

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.

CONTENTS

The Restoration of True Education	3
Think!	11
When and What Are the Coming of Christ as a Thief in the Night?	14
Pre-Millennial Kingdom—From the Bible Only	20
Be Ye Ready	25
God's Requirements: The Authorized and The Unauthorized—The Case of the Mountaindale Deception	28
Analysis—The Curse of Sin Upon the Earth	50
Recipe From Bashan's Kitchen	56
Obituary of Sister Lucille Perry	58
Oh! Lord, Thy Kingdom Come!	59
Key to Abbreviations	60
Scriptural Index	61
Spirit of Prophecy Index	62
The Shepherd's Rod Index	63
The Candle of Truth	64



THE RESTORATION OF TRUE EDUCATION

RECENTLY, a magazine article described the clever counterfeiting efforts of some dishonest businessmen in the Eastern United States. In one case "authentic" French leather travel luggage was sold at bargain prices to unsuspecting customers who later found their "French" luggage to be artful copies from Hong Kong. They thought they had found a true bargain. Actually, they had been ruthlessly defrauded. In a word, they had been "conned."

The very first "confidence" operation (whence comes our term "con operation" or "con man") took place nearly six thousand years ago in the home of our first parents.

After Satan determined to multiply misery and sin, he set out to ensnare Adam and Eve. Knowing a direct attack would immediately awaken mistrust and alarm in the sinless pair, he decided to beguile Eve with the insinuation that God had deprived her of her rights, and that only by heeding his suggestion to eat the forbidden fruit could she be enlightened with wisdom and understanding. Thus, by winning Eve's confidence, and inducing her to eat the fruit, the devil set up history's first confidence operation! After gaining Eve's

confidence, he had no problem convincing her that she would "not surely die" (Gen. 3:4). Clearly, this was the first great "con" operation and counterfeiting scheme—Satan's bounty of gustatory pleasures in the place of God's eternal spiritual delights.

MODERN COUNTERFEITERS

Since, as Inspiration declares in 1TG 14:15 and 2TG 24:24, there are more private interpreters (all of whom are "con" men and counterfeiters) in our day than in Moses' day, then how much greater are the numbers of the modern con operators and counterfeiters who have swollen, as it were, from a small stream into a fast-flowing river?

It is a certain impossibility to look anywhere and not see counterfeiters, defrauders, and confidence men artfully at work. They operate in government, business, education, science, industry, and not least in religion, and in the health and medical fields.

Charlatans, deceivers, and counterfeiters work even in the midst of the people who are counseled to trust only in Inspiration's message and messengers.

In place of governments

built upon moral strength, the world has governments trusting in military prowess. Businesses notoriously grab as much as possible but give as little as possible in return.

In the place of that education which imparts enduring values and practical knowledge, we have institutions espousing humanism and situation ethics. Of all organizations, religion should be immune to the disease of counterfeiting, but increasingly is not. When religion is spurious it is viewed—and rightly so—as a much greater evil than other types of deception.

Popular Christianity's superb counterfeit—the immortality of man—harks back to the first great lie—"Thou shall not surely die."

Science counterfeits the facts of man's origin, industry palms off often times shoddy, poorly made products to unwary consumers, and the health and medical fields are teeming with self-servers, graspers, fakes, and blinded worshipers of technology that offer nostrums ranging from powdered rhinoceros horns to "wonder drugs" and breathtakingly expensive medical treatment instead of teaching suffering humanity to live right, eat right, and exercise right. Counterfeits indeed!

But far more alarming and

of vastly greater significance are the modern-day false prophets, private interpreters, soothsayers, astrologers, magicians, usurpers, priests, scribes, Pharisees, charlatans, deceivers, office-seekers and—yes, counterfeiters—who are presently dividing and troubling Davidia.

Are you tired of the litany? So are we. In short, the world, the church, and Davidia are plagued with con artists and counterfeits.

GOD'S REMEDY FOR COUNTERFEITS

One might think the way to eliminate counterfeits would be to thoroughly educate people about the finer points of the many existent counterfeiting schemes. A better way, though, is to concentrate on instilling the characteristics of the genuine so that people can judge all other things by its standard alone.

In order to promote the genuine (whether doctrinal, educational, or the practical sciences) God must have an anti-counterfeiting corps imbued with sound anti-counterfeiting knowledge and practices which will teach the flock to hold to the genuine rather than instructing them to study each counterfeit to determine its error. The "more sure

word of prophecy" (2 Pet. 1:19) certifies that corps to be the Bashan flock of God's inheritance (Mic. 7:14).

THE NEED FOR TRUE CHRISTIAN EDUCATION

Since the world is teeming with the false and the spurious, and since there is therefore an urgent need for aggressive, dedicated teachers to hold up the genuine to the world, must there not be a beginning training program for prospective agents of this eye-opening and soul-saving corps?

Can the restitution of true education begin in the world? Or must it begin in the church? Or among the Davidian soothsayers and usurpers? Indeed not. It *must be* and *is being* restored right here at Bashan—the seat of God's government and the center of the work of the beginning of "the restitution of all things" (Acts 3:21).

Despite the world's falsehoods and deceptions, there is another, brighter side to the regrettably dark side of humanity. God is structuring a positive, substantive, and creative agenda for Christian education which should warm the hearts and fire the imaginations of all who look for a great leap forward in "the clos-

ing work for the church" (3T 266:2).

Before taking a close look at the aim, curriculum, and agenda of the forthcoming school (of the prophets) here at Bashan, let us ponder several statements from Inspiration, regarding the necessity of genuine Christian education, which commend themselves to our earnest consideration:

"We have a work to do which but few realize. It is to carry the truth to all nations. There is a broad field for laborers in foreign lands as well as in America. God calls for men who are devoted, pure, largehearted, broadminded, and humble to enter these fields. How few have any sense of this great work! We must arouse and work from a higher standpoint than we have hitherto done.

"God wants men of talent and good minds, who can weigh arguments, men who will dig for the truth as for hid treasure. . . .

"We have too little working talent in the different branches of the cause. . . . *there is great lack of capable workers. . . . God's work must not be hindered for want of agents to execute it.*"—5T 580, 581.

"The worker should *be prepared to put forth the highest mental and moral energies*

with which nature, cultivation, and the grace of God have endowed him. . . . The most earnest and continued efforts to acquire qualifications for usefulness are necessary. . . .

"The cause of God needs teachers who have high moral qualities and can be trusted with the education of others. . . . Who will undertake this work? . . .

"We see the need of encouraging higher ideas of education and of employing more trained men in the ministry. Those who do not obtain the right kind of education before they enter upon God's work are not competent to accept this holy trust and to carry forward the work of reformation. . . .

"Efforts must be made to fit young men for the work. They must come to the front, to lift burdens and responsibilities. Those who are now young must become strong men. They must be able to plan and give counsel. . . . Are we not neglecting a very important work by failing to educate and train our youth to fill positions of trust?"—Id., 583-585.

THE SCHOOLS OF THE PROPHETS — THE ANCIENT PATTERN

"Further provision was made for the instruction of

the young, by the establishment of the schools of the prophets. If a youth desired to search deeper into the truths of the word of God and to seek wisdom from above, that he might become a teacher in Israel, these schools were open to him. The schools of the prophets were founded by Samuel to serve as a barrier against the widespread corruption, to provide for the moral and spiritual welfare of the youth, and to promote the future prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors.

"The pupils of these schools sustained themselves by their own labor in tilling the soil or in some mechanical employment.

"The chief subjects of study in these schools were the law of God, with the instructions given to Moses, sacred history, sacred music, and poetry. The manner of instruction was far different from that in the theological schools of the present day, from which many students graduate with less real knowledge of God and religious truth than when they entered. . . ."—PP 592, 593.

CHRISTIAN EDUCATION IN THE LIGHT OF ELIJAH'S MESSAGE

"It is a fact. . . that what the

school of God can produce, the school of man cannot equal.

"In the school of God the student is guaranteed to become the best in whatever line he undertakes. . . .

"The school of God does not teach only from its text book, not merely in the schoolroom, it teaches the practical as well as the theoretical. The practical most men dislike, and some would not take practical training even for a gift."—2TG 25:8, 9.

"Working the soil is one of the best kinds of employment. . . . Study in agricultural lines should be the A, B, and C of the education given in our schools. This is the very first work that should be entered upon."—6T 179:2.

AN OUTLINE

In the preceding counsels, there stand to view five fundamentally important truths: 1) the need for workers is urgent; 2) provision must be made to train them; 3) the training institutes should be patterned after the ancient schools of the prophets; 4) the education given must be not only spiritual but also practical, and 5) agriculture is to be stressed and practiced.

Following is a tentative outline of the ministerial and agricultural institute's curriculum:

1. Practical agriculture (work program).

2. Sacred history (studies to be taken from *Education, Patriarchs and Prophets*, and *Prophets and Kings*).

3. Proper speaking and enunciation (studies from *Spirit of Prophecy* writings and work-book).

4. Selected studies in the Rod message: Chart studies, the Assyrian Confederacy, the Constitution and the *Leviticus*, theocratic government, end-time events.

Agriculture: Past issues of the *Bashan TIDINGS* declared that Bashan has the land, the equipment, the facilities, the vision, and the experience successfully to mount this course. And while there is much progress yet to be made here, we are confident that God will, without question, send the people with the burden and vision to learn and help in this highly important field.

Each day, students will work around the grounds, in the garden, or in the orchard at tasks such as watering, weeding, mowing, or perhaps planting. At the end of each work period, a group discussion will be held to gather individual insights and experiences.

