

THE SYMBOLIC CODE

NEWS ITEMS

Volume 1

No 1

In The Interest Of The S.D.A. Denomination

It is certain that all concerned will be glad to know that the first of the series of news items relative to present truth is now being circulated herein. Therefore let us pray to the end that it will grow with mushroom speed; have the fabric of a palm tree; the grip of an octopus; clear as crystal, and glittering as transparent gold; moving "as the appearance of a flash of lightning" (Ezek. 1:14); sweet as honey (Ezek. 3:3) to those who are searching, for truth as for "hidden treasure" (Matt. 13:44), and as bitter as "wormwood" (Rev. 8:11) to those who seek to enjoy the pleasures of Egypt for a season.

May God bless it that for the "abundance of milk" it shall give "every one" who is "left in the land" may eat "butter and honey" (Isa. 7:22), "that he may know to refuse the evil and choose the good" (Isa. 7:15), for so shall they be a "great people, and a strong." Saith the prophet, "There hath not been ever the like, neither shall be any more after it." (Joel 2:2)

News From The East

Elder E.T. Wilson reports from West Union, South Carolina: "Present truth has enraged the conference men and they are unable to cope with the situation in a fair fight, so they are

threatening to close the West Union Church. But because the conference men are not thought well of there, they have chosen the local elder and a lay preacher to handle the situation on the coming Sabbath, and this promises a good interesting time." -- July 3, 1934.

The Outcome Of The West Union Church Meeting

"We had a good day Sabbath at West Union where the Busch family lives, and there was a signal victory for the truth at the eleven o'clock hour for the business to be attended was left in the hands of the lay preacher and the local church elder. The conference had submitted the following proposition to the church: They would send the church a tent to be used for evangelist work in the community, provided the church would vote to bar E.T. Wilson and Dr. Stokes from the pulpit. It was a beautiful sight to see the elder in tears, and in broken words say that he could not put such a movement or proposition to the church stating that he had never investigated 'The Shepherd's Rod,' and that Elder Wilson and the doctor were his friends, and men of God so far as he knew, and that he had never heard them teach anything but the truth.

All this time the preacher's little wife was weeping, but not with broken heart, but for joy, and the entire church was in tears as well as the visitors of whom there were about thirteen, who are ardent believers in the reformatory message of 'The Shepherd's Rod.' One of the ladies said that it was an insult to their intelligence to submit such a proposition as that submitted by the conference. It certainly was." -- July 10, 1934.

(Signed) E.T. Wilson.

A Visit to Loma Linda

The following report was submitted by Bro. Houteff upon his return:

The studies in Loma Linda were well attended, and practically no opposition was manifested by those present. At the final meeting of the ten-day series a call was made that all who were convinced that the message in "The Shepherd's Rod" was the message of the hour and are ready to openly take their stand on the side of present truth by taking an active part in its proclamation through personal visits, hand out invitations to the meetings, and give their fullest financial as well as physical support for the same, to stand up. About three-fourths of the attendance stood up. The remaining one-fourth requested time to study a little longer. Among them were two ministers -- one, an S.D.A.; the other, a former Baptist. This consecration meeting was followed by organizing the entire company, at which time Elder R.T. Nash, from the Redlands Church, was elected as leader, and Sr. Jessie Trowbridge, secretary. Having digged that hill with the "Mattock" it was proposed to send forth "oxen," and the proposition was carried

by an unanimous vote that Bro. M.L. Deeter and Bro. M.J. Bingham should be the "ox" team to another field.

Another interesting experience brought about by the outside opposition was as follows:

Bro. M. L. Deeter, placing on his car a large sign, advertising the meetings, had parked in front of the Post Office close to the Loma Linda Bank. Bro. Thomas, the president of the bank, lost no time in abruptly commanding Bro. Deeter to "move that thing out of there," meaning the advertisement. In response to this drastic order, Bro. Deeter, in his kind manner, plead that he give him a moment of his time, but he quickly retorted, "Not a word from you. Remove that thing from there."

Disregarding the banker's determined command, the sheriff was called, and upon his arrival, before seeing the banker, Bro. Deeter invited him into his missionary car. This wise act on the part of the advertising agent infuriated the president, fearing now that the S.D.A. sheriff may also become a missionary. He allowed himself to be interrupted in his banking business by coming out three consecutive times in order to persuade the sheriff to drop the conversation and quickly interview him. The officer, having been informed by Bro. Deeter of the reason for the call, replied that the banker could not lawfully carry out his drastic orders, and sure enough, the city official came out from the bank and quietly went away attending to his own business! Having finished his advertising campaign, on his return, showing his determination for a successful "siege," Bro. Deeter quoted the words of

Luther, "Hitherto I have been playing with the pope, but now I mean business."

News From Colorado

Dr. W.S. Butterbaugh and Bro. W.A. Eckerman have recently taken full charge of the Treatment Rooms in Denver, Colorado, and their zeal in the message promises that this health center shall become the mother of many such institutions in the proclamation of the Third Angel's Message in the Loud Cry.

Another interesting item Dr. Butterbaugh writes regarding his acceptance of the additional light on the Third Angel's Message (E.W. 277).

Dear Brethren: You may not be surprised to learn that I am on record to be tried for 'heresy' on Thursday evening, July 26, at 7 P.M. in Canon City. These 'orders' come from the 'Sanhedrin' of the Colorado Conference, S.D.A. executive department! Thus far, only seven hours of time has been taken to misinterpret the message of the Shepherd's Rod in the pulpit of the Canon City Church and I presume I will be given 15 minutes' time in which to reply. I hope and pray that God may give me grace to defend the truth as it is, and at the same time to uncover error. I leave it to you to pass the word to all concerned. I do not know, but they evidently intend to make me 'an example' of what is to happen to others, and thus the poor blind sheep are to continue to be frightened to not so much as to even think for themselves! You brethren everywhere pray to the end that something will develop so as to make manifest the utter foolishness of and the weakness of the leaders in keeping the truth from the sheep. -- W.S.Butterbaugh.

Bro. and Sr. Warden's trip to Colorado also promises good fruitage of which we may report

later.

The little company in San Diego is steadily growing. Several new members being recently added.

We have a splendid report from Sr. Hendricks from Sheridan, Wyoming of the work and progress, and the zeal attending the entire company in spreading the light, which we shall later publish along with other news items.

It is required that all the leaders in their respective fields should report once a month stating all activities -- number of public and private studies, newly interested parties, the number of converts made during the month, books sold, tracts given away, etc.

All who desire to see the growth of this paper and the prosperity of the message must make a small contribution for every issue to defray expenses -- supplies and postage.

July 15, 1934

THE SYMBOLIC CODE NEWS ITEMS

Volume One

No. 2

In The Interest Of The S.D.A. Denomination

A STEP FORWARD

Our Free Employment agency is now being organized and we pray and hope that it will prove a success from the very start. This of course will depend very much upon the faithfulness of our brethren who are standing in the light. If we move as an unit in the hand of God, we shall be a mighty power in the earth. Hence, it is necessary that strict attention be given in every line of the work, especially in small things, "for who hath despised the day of small things? saith the Lord." (Zech. 4:10.) Therefore, it is very urgent that every believer in present truth report to our employment department as soon as he hears of any work that is to be done in whatever line it may be -- small or great. Also, it is necessary that those who desire to obtain employment, state the kind of work they are best fitted for, and the amount of experience they have had along that particular line, for it is our desire to place the right person in the right job. Only those who expect to render faithful service for the least amount of money will be furnished with work.

It matters not where you live or where the work to be done may be. We shall

expect every believer to respond to this worthy enterprise whether he be seeking employment or to employ. When we hear from you, we shall do what we can to serve your needs as soon thereafter as possible. All service is to be free of charge. Employment given only to believers in present truth, must be our rule.

We thank you in advance for your co-operation and may God add His blessings to it.

A PART THAT ALL MAY HAVE

At the conference meetings in Los Angeles early this year, it was unanimously adopted that every Friday afternoon at 5 P.M. Pacific Standard Time, believers in present truth would seek God in behalf of the message, believing that such a concerted voice would lay at heaven's altar, in all truth, "the effectual fervent prayer of a righteous man (which) availeth much."

We earnestly ask that all join at the appointed hour in this mighty prayer bank 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.

To assist in habituating yourself to keep this appointment, we suggest that for three of four Fridays, when you arise in the morning, you set your alarm clock for 5 P.M. Pacific Standard Time; 6 P.M. Mountain Standard Time; 7 P.M. Central Standard Time, according to your respective zones.

Let us henceforth at this time on Fridays, rejoicing in the sense of united strength, lift our voices in unison to God in mighty intercession in behalf of our own church and all concerned.

General Unit Location Sought For

Being deprived of all denominational advantages such as sanitariums, health food factories, printing presses, etc., perhaps it may be necessary for a rural location for the establishment of a combined unit to assist in carrying the message to the church until the "siege against it" shall be successfully culminated in a glorious victory when "the zeal of the Lord of hosts will perform this." (Isa. 9:7.) This has been suggested by a sister and her husband who have had considerable experience in this line. Therefore we call the attention of all who are standing in the light to give consideration to such an enterprise. Any

one having knowledge of such a location and the necessary information regarding it, please communicate it to this office. Our prayers for such an undertaking in behalf of God's people will be answered by whatever the results to this call might be.

The Work In Wyoming

Sister Hendricks sends a fine report from Sheridan. We one or two extracts from her letter. "I was happy to receive... the first copy of the Symbolic Code. It cheered our hearts to hear of the reports from other fields. At times we feel almost crushed by the opposition and ridicule on every hand and it seems that we are all alone, so it helps us wonderfully and urges us to fight the battle to the finish when we hear from others that are standing for Present Truth...."

"Sister Naomi Hindman and Sister Grubbs are leaving next week for Washington to visit friends and relatives there and they expect to give Chart studies and establish some in the Truth."

These are encouraging words and indicate that the little company there is zealously pressing forward the battle. May their light continue to grow into such candle power as to shed its rays the length and breadth of the Great Divide.

News From Colorado

Bro. H.G. Warden, now in Montrose, a pioneer worker in the field, communicates the following intelligence regarding his latest efforts in that field. We are “glad to tell you that our success continues here. We now have a company organized--with a leader and a secretary....

“The leader, Mrs. Molly Hartmen, is surely a fine woman. One of the hardest workers I ever saw, and always trying to help the other fellow. She is fully converted to the Spirit of Prophecy, from which she had backslidden.”

We know that the angels always rejoice over such a report.

This gratifying experience of Sister Hartmen’s moves us to ascertain how many in accepting the message of “The Shepherd’s Rod,” have experienced the same conversion. We know that many such reclamations have been made and desire to hear of as many as possible. Therefore, let each reader of these lines whose belief in the Spirit of Prophecy has been established by “The Shepherd’s Rod” make known the fact to this office.

Activities At Loma Linda And Vicinity

Some of the churches in Riverside Country have joined hands with the Loma Linda Church in an organized effort to combat the rapidly increasing influence of “The Shepherd’s Rod” in their localities. To this end they have already conducted

three of a series of public meetings held in Loma Linda.

We do not believe it necessary to record what sort of consideration we were given, more than to remark that the “customary opposition procedure” was followed. The meetings admittedly have as their purpose and aim to present but “one side of the question,” rather than to discover truth regardless of the consideration of how many sides such a presentation might entail. Where this principle has always led, where it will always lead, all men know too well.

We believe we can sympathize with our brethren in the problem which now confronts them. They are in an exceedingly difficult and trying position, one which is most unenviable, and for this we are profoundly sorry. Yet we dare not allow our sympathies so to confuse values as to condone injustice and extol that ultra sympathetic tenor of mind which is mere indulgence, and it is this that our brethren demand of us.

News from the South

A very interesting letter from Dr. John 11. Young of Columbia, S. C. says in part:

“I have read both ... volume on the S. R. message, and I must say that it has struck me very forcibly. I do feel the need of a reformation and revival in my own heart, and I sigh and cry for the things that are done among us as a people. I have read your pamphlets, and I am looking for a tract on the message in “Osee” and on the “Seven Trumpets.”

“...I want to know and do the truth. I have appreciated the many beautiful truths set before me. I feel that I am a better man, having related myself closer to God through them. I realize that something must be done for our people and done quickly. We have suffered many things on account of the way we have related ourselves to the message, but it is not earthly praise that we seek. I praise God for the few in our church here who want pure provender, well winnowed.”

IMPORTANT

Sister Hermanson asks the co-operation of every worker in reference to perfecting the mailing list for the “Symbolic Code.” The present necessity is that she be supplied with the names and addresses of all isolated believers in Present Truth. We must all respond, in this matter, promptly upon reading these words, if we wish to see our isolated fellow-believers also enjoy this issue of “The Symbolic Code.” We have full faith this urgent call will be immediately answered by all.

An Appeal

We here append a short list of some of the workers in various places, and make a general appeal to the readers of “The Symbolic Code,” who may have S.D.A. acquaintances or relatives in these localities, that you put the worker in touch with them by a letter of introduction. The workers will be very grateful for all such help received.

H.G. Warden, 328 S. 6th St., Montrose Colorado; Mrs. Hazel Hendricks, Fort MacKenzie, Sheridan, Wyoming; H.F. Roller, 502 Foster Ave., Couer d’ Alene, Idaho; Eugene Lipsey, 4022 Newton Ave., San Diego, Calif.; R.T. Nash, R 2 Box 78, Redlands, Calif.; Miss Esther O’Malley, 1155 1/2 W. 36th St., Los Angeles, Calif.; E.T. Wilson, R 5 Hendersonville, N. Carolina; Dr. Robt. L. Stokes, 45 Main St., Brevard, N. Carolina; Dr. W.S. Butterbaugh, 708 -- 13th St., Denver, Colorado.

We again remind our readers to supply Sr. Hermanson with names and addresses of S.D.A.’s who might be interested in reading our free literature. All communications regarding items herein, address to The Universal Publishing Assn., “Symbolic Code” Dept., Box 68 Station K. Los Angeles, California.

Any one interested in buying a 160 acre farm in Montana, communicate with Mrs. Mary McCune, Frazer, Montana.

THE SYMBOLIC CODE

NEWS ITEMS

Volume One

No. 3

In The Interest Of The S.D.A. Denomination

News From Carolina

Says the writer, under date of August 6:

“About two years ago there was enacted a scene in the Charleston Church which is a direct fulfillment of Hosea 1 and 2. At that particular time ten of the best members of the little church were disfellowshipped without the privilege of a word in their own defense until after the vote was taken. Those who were being turned out were quiet and calm, and some of them seemed to be under the direct inspiration of the Holy Spirit, for they read, after the vote was taken, some very striking things from the Bible and the Testimonies when they had the opportunity.

“One mother in Israel who is a firm believer in the ‘reformatory movement’ that is taught in the SRod, but who was not included in the list of those disfellowshipped arose and pleaded with the pastor and the members to study the Rod for themselves. She further slated to them that they were taking upon themselves a responsibility without knowing what they were doing. In response to her plea the pastor stated that he did not have anything against those being disfellowshipped and that he had not spoken against the SRod, but that he received his orders from higher authority, to which this dear sister replied, ‘There is no higher authority than God, Elder.’ This mother in Israel explained that the S.D.A. church was cradled in her home and referring to those who were disfellowshipped said, ‘These children are my children. It was a pathetic plea.

If the curtain could have been lifted I believe we would have seen an angel writing over the door of that little church, ‘Ichabod,’ for I believe the Lord left the place desolate after such un-Christlike proceedings which took place that night.

These were disfellowshipped not because they were commandment breakers, but because they were following the light that God is so graciously sending to them at this time, which makes them better S.D.A.’s

than they have ever been.

Notwithstanding the persecution, we have new interests who appear very prospective showing that those who are trying to cry down the SRod are but bringing it to the front in fulfillment of the words, ‘Surely the wrath of man shall praise Thee: the remainder of wrath shalt thou restrain’ (Ps. 76:10.)”

News From Wyoming

A letter from that state says that a Conference Committee appeared one night in the Sheridan Church and disfellowshipped all SRod believers. The Conference president acted as the chairman, and as he admitted, that evening, of not knowing the name of the author of the SRod, it proves that without personal investigation he condemned the message and those who believed in it. And though having no personal knowledge of what they believe, he gave none a voice in defense of themselves. The customary procedure and opposition was the order of the meeting.

Sr. Hendricks understands that they are going to re-organize the church and endeavor to prevent any of the SRod believers from attending the services. It is hard to believe that the S.D.A. church, which has from its very infancy advocated religious liberty, would engage in persecuting its own members for no other reason than for studying the Bible through the eyes of the Spirit of Prophecy. It was just such a policy which the papacy employed when they forbade their people to study the Bible for themselves.

We are sorry that our brethren have allowed themselves to be controlled and lead by the spirit of the papal tyrant of the dark ages. Thus our hearts are saddened for those who think they are doing God service by crowning themselves as “correctors” of “heretics,” and not for

those who are being persecuted, for to them the promise is: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets." (Luke 6:22, 23.)

Two of the Sheridan sisters composed a letter and sent a copy of it to every member of the church.

This seems to be real activity, and let us pray to God that by the faithful efforts of these sisters, many will awake to search the Scriptures for themselves before the "door" is "closed."

Of Interest From Colorado

Dr. W.S. Butterbaugh, in defense of his church membership, has written a long letter to the Colorado Conference president under date of Aug. 21 from which we quote the following:

"You, as advisor, had no authority to disfellowship me....For says the Spirit of Prophecy, 'A system of human invention, with its multitudinous exactness will lead its advocates to judge all who come short of the prescribed human standard....Do not set yourselves up as a standard. Do not make your opinions, your views of duty, your interpretation of Scripture a criterion for others, and in your heart condemn them if they do not come up to your ideal....In condemning others, they are passing sentence upon themselves, and God declares this sentence is just.' (M.B. 177-179.)

"...Thus it is a self-evident fact that your dealing out an ex-communication to me was based wholly upon your interpretation of Scripture as a criterion for others' in contradiction to mine; and it is perfectly natural that the laity, with but a limited study of the question, are 'leaning upon the arm of flesh' (T.M. 106) rather than a personal investigation combined with a knowledge acquired by study and obedience to the truth."

From A Worker In Indiana

Brother C.T. _____ under date of Sept. 2 explains his numerous experiences in his travels through the middle west in the interest of the SRod which, for lack of space, we cannot enumerate herein, and has been able to interest a number of families of which several of them have already fully taken their stand on the side of present truth. Besides his public and private studies he has scattered much of our free

literature. Our prayers in behalf of his efforts are that God's word shall not return void unto Him.

The Message in Idaho

Dr. and Sr. Roller, laboring in Coeur d' Alene and Spokane, write that interest is on the increase there, and that they "are studying with a number." If any readers of the "Symbolic Code" have Adventist acquaintances or relatives in these localities, we request that you put Bro. Roller in touch with them by a letter of introduction. This will greatly assist Bro. Roller in his labors, and he will be very grateful for all such help received.

Joyful Expressions From Converts To The Spirit Of Prophecy Through "The Shepherd's Rod"

Dear Brethren:

I have read both volumes of the SRod and the tracts a number of times with great interest. The result is that my belief in the Spirit of Prophecy is fully established.

I want to know and do the truth, and it makes me happy to have learned the beautiful truths set before me as I went over the studies of the SRod together with the Spirit of Prophecy.

My prayer is, while endeavoring to bring the message to our brethren in the church and loved ones, that they will soon come to the knowledge of this saving truth.

(Signed) Mrs. C. Riehl

Dear Brethren:

I can truthfully say that the SRod teachings wrought such an effectual work in my heart that I was lead to purchase the Spirit of Prophecy books. I made them a study night and day. My Christian life is transformed into a new experience for which I can't even think of exchanging at an cost.

(Signed) Mrs. Elizabeth Anderson

QUESTIONS ANSWERED

Artaxerxes' Decree

The question as to which decree of the Medo-Persian kings is to be accredited for the commencement of the 2300 days of Dan. 8:14 is herein answered:

The Great Controversy, page 328, gives 457 B.C. as the date of Artaxerxes' issuing the decree. From this, also page 326 with Ezra 9:9, is by some understood to be the decree which was to build the temple at Jerusalem. But a more careful reading of the above mentioned pages and the Bible will reveal the fact that the first three decrees which completed the building of the temple (Ezra 6:14, 15), prepared the way for the proclamation to rebuild the city and the walls is the event which must establish the date of the beginning of the 2300 prophetic years of Dan. 8:14, for the fact that the angel said to Daniel. "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem....The streets shall be built again and the wall, even in troublous times" (Dan. 9:25), and not from the commandment to build the temple.

Moreover, Artaxerxes' decree, participating in the building of the temple (Ezra 6:14), is not the same, for the temple building was finished in the reign of Darius (Ezra 7:15), and Ezra states that "after these things" (Ezra 7:1); that is, after the finishing of the temple, the king proclaimed: "I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily. (Ezra 7:21.)

Therefore, the decree in 457 B.C., in the seventh year of the reign of Artaxerxes the king, which was not issued for the building of the temple, but rather for the city and the wall, also to beautify the house of God which had been finished some years before the above decree, and before the expeditions of Ezra and Nehemiah, who executed the king's commandment, is the date of the beginning of the 2300 days of Dan. 8:14. See diagram in tract #4, page 20; also "The Symbolic Code" of August, 1934 issue, page 5.

Christ In The Sanctuary Above And Also In The Church Upon Earth

In reference to the question as to how can the work of Christ in the heavenly sanctuary and the chariot of Ezekiel's vision, according to our tract #1, be harmonized; that is, how can Christ be in the heavenly

sanctuary and at the same time be upon the earth also is answered as follows:

It is understood that Christ's work will continue in the heavenly sanctuary up to the close of probation. But Inspiration also declares that He will be in the midst of His people -- in the church on earth -- during the time of the Loud Cry of the Third Angel's Message, for, saith the Lord, "I will dwell in the midst of thee," and many nations shall be joined to the Lord in that day." (Zech. 2:11) "Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." (Isa. 12:6.)

The Spirit of Prophecy describes in the following quotation the time of His coming to dwell in the midst of His people:

"They will question and criticize the work and position of others, criticize every branch of the work in which they have not themselves a part. They will feed upon the errors and mistakes and faults of others, 'until,' said the angel, 'the Lord Jesus shall rise up from His mediatorial work in the heavenly sanctuary, and shall clothe Himself with the garments of vengeance, and surprise them at their unholy feast; and they will find themselves unprepared for the marriage supper of the Lamb.'" -- "Testimonies for the Church," vol 5. p. 690.

Volume 5, page 80, shows that He takes charge of the flock at the time of the purification of the church, and "Testimonies to Ministers," p. 300 states: "God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness." Therefore, whether we can with our mortal minds fully comprehend God's ways or not, His Word is true, which in the above shows that though He will carry on His mediatorial work in the heavenly sanctuary up to the close of probation, He will also be, during the time of the Loud Cry, upon earth in the midst of His people -- the church.

In the following, we shall try to give a meager illustration of how it can be possible with Him. Let us remember that He is omnipresent as described by the prophet, saying, "Thus saith the Lord, The heaven is My throne, and the earth is My footstool." (Isa. 66:1.)

If it was possible for Him to be in the first apartment of the heavenly sanctuary after His resurrection, and at the same time be upon the throne of God away from the sanctuary (Rev. 22:1; E.W. 55; see tract #3, pp. 21-23), then why would it be impossible for Him to be in the heavenly sanctuary as well as upon the earth, seeing that He is omnipresent? We mortal beings are sometimes apt to draw very narrow conclusions regarding God and His work, and limit His mysteries by comparing Him to our mortal beings.

If an angel can make the trip from heaven to earth in less than fifteen minutes (Dan. 9:23), then is it not reasonable that Christ also can do likewise? His answer to Mary, after His resurrection, "touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you (John 20:17, 19), proves the fact that Christ went to heaven and returned on the same day. Hence, if it is possible for our General Conference president to attend his business in Washington, D.C., and at the same time make a trip to some distant country, which will take him months to accomplish, is it not much more possible for Christ to attend both places while He can travel back and forth by an incomprehensibly greater speed than lightning?

This fact is again attested by the words of Ezekiel, saying, "The cherubims lifted up their wings, and moved up from the earth in my sight." (Ezek. 10:19.) And afterwards in chapter 11, verse 24 shows that they again returned. Let no one suppose that Christ is like a prisoner in the sanctuary and that He must stay there, but let us rather remember that His work only is there and at His will He can come and go more conveniently than a business man can attend his business in his office and at the same time live at home.

Christ has further illustrated this incident in the parable of Mark 13:34: "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." "After a long time [from His ascension to the purification of the church] the Lord of those servants cometh, and reckoneth with

them." (Matt. 25:19.) Consequently, the period of His absence ends at the purification of the church at which time He reckons with His servants and, Himself, taketh charge of His flock.

Peter And The "Keys" **Please Explain Matt. 16:15-19.**

"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 Barjona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven. and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:15-19.) Let us first note the reason why Jesus said to Peter instead of to some one else of the disciples. "I will give unto thee the keys of the kingdom of heaven." Peter was the only one that gave the right answer to Christ's question, and Christ declared that "flesh and blood" could not have revealed the truth to Peter but the "Father" only.

When God reveals something to a man which he for himself cannot find, the Bible term for such revelation is, Inspiration. Hence, Jesus pronounced that Peter was inspired, and the subject of Peter's revelation was the central theme of man's salvation -- Jesus. The essential truth that had to be proclaimed in Peter's time was that Jesus Christ was the Son of God. Consequently, Peter had a message directly from the Father of which he was a debtor to every living soul under heaven, and by which every man was to be judged either for salvation or condemnation.

Therefore, the "keys" which Christ gave to Peter is the commission of the gospel, and as long as Peter was carrying this commission, he, and those who joined to Proclaim the message with him, had the keys of the kingdom by which they could bind or loose on earth and be sanctioned in heaven. Thus it is evident that a message from heaven, proclaimed by God's chosen servant, is all-powerful, and by it man's destination concerning his salvation is decided.

Plainly, then, we see that the church is not the key, neither can a man, or set of men, have the power to loose or bind with heaven's approval, except they do so by a message directly from God. Moreover, it will be noticed that "different periods in the history of the church have each been marked by the development of some special truth adapted to the necessities of God's people at that time. G.C. 609. Hence, our attention is called back to the beginning of time.

It is because Noah, like Peter, had a message, "keys," for the necessities of God's people in his time that was able to loose or bind, and in evidence of this, God sent the flood, against which the gates of hell were not able to prevail. Likewise, Abraham had the "keys" and thus God said to him: "I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." (Gen. 12:3.) Thus Sodom and Gomorrah were "bound"-judged.

So it was also in the exodus movement, for Moses had a message -- "keys" from God -- and by it were God's ancient people's freedom, captivity or destruction eternally settled. Thus "Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods." (Num. 16:28-32.)

True, the ceremonial system was committed by Moses to God's ancient people, but later, when they refused to accept God's message, which was especially adapted to the necessities of His people in the closing of the typical ceremonial system, Christ took the "keys" from the Jewish leaders and gave them to the founders of the Christian church.

Notwithstanding the example which God made of the Jewish leaders, the successors to the apostles, as the successors to Moses, by adopting worldly customs and rejecting Luther's message, they also betrayed their sacred trust. Hence, the "keys of the kingdom of heaven" were taken away from the early Christian church (Catholic later) and committed to the Lutheran, and

thus down through the Reformation to the preaching by Wm. Miller. When the Protestant churches at that time rejected Miller's message, they, too, unwittingly refused to be any longer the stewards of the sacred keys. Thus Miller and his associates possessed them until God's next message in 1844, when the keys passed from the Millerite movement to the S.D.A. denomination. It is obvious then that the S.D.A. denomination was to have the "keys" during the period of the judgment of the dead, or for the time prior to the Loud Cry of the Third Angel's Message -- the judgment of the living.

Consequently, as they are now rejecting the message to the Laodiceans, which in comparison is as John the Baptist's message to the Jewish church, they are repeating the history of that people. Hence, as the Jewish leaders in the rejection of the Baptist's message unconsciously lost the "keys," just so, the S.D.A. denomination in rejecting the "counsel of the True Witness to the Laodiceans," which message is contained in "The Shepherd's Rod," are blindly giving the possession of the "keys" to the followers of the Rod. Thus, when the Roman Catholic, also the Greek, and others, anathematized those who disagreed with them, they only condemned themselves and were powerless to either loose or bind anything one did that heaven recognized.

Things to Remember

Our employment agency is anxious for real activity. Therefore it is very urgent that every believer in present truth report to this department as soon as he hears of or has any work to be done -- small or great. It is also necessary that those who desire to obtain employment should report. State the kind of work you are best fitted for and the amount of experience you have had along that particular line for it is our desire to place the right person on the right job.

The free distribution of our tracts is made possible by a free-will offering only. May we therefore extend the privilege to all who wish to have a part in the financial support in this free literature? We suggest that every leader take an offering once a week from his class for this worthy enterprise and that those who are isolated lay aside, if possible, something every week though it be only a penny, and have it sent to this office designating it to be used for that purpose.

Remember the appointed hour for prayer each Friday evening.

The Universal Publishing Assn. , Box 68, Station K,
Los Angeles, CA

THE SYMBOLIC CODE

NEWS ITEMS

Volume One

No. 4

In The Interest Of The S.D.A. Denomination

NEWS FROM THE "FATHER OF LIGHTS"

To The "Battering Rams" Who Encompass "Mount Zion" Ezekiel 4:2

Dear Brethren:

Hearken "diligently with much heed." In order to keep our garments unspotted from the ever flowing flood of errors and theories of men which have demolished the "old" S.D.A. "platform" and pulled the "beautiful garments" (Isa. 52:1) off Zion's "delicate" form, the following rules must be carefully kept to enable us all to speak the same thing -- "raise up the foundations of many generations;" and be "called, The repairer of the breach, The restorer of paths to dwell in." (Isa. 58:12.)

Teach the message as it is -- add nothing to it, neither take anything from it. Do not feel that it is your duty to answer everybody's questions, or to explain the whole Bible and the Spirit of Prophecy. Only a silly person attempts such a thing. The scroll is not yet unrolled that far. Do not go beyond what the SRod has explained. Ask your opponents if they can give an answer to everything that has been written. Only simpletons feel capable of so doing. Their supposed correct answers in the past now, in the unrolling of the scroll, prove to be no answers at all. There was never a prophet who claimed to explain everything to his opponents even though the questions to be answered were concerning his own message. All those who demanded an explanation on every detail before taking their stand, fell into the "bottomless pit."

We have greater evidence in support of our message than the prophets could ever produce in their times. Satan's determined effort now is the same as in times past -- causing the people to acknowledge the prophets that bore messages to former generations, but to reject the one who brings a message to his own generation. If Satan cannot succeed to cry down the entire message, he is happy if they reject just enough to cause them to doubt the words of the messenger. Their occasion

for doubt is actuated either because they hate to be disturbed, or that their motives shall not be restricted.

Do not weave into "The Shepherd's Rod" message your own interpretations of the Bible and of Sr. White's writings, nor any of your constructions on anything that is written therein before first submitting your points to this office. If your claim on a subject, which you may hold as being correct, is found so and accepted as of value by this office after a careful examination, we can have it published and distributed throughout our ranks, if that is your desire. But if we see no light in your verbal presentation or document of your claims, we shall so inform you as quickly as possible. Then if you do not feel clear to yield to our judgment, be you pleased to know that we shall not attempt to block your way of teaching the same, nor oppose those who wish to read or listen to your discourses. "Let every man be fully persuaded in his own mind" is our position. (Rom. 14:5.)

But if any of you are already guilty of teaching something of your own at the SRod's expense, you will have 30 days from date in which you may, in writing, notify this office, stating the topic of your doctrine and your intention in reference to it. If it be your desire to retract, do so and there shall be nothing held against you. But if you fail to comply with the conditions herein stated, be you notified now that you may hand or send in your resignation within the time specified and we shall relieve you of any future obligations to our message.

Any one violating this command will be dealt with as an unfaithful watchman, as one giving the trumpet an uncertain sound. See our tract #4, "The Latest News for Mother," pp. 65, 66.

(Keep This Article In Your Notebook)

"But be ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." (Jas. 1:22-24.)

NEWS FROM COLORADO

A word from Sr. Bliven -

“Dear Brethren:

We had rather a hard trip on our way to Colorado as we were so crowded, but we made good time, arriving in Pueblo on Sept. 5th., and from there to Denver, where Bro. and Sr. Warden met us on their return from Idaho Springs....We all went to Golden last Sunday to see some who are interested in present truth....Later we held a business meeting in which Dr. Butterbaugh was chosen as leader here.

I must tell you about West Denver church. Our pastor preached on the Spirit of Prophecy for three consecutive Sabbaths. The first two sermons were O.K., but in his third one our disappointment came when he declared that ‘the Spirit of Prophecy is not a test of fellowship in our churches. Whether our converts accept the Testimonies or not, we do not refuse them membership on that account.’”

O, what irony! Is not such an act gathering into the church two opposing classes, both claiming to be Seventh-day Adventists? But how could they be! There is no excuse for those who leave the laity ignorant as to how and through whom the Three Angel’s messages originated. In not having instructed the membership in the fact that when they believed the message they believed in the Spirit of Prophecy, the ministry are doing nothing less than plagiarizing relative to the Three Angels’ Messages.

Suppose that minister had preached his Denver sermon in Moses’ time, would the earth have opened under him, or would he have been smitten while preaching? At which time did God ever excuse any one for not believing His prophets? “Believe His prophets, so shall ye prosper,” saith the Lord. (2 Chron. 1:20.) Let God’s people take notice. Has our church come to such a place where she can say, It matters not whether the members believe their prophet or not, and yet have them think that their salvation is secured while sinning against the Holy Ghost,--committing the unpardonable sin? From whence cometh their authority for such sacrilege? Though many of the ministers ought to be thankful that at this time God does not immediately execute His judgments, their sorrow is in reserve. How long will God bear with this wickedness! Let us not be misunderstood in the above. We are hoping to rescue our brother from the “pit” which he is fast approaching. Will not God’s people hear our cry and join us in prayer

that God do something to awaken His church? or shall we let the enemy rock us into hell?

Florence, Colorado Church On Trial

Bro. Skeels describes the event as follows:

“Elders Nethery and Lickey, and Brethren John and Brown came to our little church where they, for nearly two hours, belittled the SRod, and every one who would study it. We who were on trial read to them portions from the Bible and the Spirit of Prophecy stating our position, but the words read made no more effect upon them than would a snowball tossed into Nebuchadnezzar’s fiery furnace when at its greatest intensity....

Only Sisters Powers and Houston expressed a desire to be permitted to study the SRod further before stating their position concerning it. This gave them an opportunity to think they could yet split our little company, so they continued wrangling, and at 10 o’clock P.M. I became sick. I took my books and went home. After this they tried to convince Sr. Powers and Sr. Houston to vote the Skeels’ and the Mullenix’ out of the church, but that was too rank and they failed to put it over. They are now watching us very closely. Elder Lickey said to some last Wednesday that the conference had decided to let us alone until next camp meeting, and if there was no change in us by that time they would have to disband the church!

Tract #4, “The Latest News for Mother,” as far as we are concerned has settled it all. From now on we, as a church, shall send all our tithes and offerings to the message of the SRod, so let us watch and pray. -- D.S. Skeels,

FROM GEORGIA

Dear Brethren:

This finds me here in a community where I held an evangelistic effort 15 years ago. I am being entertained in the same hospitable home that ministered to my physical necessities at that time. It is refreshing to see these dear souls drink in the precious messages of present truth. I can sincerely “thank God and take courage” because of the fact that I tired in my long past evangelistic effort here to preach the message straight holding a high standard for the church, and teaching them to love the Testimonies. Thus they are now naturally ready to accept present truth as presented to them in the SRod series. This truth was first brought to them by Bro. E.E. Kurtz....

In some of the meetings we have those who are not members of the S.D.A. church, but they seem to drink in present truth even faster than some who are in the advent faith. This fact is an evidence to me that Vol. 2 of the SRod should now be sold everywhere, opening the eyes of the people and laying a foundation for the time of the Loud Cry of the Third Angel's Message....

The little company of Greenville, S.C. were organized, and you will be hearing from them from time to time. We will try to leave the ones here in an organized group before we depart for another field.

(Signed) E.T. Wilson.

Bro. R.D. Oglesby sends the following encouraging words from College Park, Ga.: "Pray for us that we might bring in a goodly number....Do not think that we won't do all we can to bring the message before the people for we believe that the message of the SRod will triumph because the Lord is in it."

NEWS FROM THE CAROLINAS

Dear Brethren:

I have just received the second copy of the Symbolic Code for which I am very thankful. it is very encouraging to hear from those who believe as we do. We are rejoicing in this most wonderful message, and I might briefly relate a little of my experience.

Having been so closely associated with Elder Wilson, I became so utterly disgusted on account of the unjust treatment he was receiving at the hands of the S.D.A. church leaders that it caused me to stop paying tithe, and I decided to go out into the world. But my acceptance of the teachings of the SRod rescued me from going into the world, caused me to refuse my old job, and renewed my determination to keep the Sabbath, for which I thank God many, many times.

I sympathized with our brother while Elder Ruskjer, the Union Conf. president, belittled him before the people that he had formerly preached to, but his calmness and control of himself was commendable and it has now born fruit in our

little church in which twelve of us are now rejoicing in the message.

We have lost our church membership but we feel that we have made sure of having our names in the book of Life for eternity.

(Signed) J.G. Buckheister

Extract from Bro. H.K. Livingstone's letter dated Sept. 18, 1934.

It is just too wonderful for words to express the joy and happiness I have found in the study of the SRod message. It has filled a long felt need. I can not praise my heavenly Father enough for this great blessing....and it has drawn me closer to my Saviour and as I once was blind, I now see and praise my Father for sending me this new light for this time.

IMPORTANT NOTICE

Remember the appointed hour for prayer each Friday evening. Please do not neglect the weekly freewill offering for the distribution of free literature. Regarding the request of our free employment agency, and for further information on the above requests, consult "Code" #2, p. 1, and "Code" #3, p. 5.

Extra copies of question and answers published in the "Code" may be obtained upon receipt of 2 cents postage per "Code" issue.

All who wish to have "The Symbolic Code" sent to them regularly are requested to fill out the following blank, writing name in full and plainly. If mail box number is used instead of street number, give us the name of your street or road also. Those whose names are not found in our files by November 15 will not receive the November "Code." This rule applies to all whether the party be isolated or in an organized body. The leaders of companies may collect the names of every such individual and have them mailed together to save postage. Please comply with this request as soon as possible. Remember, this paper is sent to you free of charge.

-----TEAR OFF HERE-----

Please place my name on your regular mailing list for your monthly paper, "The Symbolic Code"

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Country-----

Brethren Bingham and Deeter who are laboring in and about San Diego, Calif. report that they are confident of increasing the San Diego company. We pray that we shall in the very near future be able to furnish the readers of the "Code" with a more definite report regarding the success of the brethren in that locality.

HELPFUL SUGGESTIONS

Every leader is requested to use our "Invitation Cards" to help advertise his public studies, and to make their efforts successful, we suggest that the entire company help advertise the meetings by passing a card to all with whom they come in contact.

Praying before doing anything or starting anywhere, will lead you in the right trail and help you overcome every obstacle along the way. The following rules are the sentiments of the Word. Hold your eyes open and your mouth shut when the Spirit gives no utterance. Have your mind active and let not your faith weaken or your courage fail. Keep your knees in motion and let not opportunities be neglected, for "the final movements shall be rapid ones." Thus shall you "walk with God" as Enoch of old, and as he was translated without tasting death so shall you be.

Do not send any mail to our former location -- 937 W. 50th Place. Our telephone number remains the same -- Twin Oaks 7411. All air mail, special and registered mail is to be addressed to 10466 So. Hoover St.

Your Shepherd's Rod, Vol. 1, p. 258, contains our old address -- 5942 So. Hoover St. which is no longer used. Hence, to avoid any future confusion, please change it to Box 68, Station K, Los Angeles, Calif.

All checks and money orders are to be made to Mrs. F. Charboneau. State specifically with each gift or offering what disposition you wish to have us make of same, for which amount a receipt will be forwarded showing that the transaction has been made and properly entered.

The Universal Publishing Association
Box 68, Station K,
Los Angeles, California

QUESTIONS AND ANSWERS

The "Messenger Of The Covenant" -- Who Is It?

Please explain how to harmonize "The Shepherd's Rod," Vol. 2, p. 240, par. 2, with "Gospel Workers," p. 42, par. 2, -- subject, "The Messenger of the Covenant."

To the surface reader "The Shepherd's Rod" and "Gospel Workers" appear to be in direct opposition to each other, but when the subject is well studied, then they will be found to be in perfect agreement. Such apparently conflicting statements are not found only in these two publications, but in "Gospel Workers" itself, for while Christ is named the "Messenger of the Covenant" on p. 44, this same title is applied to Moses on p. 20. Here follows the comparison:

"When Moses was chosen as the messenger of the covenant, the word given him was, 'Be Thou for the people to Godward.'" -- "Gospel Workers," p. 20.
"Christ the Messenger of the covenant, brought the tidings of salvation." -- "Gospel Workers," p. 44.

If we conclude that "The Shepherd's Rod" is wrong by saying that the promised Elijah's message of Malachi 4:5 is the "messenger of the covenant," and the "Gospel Workers" for applying the same title to both Christ and Moses, then we might as well infer that Christ likewise misapplied the same scripture, for "Jesus began to say unto the multitudes concerning John...But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. And if ye will receive it, this is Elias, which was for to come." (Matt. 11:7, 9, 10, 14.)

Here we see that Jesus applied the message of Malachi Three to that of John the Baptist, and named him the Elijah that was to come, but when the Jews, priests, and Levites asked John saying, "Art thou Elias?...he saith, I am not." (John 1:19, 21.) Shall we here conclude that both Jesus and John violated the truth? What then?

Moreover, the "Gospel Workers" applies Malachi 3:1 to Christ's first advent, but the same author in "The Great Controversy," p. 424, par. 3, applies it to Christ's coming to the most holy place in the heavenly sanctuary in 1844; and on p. 425, is applied to the soon expected purification of the church. Again, on p. 426, the author states that "...Dan. 8:14; the coming of the Son of man to the Ancient of days, as presented in Dan. 7:13;

and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25.”

If only one of these applications could be right, then which one should we choose? When the questioner harmoniously unifies the above scattered periods to which Malachi 3:1 is applied, then “The Shepherd’s Rod” will prove to him to be in perfect harmony with “The Great Controversy” and “Gospel Workers.” Though one statement seems to contradict the other, yet we are compelled to conclude that every one of these inspired applications must be correct. Says the great apostle, “Shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That Thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged.” (Rom. 3:3, 4.)

The trouble does not lie in the statements themselves, but rather in man’s limited knowledge of the truth therein, which proves that we are in the period of the Laodiceans, -- “wretched, and miserable, and poor, and blind, and naked.” But the worst part of it all lies in that the Lord is saying to the church of today, “Thou knowest not” your great ignorance in not understanding rightly the Word of truth, and she does not believe Him! The apparent contradictions being discussed in this article are harmonized, in short, as follows:

Any fair Bible student will, without difficulty, perceive at a glance that the perfect fulfillment of Malachi Three is yet future, and is directly applicable to the imminent “purification of the church,” -- “temple” -- for saith the Lord, “Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner’s fire, and like fullers’ sope.” (Mal. 3:2.)

Though Christ and the “Gospel Workers” apply this scripture to Christ’s first advent, any student of sacred history knows that it did not meet its perfect fulfillment there, for the Jews did not “delight” in Him as prophesied in Malachi 3:1, but instead, they hated Him. Neither did Christ at that time purify His church as described by the prophet. But by the fact that Christ applied Malachi Three to John the Baptist’s message, and as this scripture did not meet its fulfillment at that time, it proves that John was a type of the Elijah that is to come before the coming of the “great and dreadful day of the Lord” (Malachi 4:5), at which time the prophecy will be fulfilled in

its fullness.

Therefore, as John was a messenger to God’s own people at that time, just so at this time the Elijah of Malachi’s prophecy represents a message which is to be delivered not to the world, but to the professed people of God. As John was their last prophet, his message was their final means to fit them for the Messiah’s appearing, for which cause said the Master, “If ye will receive it, this is Elias, which was for to come. (Matt. 11:14) Likewise, Elijah’s message of today must be to the professed people of God, and is to be their last means to fit them for Christ’s appearing at this time.

Thus as John “...declared that those who claimed to be the chosen people of God were defiled by sin, and that without purification of heart and life they could have no part in the Messiah’s kingdom” (Desire of Ages, p. 104), just so the Elijah’s message at this time will denounce the denominational corruptions -- “the abominations in the midst thereof” (Etc. 9:4) -- rebuke the prevailing sins, and exclaim: “What greater deception can come upon human minds than a confidence that they are right, when they are all wrong!...They know not that their condition is deplorable in the sight of God...The message to the church of the Laodiceans is a startling denunciation.” -- “Testimonies for the Church, “ Vol. 3, pp. 252-3.

The above proves that the cleansing of the ancient temple in Jerusalem was a type of the purification of the church, which will take place at a time when the house of God is made a house of merchandise by selling denominational publications and raising goals (8 T. 250), for when Christ “had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen, and poured out the changers’ money, and overthrew the tables; and said unto them that sold doves, Take these things hence: make not My Father’s house an house of merchandise.” (John 2:15, 16.)

The “Great Controversy,” p. 424, applying Malachi Three to Christ’s coming to the heavenly sanctuary in 1844, and on p. 425, to the impending purification of the church at this present time, to which the parable of the ten virgins refers to, must now be harmonized.

The fact that Malachi Three is again applied to two different periods, -- the one of 1844 and also to the one in which the church is to be purified -- proves that Malachi’s prophecy apprehends both the judgment of the dead and the judgment of the living. Consequently, there are two such comings of the Lord “to His temple” and two purifications, -- first,

the cleansing of the temple (sanctuary) from the wicked dead (the investigative judgment), and second, the purification of the church (temple) from the living wicked, at which time Malachi 3:1-3 will meet its perfect fulfillment. The parable of the ten virgins is applicable to the latter. See "The Shepherd's Rod," Vol. 2, pp. 180-186.

Here follows the explanation of the "messenger of the covenant." As Christ was the "Messenger of the covenant" at His first advent; also Moses, while leading Israel out of Egypt; in like manner, John the Baptist's message; and the one to the Laodiceans -- all four were compared to the message of Malachi 3:1. Here we see that the title, "messenger of the covenant," referred to by Malachi, is applied to more than one person, in the same manner as the promises which were made to ancient Israel are now applicable to modern Israel -- the 144,000.

Says the Spirit of Prophecy, "...It is necessary now that the minds of God's people should be open to understand the Scriptures. To say that a message means just this and nothing more, that you must not attach any broader meaning to the words of Christ than we have in the past, is saying that which is not actuated by the Spirit of God." -- R. & H., Oct. 21, 1890.

The word, "covenant," means nothing more or less than an agreement, -- promise. This being true, Moses was a "messenger of the covenant;" namely, the promise God made to Abraham that He was to deliver his posterity out of Egypt by a prophet -- messenger. John also came in fulfillment of prophecy as he himself declared that Esaias had prophesied of him (John 1:23), and according to Christ's own statement (Matt. 11:7, 9, 10), Malachi had also prophesied of John.

As God had made a written covenant with His ancient people that He was to send them the Messiah, Christ came in fulfillment of that covenant, and having brought a message by His teachings, He was the "Messenger of the covenant." But the words of Malachi in chapter three, verse one, make plain that before the Lord comes "to His temple," He will send a messenger to prepare the way, at which time He is to purify the sons of Levi, -- those who minister in "His temple" -- the church. As he that "is filthy" at the moment probation closes must remain "filthy" (Rev. 22:11), it follows that this work of purification which the Lord is to perform at His coming must be accomplished in probationary time, and long before the gospel work is finished, for He cannot finish it with the impure "sons of Levi," -- ministry. This particular coming of the Lord is also predicted in Vol.

5, pp. 80, 690.

In view of the fact that Christ at His coming to purify the church will not in person preach the message as He did before the crucifixion, but send someone other than himself, how could He at this time be the "messenger of the covenant?" There is but one answer to this -- the one who brings the message must be the "messenger of the covenant," and when the Lord sends him he will fulfill the promise of Malachi 4:5. Having prepared "the way," the Lord will "sit as a refiner and purifier of silver" (Mal. 3:3), "and it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem; when the Lord shall have washed away the filth of the daughters of Zion." (Isa. 4:3, 4.)

Furthermore, though the title, "messenger of the covenant," is applied to more than one messenger, it rightfully belongs to the Holy Spirit, and only for the reason that the Spirit of God is in them are they designated by that title. For example, we call the reader's attention to 1 Pet. 3:18-20. There it is stated that Christ went and preached to the antediluvians by the same "Spirit" Who "quickeneth" Him. Being stated that He went by the Spirit and not in person, it proves that Christ accomplished this by that same Spirit through Noah. Hence, Christ being the "Messenger of the covenant, and He being in Noah by the Spirit, compels us to acknowledge that the title, "messenger of the covenant," belongs not only to those mentioned in this article, including Noah, but to all God's chosen messengers in whose message is Christ, by that same Spirit.

It is for the fact of this union -- the Spirit in the messengers that the Word says, "holy men of God spake as they were moved by the Holy Ghost. (2 Pet. 1:21.) Briefly summarized, the words, "messenger of the covenant," mean nothing more or less than to say, The Holy Spirit in Heaven's visible representative, or the invisible Christ in the message.

DOES THE BEAST OF REVELATION 17 MAKE THE BEAST OF REVELATION 13 BABYLON?

Please explain: If the beast of Revelation 13:1 represents the papacy (Great Controversy 439:1), and if the woman of Revelation 17 is Babylon, then is not the beast of Revelation 13:1 also Babylon, and thus the S.D.A. church?

Turn to the illustration on p. 84 of Vol. 2 of "The Shepherd's Rod" and concentrate on the symbols as set forth therein. Note how perfectly each symbol defines itself. For an example, the Word of God explains that the horns on the non-descript beast are "ten kings that shall arise. (Dan. 7:24.) That is, the horns did not have their sovereign power as yet. Therefore, they were crownless, but the horns on the leopard-like beast are crowned, showing that it represents the period when those kings (horns) received their kingdoms.

The non-descript beast in its first stage is a representation of the world during the reign of imperial Rome, and in its second stage depicts the papal despotism. Though this beast by "the little horn" represented the papacy, he also prophetically represented the nations of today. Hence the beast, as a whole, is not the papacy, but the world with its civil and religious systems. This same condition exists with the leopard-like beast, for it also has 10 horns (the civil governments), and seven heads (the religious systems) -- the world.

The papal phase of the non-descript beast is represented by a symbol composed of two elements -- horn and head. The horn part depicts a civil power and the head part, a religious system, -- the papacy. This fact is again proven by the symbolism of the leopard-like beast. The papacy is here described only by the head which was wounded, showing that the ten crowned horns and the remaining six heads, which had not been wounded, are not the papacy. Consequently, neither one of the beasts in their entirety are the papacy, for the papacy is only a part of them.

To prove who anti-typical Babylon is, and who is not, we shall draw an illustration by ancient Israel -- the church of God. They were called apart from the world, though in the world. This separation made two great divisions; namely, the church and the world.

Though ancient Israel was carried into Babylon they were, as a people, still Israelites. So it was with the early Christian church when she fell into the hands of the papacy -- anti-typical Babylon. The church herself was not Babylon, but was under the subjection of Babylon, -- the pope as head of baptized paganism.

The same is true with the Protestant churches. They in reality are not Babylon and thus far only to a degree have they subjected themselves to Babylon. Says the "Great Controversy": "Not until...the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. The

change is a progressive one, and the perfect fulfillment of Rev. 14:8 is yet future." (Great Controversy, p. 390.)

Therefore, a confederation of the Christian churches, united with civil governments (Great Controversy, p. 442) will form a likeness of the papacy; namely, church and state (horn-head). To construct such a combination is nothing less than to bring to life the spirit of intolerance and persecution that was manifested by the papacy before receiving "the wound." (Rev. 13:3.) Thus the papal broken rock being cemented together by the two-horned beast (Rev. 13:14) is the formation of the image to the leopard-like beast in the period when prevailing against the saints of the Most High for 42 months (Dan. 7:25; Rev. 13:5), to which the Great Controversy, p. 445 is calling our attention. All who allow themselves to be put in subjection to this forth-coming religio-political power, which is nothing less than Babylon the third; that is, ancient Babylon to whom God's people were placed in subjection for 70 years was the first, the wearing out of the saints by the papacy for "a times, and times, and the dividing of time" (Dan. 7:25) was the second; and the Image of the beast" above mentioned is the third, of which the scarlet colored beast of Rev. 17 is symbolical. This is the only beast in the Revelation that is called Babylon, of which the S.D.A. church cannot be a part. (Testimonies to Ministers, 58, 59.) When Babylon the third comes into power, she is again to fall as predicted in the Revelation 18:2-24.

Each one of the beasts contain a special lesson. The non-descript, by the little horn, reveals the rise of the papacy. The leopard-like points to the Reformation by the wound on one of his heads. But in the second place, the leopard-like also discloses the fact, by the blasphemy over his heads, that the churches of today have rejected the Word of God -- the messages. The healing of his wound brings in the world a similar religious condition to that before the beast was wounded; that is, treading down the truth as it was between the years of 508 A.D. and 538 A.D.; namely, casting the "truth to the ground" (Dan. 8:12), which fact brought about the establishment of the papacy and the commencement of the 1260 year period. See illustration in "The Shepherd's Rod," Vol. 2, p. 128.

As the great apostasy at that time prepared the way for setting up the papacy, so the healing of the wound in 1929 is preparatory for making an image to the beast, -- of the papacy. In order to protect the "very elect" -- the 144,000 -- from falling a prey to the image of the beast, God is now getting ready to cut off the wicked from among the righteous by

the fulfillment of Ezekiel Nine. Thus God prevents His church from being involved in Babylon.

The two-horned beast represents the power that is to be instrumental in making the image, or likeness of the old papal system as above explained. By the scarlet colored beast is depicted a church union, confederated with the world.

The S.D.A. church is symbolized on the leopard-like beast to the extent that it reveals she, like the rest of the Christian churches, rejected the messages brought to her in 1888 and 1930. Some may attempt to question this interpretation of the symbolism, but they cannot deny the fact that the messages were not accepted. This being true proves the symbolism correct. The name over the heads of the leopard-like is not "Babylon" but "blasphemy" instead. Every message comes by inspiration, for otherwise it would be no message from God, because the Bible says that "holy men of God (messengers) spake as they were moved by the Holy Ghost. (2 Pet. 1:21.) Therefore, to reject such a message is blasphemy against the Holy Ghost. (Matt. 12:31.) As all the churches rejected the messages sent directly to them, the name of blasphemy over the heads is a most logical symbol. Hence, there is no ground upon which one can correctly conclude that the symbolism of the leopard-like makes the church "Babylon."

The leopard-like is a composite beast of all the beasts before it. His mouth of a lion (Babylon), feet of a bear (Medo-Persia), body of a leopard (Grecia), the 10 horns (of the non-descript beast -- Rome), the wounded head (Catholicism), the unharmed ones (Protestantism), and the crowns (the kingdoms of today), again prove that the leopard-like beast is a symbol of the whole world. The S.D.A. church (head) being represented on the beast (world) by a symbol of the same likeness (head) as the other six churches (heads) would make the S.D.A. church no more Babylon than it would make her Medo-Persia, or Grecia, or something else. In fact, it would have been illogical if all of the seven churches (candlesticks -- Rev. 1:20) were not represented by a symbol of the same likeness as that of the other six churches (Ephesus, Smyrna, Pergamos, Thyatira, Sardis, and Philadelphia) for they (the early Christian and Protestant churches), too, were once God's chosen churches as the Laodicean is now.

The symbolism is not placing the church in Babylon, but in the world (Egypt), and the evidence is so plain, both by the symbols and by the church's condition, that it does not require an angel to recognize this fact. Though the "Shepherd's Rod" plainly says that the church is in "Egypt," which point the opponents of the Rod are not trying to controvert, and while the Rod contends, through and through, that the church is

not Babylon, they accuse it of saying it is! which in comparison means the same as to call black, white, and white, black.

