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 are 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 out side 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 SRod, for, as I view it, there would never have been any need for the SRod 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.

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