Enunciation and Proper Speech: "Mend thy speech lest it mar thee," wrote a 17th cen-

tury English writer. The Spirit of Prophecy is replete with statements urging all—laymen as well as ministers—to master the use of their native tongue. How important it is for the gospel worker clearly to grasp and correctly use his native language. This part of the curriculum will be taken from the books *Fundamentals of Christian Education, Education, Evangelism, Counsels to Teachers, and the Testimonies*. It will examine correct breathing, how to speak when teaching, and giving the right emphasis and sound to words.

Public Speaking: Very few people have mastered the simple rules of effective speech. Clearness, conciseness, and proper enunciation are the keys to this subject. See *Evangelism*, pages 147, 668 and 669. The need for mastery of this subject is mandatory for greatest success in the gospel work.

Methods of Teaching: The course dealing with methods of teaching will be taken directly from Inspired counsels and is as important as the contents of the message itself. This course, therefore, will bring together the most important of the considerable body of statements in the Rod and Spirit of Prophecy writings regarding methods of instruction.

"If ever it has been essential that we understand and follow right methods of teaching and follow the example of Christ, it is now."—Ev. 53:1.

THE VANGUARD ASSOCIATION TO BEGIN THE WORK OF RESTORATION

After a careful study of the aforementioned outline, all can see that the Lord's only constitutional Association is serious, capable, and determined concerning this all-important effort in this closing phase of the pre-eleventh-hour work. As has been previously emphasized, the Association has the land, the materials, the equipment, the facilities, and the most vital requirement of all—the divine mandate.

The work of the "restitution of all things" (Acts 3:21) will begin here at Bashan. While restitution "of every divine institution" (PK 678:2) will be achieved only in the Kingdom, the work must have a beginning—a beginning which must be **guided and directed under the influence of the living Spirit of Prophecy**. This great work, of which the restoration of true education is the prime indispensable, cannot legitimately be conducted by any of the several counterfeit associations of today. And while we

may be sure that the coming months will see the counterfeiters attempt to palm off on God's flock yet another "confidence operation" regarding the establishment of a training school, ever bear in mind that the genuine will succeed while the counterfeits will be exposed for what they are.

QUALITY IS COSTLY

Quality goods, quality services, and quality beliefs always are costly. Quality goods are always more expensive than inferior or counterfeit items; quality services require much more funding than shoddy and cheap services; quality beliefs built upon the foundation of divine inspiration, come at the price of our undergoing a "change in ideas and theories, habits and practices" (1SM 128:1) rather than holding tenaciously to spurious, accepted ideas, theories, and habits.

So it is with the work of Bashan. For eighteen years, God has led step by step in the work of "setting the camp." While the Davidian counterfeiters have thus boldly (and in most cases untruthfully) been announcing and hailing their efforts to publish the message, Bashan has quietly been sending out thousands upon thousands of pieces of literature

and building the headquarters of the work into a substantial institution. And while some of the Davidian usurpers and counterfeiters have tried unsuccessfully to establish schools, only Bashan is in a position to produce a genuine, quality, training school.

An incident, in point, is the experience of a brother from another Davidian group who had heard of the establishment of a "school of the prophets" by a certain Davidian counterfeiter in the southeastern United States. He traveled to the U.S. hoping to study the message in this "school." Upon arrival, he saw a small office, a building or two, but no school of the prophets. After a day or two of puzzlement, he asked, "Where is the school?" Replied the counterfeiter, "You're sitting in it right now."

Stop and think about it! This counterfeiter did not even have a respectable counterfeit product! What a poor counterfeiter indeed! A good counterfeiter always has an apparently good product, but this one failed even there.

Obviously, his house could not and did not add up to a training institute built upon inspired principles. Suffice it to report that this deceiver was exposed even to his own members (the majority of

whom have now formed another break-away counterfeit association in New York) and that we hear no more of his spurious school of the prophets.

The imminent establishment of the School of the Prophets here at Bashan has required hard work, perseverance, and devotion to this vital step ahead for God's work. There will be plenty of doubters, murmurers, and second-guessers among the counterfeit associations. We pray earnestly, though, that every 100%-Rod-only Davidian will catch a glimpse of this great vision and will, like the faithful of old, work to hold up the hands of the Lord's servants in the work of restoring genuine Christian education.

INSPIRATION'S CHARGE

"There is a great work to be done in the world, a great work to be done in foreign lands. Schools must be established in order that youth, children, and those of more mature age may be educated as rapidly as possible to enter the missionary field. There is need not only of ministers for foreign fields, but of wise, judicious laborers of all kinds. The Macedonian cry is sounding from all parts of the world, 'Come over, . . . and help

us.' With all the responsibility upon us to go and preach the gospel to every creature, there is great need of men and means, and Satan is at work in every conceivable way to tie up means and to hinder men from engaging in the very work that they should be doing. The money that should be used in doing the good work of building houses of worship, of establishing schools for the purpose of educating laborers for the missionary field, of drilling young men and women so that they may go forth and labor patiently, intelligently, and with all perseverance that they may be agents through whom a people may be prepared to stand in the great day of God, is diverted from a channel of usefulness and blessing into a channel of evil and cursing."—TM 43:2.

"Said the angel, 'Deny self; ye must step fast.' Some of us have had time to get the truth and to advance step by step, and every step we have taken has given us strength to take the next. But now time is almost finished, and what we have been years learning, they will have to learn in a few months. They will also have much to unlearn and much to learn again."—EW 67:2.

"The members of the Kingdom-Church are, according to Isaiah, to be skilled in their

respective trades and professions. As builders, engineers, carpenters, masons, mechanics, or whatever, they are to "build the old wastes, . . . raise up the former desolations, and . . . repair the waste cities, the desolations of many generations." Isa. 61:4. They are also to be animal husbandmen, vinegrowers, expert agriculturists. And as such, they are to be skilled in the science

of management, employing thousands of aliens, not only to minister to their needs and to build (Isa. 60:10), but also to 'stand and feed' their flocks, and to be their plowmen and vinedressers (Isa. 61:5)."—5Ans. 22, 23.

What unmatched opportunities and privileges!

The prospect is exciting, brethren, **divinely EXCITING!** ■

THINK!

HARVEST '90 of the world—**NOW?**

by \$\$\$-might and power?

or

HARVEST of the **144,000** first fruits—**NOW?**

"in the closing work for the church, in the sealing time of the 144,000" (3T 266:1)—

"not by [\$\$\$-] might, nor by power, but by My spirit, saith the Lord of Hosts" (Zech. 4:6)?

THINK!!

HARVEST '90 of the world's great multitude of second fruits—**NOW?**

by \$\$\$-"might and power"?

or

HARVEST of the **144,000** first fruits—**NOW**

by the Spirit of Truth!

THINK!!!

Which NOW?

Unripe second fruits in world?

or

Ripe first fruits in church!

THINK! THINK!! THINK!!! THINK!!!!

THINK Further: In the "first-fruit" or "wheat" harvest (Matt. 13:30), Christ instructs His reapers, "Gather ye together *first* the tares, and bind them in bundles to burn them: but gather the wheat into My barn."

Whereas in the time of the second-fruit harvest, the harvest of the righteous in Babylon, the instruction is, "Come out of her, *My people*" (Rev. 18:4), while the unrighteous remain to receive of the plagues.

In Laodicea (the Church), the *unrighteous*, the tares, are "spued out"—thus *taken out, first*. On the contrary, in Babylon, *the righteous* are called out—thus *taken out, first*. The former is the very opposite of the latter—an absolute which exhibits two harvests: first, for first fruits—144,000, in Laodicea; second, for second fruits—the great multitude, in Babylon and the world.

Which will a wise God accomplish first—harvest of the ripe fruits, "the first fruits," in the Church? Or, harvest of the great multitude of green fruits in Babylon—the second fruits, then in capricious arbitrariness leave the character-ripe, sealed first fruits in Laodicea to languish unharvested, unjustly, for far over-long?

Brethren, think—will you have a God Who has a "time and a season for every pur-

pose under heaven" and Who does everything decently in natural, rational order? or a God who irrationally, arbitrarily, capriciously harvests backwards?

Keep thinking until the realization dawns that Satan has slipped over on the Church the stultifying inconsistency that though "first resurrection" *calls for and necessitates a second* resurrection, *first* fruits do not call for and necessitate second fruits! The signification of the ordinal number "first" makes logically mandatory, in the very reason of things, the ordinal number "second." There can be no first where there is no second, nor any second where there is no first. When unless there is a second, the ordinal number "first" is meaningless.

Further, the basic truth that "in the time of the harvest. . . the reapers "gather . . . together *first* [not the wheat but] the tares (Matt. 13:30) is conclusively substantiated in verses 41-43:

"The Son of man shall send forth His angels, and they shall *gather out of His kingdom* [His Church militant, not Babylon and/or the world] *all things that offend, and them which do iniquity*; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. *Then* shall the righteous shine

forth as the sun in the kingdom [the Church Triumphant] of their Father. Who hath ears to hear, let him hear."

Indeed, "Who hath ears to hear, let him hear."

Each, who *has* ears to hear, will now devote his/her all to cooperating with Heaven's reapers in harvesting the 144,000 *first* fruits in the Church—today, leaving to this purified ministry, Harvest '90's reaping of the world—tomorrow.

"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.

"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* [true 'Harvest '90'] testifies to the

world of its sanctifying, ennobling character. . . ."—TM 17, 18.

