

# BEREAN SPIRIT

“... they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.”  
(Acts 17:10-11)

## The Christ for To-Day

This article was written by **W. W. Prescott** and was published in *The Advent Review and Sabbath Herald*, Volume 73 (1896), in the April 7th, April 14th and April 21st Issues



We have already considered the Christ of Judea,— Christ in his humanity, the apostle of our profession, the one who was sent of God to this world to accomplish in his life and death here certain definite results. We found him as our brother in the flesh, having been made in all things like unto his brethren, who are partakers of flesh and blood. We will now consider the High Priest of our profession,—the Christ for to-day.

The Christ for to-day lives in heaven, that he may make effective in us all that the Christ of Judea accomplished for us when he was here in the flesh. This one thought carried in the mind, meditated upon, and its meaning entered into as an experience, is enough. That is to say, Jesus Christ lived on earth to show us the pathway. Jesus Christ lives in heaven to-day, that he may be unto us the power for the pathway. Jesus Christ

was the apostle of our profession, who came in our own humanity, and lived here on the earth a life of dependence upon God, a life wholly given to God, a life wholly devoted to the work of God. He lives in heaven as High Priest of our profession, to give unto us the same blessings, the same heavenly life, the same heavenly power, that characterized his life in the flesh. It will be our present study to make as clear as possible from the word of God how we should live on the earth, through Christ who was in the flesh and is now in heaven. We have followed briefly the life of Christ until we came to his death; we wish to speak a word now of his resurrection.

Jesus Christ was here in the flesh, and lived that he might die. He came here and joined himself to our flesh, and took upon himself our mode of mortal existence for the very purpose of dying, that he might die for us. When Jesus Christ lived on the earth, he was tempted in all points like as we are, yet without sin. He was a man of sorrows, and acquainted with grief. He had the same temptation all through his life that we have,—a temptation that covers in itself all possible temptations. His temptation was, that after he had come here to

live in the flesh, and to enter upon all the conditions of our fallen humanity, he should display himself rather than display wholly and only the character of God. His temptation all the time was to live by himself and not to live by the Father. He had a will all the time, and his will was set to this one thing continuously, that the Father's will should be wrought in him, and that every moment of his life should be an expression of the character of God in human flesh. The temptation brought to bear upon him was that he should express his own character in the flesh. His own character expressed would have been a divine character, but he was here as our example. Christ came to live his life in the flesh to show that it was possible by the grace of God to live in the flesh of sin, and still not reveal self. Our temptation comes under the same principle, and that is, to reveal ourselves.

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## Coming Home Ministry

Wenatchee area, Washington

**Berean Spirit** is dedicated to the promotion and restoration of all Bible truths and principles that God has given to His church, especially for the last days of this Earth's history.

Our purpose is to share articles and studies about Bible truths and health and to help and motivate the readers to be prepared for the coming of the Lord.

*Berean Spirit* is published quarterly, and sent free of cost to all who desire to receive it.

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Christ came to do the will of God. He says, "In the volume of the book it is written of me, I delight to do thy will, O my God: yes, thy law is within my heart." "I seek not mine own will, but the will of the Father which hath sent me." "My meat is to do the will of him that sent me, and to finish his work." These were his statements.

Now Jesus Christ was raised from the dead by the glory of the Father. It was impossible that he should be held by death, because the sting of death is sin, and as he had no sin, there was no sting in his death. He was raised from the dead to a newness of life. Now there came to him the life he had wrought out,— that perfect life, that life of victory over sin. That was the resurrection life of Jesus Christ. He ascended on high. Before his departure, he said to his disciples, "Tarry ye in the city of

Jerusalem, until ye be endued with power from on high." He told them to wait for the promise of the Father. He had promised them before he left that there should be another Comforter to abide with them forever: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" John 14:16-22. Here is the answer: "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Verse 23. The receiving of the Comforter, the Spirit of truth, was fulfilled on the day of Pentecost, when the Holy Ghost was shed forth. Acts 2:33. They knew that the fulfilment of that word was granted to them on that day. By the giving of the Holy Spirit, by opening up the way for this gift to come to man, Christ opened the way for dispensing to man the heavenly life, the heavenly power, the heavenly blessing, which he lived on earth to win for us.

