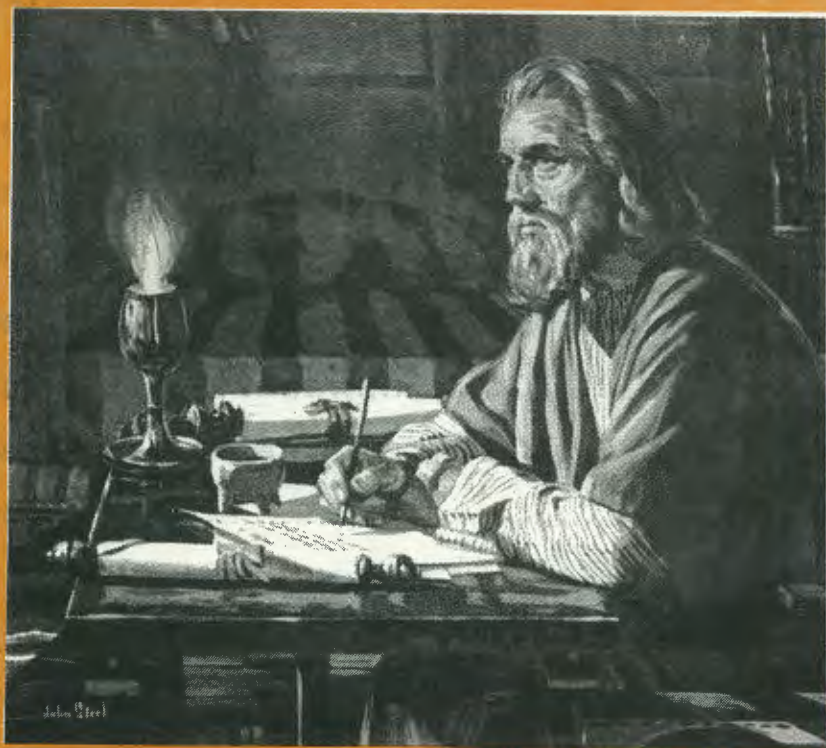


BASHAN COMMUNICATOR



"Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." Matthew 13:52.

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“HEAR YE”—WHOM? WHAT? WHERE?

“**H**EAR ye” “the angel [the ministry] of the Laodiceans”? The cartoonist of Salem? The council of Yucaipa? The SHEkinah of the Branch? The voice of UNICO (Unity Now in Christ Only)? Or one or another of the thousand and one discordant voices sounding from Laodicea and Davidia and from the hopelessly rent ranks of non-SDA Sabbathkeepers?

Which flock is to hear what? “To the law and to the testimony” via the more sure word of prophecy for the answer:

“Fear not, **little flock.**” What “little flock”? “Fear not, little flock; for it is your Father’s good pleasure to give you the **Kingdom.**” Luke 12:32.

The flock of God’s heritage, the flock that is to inherit the Kingdom—that is the little flock that is to “fear not.” But where is its fold?

“Other sheep I have,” declares Jesus, “which are not of *this fold*: them also I must bring, and they shall hear my voice; and there shall be **one fold, and one shepherd.**” John 10:15.

Where is this fold—now and finally? And what voice must the sheep hear to find it?

“Feed thy people. . . the flock of thine heritage, which dwell solitarily in the woods, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old.” Mic. 7:14.

Thus on the authority of “the more sure word of prophecy,” God’s “little flock,” the flock of His heritage, the flock that is to inherit the Kingdom, are to feed in a succession of three pastures—first Carmel, second Bashan, and third Gilead.

But *which*, in the great chorus of clamorous voices in Christendom (“There are, it may be, so many kinds of voices in the world, and none of them is without signification.” 1 Cor. 14:10), is God’s little flock to hear in quest of the pastures of Carmel, Bashan, and Gilead?

Again to “the more sure word of prophecy” for the answer: “The Lord’s voice crieth unto the city [Jerusalem, the church], and the man of wisdom shall see thy name: **hear ye the rod, and who hath appointed it.**” Mic. 6:9.

Thus all who faithfully hold to the law and to the testimony, via the more sure word of prophecy, have “full assurance of faith” that **THE ROD OF**

GOD, the present truth of the Word of God, is the voice of God that the little flock, the flock of His heritage, the flock that is to inherit the Kingdom, is to hear, and not only to hear but also to “feed” upon and to “pass under”:

“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.

“Like as I pleaded with your fathers in the wilderness in the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant.” Eze. 20:36, 37.

All Bible Christians, all who faithfully hold to the law and to the testimony via the more sure word of prophecy [but a few to the tribes of Christendom], know that salvation is not of works but of faith “through the blood of the everlasting covenant” (Heb. 13:20)—in fine, that to be saved we must be brought “into the bond of the covenant.”

But few know and still fewer accept the “more sure word” of prophecy’s certified fact that God’s little flock, the flock of His heritage, the flock that inherits the Kingdom, is to hear the ROD in the city, the church, and to feed upon it first at Carmel, second at Bashan, whence God will cause them to pass under the Rod, and, third, thus “bring them into the bond of the covenant,” to feed upon the Rod in Gilead, the Kingdom.

All the flocks (large and small) and all the straying sheep of Christendom, save for God’s little flock, the flock of His heritage, the flock that is first to inherit the Kingdom (the first fruits of the harvest, the 144,000 who follow the Lamb whithersoever He goeth—from Carmel to Bashan to Gilead), have their own man-mixed fodder which keeps them disunited, spiritually malnourished, gaunt, and imperiled.

That Christendom at large does not hear, feed upon, and pass under the Rod, the Bible’s present truth—the meat in due season “that the flock needs now” (EW 62:1)—is not now to their condemnation, for the light of present truth has not yet shone upon their way. Rather, it is the Laodicean rejecters of the Rod, and those who profess to believe the Rod, upon whom falls the fearful condemnation for not feeding upon the Rod as it goes forth from Bashan—the only present prophetically certified pasture whence the Lord is feeding His little flock, the flock of His heritage, preparatory to feeding them in Gilead, the Kingdom.

In consequence of their refusal to hear, feed upon, and pass under the Rod as it now goes forth from the lush pasture of Bashan, and of their stiff-necked opposition and their feeding instead upon their own unwinnowed fodder, their present hope of the Kingdom is a fraud and a cheat. Unless they become convicted of the error of their ways, cease their opposition, and bring forth fruit meet for repentance by ceasing to turn themselves and others away from feeding now in Bashan, the only sure hope they can have is the following fearful looking for of judgment:

“I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord.” Eze. 20:38.

But all who now “let” themselves and others feed in Bashan, preparatory finally to feeding in Gilead, the Kingdom, have the “more sure word” of prophecy’s sure promises:

“I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers. And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed. And ye shall know that I am the Lord, when I have wrought with you for my name’s sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God.” Eze. 20:41-44.

“As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and will feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture [the pasture of total truth—the pasture of Gilead] shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God.

“I will seek that which was lost, and bring again that which was driven away,

sick: but I will destroy the fat and the strong; I will feed them with judgment. And as for you, O my flock, thus saith the Lord God; Behold, I judge between cattle and cattle, between the rams and the he goats. Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet. Therefore thus saith the Lord God unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; Therefore will I save *my flock* [only the 144,000 or all the "other sheep" too?], and they shall no more be a prey; and I will judge between cattle and cattle.