"Satan will work his miracles to deceive; he will set up his power as supreme. The church may appear as about to fall, but it [the remnant—the 144,000 (3T 266:2), not the "great proportion"—the tares (5T 136:1)] does not fall. It remains, while the sinners in Zion will be sifted out—the chaff is separated from the precious wheat. This is a *terrible ordeal* [the purification—Ezekiel 9], but nevertheless it must take place. None but those who have been overcoming by the blood of the Lamb and the word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouths. . . . The remnant [the 144,000] that purify their souls by obeying the truth gather strength from the trying process, exhibiting the beauty of holiness amid the surrounding apostasy.

"The great issue [the purification—Ezekiel 9] so near at hand will weed out those whom God has not appointed, and He will have a pure, true, sanctified ministry [the 144,000] prepared for the latter rain."—E. G. White, B-55, 1886 (7A BC 355:2:2; 2SM 380).

Brethren in Laodicea, reap

now with the Rod of God; reap "Harvest '90" **tomorrow** in *Babylon and the world*, through "a pure, true, sanctified ministry"—the 144,000.

Resolutely therefore, "let us

strive with all the power that God has given us to be among [not the great multitude of second fruits, but] the hundred and forty-four thousand" (7A BC 414:2:2) first fruits. ■

WHEN AND WHAT ARE THE COMING OF CHRIST AS A THIEF IN THE NIGHT?

IN A post-Sabbath School discussion of Matthew 24:42-44, the two-in-one question was asked, "When and what are the coming of Matthew 24:42-44?" A short discussion followed, concluding with the majority agreeing that the coming in question is His leaving the Sanctuary. But those who retired the question, leaving Christ outside the Sanctuary, doing nothing or going nowhere until His second coming, betrayed no concern over the question per sé, "When and what are the coming of Christ as *A Thief in the Night*?" which the agreement evoked but left unanswered.

While Adventist theology of the Sanctuary, climaxing with the Son of man's coming as a thief in the night, projects not Christ's second coming but rather His leaving the Sanctuary at the close of the investigative judgment for the living, the questions arise, Where is He going as a thief in the night? What is the house to

which He comes suddenly and breaks up? What is the break-up of the house? And who is the "faithful and wise servant" who will be feeding the "household . . . meat in due season"—present truth—when He comes to break up that house? And who is that "evil servant" who "shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken"; and when is the day when "the Lord of that servant shall come . . . when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: [and] there shall be weeping and gnashing of teeth" (Matt. 24:48-50)?

Not one of these questions can have any meaning and therefore any application after the close of probation for the world—after Christ has finished His meditorial work for man and left the Sanctuary. At

that time, "this gospel of the kingdom" (Matt. 24:14) has been "preached in all the world . . . unto all nations," and the end of man's probationary "time and chance" has come. The Judgment of the living is over. The last mortal on earth has been judged and his destiny fixed forever. The time has come when the lost "shall wander from sea to sea, and from the north even to the east, [and] shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:12.

Gone forth is "the final, irrevocable decision . . . pronounced upon every case" (1SM 125:1): "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22:11.

In the face of all these facts, who will have the temerity to place the events of Matthew 24:42-51, even a single one of them, *after* the close of probation for the world? Who will commit the folly of affirming that the "faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season [present truth—"this gospel of the kingdom"], will be proclaiming this "everlasting gospel . . . unto them that

dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him for the hour of His judgment is come [*when* the judgment and probation are over and past!]: and worship Him that made heaven, and earth, and the sea, and the fountains of waters," *when* "the mystery of God . . . is finished (Rev. 14:6, 7; 10:7), and worship time—prayer time—is no more, and "whom his Lord when He cometh shall find so doing"? (Matt. 24:46)—still feeding his household meat in due season? Stultifying.

The simple, self-evident truth is that Christ's leaving the Sanctuary and coming as a thief in the night to break up the house is *not at the close of probation for the world*, but *at the close of probation for the church*: when "He shall rise up as in Mount Perazim, [and] shall be wroth as in the Valley of Gibeon, that He may do His work, His *strange work*; and bring to pass His act, His *strange act*" (Isa. 28:21): when He comes "with dyed garments from Bozrah" [the sheepfold—Isa. 63:1-6]—when the "slain of the Lord shall be many" (Isa. 65:11-15; 66:15, 16); when He comes with a sickle in His hand (Rev. 14:15) to separate the tares from the wheat

in the first-fruit harvest of the earth (Rev. 14:13-16), (shortly to be followed by the second-fruit harvest of the earth—Rev. 7:9, 10; CT 532:1); and when He comes with His whetted sword, as Inspiration declares:

"I saw that the Lord was whetting His sword in heaven to cut them down. Oh, that every lukewarm professor could realize the clean work that God is about to make among His professed people!"—1T 190:0.

"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."—TM 373:0, 1.

This is the breaking down of His house, the purifying of it, when the Lord fulfills the following fearful pronouncements:

"When trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view, and with hosannas range under the banner of Christ. Those who have been

timid and self-distrustful will declare themselves openly for Christ and His truth. The most weak and hesitating in the church will be as David—willing to do and dare."—5T 81:2.

"...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.

"Satan will work his miracles to deceive; he will set up his power as supreme. The church may appear as about to fall, but it does not fall. It [the Rod-hewed-squared-and-polished stones, not the dross] remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat. *This is a terrible*

ordeal, but nevertheless it must take place. None but those who have been overcoming by the blood of the Lamb and the word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouths [the 144,000]. The remnant that purify their souls by obeying the truth gather strength from the trying process, exhibiting the beauty of holiness amid the surrounding apostasy....

"The great issue [the terrible ordeal," the consuming of the dross] so near at hand will weed out those whom God has not appointed, and He will have a pure, true, sanctified ministry prepared for the latter rain."—B-55, 1886. (Who is responsible for the perfidious obscurantism of deliberately excising this second paragraph from the testimony as printed in 2SM 380:2, 3 and 7A BC, p. 355, col. 2:2.)

All this, Brother/Sister, is what happens when the Lord leaves the Sanctuary to break down and purify His house. It is the beginning of the "great and dreadful day of the Lord"—great for the first fruits—the 144,000 guileless servants of God, mercifully rescued from the sword in Laodicea; and great for the second fruits—the great

multitude that no man can number—mercifully rescued from the plagues on Babylon; but dreadful for the wicked.

Will any of you, now, brethren, be foolish virgins to continue to listen to and to hang your helpless souls on the treacherous false teaching of the blind angel of the Laodiceans, and in consequence be cut down at the time of slaughter? Or will you as wise virgins buy the extra oil that you do not have—the meat in due season, the very present truth being freely dispensed by the servant who now, in due season, is freely feeding "the little company... standing in the light" (5T 209:3), "tracing down the roll of fast-fulfilling prophecy"?

"God has a people upon the earth who in faith and holy hope are tracing down the roll of fast-fulfilling prophecy and are seeking to purify their souls by obeying the truth, that they may not be found without the wedding garment when Christ shall appear."—4T 307:0.

"The leaven of godliness has not entirely lost its power. At the time when the danger and depression of the church are greatest, the *little company who are standing in the light* will be sighing and crying for the abominations that are done in the land. But *more*

especially will their prayers arise *in behalf of the church* because *its members* are doing after the manner of the world.

"The earnest prayers of this faithful few will not be in vain. When the Lord comes forth as an avenger, He will also come as a protector of all those who have preserved the faith in its purity and kept themselves unspotted from the world. It is at this time that God has promised to avenge His own elect which cry day and night unto Him, though He bear long with them.

"The command is, 'Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.' These sighing, crying ones had been holding forth the words of life [in the warning words, the life-or-death message, of the Rod of God—"the Lord's voice" crying "unto the city"—Mic. 6:9]; they had reproved, counseled, and entreated. Some who had been dishonoring God repented and humbled their hearts before Him. *But the glory of the Lord had departed from Israel*; although many still continued the forms of religion, *His power and presence were lacking*. [In the

thousands of pages of the Spirit of Prophecy read by the hundreds of students of the writings, never has there been found a word reversing this and kindred pronouncements.]

"In the time when His wrath shall go forth in judgments, these humble, devoted followers of Christ will be distinguished from the rest of the world by their soul anguish, which is expressed in lamentation and weeping, reproofs and warnings. While others try to throw a cloak over the existing evil, and excuse the great wickedness everywhere prevalent, those who have a zeal for God's honor and a love for souls *will not hold their peace to obtain favor of any*. Their righteous souls are vexed day by day with the unholy works and conversation of the unrighteous. They are powerless to stop the rushing torrent of iniquity, and hence they are filled with grief and alarm. They mourn before God *to see religion despised in the very homes of those who have had great light*. They lament and afflict their souls because pride, avarice, selfishness, *and deception of almost every kind are in the church*. The Spirit of God, which prompts to reproof, is trampled underfoot, while the servants of Satan triumph. God is dis-

honored, the truth made of none effect.

"The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God. The Lord commissions His messengers, the men with slaughtering weapons in their hands: 'Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house.'—5T 209-211.

"The very atmosphere is polluted with sin. Soon God's people will be tested by fiery trials, and the GREAT PROPORTION of those who now appear to be *genuine and true* will prove to be **base metal**."—5T 136:1.