What we ought to be able to see clearly and simply, is just this, that

what Christ wrought in his own body, when he was here in the flesh, in the way of righteousness and a life fulfilling the law of God—the will of God—he will to-day work again in his own body, the church—by the power of the Holy Spirit, by his presence in the church as the Comforter; and not only in the church as a whole, but in each individual case, for that is the way he accomplishes it in the church. Let us see this point clearly. The very character of God, which was wrought in the life of Jesus of Nazareth, is by his manifestation of the Holy Spirit to be wrought in us individually while we are here in the flesh. If there is anything to Christianity, it means a life like Christ's life. It is not simply an attempt to be like Christ; it is to live the life of the man Christ Jesus. Now all the work that Christ wrought for us as the Christ of Judea in the flesh on this earth, he wrought for the whole human family without exception, and he wrought for us without our request and without our co-operation. The ministry of Christ as High Priest of our profession is to minister this heavenly life with our co-operation. With our co-operation, by our request, Jesus Christ, by his Spirit, is to live that life over again in us. This is made possible by the fact that Jesus Christ lived in our flesh. He then united divinity and humanity in the life of the flesh, thus making it possible, and joining the human and the divine, in order that we might enter into that experience of the human and divine elements in our life. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the

divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:3, 4. In Christ Jesus in the flesh there was a uniting of these two elements, the divine and the human nature, so that in every member of the human family it should be possible for this same experience to be entered upon, that there should be in every one the uniting of the divine and the human nature.

It is of no use in the power of the flesh to attempt to copy the life of Christ. Every one who has attempted it has failed, and will always fail, because the only one that can live the life of Jesus Christ is Christ himself, and the only life that can show forth the divine characteristics, the virtues and excellences, is that same life of Jesus Christ. We may talk about efforts in striving to copy the life of Christ, but no one can copy the life of Christ except Christ himself, and this is the very heart and center of the Christian experience, to be partakers of, participators in, the divine nature which Jesus Christ has wrought into humanity. Christ was not simply given for us as a substitute, as a ransom. He gave himself for our sins, that he might deliver us from the world, and redeem us from all iniquity; but this was not all: he gave himself to us, "Unto us a child is born, unto us a son is given." God gave his Son to us.

It is a wondrous truth that to-day humanity is sitting upon the very throne of God. It is a truth in which each one has a personal interest, that Jesus Christ, having taken our humanity, -he came as Son of man, -lived, died, arose, ascended on high, and sitteth on the right hand of God as Son of man. Not that he bears in heaven our flesh of sin; he still bears our human-

ity, but it is our humanity glorified. It is the completion of God's ideal for humanity. He took humanity as we find it to day, -fallen, sinful. He lived in it, but he glorified that humanity, and he sitteth on the right hand of God to-day in our humanity glorified; and to-day our humanity is thus exalted of God, and having been freed from imputed sin, Christ is bearing our humanity as our brother in the flesh. God looks upon us in Christ as his completed work. Christ was here where we are, was subject to temptations, passed through the grave, was raised on high. That is God's idea of the experience of humanity. When we receive Christ in place of ourselves, we let ourselves go. Then we enter into the experience of our substitute, and God looks upon him, and sees there what we are in him, and then the work of Christ as our High Priest is to minister to us the power and life that will work this transformation in us. So God sees in him what he will be able to see in us when he takes us to be with him. That is Christian experience; that is the very experience that God has for every one.

Let us inquire, How is it possible for us to enter into this experience? Of what value is it to us to work for God, unless we enter into the experience as set forth? That is the only object, that we may be transformed into the life of Jesus Christ. We found that Christ came to our humanity by birth. The Scriptures emphasize the manner of his birth, -born of a woman, born of the seed of David. He was given to us by birth. And the announcement of the angels to the shepherds was, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." Now as Christ partook of our nature by birth, so we must partake of his nature by birth. As Christ

was twice born, -once in eternity, the only begotten of the Father, and again here in the flesh, thus uniting the divine with the human in that second birth, -so we who have been born once already in the flesh, are to have the second birth, being born again of the Spirit, in order that our experience may be the same—the human and the divine being joined in a life union.