"And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it.

"And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye *my flock, the flock of my pasture*, are men, and I am your God, saith the Lord God." Eze. 34:12-31.

"I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was pro-

faned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh [not a heart transplant, but “a new heart...an heart of flesh,” through the blood of a heart transformation by the Great Physician with the balm of Gilead]. And I will put my spirit within you and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

“And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

“Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.

“Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I THE LORD HAVE SPOKEN IT, AND I WILL DO IT. Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men [the “other sheep”] like a flock. As the holy flock [the total flock of the living redeemed], as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men [all the flocks of the living redeemed—the total flock of God’s living heritage]: and they shall know that I am the Lord.” Eze. 36:21-38.

Thus on the inviolable word of “the more sure word of prophecy,” nothing but obedience to the voice of the Rod is going to bring the penitent into the

bond of the covenant, and reward them with the realization of that glorious finale of the covenant promises.

Opposers, those with "itching ears" to "hear" this or that voice other than the voice of the Rod, the voice of God crying now from the pasture of Bashan unto the city, who contend that the Rod is deception, or is either dead or passe; or that they will hear the Rod only as *they understand* it went forth from Carmel, not as it is going forth in its present progression from Bashan; or that Bashan has become corrupted and thus has given place to Gilead; or that the time and place for Bashan is not until the Kingdom period;—all these opposers who would save their souls need quickly to believe and get lined up with the truth: that God's little flock, the flock of His heritage, feed in the three successive pastures—first in Carmel where the Rod was **produced**, second in Bashan where the Rod is **bound up**, and third in Gilead whence the Rod (the total truth, the "balm of Gilead") finally **goes forth** to heal the hurt of Babylon (Jer. 8:19-22; 46:10, 11; 51:8).

"The hill of God [Zion in its progressive restitution] is as the hill of Bashan; an high hill as the hill of Bashan. Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea, the Lord will dwell in it for ever . . . The Lord said, I will **bring again from Bashan**, I will bring my people again from the depths of the sea" Ps. 68:15, 16, 22.

"And I will cause you to pass under the rod [as it goes forth from Bashan], and I will bring you into the bond of the covenant" (Eze. 20:37) in Gilead.

"The portion of Jacob is not like them; for he is the former of all things: and **Israel is the rod of his inheritance**: the Lord of hosts is his name." Jer. 51:19.

"Remember thy congregation, which thou hast purchased of old; **the rod of thine inheritance**, which thou hast redeemed; **this mount Zion**, wherein thou hast dwelt." Ps. 74:2.

"The Lord shall **send the rod of thy strength out of Zion**: rule thou in the midst of thine enemies." Ps. 110:2.

"It was the shepherd's rod that freed ancient Israel, and the Lord has chosen "**THE SHEPHERD'S ROD**" to deliver modern Israel. It was a Rod that led the first Exodus, and it is now seen that a Rod is making ready to lead the second exodus (Isa. 11:11; Mic. 7:14, 15; Eze. 20:36, 37)." —*General Conference Special*, page 36, paragraph 0.

" . . . The prophet of today, the one who is to deliver modern Israel [with his

Rod, of course] when the time of the Gentiles is fulfilled.”—ISR (p.e.) 51:3.

“...the clear light shedding forth from type, from testimonies of the prophets, and from history, **identify the message of the rod as the ONLY ONE ordained to lead the latter day church, freed from sin and sinners, into the land of promise** when ‘the times of the Gentiles be fulfilled.’ Luke 21:24. . . . the rod of God is here to effect that ‘great reformatory movement among God’s people’ (*Testimonies*, Vol. 9, p. 126), to give ‘power and force to the Third Angel’s Message’ (*Early Writings*, p. 277) so that ‘clad in the armor of Christ’s righteousness, the church. . . “fair as the moon, clear as the sun, and terrible as an army with banners,” ’ may ‘go forth into all the world, conquering and to conquer.’—PK 725.

“**‘Hear ye the rod, and WHO HATH APPOINTED IT. Mic. 6:9.’** ”—Ans. 3:23:2, 3.

“...since Elijah is to herald the great day, he can therefore be **the only one** who will **rightly interpret** the prophecies of the day. . . .”—*General Conference Special*, page 19, paragraph 2.

“What is the Lord’s counsel concerning the voice of Elijah’s publications and what is the title of them?—

“The answer comes through Micah the prophet: ‘The Lord’s Voice crieth unto the city, and the man of wisdom shall see thy name: hear ye **THE ROD**, and Who hath appointed it.’ Mic. 6:9.

“**Here** is a rod which speaks; and its voice, the Scriptures point out, is **the voice of God to His people**. And since ‘The Shepherd’s Rod,’ the publications which contain the message of ‘the great and dreadful day of the Lord,’ *is the only Rod* that has ever spoken, then it is **the ‘Rod’ publications which the Lord demands all to hear**. . . the rod is a symbol of authority, correction, and deliverance. . . it is to deliver the penitent and do away with the impenitent.”—Id., 36:0.

“It is. . . only to be expected that the predicted Elijah [with the Rod] will be denounced as a false prophet, perhaps even as the anti-Christ, offshoot, or what not.

“Moreover, the old Devil has already put all his forces to work, **piping pleasing tunes** to lure truth-seekers to climb aboard his golden bandwagon.

Its glittering tinsel of truth is already beguiling many with his wares [the many pretentious productions issuing from Davidia, Laodicea, and beyond] while his captains and generals are to the top of their voices shouting their 'Hallelujahs,' 'Holy Ghost,' 'gift of healing,' 'gift of tongues,' 'gift of miracles,' [sacred names], and all the rest, although the entire fanfare is devoid even of a spark of life. Every wind of doctrine will be blowing, false revivals and reformations will be at their peak. **Everything that can be done will be done to distort the truth and thus distract and dishearten believers and draw their attention to something other than the message of Elijah**' (Id. 7:1, 2)—the Rod of God.

"Nevertheless, one's only safety will be in the teaching of Elijah [the voice of the Rod of God], for there will be NO OTHER VOICE OF timely truth and authority to whom one may turn. ANY OTHERS WILL LEAD THEIR VICTIMS BLIND-FOLDED INTO PERDITION."—Id. 8:0.

Thus again: "...Elijah's message and movement will be THE ONLY GOD-SENT ONES, the only ones to fear, to love, to stand by, to live or to die for. No, there will be NO OTHER SHIELD when heaven opens and the storm breaks in all its dread fury upon the world, to pour down its unavoidable lethal lightning from the skies.

"Finally, for what other purpose could any right thinking minds suppose the Lord would send His prophet if not for them to give ear to him [to His voice—the voice of the Rod], that they might thereby survive the great and dreadful day of the Lord? For what else, indeed, could the Lord have made a record of prophecy and promise of His last-day prophet? Ponder this, Brethren; think it through."—Id. 9:1, 2.