"Now is the time when we should closely connect with God, that we may be hid when the fierceness of His wrath is poured upon the sons of men. We have *wandered away* from the old landmarks. ["The church has turned back from following Christ her Leader, and is steadily retreating toward Egypt. Yet few are

alarmed or astonished at their want of spiritual power. Doubt, and even disbelief of the testimonies of the Spirit of God, is leavening our churches everywhere. Satan would have it thus. Ministers who preach self instead of Christ would have it thus. The testimonies are unread and unappreciated."—Id., 217:1.] **Let us return**. If the Lord be God, serve Him; if Baal, serve him. **Which side will you be on?**"—Id., 137:3:

On the side of the Laodicean-angel ministry who are "wretched, and miserable, and poor, and blind, and naked," and don't know it, but are in the "sad" and "fearful" and "terrible" deception (3T 253:0; 260:1; and 254:1) of being confident that they are "right, when they are all wrong" (Id., 253:0), thereby forcing the Lord to spue them out of His mouth?

Or on the side of the "faithful and wise servant, whom his Lord hath made ruler over His household, to give them meat in due season"?

That is now the unforgiving question before God's judgment-bound people (1 Pet. 4:17), as the "days of purification"—the breaking down of His house—"hasten on apace" (5T 80:0). Brethren, **truly** "which side will you be on?" ■

PRE-MILLENNIAL KINGDOM— FROM THE BIBLE ONLY

QUESTION: I have not been able Scripturally to convince myself of a pre-millennial Kingdom, and I have no faith in what men say. Can you prove the subject to me from the Bible only?

Answer: You may rest assured that all our studies on the pre-millennial Kingdom prove the subject from the Bible itself. Whatever other sources are referred to, they are not used to prove that the beginning of the Kingdom is pre-millennial. As the subject of the Kingdom—"the restitution of all things" (Acts 3:21)—is, as it were, the crown of salvation and hence, in the finality, the most important of all Bible truths, the Scriptures therefore make it *clearer than any other subject*, as we shall see in the following paragraphs.

First of all, it needs to be made clear that this pre-millennial Kingdom is, in other words, **only the church purified** (See Isa. 1:1-27; 52:1, 2, 6-8; Mic. 4:1-8; Zech. 14:20, 21; Matt. 13:41-43)—the "wheat" separated from the "tares," the good "fish" from the "bad," the "sheep" from the "goats," and put where they can never again commingle: the wheat in

the "barn" (Matt. 13:30), the good fish into "vessels" (Matt. 13:48), and the sheep on the Lord's "right hand" (Matt. 25:33)—figuratively, the geographical location of the Kingdom. These parables, you know, were not given for nothing; they are for our learning.

As the subject in question—"the restitution of all things"—(starting in the pre-millennial Kingdom) "which God has spoken by the mouth of all His holy prophets since the world began" (Acts 3:21), is the most comprehensive and consequential of Bible truths, let us closely examine first the teaching of the "more sure word of Prophecy" (2 Pet. 1:19) on the Kingdom, as projected in Daniel 2:44, 45:

"And in the days of these kings [the toe-kings—the kings of today] shall the God of heaven set up a Kingdom, which shall never be destroyed: and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone [the first fruits] was cut out of the mountain [the Denomination] without hands,

and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

How much plainer could language make it? Do not the Scriptures say that the stone symbolizes the Kingdom? Do they not say that it, the Kingdom, is to "break in pieces the nations" (the image)? Do they not say that *IN* the days of the toe-kings, not *AFTER* their days, "shall the God of heaven set up a Kingdom"?

Moreover, what made the stone, the Kingdom, grow and fill the earth (Dan. 2:35) if it was not set up before the close of probation? And if its growth is not caused by the ingathering of the second fruits, the great multitude (Rev. 7:9) that join the first fruits, the 144,000 (Rev. 7:1-8)—the stone (Dan. 2:35), then *what* does cause its growth? This, you see, is no one's idea, but is the Bible's. If you make this scripture mean something else, then for sure it would be someone's idea, not the Bible's. To make this certainty doubly certain, established in the mouth of a second witness, the prophet Micah invites us to closely examine his testimony:

"Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the Word of the Lord from Jerusalem.

"And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nations shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." Mic. 3:12; 4:1-4.

With this significant testimony before us, let us now quietly and humbly reason out and digest what all it affirms. At the outset, we see God's

pronouncement of doom upon Israel, to bring their Kingdom down to the level of a plowed field, as it were—to nothing. Then with great positiveness, He promises that in “the last days” He shall reestablish it and make it to stand more prominently than the kingdoms around it. Does this—what the Bible says—sound like post-millennial work to you? I am sure it doesn't.

Then, as Inspiration goes on to declare, “People shall flow unto it.” And It makes plain that many nations shall come unto Zion and find others to go with them, saying, “Come, and let us go up to the mountain of the house of the Lord, . . . and He will teach us of His ways, and we will walk in His paths. . . .”

“Come now, and let us reason together, saith the Lord” (Isa. 1:18): If the Kingdom has not at that time been ushered in, what will make them say, “Come, and let us go up to the house of the Lord”? Is there any conceivable possibility that this work is post-probationary? You can see that there is not.

What further corroboration need there be? And who dare even breathe a thought that God does not tell the truth, or that He cannot perform the truth? And if we cannot depend upon these “more sure

words of Prophecy” (2 Pet. 1:19), then pray tell what words can we depend upon? On the words of men?

For “good measure, pressed down, and shaken together, and running over” (Luke 6:38), we shall now examine the prophet Hosea's testimony:

“For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: **AFTERWARD** shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days.” Hos. 3:4, 5.

Hosea, you see, takes us a step further into the subject. While declaring the fearful revelation that God's ancient people were to lose their Kingdom, and even their national identity, he reveals with explicit emphasis that “in the latter days,” God will reestablish them again, and appoint them a king of their own—antitypical David. And I hope you will surely not let anyone tell you that this antitypical David is Christ Himself. For the Scriptures plainly state that Christ is “the Son of David” (Matt. 21:9, 15), and not ancient King David himself. Likewise, surely you will not let any talk you, as they've talked others, into

thinking that these particular promises are conditional on the obedience of the people. Here you have God's word for it:

"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.

"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 [Palestine]; 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. ["Among the heathen" could not possibly mean in Heaven! And still less so in the new earth!]

"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. . . ; **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 **INQUIRED OF** by the house of Israel, to do it for them; I will **INCREASE** them with **MEN** like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord." Ezek. 36:24-32, 36-38.

We must ask ourselves when would this necessarily have to be—to gather them "from among the heathen," "from all countries," and to bring them into "their own land" (keeping in mind that this promise, verse 24, is to the house of Israel, the ten-tribe Kingdom, which has never yet been gathered). Does it not look to you that, beyond question, this restoration takes

place *before* the close of probation? Even before the seven last plagues and the millennium? Thus is seen the utter impossibility of its being any otherwise.

To cleanse us from all "filthiness" and from "all idols" (verse 25); to receive a "new heart," and a "new spirit"; and to cause us to walk in His "statutes" and to keep His judgments (verses 26, 27)—does this seem to you to allow of any possibility of taking place *after* the close of probation? And *without* and *before* this cleansing, how can we see God and live and reign with Him?

To "dwell in the land" that He has given to our fathers (verse 28)—could this land possibly be some other than Palestine? Could it be in Heaven or in the earth made new! To promise an increase of corn and to lay "no famine" upon His people (verse 29)—surely you can see it can be nowhere else but on earth pre-millennially. And can you honestly conceive of God's withholding His "fruit of the tree" from His purified, redeemed people and His causing them to continue to receive reproach of famine "among the heathen" (verse 30), until *after* the heathen are removed from the earth! When His multiplying the "fruit of the tree" and causing His

people to receive no more reproach "among the heathen"—when all this, following His giving them a new heart and a new spirit, takes place, *then only*, to vindicate the Scriptures, can we all really hate our iniquities and our abominations (verse 31).

To bring all this to pass, *not for our sakes, but for God's own sake alone*, so that we will be ashamed and confounded for our ways (verse 32)—does that plain, positive language allow for any possibility of these promises being conditional upon the past obedience of the people? To "dwell in the cities" and to build wastes, and for the heathen to know all this (verses 33, 36)—can it, possibly, all be in Heaven? In the new earth? What are your honest, sensible, God-fearing answers?

"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 like a flock." Verse 37.

This verse unequivocally declares that God's people will enquire (pray) of Him to do this for them. But how can one pray for it if he does not believe it? The Lord, though, promises to surely do it.

And finally, ask yourself the question, How can He multiply "them" (His people) if, when He

is to do so, probation for the conversion of men has closed? Regardless of what the ministers say, and what men may think, is it not our duty to believe what the Scriptures say?

Adverting now to your question, "Can you prove the subject [the pre-millennial Kingdom] to me from the Bible on-

ly?", I am sure that no human being, but the Word of God alone, is answering your question. And if the Scriptures themselves do not convince you to take hold of their life-saving line, then what will?—V. T. Houteff, in edited Question and Answer, No. 190, in Manuscript Material for *The Answerer*, Book No. 6. ■

BE YE READY

AT THE risk of becoming redundant we again sound an alarm of impending judgment, panic, and catastrophe. Since we are not prophets, we cannot predict *when* judgment may fall, but we can announce with certainty that it *will*! The words of Jesus and of the apostles are too plain for us to overlook; if we believe the Bible is the Word of God, we must accept its message as valid and accurate.

Jesus plainly foretold a time of trouble such as the world has not yet witnessed (Dan. 12:1), a time that would try men's souls to the point of hopelessness and helplessness, a condition so severe that only divine intervention could prevent the total decimation of mankind from the earth (Matt. 24:22).

