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 dues 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, past 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 inconsequentials 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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