Carmel, the production center of Elijah's message, the Rod of God, is past. Gilead—the proclamation center of, and the restitution center through, the Rod of God—the Kingdom, the first dominion, is just around the corner. Bashan, the binding-up center of the testimony of the Rod, and the dressing chamber for those who hear, feed upon, and pass under the Rod, is now the active present-truth pasture of the Rod, where God's little flock, the flock of His heritage, will continue feeding on the Rod's bound-up testimony until God transports them to "their own land" (the pasture of Gilead) to feed there in the Kingdom, in full and final extension of the pastures of Bashan and Carmel.

It is taught by some that because Mic. 7:14 says, "let them [the flock of His heritage] feed in Bashan and Gilead," therefore Gilead like Bashan is this side of the Kingdom in Palestine. This teaching is a sophistry which fails to reckon with several disallowing facts:

1. Whereas the more sure word of prophecy does declare that both Bashan and Carmel shake off their fruit (Isa. 33:9), it **nowhere** declares or intimates that Gilead shakes off its fruit—ever. The reason, very obviously, for Inspiration's affirming that Bashan and Carmel shake off their fruit, and omitting to affirm that Gilead shakes off its fruit, is that their being the last two successive stages of the tare-and-wheat period, both have the tares and wheat commingled in their respective communions, whereas the purified or Kingdom church, Gilead-Zion, will in the nature of it be free of tares.

2. Unlike both Carmel and Bashan, which, commingling both tares and wheat and thus being of limited duration, had necessarily to shake off their fruits, Gilead, on the contrary, being tare-free and hence of eternal duration, can never shake off its fruits.

3. The total truth, the balm, goes forth to Babylon, not from either Bashan or Carmel but, **only** from Gilead (Jer. 51:8; 46:11). Let it be emphatically repeated that in neither of the two pre-Palestine periods, Carmel and Bashan, but **only in the Palestine period, Gilead**, is the balm, the total truth, carried to Babylon. All Davidians who understand even the rudiments of the Kingdom Message know that in the pre-Palestine periods—Carmel and Bashan—the truth in its relative state of development goes first to the church, finally to Assyria. Subsequently, only in its Palestine period—Gilead—is it carried in its total development and perfect refinement to Babylon by the purified or Kingdom church. (See page 17.)

4. "The hurt" (Jer. 8:19-22, 11)—"the grievous wound," "bruise," and "sorrow" (Jer. 30:12, 15; Nahum 3:19)—pertains not primarily to the physical health of the daughter of Zion or of either the daughter of Egypt or the daughter of Babylon. Rather, it is the loss of the Kingdom by two-tribe Judah (today the **daughter** of Zion) and by ten-tribe Israel (today scattered throughout Babylon):

"The incurable bruise and grievous wound is the kingdom lost."—13 Code 1 & 2, p. 13.

The wound, the bruise, the hurt, the sorrow—"the kingdom lost," is not healed now in the pre-Palestine period; not until "the first dominion" is restored in the oncoming Palestine period—Gilead.

5. Since in the successive pre-Palestine periods—Carmel and Bashan—the message goes only to the church—antitypical Judah—therefore "the little flock" is comprised only of the 144,000 first fruits of the harvest, whereas in the Palestine period the "flock of his heritage" will be comprised not only

of the 144,000 sheep of Judah, the first fruits, but also, in addition, of the "other sheep"—the ten-tribes of Israel scattered throughout Babylon and perhaps beyond.

As the flock of God's heritage, the flock for whom Christ died, embraces not only 144,000 but all the living who accept His salvation, thus it comprises the total flock of the living redeemed in the fold of Gilead-Zion. Here is prophecy's sure projection of this great final fold of the flock of His heritage:

"As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel." Eze. 34:12-14.

As God's little flock, the flock of His heritage, like a rubber band, stretches from Carmel through Bashan, it numbers no fewer than 144,000 sheep of Judah. Then, as it stretches on through the Loud Cry from Gilead, it embraces all the saved sheep, the "other sheep," the ten-tribes of Israel scattered throughout Babylon and perhaps beyond. As the remnant of Judah, the 144,000, are but a "little flock" to the remnant of Israel—the unnumbered from every nation, kindred, tongue, and people, so the latter are, comparatively, likewise a little flock amid the myriad millions of earth. Thus the phrase, "little flock," is a relative term, designating the **progressively expanding flock of the living redeemed**. At first the "little flock" expands from a "vanguard" feeding on the Rod from Carmel, to an army of 144,000 feeding on the Rod from Bashan till the purification of the church, then progressively expanding to embody in addition all the "other sheep" the world over, feeding on the Rod from Gilead—the Kingdom.

Those who mistakenly teach that God's little flock, the flock of His heritage, does not include the "other sheep," on the false grounds that the Lord never refers to his "other sheep" as the "flock of his heritage," thus relegate all the saved, other than the 144,000, to a second-class, non-heritage estate, thereby making God a liar by making Him a respecter of persons. Since God finally has but one flock, the redeemed, in but one fold, the Kingdom, then if only the sheep of Judah, the 144,000, comprise the flock of His heritage, what do all the "other sheep" comprise and where? **What and where!**

All who teach that because in Micah 7:14 the flock of God's heritage feed in Gilead, and because therein (Mic. 7:14) only the flock of Judah, the 144,000, comprise the flock of His heritage, consequently Gilead has to be the feeding pasture of the flock now, not in the Kingdom period, as Bashan teaches, and that therefore the "other sheep" are not of the Micah 7:14 flock of His heritage, and do not feed in Gilead, as Bashan teaches they do;—all who thus teach bear the burden of proof to show from "the more sure word of prophecy" that were Gilead the final pre-Kingdom pasture of the flock of God's heritage, then what would be the Kingdom pasture on "the hills of Israel," and what would be the heritage of the "other sheep" that feed there, were they not of the flock of God's heritage? *Two unanswerable whats.*

As eternity will stretch on forever, and as the enemies of Truth won't be there, the impossible answer will never come. So let all who would hear the Lord's voice be not troubled or strayed by the opposers, but hear only the Rod as it goes forth from Bashan, resolutely get on with the work in hand, leave the opposers to God, and pray for their enlightenment and salvation. □

A DOGMATIC QUESTION

Question: In the light of Jer. 8:22, which cannot apply to the Kingdom, why does Bashan Association teach that Gilead represents the Kingdom period?

Answer: In the first place, the contention that Jer. 8:22 does not apply to the Kingdom is false dogma, being based upon the sophistic assumption that since the Physician (Christ in and through His people) with the balm (the healing truth) must heal His people so that their health be recovered **before** the Kingdom period is ushered in, then, it necessarily follows, as they contend, that Gilead cannot represent the Kingdom period. Though that is the seemingly plausible reasoning by which Bashan opposers support their seeking to establish Gilead before the Kingdom, its plausibility is exceedingly superficial. It is totally unbiblical.

Their putting Gilead now in the Bashan period, thereby rejecting and usurping the prophetically certified work of Bashan, can be done only by either ignorantly or unconscionably doing what they are doing—lifting the verse (Jer. 8:22) out of context and dealing with it by itself. In the light of verses 20 and 21, this can be done only at the cost of wresting the scripture to mean what it cannot contextually mean.