Salvation is not something which Christ brings to us and gives to us apart from himself. Salvation is simply Christ himself, and there is no salvation except in receiving Christ himself. We have just so much of salvation as we have of Christ. We are just so far saved as we have the Saviour, and it is by his coming in this way and dwelling in us, that we have salvation. Righteousness cannot be received apart from him; and we have just as much righteousness as we have of Christ, and no more. Unless he is the indwelling Christ, the Saviour that is in us, there is no righteousness in us. We cannot separate any of these things from Christ himself.

We must be born again. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:3-5. No one can enter the kingdom of God except he is twice born; once born of the flesh—that which is born of the flesh is

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# Hydrochloric Acid and Our Immune System

Have you ever eaten more than you should and felt that "I am stuffed" feeling? Realizing what our limitations are we often choose to be temperate in the amount of food we ingest. There are many of the body's functions that do not have as noticeable a warning signal, and symptoms are the only way to bring us the understanding that there is a problem.

We live in a world of stress, toxins, and environmental factors that are not healthful to our bodies, and as we get to the full point, where we unknowingly take in the proverbially "last straw", the symptoms come.

The body's ability to detoxify is so very important, and as the toxins build up greater than our ability to cast them off, the results is a loss of health. Most people do not realize the toxic load they are carrying.

One area of detoxification that affects our health, to a very large degree, is the lymphatic system. Did you know that this system is twice as large as the blood network in our body? The lymph has no pump to move it through the body. It relies upon the action of muscles and breathing. Activity moves the lymph and the lymph moves the toxins. The lymph vessels also transport nutrition to the cells, and takes waste products away.

If there is an infection, it is the job of the lymph system to fight the invader. This is a great part of your immune system. T cells (T-Lymphocytes) and B cells (B-Lymphocytes) are major components of our immune system.

What happens when the lymph system becomes blocked? Detoxification is decreased, and if it is around an organ or gland they are unable to perform their function. Our Maker created an element which the lymph uses to do its job and when it is lacking, the lymph clogs. Its lack is the "last straw" which opens the door for toxic overload. There are many different levels of toxemia not recognized as such but in results the same. It has been found that if there is lymph blockage in the pancreas that individual has issues related to the pancreas. Some forms of cancer can develop because of clogged lymphatic channels.

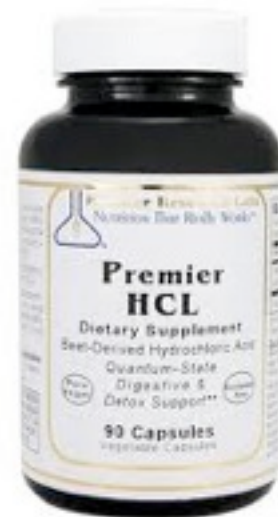
So what element is found to help keep the lymph working? Chlorine. The major contributor to this is the body's hydrochloric acid. After its role in the stomach's digestive process, it is neutralized in the duodenum and the chloride is shuffled into the lymph system. If the body is not making sufficient HCL then digestion is not complete. But above this the circulation of the lymph begins to get sluggish.

Betaine Hydrochloride supplements help some, but we have found that if certain minerals are taken with it, they act as an activator to help the HCL do its best in aiding the lymph in the body.

In the book, *Hydrochloric Acid And Mineral Therapy*, Doctor Walter Bryant Guy describes the role that he has found HCL to perform. One of

the major minerals in HCL function is potassium. Low potassium will negate the work that HCL does in the body. Low potassium can also be a cause of muscle cramps or spasms.

There are many people who would like to build a healthier immune system. One of the best places to start would be the use of HCL and minerals as outlined by Dr. Walter Guy. To obtain this material go on-line or order from Health Research, PO Box 850, Pomeroy, WA 99347, 888-844-2386. Just do your due diligence.