Moreover, as the churches are symbolized in "The Revelation" by seven candlesticks (Rev. 1:20), the symbolism must include the early Christian church, later the Protestants, and at last the Seventh-day Adventists, or the Laodiceans. These churches are not only symbolized by candlesticks of the same likeness, but are also all grouped together as are the seven heads on the leopard-like beast. If the assemblage of the candlesticks does not make the Laodiceans Babylon, why will the heads?

"TO WHICH BEAST DO YOU REFER IN THE SROD THAT IS NOT THE PAPACY?"

Speaking of the beast in question, the Rod says on p. 151, "The beast spoken of here is the one with lamb-like horns," which together with the false prophet (Rev. 19:20), are prophetically cast alive into the lake of fire. This fact is illustrated on the page opposite to the one from which the question is asked.

Please answer, To which beast do you refer in the following statement? "The idea that the papacy is called the beast is altogether wrong -- "The Shepherd's Rod," Vol. 2, p. 151. By this statement the Rod means that the title, "the beast," can never, in the fullest sense of the word, be applied to the papacy, for such term would make "the beast" in its entirety symbolical of the papacy, not showing that the papacy is only one of its heads, but that the papacy is the world (the beast), and not just a part of the beast (world).

How do you HARMONIZE the statement in "THE GREAT CONTROVERSY," p. 445, the "leopard-like beast of Revelation 13, -- the papacy," WITH "THE SHEPHERD'S ROD" where it states that the leopard-like beast as a whole is not the papacy? The author of "The Great Controversy" could not possibly have in mind to imply that the beast, as a whole, is the papacy, but only that part of the beast to which she makes direct reference; namely, the enforcement of its worship by the two-horned beast, as stated in the words: "The 'image to the beast' represents that form of apostate Protestantism (not the papacy of today revived but) which will be developed when Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas. The mark of The beast still remains to be defined." (G.C. 445.) The author of the above never did advocate that the horns, and the six heads on the leopard-like beast which were not wounded, were the papacy.

THE SYMBOLIC CODE

NEWS ITEMS

Volume One

No. 5

In The Interest Of The S.D.A. Denomination

FROM THE SOUTHEASTERN STATES

I have never seen people drink in the Third Angel's Message as the folks did in Georgia. At the end of four weeks we had a nice little company who had banded themselves together to plead with 'Mother'. While holding what we thought to be the closing meeting, and while about to pass on to fill our next appointment, a church elder, his wife, two daughters, and the church school teacher, drove fifteen miles earnestly to request that I remain long enough to teach them what had been given to others. As the result of remaining a week longer, not only this family, but two others accepted and are rejoicing in the reformatory message.

When our closing meeting finally came, we were happy to have the conference president with us, and the Lord gave freedom in the presentation of the 'Eleventh Hour Call.' About forty people were present at this last meeting.

We left Georgia with confidence that the Lord had led us there, and we believe these brethren, more than ever, will do their share in helping to fulfill the statement in Volume Nine which says, 'In visions of the night representations passed before me of a great reformatory movement among God's people.' To God be all the glory for this company in Georgia.

We made a very encouraging visit to the Charleston-Columbia section, spending from Wednesday morning until the following Tuesday afternoon with the believers in these two places....It was a great joy to these dear children of the Lord to learn what had been done in Georgia, and I believe they are taking courage from the report to increase their activity in laying the 'siege.'

Sabbath, Oct. 20, five of us from Charleston attended church in Columbia, knowing that the cases of Dr. and Mrs. Young and others were to be dealt with. The conference president preached a sermon preparatory to the 'unholy feast' that was to take place that evening, following the Holy Sabbath, at which time he

recommended that Dr. and Mrs. J.H. Young, and four other fine, clean S.D.A. members be 'cast out as evil.' We had opportunity to witness for the truth that Sabbath morning by standing with those who were to be cast out when the proposition was submitted as to who believed the message of 'The Shepherd's Rod.' Then in the evening while they were in session we, who of course were barred from their midst, had a prayer meeting in the home of Dr. Young, which was appreciated very much by those concerned.

I believe we have come to a new day for the 'Reformatory Movement Among God's People,' and that no ordinary experience as a Christian will avail anything from here on in the presentation of Present Truth. Not only is the world sick and tired of a cheap experience, but our own dear people to whom we must go now are really longing for 'Pure provender, thoroughly winnowed,' and are looking for an example of purity of heart and life in those who bear this heart appeal to 'Mother.'

It is one thing to have a message of theoretical truth which cannot be gainsaid by the wisest of earth, but it is altogether another thing to have a life that will back it up 100%. My plea to my fellow workers in Present Truth is that we shall not move one step toward a mission field until we have settled it in our own hearts that we mean business, and that we are willing to die, if need be, for the meanest S.D.A. leader or laymember in the denomination. Thus we shall emulate the example of the Master Worker of Whom it was said, 'He reviled not again.'

My observation from coast to coast during my short acquaintance with those standing in the light convinces me that we are in danger of allowing this wonderful light of Present Truth to become darkness in our lives by forgetting the real issue before us which is, 'Cry aloud and spare not.' But this cannot be done unless we have put sin out of our own lives, and it may be that the kind which besets us 'goeth not out but by prayer and fasting.' I therefore believe we have come to an experience similar to that of Ezra, and it is high time to do as he did at the River Ahava. -- E.T. Wilson.

Douglasville, Ga.
October 21, 1934

Dear Elder Wilson:

You will be glad to hear about the work here. From within a radius of about 25 miles a company of 42, -- 13 men, 12 women, and 17 children -- gathered at the home of father and mother McTyre, at which time we organized as a little army of workers to proclaim the message of Present Truth to the churches in Georgia.

The lesson of the hour brought a new meaning to the words, "spake oft one to another," and one of the thoughts brought out was, that it is by the grace of God that we can still love "the dear brethren who do not see this beautiful light that God is so graciously sending to His people at this time...."

Your daughter in the faith,
(Signed) Fannie Lou Woods

FROM INDIANA

Sr. Sebring of Hartford City writes as follows:

I have been reading and studying the SRod, Volumes One and Two, and the four tracts....I have read them several times and the more I read, the more I see the truth in them....

I have belonged to the church for 42 years but when those in office received word from the conference to drop in 30 days all that believed the SRod, they stopped me from leading the prayer meeting and took my Sabbath School class away from me and warned me not to teach the SRod in the church...but I am glad I can be partaker with Christ in His sufferings.

I am praying that the Lord will give me a greater burden for the brethren. I want to be one of those who will be sighing and crying and praying for the work and workers, for I am glad the Lord has set His hand to finish His work. We have been at a stand still for so many years, but now we should try to do all that can be done so as not to get back in the rut again.

Dear Brethren:

I am writing this to inform you how glad I am for finding present truth in the SRod.

I was baptized into the S.D.A. church about 23 years ago and was happy in the truth at that time. But later, as I saw the church departing from the fundamental principles, in despair I quit going to Sabbath School and paying tithe for something like 10 or 12 years. This summer I took courage and renewed my former experience by repenting and confessing my sins, and by attending regularly the church here at Hartford City, and endeavoring to help it also to return to the old landmarks.

About that time Bro. Cleve Smith, a firm believer in the SRod, came to my house and gave me tracts #1 and #2. At that time Elder Moore and wife were leaving the city for the summer and he put me in charge of the prayer meetings during his absence. Everything went fine until at one prayer meeting I invited Bro. Edwards to give the study, but when they found out that he was a believer in the SRod, such opposition was raised that I had to take up the study myself.

One Sabbath later on, the assistant elder belittled the SRod so much that his opposition against it urged me to look into the matter for myself. I told them that I had a greater desire now than ever before to read the books. So I ordered Volume 1 and 2, but before I received them the church had called a business meeting in which they asked a certain sister, who has been a S.D.A. for over 40 years, if she believed the teachings of the SRod. Answering in the affirmative, they put her on probation for 30 days, after which they were to remove her name from the church record if she did not by that time renounce the teachings of the SRod. But she is now rejoicing in the sealing message more and more.

The elder also asked me if I believed in the SRod teachings. I answered him that I had never read it and therefore I was taking a neutral position in the matter, but he said that there is no neutral ground, that it had been proven error, and they would therefore have to vote me out of taking charge of the prayer meetings. The vote was taken and out of 33 present, only 3 hands went up against me. Since that time I have read all the tracts and Vol. 1 and 2, and being convinced of the light of present truth contained in these volumes, and happy over it, I have decided to send all my tithes and offerings for the support of the message in the SRod.

I rejoice that we have at last found the long needed spiritual food, and want to help spread the present truth message. Pray for me.

Yours for faithful service,
(Signed) Harry H. Philebaum

FROM MONTANA

“Three years ago I received a book through the mail that was called ‘The Shepherd’s Rod.’ I was then elder of the Big Timber church. Being much delighted with its contents, I undertook to read it to the church, but the opposition was so strong that I could not read more than two chapters.

“...but I think it is the most wonderful light that ever came to the church....I also read the four tracts with much delight. For years I have prayed for more light, and now my prayers are being answered.”

(Signed) P.S. Alen

FROM WYOMING

Sr. Hendricks writes the following:

“We still find those who will let us in and who will listen, a good number of whom are taking studies at this time. It seems that the more they fight against the message, the more it opens the eyes of those who are honest in heart....Two members of the church here were very anxious to hear the studies, but their not being able to understand English made it necessary that an interpreter assist us. Though the one interpreting could not understand the study (being an outsider), the party being interpreted for seemed to grasp it.

“Sr. Pruett and I have been out visiting each member. They are sick and tired of the way the church is acting and are really more ready to hear than before all the opposition began. All save one whom we have visited took one tract or more....We have not visited all of them yet, but are going to keep on until we have....All those who asked the Elders what the SRod was all about, said that the elders could not tell them anything except not to investigate. Sr.Pruett and I have already been warned that we are fixing for trouble,...but we are not afraid of what they can do. We have learned that there are just certain ones who are running things and trying to cause all the trouble, and that a lot of the members, in fact most of them, are not in the least behind the opposers of the message, who have simply exposed themselves by their actions.”

FROM IDAHO

Dr. Roller writes:

Sabbath (Sept. 29), while at Taylor, North Dakota, I was invited to the pulpit for the hour. We studied

the subject of the 144,000, as found in the following references: Rev. 14:1-5; Rev. 7:1-4; Eze. 9:1-11; T.M. 445, 446; Isa. 66:19, 20; P.K. 725; T.M. 17.

We studied for over an hour, and they received the truths disclosed in these references very readily, and invited me back for the next Sabbath. But in the mean time the news of this incident had reached the conference office with the result that a warning was published and sent to all the churches in the N. Dakota Conference to keep me out of the pulpit.

However, although it seems that the work here has been very slow, and that the number of those who stand stiffly for the message is small, yet the SRod and what it stands for is known throughout this section, as well as in the Spokane community, and at the present time, here in Coeur d’Alene, ten of us are meeting together for studying present truth, and we ask that you remember us in prayer.

(Signed) H.F. Roller

FROM COLORADO

Those who are acquainted with Bro. and Sr. H.G. Warden will be happy to know that at present their location is in Greeley where a company of believers is being organized.

FROM ARIZONA

Sr. Diamond writes from the Sunny Slope desert convalescent colony at Phoenix, where she has long been fighting to gain back her health, saying; “I have realized ever since 1929 when I joined the S.D.A. church that we needed a reformation.” Then she adds the following reassuring words; “I know the SRod message is Present Truth just as much as Peter knew Jesus was the Son of God...and I like the Present Truth literature so well that I have read it through twice and now am studying it so I will be prepared for the work when God calls.”

We are glad for Sr. Diamond’s hope and courage and calm determination to endure to the end, so as to be prepared when the Lord calls, for it is an inspiring example to all of the stuff of which saints are made. Let us remember her in our prayers.

FROM CALIFORNIA

A word from San Diego:

Activity in the San Diego area is very appreciably on the increase and the message is claiming new supporters right along. There are but few in this large locality who have not in some way come in contact with the SRod.

Last week, during Bro. Houteff's visit for 10 days, five took their stand for present truth, while several others became very interested in investigating further into the message. We are studying with members of almost every church in the district and are encouraged to believe that the number of believers here will nearly be doubled by the turn of the year and that many who are now fearful and hesitant and even hostile will yet take their stand for truth before it is too late. -- M.J. Bingham -- M.L. Deeter.

Sr. Serns of La Crescenta writes:

On Oct. 7 the quarterly business meeting convened and my name was brought up for consideration. Elder Armstrong read from the church manual that persons breaking the commandments, and especially the seventh, should have their names dropped from the church book regardless of repentance....

I wanted to impress upon their minds that I had truly and sincerely repented of all my sins....I also told them how sorry I am for my past life and that the Lord's assurance of forgiveness has now made me happy....I praise the Lord that I am having the opportunity to suffer reproach for repentance of my sins and to be accounted worthy to be classed with those of whom He says:

"Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake." When I was sinning they held me as a member in good regular standing, but now they cast me out for having repented.

Our most recent visitors from a distance are Bro. and Sr. Carver who have traveled nearly 1500 miles from Cory, Colo. to make a thorough and intimate investigation of "The Shepherd's Rod."

What a contrast between these brethren who are willing to sacrifice so much to make certain whether or not God has any light for them at the present time so

that they be not left behind in the darkness, and those at whose doors the message daily knocks yet receives no recognition other than the wild charge that it is from the devil, albeit they know nothing about it!

Then from Pennsylvania writes Sr. Dundore: "I have been studying the SRod and am persuaded that God is sending a message to awaken His church, but am sad to think that our leading brethren are turning down such a plain truth. Our pastor says that a copy of the SRod was sent to him but that he destroyed it without looking into it! O how terrible to condemn that of which he knows nothing!"

A Letter from Richmond, Virginia:

We have received two copies of the Symbolic Code, and enjoyed it so much, and are so glad to read of the familiar names who have accepted this new light.

May I tell you what is troubling Mr. H _____ and me? It is the idea of leaving the Adventist church. Why must we? Why can't we accept this new light and stay in and spread it within the denomination? I am so firmly rooted in the truth that the very thought of leaving the church frightens me.

Dear Bro. and Sr. H

We are glad that you have found help in the message of the SRod and that you realize that it is best not to leave the S.D.A. church but to help spread the reformatory message within, which position the SRod takes. Evidently you have not read that part of our literature which plainly proves from the Word of God that we must not separate ourselves from the churches though some would even attempt to make us do so by force. Read SRod, Vol. 1, pp. 245-252; SRod, Vol. 2 p. 233, and our tract #4, "The Latest News for Mother." We hope and pray that you will be able to reach many of our brothers and sisters within the church.

A Letter from Bozeman, Montana:

Dear Brethren:

A tract entitled, "A Warning Against Error," was handed to me by one of our S.D.A. sisters. I found some things in it that are not according to the Scriptures and the Spirit of Prophecy. I then got the SRod and after studying its contents I found that the "A Warning Against Error" has misused the SRod on several occasions. In fact, it does not deal honestly with the SRod. I would like to have your answer to the "A Warning Against

Error,” and whatever the charges may be will be sent by return mail.

Dear Brother K____,

We do not have anything published which would directly answer the objections against the SRod as found in the above mentioned tract, but those objections being about the same as the one entitled, “A Reply to The Shepherd’s Rod” you will find our answer to it in our tract #3, “The Harvest,” and tract #4, “The Latest News for Mother.” These tracts do not only contain an answer to those of objections, but also a message for God’s church. Please study them carefully and we feel certain that you will be pleased with the contents therein.

QUESTIONS AND ANSWERS

Please harmonize the apparent contradiction:

“Vol. 5, p. 81 says, ‘The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands, and conformed to worldly customs, will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death.’ But the SRod teaches that the unfaithful ones will not be permitted to unite with the church at that time.”

The teaching in the SRod regarding the purity of the church in the time of the Loud Cry is as plain a truth as any ever taught. It is possible that one can not harmonize this subject with every statement written by Sr. White, but this should not cause us to lose faith in the message, for there are many passages in the Spirit of Prophecy which the denomination is unable to harmonize. This difficulty arises among us as a people because we do not as yet fully understand all the events connected with the closing of the gospel work. However, though the mark of the beast is yet future, and difficult to define ahead of time, we may submit a thought on how the above quotation will meet its fulfillment, which will show the possibility of the church being free from the unfaithful and yet how some who have been unfaithful will at the same time “yield to the powers that be.”

The SRod does not claim that all those professing to

be S.D.A.’s “who have step by step yielded to worldly demands,” will fall under the slaughter weapons of Ezekiel’s vision, but rather that every active member who does not receive the “mark” (or seal of Eze. 9), excluding those who have departed from the organized work but who yet claim to be Seventh-day Adventists -- a class at the present time numbering thousands.

According to Vol. 5, p. 81 some of those who are independent of the organization but still claim to be S.D.A.’s will not “subject themselves to derision, insult, threatened imprisonment, and death,” but will “slide into any position to suit the tenor of their feelings.” T.M. 112.

Question #2: “The SRod says the former rain is the Spirit of Prophecy, but the Desire of Ages, p. 827 says it is the outpouring of the Spirit in apostolic days.

The spiritual meaning of the word “rain” according to Joel’s prophecy is not the outpouring of the Holy Spirit in Pentecostal power only, but rather a revelation of truth as is evidenced by the marginal reading -- “a teacher of righteousness.” “And it shall come to pass afterwards (after the revelation of truth -- rain) that I will pour out My Spirit upon all flesh.” Joel 2:23, 28.

Here we see that verse 23 promises a revelation of truth, for righteousness is developed only by a knowledge of the truth, while verse 28 promises an outpouring of the Holy Spirit on “all flesh” to endue them with power to proclaim the revelation (rain) of “the teacher of righteousness.” Thus these two manifestations of the Holy Spirit -- the truth and the power to proclaim it -- compose the rain in its fullness.

As to the time of the former and the latter rain, the former according to the meaning of the word -- “preceding in time or place” -- must naturally precede the latter. Therefore, the Desire of Ages is correct, for to the church before the SRod came, the experience of the apostles was the former rain, whereas to us at the present time the “former rain” is the Spirit of Prophecy, and the “latter rain” the SRod.

If one should insist that the word “former” must apply only to the time of the apostles and the word “latter” to something in the future,

then such a position is not only contrary to the Scriptures, but denies the fact of the Spirit of Prophecy. Moreover, Joel's prophecy refers directly to our time and not to the early Christian church. Saith the prophet, "He will cause to come down for you the rain, the former rain, and the latter rain in the first month." (Joel 2:23.) If the former rain is not the Spirit of Prophecy at the present time, and the "latter rain" the SRod, then how can it be possible that both former and latter fall at the same time, seeing that the apostolic experience of almost 2000 years ago does not profit us at all?

Question #3. "The Great Controversy says that Malachi 3:1-3 and Dan. 7:9 refer to the same event, while the Rod says Malachi 3:1-3 refers to the purification of the church."

The "same event" mentioned in "The Great Controversy" we must understand to have begun in 1844 and to stretch forth up to the close of probation, which period includes the judgment of the dead and the judgment of the living. The purifying work of Malachi Three applies to the judgment of the living. Any fair Bible student knows that the words, "but who may abide the day of His coming? and who shall stand when He appears? for He is like a refiner's fire and like fuller's sope: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness," cannot apply to the judgment of the dead. Nevertheless, for this work (the judgment of the living and the judgment of the dead, which takes place in the heavenly sanctuary), the Lord came in 1844. Thus the judgment of the living and the judgment of the dead being the two phases of the Investigative Judgment, it is true that the Lord came to the heavenly temple in 1844. Hence, both "The Great Controversy" and the SRod are correct.

Question #4. "Micah 6:1 says, 'Arise, contend thou before the mountains and let the hills hear thy voice,' but the SRod says to work within the S.D.A. denomination."

True, our duty at the present time is to confine our efforts within the denomination. Nevertheless, the SRod, Vol. 2 contains also the message for the world. One must understand that these scriptures do not find their fulfillment in a moment. Micah 6:1, like Malachi 3:1-3, will find its perfect fulfillment in the period of the message for the church, the sealing time of the first fruits (the 144,000), and in the period of the sealing of the second fruits (the great multitude). See Vol. 1, p. 242. Question #5. "If the S.D.A. denomination is one of

the seven heads of the beast, then how can the 'woman' of Revelation 17 sit on the seven heads (one of them being the S.D.A.), after the purification, at which time the church will be composed of pure members only?"

The questioner will note that there are two beasts with seven heads; one in Revelation 13 and the other in Revelation 17. The S.D.A. church is symbolized by one of the heads on the former beast. The "woman" sits on the seven heads of the latter beast which has nothing to do with the S.D.A. denomination and which finds its fulfillment in the period after the purification of the church. Hence, the "woman" is not sitting on the S.D.A. church, but rather on the Protestant churches who have become Babylon. See the SRod, Vol. 2, pp. 85-125.

Question #6. "The SRod teaches that the school teachers should be paid by the tithe, but what about Vol. 9, p. 248, last paragraph?"

The SRod of itself does not teach one way or another regarding the above question, but simply quotes from the writings of the same author who wrote Vol. 9, p. 248. Therefore, the questioner would have to study deeper in the writings of Sr. White and learn how to harmonize all the statements on that subject. Nevertheless, for his convenience and help we offer the following explanation:

We do not know how we could make plainer the question that those who teach the Bible should be supported by the Lord's tithe than the Spirit of Prophecy has explained it. Sr. White has stated that those who "teach the Word of God, explaining the Scriptures, educating the students in the things of God, should be supported by the tithe money." (6T 215.) Moreover, she says, "This instruction was given long ago and more recently it has been repeated." These instructions were not followed then, and it is certain they are not followed now. The trouble largely lies in the fact that these instructions which have been given "again and again" have been slighted which, if available, would explain themselves. However, we may add a few remarks which we hope may be helpful.

Let those who object to the teachers' receiving tithe money settle the problem with Sr. White, for the SRod states only what the Spirit of Prophecy has said on the subject and no more. But if you pray and study, I am confident you will arrive at the truth, and the apparent contradiction will be removed. It seems that you cannot harmonize Vol. 6, pp. 210, 211, where it speaks of paying tuition, with the above quotation. The

object of the instruction in these particular Testimonies is that every school must be supplied with a good Bible teacher supported by the tithe money. But let it be remembered that our schools also teach secular subjects for which the tithe can not be appropriated. Therefore, those who teach secular things in our schools should not be required to teach the Bible, and are to be supported by tuition. In addition to this there are other school expenses. Thus it would take tithe and tuition fully to carry on the program of the present day system of our church schools.

The trouble with the people is that they make the Rod say things which it really does not. You write that Sr. White has stated that the ministry only should receive the tithe. If you mean by this that only those who are ordained or preach the message are entitled to the tithe, then we know not of such a statement, for the Bible teaches that all who are connected with the gospel or "temple" service are to be supported by the tithe, for all of the tribe of Levi were supported by the tithes, which principle our church has not followed at all. The original tithe system would include the local elders, the deacons, the singers, etc. See 1 Chron. 15.

"Dear Bro. Bingham:

If you can give me any advice that might help me to labor more successfully I would greatly appreciate it."

In regard to laboring most successfully, there are a few general principles which, if closely followed, will tend to minimize prejudice and accomplish the greatest results. These of course must be flexible so as to meet the individual circumstances and condition. Following is a straight enumeration of those points which seem most important.

(1) First, if necessary, open up to the prospective believer the subject of investigating purported truth. There is no use in trying to adduce evidence in support of something if the mind in question is every step of the way being cluttered up by thoughts which are continually falling from the preconception that we either need not or should not investigate into any unknown messages. We must first remove this fallacious conception before we can get anywhere with our presentation of the truth.

To this end we should always have at command the ensuing group of statements which will always compel the honest mind that believes in the Spirit of Prophecy to lay aside the implements of warfare until it has come

and given a fair hearing to what you have to present. "Testimonies on Sabbath School Work," (abbreviated TSSW, a little book which, if you have not, you ought by all means procure as soon as possible from your Book and Bible House), page 59: "Listen with candor...; p. 60, "When new light...; p. 65, "Precious light...; p. 65, "If a message comes...; p. 66 (complete page); T.M. 69-70 "Preaching Contrary to Established Doctrines." 5T:728 (full page); T.M. 106-7 "But beware of rejecting...; T.M., pp. 108-10; G.W. 300-1, 303-4; T.M. 476 "Brethren, we must...; M. to Y. P. 260; C.T. 463; R. & H., March 25, 1890 and May 28, 1890; T.M. 30 "We have many lessons...; T.M. 119 "When a message...; 2T:130 "Men, women, and youth...; 4T:361; "We are on dangerous ground when we cannot meet together like Christians, and courteously examine controverted points. I feel like fleeing from the place lest I receive the mold of those who cannot candidly investigate the doctrines of the Bible. Those who cannot impartially examine the evidences of a position that differs from theirs, are not fit to teach in any department of God's work." -- R. & H., Vol. 67, No. 7, February 18, 1890. See also tract #4, pp. 80-84,

(2) Second, prove that there is a message due the church and that it is to be borne in the spirit and power of Elijah. References: 5T:254; E.W. 155; 5T:709; 8T:332; T.M. 117. (Couple 3T:252-3 with 5T:254) ; E.W. 277, last par.

(3) Next show that the message will be rejected. References: Ezekiel 2 and 3; The Review and Herald references quoted on pages 45 and 46 of the tract, "Warning Paradox"; and the following which is also from R. & H.: "Several have written to me, inquiring if the message of Justification by Faith is the Third Angel's Message, and I have answered, 'It is the third angel's message in verity.' The prophet declares, 'And after these things I saw an angel come down from heaven, having great power; and the earth was lighten with his glory.' Brightness, glory, and power are to be connected with the third angel's message, and conviction will follow wherever it is preached in demonstration of the Spirit. HOW WILL ANY OF OUR BRETHREN KNOW WHEN THIS LIGHT SHALL COME TO THE PEOPLE OF GOD? As yet we have certainly not seen the light that answers to this description, God has light for His people, and all who accept it will see the sinfulness of remaining in a lukewarm condition." R. & H., Oct. 7, 1890, p. 609; G.W. 303, last par. and T.M. 106, last par.

(4) Take the main subjects treated of in the Rod, i.e., the sealing of the 144,000, Ezek. 9, purification of church, sealing of great multitude, judgment of living, and present them as forcibly as possible. Clear these main points so they stand out like mighty beacon lights that cannot be escaped. Then when this is done, read one or two statements such as the following: G.C. 527 "While God...; G.C. 528 "There is...; 5T 690 "Those who...; 5T 68-9 "If you...; 3T 255 "The True Witness...; 3T 258 "The word...; P.P. 290 "We should obey...; 5T 729 "It is...; 5T 486 "Has the Lord...; 5T 94 "Gather up...; 1T 262 "We must walk...Having done this, you leave the individual without a vestige of footing upon which to stand and cavil over inconsequential and recondite points which one needs much discernment to understand.

(5) Do not entertain subjects which are only partly clear unless constrained to do so. Cleave strictly to the great truths that no candid mind can dispute. The failure to do this will constitute a constant impediment, giving rise to needless disputes and controversies which will invariably leave the mind of the individual more prejudiced than before.

(6) In order to allay as much as possible the prejudice caused to some by the strong condemnation voiced in all the publications, I refer you to 3T 252-3; 8T 249; 5T 72; C.O.R. 150; 5T 217; 8T 146; T.M. 397; T.M. 174-5; 2T 124, and many, many others of similar tenor, all of which either explicitly state or imply the necessity of denouncing the abominations in our midst.

(7) If it be said that those bearing the message are too strong in word and deed, point them to T.M. 475; T.M. 410; T.M. 408; D.A. 468; T.M. 165; T.M. 411; T.M. 412, 413; G.C. 606, etc.

(8) Avoid the subject of tithe until the individual believes that the SRod is true and is the message for the hour. To bring it up prematurely is to make crooked paths for his feet and to cast a stumbling-block before him. When you see, however, that he believes the message, then show him that the tithe belongs where present truth is. Read to him G.C. 609 where the Lord says "Who dare refuse to publish?" and observe the fact that if one dare not refuse to publish, one dare not then refuse to take the tithe to help support the work.

Also you may present the matter from still other angles. Jesus and the apostles were Jews and members of the organized church at that time, yet they had a treasurer of their own. Moreover the apostles received

everything that was brought and laid at their feet -- tithe, offering, and principal. Acts 4:34, 35. This gives us the finest apostolic precedent one might wish, for the apostles were also bearing a special message to the church, just as we are today, and not to the world.

Then you may present the matter yet from this angle if necessary: We are sent "to the lost sheep of the house of Israel," and it "is not meet to take the children's bread and cast it to the dogs." (Matt. 15:24, 26.) God has not sent us "into the way of the Gentiles, and into any city of the Samaritans," but to the church, and He has commanded: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house." The storehouse is where present truth is, and as we bear present truth -- meat In due season -- then the Rod must be the storehouse, and the Lord says "Bring ye all the tithes into the storehouse."

Then too, you might well reason with the individual along this wise: "Suppose we should all feel that our tithes must go to the treasury at Tacoma Park, then how would the message ever reach the endangered souls in our churches? God is not desirous at this time to bring the unconverted into the church to meet the fearful slaughter of Ezekiel Nine, but is exceedingly anxious to save His church.

Let only those who do not yet have light on the sealing of the 144,000 support the church in its present activities, -- in its round of formalities, goal getting, devisings, etc., and those who have the light let them "follow the Lamb whithersoever He goeth." There is the past message and the fresh message. "God does not want any man to think that no other message is to be heard but that which he may have given. We want the past message and the fresh message." R. & H., March 18, 1890. Let each side follow the course of supporting that which they believe present truth (after all, the inevitable course), then the interests neither of the one nor the other will suffer.

"Moreover," we might continue to reason, "what success do you suppose we could hope for in getting the sealing message to the church if we should support that side which is rising against us like the waves of the sea? No, my Brother, if we should continue paying our tithe to them, we would not only be weakening our power against the enemy, but also our position with the message we bear, for then they would think, and justly so, that if we had something vital to their salvation, we would dare not before heaven do other than place our gifts to the advancement

of the present message and not the past message. To do the latter would, instead of winning the sheep, not only drive them away, but also would strengthen the forces of the enemy and weaken God's, for no man can fight his adversaries by lending them his weapons with which to stand strong against him."

The instruction in the SRod, Vol. 1, p. 251, regarding tithe, proves that we have payed our honest part all the way. It says that the tithe should be paid to the old S.D.A organization. But now since the leading part of the denomination has rejected the sealing message of the 144,000 and is passing on to the people a pseudo refutation of its subject matter to justify their actions, doing all they can to prevent the people from coming in contact with the message, the action of the SRod in calling not only for the tithe but also for the offerings to be brought in for the support of the message of present truth is Divinely approved and justified, for present truth has always constituted God's "storehouse."

(9) Avail yourself of charts as soon as possible, as they aid inestimably both in learning the message and presenting it to others.

(Signed) M.J. Bingham

The following queries from Dr. Young are typical of many which come to our ears from time to time: "They tell us here that the SRod has about died out in California. Is this true? Are we adding believers to the message out there or not? Is the opposition still bitter? Please inform us just what is going on."

The field work alone in Southern California, if given the attention it needs, would take the full time of Bro. Houteff and every worker connected with the message, and even then would not be completely served.

Wherever the message has sprung forth in this state of any other, this office knows of no instance where it has died out. Our records, on the contrary, show a growth in almost every place where it has sent forth its roots -- especially in the Los Angeles, Loma Linda, and San Diego areas.

These facts bear evidence that the conflict has neither

ceased nor lessened, and that it never will so long as the truth continues to advance.

Let no one believe any report about the SRod, except it be authenticated by someone directly connected with this office.

The very reports, good or bad, constantly springing up in every connection, themselves testify that the message is daily making its way like leaven in the lump throughout the denomination.

Our free literature fund, created by free-will offerings, has thus far covered about half of the necessary expenses. Therefore, we are disposed to remind our friends in present truth of the need of this worthy enterprise.

The contributions for the Symbolic Code also thus far cover only about half of our expenses for supplies alone.

Remember that Sr. Charboneau's address is no longer at 50th Place, but rather 419 W. 104th St., Los Angeles, California.

Our united prayer on Friday evening (5 P.M. Pacific Standard Time; 6 P.M. Mountain Standard Time; 7 P.M. Central Standard Time; 8 P.M. Eastern Standard Time) in behalf of our brethren who are in darkness regarding present truth, should be faithfully observed by all concerned.

Do not forget to make known your wants to our employment agency.

Let all present truth believers try to fit themselves to get into the Lord's work, for He is now calling for laborers into His great harvest.

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THE SYMBOLIC CODE

NEWS ITEMS

Volume One

No. 6

In The Interest Of The S.D.A. Denomination

A LETTER OF INTEREST

Dear Brother Lysinger:

We received your circular letter dated Oct. 24, warning us against "The Shepherd's Rod," and enclosing the little tract: "A Warning Against Error." I had already read the little tract and also the booklet: "A Reply to the Shepherd's Rod." I have also corresponded with Prof. O.J. Graf, who was so clearly the governing mind in both the Pacific Union Conf. and the Gen. Conf. Committees. He being the chief author if not the editor of both of these pamphlets, my reply to the little tract shall be to him and not to you.

With no desire to question your sincerity, and with all due respect for your office, may I ask whether you have personally made a prayerful investigation of the SRod message? Or is your warning against it based solely on the investigation of another as given in the little tract? My reason for asking this is that your predecessor also sent us a warning against the SRod message based, as he later acknowledged, not on his own investigation, but on a warning received by him from one in higher office.

You say that "among the 2175 ordained ministers that we have in the S.D.A. denomination there is one E.T. Wilson, who has accepted the teachings of the SRod." But is it safe to take this as evidence against the SRod message or to condemn those who do accept it as heretics? We will be better able to judge of this in the light of the following inspired quotations: "Have any of the rulers of the Pharisees believed on Him?" John 7:48.

"But beware of rejecting that which is truth. The great danger with our people has been that of depending upon men, and making flesh their arm. Those who have not been in the habit of searching the Bible for themselves, of weighing evidence, have confidence in the leading men and accept the decisions they make; and thus many will reject the very messages God sends to His people, if these leading brethren do not accept them.

"No one should claim that he has all the light there is for God's people. The Lord will not tolerate this. He has said: 'I have set before thee an open door, and no man can shut it.' Even if all our leading men should refuse light and truth, that door will still remain open. The Lord will raise up men who will give the people the message for this time." ("Testimonies to Ministers," pp. 106, 107.)

In the light of these clear, positive warnings against rejecting truth because men in high office do not accept it, may every Seventh-day Adventist minister and layman search his own heart in the light of his own Bible, before condemning "The Shepherd's Rod" Message as heresy. Have the other 2174 ordained ministers made an earnest and prayerful investigation of "The Shepherd's Rod" Message as has Elder E.T. Wilson? Surely, to be fair to themselves, honest with the people, and true to God, they should do so before branding him as a heretic, and before barring him from the homes of the people.

This message will stand or fall on its own merits regardless of who may accept it or reject it. Let no one stand by waiting for it to come to naught until they have investigated and proven it false.

(Signed) A.E. Johnson.

LEARN TO TRUST IN HIM

"Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way." (Luke 10:3, 4.)

In fulfillment of the above promise I wish to relate a few experiences showing His tender watch care over the work and the workers. Early in the year, when beginning to labor in Loma Linda, the first brother we met at that place told us that we had come to "the valley of dry bones." As the days went by we realized more and more how terribly true this was. Nevertheless, we could see occasional signs of life, and though at one time it looked as if we must move on to another field,

we continued to work and pray, with the result that God rewarded us by resurrecting several for a memorial as firstfruits in that locality.

On one occasion those who were fighting the message tried to take our room from under us so we would be compelled to leave. This failing, they started circulating malicious reports and tales, but the Lord prevailed and we stayed.

During this time my food and money ran out and things looked dark. I went into the field and pulled a handful of alfalfa along with some mustard greens, enjoyed a good salad, and went back to work. Thus I learned precious lessons in trusting in the Lord and of the possibilities in health reform.

“The Lord can spread a table in the wilderness.’ Under His direction food will go a long way. When we place ourselves in right relation to Him, He will help us, and the food we eat in obedience to Him will satisfy us. We can subsist on very much less than we think we can, if God’s blessing is on the food; and if it is for His glory, He can multiply it.” -- *“Counsels on Health,”* p. 495.

In opening my mail the next morning, there I found a one dollar bill! The Lord knoweth what things we have need of before we ask Him. “Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?...Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:).” (Matt. 6:25-32.)

Upon returning from a journey some time later, I again knew not whence, my next meal was coming, and as I unpacked my books, there seemed to be a leaf turned

down in my Bible. Upon examining it, there I found two one dollar bills! And several times since, when just about at the point of necessity, letters have come which, when opened, gave material assurance that God cares for those who put their trust in Him.

Upon a recent visit to Loma Linda, we left the little company there trusting in the Lord and determined to press the “battle to the gate.” -- M.L. Deater.

A TRUTH REFORMATION

During the past four weeks which we have spent among our dear people in Virginia, we have seen a longing of heart for a power that will save them from their sins, whether those sins be lukewarmness, the attitude of being rich and increased with goods, addiction to cigarettes, love of movies, display of jewelry, affiliation with lodges, robbing God of tithe, or whatsoever. The message of present truth has fulfilled this very longing and has put a new song in their lips and brought forth praises to God.

About twenty precious souls at Meadows of Dan are rejoicing in the truths contained in the SRod. This number comprises most of the little church there, and besides these, two in Richmond have declared themselves anew in love with the Third Angel’s message, and know for the first time in all their lives that God has something for His people that will save poor, wandering, discouraged S.D.A.’s from their sins. To God be all the glory for what has been accomplished in this interesting field, and shall we not join these dear children of the Lord in most earnest prayer to the end that they may be used to bring Present Truth to many others in the church before the destructive judgments of the Lord fall upon the lukewarm professors therein? -- E.T. Wilson.

PRAISES TO HIM

I love the SRod message and have loaned the books to several persons. I do not know how any true Seventh-day Adventists could be against such a message, for it upholds and exalts all of Sr. White’s writings, which I love with all my soul,...I sincerely pray that all those who are fighting against the truth may be led to see their mistake before it is too late. -- Mrs. E.E. Martin, Kinsale, Montserrat, British West Indies.

I have read, reread, studied, and prayed over the writings of the SRod, and I am convinced that God has sent the message to enlighten our people at this time.

I have wondered many times if dear Sister White had given us all the light that God had for us, but I now see by her own teaching that there is much more light to come, and I truly thank God for the new light in the unfolding of the prophecies.

Praise His holy name. Now I love the truth and the people more and study every day. I have been an Adventist 52 years and have never once in my life doubted the writings of Sister White, but now they are more precious than ever.

(Signed) Mrs. Olive, Perris, Calif.

I find the SRod to be present truth. If the Montana Conference fights the message, you will receive my tithe and offerings. There is another family here besides ourselves who have accepted the message in the SRod. Surely the Lord is good to His people by showing us our true condition that we may repent.

(Signed) O.O. Callentine, Bozeman, Montana

VISITING FROM COLORADO

To the Symbolic Code, -- to those in the office, and those out in the field, and to those who are halting between two opinions -- greetings:

We came to Los Angeles from a distance of 1400 miles for the purpose of investigating more thoroughly the claims of the SRod, to make sure that we be not led into error, and at the same time to make sure of not being left behind in the darkness as were those who closed their ears to the messages in the ages past.

We find Bro. Houteff very earnest, sincere, and a deep student both of the Bible and the Spirit of Prophecy. When questioned about a part of Scripture, he either explains it with convincing evidence or else he says, "I do not know."

Besides making this first hand investigation, I have studiously read Vol. 1 of the SRod twenty-one times, and Vol. 2 about fifteen times. I have also read the four tracts that are now in circulation, and I can testify that the reports we hear against him and his writings I have found to be baseless and false. My investigation

of the publications and the man convinces me beyond question that God has given him a message for the S.D.A. church, and I want to be in line with those who are endeavoring to bring it before the people.

I find on the one hand that those who have investigated the message are convinced that God is speaking to them while on the other hand those who have made no study of it, and who think they are "rich, and increased with goods, and have need of nothing," think themselves capable of knowing without investigation, in spite of the fact that the Lord says to them, "Thou knowest not." May God manifest His power and awaken His sleeping church before it is too late.

(Signed) Arthur Carver, Cory.

ATTEMPTS TO DEPRIVE THE SHEEP

The church at Muncie, Indiana, has made another drive against the members who are studying the SRod. The first two were made by the Indiana Conference president. He came to the church under the impression that the entire membership was being led astray, and seemed astonished when he learned that only one member was studying the SRod. But in his attempt to stamp out present truth, he suggested this member be given 30 days in which to renounce the SRod. A vote was taken and carried in his favor. However, as in the end of the "30 days" the one in question was still studying, the Conference president called another meeting and disfellowshipped this member on the former vote.

Nevertheless, instead of crying down the SRod it just gave it a good start. Several meetings have been held with a goodly number present. Books and tracts have been distributed and there are several interested ones weighing the claims of the SRod. The church elder and deacon, like the Jesuits in the days of the Inquisition, and the Pharisees of old, were spying to find out who were studying the SRod. They called another meeting, at which portions of the Bible and Testimonies were read by the accused, but the reading made no effect. The church officials would try to turn the readings around and use them against the accused. They finally made a call for all who were against the SRod to move to one side of the room and the command was obeyed. Besides the ones who were studying the SRod, three others remained seated, feeling they could not intelligently say they were against a thing that they had not studied and knew nothing about. Nevertheless they were all given the customary 30 days.

(Signed) R.H. Smith, Muncie, Ind.

ANOTHER EVIDENCE OF HOW THE MESSAGE GOES AND HOW IT REFORMS

It has been about sixteen months since I got hold of the first volume of the SRod. I have read it along with the other publications several times, and the more I read the clearer it becomes, and my heart is filled with gratitude to God for the wonderful truths I have found.

A certain family came recently to Hartford City. I called on them but found they had never heard of the message. So I gave them the SRod and the tracts. Now they are rejoicing in present truth and are having a real reformation in their home, what with restoring the family altar, observing the principles of health reform, returning to the system of tithing, and ordering their conversation.

The church voted my name off the books two weeks ago, and last Saturday night there were two ministers here and they surely did preach against the SRod. At that time they took away from another sister all her church responsibilities because she was reading the book and gave her the usual 30 days to renounce the SRod.

Sr. Sebring, from Hartford City, Indiana, who wrote the above, and the other sister were simply complying with the instruction given by the Spirit of God in the following injunction:

“When a message comes in the name of the Lord to His people, no one may excuse himself from an investigation of its claims. No one can afford to stand back in an attitude of indifference and self-confidence, and say: ‘I know what is truth. I am satisfied with my position. I have set my stakes, and I will not be moved away from my position, whatever may come. I will not listen to the message of this messenger; for I know that it can not be truth.’ It was from pursuing this very course that the popular churches were left in partial darkness, and that is why the messages of heaven have not reached them.” -- “Testimonies on Sabbath School Work,” p. 65.

Mark how positively the above proceedings are reproved by the Spirit of Prophecy in the following quotation:

IN THE TRACK OF ROMANISM

“Those who are enjoined to represent the attributes of the Lord’s character, step from the Bible platform, and in their own human judgment devise rules and

resolutions to force the will of others. The devisings for forcing men to follow the prescriptions of other men, are instituting an order of things that overrides sympathy and tender compassion; that blinds the eyes to mercy, justice, and the love of God. Moral influence and personal responsibility are trodden underfoot.

“The righteousness of Christ by faith has been ignored by some; for it is contrary to their spirit, and their whole life-experience. Rule, rule, has been their course of action.” -- “Testimonies to Ministers,” p. 363.

It is fearful irony to see the tyranny of popes being cradled anew in the lap of the “Mother” of religious liberty! Yet it is doubted by many that the deadly wound is healed! Not only does this sort of action leave no such possibility of doubt, but almost convinces one that it is more than merely an old wives’ tale that there are papal agents throughout our ranks, disguised as angels of light (Seventh-day Adventist ministers).

“O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.” (Isa. 52:2.)

A SAD BUT HAPPY EXPERIENCE

Sr. Knudsen from San Diego relates the following experience:

“After the Seventh-day Adventists destroyed my faith in the prophet Joseph Smith, I ceased to believe in the doctrine of Latter Day prophets, and accepted the advent message while wholly ignorant that they, too, had a prophet.

“The day I was to be baptized, a visiting elder spoke on the Spirit of Prophecy, on which occasion I learned for the first time that they had a prophetess. Then my heart truly ached and my mind was confused and I refused to be baptized. But when the evangelist who killed my prophet learned of this, then more studies were given me, but they failed to convince me that Sr. White’s writings were inspired. Finally on the strength of the Sabbath truth the evangelist persuaded me to be baptized, leaving me to be converted later to the Spirit of Prophecy.

“Eight years after I had joined the church I went to a meeting where the message of the SRod was being presented. In the course of the study, facts were brought out which proved the inspiration of Sr. White’s writings, and before the close of the study I was fully convinced to the Spirit of Prophecy, for which I have ever since been increasingly thankful, not only because of the great blessings deriving there

from but also because I now know I am a genuine Seventh-day Adventist.

“When I was an unbeliever in the Spirit of Prophecy -- that which made the Seventh-day Adventist church -- and was an Adventist mostly in day and in name, I retained my membership, but when the S Rod converted me to the Spirit of Prophecy and made me a true Seventh-day Adventist, my membership was deprived me! But I thank God for the privilege to be cast out for the Son of man’s sake.”

We cannot think of any greater irony than that of the foregoing experience, which is typical of more than one such incident in the church today. We simply cannot understand how our brethren in the church can sleep complacently on through such irrational, outrageous proceedings. To retain one’s membership for eight years while that one is but half converted to its doctrines, and then to disfellowship this person when fully converted is the most appalling inconsistency imaginable. And yet this is the precise thing that God’s church is about today.

“Too much hasty work is done in adding names to the church roll. Serious defects are seen in the characters of some who join the church. Those who admit them say, We will first get them into the church, and then reform them. But this is a mistake. The very first work to be done is the work of reform....Do not allow them to unite with God’s people in church relationship until they give decided evidences that the Spirit of God is working upon their hearts. Many whose names are registered on the church books are not Christians.” (Mrs. E.G. White, in, Review and Herald, May 21, 1901.)

Then when they finally become converted, the church repents itself of having brought them in and straightway sets about to disfellowship them!

Sister Palmer of Red Cloud, Nebraska, sends this most cordial invitation: “We came here the middle of October and would be glad to have any S Rod member stop with us if in this vicinity.”

VERY IMPORTANT

Carelessness on the part of some has cost them a good deal, and much mail has gone astray, never reaching the office. Our correct address has been published in the past, but some have not given it any consideration. Please remember to address any member of this office

in the following manner:

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QUESTIONS AND ANSWERS WAS CHRIST ARRESTED AND CRUCIFIED THE SAME DAY?

“In reading *The Desire of Ages* it seems that Christ was taken by wicked men on Thursday night and His trial rushed right through, and from what I am able to understand, His trial from the time He was taken in the garden till His crucifixion took about twelve hours. Am I right in this?”

The apostle, Mark, emphatically states that Christ was crucified at the third hour of the day (Mk. 15:25), which is but three hours after sunrise, as proven by the fact that the Bible is dealing with the ancient time piece. Let the questioner carefully follow the diagram in page six -- appended to facilitate comprehension.

In those days, and even now, in some of those countries, the time piece is regulated so that when the sun sets the clock hand points to the twelfth hour. The sixth hour in the night part always ended at midnight, and the sixth hour in the day part always ended at noon. Thus the Jews divided the day into two equal parts of 12 hours each, from sunset to sunrise, and from sunrise to sunset.

Matt. 15:33 reveals that while Jesus was on the cross darkness covered the land from the sixth hour (noon) to the ninth hour (3 P.M.), and that when He died the darkness disappeared. (Matt. 27:46-50.) Then Luke adds that the Saviour was buried by the twelfth hour (sunset), at which time the Sabbath drew on. (Luke 23:52-54.) Here we see that the chronological record of the events proves that from the time He was

crucified to the time He was buried -- the hours between three A.M. and twelve P.M. -- were consumed about 9 hours.

John 19:14 states that about the sixth hour Christ was in Pilate's judgment hall. This sixth hour could not be the sixth hour after He was crucified, for at that hour He was hanging on the cross. Therefore, the closest sixth hour preceding His crucifixion was the one at midnight, the dawning of Friday morning. Thus we see that there are on record at least 18 hours from the time Christ was brought before Pilate to the time He was buried. Study the diagram herein and you will be convinced of the impossibility for one to entertain a different view and yet be in harmony with Biblical reckoning of the event.

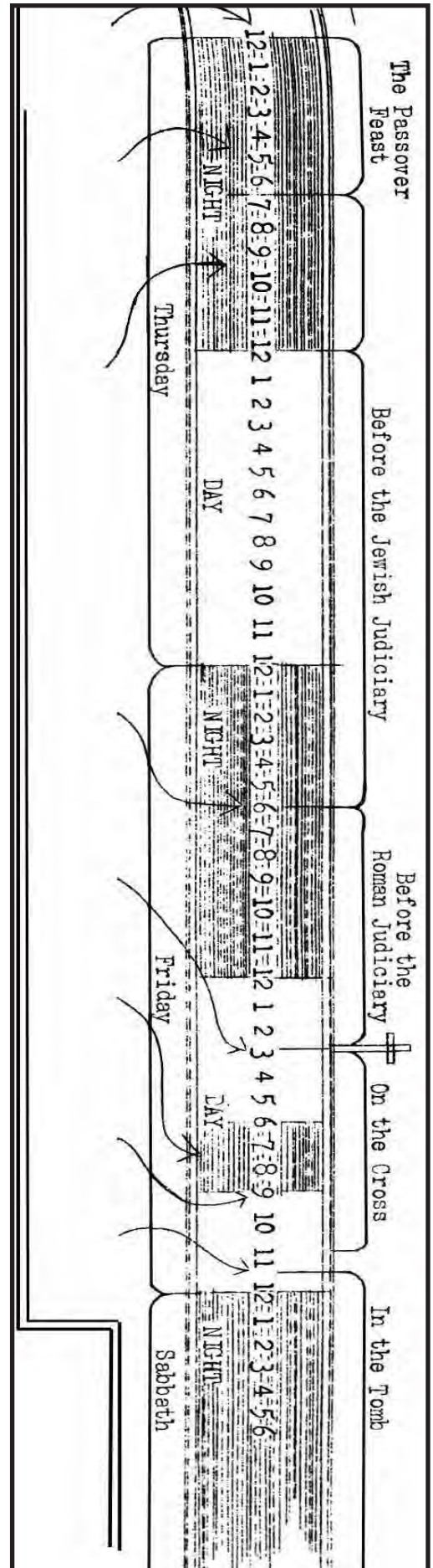
The foregoing facts prove positively that half of a twelve hour night and one whole day of twelve hours were consumed by the Roman Judiciary, crucifixion - death - and burial - of the Saviour.

As it was prohibited by the Jewish law to try one by night, and as Christ was judged by the Sanhedrin before He was taken to Pilate's judgment hall, it proves that Jesus stood before the Jewish tribunal the day before He was crucified. Moreover, the words of Jesus: "That this night, before the cock crow thou shalt deny Me thrice" (Matt. 26:34), proves that He was taken from the garden at night. Therefore, from the time Christ was brought before the Sanhedrin to the time he was buried there were 36 hours, for the circumstances were such that the Jewish dignitaries were urged to arraign Him before their highest court as soon as the sun arose. Study the illustration and you will see how accurate the above explanation proves to be.

Was He crucified Friday or some other day?? -- Mark says, "It was the preparation; that is, the day before the Sabbath." (Mk. 15:42) It would be erroneous for one to conclude that "the Sabbath," above mentioned, is some other than "the seventh-day Sabbath." It could not have been the Passover day itself -- the day the lamb was eaten (Ex. 12:3, 6) at the beginning of the seven days of paschal feasts -- for the Sabbath mentioned by Mark came after Jesus died, whereas on the first of the feasts (Ex. 12:3, 9; Num. 28:17), on the Passover day itself, Jesus was yet alive and celebrated it with the twelve. (Luke 22:7-12).

Again, we read that after He was buried "they returned, and prepared spices and ointment; and rested the Sabbath day according to the commandment (Luke 23:56), and not that they returned and ate the Passover. Furthermore, the day in which they rested was followed by the first day of the week, for Luke says: "Now upon the first day of the week, very early in the morning they came unto the sepulchre, bringing the spices which they had prepared." (Luke 24:1).

Consequently, Jesus was arrested on Wednesday night, after which He was tried twice before the priests, twice before the Sanhedrin, twice before Pilate and once before Herod (D.A. 760) -- seven trials in all



which denotes completeness.

Moreover, in view of the hours that are recorded in the Bible, only a mind wholly devoid of the sense of time in measuring the natural duration of events could conclude, after shown, that the seven trials, the crucifixion, and the burial, all took place in one day.

John 19:31 says, "That Sabbath day was an high day," because it was a Sabbath within the Passover week -- a Sabbath within one of the paschal feasts, occurring only once a year.

Matt. 28:1, 2 proves that the Lord arose on the first day of the week, commonly called Sunday, for it is stated in these verses that, "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it." As the women came to the sepulchre just before the rising of the sun (John 20:1), and as the "earthquake" occurred while they were on their way to the place, it shows that the angel descended from heaven and rolled away the stone just before they arrived. Mark also testifies that "Jesus was risen early the first day of the week." (Mark 16:9.)

Hence from the time Jesus was taken before the priests to the time He arose, there were exactly three days and three nights, fulfilling the words: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" that is, in the hands of sinful clay. (Matt. 12:40.)

This study proves Sr. White's exposition of the subject correct, and the fact that she has enumerated His trials before the priests, Pilate, and Herod, shows that she is not teaching that it was all accomplished in one day as some think her language seems to imply.

The statement, "Later that same day" (D.A. 722), has no reference to the day Judas betrayed the Lord but rather to the day when he exclaimed, "It is too late! It is too late!" for the expression of Judas' consternation, not the event of his betraying the Lord, is the antecedent event of the statement, "Later that same day."

In reference to the question as to "how can we harmonize the statement, 'On the second day of the feast, the first fruits of the year's harvest were presented before God,' (Patriarchs and Prophets, 539), with the statement, 'The sheaf offering...was to be offered

before the Lord on the morrow after the Sabbath,' (The Shepherd's Rod, Vol. 2, p. 20)" we answer as follows:

The fact that the author says, "On the day the Passover was eaten He was to be sacrificed," proves that she does not mean the second day from the feast which Jesus celebrated, but rather from the paschal feast on Friday night, which actually falls on the Sabbath, for the Passover on Friday, before He was crucified "the second day of the feast," would not fall on Sunday but rather on the Sabbath, and as her position is that Christ arose on Sunday, on the day the sheaf was offered (D.A. 785), it is evident that the statement in "Patriarchs and Prophets" must be understood to refer to another than the second day from the first feast -- the real Passover. In other words if she means that which seems to appear on the face of it, the second day of the feasts, according to what she has written elsewhere, would fall on the seventh day Sabbath instead of on the day the resurrection took place.

Page 6 of this issue, in answering a question in regards to the length of time from the day Jesus ate the Passover to the crucifixion, proves that He ate the Passover feast with the twelve on Wednesday night and that He was resurrected on Sunday morning; that is, on the day the sheaf was to be presented before the Lord. This proves that the words, "On the second day of the feast, the first fruits of the year's harvest were presented before God" (P.P. 539), could not mean the day after Jesus ate the Passover. However, thus far we are not able to give a better explanation of P.P. 539; nevertheless, the facts herein prove the SRod correct.

“THE SPIRIT OF PROPHECY” OR “THE GATHERING CALL”- -WHICH?

From Colorado comes a question concerning the warfare waged against the Spirit of Prophecy, by the publication, "The Gathering Call."

Having read a number of E.S. Ballenger's Tracts, we are compelled to say that we have not found a message in any of them. Their chief aim is to overthrow our faith in the writings of Sr. White. They seize upon everything and anything they can find a chance to talk about. Not once have we seen them successfully refute any of the doctrines which Sr. White teaches in her writings, and the means which they employ to destroy her teachings are as weak as a spider's web suspended to catch an eagle.