In the first place, verse 20, "The harvest is past, the summer is ended, and we are not saved," shows that probation—saving time, hence the time of the Gospel harvest—is over (whether it be the harvest of first fruits or of all fruits). In the second place, these verses cannot be rightly understood independent of verse 11: "For they have healed the hurt of the daughter of my people *slightly*, saying, Peace, peace; when there is no peace."

"The health of the daughter of my people" (v. 22) and the "hurt of the daughter of my people" (v. 11) are complementary terms, the one—shattered health, following the other—the hurt.

Verse 11 makes very clear that "they," "the wise men," the prophet and priest, ever before the restitution of the Kingdom, have "healed the hurt of the daughter of my people *slightly*," and that they have done so by proclaiming "Peace, peace," when there was no peace.

The all-important question therefore is: What was the "wound," the "bruise," the "hurt" that resulted in her lost health? Verses 19 and 22 contain the answer:

"Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: *Is not the Lord in Zion? is not her king in her? Why have they provoked me to anger with their graven images, and with strange vanities? . . . Is there no balm in Gilead; is there no physician there?"*

These verses (19 and 22), applying at the same time to the same situation, make Zion and Gilead complementary terms. Verse 19 speaks of Zion instead of Gilead because the king with his scepter resided in Zion, not in Gilead; and verse 22 speaks of Gilead instead of Zion because the Physician with His balm resided in Gilead, not in Zion.

These two verses together clearly show that the "hurt" which the daughter of Zion has suffered and which has caused her shattered health is the loss of both her king and her physician and hence her kingdom.

Through the prophet Nahum, the Lord declares: "There is *no healing of thy bruise; thy wound is grievous*: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually? Nahum 3:19.

Supporting Nahum, Jeremiah declares: "For thus saith the Lord, *Thy bruise is incurable, and thy wound is grievous*. There is none to plead thy

cause, that thou mayest be bound up: *thou hast no healing medicines*. . . . Why criest thou for thine affliction? *thy sorrow is incurable* for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee.” Jer. 30:12, 13, 15.

Interpreting the grievous, incurable bruise, wound, hurt, Inspiration today declares: “The incurable bruise and grievous wound [the “hurt”] is the kingdom lost.”—13 Code 1 & 2:13:1.

While declaring in Nahum 3:19 and Jer. 30:12, 13, 15 that Zion’s “wound,” “bruise,” “hurt” is “incurable,” Inspiration declares in Jer. 8:11 that her hurt has been healed. Does Inspiration thus cause Jeremiah to contradict himself? Note carefully that the scripture says her hurt has been healed “slightly,” not thoroughly, not truly. Her teachers have scabbed over the wound, leaving a fatal infection of untruth beneath. They have cried “Peace, peace; when there is no peace”—no truth, no kingdom of peace, in their lullaby that the tares are to grow with the wheat until Christ comes, and that the Kingdom of peace can not come before then.

In their thus wholesaling the deception that the Kingdom-promises will not be fulfilled this side of the new earth, “the ancient men before the house have betrayed their trust (5T 211:2) “to labor with earnest, ceaseless energy for the purifying of the church” (5T 187:3) and consequently for the restoration of the Kingdom. By this betrayal of trust, they have healed “slightly” the hurt of the daughter of Zion, God’s church today, leaving her languishing in her broken spiritual health—her grievous, incurable wound, bruise, hurt—the loss of her Kingdom.

Jeremiah 30, verse 13, presents the essential fact in the case: “Thou hast *no healing medicines*”—no truth, no vision, bereft of hope of the Kingdom promises’ being fulfilled before the coming of Christ. Hence the peace (in any form) that is being purveyed now, either by the angel of Laodicea or by the zealots of a spurious, premature Gilead, or by any other humbugging (1TG 2:21:2) agency, are by their quackery healing “the incurable wound”—“slightly”—only scabbing it over with their quack medicine, their snake oil of false teaching.

Not until the daughter of Zion is purified and then takes from Bashan to Gilead the balm of total truth (the truth of “the restitution of all things”) produced at Carmel and bound up at Bashan, will her wound, her bruise, her hurt be truly “bound up” (Jer. 30:12) and her Kingdom, her health, be restored.

As her departed and lost health is the result of her wound, her bruise, her

hurt—her departed and lost Kingdom, and as therefore the restoration of her health is the result of the binding up of her wound, the healing of her bruise and hurt, with the balm of truth effecting the restoration of her Kingdom, this is proof in the absolute that Jer. 8:22 cannot apply to any pre-Palestine Kingdom development, condition, estate—just the contrary of the questioner's assertion.

The Bashan traducers and opposers who seek to blind eyes with the preceding false assertion, seek further to blind eyes with their like assertion that Jeremiah 46:11 has to apply *before* the Kingdom is ushered in. The word in the original (Jer. 46:11), Lagach (pronounced Law-kakh), translated "take," is the same word from which "take" is translated in Jer. 51:8: "Take balm for her [Babylon's] pain, if so be she may be healed."

Thus Jeremiah 51:8 makes certain that the time Jeremiah 46:11 is fulfilled is the time of the Loud Cry—the time when "this Gospel of the Kingdom," the balm of Gilead, the total gospel truth, goes to Babylon and all nations. And it conclusively leaves no possibility that the present or any other time than the Palestine Kingdom period is the period of Gilead, the Physician, the balm, and the healed wound, bruise, hurt of the daughter of Zion, the 144,000 who then take the healing balm to heal the hurt of the daughter of Babylon—all the "other sheep" of the flock of His heritage who are found there at that time.

Thus it is utterly impossible that Gilead can now supersede Bashan to finish the pre-kingdom period. Gilead cannot, in its very nature and time, represent both the TARE-AND-WHEAT period, *still present*, and the TARE-LESS, Kingdom period, *still future*. *Think*.

Furthermore, both Micah and antitypical Elijah allow for *only* three pastures—Carmel, Bashan, and Gilead. Carmel is past, Bashan is here, and were Gilead now taking the place of Bashan to finish the work before the Kingdom, then there would be no pasture remaining for the Kingdom, for Gilead cannot represent both the tare-and-wheat pasture, **the present**, and the tare-less pasture, **the future**—the Kingdom. **Think**.

Still further, also Isa. 33:9 shows that Gilead is not in the same period with Bashan and Carmel. If it were, then it (Gilead) instead of Bashan would have to continue, tare-and-wheat commingled, **to the close of probation for the church**, and be purified by Eze. 9. Both Micah 7:14 and Isaiah 33:9, along with all related scripture, and *common sense*, disallow this end for Gilead. **THINK**.

Not until after the purification of the church, after "the escaped of Israel,"

the first contingent of the living redeemed, the 144,000, have received the new-heart operation under the omnipotent hand of the Great Physician in Zion-Gilead, with Christ then formed within them, the hope of glory, “a great people and a strong,” the nonpareil of all time and eternity, “as God,” manifesting the Godhead bodily, “saviours,”—“men wondered at,” can all the glorious figures of the Incarnate Christ *in you*, in the glory-time of the Kingdom, be fulfilled in their supreme and their ineffable composite—“the lily of the valley,” “the rose of Sharon,” “the bright and morning star,” “the Son of Righteousness with healing in His wings,” “the balm” and “the Physician” of Gilead for the healing of the nations. Not until then can they meet their perfect fulfillment, their absolute manifestation of God in man. Not until then, when, in “the times of restitution” (Acts 3:19), the Kingdom, the first dominion, and hence the image of God in Adam’s race, will be restored, will Zion’s wound, bruise, hurt be healed, her health recovered.