Too many people are now accepting the fable of a secret,

at any moment, catching away of the church of Christ immediately prior to the "great tribulation," a happening without substantiation or precedence in the Word of God. Entire denominations embrace this idea, and their ministers, pastors and evangelists are busy proclaiming this false hope to hundreds and hundreds of poor deluded saints.

The consequence of this vain teaching is that it leaves its adherents in a state of abject unpreparedness, because the only requirement for eligibility is said to be that a person be "born again," or be "saved." Some few teach that one must be "Spirit-filled" in order to qualify for the great trip to Heaven, but little, if anything else, is said to be required.

Every child of God should read and study the words of

Jesus in Luke 12:35-40. The necessity of being ready is set forth as most urgent! *No one knows when the Lord will come, therefore, we are to remain in a state of readiness at all times.*

The time that is termed "great tribulation" (Rev. 7:14) will be a period of judgment, trial, persecution, deception, destruction, warfare, and spiritual conflict and upheaval. *Few Christians are ready to undergo such trial of faith as is set forth in the Scriptures* (Heb. 11:32-38). It seems that the majority of church-goers in this country are more interested in religious entertainment, financial prosperity, and good times, than they are in 100% surrender and consecration to the Lord of lords. Prosperity and abundance of goods do not make a person fit to face the times of adversity and peril that seem to be close at hand.

Our nation has miserably failed to carry faithfully the torch of light which the Almighty placed in its hands. We had the blessed opportunity to become "the light of the world." We have sent missionaries to the ends of the earth, and have erected great monumental edifices in the name of the Lord. We have spent hundreds of millions of dollars trying to "Christianize" heathen lands,

while at home we have succumbed to the Laodicean state of lukewarmness, and are about to be spewed out.

Many of our missionaries have preached the gospel of entrepreneurism. The doctrines of profiteering and usury have accompanied the message of churchanity—membership in "the church of your choice." Preachers have confused the good news of salvation with the teaching of denominationalism.

In the name of religious freedom, we have allowed the atheists to promote and promulgate their own religion. (They purport not to believe in God, but they believe in Satan!) We have languished in our homes as our children have been carted off to atheistic, sex-dominated, drug-filled institutions which are dubiously termed schools. A few hardy souls have kept their children home, but for the most part, the degradation continues unabated.

From statistics we have gathered, our "Christian" nation can now boast of a 60% divorce rate, one and a half million abortions each year, almost a half million illegitimate babies annually, around 25 million cases of incurable genital herpes, millions of people facing death from AIDS, while bestiality, incest, homosexuali-

ty, pedophilia, and many different kinds of venereal diseases are running rampant. In addition to all this our society is plagued with some half million attempted suicides each year!

If any nation on earth should be aware of God's hatred for sin, and His refusal to condone such, this nation should. Bibles are everywhere! We are a people without excuse. We have coddled the transgressor and have tried to annul God's holy law. In the name of grace, our religious systems have sanctified sin. They "call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter." Isa. 5:20.

Malachi 2:17 describes quite vividly the present attitude of our self-destructive society—"Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?"

Surely judgment can't be far away from this rebellious generation which is so defiant against the Creator of their souls. For general precedents, consider the days of Noah and those of Lot. God's attitude toward corruption and vio-

lence was absolute abhorrence; Jesus said the same condition will prevail in the last days. As judgment fell upon the inhabitants of Noah's day, judgment will come once again. As destruction befell Sodom and Gomorrah and the cities round about, so also will judgment soon be poured out upon the cities and towns of the present era.

The vital question we must all ask ourselves is, "**Are we ready?**" Jesus said that there would be persecution of God's people in addition to all the judgments which would come on the ungodly. How strong in the Lord are you? How sure is your love for God? **Are you ready to lay down your life for the Lord?** Does He mean more to you than your relatives, your possessions, your ambitions, your reputation? Are you dedicated completely to Him and His service? Do you have other gods in your life?

It will take this degree of consecration in order to stand in this evil day which is upon us. May we urge you to yield your life to Jesus Christ and serve Him with all your heart, soul, mind and strength. It may be He will provide an "ark" whereby you and your family can find respite from the face of disaster in this last hour.

"Therefore let us not sleep,
as do others; but let us watch

and be sober." 1 Thess. 5:6.

—Randall Walton ■

GOD'S REQUIREMENTS: THE AUTHORIZED AND THE UNAUTHORIZED

THE CASE OF THE MOUNTAINDALE DECEPTION

RECENTLY, a document from the Mountaindale Association came to hand. It is the application for fellowship and, as alleged by Mountaindale, was employed by Brother Houteff as the "original" application form for the Certificate of Fellowship. Since all but a scant dozen of today's Davidians were either too young or too otherwise minded to accept the message until recent years, to have been part of the prophetic 1930 to 1955 old Mt. Carmel movement, it is, consequently, natural that only one who served at old Mt. Carmel in an authorized capacity should know the truth of this matter. It is vital that every truth-seeking and truth-telling Davidian know the difference between that which *was* and *is authorized by God's government* and that which *was only circumstantially provisional*. The following statement from the pen of Inspiration sharply sets forth this vital principle:

"A 'disciple' is one who follows Christ on and on in

divinely revealed Truth which he accepts not because others do, or do not, but because the Father which is in Heaven has through His Spirit personally convinced him of it (Matt. 16:17)—because independent of what others do or say he is personally persuaded by the Spirit. And the 'testimony' is His living Word passed on by His chosen and Spirit-filled messengers—'the Spirit of Prophecy' at work (Rev. 19:10). Hence to bind up the testimony among His disciples is to confirm 'the Spirit of Prophecy' among them and them only. And to seal the law among them is to have the law authorized and fortified by Truth, to have them see the necessity of keeping it." 2TG 41:21, 22.

Carefully analyzing the foregoing statement, *first* we see that a disciple follows Christ in the *progressive* light of truth. *Second*, the true disciple accepts truth because the Holy Spirit convicts him of it—not because anyone else does. *Third*, the testimony is *passed*

on; that is, it is progressive, is living, is continually working and, therefore, obviously operating through God's living, Inspired servants. (Just as the Inspired leadership of the Protestant reformation passed successively from Luther to Knox, to Wesley, to Campbell, and since 1844 from Miller to Ellen G. White, so as it passed on in continuity from Miller to Sister White to Brother Houteff, it must necessarily have been "passed on" from Brother Houteff's time to our time. This succession of Inspired guidance is scripturally mandated since every age of God's church has been blessed with a messenger possessing either instructive or interpretative, if not revelatory, Inspiration. For example, Miller was inspired to instruct his generation concerning the prophecy of Daniel 8:14; Brother Houteff was called to interpret and clarify the long not-understood/misunderstood prophecies of Daniel, Ezekiel, and Revelation. And Ezekiel and Daniel were given to reveal prophecies which foretold the future. In each case, the Holy Spirit, "the Spirit of Prophecy" manifested "**Himself**" (16Tr. 47:3, 4; 49:1, 3; 51:1, 3; 62:4) in different capacities because of difference in the levels of understanding of God's people and of the needs

of the times.

Adverting to our analysis of the statement in 2TG 41:21:6, we see that the *fourth* important aspect of this passage concerns the binding up of the testimony, and *fifth*, that to bind up the testimony means to confirm "the Spirit of Prophecy among them [the remnant] and them only." *Sixth* and *seventh*, in this Inspired succession—are, respectively, to have the law "authorized and fortified by truth" and that the remnant will be convinced to keep the law. Now to summarize, then explain, each of these divinely hewn stones of the foundation of this vital present truth:

1. A true disciple follows the *progressive present truth*.
2. A true disciple follows the *Holy Spirit*—not man.
3. The testimony is *passed on* from messenger to messenger.
4. The testimony must be "*bound up*."
5. The testimony must be "*confirmed*" among God's professed people.
6. The law must be "*authorized and fortified*."
7. The remnant must see the *necessity of keeping the law*.

Progressive Present Truth

Truth like water is stagnant

if not progressive. Declares Inspiration: "True Christianity is a growth."—2TG 45:3:1. For anyone to believe that truth reaches a certain point, then stops, is to deceive oneself terribly and to trap oneself in Shintoistic non-progressive religion. Speaking to this very point, the man with the Rod, V. T. Houteff, warned of just such a perilous, self-destructive course: "...each successive denomination has failed to keep pace with the progress of Truth because each has failed to climb higher than the height of the founder of each respective denomination could possibly have led them in his lifetime."—2TG 26:21:0.

What jewels of wisdom and perception! How clearly is set forth the plight of divided Davidia! In place of the statement, "...each successive denomination has failed to keep pace with the progress of Truth..." we could and should justly read, "...each successive Association [split-off from Bashan] in divided Davidia has failed to keep pace with the progress of Truth. . . ." Why? Here is why:

"It [the Seventh-day Adventist Church], too, thinks its dead founder was the last in the line of the prophets, that there is no need of another."—2TG 26:22:0. Some may wishfully think that Brother

Houteff was addressing Adventists only and not Davidians. They must think again! The following quotation is documentary proof that some Davidians have indeed stopped at the tomb of the dead prophet—V. T. Houteff.

"...the last Porter/Prophet/President to God's Church today, is Brother Victor T. Houteff (GCS 7, 8, 23, 32; 9Tr. 67)."—Supplement to Application Form, Mountindale Association.

The unconstitutional Davidian Association that promotes this erroneous idea believes that the above affirmation is a commendable declaration of virtuous adherence to the Rod message. In truth, though, the statement is actually a declaration that they have stopped where the prophet, V. T. Houteff, stopped on December 5, 1955, when he died. The proponents of the Mountindale statement believe that in declaring Brother Houteff to have been the "last Porter/Prophet/President," they are thereby manifesting their allegiance to the Rod and consequently are not following man. They sorely need to assimilate the following words of Inspiration.