*(For more information on HCL and Minerals call Eldon Noyes at 509-782-3192.)*

**If you are considering the use of Hydrochloric Acid without the minerals, consult with your health provider first.**

## The Christ for To-Day

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flesh,-and again born of the Spirit,-that which is born of the Spirit is spirit. Let us go into the matter a little more fully, and see what it is to be born again, that we may know how to have the experience set forth here. "When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. 16:13-17. How could the Father in heaven reveal to Peter the fact that Jesus of Nazareth, the man who lived, worked, walked, ate, and slept, was the Christ, the Son of the living God?—Only by the imparting to him of the divine life that dwelt in Jesus of Nazareth. "Whosoever believeth that Jesus is the Christ is born of God." Then Peter, born again with that new life, by that very life recognized the same life in Jesus of Nazareth; and he confessed that he was the Christ, the son of the living God. This experience is just as much a real experience of a birth as is our physical birth. It makes no difference whether or not we have our birthday written down. If the graft is there, you know that the grafting has been done. If Jesus Christ dwells in the heart, he will be revealed in the life. The spiritual life is just as genuine a

life as is our physical life. We may not be able to tell how long since we were born again, but it matters not; if the life which comes with the new birth dwells in us and shows itself, that is all that is necessary. We are to enter into that experience which Jesus wrought for us and lives to minister to us. He is in heaven as our advocate, and he holds out to us his own heavenly life in the gift of the Holy Spirit. Now to make possible in us the very life that Jesus Christ lived in the flesh, there must be the indwelling presence. He himself must be the power; he himself must live the life. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. Here is the union of the new life,-I have been crucified with Christ; I have shared with him in his crucifixion, and I live; "yet not I, but Christ liveth in me."

The purpose of our body of flesh is that we may express ourselves through it. We use these organs of sense in order to express ourselves one to another. Christ dwelt in a body just like ours; but instead of using that body to express himself, he simply used it to express God's self. So the words he spoke were God's words; the actions that he wrought were wrought in him by the Father; and his will was to do the Father's will, and that the Father should be expressed in him. One who is born of the flesh can express himself only; but the flesh of one who is born of the Spirit is used to express Christ. Christ by his spirit dwells in the inner life, and the organs of sense are used to give expression to his words and acts. We submit everything, that he shall express himself in our life. That

is the Christian life. This life is made possible to us from the fact that that was the very life that Christ lived himself. He wrought into humanity a divine life. The life which he imparts unto us for living this life, is the resurrection life, the life of victory.

His life was the fulfilment of God's law. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matt. 5:17. The law of God comes to us as a law which has been fulfilled in his flesh, that with our consent, by our yielding, that fulfilled law may rule in our lives, and that which was fulfilled in Christ for us may be fulfilled by Christ in us. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4. It was fulfilled in him, that it might be fulfilled in us. That which makes it possible for the very righteousness of the law to be fulfilled in us, is that it has already been fulfilled in the humanity of Jesus Christ, and it comes to us as a law fulfilled in our humanity, making it possible for it to be fulfilled in us through Christ. This is the very purpose of the life of Christ.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18. Christ was the image of God. God made man in his image. Man lost that image, but Christ came in this same flesh as ours, and he was the image of the invisible God. "Who is the image of the invisible God, the first-born of

every creature." Col. 1:15. God was visible in him. We are to behold that image in humanity, and by beholding, we are to be changed into the same image. "But if our gospel be hid, it is hid to them that are lost." 2 Cor. 4:3. Now Christ is the outshining, the effulgence, of the glory of God. The gospel is the gospel of the glory of Christ, and the glory of Christ is the glory of God. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." Verses 6-11. Christ, who is the forth-shining of God's glory, has shined forth into our hearts. That is Christian experience. God desires that Christ's life should be made manifest in our mortal flesh. Christ came here and wrought all this in our flesh, as our substitute, as our representative, for this express purpose, and those who think that Christ's work for us was completed on earth, lose the very heart and soul of Christian experience. If Christ's work was completed for us on earth, his life was simply an example which we are to copy. But Christ's work is not completed; Christ's work is going on for us to-day in heaven, where he is ministering in our behalf. The Christ for to-day is the one who lives

in us, and works in us. "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:12, 13. We read in the Scriptures that Christ is to be the indwelling Saviour, who lives in us to work in us the very life that he wrought when he was here in the flesh, the Christ of Judea.