Never in a dreamed-up, trumped-up, rationalized, twisted, stretched, contorted, tare-fouled *spurious* Gilead before the purification of the Kingdom (Matt. 13:41), but only in the purified Kingdom church (Matt. 13:43), a pure, sinnerless, glorious Gilead—the glory-hour of the Kingdom—can the 144,000 escaped of Israel, like “as the wings of a dove covered with silver, and her feathers with yellow gold” (Ps. 68:13), as the great physician with Gilead’s balm to heal the hurt of the daughters of Egypt and Babylon (Jer. 46:11, 51:33, 8), as a new sharp threshing instrument (Isa. 41:15) to thresh the righteous nations, but as a “battle axe and weapons of war to destroy the wicked nations (Jer. 51:20-23), and as “saviours” (Obad. 21) to make Gilead-Zion His “holy mountain,” and Jerusalem, “a city of truth,” “the city of righteousness, the faithful city (Isa. 66:20; Zech. 8:3; Isa. 1:26), a city of “deliverance” (Joel 2:32), “sought out, A city not forsaken” (Isa. 62:12)—“the city of our God, in the mountain of His holiness,” “the city of God, the holy place of the tabernacles of the Most High” forever (Ps. 48:1; 46:4).

Only in a Zion-Gilead, “like” and “as” Eden, the garden of the Lord, can all these and a myriad more triumphant and ineffable figures of glory be fulfilled; never, to repeat, in a dreamed-up, trumped-up, twisted-up, cooked-up, fouled-up, poisoned-up, pre-Palestine, tare-and-wheat *spurious* Gilead period—the devil’s lethal concoction straight from “the cauldron of hell” (1 Ans. 56:1).

Before any soul becomes a hopelessly poisoned body and a corpse, may the blinded eyes come wide open to the realization that the devil’s dish from hell’s kitchen is not Heaven’s canister of manna. □

LONG-DISTANCE TELEPHONE TALKING

Question: We hear you are against casual long-distance telephone talking. True? If so, why?

Answer: True. Unalterably.

Take an honestly thoughtful look at the cross, then at the crying needs of the underprivileged among us, and you, too, no less than Brother Bingham, will be unalterably against long-distance chit-chat, too often gossip, rarely ever concerning matters of such importance and urgency as must not suffer the delay of communication by letter. □



BACK TO THE SOIL

THIS month's column deals with a vital but somewhat ignored subject: chemicals in our food supply.

Scarcely any food stuff one buys, whether fresh or canned, is free from chemicals.

Some fresh fruits (what could be more wholesome?) have been sprayed with up to 40 different chemicals during the growing season. And most of us are aware that there are virtually no canned foods that do not contain sugar and/or salt!

Dr. John Yudkin, in his shattering expose of sugar, *Sweet and Dangerous*, states that sugar, and not fats as we have been led to believe, is the largest single contributing factor to heart disease.

Another enemy of health, and one of the most fiendish, is salt. High salt consumption accounts for a very, very large proportion of those suffering from high blood pressure.

Here are simple basic rules for a better diet:

1. Cut way down on salt.
2. Virtually eliminate sugar.
3. Cut down on the use of oils, especially saturated oils.
4. Very carefully scrutinize food labels for additives, preservatives, and colorings.
5. Increase intake of raw foods.

On the Alert

Be on the alert for additives in synthetic vitamins. It's much safer to obtain vitamins and minerals in nutrients from natural sources.

Here at Bashan, we have cut down drastically on our use of the vegetarian meats. There are several good reasons for doing this: first, and foremost, all gluten is fractionated. Whenever any food is separated or divided as in the case of gluten, the natural proportion of vitamins, minerals, proteins, and carbohydrates is disturbed. This would seem to fit with the principle underlying the Biblical injunction "What therefore God hath joined together, let no man put asunder." Matt. 19:6.

Most of today's meat substitutes are a far cry from the simple, wholesome nut meats of which Sister White wrote. They are fairly loaded with additives, and often have preservatives, colorings, and flavorings. It is wise, therefore, to cut down sharply on these foods.

A good, sensible alternative to all these meat substitutes is the use of lentils in stews or soups, of soybeans, garbanzos (chick peas), and of the many plentiful types of beans. Just bring imagination into play. In other words, don't pour a cup of lentils into a pot without seasoning it sufficiently, and yet expect it to be as tasty as Jacob's pottage!

These are some very simple guidelines which will help to a healthful diet.

Jeriel E. Bingham



FROM THE NATHANIELS AND THE NICODEMUSES (A Multi-Sample)

The Davidian Seventh-day Adventist Assn.:

Please, more information, I'm interested.

_____ (California)

Dear Sir,

I would like to know about this Rod Message, according to the newsprint you mailed to us. I would like more information.

Thanks.

_____ (California)

In response to your letter, please send further literature to the following—

Thank you.

_____ (Tennessee)

Dear Sirs:

I received the pamphlet, "*The Mystery Stone*", Tract No. 3, Series A. I am interested.

Please send me the further "good" kindred publications.

Sincerely,

_____ (Tennessee)

Dear Sirs:

We recently received your letter. We are interested in knowing about the true message concerning the S.D.A. Church and last-day events to come. Please send us information so that we may know more about the truth.

_____ (California)

Dear Sir:

I would like to be included on your mailing list.

_____ (Collegedale, Tennessee)

Dear Sirs:

My father has been receiving your tracts. I also am interested in these tracts. Could you send them to me also? I am also interested in the back issues.

_____ (Tennessee)

Dear Friends:

I received your letters, tracts and other information with great eagerness. I read them like a far-sighted archaeologist just discovering the rosetta stone.

Praise Jesus! Amen?! Praise His Holy Name for His love for sinners. He loves me! Praise God.

“Please send all of your literature. Thank you.

Your brother with the same Father,

_____ (California)

I desire to hear your message.

Dr. _____ (New York)

To Whom It May Concern:

Would you please send what is enclosed [a list of tracts]. I want one of each—all 15 tracts.

Thank you and may God take care of you and bless you.

In His Wonderful Name:

_____ (California)

Dear Brethren:

Please send information concerning this Rod message so we may judge for ourselves of the truth or not.

Thank you.

_____ (California)

To Whom It May Concern:

I have received and read your *Burdened Letter* and I would like to give you a chance to expose before me your ideas. I hold fast to God's promise that “we would know of the doctrine if it comes from Him” and I obey His command to “prove all things.” I have listened to the so-called “new theology” rapidly growing amidst our church, based on Ford's, Brinsmead's, and Walter Rea's teachings. I have tested it according to “the law and to the testimony,” and found it to be directly from Satan. I will make no judgment on your ideas until I have studied them for myself. I have heard a lot

of negative things about your institution (that you is an offshoot, etc. . . .), but I will not make a judgment as to what is true until I have heard what you have to say. Please tell me if you are a separate group outside the church or a group of laymen working inside the church. Are you not another religion coming out of Adventism or what? Is the name "Davidian" as found in the title of your association to distinguish you as another denomination or what? Please be sincere and unafraid to answer these questions as open as possible and present your new "ideas" or "light" as you perceive it. Thank you very much for your time and may you always be led by Jesus Christ.