"How many men in this age of the world fail to go deep enough. They only skim the surface. They will not think

closely enough to see difficulties and grapple with them, and will not examine every important subject which comes before them with thoughtful, prayerful study and with sufficient caution and interest to see *the real point at issue*. They talk of matters which they have not fully and carefully weighed. Frequently persons of mind and candor have opinions of their own which need to be firmly resisted, or these of less mental strength will be in danger of being misled. Through the mental bias, habits are formed, and customs, feelings, and wishes have a greater or less influence. Sometimes a course of conduct is pursued every day, and persisted in, because it is a habit, and not because the judgment approves. In these cases, *feeling, rather than duty, bears sway.*"—4T 361, 362.

This sort of superficial thinking is precisely that which permeates the world today. The old song, "It was good enough for Grandpa, it was good enough for Grandma, and it's good enough for me . . .," perfectly illustrates what is wrong with the world: people simply will not tear themselves away from the spent past and embrace the onward-marching future. That is why, just as we have read, there

are still Lutherans who follow Martin Luther's teachings and nothing else, declaring Luther to have been the last inspired mouthpiece, and thus with him they halt; why there are still Presbyterians, Methodists, Baptists, Laodicean Seventh-day Adventists; and why, even more to the point, there are still neo-Carmelite Davidians! The simple and sad truth is that every one of the aforementioned groups have in succession turned deaf ears to God's messengers, rejected truth, and hardened their hearts against God's then emerging government.

Laodicean Seventh-day Adventists are notorious to Davidians for having stopped dead in their tracks at the tomb of Ellen G. White. The result of this blind and willful course is apparent today as the church, largely because of its rejection of inspiration, sinks deeper and deeper in the pit of apostasy, darkness, confusion, and disunity. Davidians rightly advocate needing the voice of Inspiration, the Rod of God, as the remedy for the church's sickness. It should be transparently clear to all Davidians that Truth is always consistent with Itself. Since Davidians believe in, advocate, and teach the need for Inspiration and an additional message of up-to-date truth, and warn

S.D.A.'s of the dangers of stopping at Ellen G. White's tomb, then for a number to stop at V. T. Houteff's tomb by proclaiming him the LAST prophet, to refuse to accept the re-commissioned voice of the Spirit of Prophecy, and to reject the emerging theocracy is illogic, folly, and irony of the sorriest sort!

The statement in question from the Mountindale Supplement quotes the *General Conference Special*, pages 7, 8, 23, 32. These statements plainly describe the work of Elijah; his message, and its nature, and also tell us who Elijah was. These statements, from the pen of V. T. Houteff, are accepted by all well-informed Davidians as the word of Inspiration. No serious, well-informed student of the Rod has ever questioned Brother Houteff's role as the master and last antitypical prophet-*interpreter* (TM 475:3) to the remnant church. So to associate these statements, which do show that V. T. Houteff was Elijah, the last *interpretative* prophet, with the idea that he was *the last* Inspired messenger, which these statements do not show, exposes a fundamental misapplication and lack of spiritual maturity, understanding, and authority. The reason the self-guided Davidians encounter problems

of understanding the subject of Inspiration is twofold: their *desperate attempt to escape the authorized porter* and their inability to digest the meat of the message. The following statement is used by the neo-Carmelites in an attempt to prove that the present-day voice of Inspiration ceased with Brother Houteff:

"... the promised Elijah is to be the last prophet to the church today, as John the Baptist was the last prophet to the church in his day."—GCS 23:3.

The foregoing statement must be examined in the broader total light of relevant statements. The statement aforequoted from the *General Conference Special* is put in context by the following statement.

"Inspiration, consequently, is not limited in its manifestations, to man alone. And sacred history reveals that neither is it limited to visions (Dan. 7:2), or dreams (Gen. 28:12), or indirect communication (Ex. 40:35; 28:30), or direct face to face conversation (Gen. 18:2) with divine beings, or to any other form of expression. Rather it comes 'in divers manners.' Thuswise, God 'at sundry times . . . spake in times past unto the fathers.' Heb. 1:1."—1Ans. 41:1.

Clearly the neo-Carmelites

do not perceive that even today Inspiration manifests itself in various roles. The role of V. T. Houteff was that of *Inspired Interpreter*. It was only on rare occasions that he taught in the field. His prime mission, rather, was to interpret the prophecies of the "great and dreadful day" (Mal. 4:5) and of "the restitution of all things" (Acts 3:21), for long either not understood or misunderstood, and to make it possible for the elect to become spiritually strong. Therefore, Brother Houteff's call was **to the office of Inspired Interpretation**. Those who would believe otherwise should consider the symbolism of Isaiah 7:21, 22. These verses portray the heaven-chosen dairyman who nourishes the young cow (symbolic of the volumes of the Spirit of Prophecy in their early and latter rain manifestations; that is, the works of the Testimonies and of the Rod) and the two sheep (symbolic of the Old and New Testament Scriptures). Just as any good dairyman concentrates upon producing milk, not upon containing and distributing it, so V. T. Houteff faithfully attended the production of present truth for twenty-five years. He himself recognized that God would raise up others to distribute the bulk of the "preserved"

milk. Hence his statement: "These noble creatures give such a volume of milk that we are compelled to separate the cream and are able to dispense only it. The milk we preserve . . . all we can do is to send out the high points—the butter or cream."—6Tr. 31, 32.

The question now asserts itself, If Brother Houteff and Mt. Carmel were able to dispense only the "high points," "the cream," how would the "preserved" milk of the great Universal Dairy get distributed after his death? How *only*? Obviously, a successor servant and movement must arise.

Why preserve the "milk" if in due season it is not going to be dispensed by one whom the Lord has qualified and appointed to dispense it? What folly that would be on God's part! Preserve it, never to be dispensed! Perish the folly!

But before examining this phase of the progressive truth, let us consider the following statement from the *General Conference Special*, page 23:3, this latter part: ". . . John the Baptist was the last prophet to the church in his day. . . ."

Any well-informed Bible student knows that John most certainly was not the last prophet to the church of his day. To begin with, Christ, the Prophet of prophets, arose

just as John's ministry for the church of his day ceased. (See DA 752:1 and AA 451:4.) Since Christ's work was solely for the Jewish church, taking up where John left off, we see that *John was not the last prophet to the church*. What of Paul, Peter, James, and John, all of whom were Inspired to address the church of that day and therefore occupied the prophetic office? Is the Rod contradicting itself and the Scriptures? Obviously not. The key to understanding this question and the question of present-day Inspired leadership is to understand that John was the last prophet of *his kind* to the church of his day, just as V. T. Houteff was the *last prophet of his kind, though not the last prophet in toto* to the church of today. Manifestly, V. T. Houteff, by virtue of his own testimony, was the *last interpreter* to the church. He was *not*, however, the *last inspired servant* to the church. This point is *all-important* and therefore should be clearly and sharply understood by all 100%-Rod-only Davidians. (Glance back at page 30, column 2, paragraph 2).

Since, as we have seen, Brother Houteff was the dairyman who nourished the young cow and the two sheep—who produced the milk, then *necessarily* the distribution of

its vast quantity *must have been left to others*, thereby mandating another Inspired servant to *distribute* the Inspired message.

The True Disciples

Returning to the analysis of the statement from 2TG 41:21:6, as outlined on page 29, we must next know the qualifications of those who are to be the "true disciples." Obviously, whoever they are, they are *the only ones worthy and qualified* to distribute the milk to the famished souls in the church. And who, we may ask, are thus worthy? Meditate upon heaven's answer:

"A 'disciple' is one who follows Christ *on and on* in divinely revealed Truth which he accepts not because others do, or do not, but because the Father which is in Heaven has through His Spirit personally convinced him of it (Matt. 16:17)—because independent of what others do or say, he is personally persuaded by the Spirit."—2TG 41:21:6.

A crucial point for Davidians to assimilate is that "a true disciple" does *not only profess* to follow Christ, he *progresses with* Christ. All Christians profess to follow Christ, but how many progress with Him—follow Him *on and on* in revealed truth all the way? God says,

“few” (Matt. 7:14; 20:16; 22:14). And that is why there are still Catholics, Lutherans, Presbyterians, Methodists, Baptists, Laodicean Seventh-day Adventists, and schismatic (divided) Davidians! All profess to follow Christ and not man, but each has fallen down at the tomb of the dead prophet to worship him rather than following Christ on up the next rung of the ladder. This is what it means to follow Christ on and on in divinely revealed Truth. It does not mean trumpeting to the world that one’s prophet was the last. Indeed, such an action, rather than being a virtue, is actually a pitiful admission of Shintoistic blindness characterized in the following statement.

“Obvious it is that the opposition [to the office of the Porter/Prophet/President] is engendered and nurtured by self-appointed leaders who, avowedly laying no claim to ‘Inspiration’ [just as with the Mountindale leaders], are thereby unwittingly crying out that the Lord has not sent them!”—6Tr. 71:1.