We note on page 24 of our copy of "The Gathering Call" for Sept.-Oct. an article written against the sanctuary truth as taught by Sr. White. Therein we see that the article does not refute her position by Bible truth but attempts to do so by making light of what actually took place in the earthly sanctuary. The author endeavors to convince us that the "holy place" is not in this connection the first apartment of the sanctuary, and because he cannot prove this by the Bible, he tries to explain away the truth with his darkened mind by reasoning along the following tenor:

The Bible says, "Thou shalt take the ram of the congregation, and seethe his flesh in the holy place." (Ex 29:31.) Her interpretation he questions by asking, "Was the first apartment a boiling kitchen?" Again he quotes, "In Lev. 16:24 Aaron is instructed, after he has sent the scapegoat into the wilderness, to 'wash his flesh with water in the holy place.'" He thinks the holy place here mentioned cannot be the first apartment, and therefore he again makes light by asking the question, "Was the first apartment turned into a bath room?" Now he quotes from Lev. 6:27, "When there is sprinkled of the blood thereof upon any garment thou shalt wash that whereon it was sprinkled in the holy place." Then he asks, "Where do you suppose they put a laundry tray in the first apartment of the tabernacle temple?"

What proof has he given us that the holy place is not the first apartment? -- Not the slightest. "The Gathering Call" in the above expresses a carnal human mind which is unable to comprehend that the ceremonial system with its daily sacrifices in every aspect was symbolical, and that the cooking of the flesh in the "holy place" and the washing of the priest's flesh and of his holy garments had to be done in the "holy place" though contrary to human reason.

Human beings without divine enlightenment, as the case is with "The Gathering Call," can see no reason at all for all those daily sacrifices of bulls, goats, rams, lambs, pigeons, turtle doves, some of which were to be males and others females, sometimes a year old and sometimes three years old, each offered in a special way by meat and drink offerings; and for the many other rituals of the Jewish economy. If we were to employ the mind of "The Gathering Call," our demeanor would not be that of making light of the services in the "holy place" only, but of the ceremonial system also. Human judgment would compel us to decide that the entire ceremonial system was devised for nothing else but to wear out the people, bring them to poverty, and make

them think that God was some kind of being, blood-thirsty, flesh-hungry, and cruel to animals.

Had the advocates of the "The Gathering Call" lived in Moses' time, and had they been in the same frame of mind then as they are now, they would have found a thousand times better reason to find fault with what he was teaching then than they now have for finding fault with Sr. White's writings, and if God was to deal with them now as He would have dealt with them then, He would destroy them as quickly as He destroyed those who found fault with Moses.

We are sorry that we must speak in such plain terms but, as we realize that we are dealing with a life and death problem, for Bro. Ballenger's sake we are compelled to make ourselves as plain as we know how, and hope that he will reconsider his views.

We say again that "The Gathering Call" has not refuted a single thing. For example we call attention to how it tries to prove that Sr. White was wrong in believing that probation had closed in 1844. We quote from page 7: "...A letter written to Elder L. by Mrs. White in which she says, 'With my brethren and sisters, after the time passed in forty-four I did believe no more sinners would be converted.'"

By the above statement "The Gathering Call" is trying to prove that Sr. White was teaching, some years later, the probation had closed in 1844 and that there was no more probation for sinners after that date. But note carefully what she says: "With my brethren and sisters, after the time passed...I did believe;" that is, she believed that which Wm. Miller taught, and when the time set for Christ's coming had passed in 1844 she, with the Millerites, believed that probation had closed for all. But she does not say that she was teaching this after she became God's messenger. Now we ask "The Gathering Call" to tell us if her belief in Miller's message would disqualify her from becoming a prophetess after the disappointment, and would her belief before 1844 make the pioneers of the S.D.A. denomination wrong in their doctrines after they had more light? -- Not at all. Rather, it proves Sr. White right and "The Gathering Call" wrong for using such a weak argument against a proven fact.

In part Two of a paper entitled, "The Doctrine on the Investigative Judgment," by W.W. Fletcher, an ally of "The Gathering Call," the author quotes from "The Advent Review," Aug. 1850 (which our efforts fail

to verify), where Elder James White is speaking of the judgment of the wicked during the millennium, and is using for his proof Dan. 7:22, which scripture applies to that event. The article misconstrues both Elder White's statement and the scripture, in trying to make us believe that Elder White is teaching that the investigative judgment is to begin after the second coming of Christ.

It then asks: "At what time do you expect the judgment of Daniel 7 to take place?" In answer, it quotes from Elder White's writings this statement: "'Daniel,' in the night visions' saw that 'judgment was given to the saints of the Most High,' but not to mortal saints -- not 'until the Ancient of days came,' and the 'little horn' ceased prevailing, which will not be until he is destroyed by the brightness of Christ's coming.

As by the above statement Elder White is not explaining the investigative judgment but rather the one during the millennium, and as the article tries by the quotation to make out, contrary to fact, that he did not believe in the investigative judgment as now taught, the charge can unfortunately be only a boomerang to the hand of its author.

When one is compelled to resort to unfair dealings in order to disprove the writings of Sr. White or the doctrines of the denomination, one only proves that her writings are inspired and that her opponents find themselves at a loss honestly to refute what she has written.

On page 8 of "The Gathering Call" of Sept.--Oct. appears the following quotation from Sr. White's writings: "'I was shown in vision, and I still believe, that there was a shut door in 1844. All who saw the light of the first and second angels' messages and rejected that light, were left in darkness.'" Then "The Gathering Call" asks the question: "We would like to have the editor of the Review and Herald point out any light that was presented in the first and second angels' messages."

The trouble does not lie in what Sr. White is teaching but rather in the exceeding spiritual darkness that surrounds those who are kicking "against the pricks," for they see only one close of probation, whereas the Bible teaches a close of probation after every message that God sends. As there was a close of probation for the antediluvians, for the inhabitants of Sodom and Gomorrah, and for the Jewish nation, Just so there is a close of probation for each individual at the moment that individual rejects the message. Therefore after the

first and second angels messages were presented to the people at that time, their probation closed and their destinies were unalterably fixed either for eternal life or eternal death, as was the case with Saul, king of Israel.

The prophet of God informed Saul, saying, "Because thou hast rejected the word of the Lord (message), He hath also rejected thee from being a king" (1 Sam. 15:23.) Though Saul pleaded and "said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord. And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel....The Lord hath rent the kingdom of Israel from thee this day,...for He is not a man that He should repent." (1 Sam. 15:23-26, 28, 29.)

The reprint of the "Jones Letter," as I see it, proves nothing. The weightiest item "The Gathering Call" has in it is that Sr. White did not reply to the letter. However true that may be it does not prove her wrong. They must have been debating over those controverted points for some time before that particular letter was written, and God only knows the number of letters and counsels Jones had received treating on these points before he wrote that particular letter. Evidently she saw no reason why she should waste her time any longer in an unprofitable way, for those men, like "The Gathering Call," were determined to destroy the faith of the people in her writings. The writer, himself, many letters has not answered, not because they could not be answered, but because they were not worthy of his time.

Though all the quarrels against the Spirit of Prophecy are the result of misunderstanding and misjudging, dishonesty has been the leading factor in most cases. The strongest arguments against Sr. White's writings we have ever heard or read are weaker than the weakest ones used against the Sabbath truth.

In a letter under date of April 4, 1933 to a certain sister, the editor of "The Gathering Call" says, "...No one can get the truth of God's Word until he abandons the inspiration of Mrs. White. One that follows her teaching will always be in darkness."

By the fact that "The Gathering Call" has no message at all, though it has abandoned "her inspiration," and as "The Shepherd's Rod" is full of present truth, radiating unparalleled light from the Bible to the people, while being at the same time in perfect agreement with

“her inspiration,” proves the assertion in the “April 4” letter false.

Page 9 says of “The Gathering Call” for Sept.--Oct. says, “We would like to have the editor of the R. & H. point out any light that was presented in the first or second angel’s messages. The first angel’s message taught at that time was that Christ was coming on Oct. 22, 1844, to deliver the saints, and destroy all the wicked....Was there any truth in that? It was all error.”

It is true that the Millerites understood the event of Christ’s coming to His temple in heaven to be His final coming to earth “to deliver the saints and destroy the wicked.” Nevertheless, the interpretation of the 2300 days as pointing to that event in 1844 is correct.

Hence, if we must reject the announcement of the investigative judgment on account of the fact that the nature of His coming was misunderstood, then what right have we to accept John the Baptist’s message, for John also preached that the Messiah was at that time to set up an earthly kingdom? If “The Gathering Call” had been in existence in John’s time, it would have surely rebelled against the teachings of his and thus against Christ.

Moreover, who were the better prepared to meet the Lord in 1844, those who believed that the Lord was coming then, or those who put His coming afar off? -- Most assuredly the ones who were waiting in solemn expectancy for His momentary coming.

Brother Ballenger thinks he is positively right and the Spirit of Prophecy positively wrong in that, for one thing, the leaders of the denomination cannot successfully refute his arguments, but though this may be the fact of the matter, it means nothing, for how can he expect a “wretched, and miserable, and poor, and blind, and naked” Laodicean angel to show him anything? This is taking an unfair advantage of the “Spirit of Prophecy” in measuring it by the angel’s unconscious blindness. Brother Ballenger should take the Lord at His word when He says of the angel, “Thou knowest not,” and should fear to judge the light by the darkness, lest he

incur the anger of the Lord.

God has never yet revealed the whole truth to any one person. But He expects us to keep pace with the ever increasing light, and though each advancing truth at first dawning seem more or less hazy as to its real essence and magnitude, we shall see it more and more in its true character the nearer we come to it, for the prophecies of the Bible stand as a road map to the kingdom.

Let no one discourage another in the 1844 movement. God has an awful surprise in store for all who are misusing their time in trying to overthrow the truth of the Millerite and 1844 movements, for “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: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” (2 Pet. 1:19-21.)

The above mentioned surprise the Lord will present in soon coming publications.

“Are we giving the 11th hour message now or will it not be given until after the fulfillment of Eze. 9? Has the angel that is to lighten the earth with his glory (E.W. 277) already come?” If the questioner will consult the chart on page 224 of Vol. 2 of the SRod, he will observe that the angels of Rev. 7 and 18 are represented as coming at the 11th hour, and as we are in the sealing time, it proves that we are now in the 11th hour.

Concerning the angel of Rev. 18:1, with whose glory the earth is to be lightened, we do not claim to have as yet all his light, nor do we believe that the earth is at present lightened with his glory. But we do maintain that a large part of that light has already been revealed and that as soon as the 144,000 are sealed and the church is purified by the separation of the sinners from “the midst thereof” by the men with slaughter weapons as described in Ezekiel’s vision, the earth will then be lightened as the 144,000 go forth proclaiming the message to all nations. (Isa. 66:19, 20.)

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THE SYMBOLIC CODE

NEWS ITEMS

Volume One

No. 7

In The Interest Of The S.D.A. Denomination

Heaven's Appeal

The time has come when the following appeal can no longer go unheeded with impunity:

“Many fields ripe for the harvest have not yet been entered, because of our lack of self-sacrificing helpers. These fields must be entered, and many laborers should go to them with the expectation of bearing their own expenses. But some of our ministers are little disposed to take upon them the burden of this work, little disposed to labor with the whole-hearted benevolence that characterized the life of our Lord.

“God is grieved as He sees the lack of self-denial and perseverance in His servants. Angels are amazed at the spectacle. Let workers for Christ study His life of self-sacrifice. He is our example.” -- “Testimonies for the Church,” Vol. 7, p. 254.

Where in the denominational organization are the “many” self-supporting workers? And why are there almost none instead of “many”?

What could make it possible for the class which has no means, to go forth and “throw their whole energies into this all-important work,” and at the same time bear “their own expenses”? Why the present lack of self-sacrificing workers, and who is responsible for the condition?

The Master's commission to His laborers is: “Provide neither gold, nor silver, nor brass in your purses. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.” (Matt. 10:9-11.)

The plan of Christ forbids that any should enter the gospel ministry by salary, but rather by faith that his needs will be taken care of by those who open their doors to the Lord's laborers. Therefore, as there are hardly any self-supporting workers in the field, it is evident that there are but few missionaries whom Christ recognizes as His. Consequently, both those who

hire gospel workers by stipulated salary, and the ones who accept such a position are violating the Master's command.

The present rule of the conferences is not only contrary to the Master's instructions but also responsible for not having “many self-sacrificing workers,” for from all who enter into the work by faith, bearing their own expenses (receiving no pay from the conference but simply the hospitality of those who are convicted to receive instructions from God's messengers), the conference demands all the tithe and offerings from the interest they develop.

Thus any one who ventures to enter this sacred service is compelled to make his own way as long as he continues in the work, which does not only render the Lord's work impossible but also unfruitful, for to keep up one's own expenses continually and feed a family besides will take most of one's time.

It is neither Biblical nor just that one labor earnestly to raise up a company of believers, and then have the conference reap the tithe of his labor to feed a hired minister who had no part in the effort instead of the one who has sacrificed and done the work. Such an act might as well be called robbery.

This man-made rule has barred from the field “the many self-sacrificing workers,” thus robbing those who are in the darkness of the light of present truth, with the result that there are thousands of S.D.A.'s without employment at this very time who, instead of entering into the gospel work as Christ has asked, are walking up and down the streets expecting to receive some charitable help, the while they are all too often getting themselves into mischief.

But this sorry condition would not now exist had the denomination followed the instruction of the “Great Teacher.” Moreover, there would today have been “many” thousands of Spirit-filled gospel workers in the field instead of a bare handful, and where there is now one convert made at a great expense to the conference there would have been thousands brought in with no expense at all!

Each one that enters the work of Christ under the condition prescribed by Him should be allowed all the tithe that is realized from his labors until he has sufficient to pay his expenses, then the remainder should be kept by the conference. Thus the message would go by leaps and bounds -- more laborers, more converts, more means.

Hence, the present denominational system for the advancement of the gospel is foolish from the standpoint of the Bible as well as from the standpoint of the business world. Consequently, one cannot help but see that Satan has exercised his wisdom to put into the work of God those who labor for the loaves and fishes, and to keep out the self-sacrificing ones, thus seceding to leave the world in darkness. Hence, let God's true people sleep no longer, but awake, and reply to the following appeal by entering into the work now.

"God will have men who will venture anything and everything to save souls. Those who will not move until they can see every step of the way clearly before them, will not be of advantage at this time to forward the truth of God. There must be workers now who will push ahead in the dark as well as in the light, and who will hold up bravely under discouragements and disappointed hopes, and yet work on with faith, with tears and patient hope, sowing beside all waters, trusting the Lord to bring the increase. God calls for men of nerve, of hope, faith, and endurance to work to the point." "Life Sketches," 213-14.

CLOSED DOORS!

They are surely fighting the SRod here, so from now on I am sending my tithe to the "storehouse," "that there may be meat in" His "house."

Most of the brethren here are afraid of the "Testimonies" of Sr. White, and the leaders have got them believing that if they investigate the message for themselves, they will be deceived and lost!

They have closed the church against the SRod advocates and asked all to close their homes against them. But the truth shall triumph.

(Signed) O.O. Callentine, Bozeman, Mont.

We all surely enjoyed the last Code and are eagerly awaiting the next issue. We are having a time here and can see that the trouble is just commencing. The Mission Superintendent is expected to be here shortly, and they plan on guarding the door so they can have

quarterly services without us present!

May God give us strength and grace to go through to the end. O, won't it be glorious when it is all over and we are with Jesus!

(Signed) Mrs. Faith Pruett, Sheridan, Wyo.

It is hardly possible to believe that our brethren would do such terrible things. But the enemy is desperate and will stop short at nothing. However, such unChristian tactics avail only to advance the message onward, as the following letter proves.

"CAN DO NOTHING AGAINST THE TRUTH, BUT FOR THE TRUTH"

After hearing the tirade against the SRod at the Carolina Camp Meeting last June, we returned home determined to fight it, and a little while later were glad to have the opportunity of voting to have 13 members disfellowshipped from the Charleston church. But now we can better appreciate their position, as we ourselves with another were cast out Dec. 19.

A short time ago we received from one of the SRod believers a letter containing many quotations from the Spirit of Prophecy which we never dreamed were there. They put us to studying and we soon clearly saw how unfair the denomination has dealt with the SRod teachings.

We thank God that He mercifully gave us willingness and courage to read and investigate for ourselves after we had set our hearts against His message. Praises be to Him for His goodness and for present truth. We expect to put ourselves and our all into this work.

(Signed) Mr. & Mrs. C.E. Wessel, Charleston, S. Carolina

REJOICING IN THE MESSAGE

While in Medford I had studies from Bro. _____ and accepted the message at that time. The church here just after I came was warned to have nothing to do with the SRod or anyone connected with it, and not to study with anyone coming to their homes to give Bible or Testimonies studies unless they could show credentials from the Conference. The

minister also warned the church elder not to let any speak from the pulpit unless he knew who they were and what they had to say!

I have been receiving the Symbolic Code and read it with great joy. Also I have read the tracts and rejoiced in the truths revealed in them.

(Signed) Mrs. W.E. Phillips, Bend, Ore.

I want to tell you that I am happy in this great message; not only in having the exalted privilege of being one of the 144,000 but also of having the equally high privilege actually of helping to gather in this most glorious company!

We are having some grand SRod meetings here. Last Sabbath we met at the home of Bro. _____ in Muncie, and there were present 19 in all.

May God bless you and all those connected with this great work. Let us have courage, for victory is sure, and that right soon. I never have felt the Lord so near, nor never have I felt so full of courage as now. Praise His name!

(Signed) Wm. Edwards, Hartford City, Ind.

EFFECTUAL REFORMATION

I am writing just a few lines to let you know that along with my husband I am rejoicing in this wonderful message, which has made a decided change for good in our lives. It is wonderful what the Lord will do when we open our hearts and homes to him....I love to read the SRod books and tracts and can always find new treasures in them.... We want and intend always to be sincere and true and to preach the Word till Jesus comes.

(Signed) Mrs. Wm. Edwards, Hartford City, Ind.

I am rejoicing so much for what the Lord has done for me since I accepted the SRod message that I want to tell you a little about it.

When the reform message came to me it found me for one thing heavily in debt. Immediately I began to ask the Lord to take care of this debt for me in such a way

as to satisfy my creditor and leave us on friendly terms. This He straightway did, and now I am in a much better position to fulfill the admonition, "Whatsoever you do, do all to the glory of God."

How thankful I am that God hears the faithful prayers of His people and looses their heavy burdens! By His grace I mean to do all to His glory and help finish the work.

(Signed) H.H. Philebaum, Hartford City, Ind.

We are surely rejoicing in this present truth. It has made us firm believers in Sr. White's Testimonies, which we never fully believed before. Besides, we were fast becoming like the world again, but now my husband is out of the Masons and I am asking for my demit this month. We want nothing between us and our Saviour.

Last Sabbath one of the conference elders came to the Cocoa Church and preached against the SRod for two hours. One of the sisters told Mr. Harper that she would let no one tell her what to read and what not to read, but that she would read for herself. Mr. Harper had the first volume of the SRod in his pocket and handed it to her. Now she is reading it!

I want to tell you how greatly I enjoy the Symbolic Code. I read it over and over again. I am preserving all the Bible studies in a large loose leaf note book.

We have been Adventists nearly 16 years and are stronger in the old truth than ever before. Soon after coming into the church in Charleston, S. Carolina, we found that the church was not much different from the world. From that time on we have been mere mental Adventists. But now, thanks to the SRod, we have regained our first love. Praise God! I could shout for joy!

(Signed) Mrs. W.L. Harper, Richmond, Va.

I am surely happy and grateful to the Lord for the wonderful light and message of reform in the SRod. Raised in the truth yet, like most Adventists, I knew very little of what Sr. White's writings consisted and nothing of their real value, with the result that I had

drifted from the church when the S Rod found me. But now thanks to it I have almost all the writings of the Spirit of Prophecy and study every moment possible. With this additional light every word of the Bible and Testimonies has become precious to me.

I praise God for His love and mercy in sending to us who have been so unfaithful this great reformatory message which is bringing about a change of "ideas and theories, habits and practices."

(Signed) Mrs. Floyd Davis, Greeley, Colo.

I praise the Lord for sending to me this wonderful message of present truth. Hereafter, I shall send my tithe and offerings to the storehouse that this message which is "meat in due season" may be given to others who are hungering for truth.

The Lord has been very merciful in showing me my true condition that I might repent and make sure my salvation. I had been working at a hospital where I had to be 5 or 6 hours on the Sabbath, but now I have given up my work and have closed my account with the world. And now God has given me a little season for study and self preparation to get ready to help finish the work and meet Him when He comes for His faithful servants.

(Signed) Mrs. M.L. Hodgen, Greeley, Colo.

I thank God for the message for the hour that is lifting Laodiceans out of deception, declension, and despondency into the light of the "truth as it is in Jesus."

Not many days ago, because of an extended backsliding, I was indulging in the worldly allurements of Satan. Cigarette smoking, drinking, gambling, dancing, theater going, indulgence of appetite, and Sabbath breaking were among the evils that dominated my being. But glory be to Him for preserving my soul to see and comprehend this message which has joined that of the Third Angel for the finishing of the gospel, and which has made it possible for me to lay aside such evils. Praise His holy name for His great love and merciful dealings and for a message with such effectual reforming and regenerating power.

(Signed) J.L. Looney, Greeley, Colo.

THANKFUL FOR LIGHT "Bible New Book"

I have long wanted to get to a post office to send this letter. Sometimes I do get discouraged at the way things go, then I think how God has the work in hand, and how He removed those who were enemies to present truth from this place a few days before I moved here.

I thank God often for the wonderful light I have received through the S Rod on the Bible and Testimonies. My Bible has become a new book to me. So many things which I was taught applied only to the New Earth, but which were never clear, are now so plain and harmonious. I praise God for His truth and for the privilege of suffering a little for the Master.

(Signed) Mrs. A. Oswald, Tom Ball, Texas

GETTING READY TO "GO"

I am surely glad to receive the Symbolic Code, for it gives us courage to learn that there are faithful ones all over who are standing for the message. I am studying and praying, trying to get ready to work for the Lord in this last great struggle. I ask for your prayers.

(Signed) Ben Garrett, East Jamestown, Tenn.

IMPORTANT INSTRUCTIONS

Leaders of all companies are requested to write out each month on the back of report blank the full name and address of each member of the company. This procedure is imperative in order to carry on efficiently and successfully at this office. Also every one desiring the Code must send in his name and address, for only those whose names are on the mailing list will receive the Code.

In order to eliminate money changing for tithe and offering, paying for books, etc. on the Sabbath, a Laodicean practice which the Word

of God condemns, let us carefully attend to all such matters on preparation day by placing all monies in envelopes. To this end we advise that each company supply itself with small inexpensive envelopes. Do not use church materials where you are no longer paying for them, for it is not right.

In an early December issue of "Central Union Reaper" there appears a two column article entitled, "Battering Rams and Freedom," by C.A. Purdom, Superintendent of the Wyoming Mission.

In intent the article is a warning against the SRod, but unfortunately in execution it degenerates into a harsh spirited tirade without regard for simple fact and fairness.

It makes us sad to see such asperity in ministers of God, and surprises us that they will stoop to partial quoting, etc. to make out a case against us and to serve their own ends. We should think that S.D.A. ministers, having seen this sort of thing so long in first-day proponents, would shun it like a plague.

But alas "the angel of the Laodiceans" has been so long in Egypt, that his eyes have lost sight of the Master and his practices have become assimilated with those of the land wherein he dwells.

This is a sad warning to us to flee all the ways and works of Egypt lest we, too, become like that which we behold.

The burden of the article's bad temper and disingenuousness is to stand the October Symbolic Code at the whipping post. But our brethren seem to have forgotten that they "can do nothing against the truth, but only for the truth."

By quoting from the Symbolic Code in the same unscrupulous way that they have been quoting from the SRod all along, leaving out the important qualifying statements immediately preceding and following the portions quoted, the writer has only succeeded in the aforementioned article in serving the interest of the Code. Every such thing against the message is missionary literature for it.

"The efforts made to retard the progress of truth will serve to extend it. The excellence of truth is more clearly seen from every successive point from which it may be viewed. Error requires disguise and concealment. It clothes itself in angel robes, and every manifestation of its real character lessens its chance of success...."

"The wrath of man shall praise Thee, says the psalmist; 'the remainder of wrath shalt Thou restrain.' God means that testing truth shall be brought to the front, and become a subject of examination and discussion, even if it is through the contempt placed upon it. The minds of the people must be agitated. Every controversy, every reproach, every slander, will be God's means of provoking inquiry, and awakening minds that otherwise would slumber." -- 5 T 454, 453.

The more zealous their efforts along this line, the sooner will the work finish and the Lord come. Let us pray therefore that their zeal flag not, and yet at the same time that it will bring the honest among them, like Paul, to a place where God can humble and save them from the terrible spewing out (Ezek. 9) which awaits the "angel" of the Laodiceans.

A SERIOUS CONCERN TO ALL

A certain believer in present truth writes the following paragraph:

"Recently I visited with friends and relatives in _____, and tried to interest them in studying the SRod, but I found the prejudice very strong. Every one of them seemed to have seen in the SRod adherents only a tendency to criticize and bring out the faults of ministers and workers. Now as I see the message, our business is not a personal criticism of any. While we cannot help sighing and crying "for the abominations in the midst thereof," if we are to receive the "seal of the living God," yet our spirit is to be one of "love and forbearance."

Though it is impossible all at once to outgrow the old S.D.A. family frailties, foibles, and follies -- the common Laodicean heritage -- and reach the consummate perfection of our great Exemplar, the above remarks should be seriously considered by every one standing in the light. However, the impossibility of attaining to this absolute perfection overnight, the enemies of present truth with an utter lack of reason and fairness use as a weapon against the message. They go about decrying our habits, manners, and words, as though the SRod were responsible for them and had engendered every Laodicean propensity which we may still possess!

The corn in the field does not come to beautiful maturity in a moment. Even under the influence of the season's latter rain, it does

not bring forth full, round ears over night. The process of fruition takes a little time. Pitifully imperfect stalks themselves, yet our brethren “who hate us” and “cast us out for the Son of man’s sake,” strangely look for us, contrary to natural possibility, to shoot us into mature and perfect stalks “in a moment, in the twinkling of an eye!” Here is one of the best evidences that these critics “are in a sad deception” and “knowest it not.”

The so-called condemnations, criticisms, and denunciations -- “the pricks” -- against which both the “angel” (leadership -- Rev. 1:20; 3:14) of the Laodiceans and the candlestick itself (church) are “kicking” and crying out in all manners of ways, are no more the sentiments of those who proclaim the message to the church at this time than were the condemnations which John the Baptist denounced upon the Jewish church -- his own, but the words of God which He has solemnly adjured to speak forth in fear and favor of none. Therefore, if they wish to think our position critical, ungentle, and unsavory, let them bethink themselves of the words and demeanor of Elijah, John the Baptist, Luther, Sister White, aye every messenger God ever had, and they shall find that they are unwittingly placing us in chosen company and are in perilous danger of making God a liar over the sort of company He says He keeps and the caliber of His friends. Let them realize that they are foolishly condemning and laying to our charge that which is God’s responsibility.

It is both unjust and also very unwise to reprobate us simply for doing our duty as the Lord has commanded: “Cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins.” (Isa. 58:1.) “Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at My mouth, and give them warning from Me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit Iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely

live, because he is warned; also thou hast delivered thy soul.” (Ezek. 3:17-21.)

These poor blind souls are doing just what Paul warns them not to do: “Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.” (Rom. 2:1.) They, themselves, with no charge from God and with no purpose but to justify self, proceed to reproach, recriminate, and score those who are declaring “God’s counsels of old” which “are faithfulness and truth,” realizing not that thereby they are doubly reproachable and reprehensible.

The very nature of things makes it impossible for us to say anything one way or the other about the specific allegations of hypercriticalness made by the questioner. All we can just observe is that our experience in general with those who accept the SRod is that whatever uncalled for criticisms may fall from their lips are the slip (a momentary reversion to hereditary Laodiceanism) and not the practice, and that all in all we find them far freer of this sin than those who are complaining against them, remarkably free of it considering the nature of the message they bear and the circumstances under which they are laboring. And what counts more, we have yet to observe one who speaks his denouncements with malice or glee, devoid of love. And what counts the most, almost everyone that we know is fighting the good fight to overcome his Laodicean propensities along this and other lines.

ANOTHER CONCERN SERIOUS TO ALL

“I am writing because I have been very much troubled and burdened over some things. However, before I state my problem, I want to say that I fully believe the message of the 144,000 and the purification of the church. By certain ones, though, are set forth some side doctrines which I cannot accept, and what I want to know is are they endorsed by the SRod?”

It is most unfortunate, the situation exposed by the questioner. We are sorry that some have put forward private interpretations of the message which have troubled the minds of others. Yet it seems unfair to call the message to task because of the unwarranted ideas advanced by some. This is like making the Third Angel’s Message answer to the

world for the doctrinal extravagances of the many time-setters that have been in our midst.

We endorse no teaching or position not found in the publications of the SRod or authorized by this office, as is plainly declared on the first page of the Symbolic Code for October (No. 4). Nowhere is the position taken "that everyone that is brought into the Seventh-day Adventist church is unconverted, and that there should not be anyone brought in." The most extreme position which the message takes in this connection is that which the Spirit of Prophecy in the following testimony obliges it to take: "The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted, and those who were once converted but who have backslidden." -- 6 T 371.

This far we come, not an inch short, not an inch beyond. Those who do go beyond this point as well as those who refuse to come up to it are both committing equal extravagances which the truth rebukes.

Concerning the idea that the present time is not the day for individuals outside the S.D.A. church, though they know and believe the message, to repent and be baptized, we would say that God nowhere justifies a man, regardless of what his status might be -- whether Jew or Gentile, church member or infidel -- for putting off the day of repentance once light is come to him. This is the sin against the Holy Ghost. "Today, after so long a time; as it is said, Today if ye will hear His voice harden not your hearts."

However, under the dispensation of a special message to the church, such as Christ bore to the Jewish church for three and a half years and such as it is our lot to bear to the S.D.A. church today, we are not to understand that it is the work of those, who bear such a message, to carry on at the same time the Gospel program for the world at large.

The Lord has not left us in the dark in regard to what should be our position in this matter. Jesus was "holding forth" to the church members "in the borders of Tyre and Sidon" when the woman who "was a Greek, a Syrophenician by nation," "came and fell at His feet," beseeching "Him that He would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled: for it is not meat to take the children's bread, and cast it unto the dogs (Gentiles).

And she answered and said unto Him, Yes, Lord: but the dogs under the table eat of the children's crumbs. And He said unto her, For this saying go thy way; the devil is gone out of thy daughter." (Mk. 7:26-29.)

Hence we see that while we are expressly enjoined to feed the children, and not to go in search of the Gentiles, we are at the same time told not to withhold the truth from the latter, when they come voluntarily and in faith seeking crumbs.

QUESTIONS AND ANSWERS

Question: "Does not the attitude of the SRod toward foreign mission work give to its opposers a chance to accuse it of not being interested in the salvation of those who are in the world, and thus hinder its own progress in getting its message to the church?"

Answer: In regard to your concern over the SRod's apparent blockading of its own way by its attitude that we should not support the foreign missions program, we would say that if its enemies were not using this as a stumblingblock, they would be using something else. Its attitude is not one of opposition simply for opposition's sake or for the sake of furthering selfish interest. It believes in every kind of missionary work in itself, as must be clear to anyone who will study the message. But under the present circumstances, with a sword hanging over the church, momentarily ready to fall and send thousands to their destruction, God can hardly be consistent or merciful, in lavishing His time and means upon a program which, under the present turn of affairs, can no longer accomplish its divinely appointed purpose, but which from here on can only lend itself to augment the enemy's facilities for bringing into the church thousands of unconverted only to perish in the fearful slaughter of Eze. 9.

Question: "When we are not working for sinners in Zion, then why not for sinners in the world? They are all sinners in the sight of God....He has given us light since 1844 and He does not mean for it to be hidden 'under a bushel' but to lighten the world."

Answer: What is here said is true. If we are not working for sinners in Zion, we should be working for sinners in the world. However, if we truly understand and believe the message, we will be working for the sinners in Zion so much of the time that we will have no

time left to work for the sinners in the world, save for the "Syrophenicians." Then we would be doing our full part to hasten the day of the Loud Cry when the light, which He gave us in 1844 for to lighten the world, but which we have all along hid "under a bushel," will finally reach every sinner.

If the opposers of the SRod had lived in the days of John the Baptist, in the days of Christ, or in the first 3 1/2 years of the apostles, and had been in their present frame of mind, they would have taken their stand on the side of the rulers of Israel against the truth of that time.

Question: "Does the SRod mean to teach that the Judgment for the righteous dead closed in 1931, or thereabouts, by the following statement? 'While God clears the way for the seven last plagues by laying some of His people to sleep in the grave, He has done the same for the event to take place in 1931 (if that date be correct). Those who cannot undergo the trial are laid in their graves, while the 144,000 remain and will escape, but the balance in the church (now) shall perish in the ruin.' (SRod, Vol. 1, p. 219.) Please explain."

The date 1931 and the statement in question have no reference to the investigative judgment. The SRod sets no date either exact or approximate for the closing of the judgment of the dead or for the beginning of the judgment of the living. The time of these events is not to be known until the one is past and the other begun.

As to the 1931 date and the event connected with it, we have no further light at the present time than is to be found in Vol. 1, pp. 108-114 and Vol. 2, p. 275. It was at that time (the close of 1930 and the beginning of 1931) that the event of publishing the message in the SRod, Vol. 1 took place, revealing the truth of the 144,000 and calling for a reformation. Therefore, though it was not before hand correctly understood just what the nature of the event would be, when the fullness of time came and no other event transpired but this identical one, it was thereby identified as the one predicted in Ezekiel 4; that is, the time at the end of the 430 prophetic years when the "scroll" was to make another turn.

In regard to the specific event in question, if the questioner will open his SRod, Vol. 1 and carefully restudy page 219, he will clearly see that the context of the statement, "Those who cannot undergo the trial are laid in their graves," requires that it be fulfilled before Eze. 9. Hence, it can only apply to the righteous who die under the Third Angel's Message up to the purification of the church, fulfilling Isa. 57:1 and not Rev. 14:13.

Question: "Please explain the meaning of Judah, Ephraim, and Israel, for these terms are often mentioned in the Bible, and especially in Hosea, chapters 4-14."

Answer: The questioner will remember that the Israelitish nation -- the twelve tribes -- divided after Solomon's death into two kingdoms. (1 Kings 11:11, 12; 12:19, 20, 21.) The one that was composed of the ten tribes, occupying the Northern portion of the promised land, was called "Israel," to which this term applies when used separately from the twelve tribes.

The term, "Ephraim," applies to this same kingdom. (Isa. 7:1, 2.) The kingdom which was composed of the two tribes and which occupied the Southern portion of the land is called Judah. The reason that "Ephraim" is synonymous with "Israel" is that the tribe of Ephraim ruled the kingdom. Hence, because of this fact the kingdom on the North is called by both names -- "Israel." and "Ephraim" -- whereas the Southern kingdom which was ruled by the tribe of Judah is therefore called "Judah." Thus, the terms "Israel," and "Ephraim" are applicable to the Northern division, and the term "Judah" to the Southern division of God's ancient people.

Question: "Please explain E.W. 36: 'I saw that Jesus would not leave the most holy place until every case was decided either for salvation or destruction,' etc."

Answer: The question which here arises is how is it possible to reconcile "The Shepherd's Rod" with the "Spirit of Prophecy," when the one seems to say that Jesus will leave the most holy place at Eze. 9, while the other says He will not leave until every case is decided?

Without attempting to explain the event described in E.W. 36, we shall inquire only into the matter of whether it is possible in view of the E.W. statement for Jesus to "leave" the most holy place to execute the work of Eze. 9 before the general close of human probation.

To begin with there is nothing in the word "leave" that connotes finality and permanence of condition or action. To leave once does not preclude the possibility of having left on previous occasions and then returned. Hence, on the logic of language alone, the mere fact that Sr. White "saw that Jesus would not leave the most holy until

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every case was decided,” does not argue that He could therefore never have left the most holy place before, and that He cannot leave it to execute Eze. 9 on the church.

However, we need not base our position entirely on logic. The Scriptures abundantly evidence the fact that Jesus is to dwell in the midst of His People at a time before every case is decided. We quote Zech. 2:10, 11 -- “Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be My people.”

Verse 11 proves that in “that day” when He comes and dwells in the midst of Zion, “many nations shall be joined to the Lord,” and every S.D.A. ought to know that there will be no nations joined to the Lord after probation is closed.

Moreover, in Isa. 66:15, which reads, “Behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire,” (Verse 16) “For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many,” we see that when He comes with fire, it is to “plead” with all flesh, which proves that it is during probationary time, for after the close of probation God will plead with no flesh.

Furthermore, Isa. 66:20 proves that it is in this time during which the Lord pleads with all flesh that “many nations” -- “all your brethren” -- are joined to the Lord. Hence, “in that day,” the day of slaughter (Eze. 9; Isa. 63; Isa. 66), He “will come, and...dwell in the midst of “Zion.”

Therefore, it is clear that Jesus is to come and dwell in the midst of His people here on earth before the close of probation, as He dwelt with His people in the exodus movement, as is described in Isa. 4.

Some have an altogether too narrow view of the Godhead. They think that in order for Jesus to carry on the investigative judgment in the heavenly sanctuary, He must confine Himself there every moment, and that even in case of necessity He cannot leave the place of the most holy apartment to do anything else until His mediatorial work is finished.

Christ’s departure from the holy place, at the consummation of the investigative judgment, is to result in His visible second advent, whereas the event of Eze. 9 and Zech. 2:9-11 is an invisible coming.

Question: “How do we stand on health reform? Do we yet discriminate without reservation against the use of pasteurized milk?”

Answer: Our stand on health reform is with both feet set solidly and forward stepping. However, to be committed to this course does not mean to subscribe to extreme measures. On the contrary, it means to counsel common sense and moderation, not going beyond what has been divinely revealed.

Those specific articles against which the Spirit of Prophecy bears a positive testimony; denatured, devitalized, demineralized foods; and all unhealthful practices, we are pledged to avoid. But we do not take the stand that milk is not to be used. Some of us do not use it, but do not advocate its disuse at this point. It would be foolish to urge such reform when the majority are still using coffee, tea, vinegar, spices, bitter, rich pastries, devitalized grains, etc. This would simply be to try to jump to the top step of the ladder while being held down by the heavy weights of wrong practices, instead of climbing from the bottom and step by step cutting away the weights until finally the top is reached, which process of progressive reform is better illustrated by the following 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; those 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.

“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 naught.

“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 word were breathed, ‘What holds the cord?’ For a moment we hesitated to venture. Then we exclaimed, ‘Our only hope is to trust wholly in 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.” -- 2 T 594-597.

So you can see that the whole problem is an individual one. If we are determined to keep pace with God, He will reveal to us the reforms He would have us institute in our lives and when to effect them. Therefore, we would not advise you to discontinue the use of milk until you are certain the Lord is telling you to do so.

Question: “Why is the great multitude of Rev. 7:9 called innumerable, when Zech. 13:8 speaks of those who are to be saved as 1/3 part, which is a numberable part? Please explain.”

Answer: Of the great multitude it is said, “No man can number” it, which does not, however, mean that God cannot number it. Likewise it is with the hosts in Zech. 13:8. God has numbered them, although the exact number is not known to men as it is of the 144,000.

In the December Code we printed the following invitation from Sr. Palmer: “We came here the middle of October and would be glad to have any SROD member stop with us if in this vicinity,” but we failed to give her address, which is C.C.C. 762, Red Cloud, Nebraska.

VERY IMPORTANT

Carelessness on the part of some has cost them a good deal, and much mail has gone astray, never reaching the office. Our correct address has been published in the past, but some have not given it any consideration. Please remember to address any member of this office in the following manner:

The Universal Publishing Assn.
Station K, Box 68
Los Angeles, California

Person’s name

Do not place currency in common mail. Send either P.O. Money Order or a bank check. Make sure that your return address is given on all mail.

As these instructions have not been fully heeded, thus causing us confusion, we print them again, urgently requesting everyone corresponding with this office to use the precise form herein given.

Our free literature fund, created by free-will offerings, has thus far covered about half of the necessary expenses. Therefore, we are disposed to remind our friends in present truth of the need of this worthy enterprise.

The contributions for the Symbolic Code also thus far cover only about half of our expenses for supplies alone.

Our united prayer on Friday evening (5 P.M. Pac. Stand. Time; 6 P.M. Mount. Stand. Time; 7 P.M. Cent. Stand. Time; 8 P.M. East Stand. Time) in behalf of our brethren who are in darkness regarding present truth, should be faithfully observed by all concerned.

-----TEAR OFF HERE-----

Please place my name on your regular mailing list for your monthly paper. “The Symbolic Code”

Name-----

Street P.O Box No. ----- City-----

Country----- State-----

THE SYMBOLIC CODE

NEWS ITEMS

Volume One

No. 8

In The Interest Of The S.D.A. Denomination

A LETTER TO “AMMI” AND “RUHAMAH” IN BEHALF OF “MOTHER”

“Remember these, O Jacob and Israel; for thou art My servant: I have formed thee; thou art My servant: O Israel, thou shalt not be forgotten of Me.” (Isa. 44:21.)

The many letters and inquiries coming from every part of the field has added much extra work to our regular duties, so that it has been impossible to keep pace with our correspondence in connection with “The Shepherd’s Rod.” We have tried to respond to the most urgent letters and to those that demand personal answers; others we thought could be answered in a general letter.

“The Shepherd’s Rod,” Vol. 1 came off the press in the month of December, 1930. Since that time we have, under the direction of God, tried to send to every Seventh-day Adventist church throughout the world a copy or more. Besides these, we have sent hundreds to our ministers and conference workers, and also have maintained a continual mailing list to laymembers from every part of the union and some of the foreign countries, but the response thus far has not been commensurate with the effort put forth to warn the church of the impending doom. A bloody sword is hanging over the churches and the fact demands our utmost service. A clear vision of the necessity for a thorough reformation as represented in “The Shepherd’s Rod” should have aroused every one connected with “The Third Angel’s Message.” Such neglect for repentance and spiritual awakening makes our hearts sad. Even though some may doubt the danger ahead, there should be no carelessness on the part of God’s church to put away sin at any time. The Lord is speaking to us: shall we not heed His voice? Shall we not trim our lamps and act like men who are looking for their Lord to come? The time is one that calls for light bearing and action.

We earnestly ask our brothers and sisters, who believe in the message, humbly and sincerely to pray for God’s dear people, and let our prayers be mixed with faith, trusting in God to bless our efforts. The greatest concern of every believer should be a burden for the safety of the flock. Therefore, we must make irresistible exertion of mind and might to present the message to them.

Some of our brethren wish to know the position we hold on the message in the “Rod.” The question is, Do we allow mistakes in it, or do we hold that the contents in the “Rod” are unquestionable? This we answer as follows: Analysis proves that truth has never come at any time by the power and wisdom of men, but by the Spirit of God through instruments of His own choice. Said Jesus, “When the Spirit of truth is come, He will guide you into ALL truth.” If we should believe the words of the Master, then we must conclude that the “Rod” contains either ALL truth or there is NO truth in it, save the quotations of truth. Therefore, if we admit one truth revealed by the “Rod,” then we must accept it ALL. If God has been able to guide His servants in the past into ALL truth, He is able now. Therefore, we take the position that the message in the “Rod” is free from error in so far as the ideas put forth are concerned.

We have had many good and encouraging letters from every part of the field both home and abroad. Many have taken up the work as their God-given duty to warn our people of their danger by sending a copy of the SRod Volumes to each one of their friends; distributing our free literature; studying with others; selling the books; and sending us the names. Some of the local church elders have responded to the message and presented the matter to the whole church with good results. Though the response has been disproportionate to the effort put forth, as previously stated, the evidence is such that God has Daniel’s, Shadrach’s, Meshach’s, and Abednego’s, also Gideon’s everywhere awaiting the call. “The Lord has faithful servants, who in the shaking, testing time will be disclosed to view. There are precious ones now hidden who have not bowed the knee to Baal.” 5 T 80.

We are confronted with opposition from our conferences, which are trying to drown the message and kill the work of reform. They talk against the publications, but not once have they opened their pages and successfully refuted any of the contents. Their excuse is that they cannot afford to give any of their valuable time to investigate new light. Ridicule is the only thing we hear. Arguing on the direct application of minor points does not change the message in the "Rod" so long as the lessons derived cannot be refuted. The subject in the "Rod" is "The 144,000 and A Call for Reformation," based on Rev. 7; Eze. 9; Isa. 63; 66:16, 19, 20, and as they cannot refute either of these, it proves that the message is correct. Many of the laity are demanding explanations of the message in "The Shepherd's Rod," but as the ministry cannot give them a satisfactory answer it is arousing many to search out the truth for themselves. Thus the message is spreading everywhere, with evidence that reformation is sure.

Such reports as that the SRod has been killed in the South and has died out in California and elsewhere are naught but pathetic evidences that the "angel" of the Laodiceans is growing frantic over the mounting realization of the increasing insecurity of his position, and who in consequent desperation is trying anything and everything in a latest attempt to save himself from the relentlessly oncoming ruin.

We have seen and heard sufficient, to know that many of the ministry are convinced of the truth of the message in the "Rod" but dare not openly confess their convictions or take their stand.

On many occasions the leadership has disfellowshipped some of the earnest ones, but by no means has it checked the influence of the truth. Indeed this attempt to frighten the people to give up studying the message and working in the lines of reformation has only served to accomplish the very opposite result. We again warn our people to remain faithful to God and follow complete instructions in every move they make. There can be no success in the work of God and He cannot use us if we exercise our wisdom independent of His.

Let everyone remain at the post of duty as though all the work of God rested on his shoulders. God has forewarned that everyone must remain in the church where he belongs, regardless of what may happen to his church membership. It is not our names on the church books that saves us, but the keeping of the truth. Complete instructions have been given in the SRod,

Vol. 1, pp. 28-9, also 245-252; tract #2, p. 41; tract #4, p. 45. Let every one aim to be one of the 144,000 by careful observance of the instructions given, and then the barriers now erected against the truth will crumble to the ground like the walls of Jericho. The Lord "shall appear to" our "joy" and those that cast us out "shall be ashamed." (Isa. 66:5.)

The Spirit of Prophecy looking forward to this time says: "God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness." T.M. 300.

We regret that we must speak of the actions on the part of our brethren, but we are duty bound to defend God's people and His truth. Therefore, we are obliged to give out the following information for the benefit of those who are willing to study and investigate for themselves in preference to accepting the decisions of others.

Says the Spirit of God: "Those who have not been in the habit of searching the Bible for themselves, or weighing evidence, have confidence in the leading men, and accept the decisions they make; and thus many will reject the very messages God sends to His people, if these leading brethren do not accept them." T.M. 106, 107. "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" (Isa. 2:22.) "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." (Jer. 17:5.)

The news broadcast throughout the sisterhood of churches and conferences in both home and foreign fields, that the author of "The Shepherd's Rod" is not a Seventh-day Adventist, is the blackest falsehood. I have been in good and regular standing, a believer of the advent truth in all its precept without variation, from the day I first accepted the truth until now. Those who have read "The Shepherd's Rod" will appreciate the fact that what I have stated is true. At the time the message of "The Shepherd's Rod" came, I was both a member and officer in one of our churches. It was after the book had been written that my name was dropped from the church records by the church council with the support only of two laymembers out of about 200; at which time our conference president said to me: "I had to drop your name from the church records so that I can tell the churches

that the book is not written by a Seventh-day Adventist.”

Though our brethren think I am not now a Seventh-day Adventist, because they have (unlawfully) disregarded and deprived me my membership rights, how do they dare to say that “The Shepherd’s Rod” is not written by a S.D.A. when my name was still on the church books at the time the “Rod” was written? And even now I am present to attend whenever possible the church where I had my membership at the time the message came, and similar is the case of each one who has connected with the message of the SRod.

I repeat, it is not our names on the church books that make us true Seventh-day Adventists, but the keeping of the truth. If the only possible way the brethren have of casting reflections upon the message is by falsifying the facts, then they had better leave the responsibility of defending the truth wholly to God, Who is able to protect His people by TRUTH instead of falsehood.

We are very much concerned to hear from every true Seventh-day Adventist. Please write and give us all the information which would be of help in the work. We must cooperate in spreading the message as soon as possible, for the time is shorter than we can realize. We pledge ourselves to help you in every possible way.

We hope to hear from all our brethren who have not expressed their view in regard to the message.

“Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you.” (Deut. 4:1.)

I am sincerely your brother for a fervent appeal to “mother.”

ANOTHER CALL FOR LABORERS

Dear Brother:

Just a few lines from our little company. There are seven who have taken their stand for the message of present truth found in the SRod, which we find in harmony with the Bible and the Spirit of Prophecy, and in which we are surely happy and rejoicing. Now

we are asking for someone to come and teach us more about the message, that we may better work to the glory of God and the advancement of His cause.

(Signed) W.R. Young.

“The harvest truly is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest.” (Matt. 9:37, 38.)

“Time is short. Workers for Christ are needed everywhere. There should be one hundred earnest, faithful laborers in home and foreign mission fields where now there is one. The highways and the byways are yet unworked. Urgent inducements should be held out to those who ought now to be engaged in missionary work for the Master.

“The Lord calls for volunteers who will Take their stand firmly on His side, and will pledge themselves to unite with Jesus of Nazareth in doing the very work that needs to be done now, just now.” F.C.E. 488.

“Ye...of the living God,...if you would go forth to do Christ’s work, angels of God would open the way before you...Are you individually laborers together with God? If not, why not? When do you mean to do your Heaven-appointed work?” -- 6 T 438.

“He wants you to go forth to our churches to labor earnestly for Him.” -- 9 T 107.

“The words of Christ apply to the church: ‘Why stand ye here all the day idle?’ Why are you not at work at some capacity in His vineyard? Again and again He has bid you, ‘Go ye also into My vineyard, and whatsoever is right that shall ye receive.’ But this gracious call from heaven has been disregarded by the large majority. Is it not high time that you obey the commands of God? There is work for every individual who names the name of Christ. A voice from heaven is solemnly calling you to duty. Heed this voice, and go to work at once in any place, in any capacity. Why stand ye here all the day idle? There is work for you to do, -- a work that demands your best energies. Every precious moment of life is related to some duty which you owe to God or to your fellow-men, and yet you are idle!” -- 5 T 203-4.

THE COMING CRASH

“The church here has had several committee meetings of late because of my activities. Things are getting real serious. They say they see a split coming and it frightens them. O, I do rejoice when I see things coming to a head. God is working and soon the crash will come. They are trying to get evidence against me, but no matter what they do to me, I want to be what Jesus wants me to be, and with His help I am going to be.”

(Signed) Mrs. Anna Oswald, Houston, Texas

Though it is an inexpressibly sad thing that through internal troubles it appears that God’s church must cause itself to come crashing down to the ground, yet as long as this must be, and as long as God says, “O great mountain...thou shalt become a plain, we, too, “do rejoice at the prospect of things soon coming to a head,” when out of the ruins “He shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.” (Zech. 4:7.)

Though the “angel” of the “Laodiceans” has not heeded the merciful warnings given long ago, the tragedy could be averted even now if he would but take heed to the present call which God is mercifully making.

In Sept. 1895, the servant of the Lord wrote:

“THE HIGH-HANDED POWER

that has been developed, as though position has made men gods, makes me afraid, and ought to cause fear. It is a curse wherever and by whomsoever it is exercised. This lording it over God’s heritage will create such a disgust of man’s jurisdiction that a state of insubordination will result. The people are learning that men in high positions of responsibility can not be trusted to mold and fashion other men’s minds and characters. The result will be a loss of confidence even in the management of faithful men. But the Lord will raise up laborers who realize their own nothingness without special help from God.” -- T.M. 361.

“Laws and, rules are being made at the centers of the work that will soon be broken to atoms....If the cords are drawn much tighter, if the rules are made much finer, if men continue to bind their fellow laborers closer and closer to the commandments of men many will be

stirred by the Spirit of God to break every shackle, and assert their liberty in Christ Jesus...” -- R. & H., July 23, 1895.

“The Lord will work to purify His church. I tell you in truth, the Lord is about to turn and overturn the institutions called by His name.

“Just how soon this refining process will begin, I can not say, but it will not be long deferred. He whose fan is in His hand will cleanse His temple of its moral defilement. He will thoroughly purge His floor.” T.M. 373.

“Satan will work His miracles to deceive, he will set up his power as supreme. The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out. The chaff is separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place. None but those who have been overcoming by the blood of the Lamb in faith walking in the light and the word of their testimony [giving the message] will be found with the loyal and true [144,000], without spot or stain of sin, without guile in their mouth. The remnant that purify their souls by obeying the truth gather strength from the trying process, exhibiting the beauty of holiness amid the surrounding apostasy....The great issue so near at hand will weed out those whom God has not appointed, and He will have a pure, true, sanctified ministry prepared for the latter rain.” -- B-55-1886.

The “crash” must come, and it will be “a terrible ordeal.” Hence come the Lord’s merciful warnings to us to get ready.

“Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff before the fierce anger of the Lord come upon you....Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord’s anger.” (Zeph. 2:1-3.)

“Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.” (Isa. 26:20, 21.)

AS THE MESSAGE GOES

“I have read with keen interest the two tracts you sent me and wish to learn more of present truth. I have fully determined to investigate all that is to be learned of this new light on the truths we have always known and held dear. Past 50 years of age, I have been a student of God’s Word since childhood and have labored in the Sabbath School and church as Bible teacher and leader, and I can say from what I have learned from the two tracts which I have just received from you that the Scriptures which I have never been able to understand are now as clear as the sunlight. I am indeed glad for this wonderful light and I fully believe it is God’s truth, the Third Angel’s Message in verity.

“For several years a brother and I have been studying to improve ourselves that possibly we might be able to do work in public for the Lord. Yesterday I briefly explained to him about this work and he wishes to become informed in these truths.

“I am anxious to get the books and get to studying as soon as possible. Eagerly awaiting these studies in present truth, I am

Yours in the Master’s service,”
(Signed) L.C. Forsythe, Wapakoneta, Ohio

Bro. Philebaum of Hartford City, Ind. sends us the following letter which he received from his sister shortly after paying her a visit, at which time he explained to her about the message and left some tracts.

“I was to write you if I wanted the SRod books. I have read the tracts you left me and am now re-reading parts of them, and I must say that the more I read them the more I am convinced that this message is of God, so I am eager to receive the books.

“I read that the sealing time is very short and I am anxious to learn all about it so I can help to enlighten others.

“How can any one with an honest heart help but see the need of a reformation in the church? What a sad thing to think that some in the church don’t want to hear the message. I feel that God has set His hand to do a quick work. I have feared that He would do this and

that I would not know when it was going on, but I am so glad He has made it known to me so I can be ready.”

CAST OUTS REJOICING IN THEIR LOT

“I began to read the message contained in the SRod by claiming the promise of John 7:17, and I was never more convinced of anything in all my life than that it is a message from God to backslidden Israel.

“I have long felt the need of a revival and reformation in my own heart, and this message has been a shining light to me. If it were heeded, it would save our people from the deadly formalism which is ‘leavening our churches everywhere.’

“I have suffered a few things for the truth’s sake, being one of the seven in our church who were ‘cast out’ last August, but there is a lull in the storm right at present.

“Others of our church studied with us and were convinced of truth but turned back to the formal grind when persecution started, fulfilling Matt. 13:21. May they return before it is too late is our prayer.”

(Signed) Ethel Gilbert, Greenville, S. Car.

“Just about a year and a half ago the SRod came to our church and found seven souls that wanted to be on the Lord’s side when He comes in judgment to purify His church. (Eze. 9; 5 T 80.)

“Five of them, each had only a few books of Sr. White’s writings, and some of them did not believe in her writings at all until the SRod showed them how absolutely necessarily it is to have and study the Testimonies.

“Also some were working on the Sabbath besides doing many other things that a true Christian does not do, but by the power of the wonderful truth in the message of the SRod, we have been able to give up those unlawful things and are now rejoicing in the happiness of victory.

“On the evening of Dec. 22, 1934, Isa. 66:5 was enacted in unforgettable scenes in the church. Five of the best members were ‘cast out,’ not because they were not loyal to the Third Angel’s Message, but because they were not obeying the General Conference!