Your brother in Christ Jesus,

_____ (Tennessee)

Our Reply

Dear Brother _____:

Thank you for your impressive lines of June 24. To my perception they seem to evince the spirit of a Nathaniel. And since it is the Nathaniels and Nicodemuses that the Holy Spirit is still reaching with redemptive truth, it is my earnest hope that He has discovered another "Israelite in whom there is no guile." When Philip approached Nathaniel to "come and see," the latter wondered what good thing could come out of Nazareth. The Nazarene had not received a very flattering press! So it may not appeal to you as too strange that the Eleventh-hour message to God's troubled church today has fared little better.

As was Christ's message and work, the message and work now at eventide is the "upshoot," not an offshoot, of a decadent plant, as the oncoming day of reckoning (Eze. 9; Isa. 66:15-21; Isa. 65:11-15; 63:1-6; 34:5-10; 1:21-27; 5T 210, 211; TM 372:3-373:0, 1; 1T 190:0; 4T 165:1; 5T 80, 81; etc.) will make terribly manifest to the establishment rejecters of God's mercy, who control His church which, Inspiration sadly declares, "has turned back from following Christ her Leader and is steadily retreating toward Egypt." —5T 217:2.

Quickly to lay to rest any misgiving as to our "roots," they are, I assure you, deep down in the firma of the Third Angel's Message, not in the "new theology" or some other theology. The Eleventh-hour message purports to be the message of the fourth angel, that "mighty angel commissioned to de-

scend to the earth, to unite his voice with the third angel, and to give power and force to his message.”—*Early Writings*, 277:1.

The tenor of your letter, Brother _____, makes me feel confident that as you read the publications we are sending you, especially *The Stone* and *The Sanctuary* tracts, you will perceive that the Eleventh-hour message is the long-projected extension of The Third Angel’s message which is to lighten the earth with God’s glory.

Davidian Seventh-day Adventists are baptized Adventists who stand solidly on the tenets of faith they subscribed to in their baptismal vows, whose faith in the Spirit of Prophecy has been strengthened, not shaken, by the Walter Reas, Desmond Fords, et. al. Davidian, in contradistinction to Laodicean, Adventists, believe in the imminence of the purification of the church, the Judgment of the Living, and the ushering in of the infant Kingdom of God. With both noun and adjective force, the name Davidian is used to designate “the little company standing in the light” (5T 209:3), answering to those prophetically projected in Zechariah 12:8 and 5T 81:2.

From what I have thus far affirmed, you doubtless will have correctly concluded that we are not “a separate group outside the church” but “a group of laymen working inside the church” and therefore not “another religion coming out of Adventism.” And for extra measure, I would add that we have no churches of our own, do not proselytize, and confine our work, for the present, strictly within the church, laboring “with earnest, ceaseless energy for the purifying of the church . . .”—5T 187:3.

As certain as we are, Brother _____, that the Three Angel’s Messages and work since 1844 generated and structured God’s end-time ark of salvation for the world, we are even more certain, if that could be possible, that the Fourth Angel’s message and work is to rescue that structure from a recreant hierarchy on the one hand and from the new-theology new-modelers on the other hand, and thus salvage and rehabilitate it for the glorious, triumphant finale to which it is destined:

“His church is to be a temple built after the divine similitude, and the angelic architect has brought his golden measuring rod from heaven, that every stone may be hewed and squared by the divine measurement and polished to shine as an emblem of heaven, radiating in all directions the bright, clear beams of the Sun of Righteousness. The church is to be fed with manna from heaven and to be kept under the sole guardianship of His grace. Clad in complete armor of light and righteousness, she enters upon her final conflict. **The dross, the worthless material, will be consumed, and**

the influence of the truth testifies to the world of its sanctifying, ennobling character. . . .”—TM 17, 18.

“Clad in complete 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. 725:1.

Thus, Brother _____, I have endeavored to meet your request: “Please be sincere and unafraid to answer these questions as open as possible and present your new ‘ideas’ or ‘light’ as you perceive it.”

If after you have prayerfully perused the publications we are sending you, it is your perception that what you have been reading is not more of the run-of-the mill religious tracts but, rather, publications containing light from the golden bowl (Zech. 4:2; please read also *Testimonies*, Vol. 6, p. 296:1), opening up God’s ELEVENTH-HOUR MESSAGE to His church now facing the “terrible ordeal” of “the days of purification . . . which hasten on apace” (5T 80), and you wish therefore to have the rest of the literature on the message, we shall be happy to send it to you upon request.

May your desire to know and to walk in Heaven’s light at eventide, enable the Lord to do for you and through you what He wills to do.

Sincerely yours to seek Him
early and late for wisdom and
grace to do His will,

M.J. Bingham

Gentlemen:

“I am happy that I have my freedom to worship as I please, but I know there will be a time when we will not be able to have the things we have now. I am referring to opportunities in receiving information as freely as we do today. I surely hope that many people will be given a chance to know the truth. I know the Lord is just and good and I believe that He will give everybody a chance to come and receive Him.

I am very interested in knowing more about the millennium.

Will you please send the following: “*Mt. Zion at the Eleventh Hour*,” and “*Behold I Make All Things New*.”

Would you please let me know how I can obtain these booklets?

Thank you very much.

Truly yours in Christ,

_____ (Pennsylvania)

To Whom It May Concern:

“My name is _____. I am an Adventist and am a very good friend of _____, _____’s wife. I am very interested in the Rod message and I was sent some literature before. I guess I haven’t received anymore because I haven’t written to you. I would like it very much if you could continue sending me the literature I am missing. I had gotten together with _____ and she helped me to put my T.G.’s and tracts together but I am missing the following ones. . . . I am reading the message and starting to study it. I would appreciate it very much if you could send me these missing ones.

Thank you.

_____ (New York)

To Whom It May Concern:

Please send me all of these Series, starting with Series A, No. 1, and also please send Tract No. 3 and Series A tract on the Sanctuary.

Thank you and may God bless you and take care of you.

In His wonderful Name,

_____ (California)

Dear Brethren:

I’m writing you to inform you that I have not received any tracts from you for some time. My address has changed (to the above number.)

I would greatly appreciate your sending me Tract No. 3, *The Judgment and the Harvest* and Tract No. 15, *To the Seven Churches (The Breaking of the Seven Seals)*.

Brethren, I also would like to receive information on “Ezekiel 9,” and Mic. 6:9, Mic. 7:14, and Eze. 20:37.

Thank you.

Your brother in Christ,

_____ (California)

Dear Brother/Sister,

I would like very much to receive more of your publications.

For four years I was a local elder of the small church I attended in _____. However, in frustration and disappointment I stepped down. Now I have dropped my membership from the Seventh-day Adventist Church. I still believe in the seventh-day Sabbath and intend to keep it, but to stay in the church in this district, in the condition it is in, would mean I am in agreement with their un-Christlikeness, their lack of faith (Phil. 4:13), and their lack of love. Something is wrong, very much wrong.