The Testimony Is Passed On

Third in our analysis of the statement in 2TG 41:21:6 is the following sentence: “And the ‘testimony’ is His living Word passed on by His chosen

and Spirit-filled messengers—*the Spirit of Prophecy at work* (Rev. 19:10).” This sentence is bursting with vital present-truth lessons: it shows that just as a true disciple moves on *and on* with truth as it progresses, just so the message itself is “passed on by His chosen and Spirit-filled messengers...” Thus we see that the role of the messengers is not static, does not stand still, and does not cease with the death of the messenger. This must be so, for if the message is not passed on and on from messenger to messenger, the truth must stagnate and God’s people perish. This passing of the torch of truth from one message and messenger to another is aptly described as “the Spirit of Prophecy at work.”

What means has God provided for the mantle of Inspiration to be “passed on”? It is through the office of the *living* [mark—“*living*”; that is, “*present*” not “*past*”] Spirit of Prophecy. The purpose of an office is to provide continuity of action. Since, as we have seen, Inspiration is at work continually in different ways and through different mediums, then it *must be the office of prophecy, not the man*, which is vital to the ongoing, abiding advance of truth. The following statements conclu-

sively show that Inspiration works through the prophetic office:

"Let us now realistically consider why the builders' efforts and the king's decrees at first failed, and why at last they succeeded: Before Haggai and Zechariah were called to the prophetic office, many of the Jews returned from Babylon to Jerusalem, although the majority remained in Babylon; that is, the builders voluntarily went to build only because the captivity had ended, and because the king had decreed that the temple of God should be built. But both the builders' and the king's efforts were a complete failure—all came to naught. Then it was that through His prophets, Haggai and Zechariah, God directed the work, and in consequence they quickly finished the building. Plainly, therefore, *not before the Lord took the reins in His own hands through the Spirit of Prophecy*, did the work prosper. In fact, sacred history proves that **nothing has ever prospered** in God's work **without the living Spirit of Prophecy in its midst.**"—1TG 10:20:2.

"In our day there is an even greater flood of private interpreters of the Scriptures (the cause of today's isms) than there was in Moses' day. And according to Revelation 12:15,

16, the Lord warns that He will again use a remedy against today's *ism*-breeding flood, similar to the ancient remedy. Then some may learn to respect the office of the Spirit of Prophecy."—1TG 14:15:4.

"To demonstrate this, let us now, with special reference to the gift of prophecy (its office and its relation to the ministers as well as to the laity in the New Testament period), examine how the Universal Dairy enables patrons to refuse the evil and choose the good."—6Tr. 27:1.

The prophetic office is God's vehicle for ensuring the continuance of Inspired instruction among His people. The very fact that Inspiration works through the office of prophecy, in itself shows that God designed this gift to be active, ongoing, everliving, abiding, and unceasing. Those who claim that the prophetic office was occupied up to a certain point, then afterwards left defunct, are **actually impugning** God's system of government and the workings of the Holy Spirit. If finite men can fill political offices regularly, then how much easier must it be for the Infinite One to fill His divinely ordained offices!

Again, the very nature of an office provides for the systematic, orderly transfer of responsibility and leadership. Indeed,

this is precisely why *The Leviticus*, page 5, article IV, section 1, (a), declares that "the regular officers of this Association shall be a president, a vice-president, a secretary, and a treasurer." The word *regular* means "orderly, symmetrical, methodical, well-ordered." All these designations appropriately fit the meaning and function of the prophetic office, which is to provide for *orderly transfer of Inspiration from one messenger to another*. Witness the experience of Elijah who, as he prepared to ascend to Heaven in a chariot of fire, gave his mantle to Elisha, signifying his ordination to the prophetic office.

No doubt should shadow our minds on this subject, for *the weight of evidence bears down heavily upon all who attempt to evade the prophetic office*. Of these evaders, Inspiration declares (to quote the statement again): "In our day there is an even greater flood of private interpreters of the Scriptures (the cause of today's *isms*) than there was in Moses' day. And according to Revelation 12:15, 16, the Lord warns that He will use a remedy against today's *ism*-breeding flood, *similar* to the ancient remedy. Then some may learn to respect the office of the Spirit of Prophecy. Let us now read of the fate of

those who continue walking in sparks of their own kindling.

"Rev. 12:16: 'And the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.'

"Here we see that a similar remedy which caused isms to cease in Moses' day is again to be used to cause isms to cease in our day: the only means by which harmony can be restored among fellow-members in the church itself as well as among Christians in general." —1TG 14:15, 16.

Binding Up the Testimony

The next aspect of our analysis of progressive truth concerns the binding up of the testimony (Isa. 8:20). The testimony, as we have witnessed, includes the Inspired writings of Ellen G. White along with those of the Rod message. Truth, being multi-phased and multi-faceted, cannot be found all in one place for, as the prophet Isaiah wrote, "Precept must be upon precept, precept upon precept; line upon line, line upon line, *here a little, and there a little*." Isa. 28:10. The binding up of the testimony, therefore, is a work of bringing together, under the guidance of the Holy Spirit, all those "precepts which are scattered throughout the Rod message. As Inspi-

ration was required to reveal and interpret the Scriptures, Inspiration *must be required* to "bind up the testimony." In fact, Inspiration is *necessary for every operation* of the church: "Every true follower of Christ is inspired in his own lot—one to interpret, another to study, still another to teach, and yet still another to discern, and all to act and to sacrifice for His sake."—1 Ans. 54:2.

What is the binding up of the testimony? To bind up means to "unite by bonds of affection, loyalty, or duty; hold by a moral tie; to protect or strengthen by a bond or cover; to cause to stick together, to tie around, as a bandage around a limb." The binding up of the testimony, it should be noted, **could not be the same as producing it**. The work of producing the testimony of the Rod was entrusted to the dairyman of the Universal Dairy, V. T. Houteff. It was not yet the season, and hence it was not called for, to bind up the testimony in V. T. Houteff's time, since he, the visible leader, was alive. As Davidia was then *organizationally one*, therefore there was no need to *unite* in that sense. Then, too, since a dairyman must milk his cows before making butter, just so Brother Houteff faithfully produced the body of Rod interpretation

for twenty-five years, then ceased his labors and ***necessarily left the binding-up for another to accomplish***.

Brother Houteff's death on February 5, 1955, left vacant for a short time the prophetic office of Porter-Prophet-President. In the absence of his unifying and restraining influence, several self-appointed, would-be prophets (making such claims as he had characterized, with Inspired perception, as "the hum of a humbug"—1TG 2:21:4) arose, causing the fragmenting of Davidia into several competing, manifestly misguided factions. Precisely because of this unholy division, God appointed a servant to begin the "binding up" of the testimony in a message of unwavering loyalty to the Rod, designed to protect and strengthen the "little flock" and to bind up the wounds of a confused, disappointed people, picking themselves up from "the enemy's effort to deliver a knockout blow."—WHR 33:1.

This was precisely the ministry of the *Educators*, first published in September of 1957 and bearing the following inspired warning of Satan's war plans:

"Perhaps Satan's first and most effective purpose to the end of destroying man and in turn Christ's creation is his per-

verting truth and creating confusion."—*The Timely-Truth Educator*, Vol. 1, No. 2, p. 1, Sept. 1957.

Keenly pointing out the danger to the Davidians of 1957, the inspired foresight of the *Educator* perfectly fulfilled its mandate to "bind up" the testimony, thereby (at this time of confusion following V. T. Houteff's death) sounding the trumpet of unity and tirelessly promoting loyalty to the Rod of God (hence the *Educators'* regular usage of the term, "100%-Rod-only Davidians"). The *Educator's* work of binding up by "bonds of affection" the spiritual, mental, and moral wounds of Davidians is further witnessed by the following statement:

"Thus is the purpose and the mission of this *Timely-Truth Educator*. It is for you of good-will; you who are meek and humble of spirit, wise to make sure of your course, **faithful to obey** the traffic laws, and **quick to heed** danger signals en route to the Kingdom of glory; you who love light and who are set to walk in it, cost what it may in surrender of self—of idols, preconceptions, affiliations, position, or *whatever*. To you it will be light and blessing and fellowship with those who 'walk in the light as He is in the light.'"—*The Timely-Truth Educator*, Vol. 1,

No. 1, p. 1, Sept. 1957.

The word "bind" also means "to hold by a moral tie; to protect or strengthen by a bond or cover, to cause to stick together."

Once again, the *Educators* strode forward into the breach and declared: "The manifest mission of *The Timely-Truth Educator* is to educate, according to its lights, on truth that is timely. And perhaps no other truth is more basically timely and important for us in this critical time of contrary voices than is God's great twofold prerequisite for recognizing *what is Truth* and *what is not truth*. . . ."—*The Timely-Truth Educator*, Vol. 2, No. 1, p. 1, Jan. 1958.

This work of educating the scattered flock entailed publishing tidings of joy, of personal encouragement, of shedding new light upon doctrine, and of **exposing the several unauthorized, self-appointed (false) prophets of the day**, most notably Ben Roden with his false branch message, Evelyn Juergen with her false Sabbath message and teaching that the personal presence of Christ was not imparted to Christians until 1888, and the old-Carmel Sanhedrin council with its false doctrine of evangelizing the Protestant Churches as well as the S.D.A. Church in their quest of the

144,000 first fruits. Against all of these demonstrably exposed *false voices*, the voice of the *Educator* over and over, again and again, warned the emerging little flock, encouraging, strengthening, and nurturing them, thereby exactly fulfilling its mandate to "bind up the testimony" and thus "feed" (educate—2 Code 9:3:14) the flock.