“After each had given his testimony for the truth, the elder said: ‘The question is not whether the SRod is truth or error, but whether or not you are true to the General Conference!’

“One brother, who had not yet fully taken his stand for the message, upon witnessing the unfairness of the proceedings, said, ‘If you are going to cast out these good brethren, then you will have to act upon my name also.’ Thus the persecution by the church is making adherents to the message of present truth.

“Through the whole disgraceful procedure, the five were calm and of good spirit, and afterwards one brother said that he never felt so happy and free before. The event has already proven a blessing to all, for since being cast out, each is now more burdened to work for the brethren, and we pray that God will bless our labors to save them from the awful destruction just ahead.”

(Signed) John Berolinger,
Escondido, Calif.

THERE IS POWER TO REFORM

“The Present Truth of the Third Angel’s Message (the angel of Rev. 18:1), as revealed in the SRod, has filled my soul, and the Power of the Holy Spirit has convinced me that a great reformation is now in progress, and I thank God for reforming influence in my own life.

“May He lead each honest heart to a diligent study of His Word, that we may love the ‘truth as it is in Jesus’ and be sealed with ‘the seal of the living God for eternity.’”

(Signed) Mrs. M.M. Me Cune,
Greeley, Colo.

GRATITUDE FOR LIGHT

“O how thankful I am for the SRod message! It proves from the Bible and Testimonies to be the ‘present truth’ which ‘the flock needs now,’ and I am determined to study and learn more so I can have a part in finishing the work.”

(Signed) Mrs. Eva R. Orr,
Greeley, Colo.

“MEAT” TO THE HUNGRY

“I just want to tell you that I have found the SRod to be a message for us that is ‘meat in due season,’ and my prayer is that more will follow in this wonderful truth and bravely walk in its light.”

(Signed) V.D. Orr,
Greeley, Colo.

LIGHT GROWS

“I am taking the opportunity of writing to you again. The more I study the SRod the more light I can see in it. Every day it grows more beautiful.

“The other day I received a letter from my pastor warning me against the SRod. He sent me the little pamphlet, ‘A Warning Against Error,’ but I have found it unreliable, and I know that my pastor has not investigated the teaching of the SRod for himself and is therefore not justified in condemning either it or me, for I am making a thorough study of its teachings, with the Bible and the Testimonies before me, and I find more truth every time I read it over..

“I have felt for some time that the little tithe I have should go to ‘the storehouse’ -- where present truth is -- so last week I decided to send it, for if the message is of God, we should support it and be willing to suffer for Christ’s sake. Please pray for me that I may be strong in faith.

“Is the truth still advancing? In the letter from my pastor he said that the General Conference sent Elder _____ to Charleston, S. Car. and succeeded in stamping out the SRod doctrine there, and that it is making a great deal of trouble here and there.

“I do hope that the good Lord will put it into the hearts of many of His dear people to study for themselves before it is too late. My heart is sad for the dear ones who will not investigate for themselves. Do pray for me that I may hold up Jesus in my life and be prepared to help others find the way, and that I may be ‘able to stand’ when He appears.”

(Signed) Mrs. J.A. Dundore,
Hanover, Pa.

QUESTIONS AND ANSWERS

Question: “Will you please explain how the ‘Symbolic Code’ got its name and why it is so called?”

Answer: The name, “The Symbolic Code,” came in the same way as did the message. It is so called because the paper explains prophetic symbols, and speaks in symbolical terms.

Question: “Tract #3, p. 62 shows that on Jan. 18, 1934 the members of the Tabernacle church of Fullerton, Calif. requested that a committee of ten or twelve of the brethren meet Bro. Houteff concerning the teachings of the SRod. ‘A Warning Against Error,’ p. 30 says that the committee ‘met Mr. Houteff and a few of his followers’ and at the end of the study asked for ‘a few days in which to study carefully the points’ presented and to ‘prepare their reply.’

“Page 30 of the same pamphlet says: ‘On Sunday, March 18, this committee again met Mr. Houteff, with a number of his followers... and read this reply.’

“But Tract #3, p. 71 says that you waited two months without receiving any reply and at last (on April 28, 1934) ‘sent a telegram to Elder Daniells, while they were assembled in the Spring Council at Washington, D.C.’

“Thus one says the reply was delivered March 18, and the other says it was two months later. Which one is right?”

Answer: The dates here given are correct. The apparent discrepancy arises from the fact that the event of Jan. 18 (the reading of the reply) is not what Tract #3, p. 71 is referring to. It is referring to the written reply, supposed to be to the study given, which he did not receive until two months after it was read at the March 18 meeting, at which time they were supposed to hand it to Bro. Houteff so he could study it and know what to do.

Question: “Has Bro. Houteff attributed several quotations to Sr. White which it has been proven that she did not write?”

Answer: There are three quotations in the SRod that are challenged as not being written by Sr. White. One of these is found in the SRod, Vol. 1, p. 110, par. 2, the second on page 14 of the same volume, par. 1, and the third in Vol. 2, pp. 151, 152. The first two references

were given to Bro. Houteff by reputable S.D.A. ministers in accredited standing with the denomination. As he had more faith in the ministry at that time than he does now, he supposed that the quotations were correct beyond question, and as it was impossible for him to verify them, he took them in good faith at their (ministers’) word.

Since that time he has verified the one quoted on page 14 and found that the quotation is given verbatim, but that the letter from which it was quoted was signed by C.C. Crisler, Sr. White’s secretary.

However, though the excerpt does not bear Sr. White’s signature, the communications pertaining to it prove that Sr. White set her approval on the statement. In fact, Bro. Crisler being her amanuensis in such an important work, it would have been impossible for him to present anything doctrinal except she approved it. Therefore, whether or not Sr. White signed her name to it, the quotation came from her office through her appointed secretary.

The second quotation, which is supposed to be from the Review & Herald, we have not been in a position to verify. However, the question as to whether or not these quotations came from the pen of Sr. White would have no bearing so far as the correctness of the lessons taught in the SRod is concerned, for the ideas set forth in the Rod are proven without these particular references which, however, prove the quotations true regardless of their authorship.

The third quotation, found in Vol. 2 of the SRod, pp. 151, 152 is taken from “A Word to the Little Flock,” pp. 8, 9, from an article signed by Elder James White. We are justified in crediting this to Sr. White for her name is in the publication and naturally she passed her approval upon what her husband wrote. Moreover, p. 19 of the same publication proves that what Elder White wrote was nothing more or less than what God had revealed through her, for she says, “I saw that the number (666) of the image Beast [the two-horned beast, Rev. 13: 11-18] was made up; and that it was the beast [the leopard-like, Rev. 13:1-10] that changed the Sabbath, and the image Beast [the two horned beast] had followed on after, and kept the pope’s and not God’s Sabbath.”

This proves that she was shown in vision that the number 666 applies to the two-horned beast and not to the pope. Therefore the quotation in the SRod teaches identically the same as what Sr. White saw in vision. Hence, though the article was signed by Elder James

White, it is just as authoritative as if Sr. White herself had signed it.

Question: “How should we relate ourselves to the church? If asked to say nothing in church relevant to present truth, should we remain silent forever? And what should we do when refused a part in the ordinances?”

Answer: Our relation to the church is the same as was that of John the Baptist, Jesus Christ, and the apostles, that is, we have a message to proclaim to the church and though the church, like the Sanhedrin, should order us out of the “temple,” we must refuse to leave it, for if we depart, how shall we proclaim the message to the people?

It is unbecoming to a Christian voluntarily to cause any disturbance during church services; neither is it possible by such methods to present the message to them or convince them that we are speaking “the words of life.” Therefore, by departing ourselves reverently and circumspectly we will give them provocation for naught save false accusations.

It is perfectly right and permissible to speak in Sabbath School classes in answer to questions which arise pertaining to the lesson. For this they cannot justly accuse any one of disturbance, as it is in no wise an infraction of the constituted purpose and rules of the Sabbath School.

The chief reasons for refusing to separate ourselves from the body and for regularly attending Sabbath School and church services, other than the singular that we would be without privilege of public worship in God’s church, is that after the congregation is dismissed we come into contact with the brethren and find an opportunity to speak of the message, urging them to investigate for themselves either by attending our studies or by reading the publications of present truth. Hence, if we separate ourselves by staying away from the churches, we give them the opportunity to accuse us of being an offshoot from the body, and ourselves lose the occasion to contact the people. Moreover, if we separate ourselves from the organization, then in the fulfillment of Ezekiel 9, when those who have not the mark are taken away, we shall have no right to claim possession of the denomination.

In regard to our participating in the communion service, we should always take part so far as we can. If they refuse to serve us or let us serve them in the ordinance of humility, there is nothing more we can do than simply wait until this service is over. And if they ignore us when passing the bread and the wine, we are to say nothing, but patiently endure the slight, and by so demeaning ourselves the honest in the congregation will see the unchristian attitude and the folly of the church officers and will begin “to arouse and take in the situation.”

Though being compulsorily excluded against our will from participating in the ordinances, we nevertheless, like the unbaptized thief on the cross, shall have our names in the book of Life and shall enter Paradise.

Question: “What is our attitude toward the denominational papers? Is God still speaking through the ‘Review & Herald’ to those who have not seen this light? Should we discard the Review? What about the Sabbath School lessons?”

Answer: The denominational papers, excepting the quotations from the Bible and the Spirit of Prophecy, at the present time cannot be of a higher spiritual quality than the denomination itself. It is impossible for the writings of the contributors to these papers to radiate greater light than that which is in the writers themselves. The Review & Herald can be the mouthpiece of God only when those who write in it are in personal contact with Him, “walking in the light, as He is in the light.”

The Sabbath School lessons in themselves are very good, but the trouble lies in the fact that those who prepare them, as well as those who teach them, do not sink the shaft deep enough in the mine of truth and as nearly every rebuke and reproof against the denomination is as a rule applied to another people, the benefit which should be derived is lost.

However, we see no reason for condemning these publications, for they are not responsible in themselves. The object of the message which God has sent in the SRod is not to condemn the papers but to bring about a reformation among us as a people. Hence, if and when the men who contribute to the papers be reformed, then the publications will also be transformed and filled with present truth, and be powerful to reform others.

Question: "How do you answer the following statements which I quote from memory, and which I believe are in the Testimonies: 'Sr. White says to stick to the body, even though the leading men make mistakes, for these mistakes will in time be righted, or right themselves'?"

Answer: We personally are aware of no statement of such import. However, though it is true that the people of God must present an united front, nevertheless when God calls for us to move on in the prosecution of truth, we are not to disregard His voice but to march on, and those who refuse to walk in the light we must leave behind, for we are not to repeat the history of the Jews.

Question: "I am told that Sr. White has said that we have all the light which we needed till Jesus comes. Is this true?"

Answer: The statement in question is wholly contrary to everything Sr. White has written on the subject, as can be quickly seen by perusing the following lines.

"We should all know what is being taught among us, for if it is truth, we need it...No matter by whom light is sent, we should open our hearts to receive it with the meekness of Christ...O, may we act as men who want light.

"The Lord sends light to us to prove what manner of spirit we are of. We are not to deceive ourselves...We must not for a moment think that there is no more light, no more truth, to be given us..." (G.W. 301, 302, 310.)

Question: "It is claimed by some that Sr. White made the statement that the Loud Cry message would come through the Review & Herald. Is there such a statement?"

Answer: As to the claim that Sr. White said the "Loud Cry message" would come through the Review & Herald, we cannot answer authoritatively from a personal knowledge, for our acquaintance with her unpublished works is more limited than extensive, but from those unpublished writings (and they are not less than a 100) which we have had the privilege of reading, we would be led to scout the possibility of her ever having written or made such a statement. We quote what she counsels in regard to accepting just such reports:

"And now to all who have a desire for truth I would say, Do not give credence to unauthenticated reports as

to what Sr. White has done or said or written. If you desire to know what the Lord has revealed through her, read her published works. Are there any points of interest concerning which she has not written, do not eagerly catch up and report rumors as to what she has said." -- 5 T 696.

Moreover, if the SRod is present truth, and Sr. White a true prophet, she could never have made such a statement except it had reference to the messages at that time and not now.

Question: "Is there such a statement in the Spirit of Prophecy as that 'we are worse than the Jews'?"

Answer: The statement in question is found in 1 T 129, last par.

Question: "What do you mean by the statement in Tract #4, p. 83, that 'He has...removed the "candlestick"?"

Answer: According to Revelation 1:20 the "candlestick" represents the church over which the "angel," as represented by the star, is in charge. And in Rev. 2:5 the Lord, addressing the angel (leadership), warns him that unless he repents and does the first works, He will come unto him quickly and will remove his candlestick (church) out of his place; that is, He will remove it out of his charge and will give it to the charge of another.

Hence, the statement, "He has not only removed the 'candlestick' but is calling for the tithes and offerings into 'His storehouse' of present truth, and also for 144,000 servants," explains itself that God has removed the candlestick (church) from the charge of the "angel" (Rev. 3:14) -- the present ministry. The Spirit of Prophecy says this will be done"...When the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness." T.M. 300. Again, in Vol. 5, p. 80 we read that God will put aside those "self-sufficient, independent of God" whom "He can not use," and will disclose to view" those "precious ones now hidden, who have not bowed a knee to Baal."

Question: “Do the following citations refer to the same time and event?”

(a) When the Lord shall arise to shake terribly the earth. L.S. 412; 2 T 141.

(b) His return from His ministration in the most holy place. 2 T 190-1; 2 T 690-1; Matt. 24.

(c) He that is unjust, etc. 2 T 691.

(d) The judgment of the living. G.C. 490-1; 9 T 266-9.”

Answer: The references cited refer to the same event, which covers the period of the Loud Cry of the Angel of Rev. 18, as explained in L.S. 412. This period begins with the words of Revelation 18:1-3, and closes with Rev. 22:11. 2 T 190, 191 and 690, 691 apply at the close of the above stated period.

The closing verses of Matt. 24 apply to the church at the present time and meet their fulfillment in the event of Ezekiel 9.

The time when “the mandate goes forth ‘he that is unjust,’” etc. (Vol. 2, 691), “the work for sinners will be done.” During this period of time each will have settled his destiny, -- either allowed himself to be made righteous and holy, or else chosen to remain unjust and filthy still.

Question: “In G.C. 665 where the different classes of the redeemed are enumerated, are the 144,000 those who are plucked as brands from the burning?”

Answer: The class “who are plucked as brands from the burning” (G.C. 665), and the 144,000, who are also plucked as brands from the burning (Zech. 3), and who are “called the elect of God, precious, and will stand next to the throne of God” (8 T 74), as do the ones in The Great Controversy, proves that there are two such classes who occupy about the same position, that is, seeking “to restore the moral image of God in others.” The former are the ones who died after being plucked, and the latter, the 144,000 who shall never die. After the resurrection of the former and the translation of the latter, both of these brands that were plucked from the burning will unitedly be near the throne.

Question: “Where is the statement in the Spirit of Prophecy that says if we pray to know God’s will when He has plainly told us what to do in His Word, hoping that He will answer our prayers more to suit the tenor of our feelings, that Satan will be left to answer them for us?”

Answer: The reference concerning Satan’s answering one’s prayer when the suppliant knows, but does not want to acknowledge, that his answer is already given in the Word, is found in 3 T 74-76; 4 T 112, par. 3.

Question: “The SRod, Vol, 1, p. 44 says that only the great multitude have palms in their hands, whereas G.C. 646 speaking of all ‘overcomers’ says: ‘In every hand are placed the victor’s palm and the shining harps.’ How are these statements harmonized?”

Answer: According to SRod, Vol. 1, p. 44, Class number two; namely, the great multitude of Rev. 7:9, have their palms in their hands while they are on earth before being transported to the heaven of heavens. Hence their palms according to John’s vision are symbolic of victory gained. But in the statement from The Great Controversy, p. 646: “In every hand are placed the victor’s palm and the shining harp,” it will be noted that this gift to the saints is not made until they are in heaven -- after they have all been transported from the earth. These palms are real but the others figurative. To prove that the great multitude have their palms in symbol only, and before Jesus finishes His work in the heavenly sanctuary, read Rev. 7:11. Here it states that the great multitude have their palms while the elders and four beasts are still before the throne of the investigative judgment in the heavenly sanctuary. (See SRod, Vol. 2, pp. 189-191.) Therefore, they have their palms while the Investigative judgment is in session--before probation closes. Furthermore, in regard to the class and the event of G.C. 646, note that in every hand in which is placed the victor’s palm there is also placed a shining harp. Whereas the great multitude have only palms but no harps. Therefore, these are two separate incidents distinct one from the other.

RECIPES

Coconut Milk

Put to soak over night either one cup of clean bran or oatmeal in one quart of warm water. In the morning heat but do not boil. Then, to extract all the liquid, put through a press or a small sack, such as a 5 lb. flour sack; squeeze the water out and throw away the hulls. Have ready 1/2 large, or 1 small coconut grated or ground fine; over this pour the hot liquid, cover and set aside for 10 or 15 minutes, then put this through press or sack same as before. Sweeten with honey to the desired taste. If cream is desired instead of milk, use one pint instead of one quart of water.

Almond Or Raw Peanut Milk

You may use the grain water for this as before or just hot water, though the grain is preferable, as you are getting the vitamins and minerals of the grains as well as the nutritious oils of nuts. Proceed with grain as before, then in the morning rub to a paste 2 or 3 rounding tablespoons of almond meal, according to the desired richness, with a little hot liquid, then pour over this your grain water or hot water (or if preferred hot fruit juice). Sweeten with honey. This makes one pint.

Almond Meal

Put almonds through food chopper, using peanut butter cutter, or finest knife, until it is fine as meal.

Almond meal may be sprinkled over fruit salads and used in soups instead of butter or oil, as a shortening in baking.

In a cup three-fourths full of water, soak one tablespoon of flaxseed and beat it about every ten minutes during the course of an hour with a rotary eggbeater. Before beating it the last time, fill the cup nearly full of water and then let seed settle. Meanwhile, mix and rub to a cream one tablespoon of orange or rhubarb juice. Put this cream into a cup and add half of the flaxseed fluid and beat it again briskly. Now pour it through a large tea strainer, stirring the while to keep it from clogging. You may add honey to sweeten.

These milks are wholesome, delicious, appetizing, and nourishing, and obviate all the infectious diseases, such as tuberculosis, malta fever, etc. transmitted to man in animal's milk.

“Let the diet reform be progressive. Let the people be taught how to prepare food without the use of milk or butter. Tell them that the time will soon come when there will be no safety in using eggs, milk, cream, or butter, because disease in animals is increasing in proportion to the increase of wickedness among men. The time is near when, because of the iniquity of the fallen race, the whole animal creation will groan under the diseases that curse our earth.” C.H. 478.

IMPORTANT

All checks and money orders are to be made to Mrs. F. Charboneau. State specifically with each gift or offering what disposition you wish to have us make of same, for which amount a receipt will be forwarded showing that the transaction has been made and properly entered.

Our united prayer on Fri. Eve. in behalf of our brethren who are in darkness regarding present truth, should be faithfully observed by all concerned.

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THE SYMBOLIC CODE

NEWS ITEMS

Volume One

No. 9

In The Interest Of The S.D.A. Denomination

BE OF GOOD CHEER

“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; that where I am, there ye may be also.” John 14:1-3.

“Long have we waited for our Saviour’s return. But none the less sure is the promise. Soon we shall be in our promised home. There Jesus will lead us beside the living stream, flowing from the throne of God, and will explain to us the dark providence through which on this earth He brought us in order to perfect our characters. There we shall behold with undimmed vision the beauties of Eden restored. Casting at the feet of the Redeemer the crowns that He has placed on our heads, and touching our golden harps, we shall fill all heaven with praise to Him that sitteth on the throne.” 8 T 254.

FURTHER IN THE TRACKS OF ROMANISM

“The Superintendent of the Wyoming Mission was here Jan. 12 and preached 2 hours against the S.Rod. Before they separated to celebrate the ordinance of humility, he had them vote that they would not allow any one to take part that was fighting the church, as he put it, and as he did not mention the S.Rod, had we not ventured to take part, it would have argued that we were guilty of fighting the church which, of course, is not true.

“When the congregation was finally separated and the water and basins were ready, they hurried and got them all before we could get any, and whenever they were finished with one, a sister, standing ready, would quickly take it and put it under her arm, thus keeping us from getting it!

“Sister Hendricks finally went up and asked for one, and the sister hit her in the stomach, almost knocking her breath out of her, and said ‘No,’ adding ‘I will not let any of you have one.’ Then Sister Hendricks suggested that we sing a hymn, after which one of the sisters immediately began a song, and we joined in singing. At the communion service following, they refused to serve us, thus carrying to completion ‘their unholy feast.’

“That night at business meeting the elder reproved the sister for starting the song, saying that she should have let us start it, for which disturbance he would have had us arrested! He thanked her, though, for holding the basins so we could not get any.

“At this meeting, they ‘cast out’ as evil the name of another sister, who cried for several days over the mockery which took place during the meeting.

“At the same time they voted to have the doors guarded, and not to allow any of us to enter in the future. When I went to the next prayer meeting, they barred the door to me, and as they shut me out, I heard great laughter. The following Sabbath they refused to let Sr. Hendricks and me enter, so we stood outside until Sabbath School was over, it being 20 degrees below zero. Last Sabbath there were four of us who were kept without in the cold, but we studied our Sabbath School lesson and they had a council meeting inside to determine what they should do with us.

“Now they say we just come to antagonize them, and we want to know what is our duty: should we stop going all together or should we keep on going? It seems that if we never get to go, not only will our own interest suffer, but they will go on sleeping the sleep of death.”

(Signed) Mrs. Faith Pruett,
Sheridan, Wyoming

(Above question answered in Symbolic Code, No. 8, Feb. 15, 1935, page 8.)

“We certainly are having plenty of opposition here. They now have guards at the doors to keep us from entering, though it has been very cold weather. Last Sabbath the elder tacked a notice on the church. We were told by the Home Missionary Secretary that the notice was our Sabbath School lesson. The warning was to the effect that anyone disturbing was subject to a \$50 fine or 30 days in jail! The elder made the remark to one of the company that he wished we would do something so that he could put us in jail! The hatred they manifest is awful, and they claim the right to guard the doors because God cast Satan out of heaven and because the angels have to carry golden cards before they are admitted into the Holy City!

“One of the sisters pleaded with the guards to let us in, but to no avail.

“If I had been told a year ago that the church would act in such a manner, I would never have believed it. It only serves to remind us of the history of the church down through the ages -- how that every time she lost her spiritual power, she resorted to the arm of the law.

“We surely enjoyed the last number of the Code which was a source of strength to every one of us. I only wish it came oftener.

“We need your most earnest prayers.”

(Signed) Mrs. Hazel Hendricks,
Sheridan, Wyoming.

When the Spirit of Prophecy warned us long ago that persecution would be the lot of every saint and that it would come first and worst from within the church, we did not realize how it could be possible, until during the last year when such outrages as recounted above began to be committed in the name of truth and righteousness.

Such developments leave us without doubt as to where we are in the course of time's events. Mark carefully the following statements:

“Christ said of Himself, ‘Think not that I am come to send peace on earth: I came not to send peace, but a sword.’ The Prince of Peace, He was yet the cause of division. He who came to proclaim glad tidings and to create hope and joy in the hearts of the children of men, opened a controversy that burns deep and arouses intense passion in the human heart. And He warns

His followers, ‘In the world ye shall have tribulation.’ ‘They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for My name's sake.’ ‘Ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death.

“This prophecy has been fulfilled in a marked manner. Every indignity, reproach, and cruelty that Satan could instigate human hearts to devise, has been visited upon the followers of Jesus. And it will be again fulfilled in a marked manner; for the carnal heart is still at enmity with the law of God, and will not be subject to its commands. The world is no more in harmony with the principles of Christ to-day than it was in the days of the apostles. The same hatred that prompted the cry, ‘Crucify Him! crucify Him!’ the same hatred that led to the persecution of the disciples, still works in the children of disobedience. The same spirit which in the Dark Ages consigned men and women to prison, to exile, and to death, which conceived the exquisite torture of the Inquisition, which planned and executed the massacre of St. Bartholomew, and which kindled the fires of Smithfield, is still at work with malignant energy in unregenerate hearts. The history of truth has ever been the record of a struggle between right and wrong. The proclamation of the gospel has ever been carried forward in this world in the face of opposition, peril, loss, and suffering.” A.A. 84-5.

“The apostle knew that he could not look for justice from the people (the church) who by their crimes were bringing down upon themselves the wrath of God. He knew that, like the prophet Elijah, he would be safer among the heathen than with those who had rejected light from heaven and hardened their hearts against the gospel.

“Thus it was that once more, because of hatred born of bigotry and self-righteousness, a servant of God was driven to turn for protection to the heathen. It was this same hatred that forced the prophet Elijah to flee for succor to the widow of Sarepta; and that forced the heralds of the gospel to turn from the Jews to proclaim their message to the Gentiles. And this hatred the people of God living in this age have yet to meet. Among many of the professing followers of Christ, there is the same pride, formalism, and selfishness,

the same spirit of oppression, that held so large a place in the Jewish heart. In the future, men claiming to be Christ's representatives will take a course similar to that followed by the priests and rulers in their treatment of Christ and the apostles. In the great crisis through which they are soon to pass, the faithful servants of God will encounter the same hardness of heart, the same cruel determination, the same unyielding hatred.

"All who in that evil day would fearlessly serve God according to the dictates of conscience, will need courage, firmness, and a knowledge of God and His word; for those who are true to God will be persecuted, their motives will be impugned, their best efforts misinterpreted, and their names cast out as evil. Satan will work with all his deceptive power to influence the heart and becloud the understanding, to make evil appear good, and good evil. The stronger and purer the faith of God's people, and the firmer their determination to obey Him, the more fiercely will Satan strive to stir up against them the rage of those who, while claiming to be righteous, trample upon the law of God. It will require the firmest trust, the most heroic purpose, to hold fast the faith once delivered to the saints. A.A. 430-1.

The servant of the Lord says of Pilate that "he did not understand the fanatical hatred of the priests for Him, who, as the light of the world, had made manifest their darkness and error. They had moved the mob to mad fury, and again priests, rulers, and people raised that awful cry, 'Crucify Him! crucify Him!'" D.A. 736.

The S.D.A. church, repeating the history of the Jews (5 T 160), will be swayed by its "priests" and "rulers" today to take a course against "the faithful servants of God" "similar to that followed by the priests and rulers in their treatment of Christ's and the apostles' ". As the 144,000 become more and more like their Saviour, "the light of the world," making manifest the "darkness and error" enveloping the church, the leaders in their "fanatical hatred" of the saints will move "the mob to a mad fury" against them and, in desperation born of blind and raging hatred, will reach out for the civil arm of power to accomplish their evil ends, merging the following type into antitype.

"Thus by choosing a heathen ruler (Caesar -- symbol

of the power of this world), the Jewish nation had withdrawn from the theocracy. (Here see 7 T 109, par. 1 in connection with 5 T 75, last par., and 5 T 456, bottom of page.) They had rejected God as their king. Henceforth they had no deliverer. They had no king but Caesar. To this the priests and teachers had led the people. For this, with the fearful results that followed, they were responsible. A nation's sin and a nation's ruin were due to the religious leaders." D.A. 738.

The division must come. The destruction of "Jerusalem is a representation of what the church will be if it refuses to receive and walk in the light that God has given. Jerusalem was favored of God as the depository of sacred trusts. But her people perverted the truth, and despised all entreaties and warnings. They would not respect His counsels. The temple courts were polluted with merchandise and robbery. Selfishness and love of mammon, envy and strife, were cherished. Every one sought for gain from his quarter. Christ turned from them, saying: 'O Jerusalem, Jerusalem,' how can I give thee up? 'How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!' Matt. 23:37...

"The publishing house has been turned into desecrated shrines, into a place of unholy merchandise and traffic. It has become a place where injustice and fraud have been carried on, where selfishness, malice, envy, and passion have borne sway. Yet the men who have been led into this working upon wrong principles are seemingly unconscious of their wrong course of action." 8 T 67-8.

Speaking of the S.D.A. church, the Spirit of God says: "Who can truthfully say, 'Our gold is tried in the fire; our garments are unspotted by the world'? I saw our instructor pointing to the garments of so-called righteousness. Stripping them off, He laid bare the defilement beneath. Then He said to me: 'Can you not see how they have pretentiously covered up their defilement and rottenness of character? 'How is the faithful city be come an harlot?'" My Father's house is made a house of merchandise, a place whence the divine presence and glory have departed! For this cause there is weakness, and strength is lacking." 8 T 250.

"Let us not say, Stay Thy hand, O God. The church must be purged, and it will be." 1 T 100.

Through the foregoing proves that the church needs and is going to be thoroughly purified, the following reveals that the S.D.A. ministry will not consent to it:

“The ancient men, those to whom God had given great light, and who had stood as guardians of the spiritual interest of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God’s power as in former days. Times have changed. These words strengthen their unbelief, and they say, The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus peace and safety is the cry from men who will never again lift up their voice like a trumpet to show God’s people their transgressions and the house of Jacob their sins. These dumb dogs, that would not bark, are the ones who feel the just vengeance of an offended God. Men, maidens, and little children, all perish together.” 5 T 211.

In fulfillment of the above, the ministry now scorns the idea that the judgment of Ezek. 9 is a literal slaughter upon “the house of God” before the close of probation for the world, taking rather the position that it is the seven last plagues, consequently saying, “We need not look for miracles and the marked manifestation of God’s power as in former days....Thus peace and safety is the cry from men who will never again lift up their voice.” Why? Because “all” have perished in the slaughter which they had declared God was “too merciful to visit” upon “His people.”

The night is approaching and the shadows of the dark ages are beginning to fall upon God’s people, when “all that will live godly in Christ Jesus shall suffer persecution” (2 Tim. 3:12). The time is nigh upon us of which prophecy says: “The dragon was wroth with the woman, and went to make war with the remnant (the 144,000) of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” (Rev. 12:17.) But we “reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” (Rom. 8:18.)

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.” (2 Cor. 4:17.)

Therefore “beloved, think it not strange concerning the

fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified.... For the time is come that judgment must begin at the house of God.” (1 Pet. 4:12-14, 17.)

“Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time: casting all your care upon Him; for He careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, Who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion for ever and ever. Amen.” (1 Pet. 5:6-11.)

A NEW-MODELED PRAYER AND BUSINESS MEETING

Recently a few of the 600 members of the Glendale Church met for what they were pleased to call a prayer and business meeting. After a few songs were sung and a few short prayers offered, the president of the Conference gave a talk on false prophets and error coming into the church.

The prayer meeting was then quickly turned into a business meeting for the purpose of disfellowshipping another sister who is a believer in the message of the SRod, and the pastor announced that, as business was the order of the meeting, all who were not members of the Glendale Church were kindly requested to leave.

Besides myself there were present two or three other believers in present truth who have also been deprived of their membership rights. Instead of leaving at the pastor’s request, we all kept our seats, for the sister with whom we were sitting, the one who was to be “cast out,” wished us to stay. But seeing our intention to remain, the pastor called out my name, saying:

“Sister _____ you are no longer a member of our church, so I request you to leave, also the ones who are with you.” I kept my seat, hoping to be able to stay, but immediately the church was in an uproar, several rising from their seats and requesting us to leave. Then the pastor ordered the deacons to take care of us, we finally deciding to walk out with our escorts, the deacons, by our sides.

On the outside we met some S.D.A.’s, members of other churches, who were waiting for their friends and relatives, to whom we passed out tracts and gave the message, one dear old lady consenting to a Bible study. We now thank the deacons.

I thank the Lord for the simple means which He uses to get before the people this wonderful truth that He will soon have a church without spot or wrinkle or any such thing, pure and perfect, by which to warn the world in the Loud Cry and quickly cut short His work on earth, as we read in 5 T 187:

“Shake off your spiritual lethargy. Work with all your might to save your own souls and the souls of others. It is no time now to cry peace and safety. It is not silver tongued orators that are needed to give this message. The truth in all its pointed severity must be spoken. Men of action are needed, -- men who will labor with earnest, ceaseless energy for the purifying of the church and the warning of the world.

“A great work is to be accomplished; broader plans must be laid; a voice must go forth to arouse the nations. Men whose faith is weak and wavering are not the ones to carry forward the work at this important crisis. We need the courage of heroes and the faith of martyrs.”

I thank the Lord for the glorious light that is shining upon our pathway, and I want to follow my Saviour all the way at any cost. And in behalf of the leaders and members of the Glendale Church, I ask your prayers, that they may fall on the Rock Christ Jesus, and be broken before the Rock falls upon them and grinds them to pieces. (Luke 20:18.)

(Signed) Mrs. E.M. Crawford,
Glendale, Calif.

AN “UNHOLY FEAST”

On Jan. 22nd I received from the church clerk a registered letter whereby I was notified that the question of my membership in the Glendale S.D.A. Church would be given consideration at a business meeting the

following evening.

I thank God that, in a call like that, we do not need time for a special preparation, but can claim that wonderful promise of the Lord that when we are delivered up to the councils or brought before governors or kings for His name’s sake, we shall take no thought how or what we shall speak, for it shall be given us in the same hour.

When I arrived at the meeting a few sisters, believers in the message for the hour, were already there; but they were asked to leave the church; and as some of them refused to leave on my account, they were roughly put out, after which the Elder of the church read the charges and accusations against me, in which I noticed he was not particular always about stating the truth.

When finally they gave me time for remarks, I reminded them that if I should be summoned before a secular court, I would be allowed to have my witnesses; but as they preferred to deal with me all alone, I assured them that God was with me and if God is for us, who can be against us?

I then gave my conviction that the S.D.A. church is the only church on earth today that God recognizes as His church, and that this movement will go through to the kingdom; but that the present spiritual condition of the church is so deplorable that a revival and reformation must needs take place to save us, in proof of which I read several statements from the Testimonies, until it got so uncomfortable for them that they limited me and demanded a straight answer to the question as whether or not I believed the SRod.

I stated that I believe the Bible and the Testimonies 100% as the Word of God, also any other book that is fully in harmony with them; and therefore if they did vote me out of the church, I am no offshoot but an outcast.

The climax came when the president of the Conference got up and said: “Those statements which this sister has been reading are nothing but condemnation, and we know that condemnation comes from the devil!”

The statements which I read were all from the pen of Sr. E.G. White,

some of which are as follows; 5 T 217; T.M. 359; C.O.R. 50-51, 67, etc.

Well they voted me out on the grounds that I do not believe as the church does; but how can I believe as they do, when they have drifted so far from the old landmarks as publicly to state that Sr. White's writings come from the devil? God forgive them for they know not what they do.

(Signed) Mrs. Anna Engen,
Glendale, Calif.

OF UNDAUNTED COURAGE

We are sowing the seed and praying that the Lord will water it. The conference men and the ministers have implanted that frightful fear in the hearts of the people that makes them afraid even to read. It is a case of spider and fly: the fear has been deeply inculcated that if they read, the fabled deadly black spider will grab them and hold them tight in the soul destroying meshes of error. I plainly see that the church is God's church but that those who do such work are not His people, for they act just like the papists did in Luther's time!

I thank God that He has given us the grit and will power to stand on our own feet, and by His grace we shall stand upon them if we have to stand alone as we do now.

Pray for us, for our hearts and souls are in the message of the S.Rod, which has made a great change in our lives; and with God's help and guiding hand, we are going through to the kingdom, numbered among the 144,000 -- Praise God!

(Signed) Mrs. W.L. Harper,
Richmond, Va.

NEW EXPERIENCE

In all the years that I have been a S.D.A., I have never been satisfied with my Christian experience. I have felt a lack of something, I knew not what, until some time ago a brother gave me Vol. 1 of the S.Rod. Since reading it, I know that I am a better Seventh-day Adventist, and that it is a message from God, and I pray that our people

may accept it.

(Signed) Charles Garvin,
San Diego, Calif.

A SECRET BALLOT

On Jan. 16, after prayer meeting at the evening hour, the Conference president called the church board together, having previously sent us a personal invitation to meet with them. This meeting was called for the specific purpose of considering our attitude toward the doctrine of the S.Rod. The committee included both the president and the auditor of the Union Conference. We were given an opportunity to make statements to the brethren, which we did, making it plain that we accepted the S.Rod teaching and that we urged our brethren and sisters to investigate this truth for themselves, in harmony with the instructions as given by the servant of the Lord regarding any new truth that comes to us. -- *"Testimonies on Sabbath School Work," p. 65.*

Then the Union president was called on for counsel, and suggested that our names be dropped from the church roll. So on Sabbath, Feb. 2 the Conference president, having preached at the Clovis church, and having charge of the services, presented the board's action to the church. We were disfellowshipped because of our stand on the S.Rod. We were again given an opportunity to witness for the Master and tried to let Him do the most of the speaking by reading from the 5th chapter of Acts, verses 27-40, also T.M. 106-7, regarding the dangers of rejecting truth because of the decisions of our leading brethren.

We were made to feel very sad because these dear folks here are doing the same as the Jews did in the days of Christ, when they crucified Him. But with Him we asked the Father to forgive them for they know not what they were doing. Some day, if they do not repent, they shall stand before the judgment bar and be ashamed. Yet with all this sadness, we are made to rejoice because of the consolation found in Isaiah 66:5, "Hear ye the word of the Lord, ye that tremble at His word: your brethren that hated you, that cast you out for My name's sake, said, Let the Lord be glorified: but He shall appear to

your joy, and they shall be ashamed.”

When the question was put to the church for vote, it evidently became quite embarrassing for the elder, as several seconds passed before any one in the congregation had courage to make the motion, and then several more seconds passed before a second was obtained, and this had to come from the elder's wife. Of course, a secret ballot was taken, and the ones who did the tallying announced that no negative votes were cast. However, we understand that some unused blanks were sent in.

We had some of the members with us for dinner and discussed the message to some extent, and we believe that these people are open-minded. They have expressed themselves as willing to investigate for themselves, and are so doing at this time.

Looking forward with assurance of success, based upon the promises of the Lord, I shall let the following words close this news letter from the New Mexico territory:

“Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.” Jos. 1:9. “For God hath not given us a spirit of fear; but of power, and of love, and of a sound mind.” 2 Tim. 1:7.

Yours for “all truth,”
O.E. Lovan,
Clovis, New Mexico

AN EXPLANATION

As perhaps the most pleasant task of those connected with the work in this office is the reading and answering of the many inspiring communications which come to us daily, we therefore deeply regret that the overflow of correspondence has caused us to disappoint many of the brethren by our delay to reply. But as this is clearly from circumstance rather than choice, we feel sure that the brethren will bear with us until the office facilities can be sufficiently enlarged as to be commensurate with the ever Increasing correspondence.

IN NEED OF HELP

“In reading our ‘Symbolic Code’ news items, I notice that you have an employment agency, and I would appreciate it very much if you could help me in some way find work, for I cannot get any here unless I work on the Sabbath, which I cannot do, because I mean to be faithful to the Lord even if I have to go hungry.

“I have in school one little girl who is seven years old, and who needs books and clothes, which it is hard for her to go without.

“I wish you would please all pray with me that the Lord will give me strength to overcome every trial and temptation, for this is the most trying hour of my life. I will be so happy when the Lord comes.

“Brethren, I am very much in need and will appreciate your help in any way.”

The above appeal comes from a sister in South Carolina, and if any have or know of any general work that she might have, or if any can assist her in any other way, please in either case communicate with this office for her name and address.

QUESTIONS AND ANSWERS

Question: “I would like to know how to harmonize Rev. 16:18 with Rev. 8:5. If in Rev. 8:5 it means that the judgment had resumed again, what does it mean in Rev. 16:18?”

Answer: It means the same thing (judgment resumed), after the seven plagues have been fulfilled (Rev. 15:8), which would be at the time for the commencement of the judgment of the wicked during the millennium.

Question: “How do you harmonize the teachings of SRod with the following: C.O.L. 72 and 73, which say that the tares and wheat grow together until the end of probationary time, and C.O.L. 122 and 123 which say: ‘When the mission of the gospel is completed, the judgment will accomplish the work of separation’?”

Answer: The question in regard to C.O.L. 72 is answered as follows: If the harvest ends probationary time, the period in which the

harvesting is done must be in and not after probationary time. Thus is fulfilled Jer. 8:20: "The Harvest is past, the summer is ended (showing the harvest to be a period of time having a beginning and ending), and we are not saved (proving that the harvest is the time for being saved or, in other words, probationary time)." This is in harmony both with E.W. 118 and Matt. 13:28, the former of which says that the Third angel is the one that does the harvesting, and the latter of which says that the angels separate the tares from the wheat "in the time of harvest," both of which prove again that the harvest is a period of time and not simply the moment or day when Christ comes in the clouds of heaven to gather in the redeemed.

The statement in C.O.L. 73 that "false brethren will be found in the church till the close of time" is pointing to the "time of the end" -- that time of which Ezekiel prophecies in the following words: "The days are at hand, and the effect of every vision." (Ezek. 12:22.) Hence, when Christ says, "Let both grow together until" the close of time, He is pointing down to our day, the "time of the end," in which period the harvest is to be effected and to separate the "tares" from the "wheat." The difficulty that has caused many to misunderstand C.O.L. 73 is that they have failed to realize that we are right now at the very "close of time." It is also this failure to understand correctly what the close of time really means that has caused them to stumble over the kindred subjects of the harvest.

C.O.L. 122 says that "the net" "gathers both good and evil into the church. When the mission of the gospel is completed, the judgment will accomplish the work of separation." It is impossible for the action of separation to precede the action of judgment. In the very nature of things, judgment must take place before separation. Thus, the separation which was determined during the investigative judgment is executed after the actual judging is over. This is in perfect harmony with T.M. 234 which says, "The time of the judgment is a most solemn period, when the Lord gathers His own from among the tares."

Also let us consider the matter from another angle. All are agreed that the Gospel net represents the church and that "the casting of the net is the preaching of the Gospel." Hence if the time when the net is drawn ashore and the Gospel commission completed were at the close of human probation, then the bad fish should

be left in the net and not cast away, for there would no longer be any use for the net, therefore no need to cast the bad out of it. But as it is, the bad are cast away, showing that the net is to be prepared (cleansed) to be cast forth a second time.

Moreover the very first vision which Sr. White had was of the 144,000. The denomination has always believed that its purpose was to gather the remnant people, the 144,000. Hence, when it (the net) was first sent forth in 1844, it was for the gathering of the 144,000, which it still vaguely believes it is after, but which the SRod proves it has already gathered. And as the 144,000 are first fruits, showing that second fruits must follow, and further, as the "net" has through the years gathered "of every kind, good (the 144,000) and bad alike, therefore the "net" has to be drawn ashore and the "good" gathered into "vessels," and the "bad" "cast away" before the second fruits (the great multitude -- Rev. 7:9; Isa. 66:20) can be gathered (Rev. 18:4).

Thus the time spoken of in the statement under discussion is at Ezekiel 9, when the gospel to the 144,000 has been completed and they -- the first fruits -- have been harvested the world over; the gospel has sealed them for eternity and has completed its work in their lives, and they are ready to be sown (sent forth) for the harvesting of the second fruits in the Loud Cry, at the close of which time the harvest will have been completed and they (the second fruits) will have been added to the 144,000 (the first fruits), and all will be ready for translation.

Question: "If the beast is not the papacy, why should Sr. White speak of it as the papacy in G.C. 439, 443, 445, 579?"

Answer: The reason that Sr. White speaks of the beast as the papacy is that (as is explained in SRod, Vol. 2, pp. 85-89, 95-98) during the period of the 1260 years, of which she is treating in those instances cited in G.C., she is dealing only with the papal head, and not with the beast in all its different aspects -- 7 heads, 10 horns, etc. -- but only with the head that was wounded; which being on the beast, and an important part of it, makes it correct for her, in order to express her thought, to say: "the beast -- the papacy," by which statement, however, she does not imply that all "seven heads" and "ten horns" are the "papacy," but rather only the head that was

wounded unto death, just as we often call the fourth beast of Dan. 7 the papacy; realizing well that such usage excludes the horns (10 kings) and includes only the “little horn having the eyes of a man.”

Question: “If one receives the SRod, and fully accepts it, is there any possibility of being lost?”

Answer: If the SRod is the truth, and one accepts it with all one’s heart, and does the truth, the possibility of being lost would be identical to the possibility of Paul’s being lost for accepting with all his heart the message which Christ sent to him and of which he said, “But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets.” (Acts 24:14.)

Moreover, as the SRod is the Elijah message (T.M. 475), it is impossible for anyone who accepts it and lives it to die, for the type demands translation. Thus it is that Elijah stands as a type of the 144,000. (D.A. 421.)

Question: “Should the subjects as presented in the SRod be studied in our Sabbath meetings?”

Answer: There should be no instance where aught else is taught at SRod meetings at any time. If the SRod is present truth, then it takes precedence over every other form of Bible truth, for the Spirit of Prophecy says, “It is ‘present truth’ that the flock needs now” (E.W. 63), and T.M. 118 admonishes: “Advance new principles, and crowd in the clear cut truth.”

Question: “Are there 3 decrees to build the temple only, and then one by Artaxerxes to build the walls and complete the restoration of Jerusalem?”

Answer: Ezra 6:14 answers the first part of the question, showing that there were three decrees issued for the building of the “house?” -- one by Cyrus, one by Darius, and one by Artaxerxes.

Ezra 6:14 also answers the second part of the question, naming Cyrus, Darius, and Artaxerxes as the one who made the three decrees.

Ezra 7:1 proves that Artaxerxes Longimanus, who made the decree to beautify (not build) the house (verse 21) and to rebuild the city, came after the time and the events (“things”) chronicled in the preceding chapters of Ezra. Therefore, the decree of Artaxerxes of Ezra 6:14, for the building of the temple, could not be the Artaxerxes’ decree of Ezra 7:1

Although Ezra 6:15 shows that there is another decree besides the three on record in the Scriptures, Sr. White speaks only of those which are there recorded. Thus, she refers to Cyrus (P.K. 578; Ezra 1:1) as the first; Darius’ (T.M. 203; Ezra 6:1) as the second; and Artaxerxes Longimanus (P.K. 607, 610; G.C. 326; Ezra 7:21) as the third.

HEALTH REFORM

“It is a sacred duty for those who cook to learn how to prepare healthful food. Many souls are lost as the result of poor cookery. It takes thought and care to make good bread; but there is more religion in a loaf of good bread than many think.” M.H. 302.

“For use in bread making, the super fine white flour is not the best. Its use in neither healthful nor economical. Fine-flour bread is lacking in nutritive elements to be found in bread made from the whole wheat. It is a frequent cause of constipation and other unhealthful conditions.” M.H. 300.

“Zwieback, or twice-baked bread, is one of the most easily digested and most palatable of foods. Let ordinary raised bread be cut in slices and dried in a warm oven till the last trace of moisture disappears. Then let it be browned slightly all the way through. In a dry place this bread can be kept much longer than ordinary bread, and, if reheated before using, it will be as fresh as when new.” M.H. 301-2.

“The use of soda and baking powder in bread making is harmful and unnecessary. Soda causes inflammation of the stomach, and often poisons the entire system.... Bread should be light and sweet. Not the least taint of sourness should be tolerated. The leaves should be small, and so thoroughly baked that, so far as possible, the yeast germs shall be destroyed.” M.H. 301.

RECIPES

100% WHOLE WHEAT BREAD

Thoroughly wash one large potato or two smaller ones, and after slicing them with the skins on, put them to cook in about a quart of water. Cook slowly until they are tender, run them through a sieve or ricer, and add to the water that remains enough cool water to make in all one and one half quarts of water and potato.

Put this in a large vessel, dissolve one cake of Fleischman's yeast in a little water, and add it to the mixture. Then put on this enough flour to make a sponge, and let it stand in a warm place till it is nice and light.

Next put into it 1 tablespoon salt, 2 tablespoons of raw sugar or honey, and 2 tablespoons of corn or nut oil, mix thoroughly, and add enough whole wheat flour to make a dough stiff enough to knead, but not too stiff. Then turn out on floured board and knead it by folding it over and over and pressing it together, until elastic to the touch.

After it is thoroughly kneaded, set it aside in a warm place to raise, and when it is light, form it into leaves or buns and let it raise again, not letting it get too light. Then place it in a hot oven, and the first ten minutes of baking will finish raising it. After the first ten minutes in the oven, turn the fire lower to finish baking.

This is a very nourishing bread, and if made right, it is delicious. Though not so light as white bread, you will soon learn to like it. It makes a fine zwieback, -- something for the teeth to exercise on.

100 % WHOLE WHEAT STICKS (unleavened)

To six cups of whole wheat flour, add 1/2 cup of corn, olive, or nut oil. To this, add enough water to make a stiff dough. Then turn dough out on a floured board, and knead it by folding over and over, from 7 to 10 minutes or longer, until it is light and pliable. Roll it out 1/2 inch thick and cut it in strips. Then roll these to pencil like

proportions and bake them in medium oven till well done and a delicate brown.

These make a very good food with which to replace bakers' bread, and can truly be classed as the "Staff of life."

ERRATA

Symbolic Code, Vol. 1, No. 8, Feb. 15, 1935, page 7, par. 7, line 2, the date Jan. 18 should be March 18.

Symbolic Code, Vol. 1, No. 8, Feb. 15, 1935, page 11, "Near Buttermilk" recipe, line 5, the line should read: "mix and rub to a cream one tablespoon of peanuts or almonds flaked exceedingly fine with one tablespoon of orange or rhubarb juice."

Sr. McCune of Greeley, Colo. advises us that, in editing her testimony as found on page 6 of the Feb. Code, we added a thought which she did not intend it to contain. Thus in rectification, we reprint her testimony verbatim from the original copy, which is as follows:

"The present truth of the third angel's message, to which the message of the angel of Rev. 18:1 is giving great light, has filled my soul, and the power of the Holy Spirit has convinced me that a great reformation is needed and is now in progress, beginning in my own life.

"May God lead each one who is honest in heart to a diligent study of His Word, that we may have 'the truth as it is in Jesus' and be prepared to receive the seal of God."

(Signed) Mary M. McCune,
Greeley, Colo.

A PART THAT ALL MAY HAVE

At the conference meetings in Los Angeles early in 1934, it was unanimously adopted that every Friday afternoon at 5 P.M. Pacific Standard Time, believers in present truth would seek God in behalf of the message, believing that such a concerted voice would lay at Heaven's altar, in all truth, "the effectual fervent prayer of a righteous man (which) availeth much."

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.

To assist in habituating yourself to keep this appointment, we suggest that for three or four Fridays, when you arise in the morning, you set your alarm clock for 5 P.M. Pacific Standard Time; 6 P.M. Mountain Standard Time; 7 P.M. Central Standard Time; 8 P.M. Eastern Standard Time, according to your respective zones.

Let us henceforth at this time on Fridays, rejoicing in the sense of united strength, lift our voices in unison to God in mighty intercession in behalf of our own church and all concerned.

AN APPEAL

We here append a short list of some of the workers in various places, and make a general appeal to the readers of "The Symbolic Code," who may have S.D.A. acquaintances or relatives in these localities, that you put the worker in touch with them by a letter of introduction. The workers will be very grateful for all such help received.

H.G. Warden, 2918 Umatilla St., Denver, Colo.; Mrs. Hazel Hendricks, Fort Mackenzie, Sheridan, Wyo.; H.F. Roller, 1016--23rd St. Anacortes, Wash.; Eugene Lipsey, 4022 Newton Ave., San Diego, Calif.; John Berolinger, R 1 Box 325, Escondido, Calif.; R.T. Nash, R 2 Box 7A, Redlands, Calif.; Miss Esther O'Malley, 1155 W. 36 St., Los Angeles, Calif.; E.T. Wilson, R 5 Hendersonville, N. Car.; Dr. Robt. L. Stokes, Brevard, N. Car.; Dr. John H. Young, 2130 Wallace St., Columbia, S. Car. Wm. Edwards, Gen. Del., Hart ford City, Ind.; Ferry M. Jones, 121 E. Olive Ave., Redlands, Calif.

IMPORTANT INSTRUCTIONS

Leaders of all companies are requested to write out each month on the back of report blank the full name and address of each member of the company. This procedure is imperative in order to carry on efficiently and successfully at this office. Also every one desiring the Code must send in his name and address, for only those whose names are on the mailing list will receive the Code.

In order to eliminate money changing for tithe and offering, paying for books, etc. on the Sabbath, a Laodicean practice which the Word of God condemns, let us carefully attend to all such matters on the first day of the week (1 Co. 16:2) by placing all monies in envelopes. To this end we advise that each company supply itself with small inexpensive envelopes. Do not use church materials where you are no longer paying for them, for it is not right.

Let all present truth believers try to fit themselves to get into the Lord's work, for He is now calling for laborers into His great harvest.

Any S.D.A. who desires to have the "Symbolic Code" sent to him regularly, free of charge, please fill out the following blank.

-----TEAR OFF HERE-----

Please place my name on your regular mailing list for your monthly paper. "The Symbolic Code"

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THE SYMBOLIC CODE

NEWS ITEMS

Volume One

No. 10

In The Interest Of The S.D.A. Denomination

“TO THE TWELVE TRIBES WHICH ARE SCATTERED ABROAD”

Doubtless all our brethren have been anxious to hear what has been accomplished by the Texas trip. We are now ready to report.

The responsibility which God has placed upon us at this time is so great that no human mind can fully comprehend it or take it too seriously; that is, God has given us the “words of life” to bear to His erring church, thus placing the light for the people in our hands! In other words, we stand as it were at the helm of the great ship aboard which are God’s people, and if we wreck it, everyone will fall overboard. Hence, if we could realize how great would be that fall, we too, would sweat “great drops of blood.” It may be that He Who did calm the mad waters with the words, “Be still,” will divide the sea and thus, without the aid of the ship, lead on to shore those who are not responsible for its fall. But woe to us should we either by an unconcerned, half-hearted effort, or by a zeal which is not informed by divine power bring about such a fearful catastrophe.

At this time we are to make the most important move since the message found us. Therefore, we earnestly solicit the prayers of every believer Present Truth, so that there be nothing done which God can not bless.

The Word of the Lord is sounding in our ears, saying: “Thou also, son of man, take thee a tile, and lay it before thee, and portray upon it the city, even Jerusalem: and lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about.” (Ezek. 4:1, 2.)

Hence, we must respond to the call else we may steer the heavily loaded ship to its eternal ruin.

To build the “fort,” to cast the “mount,” to set the “camp,” and the “battering rams” will require a fearless band of Gideonites who will not bow down to their knees for a drink. (Jud. 7:2-7.) God’s ancient people,

while building the tabernacle, the two temples, and in the days of the apostles, responded to their call very faithfully. But shall we now in the end of this world, while making history that will stand for eternity, draw back or do less? God has bestowed upon us greater blessings than He has upon any other people at any time. Shall we therefore by our deeds fail to show to Him that we appreciate His great gift as much as they? Let every reader of the Code answer this question to himself,

In order to fulfill the call we must build the “fort,” cast the amount,” set the “camp,” and the “battering rams against it round about -- “This shall be a sign to the house of Israel.” (Ezek. 4:3.) Hence, the first question to be asked is, Where shall we build? The answer comes from Him Who “is taking the reins in His own hands” (Testimonies to Ministers, 300): “In that day shall Israel be...even a blessing in the midst of the land.” (Isa. 19:24.)

As no one puts a light in a corner but rather in the center of the room, so the wise “husbandman” built “a tower in the midst of” His “vineyard.” We are living in that prophetic time when men were to run to and fro” (Dan. 12:4), and in which “a short work will the Lord make.” (Rom. 9:28.)

Consequently, the Lone Star state, being in the midst of the land for both Americas, North and South, is the place where we must set the “camp,” so that the light may be equally diffused east and west, north and south. Moreover, the “camp” from where the “battering rams” are to be sent, naturally must be centrally located so that the distance between the “rams” and the “camp” may be cut down to one half, thus reducing the time and the cost for transportation and supplies as well as for mailing. We thank God for such a wise plan as this.

Therefore, He has given us one of His beautiful lakeside hills adjacent to Waco, Texas, a city of about 60,000, yet far enough from it to be away from the world and its evil environment -- about 5 miles from the center of the city, and about 2 1/2 miles from the city limits. There lies 189 acres of land for our “camp.”

Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered.” (Ezek. 34:2-5.)