The Seventh-day Adventist church is not turning out Christians. Forgive me if I sound bitter, but I feel as if I was greatly deceived. I came into the church to come out of the world, but I found the world in the church. I want to obey God, so what can I do? I must obey God (Rev. 18:4), but still I feel so alone, my heart aches. I know God is with me, still it would be good to have a fellow human being to do as our Lord and Saviour did with John (Rev. 1:17)—to lay a hand upon my shoulder, to touch me, and say, "Fear not."

_____ (Florida)

Our Reply

Dear Brother _____:

Thank you, Brother, for your appreciated lines of August 30.

Although God's church is overrun with tares, there are precious wheat among them—144,000 Nathaniels, truth-seekers in whom there is no guile. So take heart, Brother _____, for in spite of the condition of the church at large, it "is the one object upon earth upon which God bestows His supreme regard." And for that reason He is going to purify it and make it the light of the world. Plead with the Lord to give you the vision to see, not what it *is* but what it *is going to be*:

"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.

To this end, Brother _____, He has sent His Eleventh-hour message to His troubled people, shedding forth upon their way glorious light now at eventide.

So please look up and "fear not." "The Lord will work to purify His church. I tell you in truth, the Lord is about to turn and overturn in the institutions called by His name.

"Just how soon this refining process will begin I cannot 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.**"—*Testimonies to Ministers*, p. 373:0, 1.

Brother, if you are in a position financially to do so, why not make a visit here to Bashan, and see for yourself what God has for His people at this crisis hour?

If you can and wish to do so, let us know when you can come, and we'll make reservations for you here. You will be our guest and will be under no expense while here.

May your desire to know and to walk in Heaven's light now at eventide enable the Lord to do for you and through you what He wills to do.

Sincerely yours to seek Him early
and late for wisdom to know and
grace to do His will,

M.J. Bingham

FROM THE JEHOIAKIMS

(A Mono-Sample)

("When Jehudi had read three or four leaves, he [Jehoiakim] cut it with the penknife." Jer. 36:23). In an envelope containing her returned copy of *The Mystery Stone* slit in three pieces was the following note:

Take my name off your mailing list.

Mary Duncan (New Mexico)

(Emphasis belongs to letter.)

SUMMER-AUTUMN NEWS

Bashan Items: For those who did not receive the brief newsletter of September 10, we'll repeat briefly some of the items contained therein.

We are praising the Lord for His bountiful blessing on our efforts in gardening this year. Especially are we thankful for the 675 lbs. of good-flavored potatoes just harvested. We are already enjoying them in a variety of ways.

Over 250 quarts of tomatoes were canned, and a number of quarts more were frozen. Also frozen were numerous bags of spinach and other greens, peppers, corn, rhubarb, asparagus, over 200 quarts of peas during the early summer, and finally plenty of delicious string beans. So you can know that we are praising the Lord not only for our produce but also for our walk-in freezer and cooler in which to store it.

Besides all of the produce we canned and froze, we had a good crop of cucumbers. All here said they never before ate so many cucumbers! And besides the cucumbers, we have enjoyed sweet peppers, cayenne peppers, cantaloupes, carrots, cabbages, lettuce, rutabagas, eggplants (mellengen), okra, turnips, and crook-neck, zucchini, spaghetti, acorn, and butternut squash. And we have frozen a good supply of the zucchini and yellow summer squash, and are still bringing in tomatoes, peppers, cabbage, and okra.

So all in all, the Lord abundantly blessed our gardens, and we can truly say, "To God be the glory."

All through the summer, visitors have been coming and going—from Missouri, New York, Washington, D.C., Florida, New Mexico, California, Canada, and Trinidad. All pitched in and helped with the canning, cooking, sewing, gardening, and building. We sincerely thank each for the help contributed while here.

We continue to be grateful for the valuable help Brother Lemky has given us since his arrival here in May, fixing things in need of repair, and especially for all the work he has done with the bulldozer and on the new building.

All will be interested to know that this new building will house workers, also visitors, and provide a kitchen and dining room. That will enable us to convert the present cubicle which has served as a kitchen and dining room in the basement of Bashan House, into additional, much-needed room to stack the tens of thousands of printed pages and offset sheets now crowding rooms and passageways. With the additional space to relieve the present se-

vere congestion, we are looking forward to a little more breathing space for the print shop, even though it is not nearly adequate to our needs. Still it will be a great help.

Brother and Sister Rolle came on August 11, for a few days visit, and remained until October 12! Seeing all the work to be done, they forewent their vacation trip to scenic parts, and have stayed on for two months. Sister Rolle, like Sister Murphy before her, has been a great help, cooking and sewing for several. And without Brother Rolle's teaming with Brother Lemky on the building, it would be only half as far along now. His help has been a great boon. Brother Lemky and Brother Rolle have been assisted on the building by Brother Danny Smith and the other Bashan workers, besides the brethren who have visited Bashan. But the one remaining visitor, Brother Ganesh from Trinidad, must soon be on his way home, too, as must Brother Lemky. So we can only trust the Lord to send others to carry on from where they leave off. Only He knows how we are going to be able to finish this building. But our faith and confidence are in Him, and we know that He who enabled us to begin the work, will see it through to completion. Pray that He will enable us to get the roof and siding on, so we'll be able to do the inside work during the winter days ahead, which, incidentally, promise to be cold ones this year. (Last-minute report—roof and shingles on! Brother Lemky has returned to Canada.)

With the very heavy expenses on the new building, the costly stepped-up printing, and the ever-increasing operating costs, it is impossible to finish the new building without financial help. May every Association member sustain the burden to come to the help of the Lord by making a covenant by sacrifice of every unnecessary expenditure. We can accommodate urgently needed workers (a maintenance man, a gardener, a farmer, a general outside utility man, a cook, seamstress, and housekeeper) and visitors, and can hold a convocation in '83 *only if we can get the building completed*. That is going to take thousands of \$\$\$\$'s and all the volunteer help (carpenter, plumber, electrician) we can get.

Print Shop: The machines in the print shop are humming daily. Besides the presses (alternately), the collator, stitcher, and folder are at work full time, and as fast as the tracts are printed and cut, they are being collated, stapled, and folded. A seventy-thousand run of *Light at Eventide* (Jan. - Mar. issue) has just been finished, and an additional sixty-thousand printing of *The Sanctuary* tract is now in process. As fast as they are ready for mailing, they are being sent to the mailing lists.

Small Charts: All who have received a gift set of the small charts are very

appreciative, and are thankful to each one of you who have made it possible for them to receive one.

African Self-Help: To date we have received but \$483.81. This is quite disappointing. We had hoped to reach \$1000.00 at least. Now it is our fervent prayer and hope that *all* will really sacrifice to help the brethren in Nigeria and Ghana toward self-supporting endeavor to reach souls for the Kingdom. What has come in so far, won't go very far toward securing land, implements, and seed. So let us all try again, and *try harder*, to help the brethren in Africa to the fullest extent possible.