To-day there is a great lack both of the teaching and the experience of this truth, and as a result, much of the professed Christianity has degenerated into that which has the form of godliness, but denies the power thereof. It makes no difference by what name we are called; unless we have the very power of God in Jesus Christ, our profession is vain; for he is the only power for godliness. "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." Titus 1:16. If we profess that we know God, and yet in works go contrary to God, we are of that class spoken of in 2 Tim. 3:1-5: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." The whole work of Christ was just to bring this about, that the very life of Christ might be wrought in our humanity. This has always been the

very heart of Christianity. Jesus Christ, the Christ of Judea, who came as the Son of man in our flesh, is to-day our High Priest in the heavenly sanctuary, there to appear in the presence of God for us, as our advocate to make intercession for us, and to dispense heavenly blessings to us.

This same Christ is soon to come to this earth once more, not now as a lowly peasant, but he will come with power and great glory. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." Matt. 16:27; Luke 9:26. Behold, he cometh with clouds, and every eye shall see him. When he comes, he comes as the Son of man. John saw one like the Son of man coming in the clouds. He comes as he went. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." John 14:1-3. This is his own prophecy. The angels told the disciples, as they watched Christ ascend into heaven, that he would so come in like manner as they had seen him go into heaven; and he left on record for us signs that should tell us when his coming is near. No prophetic period reaches to the coming of Christ, but it fixes the time so that we may know that he is near, even at the doors. We are in that time to-day; the coming of Jesus Christ draweth nigh, and he is coming to

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## Whole Grains: Millet



Millet is one of the oldest foods known to humans and possibly the first cereal grain to be used for domestic purposes. It is mentioned in the Bible, and was used during those times to make bread.

Today millet ranks as the **sixth most important grain** in the world, sustains 1/3 of the world's population and is a significant part of the diet.

**The Hunzas**, who live in a remote area of the Himalayan foothills and are known for their **excellent health and longevity** also enjoy millet as a staple in their diet.

Millet was introduced to the U.S. in 1875, was grown and consumed by the early colonists like corn, then fell into obscurity. At the present time the grain is widely known in the U.S. and other Western countries mainly as **bird and cattle feed**. Only in recent years has it begun to make a comeback and is now becoming a more commonly consumed grain in the Western part of the world.

**Millet is highly nutritious, non-glutinous and like buckwheat and quinoa, is not an acid forming food so is soothing and easy to digest.** In fact, it is considered to be one of the least allergenic and most digestible grains available and it is a warming

grain so will help to heat the body in cold or rainy seasons and climates.

Millet is tasty, with a mildly sweet, nut-like flavor and contains a myriad of beneficial nutrients. It is nearly 15% protein, contains high amounts of fiber, B-complex vitamins including niacin, thiamin, and riboflavin, the essential amino acid methionine, lecithin, and some vitamin E. It is particularly high in the minerals iron, magnesium, phosphorous, and potassium.

The seeds are also rich in phytochemicals, including Phytic acid, which is believed to lower cholesterol, and Phytate, which is associated with reduced cancer risk.

Millet has an interesting characteristic in that the hulls and seeds contain small amounts of goiterogenic substances that **limit uptake of iodine to the thyroid**. In large amounts these "thyroid function inhibitors" can cause goiter and some researchers feel this may explain, at least in part, the perplexing correlation between millet consumption and goiter incidence in some of the developing countries where millet constitutes a significant part of the diet. In many of these countries another contributing factor may be a lack of sufficient dietary iodine.

Obviously these substances are diminished during the hulling process but there is **definitely controversy concerning the idea that the process of cooking** largely destroys those that are left in the seed itself. Some researchers including Dr. Jeffrey Bland believe that cooking greatly diminishes these substances; others

claim that it doesn't and that in fact if millet is cooked and stored in the refrigerator for a week, a practice common in many cultures, these substances will actually increase as much as six fold.