Since the apostles passed away, God’s sheep have abundantly furnished their shepherds with wool and fat, but the shepherds from that day to this have done little or nothing for the sheep. “Therefore, ye shepherds, hear the word of the Lord; as I live, saith the Lord God, surely because My flock became a prey, and My flock became meat to every beast of the field, because there was no shepherd, neither did My shepherds search for My flock, but the shepherds fed themselves, and fed not My flock; therefore, O ye shepherds, hear the word of the Lord; Thus saith the Lord God; Behold, I am against the shepherds; and I will require My flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver My flock from their mouth, that they may not be meat for them.” (Ezek. 34:7-10.)

Glory be to God, for He “has promised that where the shepherds are not true He will take charge of the flock Himself.” (5 T 80.)

“Sing. O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel.” (Isa. 44:23.)

“Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be My people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee.” (Zech. 2:10, 11.) “He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young.” (Isa. 40:11.)

“Awake,” my brothers and my sisters, “awake”! Do you not see that you have become meat for the beast of the field? Do you receive help from the shepherds? Shall not the shepherds feed the sheep? Shall not they strengthen the “diseased”? Shall not they heal the “sick”? Shall not they bind up the “broken”? Shall not they bring “again that which was driven away”? Or will you strengthen their cruel hands so that they may continue to kill the sheep and feed themselves? “Cry aloud, spare not.” “Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord’s anger.” (Zeph. 2:3.)

Therefore, it is needful to send some of the brethren to Waco, Texas, to prepare the way for the removal of the headquarters by erecting a temporary building, etc. so that we may move perhaps in the next two months, after which we may plan to build other buildings so that we shall be able successfully to proclaim the message to the church, furnish work for our people, and take care of the poor, the sick, the aged as well as of the children among us.

In view of this tremendous responsibility which God has laid upon us, shall we not unite in agonizing prayer to the end that God may bless us and give us wisdom from above and make His people willing in this day, for saith the Lord, “Thy people shall be willing in the day of Thy power.” (Ps. 110:3.) “If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.” (Isa. 1:19, 20.)

Beloved Brethren in Present Truth--

The many letters of encouragement received during the past several weeks, most of which indicated that you were praying earnestly that the Lord would guide His servants in wisdom and counsel while seeking a central location for headquarters from which to operate the work of proclaiming the message to the church, have been greatly appreciated by all and especially by those who have been spying out the land, as it were, and we are happy indeed to bring to you a good report and a few grapes from this trip and, in the language of the faithful ones of old, we can say, “We are well able?” to take the city, but we know this can be done only as we do as those two warriors of old did, namely “follow the Lord fully.”

It has been evident for some time that it would soon be necessary to seek a more central location for the office in order to serve the whole field efficiently, so those at headquarters have been praying very earnestly over this matter for many months, and as they kept on praying for light, the Lord finally indicated definitely that beautiful Southern California was no longer to remain the center of His work for the "lost sheep of the house of Israel," but an eastward course was to be seen in the stream from that "fountain" which is to swell into the great river of Ezekiel's prophecy, and plans were soon formulated whereby a thorough search could be made in the territory indicated by the Lord where the future headquarters were to be found.

In response to an invitation to become members of the party selected to look for the new location, three of us met in San Antonio, Texas about the first of February, and for more than two months we have followed to the best of our ability every indication of our divine Leader, searching the land thoroughly from San Antonio to Dallas and Fort Worth, which is within the territory indicated where the Lord would have us locate.

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.

While in Waco our attention had been called to a property situated about five miles from the center of the city, and near an artificial lake from which the city's supply of water is taken, so the more we considered this location the more convinced we were that the Lord was directing us to this place, as evidenced by "many infallible proofs," which we dare not question, for the whole setting of the scene was at first "contrary to any human planning" of our own.

This property consists of 189 acres, one half of which is in a high state of cultivation, the other in timber, most of which is cedar of various sized trees, and some oak and elm, and a few other kinds of small trees which would furnish, besides fuel, quite a considerable amount of timber for constructing fences and building foundations. The land has a highway frontage of about

a mile, one half of which is overlooking this beautiful lake which extends several miles in length and in full view of the wooded section of the place from northeast to southwest.

From the lake front side there is a rapid incline to an elevation of about 300 feet, and then the surface of the land is comparatively level and, except for two or three canyons dividing the woods into two hilltop sections, gradually slopes back to the east and south sides of the farm land, thus affording ample building sites for everything needed for the present at least.

There is not the slightest thought in mind of large expensive buildings, for this has always been contrary to the instruction given us in such matters, and all the more so at this time, when we know there is but little time in which to finish the work. Therefore "simplicity" is to be the watchword for everything we do now when the Lord is about to "surprise the workers by the simple means that He will use to bring about and perfect His work of righteousness. -- *Testimonies to Ministers,*" 300.

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 incidently 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.)

Last but by no means the least item of interest in connection with this trip through Texas, is that concerning the new believers in Present Truth. While the primary object of the trip was to seek a new location for headquarters, we felt that a two-fold object could be observed, so we made use of all the time, in which we were not otherwise engaged, in studying with our dear people, many of whom were hungry for that which they know they are not receiving, and as a result we are pleased to announce that there are several little companies along the trail covered by this tour, which are rejoicing in the advanced

light of the Third Angel's Message as set forth in the SRod, and already good reports are coming from them concerning the interest that is being aroused in their respective communities.

How earnestly we should all pray that God will grant unto us the same passion for souls that characterized the Man of Calvary, and the soul anguish possessed by Him who wept over the city of His love and care, that we may be able to say as did He, "Father forgive them, for they know not what they do," when our dear brethren treat us unkindly, for their burdens are many, and they are not acquainted with the blessed message of Present Truth, and are therefore to be pitied rather than censured.

(Signed) V.T. Houteff,
M.L. Deeter, and E.T. Wilson

To those who love "Present Truth" Greetings!

Zeph. 2:3 -- "To be hid in the day of the Lord's anger" is our plea.

This sealing message is more precious than ever before. There are nine Adventists here: seven are believers in present truth; please pray for the other two.

That we "can do nothing against the truth but for the truth" is impressively demonstrated by the following experience:

A visiting minister came to deliver us from deception. He brought Sr. Colvin with him, who heard the reasons he gave against the SRod. The Lord sent Brothers Houteff, Deeter, and Wilson just in time. They were graciously accepted as the Lord's messengers, and as a result, not only are we here confirmed in the message, but there are about fifteen believers in the Waco church, and more studying!

Now we receive the following warning through the conference paper:

"There are men in our conference at present who claim to be Adventists. The new light which they claim to have has not been accepted by our organization.... To accept their doctrines means to sever fellowship with our organization. We believe when the Lord has new light for us, He will reveal it to the leaders of this organization and not to those who criticize it."

Though they may remove our names from the church

record, we are glad that it will not be for disobeying the S.D.A. message and that they cannot remove them from the Lamb's Book of Life.

May God help us to be faithful! May we "cry aloud and spare not."

(Signed) Mrs. R.F. Mc Conathy,
Temple, Texas

I realize how far from God we have been. I feel so weak and incompetent to give this message to the church, but I have given myself and my all to God and am asking Him to give me wisdom and understanding that He may work through me by His Spirit to the saving of souls.

(Signed) Mrs. Mollie Hartman,
Montrose, Colo.

We surely do appreciate the Code. Especially did we enjoy the last one.

Our church here has changed the time for the service of the Lord's supper, etc. from morning to evening in the hope of keeping the "cast out" ones from attending. This is the first time they have ever done this. However, we are going to make it convenient to be there any way, as did the sisters in Wyoming. They have our sympathy, and we pray that they will, along with ourselves and all the rest, continue to go and endure all for our precious Saviour Who did so much more for us.

Please pray for our little band here. We are continually remembering all of you. Wishing God's richest blessing on you.

(Signed) Mrs. J.C. Campbell,
Columbia, S. Car.

I am still holding meetings here; also we have organized a prayer band which meets on Thursday nights. The new ones that recently met with us told some of the other church members that they could feel the Lord's presence there. We have Sabbath P. M. studies also.

I am glad to tell you that we have one more member in our company. The church voted him out last night, March 4. He is determined to help rescue the brethren in Zion.

We want you to pray that God will continue with us, and that to bless and save more souls.

(Signed) Oran Richardson,
Muncie, Indiana

AN INTERESTING EXPERIENCE FROM COLUMBIA, S. CAR.

From an interesting communication from Dr. John H. Young of Columbia, S.C., greeting "The Twelve Tribes Scattered Abroad," we herewith relate a recent experience which the little company, of which the doctor is leader, had during the time a Gen. Conf. field secretary visited the Columbia church for the purpose of crying down the SRod's teachings.

Although the pastor of the church promised the doctor that he and the visiting brother would meet the little company at 6 P.M. on Monday, Tuesday, and Wednesday of the appointed week for the meeting, they were all surprised to learn by experience that the same plan of procedure that was followed in Charleston while the tirade against the SRod was staged there was being carried out in Columbia. The plan was that instead of meeting, as scheduled, with the believers in the Present Truth Message, and showing them what were the purported errors of the Rod, all the time was taken up in denouncing the so-called heresy from the pulpit, not allowing anyone to ask a question which would involve the speaker in any way, or show his pitiful ignorance of the SRod message. Later it was learned that their tactics were to take one at a time so that the two elders together might be able to corner one poor sheep by himself!

The doctor then tells of the disappointment of the little company "standing in the light" upon their learning that the elders were not to meet with them but, says the doctor, they were "not cast down. Rather they were lifted up. We had a good season of prayer, and thanked God for all that He had done for us. I was reminded of the thought, 'One man of you shall chase a thousand: for the Lord your God, He it is that fighteth for you.'" (Jos. 23:10.)

Our brother states further: "I begged and pleaded with this elder to come and meet with us but no he would not. He did not think it best to meet with the group, but he said he might come and talk with me personally, though he never did. He however, in company with the pastor of the church, went to see one of our sisters, but could not mention a thing about the SRod. Do you think the Lord kept them from taking advantage in such a way? I believe that He did. They called another sister by telephone, and asked about coming out but she promptly told them that if they couldn't meet with the group she did not care to meet with them at all.

"My prayer is that the God of all truth may bless His people, and sanctify us in His truth through grace that is in Christ Jesus our Lord. Brethren let us pray for one another."

ONCE TIMID NOW DOING AND DARING

Recently the minister here got up and said, "I am going to talk plain this morning. There are a Mr. Wilson, a Mr. Deeter, and a Mr. Houteff travelling in Texas. Do not give them any support financially or physically, for they are teaching the SRod which, though it claims to be light, is anything but light."

All eyes were immediately fixed upon me....Then after the service I met the minister at the door and asked him if I might speak with him for a moment, so he stepped aside with me, and I said, "Do you know that I would not be in your place this morning for a million dollars?" He said, "Why?" I answered, "Because you condemned God's servants and God's message, about which you know nothing except what you read in a book that you got at the recent council in St. Louis." Then I bid him read Gospel Workers, the chapter headed "Danger," and 5 T 80-1 and explain them to me.

A sister to whom I lent a set of the SRod volumes said to me, "I care not what they say, I am reading and am going to continue to read." There are many who are reading, but are non-committal for fear of being put out of the synagogue.

I thank God for the courage He has given me, for I have always been the shrinking kind....I praise Him for the light of present truth. I have read Vol. 1 of the SRod through twice in the last week, and every time I read I get more light -- and how the "Codes" help me: I always read them through two or three times, count the pages, and wish there were more.

I pray for all the dear ones and long for the time when we shall enjoy a purified church. May God bless His work and workers.

(Signed) Mrs. A. Oswald,
Tom Ball, Texas

SHADES OF THE PAST

Since the presentation of the message by Bro. Houteff in Keene last week, ten are rejoicing in Present Truth, and the result was that on Wednesday night the prayer meeting reminded us of similar meetings held in Methodist churches ten years ago in trying to console the Flock and make them satisfied with their own condition after the S.D.A's had been in the community.

(Signed) Mrs. J.O. Conrad,
Keene, Texas

We are glad to tell the Code family that Sr. Mullenix, a mother in Israel, who was so seriously injured in an automobile accident early in January that her life was despaired of by physicians, is now recovered. She says: "I am back home since my accident, and almost over all my injuries. I am thankful for the SRod prayers and thankful to my loving Saviour.

"I want to testify that present truth has been to me a present help in all times of trouble, and that it has made me a better S.D.A. than I ever was before.

"I appreciate the Code and look for its monthly visit. It bears a message from God, which I pray that our churches will receive before it is too late."

Mary Mullenix,
Florence, Colo.

THE MESSAGE GROWS MORE BEAUTIFUL

The further I study the SRod the brighter becomes the light to my feet. Each day it shines forth more beautifully.

I have long felt that my tithe should go to the storehouse of present truth to help send its light to our S.D.A. brethren far and wide. So last month I decided to send it there and I will continue to do so as long as I have any to send, for I believe with all my heart that this message is the purifying message, "meat in due season" from the great Provisioner, and that we should do all we can to help carry it to other hungry souls.

I want to be counted worthy to suffer for Christ's sake.
(Signed) Mrs. Lillian Davidson,
Belfair, Wash.

ANOTHER BEREAN

I could hardly wait till the books and tracts arrived, to get to reading them. I knew they were truth from all my previous Bible study and reading of the Spirit of Prophecy. As I read Vol. 1 of the SRod it came to me again and again, "what fools and slow of heart we have been to believe all that the prophets have said." One is reminded of the disciples who did not see nor understand till after the resurrection what Jesus told them plainly. I am reading with my eyes wide open and comparing scripture with scripture as I pass from one point to another. Naturally in all this reading I have made notes of many points upon which I may later send you some questions if I do not find the answer to them while reading farther along, as I have done in several instances.

The reading so far has led me to look back over the experiences of my life and to see the truthfulness of all that the SRod says regarding the S.D.A. denomination...I know by experience as a boy and in the years since how the doctrinalistic, Christless manner of teaching the precious doctrines of our faith put me in black despair and caused me to settle down in a hopeless state and remain that way for a long time.

When I was in my teens I used to say, "Mother, I have studied over again all the prophecies and doctrines, and written over again all these Bible readings in a memorandum, and I cannot see in this whole system of truth where there is any provision made for the victorious life. Where is that power of God that keeps one from falling and from experiencing Romans the seventh chapter? Where is the victorious life?" And she would say, "Well son, you keep the Sabbath, don't you?" -- "Yes." "And you pay tithes and believe in the Spirit of Prophecy and obey health reform, don't you?" "Yes." "Well, then, you are all right; you don't need to worry.

But I failed to be convinced. When one falls down on besetments, repents and is forgiven, and then does the same thing over and over again, there is no soul rest in that: that is not what God has promised in the new covenant. Yet this is just where the difficulty and trouble

lies with the Seventh-day Adventist's rest. It is a pity. The ministers are at fault, and yet the ministers themselves were never led into the true and living way by those who in turn brought them into the truth. "Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" (Joel 2:17.)

I thank God for these new truths of the SRod, and they must be made to urge God's people to see the perilous situation before them, and the necessity earnestly of seeking the revival long overdue. Many agree to reformation but the new order must be revival and reformation, for to clean up the outside alone of cup and platter does no good. Merely to correct the dress, hair, and outside deportment will profit not at all. Christ must be formed within the hope of glory, or the loss is eternal...we must be born again: do we have the marks of the new birth? He that is born of God sinneth not. Do we have hope of eternal life? He that hath this hope purifieth himself even as He is pure.

I pray God that by His grace I may have part with His people in this work and message...which takes us back to the lively experiences of those days when the Spirit of Prophecy was first given to our pioneers and some were receiving and some rejecting the gift which God had sent to enlighten His people. As for me, I want to be a co-laborer with those who are carrying on the cause of present truth.

(Signed) L.C. Forsythe,
Wapakoneta, Ohio

ENCOURAGEMENT FOR ALL

Not that I have either been sick or idle, but because I have been enjoying the testimonies of others, is the reason for my silence during the past three months, but I do want to add my testimony to yours in the present issue of the Code, for God has been good to me, and signally blessed my feeble efforts in the little corner where I have been laboring.

Joining Brethren Houteff and Deeter in San Antonio, Texas about Feb. 1, and with them visiting some of the largest centers in the Lone Star state during the past two months, the Lord has blessed our efforts by

giving fruit in most every place where we have studied with the people, and we have left a company of ten or a dozen in each of two places fully established, with several interested ones who are reading and studying the message.

It is interesting to note that one of these companies was raised up right under the shadow of the Union Conf. Office, and in the village where one of our older schools is located, and where many workers and teachers live, all of which goes to show that even the greatest men among us can do nothing against the truth but for the truth, and all the tirades staged against the beautiful message of present truth contained in the SRod, only creates more interest in it.

Replying to Sr. J.A. Dundore's question in the Feb. Code, concerning the progress of the work, I will say that I was present in Charleston, S. Car. while Elder _____ was there tirading against the SRod, and I can truthfully say that instead of his "stamping out the SRod doctrine there," his actions served to establish all those who had accepted it before, and created an interest in others to investigate the message for themselves, and one of the ladies, who heard him, invited me to her home to give a study, and remarked at the close of the study: "O what they are missing at that little church!"

Never, in all my work as a minister in this cause have I seen a more direct fulfillment of that striking statement in volume nine which tell us that the "final movements will be rapid ones.

As a concrete example of the above statement, we have recently witnessed a company of people in Waco, Texas become established in present truth after ten studies, and another company in Keene, Texas become established after only seven studies! So, dear fellow workers, we are actually seeing fulfilled the truth of that kindred statement in Early Writings to the effect that in the last days, some will have to learn in a few months what others have spent years in acquiring, so let us pray earnestly that the Lord will quickly lead us to the very place He would have us labor while the fulfillment of Ezek. 9 lingers.

(Signed) E.T. Wilson

QUESTIONS AND ANSWERS

Question: “Is it now understood why the number of the beast should be 666? What does Sr. White mean when she says, in “A Word to the Little Flock,” p. 19, that she saw the number was made up?”

Answer: The scroll has not yet turned far enough to reveal why the number of the beast should be 666, nor is the number yet made up, nor will we be able to understand fully until after the event has taken place.

Question: “Early Writings, p. 281 says: ‘The plan of salvation had been accomplished, but few had chosen to accept it. This statement is used very extensively against the doctrine of the ‘great multitude’ as taught by the SRod. Please harmonize it with the latter’s teaching.’”

Answer: It is true that the words, “few chosen” often appear in sacred writings. However, it is unbiblical to explain the Word privately. We must let the Scriptures explain themselves. The following example will serve to show how fatal it is to explain the Scriptures by the human way of reasoning.

Says Paul: “But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.” (Heb. 9:26.) If one should expound the above quotation as some expound the words, “few chosen,” he would be compelled to do one of two things; namely, either humble himself as a little child and admit that he does not understand Paul’s writings, or else, separate from divine wisdom, exercise his human judgment and accuse Paul of being wrong in his statement, for the world did not end at the time Christ was sacrificed.

Therefore, let us examine the words, “few chosen,” in the light of the Bible. While Jesus declares that “many be called, but few chosen” (Matt. 20:16), Isaiah by the same Spirit says: “Thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought...A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.” (Isa. 60:11, 22.)

Zechariah, while prophetically speaking of our time, also says: “Many nations shall be joined to the Lord in that day.” (Zech. 2:11.) Furthermore, the Lord says: “It shall come to pass, that in all the land, saith the Lord,

two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My name, and I will hear them: I will say, It is My people: and they shall say, The Lord is my God.” (Zech. 13:8, 9.)

Moreover, while the Early Writings says: “But few have chosen to accept it,” the same author in The Great Controversy, p. 665, classifies the great multitude of Revelation 7:9 as a company separate from the martyrs and others who are to be resurrected, making it impossible to conclude that the “great multitude” are the resurrected.

Now the question is, if we conclude from the statement in Early Writings, p. 281, and from Matt. 20:16 that only a few are to be saved, what shall we do with Isa. 60:11, 22, Zech. 2:11; 13:8, 9, and The Great Controversy, p. 665? No candid Bible student could from the above statements arrive at any conclusion which would lead him to base his interpretation of the subject on one scripture and wholly ignore the other, but would rather seek to make his final analysis in such a way as to be in perfect harmony with all inspired writings or else confess that he does not have the light on the Scriptures.

The only doctrine that, in the present connection, will stand the test and be in perfect agreement with all sacred writings is the one that the “few” are those who were saved during the ages past, which period is figuratively classified in the parable of Christ as the time before the “Harvest.” But in the closing of the world’s history, in the ingathering time -- the Harvest -- there is to be saved a great multitude. It is only natural that there were comparatively but few saved in the ages past, because of the fact that that period of time was not the Harvest, and it is likewise just as natural that now “in the end of the world,” -- the time of the Harvest (Matt. 13:30), -- there shall be a great ingathering of souls which no man can number.

“Then shall the children of Judah and the children of Israel be gathered, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.”

As the idea of a great multitude is opposed only to the devil’s plan, let us not therefore work to his interest.

Question: “In regard to the destruction of the beast at the close of probation, I would like to know if this is a literal destruction, and if so, who is destroyed, or if it is not literal, then what is it?”

Answer: The destruction of the Daniel 7 beast, though it is a literal destruction is not specifically of persons but rather of principles, as is evidenced by the fact that the other three beasts of Daniel 7, which are recapitulated in the two composite beasts of Rev. 13 and 17, -- progressive symbols of our present world, -- continue to the end, whereas the woman (the principle of false religion) astride the beast of Rev. 17 is destroyed at the close of human probation, and reveals the same thing that the Dan. 7 beast symbol prophesies; namely, the dissolution of the principle of false religion as expressed through the institution of religio-politicoism.

However, through this dissolution is to be the direct result of the break up, it seems inevitable that those human lives inextricably woven into and involved in the structure of the institution itself must perish when it falls: for revolutions of the kind here symbolized always bathe the earth with blood. In this particular case, it will doubtless be let of those hierarchic retainers (priests, ministers, et al) of the “woman,” who have deceived the nations.

A close perusal of SRod, Vol. 2, pp. 154, 155, 160, 161 will be repaid with a clearer grasp of the whole subject.

Question: “5 T 212, bottom of page, seems to teach that the destroying weapons are the seven last plagues. The SRod teaches that Ezek. 9 is the purification of the church. Please explain the apparent contradiction.”

Answer: Relative to 5 T 212, let us first observe a parallel, in certain respects, from pre-Noatic times. Jude proves that Enoch was a messenger of God, and yet that he warned his generation of the destruction of the world by the second advent of Christ when, in fact, the flood was the event which was to and subsequently did destroy the world of Enoch’s time! Enoch simply was not shown the truth of the flood. Therefore, he preached the destruction then in terms of the coming of the Lord.

So it was with Sr. White. As no one had light on the destruction of Ezekiel 9 she made the comparison with it to the seven last plagues with which they were more conversant. Nevertheless, later on in 3 T 266, 267; 5 T

210-212; TM 431, etc. she applied Ezekiel Nine to a time before the seven last plagues. Thus, Ezekiel Nine is applicable at two different times -- first, at the time of the separating of the firstfruits, the 144,000; and second, at the time of the separation of the second fruits, the great multitude of Rev. 7:9.

Question: “5 T 216, speaking to the brethren, says that some are preparing for the mark of the beast, but according to the SRod, all unfaithful S.D.A.’s will be destroyed before the mark of the beast. Please explain.

Answer: If the questioner will restudy 5 T 216, she will see that it is not the brethren who are preparing for the “mark of the beast,” but rather “Those who are uniting with the world,” not with the church.

Question: “I am unable to reconcile the teaching that Ezekiel 9 removes the unconverted (the five foolish virgins) from the church at the beginning of the Loud Cry, with the parable of the ten virgins which preserves the wise and the foolish together until the Lord’s coming.”

Answer: The parable of the ten virgins cannot preserve the virgins until the Lord’s coming, but rather up to some time before the final close of probation, for, note more carefully what the scripture saith: “And they that were ready went in with Him to the marriage: and the door was shut.” (Matt. 25:10.) The words “to the marriage” denote that the call was made and the door was shut before the marriage took place, and as Christ is married or crowned at the close of human probation (see The Great Controversy, 426, 427), and before the seven last plagues are poured out, it proves that the call, “Behold the Bridegroom cometh,” is not the coming of Christ in the clouds when He receives His people “unto Himself” (John 14:3), but rather His coming to the sanctuary for the judgment of the living.

As the five wise virgins are the 144,000 (Rev. 14:4), we see that the cry for them to awake is the same as Isa. 52:1: which makes the time of the cry the same as “the sealing time of the 144,000” (3 T 266), and their meeting the bridegroom the same as Ezek. 9. Then after the close of probation and after the pouring of the plagues, He will come and take His own, not to witness the marriage but to eat the marriage supper after the ceremony is performed.

A REJOICING VOICE FROM AFAR

I am anxiously waiting for the next issue of the Code. It is surprising how it clears questions of seeming difficulties; thus showing wisdom from above.

Yours rejoicing in the message,
(Signed) Clara Opitz, Hamberg, Germany

A CHOICE DIET

“The Lord desires those living in countries where fresh fruit can be obtained during a large part of the year, to awake to the blessing they have in this fruit. The more we depend upon the fresh fruit just as it is plucked from the tree, the greater will be the blessing. 7 T 126.

“It would do well for us to do less cooking and to eat more fruit in its natural state. Let us teach the people to eat freely of the fresh grapes, apples, peaches, pears, berries, and all other kinds of fruit that can be obtained. Let these be prepared for winter use by canning, using glass, as far as possible, instead of tin.” 7 T 134.

“Nature’s abundant supply of fruits, nuts, and grains is ample, and year by year the products of all lands are more generally distributed to all, by the increased facilities for transportation. As a result, many articles of food which a few years ago were regarded as expensive luxuries, are now within the reach of all as foods for everyday use. This is especially the case with dried and canned fruit.” M.H. 297.

“Wherever dried fruits, such as raisins, prunes, apples, pears, peaches, and apricots are obtainable at moderate prices, it will be found that they can be used as staple articles of diet much freely than is customary, with the best results to the health and vigor of all classes of workers.” M.H. 299.

“Grains and fruits prepared free from grease, and in as natural a condition as possible, should be the food for the tables of all who claim to be preparing for translation to Heaven.” 2 T 352. The above statement

includes nuts, which are the fruit of the tree, and for health and nutrition should be eaten daily in some form and masticated thoroughly, either as they come from the shell, or as nut creams, or butters. They are better uncooked or unroasted.

HEALTH SANDWICH SUGGESTIONS

Entire wheat or whole rye bread, spread with avocado paste (so far as we know avocados can be combined with vegetables), and add chopped water cress which has been mixed with a little salt and lemon.

Whole wheat bread, spread with soaked or dry prunes cut up fine and mixed with pecans and honey.

Whole wheat bread, spread with ground dates or raisins blended with some good nut butter which has been thinned to mix well.

Legumes, such as beans or lentils or dried peas, make a wholesome and palatable sandwich, when mashed with a fork, and with lemon juice added.

Whole wheat bread, spread with mashed banana and ground dates.

Rye or whole wheat bread, spread with ground figs and walnuts to which honey and a drop or two of lemon juice have been added.

Whole wheat or whole rye bread, spread with avocado paste or nut butter and lettuce.

IMPORTANT NOTICES

We would caution all readers to the code to exercise the greatest care not to deposit any literature in individual mail boxes, for it is an infraction of the United States postal laws.

Our sisters are anxious to do charitable work among our own people, and therefore we request that both those who are in need of clothing, etc., and those who are in a position to contribute such help, make known the fact to this office, addressing their communications in care of Mrs. J.E. Wilson.

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THE SYMBOLIC CODE

NEWS ITEMS

Volume One

Nos. 11, 12

In The Interest Of The S.D.A. Denomination

The removal of our headquarters to the new location has made it necessary to combine the May and June numbers of the “*Symbolic Code*” into one issue.

MOVED TO “MOUNT CARMEL CENTER” WACO, TEXAS

Though it was at first thought that the office should remain in its original location for a month or two longer, circumstances called for its immediate removal, and it is with praises that we make this happy announcement of our arrival at the new headquarters location, and we feel certain that all who are standing in the light of present truth will, with the pioneers of this central location for our future work in behalf of our S.D.A. brethren, raise their voices in thanksgiving to our heavenly Father.

In one of our Los Angeles business meetings a call was made for volunteers who would like to play the part of Caleb and Joshua, saying, “We are well able to take the land.” After being promised free transportation to Mt. Carmel Center, board themselves, and work for nothing, at the appointed day, May 19, we were to meet in San Diego, California, and to our surprise it was discovered that there were twelve in the company representing seven families which, as usual, proved that the hand of God was in operation in the same manner as when He chose the twelve patriarchs, the twelve tribes of fleshly Israel, the twelve spies of the land, the twelve apostles, and the twelve tribes of spiritual Israel, twelve thousand out of each tribe; namely, the 144,000.

It is plain to see why God chose twelve in each instance: --- The twelve patriarchs were the fathers of the founders of the twelve tribes; the twelve tribes were the founders of the two kingdoms (Judah and Israel); the twelve spies represented all the tribes; the twelve apostles founded the Christian church; and the 144,000 (12,000 out of each tribe) are to establish the church that shall be translated, which facts prove that the number

“twelve” in each instance denotes the foundation of a spiritual government. Hence, “the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.” (Rev. 21:14.)

Our company being composed of twelve members signifies that it is to represent the foundation of this central headquarters location of the last and everlasting spiritual government. And as number “seven” denotes completeness, the seven families are to represent all the families that are to make up the everlasting kingdom of Christ. Hence, we see the hand of God moving in the same mysterious way even now.

Our attention is called to Luke 14:17-24: “And sent His servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his Lord these things. Then the Master of the house being angry said to His servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as Thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that My house may be filled, For I say unto you, That none of those men which were bidden shall taste of My supper.

The above parable must find its fulfillment in the end of the world, for the fact that the call came at “supper time,” and just before the marriage of the king’s son (Matt. 22:2) when it can be truly said, “all things are now ready,” that is, at the time when Christ is to be crowned as King of Kings and Lord of Lords, which is to take

place at the close of probation. See "The Great Controversy," p. 428, par. 1.

Note that the call came first to the ones who were well known and well to do -- the foremost in the city -- for one had "bought a piece of ground," another "five yoke of oxen," and the other had "married a wife." The fact that the "servant" was sent to re-invite those that had been "bidden" before, proves that the call of this parable is not to come first to a people who know not of Christ and His wedding but to His church. It also proves that they believed, for they did not argue the facts concerning the wedding but excused themselves because they were more interested in the things of this world than in the kingdom of Christ. Therefore, those who "with one consent began to make excuse" must represent a class of church members and the ones whom the very last message found "in a sad deception" ("Testimonies for the Church," Vol. 3, pp. 252-3), yet believing that they were ready to meet the King of kings and Lord of lords. Hence, this call does not represent the 1844 message, when all things began to be ready, but rather at a later time when all things are ready.

The parable shows that as the class whom the message reached first excused themselves, and as the "Master of the house being angry said... none of those men which were bidden shall taste of My supper," it shows that their probation closed when they rejected the call, before the final close of probation for, after they excused themselves, and that it is to be others were bidden from the "city" and also from the "highways and hedges," and when the house was "furnished with guests," and before the wedding took place, probation closed for all who did not respond to the call. Hence, two consecutive closings of probation.

After the more prominent ones in the "city" (church), who stand in the forefront and who naturally are to be easily reached by the message, rejected the call, "then the Master of being angry said to the servant, Go out quickly into the streets and the lanes of the city church and bring in thither the poor, and the maimed, and the halt, and the blind;" that is, those often considered by the foremost in the church to be the offscouring of the "streets and of the lanes" of whom the church in her Laodicean state feels no great need in her midst.

Though those whom the message first reached excused themselves, the latter class (the laity) responded to the call, and as "the servant said, Lord it is done as Thou

hast commanded, and yet there is room," shows that after the message shall first be delivered to the church, and gather one group of guests, it is then to go to the "highways and hedges" -- the world, or outside of the church -- and bring a second group. The 144,000 being the "firstfruits" (Rev. 14:4), it proves that those who came from the "highways and hedges" are the second fruits of Rev. 7:9.

In fulfillment of this parable, it was found among our governmental number, who left California on May 19th and arrived on the 24th at the new location that we were not only poor but also badly crippled. Four of us have the use of one hand only -- two with permanent injury -- besides other deformities and afflictions over the entire caravan. Yet our faith has never failed, for we are constantly trusting in the One Who is "taking the reins in His own hands." -- "Testimonies for the Church," p. 80. Hence it is said, "Who hath despised the day of small things?" (Zech. 4:10.)

We are sorry that our leading brethren who first received the call have with one consent excused themselves, but we hope that some may yet join with those of the "streets" and the "lanes."

Three automobiles and two home made trailers composed the caravan -- 1924 Durant, 1926 Chevrolet, and 1932 Ford. The first two were in bad repair and, as we were able to make only about 100 miles for the first 8 hours, it appeared impossible to make the journey, but the One Who is "taking charge of the flock" ("Testimonies to Ministers," p. 300) and Who neither slumbers nor sleeps (Ps. 121:4) led us safely with no trouble at all save two or three minor repairs and three flats on one of the sixteen wheels that carried the caravan.

In His significant number, seven days almost to the hour, we arrived the very spot where, with the help of the Lord we are now endeavoring to erect the "camp" of Ezek. 4:2, from which the burden of the work is to be carried for the church in all the world, as explained in the April "Code." It was on this sacred spot that we ate our lunch at about 1 P.M. Friday, praising God for His tender care over the group on the entire journey.

There was one ordained minister in the company, also one who has never professed the Adventist faith but believes that we have a message,

which symbolically proves that not only the poor, and the sick from the “streets and lanes” are represented by the company of twelve, but the ministry as well, and also the heathen from the “highways and hedges.” So again we thank the Lord that, by a significant object lesson in the founders of “Mt. Carmel Center,” He expresses His desire to save the laity as well as the ministry and the heathen who may respond to the eleventh hour call which is to be heralded from this central location.

We solicit the prayers of God’s faithful people that we may do nothing that would dishonor Him, retard His work, or cause any to stumble. May we all be faithful in this sacred trust that is committed unto us and keep “Mt. Carmel Center” as sacred a place as when Mt. Sinai shook at the presence of the Lord and as it was proven on ancient Mt. Carmel that the Lord was God and not Baal, and as then the Lord rid Israel of the false prophets (teachers), may He now by “Mt. Carmel Center” do as much and more so, for the Lord wants this place to be a refuge for all who make no “excuse” -- for “the poor, the maimed, and the halt, and the blind” of the “city,” and of the “highways and hedges” who feel their need of Him.

The names of the members that composed the company of twelve are as follows:

Elder E.T. Wilson
Sr. F. and Mr. C.E. Charboneau
Sr. S. Hermanson
Miss Florence Hermanson
Oliver Hermanson
Bro. and Sr. J. Berolinger
Bro. M.L. Deeter
Naoma Deeter
Bro. John Knippel, Sr.
Bro. V.T. Houteff

SEEKING LIGHT OF REVELATION EIGHTEEN

A sister from Shreveport, La. states that, “For more than twenty-seven years I was a loyal Seventh-day Adventist, educated in the schools of this denomination, and always a devoted lover of the truths of this people.

“Six years ago I reconsecrated myself, under the Spirit of God, to live it as never before. Then my eyes were opened, and I began to see the light. Since, I have suffered the most severe persecution by my brethren, and in consequence my sons and I quit going to church but still devotedly keeping Sabbath, maintaining family prayer, and other devotions.

“For twenty-seven years I have attended services, camp meetings, and read the denominational literature. Not one iota of new light have I heard in these meetings. The same sermons that brought me into the S.D.A. truth are now preached with less spiritual power than then, thus fulfilling the prophecy in Jer. 23:30.

“About a year ago, a colporteur from California came here to the Shreveport church, and was invited to review the Sabbath School lesson. After becoming acquainted, he began to reprove the people for their conduct at the services. They reported him to the conference, and had him removed. Later, a warning was issued in this conference that no one should be permitted to speak to a S.D.A. congregation without credentials from the conference office. I grasped the meaning that they had locked out Christ for He would never go to any group of men for credentials to speak to the people. If He should come now they will, like the rulers of ancient Israel, ask Him to tell who gave Him authority to teach. (Mark 11:28.)

“About a year ago I saw in our church literature articles against the SRod. I wondered what the SRod could be and determined to read it.

“I paid my tithe devotedly until eight months ago. But having obtained the books, in my study of Ezekiel 9 I came to the conclusion that to support the ministry while they are fighting against the message I would identify myself as one of them in upholding the fostered abominations among us as a people. Hence, as the angels slew all who did not ‘sigh and cry,’ I am determined to make sure that I receive the seal and escape the ruin.

“I have always abhorred that ‘holier than thou’ (Isa. 65:5) attitude of our people, who seem to keep their specific sins in their circle as if God will think less of S.D.A. sins than others.”

(Signed) Mrs. J.A. Harren,
Shreveport, La.

THE WORK IN COLORADO

Never yet have I seen such a stir as in Denver at the present time. The entire conference force, including the church elders, have taken to the field. Even the conference president is going from house to house to head off our work. Instead of going in "two's," they are going by "three's."

At least in four churches in Denver yesterday, the entire hour was given to the SRod. We attended the church at Arvada and sat under a withering blast of falsehoods and accusations. But in spite of it all, twenty adults and seven children met with us at 2:30 P.M. The strong opposition has overthrown a few, but practically all who have studied the message are standing unshaken.

Announcements were made in all the churches yesterday that a symposium against the SRod would be held in one of the large churches next Friday night. Surely they are greatly alarmed and are putting forth every effort to stop us. This will no doubt make our work more difficult, requiring us to make many visits to obtain a hearing, but we are rejoicing in what the Lord is doing, and it seems certain that a nice little company will be organized here. But as many are getting one study per week, the work is surely slow. written April 28, 1935.

(Signed) H.G. Warden,
Denver, Colorado

GOOD NEWS FROM REDLANDS, CALIFORNIA

Brother Perry Jones, who has been spending a few months in Redlands, Calif. sends the following good word for the Code: "Sixteen of the best members of the Redlands church have recently investigated the message of the SRod, and rejoicing in it. Many more of the thirty-two who have purchased the books are studying and attending the meetings which are being held from time to time."

Sister Hendricks, Bro. Jone's sister, has recently joined him in the work at this place, and doubtless others of God's honest children will investigate this beautiful "present truth" message, and accept it in spite of all the opposition that the dear brethren bringing to bear

against it, for the promise of God to cause the "wrath of man" to "praise Him" still holds good.

Sr. Hendricks will be remembered by the readers of the Code as the one who started the work in Sheridan, Wyoming, and has suffered quite a bit of persecution at the hands of those who did not understand her work.

The present address of these workers is 121 E. Olive Ave., Redlands, Calif.

THE CRY OF THE WANDERING SHEEP HEARD

Dear Brethren:

About twelve years ago, through the efforts of an isolated sister and a young canvasser our entire family accepted the truth as taught by the Bible and the Spirit of Prophecy.

Later the canvasser came to the Walla Walla Valley to teach, and we moved out there to put our children in the church schools.

From the first we seemed to be not in harmony with the "work" as carried on and lived out in the lives of the S.D.A. people, and in trying to be in harmony with the church, we were led to drift father and farther away from the fundamental truths until one by one the family dropped out, and now I am the only one left that hold church membership.

Two or three weeks ago Brother and Sister Boyes brought me some tracts and Volume One of the SRod. Now I am again finding the message in all its purity and beauty, and I feel that my feet are once more being planted upon solid ground. I am now reading Vol. 2 of the Rod, and from what I have found so far, I stand with it one hundred per cent.

Most sincerely yours for present truth,
Mrs. Jennie Barnes,
College Place, Wash.

"Now is the time when we should closely connect with God, that we may be hid when the fierceness of His wrath is poured upon the sons of men. We have wandered away from the old landmarks. Let us return. If the Lord be God, serve him. Which side will you be on?" -- "Testimonies for the Church," Vol. 5, p. 137

THE CRY OF THE WANDERING SHEEP HEARD

(Continued)

A brother from Trussville, Ala. says: "I am very much interested in the message you are carrying. I have been waiting for just such. I felt like Elijah until I learned of you people. He thought he was alone until the Lord told him of the seven thousand who had not bowed a knee to Baal.

(Signed) C. Richard Waldron

Another brother says: "Since reading the SRod several times the Bible is much clearer, and we see that the Lord is now talking to the 144,000". Yes, it does seem that the whole Book was written for the "servants of God" who shall go forth "conquering and to conquer" during the Loud Cry. Rev. 7:3; P.K. 725.

(Signed) E.A. Howard, Palermo, Calif.

REMEMBER THE GOSPEL OF LOVE

One has said that the milk of human kindness has about lost its force in the world today, and many people are stumbling over the lack of this beautiful attribute of Christ among His professed followers. This failure is not confined to the laity, however. Neither is it prevalent alone in the larger denominations, for this writer was an eye witness recently to the result of a kind of preaching that seemed to make men act like demons instead of Christians, and worst of all, these discourses were delivered in Seventh-day Adventist churches.

It was our privilege a few weeks ago to attend a service conducted by a field secretary of the General Conference of Seventh-day Adventists in one of our city churches, at the close of which, Bro. Houteff, the author of the SRod, who was also in attendance, was asking the speaker of the evening a question on some point discussed from the pulpit in opposition to the teachings of the Rod. Without any warning or conversation of any kind, a man approached Bro. Houteff from the rear, taking him by the neck and shoulders, and thrust him out of the building. The man was not a member

of the church, and his mother said he was not even a Christian. What incited this poor man to act like this? There was no excitement whatever on the part of either of the conversants prior to this shameful act.

A short time after this, in company with Bro. Houteff, I attended a Sabbath service in another one of our churches, and this time the President of the conference spoke in opposition to the SRod, making it very clear to his hearers that anyone believing the message of the Rod could not remain a member of the S.D.A. church, and that we who had accepted the messages contained in the SRod series were not Seventh-day Adventists; neither were we worthy to receive the blessings to be enjoyed in our churches.

At the close of this service, while standing in front of the building with a number of others, a lady approached Bro. Houteff and spoke to him, and before he had time to reply to her, a young man rushed up to Bro. Houteff, and rolling up his sleeves, demanded that he stop talking to his mother, and threatening to smash the glasses off his face. But some one led him away, and he too said he was not an Adventist. What put such hatred in the heart of this young man? Was it not what he heard from the pulpit that Sabbath morning?

A third incident very similar to the ones mentioned above came to my attention, all within a period of four weeks. This time the President of the Union Conference had called a large congregation together on Sabbath afternoon to hear him refute the SRod, during which time he conducted himself in such a way as to create hatred in the hearts of his hearers against the author of the messages contained in the SRod series of books and tracts. After the meeting closed, and a group of young people were gathered around Bro. Houteff outside the church near an embankment, when a young man rushed up to the crowd, pushed the person nearest himself as hard as he could in an endeavor to thrust Bro. Houteff over the embankment, and would have done so had he not been quick enough to catch himself in time to avoid a headlong fall over the decline.

Again we may well inquire, What put such hatred into the hearts of these young men? The answer is clear, for it was nothing else than

the sermon they had heard in the church. May God forgive these dear men for this wicked thing. O, consistency, thou art a jewel!

“Satan’s attacks against the advocates of the truth will wax more bitter and determined to the very close of time. As in Christ’s day the chief priests and rulers stirred up the people against Him, so today the religious leaders will excite bitterness and prejudice against the truth for this time. The people will be led to acts of violence and opposition which they would never have thought of had they not been imbued with the animosity of professed Christians against the truth.” -- “Gospel Workers,” p. 324.

Would not we do well to profit by those experiences, and see to it that no root of bitterness be allowed to enter our hearts, and, no matter what others may do, ought not we, who claim to be sighing and crying against the “abominations that be done in the midst thereof,” maintain that unfeigned love of the brethren, and thus walk in the footsteps of Him Who, when He was reviled, reviled not again?

E.T. Wilson

HATED FOR HIS NAME’S SAKE

Sister Faith Pruett of Sheridan, Wyoming, speaking of the hatred which has been sown in the hearts of many of the members of the S.D.A. church against those who have accepted the message contained in the SRod, telling how the doors of the church have been closed against them, and the longing in her heart to worship in the little church of her choice, says in part:

“It had been so cold to be sitting outside that none of us attended the Wednesday evening prayer meeting for a few weeks. But last Wednesday night, although I knew none of the other believers in the SRod message would be there, I felt I should go. It was snowing very hard, but not so cold. Before reaching the church the thought came to me that perhaps they would not be expecting me on account of the heavy snow, and that the door would not be guarded as formerly, and I got so nervous thinking I might get in that I could hardly breathe, but I asked the Lord to give me strength in case I should gain admittance.

“Sure enough, when I arrived the choir was practicing and no one at the door, so I went in and sat down in the rear of the building, with all eyes staring at me, but I remembered Ezekiel, chapters 2 and 3. One sister arose and rushed back and forth through the building, and then met the elder and told him that I was inside. A deacon said in my hearing, ‘So this is her church.’ The elder entered in, walked to the front of the auditorium, and all seemed to know what to do, for he opened the door to another room and all marched in. Then I knew it meant for me to remain where I was as a former experience had taught me when Sr. Walters was put out leaving her in the cold, and Sr. Hendricks and I were treated in the same way, except that the lights were turned off, and we were left in the main auditorium, and as soon as we left, they returned for their meeting where it was warm.

But this time I decided that I would sit by the fire and have my prayer meeting by myself, and they could now have theirs in the cold. About this time, the deacon and elder came and told me that they were to turn out the lights and lock the door, and that I had better get out, but I sat still and said nothing. So, true to their word, the lights went off, the door was locked, and they passed into the back room. Although I was locked in the dark, it was cozy and warm and ‘the angel of the Lord’ who ‘encampeth round about them that fear Him’ was my companion. So I spent the hour praying for each one of them.

“When they were through they came back, turned on the lights, unlocked the door, and I went out. Poor souls, I don’t see how we can ever reach them! How I do thank the Lord for the showers of truth that He is sending. O, I long for more faith in the power of God to save me from sin!”

HOW DO WE LOOK TO OTHER FOLK?

Nearly every body in the world, including Seventh-day Adventists, are concerned with the above question, and most of us spend some time, at least, trying to avoid offense by carefulness in our outward appearance, but the Bible tells us that only man looks at the outside, while God sees the heart, so shall we not turn the searchlight of His word inward for a frequent checkup, lest we neutralize our efforts for good

by thoughtless actions?

One of the striking statements concerning our influence, and one which emphasizes the fact that we are indeed a “spectacle to the world, to angels, and to men” is found on page 23 of Vol. 9 of the “Testimonies for the church,” and reads as follows: “The world is watching Seventh-day Adventists, because it knows something of their profession of faith, and of their high standard, and when it sees those who do not live up to their profession, it points at them with scorn.”

While the above quotation refers to the church as a whole, we are concerned here with the question of how we, who profess to be giving a special message to the church, appear to our own dear brethren who have not yet accepted the message which is so precious to us, and for whom we are to labor, knowing that their blood will be upon us if we fail to do, by word and act, all that we can. Hence it becomes evident that we are not only a “spectacle to the world, to angels, and to men,” but to our S.D.A. brethren as well, for they are scrutinizing all our movements, and we should be glad to have them do so, and see to it that nothing unbecoming a genuine Christian can truthfully be said against us.

We are inspired to write these lines because of observations made here and there, and it is hoped that none will take offense at what may be said, for this writer has only the good of all at heart, and what is contained herein applies to him as well as those who shall read the article.

Speaking concretely, may I call attention to what a very refined lady, a member of the Adventist church said to me confidentially, as an illustration of how we appear to others, and emphasizes how careful we should be at all times? The lady referred to said substantially this: “I love to attend your meetings, while I have not fully made up my mind to declare myself as being in full harmony with the message of the S.Rod, for, as I view it, there would never have been any need for the S.Rod series to be written had we studied and practiced what is found in the Testimonies. I love my church, and cherish dearly membership in same, and I wish folk would not laugh when something is said about defective members of the S.D.A. church. I would not want to lose my membership in the church and become identified with those who indulge in this uncalled-for, and rude practice.”

In my humble opinion, she has called our attention to something for which all of us should be thankful, and at the same time determine that we will not be among those who give occasion for offense along this line.

Another friendly criticism comes to us relative to the length of our meetings, and the length and character of our prayers and testimonies, which we do well to think about. These are all closely associated, and improvement in the last two items will help remedy the first, so we shall deal with the last first, and the first last.

We believe our testimonies should be to magnify the Lord, and tell what great things He has done for us, but very brief and to the point, and seldom should we ask for the floor the second time, for there are others who are more timid, and by so doing we may altogether deny them the privilege of speaking. It is always perfectly proper to request special prayer for one’s self and for those in whom you are interested at the time a testimony is borne.

In like manner, prayers should be brief, for the Lord has given specific instruction about public prayers being short, yet we seem to forget this admonition all too often. So shall we not determine to improve in these two points and thus help to make the Sabbath meetings more interesting, and at the same time keep them within the appointed hours?

Because of the abundance of light the Lord is sending us at this time, we are liable to overlook the fact that the mind, like the stomach, can only handle so much food, and, in our zeal to give the flock good measure we over-feed, and the people are not able to digest all they get. The servant of the Lord has not left us without instruction on this point, but tells us that the discourses of some are too long, making so many points in one sermon that most of them are covered up until the hearers cannot get any of them. Furthermore, we are having an increasing number of young people and children who are attending our services, and who are desirous of helping to give the message to the church, and be one of those who shall receive the seal and become a part of the “servants of God,” and they, too, are watching us.

May the Lord help each one of us to remember that we are standing in the presence of a Holy God every moment of our lives.

THE POWER OF GOD'S WORD, SPOKEN IN LOVE

Sister Ida Miner, of Montrose, Colo., who is spending some time at the Boulder Sanitarium, passes on the following experience with one of the officials of this large institution who had taken her to task for what he thought was causing trouble among the workers in the sanitarium: "When the San _____ told me he didn't want me to be causing trouble, I said I had no such desire, but, Bro. Blank, if I fail to sound the warning, and you perish in your sins, your blood shall be required at my hand."

"Well, but if I reject?" he said. 'Then you are free.' Soon after, I never saw look so. His face turned red, perspiration came down thickly, then he stood up suddenly with both hands over his face, brushed them down and over again, and again sat down quickly. Please remember him at the throne of grace."

FREELY YE HAVE RECEIVED, FREELY GIVE

In a recent communication, one of our sisters, a member of the Keene, Texas church, tells of her burden for the minister who brought the message to her and her husband about ten years ago in the following language:

In her communication to the former pastor, this sister reminded him of how earnestly he had prayed that they would not allow a Government job to stand in their of accepting the Sabbath, and how much they appreciated his prayers in their behalf at that crucial hour of their experience. Then she told him that she and her husband were now praying earnestly that he would not allow a conference job to stand in his way of accepting the added light which God is sending to His people at this time, and pleaded with him to make an honest and unbiased investigation of the message contained in the SRod series of books and tracts.

Shall we not emulate the good example of this sister, and thus fulfill the command of our Lord when He said, "Freely ye have received; freely give"?

REJOICING IN THE MESSAGE OF PRESENT TRUTH

Bro. O. Hogan of Los Angeles, Calif., sends in the following encouraging words: "I am thankful to the Lord for bringing me in contact with the SRod. My courage is good in the present truth message, and when I read the Spirit of Prophecy it establishes my confidence more firmly in the message for this time. For example, in 'A WORD TO THE LITTLE FLOCK,' p. 5, we read: 'God approved of the proclamation of 1843, and the 10th day of the 7th month, 1844: by the pouring out of the Holy Ghost. Since the 7th month 1844, the "rebellious house" of Israel, have been removing the "landmarks," and writing, and proclaiming false visions; but we all know that it has been the work of man, and not of God. These flattering divinings, have cheered on the "rebellious house" of Israel to some extent; but the work has not had the holy, sanctifying influence, as when God's hand was in the work on time."

"Yours for the return of Mother"

A WORD OF EXPLANATION

While we hold as a correct philosophy that no man ever need defend himself, yet it is sometimes necessary to make explanations, and answer a question in the minds of several through the columns of a publication such as the Symbolic Code at the present time.

We are often asked if the SRod teaches that misfortunes, such as bodily affliction, sickness, and even death itself befalls those who oppose the teachings of the above mentioned publication and the work it advocates, and we are happy to state emphatically that not only the author of the SRod, but all who believe the truths contained therein, give no countenance whatever to any such idea that the slaughter weapons of Ezekiel Nine are being visited upon anyone for either believing or disbelieving anything they choose.

We do not wish, however, to fall under the condemnation of those who shall give a "peace and safety" message, saying, "He is too merciful to visit His people in judgment," for by so doing, the Lord says emphatically that "the just vengeance of an offended God" comes upon such, and that "men, maidens, and little children all perish together." "Testimonies for the Church," Vol. 5, p. 211.

We are sorry indeed that it seemed necessary to occupy any space in this important little paper in an honest endeavor to clarify the minds of our dear people who have become confused by the enemy of the truth on the above mentioned points, but we are sure that many will be glad for the explanation, judging from the questions that have come to us from all parts of the field. Let it be distinctly understood by all that we are not responsible for what anyone else may say, but we are wholly accountable for what we ourselves say and do. -- Editor.

QUESTIONS AND ANSWERS

Question: "Having read the SRod series, learned, and believe what the message teaches, would you advise me to join the S.D.A. denomination?"

Answer: After having accepted the whole truth it is our privilege to join the church and we should apply for membership by complying with the ordinance of baptism. However, having studied the message through the medium of the SRod, and as it is opposed by the denominational ministry, your application for baptism and membership may not be accepted by the leading body of the church. Nevertheless, having done all you can, if they should deny you of such a privilege, they alone will be held responsible.

Moreover, having one's name on the church books does not assure any one of being saved. Having your name written in the books of heaven is what counts. Your acceptance of the truth and a desire to comply with all the requirements which the message provides, is what secures your membership in the church of the redeemed.

Whether you be permitted to join the church by baptism or not, we are told in the scriptures not to hide our light under a bushel; we must follow the instruction as found in Ezek. 2:1-8, -- whether they will hear or whether they will forbear we must carry the message to the church. As you witness for Christ, they will oppose you and disfellowship you if you are a member of the church, but we must never allow that to discourage us. See Luke 6:22. Many were afraid to speak well of Christ for fear of being put out of the synagogue, but Jesus says: "For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the

gospel's, the same shall save it." (Mk. 8:35.) "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake." (Luke 6:22.)

Question: "Will those who are now accepting the S.D.A. faith during this sealing time be among the 144,000, or fall in the slaughter of Ezekiel 9?"

Answer: All that are found members of the church at the fulfillment of Ezekiel Nine will either receive the seal and be of the 144,000, or else be left without and fall under the "slaughter weapons" of the "five men." Only those who "sigh and cry for all the abominations" in the church will escape from the destruction.

Question: "Would God lay away any one who may be in danger of rejecting the sealing message?"

Answer: We do not believe God will lay away any one because of being in danger of rejecting the light He sends. However, He may do so for some other reason. Those who do not hear the Good Shepherd's voice now, neither will they hear it in the resurrection of the just. Nevertheless, we can not judge, for we do not know the conditions and circumstances under which one may pass away.

Question: "How can I prove to a brother that the slaughter of Ezekiel 9 is literal?"

Answer: First call his attention to the fact that the Lord was at the threshold of the earthly house where and when prophetically the slaughter took place. Get these points from tract #1, "The Dardanelles of the Bible.

Second, refer him to "Testimonies for the Church," Vol. 5, p. 211, where it says: "Here we see that the church -- the Lord's sanctuary -- was the first to feel the stroke of the wrath of God." Moreover, the Spirit of Prophecy predicts that when the message of Ezekiel Nine is proclaimed to the church, some will deny its literal fulfillment, for they say: "He is too merciful to visit His people in judgment." "They had taken the position that we need not look for miracles and the marked manifestation of God's power as in former days. Times have changed."

By saying the slaughter of Ezekiel Nine is not literal is to say, “We need not look for miracles and the marked manifestation of God’s power as in former days.”