If all Association members addicted to long-distance telephone conversing would desist for three months, even two months, and dedicate the saving to the fund for enabling the Nigeria and Ghana brethren to become self-sustaining in the work, there would be enough to do so. Let all seriously lay to heart the realization that the frivolous, the unnecessary and extravagant, and the self-indulgent and wasteful use of our means, God will hold us strictly accountable for. This is a Davidian abomination calling for genuine repentance in thorough-going reformation. When the Lord sees these reforms take place, then we'll see Divine action take place.

Long-distance calls for Davidians should *never* be for habitual chatting, gossiping, etc., but only for important concerns. How is the Lord going to justify, sanctify, seal, and save any who cannot or will not deny self to break the long-distance chatting habit?

If any do not like the foregoing, a realizing look at Calvary will help.

Literature: Even though our heavy summer schedule, inside and out, caused a considerable drop in circulation of literature, we were still able to mail out 20,682 pieces since the last Communicator (Vol. 2, No. 2) went out. Please pray that these publications will reach the honest in heart and place their feet in the way to the Kingdom.

Remittances and Letters: Thank you for your recent letters, your prayers, and all the names and addresses you sent in. Please keep the latter coming. They are vital to getting the message to every soul.

Enclosed are your receipts, if you have remitted to the Lord's storehouse tithes and offerings for the months of September to October. May your faith grasp the Lord's promised blessing to the faithful steward.

Cassette Tapes and Charts: Prices of these remain the same as listed in the previous *Communicator*. When ordering, please send covering payment, as

it saves bookkeeping and time. Thank you. Following is a list of new studies.

NO.	TITLES	TAPE-LENGTH
157	Jeremiah 8:22	45
158	Cherethites, Arabs, Gentiles and the meek of the earth	90
159	What Mind Have You?	60
160	How shall we stand in the judgment?	60
161	Excavating Zechariah 4. Part 1	60
162	Excavating Zechariah 4. Part 2	45
163	When God will work and what He will do for His people	60
164	These be the days of vengeance	90
165	The Kingdom and the Sanctuary	90
166	The Existence of God	90
167	Duty	60
168	Questioning the Rod. Part 1	60
168	Questioning the Rod. Parts 2-5—each tape	90
169	A Study in Contrasts	60
170	Down the road and up the hill of John 17:17	90
171	Thy sins will be forgotten, yet, paradoxically, will be acutely remembered	60
172	Davidic-Levitical order and constitutional succession	60

Seminar 1983: A possibility! If the Lord inspires all to sacrifice to provide the means and the help to push the building right along to early completion, then we shall plan to hold a nine-day meeting from July 15-23. All should schedule their vacation time from July 15 on. More will be said on this later.



Wedding Bells



“Jesus Wants Happy Marriages.—The divine love emanating from Christ never destroys human love, but includes it. By it human love is refined and purified, elevated and ennobled. Human love can never bear its precious fruit until it is united with the divine nature and trained to grow heavenward. Jesus wants to see happy marriages, happy firesides.”—*The Adventist Home*, p. 99:4.

On Friday (in harmony with Edenic order), October 1, 1982, Brother Eugene Gomez and Sister Carolyn Nakata were united in holy matrimony.

Please keep these young people before the throne of grace that "the Lord . . . [will sanctify] this marriage, that these two [will continue] to unite their interests to work . . . to seek and to save them that are lost. [And that] God will bless them in their work . . . [as] they walk humbly with Him, leaning wholly upon His promises."—Id., 101:3. □

Bashan's Kitchen: Since it won't be long before Thanksgiving time will be here, and since it is an American tradition to serve pumpkin pie for Thanksgiving dinners, we want to include two very delicious recipes. The one without eggs and milk is different but very delicious.

Pumpkin pie (Without eggs and milk)

Mix the following together with an electric mixer till smooth:

3¼ cups pumpkin, mashed	½ cup honey
2 cups (or a little less) thick soy or nut milk	½ cup date or raw sugar
¼ cup arrowroot powder or starch	1 Tbs. vanilla
¼ cup cashew or almond butter	1 Tbs. cinnamon
	1½ Tbs. molasses
	½ tsp. salt

Pour into 10" deep pie shell, and bake at 425° for 15 min. then at 250° for 1¼ hours. Will be nice and firm when cooled.

Pumpkin pie (With eggs and milk)

2 cups pumpkin	½ tsp. cloves
¾ cup light honey	2 eggs slightly beaten
½ tsp. salt	1-13 oz. can evaporated milk
1 Tbs. cinnamon	1-9 inch pastry shell

Thoroughly combine pumpkin, honey, salt and spices. Blend in eggs and evaporated milk. Pour into unbaked pastry shell. Bake in 425°F oven for 15 minutes, reduce heat to 350°F and continue baking 35-45 minutes or until a knife inserted into center comes out clean.

★ ★ ★

THE MONKEY TRULY SAYS—

Three monkeys sat in a coconut tree
And talked of things that were said to be.
Said one to the others: See here you two!
There's a rumor afloat that can't be true,
That man descended from our lofty race—
To think of such a thing is a disgrace!
No monkey ever beat his wife,
Or starved her child or spoiled her life;
And whoever heard of a mother monk
Packing her babies for another to bunk,
Or passing them on from one to another
Till they couldn't tell who was their mother!

And another thing you'll never see,
Is a fence around a coconut tree.
If a fence I should build around a coconut tree,
Starvation would force you to steal from me.
And there is another thing a monk won't do—
That is, to go out at night and get on a stew,
Then use a gun, club, or butcher knife
To take another poor monkey's life.
Man may have descended—the orney cuss,
But brothers—he didn't descend from us!

LAST—BUT MOST IMPORTANT

With infinite concern, the Holy Spirit speaks to each heart: "It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of light. If we do not co-operate with the heavenly agencies, Satan will take possession of the heart, and will make it his abiding place. The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness. Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin. *We can leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome.* Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy, and shall do his bidding in the end."—*The Desire of Ages*, 324.

"No man can believe with the heart unto righteousness, and obtain justification by faith, while continuing the practice of those things which the Word of God forbids, or while neglecting any known duty.

"Genuine faith will be maintained in good works; for good works are the fruits of faith. As God works in the heart, and man surrenders his will to God, and cooperates with God, he works out in the life what God works in by the Holy Spirit, and there is harmony between the purpose of the heart and the practice of the life. Every sin must be renounced as the hateful thing that crucified the Lord of life and glory, and the believer *must have a progressive experience by continually doing the works of Christ.* It is by continual surrender of the will, by continual obedience, that the blessing of justification is retained."—1SM 396, 397.□

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb. 2:1-3.



(All brackets and parentheses, and all emphases in quotations, supplied if not otherwise indicated.)

THE DAVIDIAN SEVENTH-DAY ASSOCIATION
BASHAN HILL
EXETER, MISSOURI 65647
U.S.A.



THE CANDLE OF TRUTH

(Searching Davidian Corners)

“SOME OF US”? ME?

“The very fact that we are not yet observing the Lord’s ordinance privately among ourselves shows that *some of us* as individuals may yet be in the very apostasy described in these verses (Isa. 4:1), and perhaps even asleep. It is possible that some of us as individuals may want to be associated with the Davidian Organization but *refuse fully to imbibe its Truth or live its principles.*”

—12 Code, Nos. 6, 7:14.

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