choir sweetly raised its voice
 In songs that made our hearts rejoice
 In praise to Him who dwells within,
 When we are washed and free from sin.
 Oh what a scene for human sight—
 The twenty-eight all dressed in white!
 An emblem of their life to be
 And of the robes of purity—
 Oh how the angels must rejoice—
 And music sweet from harp and voice
 Resound throughout the courts above
 When these accept God's gift of love.

Elder Wilson offered prayer
 To close the solemn hour spent there.
 O may each heart remember well
 The sacred scenes of Mount Carmel.
 And may God help us all to keep
 These sacred vows lest we should reap
 A bitter harvest in the end
 And be unfit for God to send
 To give His message so divine
 And thus to fall at Ezekiel Nine.
 O may we die to self each day
 And walk within the "Narrow Way."

As now these scenes are brought to mind,
 Within our hearts a peace we find,
 A greater faith, a stronger zeal;
 God's Kingdom seems to us more real.
 O could we speak as angels fair
 And bear the tidings everywhere,
 Of this Great Kingdom soon to be,
 Of marvelous things our eyes shall see;
 Then would you know and understand
 How in Palestine, our Father's land
 We'll dwell in peace, safe from the foe,
 And through the earth "Walk to and fro!"