Third, remind him of Isaiah 66:16, 19, 20. The slaying mentioned in verse 16 is to be literal, for those that shall escape of them are to be sent to all the nations to proclaim His glory and His fame. This slaughter is in the church only, for those who “escape of them” are God’s servants whom, after the slaughter, He shall send to the Gentiles; and if the slaughter is not literal then what will they “escape” from? Moreover, Ezekiel saw them literally slain. (Ezek. 9:7.)

Question: “How do you harmonize the seven kings of Rev. 17:10 with the beast that ‘was, and is not, and yet is’? The SRod, Vol. 2, p. 118 on this subject is not clear to me.

Answer: Do not try to harmonize the seven kings with the seven beasts, but only with the periods which are symbolized by the four metals of the great image of Dan. 2. To these periods add the period before the flood and the one after the millennium as illustrated in the SRod, Vol. 2, p. 84, and you will have a perfect harmony.

The seven kings embrace the entire world’s history from creation to the earth made new. The antediluvian world is symbolized by the first “king.” The empire of ancient Babylon by the second. The Medo-Persian by the third. The Grecian by the fourth and the Roman monarchy by the fifth. Of these it is said “five are fallen.” The king which “is” is symbolical of the period from the fall of the Roman monarchy to the second coming of Christ; that is, the period which now is; namely, Rome in her broken state. The seventh king which “must continue a short space” is symbolical of the wicked world after the millennium. Thus, there are seven kings; five are fallen (the antediluvian, the Babylonian, the Medo-Persian, the Grecian, and the Roman), but the present world which now “is” comprises the sixth, and the one that is to come after the millennium who is to “continue a short space” will be the seventh and the last.

Question: “Why are the three symbolical beasts of the Old Testament period numbered by wings and

ribs, and those of the New are left unnumbered?”

Answer: They are all numbered, but in order to mark the division between the Old and New Testament periods there is a break in the manner of numeration which break is again noticed by the fact that the beasts symbolizing the Old Testament are hornless. Moreover, as the numeration of the Old Testament beasts calls our attention to the period before the flood, so the numeration of the New Testament beasts calls our attention to the Old Testament period because of the fact that the numbering of the New Testament beasts includes the Old Testament period as the numbering of the Old Testament beasts includes the period before the flood. (See SRod, Vol. 2, pp. 41, 42.) Thus as the three periods (the antediluvian, the Old and the New) comprise the entire world’s history before the millennium, seven beasts are used to indicate completeness. (See illustration in SRod, Vol. 2, p. 84.)

Therefore, the non-descript beast of Daniel’s seven being the 4th, the leopard-like (Rev. 13 1-10) the 5th, the two-horned that followed in the vision the 6th, and as the scarlet colored was seen after these, he constitutes a 7th beast. Hence, the beast on the other side of the millennium (see illustration in SRod, Vol. 2, p. 84) which, in reality, is the 7th (the scarlet-colored) in his second stage and, being symbolical of this same world while on the stage of action the second time, becomes the 8th. Consequently, it is said of him he is the “eighth, and is of the seven.” (Rev. 17:11.) So at last they are all numbered in a most perfect way.

IMPORTANT NOTICES

All P.O. Money Orders or checks are to be payable, as in the past, to Mrs. F. Charboneau, Mt. Carmel Center, Waco, Texas.

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THE SYMBOLIC CODE

NEWS ITEMS

Volume One

Nos. 13

In The Interest Of The S.D.A. Denomination

OUR LONG NEGLECTED WORK

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

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

As one studies the Bible and the Testimonies, he cannot fail to see that God has a plan for caring for His own unfortunate, either from sickness or aged, or because of financial reverses, and the question now confronts all who claim to believe that the "Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning." "Testimonies to Ministers," p. 300. But recreant to our trust indeed would we also be, who claim to have accepted God's message of "present truth," calling for a "Great reformatory movement among God's people," should we allow this condition to remain unchanged. Shall we continue to do the planning, following in the footsteps of those who have neglected this important work?

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

work we are professedly engaged in?

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

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

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

Elijah met the prophets of Baal on the ancient Mount, bearing the same name we have chosen, where we are now to be tested as to whether we will follow God or Baal.

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

Speaking directly to the denomination of what had been shown concerning the care of our own people, the Lord pointed out the mistakes of those in charge of the Health Institute in the following language: "When I saw those who managed and directed, running into the dangers shown me, of which I had warned them in public, and also in private conversation and letters, a terrible burden came upon me. That which had been shown me as a place where the suffering sick among us could be helped, was one where sacrifice, hospitality, faith, and piety should be the ruling principles. But when unqualified calls were made for large sums of money, with the statement that stock taken would pay large per cent; when the brethren who occupied positions in the institution seemed more than willing to take larger wages than those were satisfied with who filled other and equally important stations in the great cause of truth and reform; when I learned, with pain, that, in order to make the institution popular with those not of our faith, and to secure their patronage, a spirit of compromise was rapidly gaining ground at the Institute...when I saw these things, I said, this is not that which was shown me as an institution for the sick, which would share the signal blessing of God. This is another thing." -- "Testimonies for the Church" Vol. 1, pp. 633-4.

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

"The brethren who have stood at the head of this

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

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

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

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

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

In view of this sad neglect, which has brought a reproach upon the fair name of the S.D.A. church to which was given the blessed “ministry of healing,” along with the abundant light on practical religion as set forth so clearly in the inspired writings, should we not plan very definitely, in the fear of the Lord, to “redeem the time” by answering this long-neglected call, and step into the light on this great “right arm” of the Third Angel’s Message, revealing to the heavenly spectators, as well as to men, how the gospel is to be practiced by those who expect to be among those who are preparing to help give the Loud cry?

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

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

APOSTASY FROM ANOTHER ANGLE

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

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

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

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

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

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

“Brethren, will you not devote a little thought to this subject”? -- Id. 494.

The above quotations are too plain to need comment, and, in view of the fact that we all stand guilty before God, and compelled to confess that we have apostatized in this very important matter, shall we not heed the final admonition quoted above by giving very definite thought to “this subject,” and see to it that our gatherings are characterized

by a true spirit of worship, free from all manner of common visiting and conversation, that we do not grieve the Spirit of God away from our meetings, and thus make them the most helpful to those who come to worship with us? We who claim to have the reformatory message should set an example for those whom we expect to embrace present truth. Hence, we, who are standing in the light should most rigidly observe the above admonition whether it be in a separate meeting of present truth believers or in the S.D.A. churches. The responsibility rests upon those in charge of the meeting and should see that the above instruction is carried out.

THE MESSAGE IN CALIFORNIA

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

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

In the Lincoln Park church the pastor has for two weeks running, delivered himself of most withering tirades against the SRod, descending each time to the depths of retailing current reports besmirching the good names of prominent workers in the cause of present truth. He has even gone to the length of stooping so pitifully low as to countenance the dismissal from the Sabbath School roll of the names of innocent primary

graders whose parents and older sisters have accepted and are standing courageously for the sealing message.

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

Before me lie two typewritten letters of two pages each. They come from the hand of the pastor of the large Glendale church. The first is dated May 30, and the second July 2, 1935. It is reported that a third one is yet to come. Both are addressed to the church membership. And as epistles of deceit and sophistry they outstrip almost anything that has yet come to hand. As the writer reflects upon their contents, there seizes upon his mind an almost unshakeable incredulity giving rise to the question, Is it possible that there are such men amongst us? The only answer that can be given is found in those fearful words in "Testimonies to Ministers," p. 409: "Let the son of deceit and false witness be entertained by a church that has had great light, great evidence, and that church will discard the message the Lord has sent, and receive the most unreasonable assertions and false suppositions and false theories. Satan laughs at their folly; for he knows what truth is."

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

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

Now, we are moved by the above quotation, to inquire how a corpse

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

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

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

M.J. Bingham, Glendale, California

WILL OUR YOUNG PEOPLE STAND?

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

few," as those of us who are older in years.

This young lady in the heart to heart talk with her friends to whom she is writing tells how disappointed she was recently when some other young people, members of a family to whom this young lady's parents had brought the S.D.A. message, failed to speak to her, but the courage of her heart was expressed in the following words: "They were the last people on earth that I would think of that would treat us coldly for they have always been dear to us. My, they used to love us so much! But it hurts terribly to have your friends pass you by. I hope that I shall soon be able to place myself above it all so that I won't feel so badly about such things."

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

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

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

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

ANOTHER MOCK TRIAL

Brother A.E. Johnson, who with his wife recently lost their church membership in one of the little churches of Eastern Tennessee, sends the following report concerning the unfair way in which these church trials are conducted:

“We have reached the crisis in our beloved little Cumberland Mountain church. The SRod message has brought a shaking to all of us who have given it earnest, prayerful study....Besides the Union and Local Presidents, there were two other conference workers present, with fifteen of our thirty members, composing the Monteagle church.”

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

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

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

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

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

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

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

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

“Elder _____ seemed somewhat restless during my closing remarks, and as soon as I was seated, rose to his feet, declared that they were not going to stand for being accused of violence in dealing with SRod believers, and denied that they were deciding between the wheat and the tares....But after he was through I stated that my understanding of

tares did not have reference to those living in open sin or contrary to the principles of our faith. The church has full authority to deal with those living in open sin, but when you go further than that you are taking a responsibility which 'God has not committed into the hands of any man.'

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

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

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

This experience of Brother and Sister Johnson leads us to again exclaim, "O consistency thou art a jewel!"

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

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

FULFILLING ROMANS 8:38, 39

"I am so thankful that the message found me, and I thoroughly believe it, and nothing but death can keep me from giving it to others. The brethren are feeding the churches with husks, and many of the people are satisfied with it, and it seems so difficult to arouse them to a knowledge of this wonderful truth and of their true condition.

"The message will arouse them if we can get by the ministers who are stationed at the gate as watchmen to keep the light from the people instead of crying aloud against the abominations! May God have mercy upon them."

Mrs. M. Lansdown, Mt. Royal, New Jersey

HAS FOUND THE DOOR OF HOPE

A brother of long standing recently expressed his deep appreciation for the light which has come to him by study and observation of the present truth message found in the SRod series of books and tracts. To use this brother's own expression in a letter to one of the workers we quote: "It is a great satisfaction, a great pleasure, yea, joy to me to express my views and opinion of this present truth message not only to you, but also to the little flock that assemble together in Los Angeles every Sabbath afternoon.

"For the last six months I missed but few of these services and at no time have any of them been a disappointment to me. Surely we are living in a time of great light for those seeking light. As I peruse and meditate upon these divine predictions and revelations from day to day it convinces me that the message is from the Lord. It is this message that has given me the missing link to many of the prophecies, and the more I examine it the more I see how it so neatly fits in the chain of gospel truth.

"For many years I have been watching and wondering what was going to befall us as S.D.A. Laodiceans, so devoid of the Spirit of God all of which is summed up in the writings of the prophets. Many times have I heard S.D.A. people express themselves and say 'Oh if I had lived in

Moses' day, Daniel's, Elijah's or Paul's I surely would have been one of their followers.' Whereas, these same people have lived in a time of the greatest message the world has ever seen; and it is not going too far for me to say a message greater than all the messages put together and yet we have been blind to it.

"But what is still worse is that our leading brethren are determined to beat back the light while groping in the darkness and doing everything to keep the truth away from the people.

"In drawing these few remarks to a close, it seems to me that Paul's eye was cast upon this little company presenting the SRod message when He said, 'Cast not away therefore your confidence, which hath great recompense of the Lord...for yet a little while and He that shall come will come and will not tarry. (Heb. 10:30.)

"I am extremely grateful to the dear sister who called my attention to this present truth message. May these few lines give each and all of you an encouragement. My meditation and supplication is in behalf of this 'Final Warning.'

Sincerely your friend and brother, L. W. S."

CAST OUT BUT NOT CAST DOWN

"According to the days of thy coming out of Egypt will I show unto him marvelous things.' (Mic. 7:15.) The wonderful victories recorded in the book of Joshua will soon be ours if we are faithful. Praise the Lord for the good report in the April 'Code.' Some of us who have been cast out can with confidence claim the following precious promise: 'But he shall receive an hundredfold now in this time, houses, and brethren,... and lands with persecutions.' (Mark 10:30.) No doubt as the work goes forward on the 'camp' some of the experiences of Nehemiah will come to the builders. But the Lord will give wisdom now as He did then."
(Signed) Earl Butterfield, Reedsport, Ore.

ARE WE BETTER THAN OUR TYPES?

Long has the attention of the world been called to

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

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

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

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

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

That we, as a people, have lost our moorings is further shown by the following words: "We have wandered away from the old landmarks." Again: "The church has turned back from following Christ her Leader,

and is steadily retreating toward Egypt.” -- “Testimonies for the Church; Vol. 5, pp. 137, 217.

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

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

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

QUESTIONS

Question: “If the sealing message of the 144,000 is being proclaimed since 1929, are they being sealed now or is that work to be done later? Moreover, if no one can receive the seal as long as he is sinning, and if some are being sealed now, are they sinning no more?”

Answer: If the sealing is not in progress now, then the sealing message which we bear since 1929 would be no more present truth than the proclamation of the judgment of the dead since 1844 would be if the dead were not judged during the same period of time. Hence, it is definite that the message and the sealing go hand in hand the same as the needle and the shuttle travel together until the seam is completed.

The Lord commands the angel with the writer’s ink horn to go and “set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof” -- in the church -- so that when the men with the slaughter weapons start slaying they may pass by those who have the mark. To sigh and cry for the abominations is a sign of reformation and as reformation never takes place without a revelation of some new truth, it is evident that the message must be brought to every one’s attention and if the individual does not reform at the moment he is convinced of the truth, neither will he do it later. Therefore, as the sealing

message makes its way through the church, those who awake and reform (sigh) and endeavor to enlighten others by the light that is shining upon them (cry), he receives the seal.

Says the Lord: “When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.”

Therefore, if such an individual can not live without sinning now, neither will he later, and as he cannot deceive God, he is left without the seal though he may acknowledge the truth in the message. However, a true Christian never boasts of having attained perfection, but will rather exclaim with the prophet: “Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eye have seen the King, the Lord of hosts.” (Isa. 6:5.)

If any sin be committed by such an one, it will not be a known or willful sin. “To him that knoweth to do good, and doeth it not, to him it is sin” (Jas. 4:17), and not to the other. Consequently, he who avails himself of every opportunity to know the truth and zealously does all he knows, it is “counted unto him for righteousness” (Rom. 4:3) living without sin.

Question: “Is it true that the seal is placed upon the saints while Sunday observance and the worship of the image of the beast is being urged upon us?”

Answer: Yes, but let it be remembered that the sealing is in two sections. That of the 144,000, the first fruits, and that of the great multitude, the second fruits. The 144,000 being sealed before the worship of the image of the beast is urged upon us, it follows that The seal of God is placed on the second fruits while Sunday observance and the worship of the image of the beast is being enforced.

Question: “Since ‘Christ’s Object Lessons,’ p. 122 says: ‘When the mission of the gospel is completed, the Judgment will accomplish the work of separation,’ does not the separation come after the close of probation, and if so, what judgment is it after the close of probation that is to do the separating?”

Answer: As there is to be no judgment in progress between the close of probation and the second coming of Christ or the commencement of the millennium, it follows that both the completion of the gospel and the completion of the judgment as well as the work of separation take place before the close of probation to each individual. Consequently, as the gospel is presented to every soul, and as at that particular time his Individual probation closes, his case is followed by the judgment of the living which does the work of separation. It may be illustrated by a combine which at the same time cuts and threshes, separates the chaff, weeds, and straw from the grain. Let the cutter illustrate the preaching of the gospel, and the thresher the work of the judgment. Thus, although the one precedes the other, they both work hand in hand and when the one is completed the other is also. Therefore, it is said: "When the mission of the gospel is completed, the judgment will accomplish the work of separation." Although one work followed the other, they took place in the same period of time.

Question: "Explain Matt. 24:15, 16. 'When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whose readeth, let him understand:) then let them which be in Judaea flee into the mountains.' Does not this scripture refer to the destruction of the ancient Jerusalem in the Christian era?"

Answer: In order to clear the scripture in question, it is necessary to study the verses preceding it and the verses that follow. It is generally understood that this scripture was a prophecy of the destruction of Jerusalem in the Christian era. Nevertheless, a close study of the same will prove that at that time this scripture met only a partial fulfillment as did Joel 2:28-31 on the day of Pentecost. See The Acts 2:16-21.

We call attention to the fact that Christ was asked to explain concerning His statement when He said: "There shall not be left here [in Jerusalem] one stone upon another that shall not be thrown down" (Matt. 24:2) as they said: "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Then Jesus pointed out that all these events will be preceded by certain signs and that His followers were to thus observe the time and escape the ruin of each event in question which span the time from the destruction of Jerusalem to Christ's second coming -- the end of the world.

In this long period of time there were many things to transpire in fulfillment of prophecy and the signs were to forewarn His followers, but the more outstanding events were the destruction of Jerusalem, the fall of the Christian church under the domination of the popes, the great tribulation during the 1260 years of papal rule, His coming and the end of the world.

Now let us concentrate and give undivided attention to the words of the Master: "For then [when the abomination of desolation, spoken by Daniel the prophet, 'stand in the holy place' and when they 'flee into the mountains'] shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be." (Matt. 24:21.)

It will be noticed that the "tribulation" which Christ mentions in this scripture was to come to His followers and not to the Jews who rejected Him, for He says: "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. That is, if the "tribulation" spoken of here was the destruction of the Jews, then the days of their destruction and of the city should have been shortened and some elect ones of the wicked Jews inside the city should have been "saved," which thought is contrary to historical facts and to the thought the Master's words contain. Hence, as the "tribulation" is not the destruction of the city or the slaying of the Jews, but rather the persecution by the popes against the saints in the 1260 year period, and as the days of the destruction of the Jews was not shortened, it is obvious that Jesus was directly and prophetically forewarning His followers who were to fall under the persecution at the time the popes set aside the truth of God (Dan. 8:12) and instead placed the abomination; that is, the pagan system of worship in the "holy place" -- the church. For further study on the subject, see "The Shepherd's Rod," Vol. 2, pp. 126-147.

Therefore, Matt. 24:15 primarily contains valuable instruction for the disciples of the early Christian church, but it finds its perfect fulfillment with the setting up of the papacy. Moreover, as the S.D.A. denomination admits that the "great tribulation" is the persecution of the Christian in the days of the popes, and that the shortening of the

“days” was the cessation of the martyrdom before the 1260 year period ended in 1798, it follows that the “abomination of desolation” cannot wholly be applied to something at the time ancient Jerusalem fell, for Jesus’ language proves that the “abomination of desolation” was the cause of the great tribulation and not of the destruction of Jerusalem. In other words, if the fleeing to the mountains is the fleeing from Jerusalem and of its destruction, then the great “tribulation” should be the slaying of the Jews; and the shortening of the “days” must denote a quick dissolution of the city so that the Christians could shortly return, and every Bible student knows that this was not the case.

Consequently, the scripture is so worded as to furnish a warning to those disciples who were then in Jerusalem although the warning is made directly to those who were to flee to the mountains from the reign of the popes.

Question: “As we were admitted into the S.D.A. church membership on our former baptism by the Baptist church, we desire to know if it is necessary for us to be re-baptized.”

Answer: The Holy Scriptures teach a need of one baptism only. Eph. 4:5. As you have left the Baptist church and united with the S.D.A. for no other reason than to walk in a brighter light of the Word, there is no need for re-baptism. To be re-baptized now, you would be symbolically confessing that prior to the time you joined the S.D.A. church you were going contrary to the light you have had and are now returning to walk in it.

In other words, suppose you were baptized by one of the apostles and were received in their fellowship and

lived on up to the present time, you would have joined every reformatory movement as they arose from time to time if you were to walk in the light of the Lord. If your religious convictions and the Word of God would have thus led you from one movement to another and as you would not have been required then to be rebaptized every time you embrace more light, neither would you be now.

IMPORTANT

When moving, please notify us and your Post Office of your new address to avoid extra postage, loss of mail, and delay of your papers.

All who have Volumes 1 and 2 of “The Shepherd’s Rod,” please send for stickers with the new address to place over the old one and thus avoid any possible confusion in the future.

All checks and money orders are to be made to Mrs. F. Charboneau. State specifically with each gift or offering what disposition you wish to have us make of same, for which amount a receipt will be forwarded showing that the transaction has been made and properly entered.

Address all members now at our new location in care of The Universal Publishing Assn., Mt. Carmel Center, Waco, Texas.

Remember our united prayer on Friday evening (5 P.M. Pacific Standard Time; 6 P.M. Mountain Standard Time; 7 P.M. Central Standard Time; 8 P.M. Eastern Standard Time) in behalf of our brethren who are in darkness regarding present truth.

Any S.D.A. who desires to have the “Symbolic Code” sent to him regularly free of charge, please fill out the following blank.

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Symbolic Code Dept.
Mt. Carmel Center Waco, Texas

THE SYMBOLIC CODE

NEWS ITEMS

Volume One
No. 14

Waco, Texas
August 15, 1935

In The Interest Of The S.D.A. Denomination

THE PROGRESS ON MT. CARMEL

“To the twelve tribes which are scattered abroad, greetings:”

As the eyes of Mt. Carmel Center extend over the entire field of the “first fruits” so the ears of those who are to be “without guile” are strained to catch every possible sound of its activities. Hence, we are constrained to broadcast a few news bearing waves concerning the progress of this already widely known hill. We are glad to report that its population has already grown to 37 souls, of which 29 immigrated from other states and though some are still residing in the city of Waco for lack of housing facilities, yet the top of Carmel each evening appears to be filled with bees without hives. Nevertheless, they all seem to be perfectly contented and willing to do all they can to relieve the situation, each being concerned more for others than for themselves, remembering that our Lord did not have as much. The increased immigrated populace has arrived in two installments whose names are as follows:

Group No. 1:

Bro. and Sr. J.E. Wilson and their two children, namely, John Jr., and Donald from North Carolina.

Group No. 2:

Bro. and Sr. D. Kapuczin and daughter, Mary Sr. H. Kennedy and children, Howard, Jack, and Betty Sr. Ida Lackey

Sr. Esther O'Malley

Bro. and Sr. O. Hogan and their two daughters, Carol and Kathleen.

All of this group are from California.

The hot weather has added to our burden and as we look forward to the immensity of the work waiting to be done, it seems that we are going at a snail's pace in so far as making the necessary improvements. However, this adds to our courage by the fact that every department of the sealing message has had a very small and slow

but steady beginning. Indeed, it is as the mustard seed but, according to the Word, when the improvements are completed, then as the mustard plant is the largest of all other herbs so the work on Carmel will be the greatest in all the world.

So far we have partially finished two frame structures. The one is being used for several different purposes; that is, for a warehouse, sleeping quarters, kitchen and dining room. The other for living quarters only. There is still another under construction which we expect to use for an office to relieve the congested situation and facilitate the work in general.

Our next immediate needs will be: Adequate housing facilities for the workers already here, class rooms in which to conduct a school after the order of the schools of the prophets, a laundry and a general store for supplies, also a home for the aged and afflicted from the “streets and the lanes.”

We therefore request of all concerned to continue praying in our behalf that we may so relate ourselves to the One Who is able to do all things that we may not become a hindrance to Him in this mighty work which He has already begun, and that He may send a few more self-sacrificing, skillful workmen trusting in Him Who is able to preserve our souls that He is also able to provide all our necessities.

“Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.” (Matt. 6:31-34.)

THE GALLOWS FOR THE SHEPHERD'S ROD TAKES THE LIFE OF THE BUILDERS OF IT

As defenders of truth and righteousness, and because of our great love for our brethren, we, like John the Baptist, would rather be beheaded than to have the One Who died for us require their blood at our hands, should we betray our trust which He has laid upon us. Hence, for the salvation of our brethren as well as for ours, with sorrow we are compelled to publish this article, hoping to rescue from the approaching storm as many as possible of those who are about to be swept away by it.

Having failed to refute the message of the SRod by honest, authoritative facts which can stand the test, our leading brethren are now attacking the characters of those who are connected with the SRod as though that would refute its claims. While continuing in this wickedness, and speaking perverse things against the SRod followers, they are not casting a reproach on the SRod but rather on themselves and on the Third Angel's Message; for if a disreputable character on the part of the SRod workers would refute the claims of the Rod, then would not the "rotteness of character" among the S.D.A. ministry refute the Third Angel's Message also? If the condemnation by the Lord Himself against the S.D.A. ministry in the following citation does not cast any reflection on the Third Angel's Message, then neither would one's evil deeds refute the facts contained in the SRod.

Said "our Instructor," "Can you not see how they have pretentiously covered up their defilement and rottenness of character? "How is the faithful city become an harlot?" My Father's house is made a house of merchandise, a place whence the divine presence and glory have departed!" -- "Testimonies for the Church," Vol. 8, p. 250.

Space forbids a wide discussion with our brethren on this subject but we shall bring to the attention of the Code readers only one instance of the unfair and unwise criticism against the advocates of present truth as brought to our attention in a letter from Sr. Chas. Michael, of Indiana, and from which we quote:

"Elder B _____ came to Liberty Center church to make a tirade against the SRod, and said, 'I have been asked to visit the churches in this conference and speak against the SRod.' After a long talk against false

prophets and offshoots, he said to his audience, 'You can be sure that when any one comes out from the Adventist church, trying to draw disciples after himself that he is not of God.'

"As I was intensely interested and attentively listened to his discourse, at an opportune time I could not help but say, 'Brother Houteff did not come out but was cast out.'" Neither is he now nor has he been drawing disciples after himself for he instructs all the followers of the Rod message to stay in their respective church regardless of how they may be treated, and their insistence for staying where they are has already proved to our brethren that we are not off-shoots but rather upshoots. "He replied, 'He should have been cast out and every one who follows him.' Then I quoted the following words:

"Blessed are ye, when men... cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.' 'But He [the Lord] shall appear to your joy, and they shall be ashamed.' (Luke 6:22, 23; Isa. 66:5.) This he ignored...

"Later, in parting I said, 'Sr. White has written that there is to be a reformation and reorganization, a change of ideas, theories, and practices.' Then he asked, 'Can you show me the statement?' I said, 'Yes.' I took the book, 'Christ Our Righteousness,' and having confirmed my statements by reading on page 156, he replied, 'These are not her words!'"

Elder A.G. Daniells who wrote the book (Christ Our Righteousness) claims that the quotation therein is genuine from the pen of Sr. White, but Elder B _____ in his endeavor to refute the SRod is making Elder D _____ a falsifier by saying, "These are not her words." Also making the voice of the Spirit of God of none effect if the quotation is genuine, and yet both men did this while paid from the Conference treasury!

A S.D.A. MINISTER AT INDIANA CAMP MEETING PREFERS CHARGES. -- Says the letter in describing another incident: "It seemed that at the Indiana camp meeting many talked to Elder G _____ about the SRod and these are some of the things that came to my ears; That there is not an honest bone in Bro. Houteff's body; that he is paying for land in Waco,

Texas with the tithe money; That he promises to his followers so much for every convert they can get from the S.D.A. church; That he is receiving thousands of dollars in tithe and will soon be a wealthy man, etc.

On Trial

The above accusations are either true or untrue, but there is one thing sure and that is, Elder G. knows no more how Bro. Houteff pays for the land than he does know how he pays for other things, and as Elder G. attempts to tell that which is beyond his knowledge in reference to money matters, his accusation against Bro. Houteff's bones is also unwarranted. Consequently, Elder G.'s words can no more make Bro. H. crooked if he is straight than they can make him straight if he is crooked, so Bro. H. will neither attempt to defend himself nor accuse Elder G., but he will do everything in his power to defend the truth that God has sent to His people to save them from their sins.

Suppose it be true that Bro. H. is paying for the Waco "camp" site by the tithe he receives from the members of the S.D.A. denomination which seems to be the greatest bone of contention, would that make him dishonest? If the land is his, would he be more honest to save the overflow of the tithe in the bank, or spend it in luxury while asking his followers to spare a penny here and a nickel there, skip a meal a week, a sacrifice here and a sacrifice there, with a promise to give them only a book mark or some other worthless trinket for their sacrifices; or that he and his co-workers economize and pay for it with the tithe? Would not the former proposition be worse than the latter?

We think it would be very cruel if Bro. H. and those connected with him should keep the tithe for their own personal use only and then Bro. H. impose on his followers for everything he does in connection with the cause of God.

If Elder G. is right in his attempt to misrepresent the work of Bro. H., he proves Bro. H. more merciful and honest than the denominational ministers, for they have attached an unauthoritative halo of sacredness to the tithe as the ancient Jews attached to the Sabbath commandment. They think the tithe is supposed to be spent only for their immediate necessities and that all their other personal as well as denominational needs

must be kept up by gifts and offerings, for they are consuming both -- the tithe in the name of ministers and the offerings in the name of missionaries. Consequently, the laity are impoverished and the minister enriched, while the enterprises that are to be carried by the offerings are entirely disregarded.

God's Plan for the Tithe and the Offerings Abused

Originally God set apart the tithe for the support of the whole tribe of Levi and as only a Levite was permitted to minister in anything pertaining to religious service, it proves that from the high priest, whose office was the highest, down to the janitor, all were supported by the tithe. Howbeit, our leading brethren at this time make the local church elders, the deacons, the choir, etc., who are doing the work that pertains only to a Levite, work for nothing and support themselves, and as a consequence the work of the Lord is neglected, whereas the table of the ministry is overloaded. Moreover, God originally sanctified the gifts and offerings of the people as He did the tithe, but not for the support of the Levites in ancient times or for the ministry in our time, but for feeding the poor, ministering to the sick, etc. notwithstanding, the ministers of our time are consuming both -- tithes and offerings -- and by so doing they have not only deprived other workers in connection with the gospel but also the poor and the sick, the fatherless, and the widow.

Instead of Ministering, They are Ministered to

What is still worse is in that they have built institutions with the gifts of the laity who are permitted to receive scarcely a blessing in these institutions except they pay the price and if unable they are compelled to go to some other charitable society for attention while the ministers, who never lose a day's pay, perhaps in a life time, enjoy all the benefits of our institutions, and when too old for service, they retire on a substantial pension for their upkeep. "I am not come to be ministered unto," said Christ, "but to minister."

Therefore, shall we wonder why they have gone even so far as to impose on the conscience of the laity, depriving them from the God-given liberty of investigating the truth for themselves, questioning

their intelligence and disfellowshipping all who dare think for themselves? Nevertheless, the multitude, “spoiled” and “robbed,” swoon in the streets and while the “alarm” of warning is sounding in their ears they kick against it like drunkards, showing that they would rather be robbed than disturbed. At the same time the robbers are cramming the ears of their victims by spreading falsehood against the Rod and doing all they can to silence the alarm by crying, “Unholy! Unholy!” against the messengers of present truth, and thus when the Srod adherents are in church they are herded to a corner by themselves for fear that they may drop a word and awaken some hungry soul. Is this less than popery?

“Awake, awake:” prepare to meet your God, my brethren, lest you perish in your sin! Let not the precious moments slip away from you. The S Rod will either fall or stand on its own merits. It does not need you to push it over.

The Verdict Rendered Against the Plaintiff

“Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. Therefore, ye shepherds, hear the word of the Lord; as I live, saith the Lord God, surely because My flock became a prey, and My flock became meat to every beast of the field, because there was no shepherd, neither did My shepherds search for My flock, but the shepherds fed themselves, and fed not My flock; therefore, O ye shepherds, hear the word of the Lord; Thus saith the Lord God; Behold, I am against the shepherds; and I will require My flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver My flock from their mouth, that they may not be meat for them.” (Ezek. 34:2-4, 7-10.)

Therefore, now “the Lord standeth up to plead, and standeth to judge the people. The Lord will enter into judgment with the ancients of His people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses. What mean ye that ye beat My people to pieces, and grind the faces of the poor? saith the Lord God of hosts.” (Isa. 3:13-15.) (The Spirit of Prophecy, Vol. 1, p. 270 says “The prophecy of Isaiah 3, was presented before me, as applying to these last days.”) “I saw,” says the Spirit of Prophecy, “that it is in the providence of God that widows and orphans, the blind, the deaf, the lame, and persons afflicted in a variety of ways, have been placed in close Christian relationship to His church; it is to prove His people and develop their true character. Angels of God are watching to see how we treat these persons who need our sympathy, love, and disinterested benevolence. This is God’s test of our character.” -- “Testimonies for the Church,” Vol. 3, p. 511.

What Should Ministers do with the Tithe?

As the Levites also were required to make an offering for the poor, and the sick, etc., which naturally came from the tithe, for that was their only income, it proves that any worthy enterprise in the plan of God supported by offerings can be maintained by the tithe also. Hence, if Bro. Houteff is spending a part of the tithe for paying on land where “the poor, and the maimed, and the halt, and the blind,” the orphans and the aged may find a refuge, Elder G’s accusation in reference to the tithe proves that every bone in Bro. Houteff’s body is an honest bone and that Elder G. is incapable to discriminate between the honest and dishonest bones.

Furthermore, if Bro. H. pays to every one who goes in search of and brings back a “lost sheep of the house of Israel,” which the denomination should have been doing, it proves Bro. Houteff honest through and through.

A Question Answered

The question as to how Bro. Houteff can do all this besides selling the volumes of the S Rod for less than half the denomination would

sell a book of its kind, and distributing all his tracts and other literature without any charge at all, and yet his work continues to advance without lack of means, shaking the denomination from its very foundation, may arise in the mind of Elder G.. We answer as follows:

Bro. H. never urges any one to pay tithe, give gifts, or make offerings. Bro. H. has a message that converts the soul and satisfies those who hunger and thirst for righteousness, for it shines as a lamp that burneth; it enables them to know the difference between good and evil, and furnishes all the power one needs to “choose the good and refuse the evil.” Hence, everyone who is converted to the message is instructed by the Spirit of truth and Bro. Houteff does not have to waste his time for raising goals and balancing budgets.

Again, the same amount of money required to keep one S.D.A. minister for a month will care for Bro. Houteff’s needs four times as long, and those who are laboring with him practice the same principle of economy. But the main secret of it all lies in that the “battle is the Lord’s.”

Why Wealthy?

Though Bro. H. has no bank account, we think Elder G. is right in that he says Bro. Houteff “will soon be a wealthy man,” for Bro. H is aiming for a great multitude of souls which no man can number, and of his message in prophecy we read:

“Lift up thine eyes round about, and see all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the wealth of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on Mine altar, and I will glorify the house of My glory.” (Isa. 60:4-7.)

Moreover, Bro. Houteff’s work has proved that he will

not sit in a corner by himself, but will evenly divide with as many as may come to the knowledge of the truth and share Carmel’s burden for the salvation of souls, for thus is he instructed by the Word of the Lord, saying: “Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old.” (Mic. 7:14.) For this purpose has he bought the land and settled in the woods, on the top (midst) of Mt. Carmel, by the side of the brook.

The Defendant’s Plea for his Victim

We shall be very sorry and weep bitterly if our brethren continue in their present evil work which has been also foretold in the following: “They will question and criticize everything that arises in the unfolding of truth criticize the work and position of others, criticize every branch of the work in which they have not themselves a part. They will feed upon the errors and mistakes and faults of others, ‘until, said the angel,’ the Lord Jesus shall rise up from His mediatorial work in the heavenly sanctuary, and shall clothe Himself with the garments of vengeance, and surprise them at their unholy feast; and they will find themselves unprepared for the marriage supper of the Lamb.” -- “Testimonies for the Church,” Vol. 5, p. 690. Confess your mistake, my brethren, before it is too late.

To day if Ye will Hear His Voice, Harden not Your Hearts”

True we are establishing our headquarters on this mount that is found in prophecy, but our stay here shall be very, very short, for “He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.” (Rom. 9:28.)

It might be interesting to Elder G. to know that the naming of our “camp” “Mt. Carmel Center” came about in the same way as the naming of our publications “The Shepherd’s Rod,” for we did not know before hand that it was in prophecy until after our attention was called to Mic. 7:14 and Amos 1:2. In the prophecy of Amos we read:

“The Lord will roar from Zion, and utter His voice from Jerusalem;

and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.”

With a few comments on the above scripture, any Bible student will recognize at a glance that it applies at the time of the end, as explained by the gospel prophet: “And It shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills;...for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. (Isa. 2:2, 3), which in the language of Amos is, “Utter His voice from Jerusalem. Looking to this same time Joel puts it as follows: “And the Lord shall utter His voice before His army: for His camp is very great: for He is strong that executeth His word: for the day of the Lord is great and very terrible; and who can abide it?” (Joel 2:11.)

As Amos says, “The habitations of the shepherds shall mourn,” it is obvious that Amos’ prophecy is yet future, for the word “habitations” (places) is in the plural form which; cannot be applied to one shepherd’s habitation (denomination) but to all that be in existence at that time. The term “shepherds” means, as understood, the same as “the ancient men which were before the house” -- the ministers. -- “Testimonies for the Church,” Vol. 5, p. 211. Note that the shepherds are not themselves to mourn but their “habitations (their houses); that is, the membership of their churches, which fact reveals that it will be thus at the time when the sleeping multitudes in the churches awake from their spiritual insensibility and find that the shepherds whom they have implicitly trusted for their salvation had deceived all those who followed them.

The prophet Jeremiah in the following words explains that this wailing by those who are thus deceived will be at the close of probation. For they shall say “the harvest is past, the summer is ended, and we are not saved.” (Jer. 8:20.) That is, after the harvest, the time in which they could have been saved, they will realize that probationary time has closed. Then “the habitations of the shepherds shall mourn, and the top of Carmel shall wither.” Hence, before that time the top of Carmel must have been green with much pasture, otherwise there would be nothing to wither; that is, though Carmel has now plenty of pasture (present truth), when probation closes it shall be deserted (“wither”), for says the Spirit of Prophecy: “In the time of trouble we all fled from the

cities and villages.” -- “Early Writings,” p. 34.

Thus shall the top of Carmel wither, and those who do not take heed to the word, “To day if ye will hear His voice, harden not your heart,” at length will be alarmed that their opportunity for accepting the truth has slipped away. Then in their hasty, frenzied effort to acquaint themselves with present truth which went forth from the top of Carmel, to their surprise they shall find that Carmel has finished its work, its inhabitants removed, and probation closed, at which time the inhabitants of “Carmel” can but repeat, “the harvest is past, the summer is ended, and we have nothing for thee.”

Then it shall come to pass that “They shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst. Behold, the days come, saith the Lord God, that I will send a famine in the land, not famine of bread, nor a thirst for water, but of hearing the words of the Lord.” (Amos 8:12, 13, 11.) Oh, what a disappointment that will be!

And now “mine eyes” with the eyes of the lamenting prophet, “do fail with tears,...for the destruction of the daughter of my people because the children and the sucklings swoon in the streets of the city. Thy prophets [teachers] have seen vain and foolish things for thee, and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment.” (Lam. 2:11, 14.)

As the Lord has never left His people in darkness, we find the work of the Shepherd’s Rod clearly outlined in prophecy throughout the Bible, and the only reason that our leading brethren cannot see the truth in it and do not know “who hath appointed it” is because they are trying to see it through dollars and cents instead of through the Spirit of Prophecy, the eyes for the church, through which only can they see the truth and the true state of their condition of spiritual blindness, poverty and wretchedness, and a need for “eyesalve,” “for what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.” (1 Cor. 2:11.)

But now as “the Spirit of truth, is come, He will guide you into

all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come” (John 16:13), for without the Spirit of God “no man” knoweth the things of God.

To the Messengers of Truth

Dear Brethren:

“Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one Spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake; having the same conflict which ye saw in me, and now hear to be in me.” (Phil. 1:27-30.)

“And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day, and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.” (Isa. 58:10-12.)

MORE SHAMEFUL ACTS

Bro. John Buckheister, of Charleston, S. Carolina, narrates the following shameful action: “Last Sabbath the little company was barred from entering the church. Sr. Kennedy went inside and sat down, but the minister went after her and asked if she believed the SRod, to which she answered, ‘Yes. I am in sympathy with it.’ Then he bade her to leave the building. This is a little woman who has never been a member of the S.D.A. church, and having received this kind of treatment at the hands of a minister, she can certainly give them a lot of trouble if she wanted to. We all stayed in front of the church until after service started and then we went to Sr. Livingston’s and had a season of prayer.

“They took another vote Sabbath to go to the judge with a complaint that we disturbed the meetings! Of course this is not so, but they are willing to say anything for an excuse to keep us away from the church! The weather was terribly hot last Sabbath, 98 degrees, and as they shut the front door against us you can realize that they had an awful time staying in that hot building. I know they were not ‘lukewarm.’

“Some of us think we should go back and others that we should stay away. Please advise as soon as possible.”

Answer: Had it not been for the fact that the writer has witnessed with his own eyes even worse performances than the one above described it would have been hard for him to believe that S.D.A.’s would ever engage in such a shameful, unChristian and unbrotherly act. We are sorry for the leading brethren who are involved in the same wicked work as that of ancient Israel. But what is still worse is that they countenance the membership of many who do not believe in the Spirit of Prophecy, others break the Sabbath, while others chew and smoke, and still others do even worse abominations. Yet these sinners are held as members and many of them are even permitted to hold an office, whereas those who, through reading the SRod, reform from these abominations and become true S.D.A.’s by obeying the whole truth are mistreated and cast out as evil doers and even those who are guilty of the above mentioned abominations take an active part in it. Thus the multitude today as in the days of Christ cry out aloud saying, “Away with this man and release unto us Barabbas.” Yet they make it appear to all that the SRod adherents are separating themselves from the church -- accused of being offshoots!

Here we are brought to bear reproach and persecution at the hand of our own brethren because we dare not disobey the truth or leave the churches! And thus the question is asked, Shall we leave the church and go out for ourselves as all the reformers were compelled to do in the advancement of every truth, or shall we remain in them even though we are compelled to stay on the outside and be exposed to extreme heat or severe cold while they are looking down on us as though we were

hydro-headed monsters?

It matters not what they may do to us, we would rather die than to disobey the commandment of the Lord. The S.D.A. church is not Babylon. If it were we would have been duty bound to come out, but since it is not, we have no place to go. Consequently, we will stay in "Jerusalem" though it may be filled with thieves. "Fear them not neither be dismayed at their looks," saith the Lord. (Ezek. 3:9.) "The angels shall come forth, and sever the wicked from among the just." (Matt. 13:49.)

The generation is almost past and there is no time left for building up another denomination, and though in times past God called His people out from one denomination into another He can not do it now, but instead He shall by the seal of God preserve the denomination for the righteous and take out of it all the wicked who receive not the seal, for thus saith the Lord: "All the sinners of My people shall die by the sword, which say, The evil shall not overtake nor prevent us." (Amos 9:10; -- "Testimonies for the Church," Vol. 5, p. 211.)

"So shall ye know that I am the Lord your God dwelling in Zion, My holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her anymore." (Joel 3:17.) (Read "The Warning Paradox," pp. 40-42.) "Hear the word of the Lord, ye that tremble at His word; Your brethren that hated you, that cast you out for My name's sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed." (Isa. 66:5.)

Therefore, we advise all our people to be peaceful, make no disturbance of any kind, and stay in the denominational churches for we have helped build them. They took our tithes and offerings for the support of the ministry, etc., and as long as we are true S.D.A.'s by keeping the truth they have no legal right from the King of heaven nor from the governments on earth to cast us out. If they attempt to carry you out, do not resist them. If they set a watch at the doors and bar you out, do not attempt to force yourselves in. If they beat you do not fight back, but by all means try to get in and if you cannot, stay on the outside and witness for present truth until the services are over except when physically unable to do so.

The test is coming and regardless of temptations we

must not fail to demonstrate what we believe and show them that we keep the truth, love the brethren, and are willing to die for them if it would awaken them and be saved, for we were no better than they when the truth found us.

SHATTERED CONFIDENCE-- THERE'S A REASON

Many of our people are getting their eyes open, and as they do, their confidence becomes shaken in poor frail humanity in whom they have long trusted their salvation, not authoritatively, but traditionally, yet honestly. They have been led to believe that our human organization, which the Lord gave us for the prosecution of the work, is some sort of sacred institution where the consciences of His people are to be surrendered in the hand of men to the extent that they dare not investigate for themselves even the doctrines of the Bible. Nevertheless, the poor sheep are beginning to awake to the situation. We herewith publish a letter to this effect:

Mrs. F. Charboneau

Dear Sister:

I am enclosing \$15.00. It is my tithe which I have kept over a period of time, not being certain where I should send it....I have depended so long on our beloved organization that it is like sacrilege to hear any views contrary to the leaders of the body....

I now see that we are indeed akin to the Catholics in this respect, and it is so hard on me, for I was born and raised a Seventh-day Adventist, and my beloved father instilled in me a veneration for this people. But it seems the bottom has fallen out of everything to the end that we can no longer trust a minister to lead us to the kingdom, and I now know that they cannot. As a denomination we are lost and if the SRod is not the truth there is no hope for any of us.

After I learned how my sister has been treated by the church in Sheridan, Wyoming, and all the other SRod believers, by unfair, unkind, and unchristian treatment, I am convinced we cannot rely upon men who act like the papal tyrants of the past.

Pray for me that I may see the truth plainer and stand fast for

it. May God bless and keep us all while we are in this valley of decision.

Mrs. Audrey Helms, Brandon, Colo.

PRAISES TO HIM

I am thankful to the Lord for “The Shepherd’s Rod” message, and for the good it is doing me. I have stopped smoking cigarettes after being a complete slave to them for thirty years, and though I tried several times before to stop the habit, I failed every time.

When Bro. Warden came to my house I was a backslidden S.D.A., having no interest in religion, and do not know what made me decide to come to a study. I fully believe now that I will, with the grace of our Lord, be one of the 144,000.

(Signed) R.E. Davies, Denver, Colo.

QUESTIONS AND ANSWERS

Question: “Is it sin to withhold the tithe, and if so, shall I pay it to the SRod message while I still hold membership in the S.D.A. church?”

Answer: The question is fully answered by the Spirit of Prophecy in the following quotations:

“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.” -- “Testimonies for the Church,” Vol. 9, p. 250.

“The tithe...is the Lord’s.’ Here the same form of expression is employed as in the law of the Sabbath. ‘The seventh day is the Sabbath of the Lord thy God.’ God reserved to Himself a specified portion of man’s time and of his means, and no man could, without guilt, appropriate either for his own interests.” -- “Patriarchs and Prophets,” pp. 526-7.

Mark carefully what the above references teach. The tithe is the Lord’s, and is to be used for the support of His message. But though it may be misused by the ministers it must be turned in for their use until He calls our attention to the evil and asks us to make the change. Then if we fail to respond to His voice and make use of the remedy He provides to counteract the waste of His means we would be held responsible for this as well as for withholding that which is His.

“Let the neglected tithes be now brought in. Let the new year open upon you as men honest in their deal with God. Let those that have withheld their tithes send them in before the year 1896 shall close, that they may be right with God, and never, never again run any risk of being cursed of God. Presidents of our conferences, do your duty. Labor from home to home, that the flock of God shall not be remiss in this great matter, which involves such a blessing or such a curse.

“Let all who fear God come up to the help of the Lord, and show themselves faithful stewards. The truth must go to all parts of the world. I have been shown that many in our churches are robbing God in tithes and offerings. God will execute upon them just that which He has declared. To the obedient, He will give rich blessings; to the transgressor, a curse. Every man who bears the message of truth to our churches, must do his duty by warning, educating, rebuking. Any neglect of duty which is a robbery toward God, means a curse upon the delinquent.” -- “Testimonies to Ministers,” pp. 306-7.

“The truth has taken hold of hearts. It is not a fitful impulse, but a true turning unto the Lord, and the perverse will of men is brought into subjection to the will of God. To rob God in tithes and offerings is a violation of the plain injunction of Jehovah, and works the deepest injury to those who do it; for it deprives them of the blessing of God, which is promised to those who deal honestly with Him.” -- “Testimonies for the Church,” Vol. 5, p. 644.

Thus far the first part of the question has been fully answered. Now we come to the second part; namely, "Shall I pay the tithe to the SRod message while I still hold membership in the S.D.A. church?"

Let the questioner ask himself the following questions and his own answer should tell him what to do.

Do I believe that the SRod has the sealing message of the 144,000? _____ Is it the message of the hour? _____ Have I received any spiritual help from it? _____ Has it caused me to repent of sins in which I indulged in before? _____ Am I now a better S.D.A. than I was before I learned the message of the SRod? _____ Do my S.D.A. brethren need this message? _____ Do I now love the Bible, the Spirit of Prophecy, and the brethren more than I did before?

If your answer to the above questions is No, then pay your tithe to the church of which you are now a member. But if your answer to the above question is Yes, then ask yourself yet these questions:

Had I continued in my Laodicean's course in which the SRod found me, would I have been saved and ready to meet the Lord? _____ Would my S.D.A. brethren be saved in their present condition? _____ If your answer to the above questions is No, then your answer to the following questions will instruct you where to pay your tithe though you hold church membership.

If I am responsible for the light which is now shining upon my pathway, and if my S.D.A. brethren must have it, should I pay my tithe to the denomination so that the ministry can have more money to fight against the message and against my personal endeavors to reach the people and thus help them deceive my brethren, or should I pay it to the "storehouse" of present truth where it is most needed to facilitate its speedy deliverance and rescue my brethren from eternal ruin? If neither our S.D.A. brethren nor those in the world are saved and no better prepared to meet the Lord than the ministry themselves, shall my tithe go to the church in behalf of the heathen and ultimately both be lost -- the church and the heathen -- or to the message of the SRod which is to save the church first and then the heathen? _____ If I as a believer of the message dare not support it by my tithe, then who will? _____ Where will my tithe accomplish the most good? _____ If I pay my tithe for

the benefit of the heathen to the neglect of my own brethren would I be saying by my own actions, "Am I my brother's keeper?" _____ Shall I respond to the call and go in search of the lost sheep of the house of Israel, or after the lost sheep in the house of Baal? _____ In which one of these two fields would my tithe entitle me to the words: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." (Matt. 25:21.)

If you are still undecided then read our tract No. 4, "The Latest News for Mother," pp. 80-84.

"Remember Lot's wife," and do what the Lord tells you to do.

Question: "I have read several of the Rod series and find that they have answered many points which prove the 'A Reply to The Shepherd's Rod' unreliable and unfair with the Rod, but thus far I have not found anything treating on the 'Harvest' and it seems that the chart on p. 14 of the 'A Reply,' in reference to the Harvest and the ten virgins, has refuted the Rod. Please answer."

Answer: Of the supposed refutations by the "A Reply to The Shepherd's Rod," we can freely say that thus far the denomination has not been able to refute a single point of the message we bear, and their efforts to do so only serve to prove that the SRod is the voice of God to His people and to establish its followers more firmly in present truth.

By a thorough personal investigation of the subject matter in the SRod and of all supposed refutations against it, the readers of the Code will, perhaps, to their surprise find that the above statement is 100% correct. However, Bro. Houteff's agreement with the leading brethren still stands good; that is, if they refute any one subject in our publications we shall forever discontinue teaching. But we hope that our brethren will not copy Achan's mistake and wait for their confession of the truth too long when it would profit them nothing.

In reference to the chart on p. 14 of the "A Reply to The Shepherd's Rod," the reader will note that some of the events there thus arranged are without divine authority. Let us illustrate the method used therein to interpret the Spirit of Prophecy. "Christ's Object

Lesson” says: “The tares and the wheat are to grow together until the harvest; and the harvest is the end of probationary time.” If the English language means anything then the statement here quoted certainly could not place the harvest after probationary time has closed but rather before.

How could the harvest be after the close of probation if “probationary time” is before the close of probation, seeing that it does not say, “the harvest is” after “the end of probationary time.” Hence, it is plain that the harvest must precede the close of probation; that is, the harvest is the end -- the last part of “probationary time” -- and with it probation closes. Moreover, Jeremiah prophetically saw that after the harvest was past and the summer ended (the time men were to be saved) the wicked said: “The harvest is past, the summer is ended, and we are not saved.” (Jer. 8:20.)

If the harvest is after the close of probation, why should they say, “The harvest is past, the summer is ended,” for they certainly could not say these words before probation closes, neither could they after the second coming of Christ, for then they would be dead and could not speak? Consequently, the only time these words could be spoken is in the period between the close of probation and the second coming of Christ, which fact places the “harvest” before probation closes.

Furthermore, in Matt. 13:30 the Lord says: “In the time of harvest I will say to the reapers, Gather ye together first the tares.” The words, “In the time of harvest,” show that the harvest is a period of time. Moreover, in “Early Writings,” p. 118, the Spirit of Prophecy says: “Then I saw the third angel. Said my accompanying angel,...’he is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner.”

If the third angel is to do the separating, and inasmuch as the third angel’s message is to be proclaimed before the close of probation, not after, it shows that the harvest in which time the angels seal and bind, occupies the time while the third angel’s message is being proclaimed. Plainly then, the words, “The harvest is the end of the world,” denote the very last period of probationary time which brings the world to its end. The Spirit of God through Paul interprets the term, “The end of the world,” thus: “But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.” (Heb. 9:26.)

We all know that the world did not come to its end 1900 years ago when Christ was sacrificed, and yet it is said, “In the end of the world.” However, the truth of Paul’s statement is this: As the sins of man are blotted out in the Judgment since 1844, it proves that Paul was looking forward to our time when Christ “by the sacrifice of Himself” in the time of the judgment of the living is to blot out our sins. Obviously then, the term, “The end of the world,” applies to the time of the Judgment of the living, in the time of the Loud Cry, In the end of probationary time,” -- the last message that closes this world’s history. Moreover, the S.D.A. denomination has for years been teaching that the end of the world began in 1798. See “Thoughts on Daniel; p. 387; (in connection with Dan. 12:4); also “Bible Readings for the Home Circle,” p. 324. The denomination has never had any official pronouncement as to the truth of the harvest, but now in their attempt to refute the SRod, they are changing their position of what they once taught the end of the world is.

It would not be out of place in this connection to relate my experience of what I heard just shortly on this subject. Eld. G.W. Wells, one of the field secretaries of the Gen. Conf. early in 1935 devoted nightly meetings for a whole week in an endeavor to refute the SRod in which time, night after night, he taught that the harvest is the “end of the world -- the second coming of Christ” -- the beginning of the millennium.

At the close of his meetings, on the Sabbath afternoon, Eld. R.L. Benton, pres. of the Southwestern Union Conf. staged another tirade against the SRod at which time he displayed a chart showing that the harvest is from the close of probation to the second coming of Christ. The following Wed., Eld. W.H. Clark, Home Miss. Sec’y of Texas Conf. conducted the prayer meeting, at which time in answer to my question he placed the harvest before the close of probation. Here is the point. In ten days’ time three S.D.A. ministers, paid by the S.D.A. treasury, all occupying responsible positions, gave three different interpretations on the harvest, which facts prove that the denomination as a body, even among the leading men, there exists no special agreement on this subject. Then, in the face of such blindness, the adversaries of the SRod caution the laity against accepting error! O, what a sad deception!

For a complete explanation of the “Harvest,” read our tract No. 3.

THE SYMBOLIC CODE

NEWS ITEMS

Volume One
No. 15

September 15, 1935
Waco, Texas

In The Interest Of The S.D.A. Denomination

NEWSBREAKING WAVES FROM MOUNT CARMEL “Back to the Old Paths”

In the symbolic Code for the month of August we reported the progress on Mt. Carmel in so far as the building program and the increased population is concerned, and as we have started nothing new in this line save the finishing of the buildings which were then under construction, we shall not say more about it at this time. However, we are glad to report of the progress made in spiritual lines; that is, in dress and health reform, which step has drawn us nearer to the Lord and we feel His blessings resting upon us, for which we are very thankful.

We feel sure that all the friends of the cause for reform will be pleased to see the entire company in perfect harmony with our profession, such as has never been witnessed since the days of the apostles. We are not saying this boastfully, for we know that there is much to be done for every one of us before our characters be transformed into His glorious image, and before we shall be worthy to be called “The holy people, The redeemed of the Lord” by those who shall embrace the Third Angel’s Message after the sealing of the 144,000. (Isa. 62:12.)

We are sure that this forward step on Mt. Carmel is greater than any previous one, and if continued, says the Lord: “Thy light” shall “break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am.” (Isa. 58:8, 9.)