Millet is not alone in possessing this characteristic. Commonly eaten foods that also contain these goiterogenic substances include brussels sprouts, broccoli, cabbage, cauliflower, kale, mustard greens, spinach, turnips, rutabagas, cassava, soy beans, peanuts, peaches, and pears.

All of these foods are nutritionally valuable as is millet and this is generally not a cause for alarm. A healthy, whole foods based diet containing an abundant variety of foods will ensure that an excess of these goiterogenic compounds is not consumed. It is important to note that Jeanne Wallace, PhD, CNC, states that for those with hypothyroidism a significant guideline would be to consume three servings a day or less of the foods containing goiterogenic compounds.



There are many cooking variations to be found for millet. A good general guideline is to use 3 (4) parts water or stock and 1 part grain, add grain to boiling water, and simmer covered

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receive his own. When he came the first time, he came to his own, and his own received him not; but when he comes the second time, there is to be a people who are looking for him, and who shall say, "Lo, this is our God; we have waited for him, and he will save us." There will be a people watching and hoping for his return; and when he comes, they will be ready to receive him, and he will receive them. Now, in this time, he is working out by his power, his own image in those who will re-

ceive him, that when he comes he may see himself in his own people. That is why at this day this experience for us is especially to be emphasized; it must be entered upon, and everything else must be as nothing, compared with the experience of being like Jesus Christ, no matter what it costs or what the sacrifice is. Come out and be ye separate. Let this very life of Christ, the Christ of Judea, be wrought in our flesh by the power of Christ himself, that we may be transformed into his image, and be ready to hail his coming with joy.

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## Whole Grains: Millet

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for approximately 30 minutes or until water is completely absorbed. Remove from heat and let steam, covered for ten minutes more.

An intriguing suggestion for cooking millet is found in the book *Hunza Health Secrets*: Soak the grain overnight, heat water or other liquid in top of a double boiler, add millet and steam over boiling water for thirty minutes or until the millet is tender.

Millet is delicious as a cooked cereal and in casseroles, breads, soups, stews, soufflés, pilaf, and stuffing. It can be used as a side dish or served under sautéed vegetables or with beans and can be popped like corn for use as a snack or breakfast cereal. Millet may also be sprouted for use in salads and sandwiches.

Millet flour produces light, dry, delicate baked goods and a crust that is thin and buttery smooth. For yeast breads up to 30% millet flour may be utilized, but it must be combined with glutinous flours to enable the bread to rise. For a delightful "crunch" in baked goods, the millet seeds may be added whole and raw before baking.

Properly stored, whole millet can be kept safely for up to two years. The grain should be stored in tightly closed containers, preferably glass, in a cool dry place with a temperature of less than 70° or in the refrigerator. The flour deteriorates and becomes rancid very rapidly after it is ground, so it is best to grind the flour right before it is to be used.

*(Source material: the article is written by Karen Railey, <http://chetday.com/millet.html>)*

*Millet is also an excellent source of Vitamin B17.*

## Tasty Vegan Recipes



### MILLET CAKE

#### **Oatmeal Crust**

- 1 c rolled oats
- 3/4 c flour
- 1/2 c finely ground almonds or cashews
- 1 t coriander
- 1 t vanilla
- 1/4 c olive oil
- 1 T fruit juice or water
- 3 T maple syrup or honey
- 1/4 t salt

#### **Filling**

- 1/2 c millet
- 2 c water
- 1/2 t salt

- 1/3 c cashews
- 1/3 c lemon juice
- 1/3 c maple syrup
- 1 t vanilla

#### **Raspberry Topping**

- 1 c apple juice
- 1 c fresh, frozen or canned berries
- 4 T Cornstarch
- 1-1/2 T honey

1. Mix the ingredients of Oatmeal Crust and press it to an oiled baking pan (8x8 or so). Bake at 350 degrees for 20 minutes.

2. Cook the millet in water with salt until there is no water on it. Blend cooked millet with 4 last ingredients of Filling together and pour it onto the baked oatmeal crust.

3. Mix apple juice, cornstarch and honey, bring it to boil and when it is thick, take it off from the stove and mix in berries. When the millet filling is hard enough pour the topping on.