Though it is hard to depart from some of the things which we have inherited by birth, and which we have been cultivating for years, and because we have practiced them while holding membership in the S.D.A. denomination, and because the church has many who think God has given them a sort of license to perpetuate the customs of the world, yet Mt. Carmel has stripped itself of “crisping pins,” artificial embellishments, of

the “veils” and the “bonnets,” low necks, high skirts, naked arm pits, rolled down stockings, high heels, and all the vain customs and the idols of the land, and has cast them into perpetual desolation. Thus freeing its inhabitants -- men, women, and children -- from all these iron bands!

It is surprising to learn that many of our people who are “standing in the light of present truth” and who are even taking a part in the proclamation of the reform message have failed to reform themselves! Therefore, the attention of every believer in present truth is again being called to restudy the message of the S.Rod and the “Testimonies for the Church,” and quickly, without a moment’s delay, make all such alterations. This is your final warning.

Do not allow your children, nor yourselves, on the streets scantily clothed, or without stockings except when bare footed. Dress sleeves should be below the elbow, while the length of the skirt is to be regulated by dividing in two the number of inches from the bend of the knee to the floor. In other words, if your limb from the knee to the floor measures 20 inches, your skirt should not be higher than 10 inches from the floor. For children under 12, the number of inches from the bend of the knee to the floor may be divided in three parts, and let the skirt be one-third below the knee, or two-thirds above the floor. If you desire to preserve your respect and modesty, and the morals of your children and receive the seal of God in your foreheads, do not yourselves, or permit your children to display their naked bodies to men and boys.

Do not go into extreme. Dress yourself and your children in such a way as to prevent special attention and immodesty, yet clean and neat, and though inexpensive, the material may be of durable quality.

“I was shown that the people of God should not imitate the fashions of the world. Some have done this, and are fast losing the peculiar, holy character which should distinguish them as God’s people. I was pointed back to God’s ancient people, and was led to compare their apparel with the mode of dress in these last days. What a difference!

What a change! Then the women were not so bold as now. When they went in public, they covered their faces with a veil. In these last days, fashions are shameful and immodest. They are noticed in prophecy. They were first brought in by a class over whom Satan has entire control, who, 'being past feeling, have given themselves over into lasciviousness, to work all uncleanness with greediness.' If God's professed people had not greatly departed from Him, there would now be a marked difference between their dress and that of the world. The small bonnets, exposing the face and head, show a lack of modesty....The inhabitants of earth are growing more and more corrupt, and the line of distinction between them and the Israel of God must be more plain, or the curse which falls upon worldlings will fall on God's professed people."

"Young and old, God is now testing you. You are deciding your own eternal destiny. Your pride, your love to follow the fashions of the world, your vain and empty conversation, your selfishness, are all put in the scale, and the weight of evil is fearfully against you....And I saw that the Lord was whetting His sword in heaven to cut them down. Oh that every lukewarm professor could realize the clean work that God is about to make among His professed people! Dear friends, do not deceive yourselves concerning your condition. You cannot deceive God." -- "Testimonies for the Church," Vol. 1, pp. 188, 189, 190. Read the third chapter of Isaiah, verses 16-26.

Avoid white flour and refined sugar products and do not eat fruit and vegetables at the same meal. The average stomach will hold less than a quart. Do not commit suicide by overloading it. Do not confine yourselves to a diet of a few articles. Let your table be furnished with foods which God provides for your use each season of the year, prepared in as simple and natural a manner as possible. Do not try to keep well on cooked food alone. Coffee, tea, cocoa, and chocolate should find no place in a S.D.A. home.

"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."

"They that sanctify themselves,...eating swine's flesh, and the abomination, and the mouse, shall be consumed

together, saith the Lord."

"Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations; lest there should be among you a root that beareth a poisonous herb [margin] and wormwood; and it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst; the Lord will not spare him, but then the anger of the Lord and His jealousy shall smite against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven. And the Lord shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law." (Isa. 55:2, 3; 66:17; Deut. 29:18-21.)

"Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord." (Isa. 52:11.)

No two persons should sleep in one bed except it be in an emergency. Those who neglect this health principle are sowing seeds of sorrow instead of seeds of health and happiness.

When you go to meetings, whether it be in the S.D.A. churches or where present truth is being taught, do not dishonor your God by talking whispering, or laughing. Shaking hands with others in the church of God encourages common conversation, distracts others from the object of the meeting, and leads into evil. Greeting one another at church should be done at the close of the service on the outside of the building, but if in a cottage meeting it may be permissible on the inside after the meeting is dismissed. "Be silent, O all flesh, before the Lord: for He is raised up out of His holy habitation." (Zech. 2:15.)

Our attention is called to another great neglect on the part of God's people. Says the Holy Spirit, "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." (1 Cor. 11:3.) Note the way the chain of divinity links humanity -- God, Christ, the man, the woman. "Every man praying or prophesying, having his head covered, dishonoreth his head [God]. But every woman that prayeth or prophesieth with her head

uncovered dishonoureth her head [the man]: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man.” (verses 4-9.)

The above scripture teaches that a man ought to take his hat off when praying or prophesying (teaching the Scriptures) while the woman should put hers on. Why? Because the head of the man is God but the head of the woman is the man. If the man covers his head he dishonors God. Hence, if the woman uncovers her head when praying she dishonors her head -- the man, and by dishonoring the man she dishonors God, for the man is the “image and glory of God.” Moreover, the covering of the woman’s head when approaching God symbolically sets the man -- (her head) aside and thus comes before God.

Do not conclude by reading verse 15 that the woman’s hair is the covering above required, for if that be the case, then the man should shave his head in order to make the distinction between the two, and as we know that man has never been required to shave his head, it proves that the woman’s covering when praying is not her hair but her hat or some other head covering. Again, if the Spirit of God is teaching that the woman’s hair is the covering above required, why say, When “praying or prophesying”? How could she take off her hair (covering) when not praying unless she wears a wig? Can she put on or remove her natural hair at random? Furthermore, as women never bobbed their hair in Paul’s time, it would have been unnecessary to ask them to leave it on, and again he says, “If the woman be not covered, let her also be shorn or shaven. These words plainly lay down the rule that if the woman is neither shorn nor shaven, then “let her be covered.” In these verses is stated that the “woman having long hair, it is a glory to her.” Therefore, the covering of her hair also denotes humbling before God or, as it were, laying aside her glory.

When asking grace at meals it may not be necessary to follow this rule, but it certainly is essential when teaching or worshipping whether it be at home or in

church.

“God leads His people on, step by step. He brings them up to different points calculated to manifest what is in the heart. Some endure at one point, but fall off at the next. At every advanced point the heart is tested and tried a little closer. If the professed people of God find their hearts opposed to this straight work, it should convince them that they have a work to do to overcome, if they would not be spewed out of the mouth of the Lord. Said the Angel, ‘God will bring His work closer and closer to test and prove every one of His people.’ Some are willing to receive one point; but when God brings them to another testing point, they shrink from it and stand back, because they find that it strikes directly at some cherished idol. Here they have opportunity to see what is in their hearts that shuts out Jesus. They prize something higher than the truth, and their hearts are not prepared to receive Jesus. Individuals are tested and proved a length of time to see if they will sacrifice their idols and heed the counsel of the True Witness. If any will not be purified through obeying the truth, and overcome their selfishness, their pride, and evil passions, the angels of God have the charge, ‘They are joined to their idols, let them alone,’ and they pass on to their work, leaving these with their sinful traits unsubdued, to the control of evil angels. Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation.” -- “Testimonies for the Church,” Vol. 1, p. 187.

Mt. Carmel Center has set the example and let all our brethren follow by strictly complying with God’s requirements if they wish to depart from the sins of the world, receive the seal of God and escape the destruction. All should make the necessary adjustments by the next issue of this paper and show to God that you are glad to obey all His righteous requirements, and by your sacrifice demonstrate your love for the salvation of His people that they may not stumble over your sins but be drawn to Him by your good example, and thus also prove true to the message we bear. Those who neglect to strictly comply to the testimony of the True Witness in this reform will be left without an excuse, and when asked: “Friend, how camest thou in hither not having a wedding garment?” they will be speechless. (Matt. 22:12.)

“Husbands, love your wives, even as Christ also loved the church, and gave Himself for it that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of His body, of his flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.” (Eph. 5:25-31.)

“Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged.” (Col. 3:19-21.)

And display not your bodies, watch chains, and other vain trinkets for they cast reflection on your characters and cheapen your bodies -- the image of God.

WHOM SHALL WE BLAME? THE BODY OR THE “OFFSHOOTS?”

The “Spirit of truth” makes it clear that no circumstance in life, be it ever so trying, will justify us in deviating from the plain path of duty. Paul declared that nothing would “move” him, and that he was willing to die if necessary, only that his Lord might be glorified in his life and his nation saved.

Says the Spirit of Prophecy: “To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few, -- this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason.” -- “Testimonies for the Church,” Vol. 5, p. 136.

Departing from the old landmarks is clearly evident from the following that it is not confined to the offshoots which have arisen from time to time through the years.

We have wandered away from the old landmarks. Let us return. If the Lord be God, serve Him; if Baal, serve him. Which side will you be on?” -- “Testimonies for the Church,” Vol. 5, p. 137.

“The church has turned back from following Christ her Leader, and is steadily retreating toward Egypt. Yet few are alarmed or astonished at their want of spiritual power.” Id. 217. “I saw our Instructor pointing to the garments of so-called righteousness. Stripping them off, He laid bare the defilement beneath. Then He said to me; ‘Can you not see how they have pretentiously covered up their defilement and rottenness of character? ‘How is the faithful city become an harlot?’ My Father’s house is made a house of merchandise, a place whence the divine presence and glory have departed!’ For this cause there is weakness, and strength is lacking.” -- “Testimonies for the Church,” Vol. 8, p. 250.

“As Jesus views the state of His professed followers today, He sees base ingratitude, hollow formalism, hypocritical insincerity, Pharisaical pride and apostasy.” -- “Testimonies for the Church,” Vol. 5, p. 72.

The above citations clearly forewarn us that the church as a body has “turned back from following Christ her Leader,” and that “apostasy” is right among His “professed followers” to the extent that the “divine presence and glory have departed” from the church. These facts should cause every one of us, with fear and trembling, to “sigh and cry for all the abominations that be done in the midst thereof,” lest we gnash our teeth for sorrow in the eternal ruin. Shall we not be as responsive as were the Ninevites of old or shall we pay the terrible price?

Speaking of those who indulge in criticizing those who reprove at the gate, we read: “They will question and criticize everything that arises in the unfolding of truth, criticize the work and position of others, criticize every branch of the work in which they have not themselves a part. They will feed upon the errors and mistakes and faults of others, ‘until,’ said the angel, ‘the Lord Jesus shall rise up from His mediatorial work in the heavenly sanctuary, and shall clothe Himself with the garments of vengeance, and surprise them at their unholy feast; and they will find themselves unprepared for the marriage supper of the Lamb.’ Their taste has been so perverted that

they would be inclined to criticize even the table of the Lord in His kingdom.” -- *“Testimonies for the Church.” Vol. 5, p. 690.*

The above is clear that the true leader of the church will “rise up from His mediatorial work in the heavenly sanctuary” and bring to a close forever “unholy” feasting, not after the close of probation but “in the unfolding of truth.”

In view of this fearful apostasy, caused by “doubt and even disbelief of the testimonies of the Spirit of God” (Testimonies for the Church, Vol. 5, p. 217), by both preacher and layman, and inasmuch as “the ancient men, those to whom God had given great light,...had betrayed their trust” (Testimonies for the Church, Vol. 5, p. 211), and are now criticizing “everything that arises in the unfolding of truth,” because it reproves them, shall we not be all the more faithful in our “trust” of warning our dear brethren and sisters before it is too late? But let us do it with the same spirit of Christ, taking heed to ourselves first lest we who claim to be “standing in the light” shall fall into the same trap set by the enemy and become apostates by repeating the mistakes of the quotations in this paragraph, and also fulfilling the following prophecy:

“There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness.” -- *“Testimonies to Ministers,” p. 300.*

RESCUED INSTEAD OF “SPUED OUT”

I am more than happy, just thrilled; the message of the SRod has found a warm place in my heart. I love my Saviour and feel that He has favored me by giving me a second chance and an opportunity to prove my love in accepting reproaches of my brethren who are much incensed against the ones who have brought the message of Revelation 18:1 of which they are ignorant and are shutting the homes and hearts against the light

that Sr. White predicted would come. (Testimonies to Ministers, p. 300.)

“Testimonies on Sabbath School Work,” pp. 62-66 impressed me so forcibly that I purchased a copy for myself, also “Testimonies to Ministers” and, what I have read in them is enough to convince me that the enemy has crept into the church since 1844 A.D. and by his deceptive arts has spun a web of error by which he has “snared” all of God’s children “in holes” and if possible he will deceive them all, but we must help them.

I feel that my heavenly Father has so magnified His Word to me that I can see plainly why He must bring to pass “His strange act” of Ezekiel Nine. Just now the message, “Cry aloud and spare not, show my people their transgression, and the house of Jacob their sins” and also the cry, “prepare to meet thy God, O Israel,” is due the church. Truly the Lord has been my constant companion and I have become better acquainted with Him in the last few months than in all the twenty or more years I have been an Adventist!

I am sure that up to a short time ago I was a 100% Laodicean -- satisfied in my blindness -- but I have bought the “gold tried in the fire,” and am more determined than ever before to be an overcomer, and by His grace and help to all who will allow me, I will endeavor to show them by word and example the true way that leads home. I want to have a part in the Lord Cry and that I may join in singing the song of “Moses and the Lamb.

May I find a place on your prayer list? I am desirous of having my family of seven children in the heavenly Canaan. This message alone can fulfill the promise, “The willing and obedient shall eat the good of the land.”

Yours for turning many to righteousness.
(Signed) Mrs. Emma Spencer, Denver, Colo.

FATHER FORGIVE THEM FOR THEY KNOW NOT WHAT THEY DO

It seems almost incredible to think that men and women professing to believe the Third Angel’s Message, the last message of mercy to a

dying world, would so completely lose control of themselves in the house of God as to actually lay hands on one of the mothers in Israel and eject her from the building, all because they look upon her as a heretic and unworthy to sit in the house dedicated to the worship of God, but such is the case as the following words from a letter to this office will indicate:

“When the Sabbath School superintendent saw me sitting in the church, her expression changed and she came back with the missionary secretary and they both said, ‘Some people have more gaul than brains!’ The elder and the missionary secretary came and lifted me out of my seat and I pulled myself down. Then they jerked me out tearing my sleeve, and pushed me out doors. What a terrible spirit! The Jews thought they were doing God’s service in crucifying Christ. Truly when we reject light, darkness is all we have left.”

Shall we not pray earnestly that God will help us to manifest the Spirit of Christ even when our dear brethren and sisters lose control of themselves to such an extent as is shown by the above?

“FREELY YE HAVE RECEIVED, FREELY GIVE”

I am so thankful that the message of present truth found me. My determination is to live as I am instructed by the Word, and it is my desire to give this message to others, that they may see their true condition and rejoice in this wonderful truth with me.

(Signed) Mrs. “Millie Freeman, Denver, Colo.

A “NATHANAEL” OF TODAY

Dear Brethren in the faith once delivered to the Fathers:

I first want to thank you for the two booklets sent me a few days ago,...and I have now read several of the early numbers of the *Symbolic Code* which you sent to my address.

I read everything that comes to me. I do not care from what denomination it comes. I am not prejudiced against any. You know Paul tells us to “Prove all things; hold fast that which is good,” and “Despise not

prophesyings.” (1 Thess. 5:21, 20.) I believe if we study our Bible and the books of Sister White diligently, we cannot be deceived no matter what we read.

I have been an Adventist since May 14, 1921. I was baptized then but I had been keeping the Sabbath and other truths as far as I knew them since the 10th of December the year before. I came out of the Lutheran church. I long knew that our leadership did not live up to what they preached, but did not know where else to go, for the other churches are worse. But if someone would have told me that the S.D.A.’s have put brethren out of the church, even by force and bodily, I would have called them liars. I mean if the members had done no other wrong than to accept additional truth from the Bible and Spirit of Prophecy.

Often I have wondered how it would be possible to get ready for translation in this generation since it is so near to its end. For we must be without fault before the throne of God. The church in its present condition would not get us prepared for that event unless we walk ahead of the leaders such as we have.

According to the letters published in the *Symbolic Code* (which I do not doubt in the least), our churches have been turned into secret societies with their closed doors to those even of the same faith. Jesus washed Judas’ feet and let him partake of the Last Supper although He knew his heart was not right and that he would betray Him in a few hours. Jesus also knew that Peter would deny Him before morning, yet He treated both of them like brothers, and even called Judas “Friend.” (Matt. 26:50) Jesus never put anybody out of the synagogue except them that bought and sold there. If Jesus would do that today, there would be few left in the synagogue (church).

Please continue to send me the *Symbolic Code* every month.

(Signed) E.A.P.

QUESTIONS AND ANSWERS

Question: “You make the statement in the July Code that, ‘If the individual does not reform at the moment he is convinced of the truth neither will he reform later.’ If this is true then I am a lost man. I believe the message you bear to the church although I do not yet fully understand it, but I know I have done things that if what you say is true, I am lost.”

Answer: The Code does not mean by the word “reform” that one must become perfect all at once, for perfection is attained through continuing in the truth and climbing step by step. “Testimonies for the Church,” Vol. 1, p. 187. A true Christian never drags behind but as perfect corn of the field is complete in its sphere so he also is without blemish in as far as the light brings him forth. Hence, if you have made a start and are still running in the race there is no reason why you should be lost -- “For a just man falleth seven times, and riseth up again” (Prov. 24:16), “And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.” (1 John 2:1.)

The class which does not reform, according to the Code, are those who do not start in the race when convinced of the truth but, like Agrippe, may say, “Almost thou persuadest me to be a Christian” (Acts 26:28), then excuse themselves as did Felix, saying, “Go thy way for this time; when I have a convenient season, I will call for thee.” (Acts 24:25.) The fact that you are striving to overcome sin by walking in the light, is sufficient evidence that you are not lost, and if you thus continue you shall be saved, else we are all lost.

The enemy would like to deceive us one way or another, he cares not which, and we should not give him any occasion. Says Paul: “Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and finisher of our faith; Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.” (Heb. 12:1, 2.)

Question: I have been reading your tracts and I

am deeply impressed. I wonder if you could help me with some scriptures that I don’t understand. I wrote twice to W.G. Wirth of the Signs, but received no answer either in the Signs or by correspondence. The texts that trouble me are Isaiah 65:20, John 3:13 (How about Enoch and Elijah?). 1 Tim. 4:3, 4 (Then why does Sr. White say to abstain from meat?). I will appreciate it very much if you can explain them and Isaiah 66:20.”

Answer: Isaiah 65:20 the questioner will find explained in “The Shepherd’s Rod, “Vol. 1, pp. 164, 165.

Isaiah 66:20 is explained by verse 16 and 19. In the 16th verse appears the description of a slaughter performed by the Lord, and in the 19th we read these words: “And I will send those that escape of them unto the nations,...to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles.”

The above question makes it plain that though the slaughter took place it did not harm the Gentiles, for those who escaped from the slain of the Lord, as described in verse 16, were sent to ail the nations. And as they were to proclaim His glory among the Gentiles who had not as yet heard of His fame, it follows that the slaughter took place among God’s professed people, for those who escaped were sent to declare His glory among the Gentiles. Therefore, those who were sent could not be Gentiles but rather Christians who knew of His fame and of His glory.

Moreover, as it is said in the 20th verse that those who escaped of the slaughter “shall bring all your brethren for an offering unto the Lord out of all nations...to My holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord,” it proves that the slaughter took place before the close of probation and before the message was carried to all the nations and that God’s church was purified by it, for they brought their brethren “in a clean vessel.” Hence, the slaughter of Isaiah 66:16, and of Ezekiel 9:5-7, Testimonies for the Church, Vol. 5, p. 211, Vol. 3, p. 267 are the same thing -- the purification of the church (Testimonies for the Church, Vol. 5, p. 80), after the sealing of the 144,000 (Testimonies to Ministers, 445), at which time it could be said: “Clad in the armor of Christ’s righteousness, the church is to enter upon her final conflict. ‘Fair as the moon, clear as the sun, and terrible as

an army with banners,' she is to go forth into all the world, conquering and to conquer." -- "Prophets and Kings," p. 725.

John 3:13, --"And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven."

As the verse above quoted does not explain itself and if we shall attempt to interpret it isolated from its context, it is certain that we shall err in our conclusion. Therefore, by studying the preceding verses, we find that Jesus is explaining spiritual things to Nicodemus by the use of material objects, and as Nicodemus failed to comprehend the meaning, the Master endeavored to show him how stupid he was, by saying, "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven." (verses 12, 13.) That is, not that no man has ever ascended into heaven, for Enoch and Elijah had, but rather that no man had ever ascended and learned the things of heaven and then descended to earth and tell it all, save He Who "came down from heaven, even the Son of man;" that is, Christ is the only one who had been in heaven; and who came down and could explain the things of heaven.

1 Tim. 4:3-5. -- "Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the Word of God and prayer."

It is not Biblical to conclude from this scripture that we are at liberty to eat everything God has created, but rather that which "is sanctified by the Word of God." Note carefully what the Spirit saith: "Commanding to abstain from meats, which God hath created to be received." These words plainly tell that some, on their own responsibility, will command to abstain not from those meats which God has not sanctified but which He has created to be received with thanksgiving. That is, no man has the right to forbid another the things God has permitted us to eat, and which only could we receive with "thanksgiving," for no one who knows the truth would dare give God thanks for eating the things which He has prohibited.

Nevertheless, God Himself reserves the right to take

it away or give a special diet to His servants at any time when He sees fit. For instance, He forbade the use of flesh food to ancient Israel during the forty years of wilderness sojourning; the fruit of the vine to Samson; and to John the Baptist He prescribed "locusts and wild honey." Though it was wrong for Samson and John to eat the fruit of the vine, it was right for others and Christ Himself made use of it. So it is today. If God gives us a special diet, we should not rebel but rather be glad to abide by it. It can be proved by the Bible that God's servants at this time, like the above mentioned examples, are to be vegetarians.

Thus far the only people known to us who perfectly fulfill this prophecy of 1 Tim. 4:3, 4 are the Roman and the Greek Catholics, especially the Roman, who forbid the priests and the nuns to marry and command to abstain from meats on Wednesday and Friday, and Lent days, which God has never commanded by His prophets.

True Sr. White advocates a vegetarian diet but she does not forbid marrying. Therefore, she does not fulfill the specifications of the prophecy. Moreover, the commandment to "abstain from meats" and the forbidding to "marry" is not where the sin lies but rather in that they "shall depart from the faith [truth], giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." (verses 1, 2.) Our attention is called to the act of forbidding of "meats" and "to marry" to enable us to identify the people who have departed from the faith and that we should not affiliate ourselves with them though they may claim to be Christians.

Question: "If the 144,000 sing the song which no other company can, it being a song of experience, why can not the great multitude sing this song of experience, too, if they have also lived through the seven last plagues and are translated?"

Answer: It will be noted that the SRod is stating this of the 144,000 in comparison with the dead, and not with the "great multitude." However, the 144,000 have the experience of Ezekiel Nine, which the great multitude do not possess, and this is the difference. But it is stated that as the "harpers" sang, no man could learn that song but the 144,000, "which were redeemed." (Rev. 14:3.) It is made plain that this company were redeemed, and that is the reason why they only could sing the song; that is, at that particular time. It is not saying that the

great multitude, who were not as yet redeemed, could not learn that song after they are redeemed, for we read in Revelation 15:2, 3 that all who “had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name....sing the song of Moses...and the song of the Lamb.”

Question: “Is not the slaughter of Ezekiel Nine to be fulfilled by the seven last plagues?”

Answer: The prophetic destruction as described in Ezekiel’s prophecy is directly applicable to the church of God only -- “The house of Israel and Judah.” (Ezek. 9:9.) Hence, this destruction only indirectly could apply to the seven last plagues.

The destruction in the S.D.A. denomination -- “Israel and Judah” (where the 144,000 are -- the twelve tribes) is not in the time of the plagues, for by the “voice from heaven” God’s people are entreated to come out from all the places where there is sin and join the purified church of God where there is no sin, so that they “be not partakers of her sins, and that” they “receive not of her plagues.” (Rev. 18:4.) If this is not so, then their coming out would be of no special benefit to them, because of the fact that the plagues are to fall wherever sin is. Therefore, to make this possible, God’s church must be purified and made free from sin and sinners, which fact is prophetically made known by Ezekiel’s prophecy, and in the following the Spirit of Prophecy further explains, saying:

“Only those who have withstood and overcome temptation in the strength of the Mighty One will be permitted to act a part in proclaiming this message when it shall have swelled into the Loud Cry.” -- “Review and Herald,” Nov. 19, 1908.

The above plainly states that only those who have proved true to God will have a part in proclaiming the Third Angel’s Message in its Loud Cry. But in “Testimonies for the Church,” Vol. 5, p. 211, speaking of the time when the slaughter of Ezekiel Nine is to take place we read: “The ancient men, those to whom God had given great light, and who had stood as guardians of the spiritual interests of the people, had betrayed their trust.”

As both citations in the above must be correct, it proves that the slaughter of Ezekiel Nine takes place before the commencement of the Loud Cry. This same truth can be proved by the Bible from several different angles.

Question: “Will all but the 144,000 of the present S.D.A. denomination actually be slain in the separation?”

Answer: All but those who do not receive the mark or seal, old or young, male or female, will fall under the slaughter weapons of the angels. (Ezek. 9:6.) Only those who sigh and cry for all the abominations in the midst thereof will receive the mark. (verse 4.) John saw 144,000 sealed (marked). If others from within the S.D.A. denomination besides the 144,000 should escape, it is not known to us.

To Those Standing in the Light:

Complaints have come to us that some of our people, in their zeal for spreading the message, have been passing out present truth literature inside the S.D.A. churches, talking to church members during preaching, etc., and thus distract and disturb.

Our past experience has taught us not to believe all we hear. Nevertheless, we forewarn the friends of present truth to be very careful, for it is possible to cast reproach on Christ by casting reproach on the message, and also cause others to stumble over your unwise judgment. Therefore, we ask all who are interested in spreading present truth to refrain from passing out any literature on the church premises or speaking during preaching. The sidewalks belong to the public; you can meet your friends there.

No one is wanted on “Carmel” who has not studied the message of the SRod through and through; who is not fully convinced on every point of its teaching; who is not walking in its penetrating light; and who is not willing to comply with the divine rules and principles which govern the inhabitants on this mount of “green pastures” except their coming be for a visit only.

Others than visitors, before coming, must first communicate with Mt. Carmel’s Information Bureau.

“That Thou Mayest Prosper and be in Health”

One of the most necessary steps for reform in this sin-cursed age is “health reform,” especially in the big commercial centers of earth’s so-called civilized habitations, because of the fact that there is where commercialized food products which do not contain the necessary elements and vitamins to keep up the human machine in a fit condition for its wonderful daily performance originated.

Let it be understood by all that our existence is dependent upon four indispensable fundamental facts each of which is subdivided into three undeniable factors.

I. The first of these fundamentals is the indwelling of the Father, the Son, and the Holy Ghost, and “whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God for there are three that bear record in heaven, the Father, the Word, the Holy Ghost: and these three are one.” (1 John 4:15; 5:7.)

II. So, in the second fundamental which is the medium for obtaining the first group of factors, “there are three that bear witness in earth, the Spirit, the water, and the blood: and these three agree in one.” (1 John 5:8.)

III. The third fundamental fact embraces food, air, and water.

IV. The fourth fundamental fact consists of sunshine, exercise, and rest. As the two first fundamentals are spiritual, the last two are material -- the visible and the invisible.

These four groups of invaluable gifts make us complete in God’s creation the same as the four directions of the compass, the four seasons of the year, the four periods of time (before noon, afternoon, before midnight, after midnight) complete the earth’s mechanism. For the

time being one may exist on the material while destitute of the spiritual (the light), but he can perpetuate his life no longer than can the flowers of the field -- they bud, bloom, then wither away. Therefore, as the material life when destitute of the spiritual withers away, so does the spiritual when destitute of the material. Hence, only the one who possesses all these God-given gifts is complete in God’s creation, and though he may de cease in the flesh as Christ did, he will be “quicken ed by the Spirit” which was in him. (1 Pet. 3:18.)

“And this is the will of Him that sent He, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day.” (John 6:40.) Consequently the one who attempts to subsist on an impoverished diet is as a so-called Christian who does not accept the whole truth as it is in Christ, and who hopes to inherit eternal life but fails, so the one who endeavors to keep the human machine in a fit condition for its daily tasks on a diet deficient in the necessary elements and vitamins shall also fail in his attempt.

We are made up of sixteen essential elements which are replenished only by our daily food consumption, and when our diet does not contain all of these, as soon as we run out of one or more of them trouble will break out in the weakest part. Hence, no one should presume that it is natural for us to be sick and suffer pain, etc., but let it be understood by all that when we transgress the natural laws which the Creator has established in us, the only way nature can warn us of this transgression is by some symptom of pain or distress, and we should not be with less understanding than the dumb animals, but let us check up on ourselves and find the cause, then remove it and the trouble will begin to vanish away. This is the only sure remedy and the one which God wants us to apply.

(To be continued)

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The Universal Publishing Association

Symbolic Code Dept.

Mt. Carmel Center Waco, Texas

THE SYMBOLIC CODE

NEWS ITEMS

Volume One
No. 16

October 15, 1935
Waco, Texas

In The Interest Of The S.D.A. Denomination

MT. CARMEL NOW HONORED WITH HEADQUARTERS' HOME

We are happy to announce that the headquarters office of the sealing message moved from Waco to Mt. Carmel Center on September 29 to its new and permanent home location for the proclamation of the message of the "True Witness to the Laodiceans." -- "Testimonies for the Church," Vol. 3, p. 253. Therefore, we request all the brethren in present truth to approach the throne of grace with thanksgiving and praises to our heavenly Father for His merciful kindness and many blessings. May we be true to our trust so that our dear brethren who are in the Laodicean, "sad deception" (Vol. 3, pp. 252, 253) may be drawn to the light of present truth before it is too late, for thus saith the Lord. If the watchman "seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me. When I say unto the wicked O wicked man, thou shalt die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." (Ezek. 33:3-8.)

The buildings that were under construction being finished and ready for occupancy have brought a great relief to all of us and by the 16th of this month, though very congested, Mt. Carmel's subjects who immigrated from other states will be living on this holy mount.

We are now laying the foundation for a training school building for those who wish to prepare themselves for the declaration of this final warning to God's dear church, and our prayers are that this building shall be finished without delay, for there is an enormous amount of work yet to be done before we will be able to take care of the ever increasing demand for equipment needed in the proclamation of the eleventh hour call.

Our immediate necessities now are: workers' living quarters, boys' and girls' dormitories, work shop, laundry, bakery, kitchen and dining room, children's and old peoples' homes, garages, etc., etc. Hence, we trust that the friends of present truth will not fail in doing their part lest they be cursed with the curse of Meroz, Said the angel of the Lord, "Curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." (Jud. 5:23.) Let us strive to obtain a reward like that of Jael. "He asked water, and she gave him milk; she brought forth butter in a lordly dish. She put her hand to the nail, and her right hand to the workmen's hammer." "Blessed shall she be above women in the tent." (verses 24-26.)

Let these things "engross the whole mind, the whole attention." Early Writings, 118. We have just a little time left in which to get ready and we should not slow down now but rather speed up. Some of our brethren who were too zealous in raising their goals for the advancement of the Third Angel's Message to the heathen before the light of present truth found them are now, in the advancement of the Third Angel's Message in its "loud cry" to their own brethren, taking a vacation! Are you, brother, are you, Sister, doing as much for the "closing work for the church" as you were while asleep in your Laodicean "sad deception"? If not, ask yourself, Why not? Are you of the class shown to the prophet of whom the Lord said, "Thou son of man, the children of thy people still are taking against thee by the wall and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come

unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. And when this cometh to pass, (lo. it will come,) then shall they know that a prophet hath been among them. (Ezek. 33:30-33.)

THE LIGHT PENETRATING THROUGH DARKNESS

From South Africa

Dear Brother:

I am writing this to inform you how glad I am for the Symbolic Code News Items....I have no way to emphasize my gladness for these Codes.

For over ten years I was happy in the truth, but later, as I saw the church of God departing from the fundamental principles, I felt the Lord was going to do something for us. Ever since I received the copy of the SRod, a glimpse of light was in my spiritual eyes in such a way that I could read this wonderful book many times... because I had a desire to understand about the 144,000....

I am inviting your united prayers for me and the South African people, and I am glad that today my heart is filled with joy and His sweet Spirit, and I want to proclaim this wonderful message to my brethren and sisters in our churches.

From Georgia

Dear Brethren:

The SRod message has wonderfully reformed me since the last month. I have corrected my eating and conversation and have gained a greater love for my brethren. Yes, it makes me sad that only so few are enough interested in their salvation to study the truth for themselves. Too many forget that God is just, and merciful.

(Signed) P.

From Washington

Dear Brother:

As I read the last Symbolic Code, it was impressed on me of the importance of the paying of the tithe. We have been very slack on paying it....So after reading the Code, I am going to pay it in full right now.

Due to the SRod my belief in Sr. White's writings has been strengthened and now I have a keen desire for 'Testimonies,' and I'm going to buy the full set. Since reading some of her books and the many citations which the SRod contain I can't help but feel that she is a prophet.

(Signed) H.

QUESTIONS AND ANSWERS

Question: "SRod, Vol. 2, p. 257 says the former rain is the Spirit of Prophecy, but 'Desire of Ages,' P.827; 'Testimonies for the Church,' Vol. 8, p. 21; and 'The Great Controversy,' p.611 say the outpouring of the Spirit was in apostolic days. Please harmonize these."

Answer: The questioner will find the answer to the above in Code #5, pp. 5, 6.

Question: "SRod, Vol. 2, p. 47 says Nebuchadnezzar did not yield his heathen heart to God and page 49 says God in His mercy saved the king. "He became a humble child of God." I am unable to see the harmony in these two statements.

Answer: God "in His mercy saved the king" and not because of Nebuchadnezzar's good deeds.

Question: "SRod. Vol. 2, p. 240 explains that Jude 14 & 15 refer to the coming of the Lord to His temple, but 'Testimonies for the Church,' Vol. 6, p. 392 applies it to the second coming of Christ. How do you harmonize these and Mal. 3:1-3?"

Answer: Jude 14 & 15 are explained in SRod, Vol. 2, p. 162, 241. However, we may add: the perfect fulfillment of this scripture embraces a period

of time in which three judicial events are to expire: namely, first, the investigative judgment for the dead as He came to His heavenly temple in 1844; second, the investigative judgment for the living that is soon to take place; third, Christ's second coming and the judgment during the millennium, and at last the final execution of His judgment after the millennium. It takes all these events to perfectly fulfill the words: "To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." (Jude 15.)

Malachi Three first applies as a type to the purification of the earthly temple in the days of Christ (John 2:14, 15), but the direct application finds its fulfillment in the antitype, that is, in the purification of the church when He comes to His earthly temple (church) to purify the sons of Levi (the ministry -- the 144,000). After this He comes for the investigative judgment of the living to His heavenly temple to blot out their sins. See "The Shepherd's Rod, "Vol. 2, pp. 240-246, 214-221.

Question: "Are the 144,000, after being sealed, to go and kill all the others in the S.D.A. church who failed to receive the seal?"

Answer: The slaying of the tares in the church is plainly foretold that this work is not man's duty to perform. The prophet Ezekiel, in vision, was shown that the angels who bear the slaughter weapons are the ones whom the Lord commissioned to "slay utterly old and young, both maids, and little children, and women"...but to "come not near any man upon whom is the mark." (Ezek. 9:6.) The Lord makes this destruction of the "tares" still plainer by His parabolic illustration, saying:

"Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into My barn."

"So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just." (Matt. 13:30, 49.)

Question: "Please explain the last verses of Revelation Six. If the seventh seal is the purification, what takes place under the sixth seal to cause kings, captains, every bondman, every freeman to fear the wrath of the Lamb to the extent that they hide themselves in

the dens and in the rocks?"

Answer: The answer to the above is found in the SRod, Vol. 2, pp. 175-180.

Question: "If Jer. 25:31 takes place at the second coming of Christ, how can He plead with all flesh?"

Answer: This question is answered by Isa. 66:16, for there, too, is stated that He will "plead with all flesh," and the September number of the Code, p. 7 proves that the Lord begins to plead with all flesh in the proclamation of the sealing message and the fulfillment of Ezekiel Nine in the church and will end at the close of probation when the Third Angel's Message shall have been proclaimed in all the world for a witness unto all nations. Therefore, by the manifestation of God's judgments, and by the preaching of the message in the time of the Loud Cry "in all the world for a witness unto all nations" He pleads "with all flesh."

Question: "What do you advise as to the education of our children, especially when the church school is closed to them?"

Answer: If the children are rejected by the church school, then as there is nothing else one can do, the next best thing is to send them to the public school until the Lord gives us further light on this subject. However, those who take the responsibility to turn a child out from school just because the child, according to his conscience, would rather obey God than the traditions of men, the Lord says: "It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." (Luke 17:2.)

Question: "A number of times the S.D.A. ministers have quoted the Rod as saying that after the slaughter, the 'Rods' think they will have possession of the denomination-including the churches, institutions, etc. I have seen nothing definite regarding this and have always been of the opinion that the 144,000 would simply inherit the truths and the message. It seems improbable that the law would allow those left to have any of the material things since most of them will have been disfellowshipped, and would we want them? Do you have anything definite on this?"

Answer: These institutions legally belong to the members of the S.D.A. denomination and therefore, when those who do not receive the seal

of God in their foreheads fall under the slaughter weapons of the angels, naturally the ones who are left will be the legal owners of all the denominational assets, and as only those who have the seal will be left, there will be no controversy about the legal ownership of the institutions. Though many will be disfellowshipped this would have no bearing as long as we stay with the denomination whether they recognize us as members or not. This condition will prove that the membership is split in factions, and as one faction passes away the other that remains would naturally constitute the denomination and control all its institutions. Moreover, the ministerial faction has neither legal right nor religious ground upon which to disfellowship any of us, for we have done nothing to give them the right to cast us out. If we even now went to law we could win back our membership, for we stand true to the fundamental principles upon which the institutions were erected and the denomination founded, but as they have departed from them and are refusing to get back, on one hand by their conduct they will prove to the legal authorities that they are unlawfully taking possession of the denomination, while on the other hand we by our good behavior will prove to be the legal owners of it. Hence, denying us membership without any legal or religious ground does not make them right and us wrong.

Question: “Does not this statement, ‘Another message of warning and instruction was to be given to the church’ (‘The Great Controversy,’ p. 424) refer to the Loud Cry -- Revelation 18?”

Answer: This “warning and instruction,” according to the paragraph that follows, is in connection with the purification of the church and it is this warning and instruction that bring the Loud Cry -- Revelation 18.

Question: “Rev. 8:3 says the angel offered incense ‘with the prayers of all saints,’ but the SRod says, ‘Note the prayer is offered for all saints.’ Why ‘for’? Was it not the prayers of all saints instead of for all saints?”

Answer: The SRod is endeavoring to explain that the Angel offered the saints’ prayers with the incense; that is, He takes the prayers of the saints and in their behalf offers them with the incense before the throne. Thus the prayers of the saints are offered (brought) by the Angel before the throne “for” all the saints and not that the Angel Himself prayed for all the saints.

Question: “Is Bro. Houteff paying for every convert brought to the SRod from the S.D.A. denomination?”

Answer: Yes, Bro. Houteff is paying for every convert but not as purported. It cost something to carry this work and to reach the people, and therefore Bro. Houteff is paying something to accomplish this great work. However, if the questioner wants to know if Bro. Houteff is paying so much per head to any one who brings in a convert, we say, No. Those who go to work by giving studies and creating interest he helps them with their expenses to the amount of success they have. Therefore, this divine principle gives to every believer an opportunity to go to work in the Lord’s vineyard. This rule leaves without an excuse every one who is able to go to work, provides the “hire” for every worthy laborer and sifts out those who may be following for the “loaves and fishes.” Quickly find your place, my brother and my sister, for the day is far spent and “the night cometh, when no man can work.”

Question: “In the study on ‘One Taken and the Other Left,’ Matt. 13:49 is understood by some to apply also to the literal coming of Christ. If this be so, then how are we to apply the statement on page 24 of tract #1, ‘The Dardanelles of the Bible,’ which says: ‘This separation also applies to the purification of the church, for the bad ones were taken away from among the good, and not the good from among the bad. The bad that were in the net (church) were thrown out, and the good ones left.’”

Answer: It is not making a double application, but is stated because of what is said on page 23 of tract #1, and is merely showing that the two parables are referring to the same event, -- the purification of the church, which is more clearly described on page 25. There are no wicked among the just at the time Christ comes in the clouds, for the saints are then in companies separate from all worldlings. See “Early Writings,” 282, 283.

Question: “Is Bro. Houteff paying for the land on Mt. Carmel from the tithe? From the remarks published on this subject in the August Code, pp. 2-7, in answer to a charge against him, it seems that he made no denial but rather agreed, and I do not mean to say that he is wrong but I wish to know the truth of the matter.”

Answer: The tract of land on which Mt. Carmel Center stands was purchased last April and is to be used in the work of carrying the sealing message in the ingathering of the 144,000 -- the "firstfruits" and, it may be also used for the ingathering of the "great multitude" -- the second fruits, and for caring for the worthy poor, aged, and disabled who have not only accepted the message of the True Witness to the Laodiceans, but who are also walking in its penetrating light as revealed by the SRod.

The financial end of this most needed enterprise is made possible by the use of all the money derived from the sales of the SRod volumes profit and principle since published, also some of the tithe, with the remainder being borrowed.

The questioner has doubtless heard many fairy tales about the SRod and its great work, for we find that most of the people, even those who claim to believe that the teaching of the SRod is inspired, are inclined to question, criticize, find fault, rather than to help make this charitable institution a fitting place for God's presence and for a blessing to His people -- "the poor, the maimed, the lame, the blind" of the "streets and lanes of the city" -- and sad to say that those who have done the least to help us with their money are the first to find fault and the most zealous that their plans and ideas should be followed in this "closing work for the church" -- the laying of the foundation for the finishing of the great closing work for the whole world.

They are saying by their actions, "Let me tell you how to teach your message" ("Testimonies to Ministers," 476), notwithstanding that the Spirit of God has forewarned them in the following plain words: "There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world." -- "Testimonies to Ministers," p. 300.

Those who fall in this temptation and pride of opinion are fulfilling Luke 19:14. At this time when Christ is "taking the reins in His own hands" they are, by their actions, sending a message to Him saying, "We will not have this man to reign over us.

We would not keep our friends in darkness concerning

our work, and to relieve them from overtaxing their minds, we say, This is the best we have. It has cost them nothing and if it is not the thing they are looking for, they need not overtax their minds as to how this great work will be carried on and whether it shall prosper or fail, for they can neither keep it up nor tear it down -- it will either stand or fall on its own merits -- and we shall neither do nor say anything to harm them if they should choose to depart and walk with us no more.

Part 2.

"That Thou Mayest Prosper and be in Health"

(Continued from Sept. Issue)

One of the most common causes for various diseases is constipation. Those who desire to keep well should not let a day pass by with less than two good bowel movements. It is better to take any drug laxative than to allow the system to get filled with poison. However, one need not use harmful drugs when he can obtain a remedy which will be practically harmless. An enema is a good colon eliminator in an emergency.

As defective elimination can be corrected by a proper diet and bending exercise, there is no reason why, at least in most cases, that the normal functions of the bowels should not be restored. A daily use of a little fruit almost of any kind, whether dried or fresh, will aid to relieve this condition. One kind of fruit might be an effectual aid to one person while it would not be to another. Therefore, the individual should exercise his judgment by personal experience as to the kind of fruit he should use.

"Some foods that are adapted for use at one season or in one climate are not suited to another. So there are different foods best suited for persons in different occupations." -- "Ministry of Healing," p. 297.

When the fruit is unavailable or too high priced, raw vegetables such as finely chopped cabbage, carrots, turnips, green corn, etc. which have been put through a food chopper, if possible, may take their place. Cooked or raw greens are also beneficial. Several glasses

of fresh or diluted canned milk will bring the desired results for some individuals. All white flour products, pastries, and confections should be positively avoided. Honey will take the place of sweets. The use of bran may at first be a good eliminator, but it has the tendency to be habit-forming, and at last becomes ineffective and leaves the individual in worse condition than in the beginning: and besides this a sensitive stomach can not handle it. Soft, sticky "mushes" eaten as breakfast foods may be sparingly used when enough roughage is taken along with them and when defective elimination does not prevail.

Though nearly all nutmeats are more or less constipating, when good judgment is exercised they can with wisdom be used with success, and vegetarians will find them so essential that it is almost impossible to maintain health without them. Nevertheless their being a highly concentrated food, it is very easy to overeat of them, thus bringing more harm upon the system than by a proportionate over consumption of more bulky articles of less food value. For an example, if walnuts are used at each meal, two good sized ones are all the average individual can stand. When using peanut butter, two level teaspoons are sufficient. If these nutmeats are used only once a day, one half of the above daily ration is all the system can successfully handle. This of course depends much on the richness and the food value that the meal contains. For some individuals even this amount is too much and will bring headache or other disagreeable effects to which nature resorts as a warning against such transgressions.

It is not safe for one to try to maintain health by using the above mentioned articles without the legumes such as beans, peas, lentils, etc., except they be replaced if necessary, by a substitute. Dairy products should not be used at all, save for the time being, milk, cream, and cottage cheese. Eggs are harmful to children and to youth, but may be sparingly used by others when necessary. This, however, is not to be understood to mean that eggs, when used now and then in foods such as griddle cakes (not regular pancakes), rice, etc., should not be eaten by children and youth.

We should not forget that the human machine needs a lubricant to perform its daily task. Vegetarians should have this constantly in mind and should use a little vegetable oil in nearly all foods. Olive oil is the best. However, other good oils can be used. We are not

definitely clear about cotton seed oils, and imitation butter fats (margarines). It is safest to avoid them. It is not necessary to use butter spread on bread, but those who are in the habit of doing so and who think they can not get along without it can use thick cream. However, plain bread is more healthful.

One of the prevailing disorders of our day is gastritis, especially among S.D.A.'s. This sickness, as well as many others, is a warning to God's people that it is the result of neglecting to live the principles of health reform, and that since the time the light on this subject came to us as a people there has been a curse resting upon us.

This stomach disorder is common at all ages, and is caused principally by a faulty diet -- overeating, wrong combinations, poor cooking, spoiled food, etc. Meals in succession consisting of fruit, such as apples, grapes, oranges, watermelons, etc. without any other food which contains some sort of a lubricant, when continued for some time, will bring this condition, also raw root vegetables may bring the same effect, but a little peanut butter with each meal will in most cases counteract the evil.

This disease is often brought about by starvation through irregularity; that is, as the stomach is constantly endeavoring to grind or digest the food by one wall working against the other, when left empty for some time, or a number of times now and then, the constant friction will irritate the lining and cause inflammation, bring pain, sickly feeling, belching of gas, etc. Soon after a meal there is a relief, but as the absence of gastric juices and the abnormal or inflamed condition of the stomach retards digestion, fermentation sets in, and the trouble is renewed. If and when the food and the gas leave the stomach, there should be relief, but just then this attrition starts anew between the inflamed walls and instead of feeling better and improving, the trouble grows worse if food is not taken. Sometimes this condition is brought about by an excessive flow of gastric juices, produced by over-stimulated secretional glands, working on an empty stomach.

Hence, the only remedy for this illness is one that will heal the lining, and the only measure which will do this is on the one hand, not to leave the stomach go empty and, on the other, to eat easily digested

nutritious foods, which will act as a lubricant to prevent further irritation in the case of attrition, and to reduce the flow of acid in the case of abnormal gland secretion.

Under this condition one of the best articles of food one can take is a half pint or less of warm cream (not hot) to which has been added some milk and the beaten yolk of an egg, with some salt if desired. This will act as a healing ointment, at the same time supplying the necessary minerals and elements for the upkeep of the body.

If the condition of the stomach is very bad, even this easily digested and soothing food may not set well. However, as there is nothing better that we can prescribe at this time, and as the stomach must not be left empty to continue wearing itself out, the patient may take in less of this liquid food at a time, but precaution must be exercised that, just as soon as it leaves the stomach (not before nor long after), more of this liquid be taken in. When the digestive organs are capable of taking care of this article of food, a slice or two of bread well and slowly toasted but not burned, may be added. Well browned zwieback does not contain the food value. Cottage cheese made of cream is excellent too. Buttermilk, yogurt, and sour milk are also good. After the stage is reached where these foods are well digested, it is advisable to try a glass of fruit juice half an hour before meals.

As improvement is gained, other foods may be gradually added to this basic diet, but they should be such as will not revive the old trouble, and of very small quantities until there is evidence that the system can handle these articles in normal quantities.

Those who have this trouble, please inform us of the results after giving this treatment a fair trial. But remember that one bad combination, one wrong eating, will either entirely or partly bring back the old trouble; therefore great care must be exercised as to when, what, how, and how much one shall eat. Never take a chance. Always leave the table while you are yet hungry.

As stomach disorders are brought about by numerous causes, generally transgressions, it is impossible to describe each condition or prescribe one remedy for every case. Therefore, each should try to correct his habits and eat that which best agrees with him.

To maintain the good results gained, do not start

trailing again over the old road of careless habits. A little peanut butter to which a proportionate amount of honey is added if desired, on a slice of whole wheat bread at each meal, especially when the meal consists of fruit or raw vegetables, will help prevent this gastric complaint coming back. Never use roasted peanut butter if you can obtain the raw, which you will find more delicious and healthful.

Peanut butter cooked with grains or roasts makes the food article too rich and too heavy. Hence, it is well to avoid such combinations. The best foods are those which are native, and which come with the seasons of the year.

For those who are troubled by excessive gastric juice, a glass or two full of fresh water taken before meals will be found helpful; but in cases where this digestive fluid is deficient, it is best not to drink until an hour after meals. By experimenting you can diagnose your own case.

“It is impossible to make an unvarying rule to regulate every one’s habits, and no one should think himself a criterion for all. Not all can eat the same things. Foods that are palatable and wholesome to one person may be distasteful, and even harmful, to another. Some can not use milk, while others thrive on it. Some persons can not digest peas and beans; others find them wholesome. For some the coarser grain preparations are good food, while others can not use them.

Those who live in new countries or in poverty-stricken districts, where fruits and nuts are scarce, should not be urged to exclude milk and eggs from their dietary....

“Some are continually anxious lest their food, however simple and healthful, may hurt them. To these let me say, Do not think that your food will injure you; do not think about it at all. Eat according to your best judgment; and when you have asked the Lord to bless the food for the strengthening of your body, believe that He hears your prayer, and be at rest.” -- “Ministry of Healing,” pp. 319, 320, 321.

Do not forget that your teeth are in your mouth and not in your stomach. Think not that your stomach can take care of a bucket-sized meal; remember that it holds less than a quart and must have a little space by which to maintain its peristalsis. Do not expect your system

to run without breaking down if you neglect to keep it clean and lubricated. It is absurd to entertain the idea that your fine mechanism can continue working on substances which contain no energy. Do not leave it dry -- take in plenty of fresh water lest by getting stagnant you pollute the atmosphere. For a pleasant association with your friends, the pure juice of two lemons taken once a week on an empty stomach will scour your body on the inside and a bucketful of hot water and soap will polish it on the outside. Pure lemon juice at first may bring the same distress as when applied to an open sore; therefore only a little at first should be tried in water before taking a full dose.

When in distress caused by gas, relief may be obtained perhaps in an hour's time by lying down on the stomach.

Brush your teeth after each meal and remove all the food from between your teeth to prevent bad odor and decay, for food ferments; in fact, in less than four hours fermentation sets in and the acid created by it immediately begins to dissolve the enamel. Unclean, yellow looking teeth, covered with tartar, surely do not represent the "King of kings and Lord of lords," Whose garments are whiter than snow. Pumice powder mixed with soap and tooth paste will polish your teeth, or you may go to a dentist and have them cleaned. If you do your own teeth cleaning, do not use pumice powder except when necessary, for it is hard on the enamel. Disinfect your tooth brush at least once a week lest you contract pyorrhea. Salt sprinkled over the tooth brush is one of the best antiseptics. Let your brush always hang outside in the sunshine.

Always keep your hands and finger nails clean.

Clean up, brother! Clean up, sister! for we are going home!

Those who neglect to conform to these health principles, need not think if they are sick, or if they get sick, that God is going to work a miracle to restore them to health, and should not ask us to pray for them. If He should heal them, most people would take it as an evidence that He has approved of their transgressions against nature.

(To be continued)

The Fight with Appetite

If with Jesus in fiery chariot you would ride,
You must put your feet upon your human pride.
Then you may sit as a king by His side--
The Song of Moses and the Lamb learn and sing.

When Joshua conquered his stubborn foes
As he entered Canaan, so the story goes,
He said, put your feet upon your enemies' neck,
For God will help you their kingdom to wreck.

So we who believe "The Shepherd's Rod"
Must have faith in the power of the living God.
If we conquer all the foes we meet,
We must make straight paths for lame feet.

Let us not forget pride caused Lucifer's fall;
He will seek to hinder those who heed the 11th Hour
Call.

For well he knows who will fill the vacant place--
'Twill be men and women who are saved by grace.

We will find now our hardest fight
To overcome our perverted appetite.
So let us put on the whole armour of God
If we would not sleep beneath the sod.

If of our bodies we take not proper care,
Then God cannot hear or answer our prayer.
He who turns from the law of physical salvation
Cannot be a channel of divine revelation.

For only by eating and drinking for God's glory
Shall we be permitted to tell the final gospel story,
And thus prove to the sincere who believe in God
That we have found the Truth in the "Shepherd's
Rod."

For if we in every act glorify our Saviour and God,
He will glorify us as messengers of "The Shepherd's
Rod."

---H.W. Jones
"Pedestrian Poet."

Written to be read on Sabbath, Oct. 5, 1935
At Mt. Carmel Center where Truth can enter.

IMPORTANT NOTICES

If there be any of our brethren who wish to do something for Mt. Carmel, but who for lack of other means have thought to donate some farm products, such as beans, lentils, peas, etc., we wish to inform them that we would be very happy to receive any such imperishable food stuffs.

Because some of our brethren are writing for a third volume of "The Shepherd's Rod," we herein announce that the third volume is being published in the form of tracts and are sent out free to all S.D.A.'s. Thus far there are five such tracts. However, we expect a sixth one by the end of the year.

We are endeavoring to have the new items in the Code as accurate as possible, but this cannot be done without the cooperation of all those who send in reports of news and experiences, etc. State every item of interest as explicitly as the English language can make it.

Those who are corresponding with us, Or receiving literature, if moved from their present location, please inform this office immediately of your new address. The field workers should not neglect this nor fail to remind their companies to do so.

All mail for Mt. Carmel should be addressed in care of The Universal Publishing Association. All monies -- tithes and offerings -- when sent by mail should be made out to Mrs. F. Charboneau, and remember that the SRod headquarters home office is no longer in California, but at Mt. Carmel Center, Waco, Texas.

Let all new converts to the SRod inform us how the message found them. Though of little importance this may seem to be, yet we who have to contend with many office problems will consider it a great favor. Thank you.

Our united prayer on Friday evening (5 P.M. Pacific Standard Time; 6 P.M. Mountain Standard Time; 7 P.M. Central Standard Time; 8 P.M. Eastern Standard Time) in behalf of our brethren who are in darkness regarding present truth, should be faithfully observed by all concerned.

Any S.D.A. who desires to have the "Symbolic Code" sent to him regularly, free of charge, please fill out the following blank.

-----TEAR OFF HERE-----

Please place my name on your regular mailing list for your monthly paper, "The Symbolic Code"

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City -----State----- Country-----

The Universal publishing Association
Symbolic Code Dept. Mt. Carmel Center
Waco, Texas

THE SYMBOLIC CODE

NEWS ITEMS

Mt. Carmel Center
Waco, Texas

Volume One No. 17
Nov. 15, 1935

In The Interest Of The S.D.A. Denomination

NEW WAVES FROM MT. CARMEL

In the last issue of the Code we reported that the foundation of a training school building was laid. We are now glad to inform all those who are interested in this “startling revelation” that this building will be sufficiently finished for occupancy in the next two weeks if the Lord will. However, in our last report we did not fully explain the style, purpose, and size of this latest structure. Therefore, we are now happy to complete our last report.

The size of the above stated building is 20 x 45 feet, two story structure. This is not our permanent school building, but rather only for the time being. The ground floor is to be used for sheltering some of Mt. Carmel’s vehicles, and it is our intention that later this structure shall be turned into dwellings.

Although this badly needed addition to Carmel’s building program will soon be finished, we are sorry to say that as yet we cannot take care of any newcomers except it be for two or three self-sacrificing laborers without families who will volunteer to write a few lines of their latter lives’ history by faithful labor in the chronicles of the Third Angel’s Message in its closing scenes, for the fact that we lack the extra housing facilities and other necessary accommodations, but our united prayers with the prayers of all concerned are for speedily overcoming this congested and handicapped condition, and we know that He who has led us thus far with wise counsel and mighty power will not forsake us now.

Therefore, let all who are standing in the light arise “as an army with banners” if they want God’s blessings from this mount, and together with us put the shoulder to the wheel and help push over this heavily loaded

chariot with the “firstfruits” to its home destination.

We thank all our brethren for their assistance in this mighty work and we hope that with the help of God we shall not disappoint them by falling short in our God-given privilege as others who have not only disappointed their brethren but also dishonored God and made the truth of none effect by stepping off the firm platform and by failing to climb up the ladder of truth which leads to our eternal home.

But above all we thank our heavenly Father, not only for His tender care and guiding hand in preparing us for the proclamation of the sealing message, but also for His never failing Word which always lightens our path for some distance ahead of our feet, in that He has foretold that at this time “the house of David shall be as God, as the angel of the Lord before them.” (Zech. 12:8.)

Therefore, let us unitedly, as one, raise our voices and say: “Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean...Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His work before Him.” For thus saith the Lord: “For Zion’s sake will I not hold My peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken.” (Isa. 52:1; 62:1-3, 12.)

If we fail in this most important work, since the world began, the blazing penetrating light that is shining on our pathway at this time shall turn against us like a consuming fire and instead of making us wise and “shine as the brightness of the firmament...and as the stars forever and ever” (Dan. 12:3) it will burn both our root and branch.

Therefore, “Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.” (Isa. 52:10.)

“Plead with your mother, plead: for she is not My wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts.” (Hos. 2:2.)

A word to those who are between two opinions and to those who doubt the progress and success of this “special work of purification.” “The Great Controversy,” p. 425. The Lord is warning them of the zeal that shall move His “servants” whom He shall “disclose to view” (“Testimonies for the Church,” Vol. 5, p. 80) in the proclamation of this message, saying: “I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth.” (Isa. 62:6.)

“Like the noise of chariots on the tops of the mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: and the Lord shall utter His voice before His army: for His camp is very great: for He is strong

that executeth His word: for the day of the Lord is great and very terrible; and who can abide it? Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil.” (Joel 2:5-13.) Therefore, “Choose ye this day,” “if the Lord be God, follow Him: but if Baal, then follow him.”

“THOU SHALT BREAK FORTH ON THE RIGHT HAND AND ON THE LEFT”

Dear Brethren in Present Truth:

We are beginning to see signs of the fulfillment of Isaiah 54 and are constrained by the prophetic long waiting words, as they now for the first time ring in our ears, saying; “Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. And all thy children shall be taught of the Lord; and great shall be the peace of thy children.” (Isa. 54:1-3, 13.)

We are rejoicing in the fact that the message of The Shepherd’s Rod is still going well in Charleston, and even though our brethren have not left one stone unturned in their efforts to stamp out the blessed message of present truth, we are happy to report a fine little company of colored believers, 9 in number, who are well established in present truth, five of whom have already been disfellowshipped, with the remaining four of them who are bracing themselves for the opportunity that might be their’s to witness for their Lord in like manner.

After seeing with our own eyes the complete failure of the Gen.

Conference men to refute the teachings of The Shepherd's Rod, it gives us great courage to press on in this hour of trial, and as a result we have added several new members to our white company also.

One of the Gen. Conf. men while here tirading The Shepherd's Rod, refused to sit down with us and show us the error in The Shepherd's Rod. A sister who was near by seeing the unfairness of his position determined in her own mind that she would study for herself and as a result she is with us now rejoicing in present truth.

We have had some wonderful meetings lately, and I am sure that the Lord has been speaking to our hearts that we might get them in tune for the heralding of this blessed message that is soon to break forth in a Great Loud Cry.

Elder Wilson brought to us fine spiritual food, for which we are very thankful.

We ask to be remembered in the prayers of all who sigh and cry for all the abominations in the midst thereof that we may continue to do His will, and as we unite our prayers with their's for blessings upon Mt. Carmel, and the work in general, I beg to remain

Yours to be among the 144,000,
(Signed) J.G. Buckheister, Charleston, S. Car.

BACK AGAIN

By E.T. Wilson

Dear Brethren:

As it is almost impossible to write personally to all of you, I am happy to report through this little paper that I am again in the eastern part of our great fertile field of the "firstfruits," and that God's mighty hand has lead me all the way.

We never cease to marvel at the great love of our heavenly Father, and, with the Psalmist we can truly say: "What is man that thou art mindful of him?" I felt indebted to our Protector as I arrived safely in the East after an absence of many months, for I am ever mindful

of the dangers of travel in times like these, but it has pleased the Lord to keep His humble servant during the past several months while visiting those "standing in the light," and "sighing and crying" for their own sins and for those of their dear brethren in the church.

We find our people everywhere, hungering and thirsting for the truth, and many of them are conscious that God is about to visit His church in a special way, and thus when the message of present truth is presented to them, they eagerly take hold of it in spite of the fear the enemy of truth has created in their hearts by telling them not to listen to anyone who sympathizes with us in "the straight testimony of the True Witness to the Laodiceans."

Indeed this glorious message is causing a "shaking among God's people" ("Early Writings," p. 270) and, though many will arise against it, the honest in heart will receive it and cause them to "exalt the standard" in their own lives, and lift it up for others to behold. Hence, the shaking will go on until "the closing work for the church" -- "the sealing...of the 144,000" -- is finished, when angels' hands shall remove "all things that offend," leaving God's church pure and spotless. We find that many in our ranks long for the experience which all who are "left in the land" will have.

It has been a long hard pull to get most of our people to see that much of the Scriptures which we have been applying to other religious bodies, refer to us as a people, and that the experience of the Jewish nation is being repeated in our current history. In fact, the servant of the Lord tells us that we "have done worse than they." -- "Testimonies for the Church," Vol. 1, p. 129. Surely the Lord has been merciful to the S.D.A. church, and we now fully realize that it is indeed "the object of His supreme regard"! and we can truly say, "Had He dealt with us according to our just deserts, none of us would be here." May the Lord help us to be more appreciative of His great love and mercy.

THE POWER IN THE WORD MANIFESTED BY PERSONAL TESTIMONIES

Dear Brethren in Present Truth:

It is my desire to study The Shepherd's Rod message more fully. As we are to try the spirits and be fully persuaded in our own mind, I will let no one take away from me my God given liberty; I will study for myself.

I have been in the S.D.A. church for over 40 years, and as I love the truth more than before, I see the need for reformation. The church is getting more and more like the world but I must drift along no longer with the unconverted multitude -- I must by my good example encourage others for the better and not for the worse.

(Signed) Mrs. S.E.J.

I came to town Wednesday and went to church but, as usual, could not get in, and as the rest of the Shepherd's Rod believers are away, I had to stay out all by myself. It was a great temptation for me to stay away from church, for I knew that none of those who believe in present truth would be there. It was so hard to stand alone, but I knew God was with me, and so I stayed. Pray for me that I may forever remain faithful.

(Signed) Mrs. N.W.

We have been in the Third Angel's Message for five years but have learned more since we read your books and began to study Sr. White's writings, as you advised us, and I pray that I may be ready to stand for my Saviour now that, when He comes, He may say to me, "Well done."

(Signed) Mrs. C.D.

From a Young S.D.A. Member in Sunny California

After Taking Hold of Present Truth

"When I think back into the winter before last and last summer, it was continually tennis tournaments, golf, swimming, basket ball, croquet, ping-pong, baseball, volley ball, all kinds of competition; parties -- lawn parties, beach parties, snow parties, skating parties, and

every other kind of party, including card parties (but excluding drinking and smoking parties), joy rides, amusement concessions -- well, it was just one good time after another. Tennis, ping-pong, and dancing almost got me, but I thank the Lord that The Shepherd's Rod came along just in time to save me."

(Signed) Miss G.P.

Dear Brethren:

The following is my testimony in connection with The Shepherd's Rod.

I want to thank the Lord for The Shepherd's Rod Message, which connects the Angel of Revelation 18:1 with the Third Angel's Message. "Early Writings," p. 277. I am fully convinced it is "the message of the True Witness to the Laodiceans" (the S.D.A. church).

This great message has brought me to a realization that if we hope to have a part in the earth made new, we must cease to trifle with God's ways as revealed in the Bible and Testimonies.

Again, I thank the Lord for this great message. Its great power has converted me on many subjects which at one time I, with the rest of my brethren, considered non-essentials. It has placed my feet on the same solid foundation on which our Saviour stood and as it gave Him the victory over all the onslaughts of Satan, it will do the same for me.

I fully realize that it is a glorious message for the obedient to its demands, who walk in its bright light, but O how sad and how terrible a message it is for the disobedient and who love darkness rather than light!

My prayer is that the Lord will guide and direct me fully into this message that I may walk in His ways, and follow the path He directs, learn to "refuse the evil and choose the good," that I may have a part in the work of the 144,000 when the Third Angel's Message shall swell in to the Loud Cry, and that I may be 100% perfect in all His ways.

Your brother in the Message of Rev. 18:1 as brought to my attention by The Shepherd's Rod,

(Signed) W.A.E.

QUESTIONS AND ANSWERS

Question: “What position does the sealing message take concerning marriage in these last days? Does not the apostle Paul in 1 Cor. 7:27, 29 teach that Christians should not marry for the reason that ‘the time is short’?”

Answer: The seventh chapter of first Corinthians contains very good lessons on the subject of marriage and its relationship, and it is so plain that it hardly needs any comment by which to obtain the desired information. If the party concerned would carefully restudy the whole chapter and then sum Paul’s teachings it will be readily seen that he is not insisting that the followers of Christ should remain single, neither is he insisting that they should be married, but he is plainly setting forth the possible results in both cases; then he leaves the matter to be decided personally by those who are concerned.

In the beginning of this chapter he sums his own statement of verse 1 by saying: “Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.” (verse 2.) Then he continues: “Brethren, let every man, wherein he is called, therein abide with God. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned.” (verses 24, 27, 28.)

In verses 32 and 33 he gives the reason for preferring single life by saying: “He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: but he that is married careth for the things that are of the world, how he may please his wife.” “I suppose therefore that this is good for the present distress.” (verse 26.)

That is, those who were married were more or less tied up with home and family problems which under the conditions then, “present distress,” were not at liberty to serve the Lord as effectually in the proclamation of the gospel as if they were single. The following shows that his request is not compulsory but rather a matter of choice. “So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.” (verse 38.)

Those who desire to please God and bless His people will ever be seeking to shape up their lives and home affairs so that they may serve Him better even under most forbidding circumstances, whether the requirement be for them to marry or to stay single, and whatever their lot may be they should be content therein, for it is God Who giveth and Who taketh away.

The human trend of thought without the Spirit of truth hardly ever stays in the middle of the road -- it is liable to pull aside either in one direction or in the other. For instance, if the doctrine of celibacy was taught by an extremist and followed in Paul’s time, the Christian church would in the last 1900 years have been depopulated and gone out of existence -- cease to be -- except its membership had been constantly kept up -- replenished-by -- newly converted Gentiles; and if the whole world would have been converted to Christianity in Paul’s time, the world would have ceased in that generation -- 1800 years ago! Hence, the ultimate aim of the gospel would have been to blot out the human family from the face of the earth, leaving Satan and his angels as earth’s only inhabitants -- fulfilling the intruder’s determined purpose.

To our knowledge, the Bible nowhere forbids anyone getting married if he so desires and if the act is to glorify God -- marrying within the faith and for serving Him better than before. “This is a true saying,” says Paul to Timothy, “If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife.” (1 Tim. 3:1, 2.)

The marriage which God instituted in the beginning of our world is to last as long as the world lasts, for we read:

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry.” (1 Tim. 4:1-3.)

The above scripture plainly points out the fact that those who attempt to set aside the marriage relationship in the “latter times” -

our day -- are not doing the will of God but rather the will of "seducing spirits." Hence, we should be careful what we do and say lest we give an offence to God and bring in the evil spirits in the midst of us and thus become the servants of Satan instead of the "servants of God."

If the enemy should by his temptations cause us to set out on such a satanic program, "forbidding to marry," he would by our own earnest efforts destroy the message which we are to bear to the whole world; for, if we "forbid to marry," we by that act would be helping Satan and in turn, with zeal and certainty, he will call attention to the above quoted scripture and proclaim far and wide that our message instead of being from God is from "seducing spirits."!

The sealing message which we bear nowhere forbids marrying. Therefore, if God, Who has instituted the marriage relation has not discontinued it, then for any of us to attempt to do so would be committing as great a sin as if we should attempt to remove any one commandment of His law or ordinances which He has instituted. No one has the right to impose his ideas upon others as their final guide of life. No one should attempt to become a criterion for all.

He who undertakes the responsibility to dictate what others must do, control their minds and direct their conscience, is guilty of pushing God aside, and of taking His place -- sitting "in the temple of God, showing himself that he is God." (2 Thess. 2:4.) In other words, whosoever undertakes a responsibility which God has not placed upon him, he is by his action seeking to take God's place, unconsciously saying in his evil heart: "I will ascend above the heights of the clouds; I will be like the Most High." (Isa. 14:14.) The Lord's command is: "What therefore God hath joined together, let not man put asunder." (Matt. 19; 6.)

God has authorized no one to dictate to others as to whether they should live a married or single life, or whom they should marry and whom they should not other than to pass his or her opinion if so requested by the parties concerned. Parents can advise but when their advice is not appreciated and rejected, they should do

as the Father of the prodigal -- let them have their way lest they should lose them for ever.

Question: "How is it that the Laodiceans (the S.D.A.'s) are included in the seven heads of the beasts? Please explain this point in a clear, simple way."

Answer: We have tried to clear this subject in as simple a manner as possible wherever it appears in our literature and, so far as we know, all those who have taken the pains to study thoroughly with an unbiased mind and a desire to know the truth of this most vital subject for this time are satisfied with the explanations. Therefore, it is evident that the questioner has not as yet read all that pertains to his question. Hence, we call his attention to The Shepherd's Rod, Vol. 1, pp. 209-222; Vol. 2, pp. 85-107; Symbolic Code, No. 5, p. 6.

The fact that his question is not concerning one beast, but "beasts," it is further evident that he has not thoroughly studied this subject. Nevertheless, as requested, we shall here briefly give a reason why the S.D.A. denomination is included in the symbolical heads.

First of all, let it be understood that the S.D.A. denomination is included in the symbols of the leopard-like beast of Revelation 13:1-10 and excluded from the scarlet colored of Revelation 17.

The Shepherd's Rod proves that the beast was wounded by the blow through the reformation. See "The Great Controversy," 142, par. 2; 155, par. 2; 162, par. 1; 190, par. 1; "The Signs of the Times," April 12, 1932. (The quotation of this latter reference is found on page 63 of our tract No. 4, "The Latest News for Mother.")

Therefore, as long as Protestantism entertains the spirit of the reformers "his deadly wound" could not be healed but rather get worse. Consequently, as the "wound" on the head represents universal reformation among Christendom, the healing of the wound must also represent universal apostasy which is further proved by the fact that the "blasphemy" is over all seven heads and which denotes that while by words

they claim to be Christ's followers - Christians -- in practice they are not. Thus, they blaspheme. See Revelation 2:9; Ezek. 20:27. And since the wound is healed in the period of the S.D.A. denomination, and if this denomination is the one which God has appointed to keep the Spirit of the reformation (the sore on the head), if it has not apostatized the wound could not be healed.

Furthermore, as the popular churches rejected the messages from heaven, the S.D.A. denomination having done the same by setting aside the fundamental principles that were laid down by the Spirit of Prophecy for governing the denominational affairs, and for rejecting the message in 1888 and the one now, is no less guilty. Therefore, if the popular churches are symbolized by the heads, why should the S.D.A. be excluded?

Moreover, the truth of the heads is not the only light there is for God's people by which to find out the church's condition, for we read in the "Testimonies for the Church," Vol. 8, p. 250 in plain words, not in symbols but from the lips of Christ. Said He: "Can you not see how they have pretentiously covered up their defilement and rottenness of character? 'How is the faithful city become an harlot?' My Father's house is made a house of merchandise, a place whence the divine presence and glory have departed! For this cause there is weakness, and strength is lacking."

Still further, had not the Laodiceans (S.D.A.'s) apostatized, Christ could not have said: "I will spue thee out of My mouth." (Rev. 3:16.) In harmony with the questioner's request we have answered this question in as "clear, simple way" as we can possibly do it.

“THAT THOU MAYEST PROSPER AND BE IN HEALTH”

Part 3.

(Continued from Oct. Issue)

How to Maintain Health

All must remember that our bodies are made of sixteen elements. If one should run out of any of these, it would impair his health and bring trouble as does the lack of gas, oil, grease, water, oxygen, or the absence of electric current to a motor car -- surrenders its usefulness. Therefore, let us not be less careful in caring for our bodies than we do for our vehicles which can be easily replaced by more suitable ones, for though we can buy a new car we cannot replace our God given bodies.

There is no drug, medicine, or any other manufactured product that will supply these life-giving elements. Our Creator has placed these essentials in the food and in the air He has created for our use, and as these body building materials wear out by daily supplying energy for the upkeep of the ever moving organism, they must be replenished daily to maintain life and health in our beings and the usefulness of our most delicate and enduring mechanism. Hence, for the upkeep of our wonderful body's ceaseless need, God said, "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. 1:29.)

Consequently, no one can obtain all these elements by the use of one kind or limited variety of food. Had the Creator of the earth placed every good and useful thing in life in one place or locality of the earth's area, the human family would have settled on that one spot as the early post-diluvians attempted to, and said: "Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." (Gen. 11:4.)

The natural inclination and desire of an earthly being is always the opposite of God's intention. But as His purpose was that man should "replenish the earth, and subdue it" (Gen. 1:28), He has distributed those things which are essential in life and pleasant for the eye throughout the earth; that is, we cannot find everything in one place. Thus compelling us to search for them almost everywhere -- so to accomplish His purpose for our good. In like manner He has scattered those life-giving elements over a large variety of foods -- urging us to make use of all His creation!

Consequently, we cannot maintain good health by the use of only one kind or variety of good -- we need to use many. As electric current and gas -- the one obtainable from the air and the other from the ground -- are two of the first and the most important commodities in the operation of a gasoline engine, so it is with the human machine -- without oxygen and iron -- the one from the air and the other from the ground -- life would cease in less than five minutes as would the absence of gas and spark deadlock every moving part in a gasoline engine.

In the beginning, God breathed into man's "nostrils the breath of life; and man became a living soul." (Gen. 2:7.) Therefore, oxygen is the most vital element in our living being and though it costs nothing in cash, and though it is obtainable in every inch of the earth's area, the human race, as a whole, is starving for it!

Says the Spirit of Prophecy: "The effects produced by living in close, ill-ventilated rooms are these: The system becomes weak and unhealthy, the circulation is depressed, the blood moves sluggishly through the system because it is not purified and vitalized by the pure, invigorating air of heaven. The mind becomes depressed and gloomy, while the whole system is enervated; and fevers and other acute diseases are liable to be generated. Your careful exclusion of external air, and fear of free ventilation, leave you to breathe the corrupt, unwholesome air which is exhaled from the lungs of those staying in these rooms, and which is poisonous, unfit for the support of life. The body becomes relaxed, the skin becomes sallow; digestion is retarded, and the system is peculiarly sensitive to the influence of cold. A slight exposure produces serious diseases. Great care should be exercised not to sit in a draught or in a cold room when weary, or when in a perspiration. You should so accustom yourself to the air that you will not be under the necessity of having the mercury higher than sixty-five degrees." -- "Testimonies for the Church, Vol. 1, pp. 702, 703.

"Air, air, the precious boon of Heaven, which all may have, will bless you with its invigorating influence, if you will not refuse it entrance. Welcome it, cultivate a love for it, and it will prove a precious soother of the nerves. Air must be in constant circulation to be kept pure. The influence of pure, fresh air is to cause the

blood to circulate healthfully through the system. It refreshes the body, and tends to render it strong and healthy, while at the same time its influence is decidedly felt upon the mind, imparting a degree of composure and serenity. It excites the appetite, and renders the digestion of food more perfect, and induces sound and sweet sleep." -- "Testimonies for the Church," Vol. 1, p. 702.

"The chief if not the only reason why many become invalids is that the blood does not circulate freely, and the changes in the vital fluid, which are necessary to life and health, do not take place. They have not given their bodies exercise nor their lungs food, which is pure, fresh air; therefore it is impossible for the blood to be vitalized, and it pursues its course sluggishly through the system....

"The season most to be dreaded by one going among these invalids, is winter. It is winter indeed, not only out doors, but in, to those who are compelled to live in the same house and sleep in the same room. These victims of a diseased imagination shut themselves in doors and close the windows; for the air affects their lungs and their heads. Imagination is active; they expect to take cold, and they will have it. No amount of reasoning can make them believe that they do not understand the philosophy of the whole matter." -- "Testimonies for the Church," Vol. 2, p. 525, paragraphs 2 and 1.

As previously mentioned, we again call the reader's attention to the fact that man's thoughts and ideas of life are always contrary to God's. We implore every follower of Christ to abandon all that he has not received from the Word of God by which to govern his life! Then he will be a true convert to Christ -- wholly His.

"Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty: for He is thy Lord; and worship thou Him." "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. "Think not that I am come to send peace on earth: I come not to send peace, but a sword. For I am

come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than me is not worthy of Me." (Ps. 45:10, 11; Isa. 52:1; Matt. 10:34-37.)

Evidently, the present system of living, at least to a large extent, is contrary to good health, and spiritual life; that is, the unseen evil power who has planted in man the sinful nature has devised ways and means, fashioned and polished in such a way as to please man's eyes in his sinful state and to appeal to the desires of his evil heart -- leading him, with a smile on his face, farther and farther away from God and on to eternal ruin! O, what a surprise it will be when they reach their destiny!

"The Lord standeth up to plead, and standeth to judge the people." (Isa. 3:13.) "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." (Isa. 55:7.)

Therefore, my brethren, change your methods and learn how to live. Make it your determined purpose by ceaseless effort to live right -- breathe correctly and eat temperately, work actively, rest unwarily, sleep sufficiently -- be systematic with punctuality -- never late to start, never late to stop, be like God (Zech. 12:8), and whatsoever you do, do it to the glory of God. Do not waste your life before the mirror or in useless so-called home duties or satanic pleasures.

Never try to live happy without sunshine and outdoor exercise or in an ill-ventilated room, and do not forget to open all your windows in your sleeping room before you retire at night.

You are wasting your money and your time, also your life's energy in preparing fine, fancy, costly foods if you do not inhale pure air, for the iron in your wholesome food will profit you but little without the oxygen. Do not wait for "a more convenient season" -- start right now.

Wanted: A Worker

"Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." (Matt. 9:37, 38.)

"God never goes to the lazy or the idle when He needs men for His service. When God wants a worker He calls a worker. When He has work to be done He goes to those who are already at work. When God wants a great servant He calls a busy man, Scripture and history attest this truth.

Moses was busy with his flocks at Horeb.

Gideon was busy threshing wheat by the wine press.

Saul was busy searching for his father's lost beasts.

David was busy caring for his father's sheep.

Elisha was busy plowing with twelve yoke of oxen.

Nehemiah was busy bearing the king's wine cup.

Amos was busy following the flock.

Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Matthew was busy collecting customs.

Saul was busy persecuting the friends of Jesus.

*William Carey was busy mending and making shoes.
-- Unknown."*

IMPORTANT NOTICES AND INFORMATION REQUESTED

Bro. H.G. Warden has just finished his effort in Denver, Colo. and after having established a company of about thirty has moved south of Denver for another blow. May all God's people unite their prayers for his success. His address is 1225--10th St., Pueblo, Colorado.

Bro. H.F. Roller is still laboring in Portland, and vicinity, but soon expects to move to another locality. He solicits our prayers. His present address is 439 S.W. Montgomery St., Portland, Ore.

Elder E.T. Wilson's home address is: Route #5 Hendersonville, North Carolina.

Brethren M.J. Bingham and Eugene Lipsey are engaged in the work in and about Los Angeles. Their address is 3209 Pasadena Ave., Los Angeles, California.

The leader of each company is requested to send in a list of the names and addresses of the members of his or her company who are established in the present truth message. We also request all the isolated ones to furnish us with this information. Thank you.

Reports sent in by the secretaries of the companies should be on separate sheets other than letters.

Prices on Charts are as follows:

11 (mounted) contained in "The Shepherd's Rod," Vol. 2, \$6.75, postpaid.

3 (unmounted) contained in our tracts No.'s 2 and 3, \$2.50, postpaid.

The above set of 14 (mounted and unmounted) \$8.75, postpaid.

Same charts as above but unmounted, 14 for \$6.50, postpaid.

"If any Shepherd's Rod people come to our locality they are welcome to visit us."

(Signed) Mr. & Mrs. R.L. Little, Kirkland, Washington

INSTRUCTIONS HOW TO FIND MT. CARMEL

Those who desire to visit Mt. Carmel, may upon reaching Waco, follow east on Franklin St. to Highway 67, then turn to the right on Highway 67 for about 1 1/2 miles to Lake Waco. Just before crossing the bridge you will see a sign on the right hand side of the road with the inscription, "Mt. Carmel Center." Climb the hill in the direction the sign points and you will find the place. If they should wish to get in touch first with Sister Colvin, they may do so by phoning 4830 or calling at the residence at 2301 Homan Ave.

The Universal Publishing Association
Mt. Carmel Center
Waco, Texas

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THE SYMBOLIC CODE

Vol. 1 No. 18
Dec. 15, 1935

NEWS ITEMS

Mt. Carmel Center
Waco, Texas

In The Interest Of The S.D.A. Denomination

NEVER TO BE FORGOTTEN

Every news item that has been carried by this little paper through out the field, the editor has been very pleased to broadcast and happy to share with all God's people far and wide the joy that comes because of each advancing step against the foe and toward the interior of the great vineyard now in the storing time of the "firstfruits." But as it is natural for one kind of weather to be followed by another, with grief and sympathy we announce the death of our most beloved Sister Charboneau, who has been the treasurer of the Association from its very beginning over six years ago, and who sought to promote its interest even beyond her strength almost to the very day of her death.

She is now waiting for the Lifegiver inside Mt. Carmel's entrance No. 2, just a little to the left as one enters in, and though lonely by herself in her brand new cemetery, surrounding her resting place with drooping branches of the evergreen cedar trees overlooking beautiful Lake Waco seem to satisfy even the piercing rays of the proud sun which has carefully gazed almost 6000 times over every beauty spot on the face of the earth, evidencing the fact that she is well contented to rest there until the special resurrection of Daniel Twelve, at which time, she and all who then "arise to everlasting life" we shall meet with joy and singing for the majesty of the Lord! O, what a glorious gathering that will be!

Lord, help us to be true to Thee and love Thy truth as Thou hast loved us, for we want to meet our dear sister in the resurrection day.

THE FUNERAL RITES

Prayer: V.T. Houteff. Song: "The Gate Ajar for Me" sung by Mrs. John Berolinger

Talk by Brother Houteff

Our sister's case which has caused us to gather in this place, seems to be different than any other of its kind.

This is my first call to officiate in the capacity of this nature. In my remarks I wish to emphasize the word "first." This mother in Israel is one of the first of my converts to the sealing message of the "firstfruits." She was the first treasurer of the Association. She was among the first to arrive at Mt. Carmel about six months ago. The dwelling in which she gave up the breath in care of the Lifegiver was the first dwelling to be erected on that place. She is the first active convert to decease in the sealing message of the 144,000 since it first began about seven years ago, showing that the death rate of those who embrace this message is very small, due to the fact that the 144,000 shall never die. She is about to be laid in a brand new cemetery where no one has ever been laid before.

Therefore, to my knowledge, her experience is an exceptional one and perhaps the only one since Abel's death. This thought brings me to the first book of the Bible, to the beginning of the human family. I read from Gen. 2:7. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Thus the human race began about 6000 years ago and to remind them that though they were to have "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1:26), God planted a tree in the midst of the garden and commanded; "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die (margin -- "dying;" that is, begin to die).

It will not be necessary to go into a long reading to show how it all came about, for I believe that every one present is well acquainted with the fact that the intruder beguiled our first parents by causing them to disobey the word of God and to partake of the forbidden fruit. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12.)

The amount of pain, sorrow, and tears which sin has caused from its very beginning up to the present time no human lips can describe; only the Infinite One knows -- He Who is everlasting and Who at a glance can see it all -- which horror if one of us would be permitted to behold the weight of its burden would crush us to the very dust.

Having briefly called your attention to this most dreaded and blackest cloud which is hovering over the entire human race, I shall now remind you of the One Who is just about to lift us up from beneath this unbearable weight and place us above it where we can behold its bright side and where the sun never grows dim.

Just before His crucifixion Jesus promised, saying: "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; that where I am, there ye may be also." (John 14:1-3.)

Here we have the words of Jesus Himself that He has gone to prepare a place for us and when it is ready He will come and receive us so that we may be with Him where He is now.

Forty days after His resurrection, on the day of His ascension, having led His disciples to the Mount of Olivet and after answering their questions concerning the kingdom, "He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of

Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." (Acts 1:9-11)

Besides Christ's own promise we have the testimony of the apostles who witnessed all that took place and the angels who stood by testified that though Jesus was taken away He is to return. Therefore we are not trusting in cunningly devised fables.

Having prepared a place for all the redeemed Jesus will return, not only for those who are alive, but also for those who are dead, as described in 1 Thess. 4:16-18: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it." (Isa. 25:8.)

Concerning our holy, happy state, we read: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." (Rev. 21:4.)

In closing I call your attention to the peaceable habitation which begins here on earth and will be ours for eternity. Says the Spirit of God: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the

hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11:6-9.)

Song: "Asleep in Jesus" sung by Mr. Jack Colvin.

Obituary

Mrs. Florence Floretta Charboneau nee Gowell was born Dec. 12, 1874 in Colfax Township, Oceana County, Michigan. On May 27, 1894, in Cadillac, Michigan, she was united in marriage to Charles Edwin Charboneau. In 1900 they with the three step-children and one daughter moved to Wisconsin, and in 1920 she and her husband and daughter, Mrs. Sopha Delle Hermanson, made their home in California until May 19 of this year at which time the whole family departed for the state of Texas, and after a short stay in Waco they moved to Mt. Carmel Center, being affiliated with The Universal Publishing Assn., for which firm she has been the treasurer for nearly seven years and was active almost to the day of her death.

Those surviving are: her husband, one daughter, two step-children, seven brothers, six sisters, and six grand children, and a host of friends throughout the country extend their sympathy.

Song: "Some Day We'll Understand" sung by Mr. Jack Colvin.

AT THE GRAVE

"Precious in the sight of the Lord is the death of His saints." (Ps. 116:15.)

Ever since I met our dear sister about ten years ago I have found her to be one of the most faithful servants of God I have ever met. Her faith I have never seen waver. She has always stood steadfast for the message we bear ever since it came and has sought to promote its advancement even beyond her strength and has never held back from helping others. Therefore, there is no

doubt in my mind but that our faithful sister has earned her crown of life. Hence, our sorrow should encourage us to be more careful, more faithful, and true to God so that we may meet her in the resurrection day.

Song: "When the Roll is Called Up Yonder"

Leaving the grave while singing "God Be With You Till We Meet Again."

THE WORK IN DENVER **By H.G. Warden**

While laboring in Southern Oregon in the summer and fall of 1933, we received letters from Bro. W.A. Eckerman, urging us to come to Denver and help them with the work there. We felt impressed that the call was from the Lord and begun to plan to that end; finally arriving there the following June -- 1934.

After some weeks of vain effort trying to get an opening for the Message, we temporarily abandoned Denver and visited other Colorado cities. The Lord led us back again in February of this year and the way opened for "the angel with the writer's inkhorn" to begin his marking. Bro. Eckerman was now free from other duties and proved himself a willing worker. Day after day we went from door to door hunting "for the lost sheep of the house of Israel."

Among those whom we first visited were some of the conference men. All of them opposed the message but none were able to refute it, and some found it a bit hard "to kick against the pricks" as some of the "arrows of conviction" lodged in. One elder definitely promised to let us help him investigate, but evidently his courage was not equal to his convictions, for up to the present he has not done so.

But as in the days of our Lord, when "the common people heard Him

gladly,” so among the common people of today the work in Denver started which is attested by the fact that our first studies began in homes where we had to use the common kerosene lamps for light and at times the hungry souls found it a bit too dark to take notes, but this did not hinder their undivided attention. “God’s way is to make the day of small things the beginning of the triumph of truth and righteousness,” and so it proved to be. By “going from house to house” we found “access” to many homes, and minds were “opened to receive the Word of God.” (Coming Crisis, 78.)

After thus devoting our time for a number of weeks we found ourselves giving a study every night in the week, with occasional ones in the afternoons, and Sabbath P.M.

Thus we have seen it demonstrated time and again that the message does not propagate itself, but only moves forward as a result of much faith, effort, and prayer. But the reward of joy we received at the Lord’s hands words fail us to express as we saw the thirsty sheep with notebooks and pencils who carefully jotted down all the references while their faces lightened up with every ray of increased light. These are now burdened to pass on to “Mother” the blessings they have received.

The ministry fought us bitterly and there was hardly a Sabbath or a prayer meeting but that some elder railed against us; and on some Sabbaths they all railed. When questioned, concerning our message, they invariably said that it was of no importance and will soon be gone; but their actions by the fact that The Shepherd’s Rod was never absent from their mind contradicted their words.

They clearly fulfilled the prophecy of “The Testimonies for the Church,” Vol. 5, p. 453: “Every controversy, every reproach, every slander, will be God’s means of provoking inquiry, and awakening minds that otherwise would slumber.” Two sisters, a mother and daughter, heard the “reproach” and the “slander” and their minds were awakened to investigate the strange teaching as they call it, and their quick response proved that “the true sheep hear the true Shepherd’s voice” (The Testimonies for the Church,” Vol. 6, p. 401), for after

hearing only a few studies, they took their stand with us who are striving “with all the power God has given us to be among the 144,000.” (Review and Herald, Mar. 9, 1905.)

Therefore, in spite of the opposition, a goodly company has been established in and around Denver, some of whom would make excellent teachers, and will no doubt enter the field as soon as they can clear the way and as God speaks to them by His providences as He does by His Word. We can truly see that the harvest is great, but the laborers are few.

We praise God and thank Bro. Eckerman for his courtesy and zeal while establishing that goodly company whom the Lord shall send “unto all nations (Isa. 66:19), and may the good Lord reward Bro. Eckerman for his faithfulness.

We who have been privileged to hear God’s call know that Israel of today shall also perish if they fail to respond to the call of the hour, and if we do not improve our opportunities and fail to perform our duties, “when the overflowing scourge shall pass through, then we shall” also “be trodden by it.” (Isa. 28:18.) Therefore, “I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work.” (John 9:4.)

Please pray for the work in Pueblo.

(Signed) H.G. Warden, Pueblo, Colo.

FROM THEM THAT TREMBLE AT HIS WORD

“Then they that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name.” (Mal. 3:16.)

“Hear the word of the Lord, ye that tremble at His word; Your brethren that hated you, that cast you out for My name’s sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed.”

Dear Brethren and Sisters in the Message of "The Shepherd's Rod":

I have been wanting to write for some time to let you know that I am still rejoicing in this message of the "True Witness to the Laodiceans" and I am trying hard to study so I can prepare myself to give the message to our dear brethren. I have spoken to several of our S.D.A. families but have met with no success, although one or two seem to know that there is more spiritual food coming to us, but as all have been warned against The Shepherd's Rod they seem to be afraid of it. Oh if they would only sit down and study, I'm sure they would see the light....

Just about a month after I paid this tithe into the church I received the first Shepherd's Rod tract on the Harvest. Some one must have sent in my name. I was very much taken up with the message at that time and talked to some of the S.D.A.'s about it, but was always warned against it. The following summer I attended Camp Meeting and they spoke so against The Shepherd's Rod that I burned the tracts when I got home but glad to say that the Lord remembered me again and here I am rejoicing in Present Truth and now I am here to stay regardless of what they may say or do....

I look forward every month to the arrival of the Symbolic Code and whatever I am doing is always laid aside until I have read every page of it. Then when I have more time I read it over and over again.

Your sister in Christ,
(Signed) Mrs. J.V.

Dear Brethren:

It has now been about four years since I received Volume One of "The Shepherd's Rod" through the mail. I studied it very cautiously, knowing that we were living in the time when Satan was laying his snares for every one who is keeping the commandments of God and have the testimony of Jesus.

Today I can thank God from the depth of my soul for the promise of the Holy Spirit which He is so willing to give to all who desire to know the way of Truth. And while this brings variance and division, it also brings that peace which the world cannot give nor take away, but which enables one to do as Paul say, "In everything give thanks."

I am so thankful to God that He put it into your heart to mail me this precious message of present truth. May He continue to bless you is my prayer.

Yours for a closer walk with God,
(Signed) E.E.K.

Dear Brethren:

By reading "The Symbolic Code" which I received from a friend of mine, I think this reveals the truth for this time. For the things that are revealed in it shows me very plain that a modern church is gone very much astray as to the true foundation and principles. I would like to be put on the list of the ones who read the Code and if you have anything new in print I would like to have it if possible.

Yours with much love,
(Signed) P.F.

Dear Brethren:

Since I have received the volumes of "The Shepherd's Rod," I have been busy reading them over and over and will continue to do so until I get it all clearly in my head. How I thank God that He has sent so much knowledge through Bro. Houteff. I find no other joy now, but reading on eternal things.

I received a pamphlet, "A Warning Against Error;" now I am studying this so that I can give an intelligent answer when questioned. Anybody that

has read The Shepherd's Rod and then be as blind as some are is a mystery to me. The enemy would have to put out more convincing material than the "A Warning Against Error," to fool the saints.

I first heard about this added light through "The Symbolic Code" which looked to me as from the enemy, but when I read Tract No. 1, I was completely convinced of its truth. In fact, the first few pages impressed me deeply, and now I am feasting and ever counting the days till the arrival of the monthly visitor, "The Symbolic Code."

I am so happy to hear of the buildings going up in Mt. Carmel Center, and I am helping with my prayers.

Your sister in Jesus Christ,
(Signed) Mrs. E.M.

Dear Sister:

I am still rejoicing in this blessed Present Truth amidst the worldly clamor. I have an anchor that holds me steadfast. My life is happier than it ever was.

May the Lord's blessing be on all the workers and brethren scattered in the length and breadth of God's universe who are hastening on the glad day is my prayer.

Your sister in Christ,
(Signed) Mrs. C.R.

Dear Sister:

Glad to say that I am rejoicing in this powerful message as a result that God led me to the Charleston church, and I am now back to my former church trying to impart to the flock that which I have learned. Few are fighting it but the majority are studying it. The head officers are standing with me. Please pray that the Lord will enable me to defeat the enemy...

My prayers go up daily for you all and this great cause. I beg to remain yours in the Master's vineyard.
(Signed) W.L.B.

"A WARNING AGAINST ERROR" PROVES TO BE GREATEST OF ERROR

By E.T. Wilson

One of the oldest members of the Charleston, S.C. church, after becoming interested in "The Shepherd's Rod" message, was visited by the pastor, and a General Conference Field Secretary, who gave the interested party a copy of "A Warning Against Error," telling her not to let any of the "Shepherd Rod" folk see it. This instruction she faithfully carried out. But in the meantime, she had come into possession of "Testimonies to Ministers," together with all the volumes of "The Testimonies for the Church," and to her great surprise, she found the truth of "The Shepherd's Rod" taught in these books also and that the "A Warning Against Error" was not only contradictory to "The Shepherd's Rod" but also to the Spirit of Prophecy! Therefore, at her first opportunity, during the fifteen minute missionary service in the church, on Sabbath, this sister arose and asked permission to speak, and her request was granted by the pastor of the church.

Stepping up to the front of the building, our sister said, "Elder _____, I have never practiced deceit in my life, and I am not going to do so now," and holding up the little pamphlet, "A Warning Against Error," she continued: "This little pamphlet has made a full-fledged Shepherd's Rod believer out of me, for I found it to be the rankest sort, such as I have never seen, of wresting the Scriptures, the "Testimonies for the Church," and the publications of Brother Houteff, and I believe it will make all of you Shepherd's Rod believers if you study it carefully, for you will discover that it is filled with error.

To this sister's testimony the readers of this article will permit me to add that the "A Warning Against Error" is also the most unfair little thing I have ever read against any publication! Nevertheless,

again we see the truth of that statement of the Bible which tells us that nothing can be done against the truth but for it, and that the “wrath of man” indeed shall be made to “praise” Him.

YOUR SIN REMAINETH

Sabbath School Lesson, Nov. 2,

1935

By J.E. Looney

“As long as I am in the world,” said Jesus, “I am the light of the world.” (John 9:5.) After having opened the blind man’s eyes, and as he beheld the light and recognized its source, those who hated the light and him whose eyes had been opened, “Jesus heard that they had cast him out; and when He had found him, He said unto him, Dost thou believe on the Son of God?... And he said, Lord, I believe. And he worshipped Him.” (John 9:35, 38.)

As his parents were approached with animosity by the rulers of Israel as to what they believed in regards to the miracle, they were reluctant to confess “because they feared the Jews: for the Jews had agreed already, that if any man did confess that He was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him.” (John 9:22, 23.)

In the lesson of the blind man it appears that so long as he could not see he was retained as a member “in good and regular standing,” but when the saving power of Christ came into his soul and opened his eyes, the rulers of Israel, priests, rabbis, lawyers and teachers almost as a unit declared him unfit for the house of God, a dangerous person to speak to and a menace to society; and as their influence created prejudice, the people became an eminent factor in favor of excommunicating him who once was blind but who could now see.

We wonder how any one could possibly become as blind as those accusing Jews, and yet, right now, within the church of God’s professed people, a spirit of denunciation is bracing itself for a greater and final conflict against those whose eyes have been opened!

and though the Spirit of Prophecy declares that “The same disobedience and failure which were seen in the Jewish church have characterized in a greater degree the people who have had this great light from Heaven in the last messages of warning” (“Testimonies for the Church,” Vol. 5, p. 456), they still continue in their evil course! Consequently, the prophetic fulfillment of the above is now manifested throughout the church of God, with the result that it is almost unbelievable of the number of God fearing souls that have been put out and that are about to be put out of the church for nothing less than for taking advantage of their God-given liberty to investigate and know the truth for themselves!

In most cases the church has not allowed the defendants to make even a statement or to give any reason for the hope that is within them. They are compelled to answer “Yes” or “No” to non-essential questions.

Does this curt method of investigation appeal to you, my brethren, as God’s way of dealing with His people? Furthermore, does the general spirit of aloofness that accompanies the meetings in which these Pharisaical decisions are made show forth the love of the humble Nazarene? Or do you think as the parents of the blind man that you can hold a neutral position and yet save your souls? If you do you are terribly mistaken and will in the end be disappointed and gnash your teeth.

There are but two sides in this conflict -- you will be either persuaded of men who are led by the devil or else you will acknowledge the saving power of God in the light that is now piercing through the darkness. “Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness.” (Eph. 6:14.) “If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.” (John 9:41.)

Says the Spirit of God: “On every occasion when persecution takes place, those who witness it make decisions either for Christ or against Him. Those who manifest sympathy for the ones wrongly condemned, show their attachment for Christ. Others are offended because the principles

of truth cut directly across their practice.” Hence, “...to secure their own safety, bear false witness, and betray their brethren.” -- “Desire of Ages,” p. 630.

Our brethren in times past have stoutly spoken against the ancient rulers of Israel, against priests and ministers from Luther’s time on up to 1844 A.D., but are now doing even worse than those whom they knew were led by the power of the evil one.

“Christ has warned us of this, that we may not be surprised at the unnatural, cruel course of those who reject the light.” (Id. 630.) And for our encouragement, “These things have I spoken unto you,” said Jesus, “that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.” (John 16:1, 2.)

“Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man’s sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.” (Luke 6:22, 23, 26.)

A MESSAGE TO THOSE WHO ARE IN DOUBT

There have come to us a number of questions concerning the 144,000 the great multitude, and the slaughter of Ezekiel Nine, which we shall endeavor to answer in this for all.

Those who are desirous to know the truth on this subject, if they restudy “The Shepherd’s Rod” volumes and the five tracts they will find therein their questions answered. However, for convenience’ sake we shall briefly call attention to some facts in answer to these questions.

As far as Ezekiel Nine meeting its fulfillment before the close of probation and the great multitude being

a part of the living saints is concerned, even though “The Shepherd’s Rod” may be wrong as to the time of the slaughter, it is far better to place God’s visitation before the close of probation and prepare to meet the Lord now instead of putting it off until after the close of probation, for if we make ready now to meet the Lord in peace we shall also be ready then. Neither would we sin before God if we set our goal for a “great multitude” of saints instead of for 144,000 only. The doctrine of a pure church also is in God’s plan, but of a defiled one is in the plan of Satan. The sower of the evil seed is the only one who through his agencies by deed and by doctrine is determined to reduce the number of saints and to keep the church defiled by multiplying the “tares” among the “wheat.”

Permit us to call attention to a view of which, perhaps, most of the opponents of “The Shepherd’s Rod” have never thought of. If there are only 144,000 living saints to be translated at Christ’s coming, as claimed, then most, if not all, of the S.D.A. church member do not stand one chance in a thousand. Allow us to give account of this overwhelming statement.

We are told that our denomination is now numbering over 400,000, and though the Third Angel’s Message has entered many countries, in comparison with the parts of the world that it is yet to enter, it has but hardly touched the great harvest field. While thousands have heard its fearful warnings, there are millions after millions that have never heard even as much as the name “Seventh-day Adventist.”

If the present rate of growth should continue until the Third Angel’s Message shall be preached in all the world, can the reader comprehend the size of the S.D.A. denomination when Christ comes? As there is no fear of decreasing but rather increasing the present percentage of growth as we are told from the pulpit from Sabbath to Sabbath, it is certain that the denomination at the second coming of Christ will have reached into millions. Here is the point. If there are only 144,000 to be translated without tasting death, then the millions of living S.D.A.’s at the close of probation will have to die either by the seven last plagues or by the brightness of His coming if not translated. Consequently ask yourselves, What chance do you stand?

Moreover, what is the use of bringing a multitude into the church, making them believe that they are saved when in reality they are lost? As it is contrary to God's desire to bring into the church those who are not saved (tares) the brethren's position of only 144,000 living saints is nothing short than of a thought which conveys the idea that the denominational rapid growth, as told by sweeping statements from the pulpits, is not God's doing, but the doing of the sower of the evil seed whose chief business is to choke out the wheat by a full field of "tares." Is not such a program a most terrible deception rather than salvation?

Doubtless our brethren are honest in their conclusions of the statement in "Early Writings," p. 15, as they see it, for it conveys the idea that the 144,000 are the only living saints who are to be translated. We would have come to the same conclusion had we not gone further than that particular page of "Early Writings." Let us call attention to several passages of inspired revelations on this vital subject which to our understanding refutes the brethren's position of Ezekiel Nine, of the 144,000 and of the great multitude.

If they can make the following fit their interpretations of the great multitude, the 144,000, and of the slaughter, we shall be pleased to have them set us right, but if they cannot do so then we hope they would be humble enough to admit that their idea on the subject is unreliable as they would expect us to do had we been in their position. We know that all the contradictions brought to bear against "The Shepherd's Rod" thus far, have served to confirm many in its message, for no other idea have we ever found that could harmonize every Bible and Spirit of Prophecy statement in connection with the Third Angel's Message than the one presented by "The Shepherd's Rod."

The apparent discrepancies between the Rod and the Spirit of Prophecy are fabricated by men whose minds are filled with private interpretations, opinions of uninspired men, self-exaltation, etc., to such an extent that their vision of the Scriptures and the writing of Sr. White has so greatly shrunk that they cannot see both ends of one subject at the same time, and when they are brought face to face with the truth they prefer to change their former position rather than to acknowledge the

truth! We can prove this statement in black and white through the official organs of the denomination, i.e., "The Review and Herald," and "The Signs of the Times," etc.

For the sake of brevity we are calling attention to one instance only. Any one can either procure or find access to "The Signs of the Times," of May 3, 1927 in which appears an article entitled, "The 144,000, Their Triumph and Reward." There you will find that before "The Shepherd's Rod" came the denomination was then teaching the subject of the 144,000 and of the great multitude exactly as "The Shepherd's Rod" has it; that is, the 144,000 are to be sealed first, being the firstfruits, and then by their ministry they are to bring the second fruits, "the great multitude," and that both companies are living saints!

By changing their former position in an attempt to refute the message of the hour they declare that their teaching, regarding these two fruits, in 1927 was erroneous, and may we not ask them now, What assurance have they given us that their latest interpretation is correct?

Here follow questions for the opponents of "The Shepherd's Rod" to consider.

In "Testimonies for the Church," Vol. 9, pp. 267, 268, we find that Sr. White quotes Revelation 6:12-17 and 7:9-17 where it tells of the "great multitude" and how the wicked are to be frightened when Christ manifests His power prior to the commencement of the millennium. Then she adds: "In these Scriptures two parties are brought to view. One party permitted themselves to be deceived, and took sides with those with whom the Lord has a controversy. They misinterpreted the messages sent them, and clothed themselves in robes of self-righteousness."

If the great multitude are the righteous dead of all ages how could they be living together with the wicked just before Christ's coming, and how could they while dead accept the messages? Would not John have seen them arise if they were the resurrected ones? If the Bible does not say they are the dead then what right have "those who have betrayed their trust"? As our brethren have a perfect right to demand that "The Shepherd's

Rod” should prove its doctrines by Inspiration, we ask, Are not their doctrines subject to the same test? If there is only one close of probation, no purification of the church, and the slaughter of Ezekiel meets its fulfillment only after the close of the final probation, then how do they explain the following statements which are applicable at the time when the warning of Ezekiel Nine is proclaimed to the church. Says the Spirit of Prophecy:

“Here we see that the church -- the Lord’s sanctuary -- was the first to feel the stroke of the wrath of God. The ancient men, those to whom God has given great light, and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God’s power as in former days. Times have changed. These words strengthen their unbelief, and they say, The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus peace and safety is the cry from men who will never again lift up their voice like a trumpet to show God’s people their transgressions and the house of Jacob their sins. These dumb dogs, that would not bark, are the ones who feel the just vengeance of an offended God. Men, maidens, and little children, all perish together.” (Testimonies for the Church,” Vol. 5, p. 211.)

Note that the slaughter took place in the church, and that because the ministry had betrayed their trust. They rejected the warning and contended against the fulfillment of Ezekiel Nine as a miracle. They said, “The Lord will not manifest His power as in former days” and Inspiration places the blame on them for the sins among God’s people.

If the slaughter comes after the close of probation, how could God finish His work with wicked ministers who have betrayed their trust? If the slaughter falls after the close of probation, and if they believed in its fulfillment, how could they say, “The Lord will not manifest His power as in former days....He is too merciful to visit His people in judgment”? For the ministry unanimously agrees that God will manifest His power after the close of probation. Therefore, the prophetic Word of God in the above reveals the fact that the ministers will reject

the fearful warning as foretold by the prophet Ezekiel.

They have made the term “general destruction” of “The Testimonies for the Church,” Vol. 3, p. 267 to mean the destruction of the wicked in the church and in the world all at the same time. But let us allow Sr. White to interpret her own meaning of the word “general destruction.” It will be noticed in “The Great Controversy,” p. 26, while speaking of the destruction of ancient Jerusalem, says those who did not desert the city were “involved in the general destruction of the wicked.” Therefore, if the words “general destruction of the wicked” at the time Jerusalem was destroyed did not mean all the wicked; both in the church and in the world, why should the same words mean now the destruction of the wicked in the church and in the world?

If the present corrupt ministry is to remain in the church until after the close of probation, then what about the following quotation which comes from the pen of inspiration and was published in “The Review and Herald,” of Nov. 19, 1908? “Only those who have withstood and overcome temptation in the strength of the Mighty One will be permitted to act a part in proclaiming this message when it shall have swelled into the Loud Cry.”

The above quotation clearly states that no impure ministers will have a part in the work of the Loud Cry of the Third Angel’s Message! If the church is to remain in her present condition till the close of probation, how could the above quotation be correct which is just as authoritative as “Early Writings,” p. 15, and how could it be said of the church:

“Clad in the armor of Christ’s righteousness, the church is to enter upon her final conflict. ‘Fair as the moon, clear as the sun, and terrible as an army with banners,’ she is to go forth into all the world, conquering and to conquer” (“Prophets and Kings,” 725), if the church is to be defiled and demoralized until her work is finished and probation closed?

If the purification of the church is to take place after the close of probation and if the present church leadership is to complete the work,

then how can our brethren explain the following quotation which is found in "The Testimonies for the Church," Vol. 5, p. 80, from which we quote?

"But the days of purification of the church are hastening on apace. God will have a people pure and true....Those who have trusted to intellect, genius, or talent, will not then stand at the head of rank and file.... They are self-sufficient, independent of God, and He can not use them...The Lord has faithful servants, who in the shaking, testing time will be disclosed to view.... But, it may be under a rough and uninviting exterior the pure brightness of a genuine Christian character will be revealed."

If the purification takes place after the gospel work is finished, then why should He disclose another set of servants, and why say, After the purification He cannot use those who are self-sufficient and independent of God?

If the living saints are only 144,000, why are they called the "firstfruits"? If there are no second fruits (the great multitude) how could the 144,000 be called the "firstfruits," seeing that where there is no second there can be no first? Grant that their interpretation of the "firstfruits" is correct and that "firstfruits" means the best and not first in time, it, too, calls for second fruits; that is, even though the 144,000 be the best instead of the first, there still must be second fruits in quality if not in time, which does not only mean another company of living saints, but also greater in number, than 144,000, as nature reveals by the fact that seconds always in quantity exceed the firsts.

If there is no slaughter before the close of probation, then how do our brethren explain Isaiah 66:16, 19, 20 where it says those who escape from the slain of the Lord were sent "unto the nations" to declare God's "glory among the Gentiles" and that those who escape from the slaughter "shall bring all your brethren...unto the Lord out of all nations" "?

If those who escape from the slaughter were sent to all nations and brought all the brethren are not the 144,000

in the time when the message shall go to all the world then who are they? If they escape from a slaughter after the close of probation, why should they declare God's "glory among the Gentiles" if He cannot save them at that time? Moreover, if the "general destruction" takes all the Gentiles (the wicked) there would be none left to whom the escaped ones could declare God's glory.

If the brethren can harmonize the above quotations with their interpretation of the 144,000 and of the great multitude, we will be glad to know it, and if not we hope that they will take their stand on the side of present truth.

We are sorry that some of our brethren strain at a gnat and swallow a camel by stressing the statement in "Early Writings," p. 15, and by ignoring hundreds of pages from the same author. Their question, Why "Early Writings," p. 15, speaks of the 144,000 only and says nothing of the great multitude, may also be asked of Daniel for he, in like manner, foretold only of the rise of the papacy and said nothing of its deadly wound. Hence, as they contend with "The Shepherd's Rod" by taking a position which compels them to go no further than Sr. White's first vision and first publication, then they might as well take issue with John the Revelator who adds the deadly wound to Daniel's vision!

IMPORTANT NOTICES

Due to Sr. Charboneau's death, we advise that all money matters be made out to The Universal Publishing Assn., in care of Mrs. S. Hermanson. Thank you for your responsive cooperation.

Reprints of "A Word to the Little Flock" may be obtained from Dr. W.S. Butterbaugh, 1070 Acoma St., Denver, Colorado.

Those having clothing, shoes, or bed covering in good condition and who wish to dispose of it, we would be glad to have them send it to Mt. Carmel. Thank you

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