Another identifying feature of the binding-up phase of the Rod, through the voice of the *Educator*, was the collation of timely truth subjects into a series of single, digestible publications. A notable example of this work can be found in the December, 1958 issue of the *Educator* [now "The Last Mile Home" *Educator*] dealing with the last 42 months of Gentile occupation of the Promised Land and, secondarily, the Assyrian Confederacy and kindred events. The *Educator* announced that its work was not to *bring* the truth, but "simply to take what is already brought and 'passed on' by the prophet, and then *integrate* it, *unite* it, *into a solid, cohesive unit*, so as to strengthen and establish and make it sure—make "it stick together."—*The Timely-Truth Educator*, Vol. 2, No. 2, p. 3, Dec. 1958.

An Important Question

At this point, we can profit-

ably ask ourselves the question, Where were today's neo-Carmelites (the Mountaindalites, the Jordanites, et al.) when the battle for the soul of Davidia was raging? The answer is highly instructive: Most of them were not yet born! Or were not yet Davidians—not part of the 1930-1955 Scripturally authorized Mt. Carmel phase (Mic. 7:14). Or were among the ranks of the apostate post-V. T. Houteff/Mt. Carmel movement. For example, H. G. Warden, one of the originators of the Vista, California Association (later relocated some 85 miles north to Yucaipa, California), strongly supported the apostate post-1955 Mt. Carmel group until he saw that the ship "New Carmel" was upended in the shallows, engines churning madly, and on the verge of sinking. He then opportunistically jumped off (1961) and hauled himself aboard the Strong Vessel of the reorganized Association. Since rebellion is incurable, however, he soon departed the Strong Vessel, preferring to sail the rotting old bark Apostasy which is as surely sinking as the sun is rising and setting.

The call to bind up the testimony was not given to a spiritually callow, uninformed novice. God entrusted this

weighty task to one who had labored side by side with Brother Houteff from almost the beginning of the message. It was this servant who faithfully warned the apostate Carmel council of its perilous, self-destructive course and who faithfully embarked upon the work of binding up the testimony, despite bitter obstructionism and malicious opposition. But despite great odds against its work and the worker, the binding-up of the testimony inexorably prevailed.

Addressing this very point, Inspiration declares: "While most of these gifts, especially tongues and governments, are zealously sought after by the Christian churches, the one, 'prophets,' that was despised by the Jews is wholly rejected by almost all Christendom! Thus the spirit that instigated the killing of the ancient seers at the hands of the Jewish leaders, is today doing virtually the same sort of destructive work through organized opposition."—6Tr. 6, 7.

Startling depiction indeed of the present obstructionists who constitute the organized opposition to the Inspired, prophetic work and office of binding up the testimony. While professing gladly to accept the prophetic-interpretative office of Brother Houteff, they obstinately reject the

prophetic-instructive office necessary to the flock of God today. What a sad and ironic repetition of history!

Confirming the Testimony

Next in our analysis of the key statement (2TG 41:21:6), we come to the confirmation of the testimony of the living Spirit of Prophecy. Note carefully this statement: "Hence to bind up the testimony among His disciples *is to confirm* 'the Spirit of Prophecy' among them and *them only*."—2TG 41:21:6. On the authority of this statement, the work of confirming the testimony is limited to those only who have accepted progressive truth—the Rod, and logically so, since relatively few Laodiceans have accepted the productions of the Rod, much less its binding up.

Grasp well this point: *that which is not challenged does not need to be confirmed*. Obviously, something vital to God's people is being challenged. What is it? It is *the work of the abiding, living Spirit of Prophecy's binding up the testimony*. To confirm means "to make firmer, to strengthen, to ratify, make sure, sustain." All of these definitions perfectly portray the work of the bound-up testimony since 1957. First, with V. T.

Houteff's death, the bound up testimony *firmed* up the sagging foundations of Davidia and *strengthened* the faltering faith of the flock by pointing the sure way home.

Subsequently, the bound-up testimony *ratified* God's covenant with His people: "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7.

Though under constant assault from its inception, the bound-up testimony of Bashan has never ceased to confirm the Spirit of Prophecy among Davidians. Although its work and mouthpiece are held in contempt by the "organized opposition"—the challengers, doubters, naysayers, and soothsayers—"humbugs" all (1TG 2:21:4), whose doubts make it necessary to confirm the very Spirit of Prophecy they glibly profess to cherish, Bashan has never failed to show the way to Zion and to faithfully call them to account and to repentance.

In summary of this point, let it be understood that the binding up of the testimony is for Davidians, especially those who follow progressive present truth and who are feeding upon the pasture of Bashan.

Authorized and Fortified

Along the road of our jour-

ney so far, we have examined five great trees of truth, each having large and small branches of truth. The sixth tree of truth, which we shall now examine, could be compared to a huge oak gazing down upon the little sprouts and saplings springing from its acorns.

At this juncture, we need to consider the meaning of the words "authorize" and "fortify." Authorize means "to clothe with authority or power, as to act or command; empower." Fortify means "to strengthen, to encourage and make strong, to erect works of defense." Carefully reflect upon these meanings; they are laden with significance. To begin with, the work of binding up the testimony (Isa. 8:16) is an authorized work (Inspired instruction), operating in an authorized place (the Bashan pasture—Mic. 7:14), and for an authorized purpose (gathering the little flock, the 144,000).

A critically important aspect of our study concerns just how God authorizes His servants the prophets. First, consider the call of Moses who was confronted by the burning bush as a sign of his call to the prophetic office. His call, authorization, and mandate were, *all, unknown* to the elders of Israel—who, significantly, *were not consulted about his selection*. Moses

alone knew the Source of his authority. Next, consider Joshua who, having *stood beside* Moses during the heat of the battle, was *chosen* of God, but *through Moses*, to fill the prophetic office. While Joshua's call was *made known by Moses* to all Israel, his mission and authorization, though given *by God through Moses*, was not *direct* to Joshua as was His call to Moses. The cases of David and Solomon, and Elijah and Elisha are also examples of servants of God divinely chosen and authorized *not by God directly but indirectly through established servants*. In each of these cases, there is *no hint of God's allowing men to choose their leader*. God's system of divinely directed (prophetic) selection is either by direct appointment (Moses, Ezekiel, Daniel, et al.) or by indirect appointment (Joshua, David, Solomon, Elisha, et al.). Never is there *breathed an intimation or inference that uninspired men can choose other uninspired men*—as in today's church elections and appointments.

In *The Leviticus* of Davidian Seventh-day Adventists, page 6, the procedures for selecting the president of the Davidian S.D.A. Association is exactly specified in principle: "(b) The president shall be called and chosen in accordance with the

procedure set forth in Exodus, chapter three, verses ten, fifteen, and sixteen; chapter four, verse seventeen; Ezekiel, chapter three, verse seventeen; and Luke, chapter six, verse thirteen." Here we see two means (not all-exclusive absolutes but simply examples) of calling to the prophetic office the president of the Association. First, as Exodus 3:10, 15, 16; 4:17 and Ezekiel 3:17 show, there is the *call of direct appointment*. Second, as Luke 6:13 verifies, there is the *call of indirect appointment* as is seen from Jesus' call of twelve disciples. The various gainsayers and naysayers of either the class who charge that an appointment to the office of president is contrary to the Rod, or of the other class who rightly realize that a president cannot be elected by a voting assembly but who, ignoring the fact, wrongly settle for electing a vice-president, are both ignorant of the *uncompromising nature* of the fundamental tenets of authorized, constitutional order.

Significantly, even the election of a vice-president is *absolutely groundless*, for *The Leviticus*, page 6, article IV, (c), declares that "all other officers of this Association [which includes first the vice-president] *shall be appointed* [not elected] in accordance

with the procedure set forth in Numbers, chapter eleven, verses sixteen, seventeen, twenty-four, and twenty-five; Acts, chapter six, verses one to seven; and chapter thirteen, verses one to three"—that is, by the appointment of *Inspired agents*—(apostles, prophets, et al.).

The three examples here given are *not to be taken as a sum*—they are simply *representative of all other valid examples informed by the same principle*. Taking one example, and leaving the others, **results in an anarchy of reason**. For example, Numbers 11:16, 17, 24, 25 clearly sets forth an appointive system. But the practitioners of Davidian elections utterly ignore this passage in order to indulge their preconceived ideas, likes, and dislikes. They seek to use the example of selection recorded in Acts 6:1-7 as proof that their unconstitutional and thus unauthorized Bible-and-Rod-defying course is acceptable to God. But a careful reading of Acts 6:1-7 will show that it does not even intimate what the proponents of their elective system promote. Though the Apostles did indeed commission the multitude to "look ye out among ye seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this busi-

ness," it must be carefully noticed that the text expressly declares that the Apostles **appointed** the seven men. The **multitude did not appoint them**, they only named them. Today's nominees to elective, religious office **are not screened by twelve divinely appointed apostles!** Rather, when one amasses sufficient political support, the membership installs that person in office.

As the death blow to the elective system, consider the following: the *Apostles did not authorize the multitude to nominate as well as to select: the Apostles themselves appointed the "men of good report."*

It is part and parcel of Inspiration's work to authorize the teaching of truth, the various movements of the work, and the undershepherds who teach the message. The message declares: "**Only those** who gain entrance through the Door and to whom 'the porter' (the one through whom the Spirit of Prophecy is manifested) opens **are the authorized shepherds** whose voices God's sheep hear."—1TG 2:20:1. The very fact that *there must be authorized shepherds proves that many unauthorized shepherds exist*. Speaking of these unauthorized shepherds, the Rod says:

"Here the student of present truth will note that by this illustration Christ points out that *the only shepherds He recognizes as His are those to whom the 'porter' opens the Door and invites in.* The student will also note that *all others are branded as impostors.*"—1TG 2:20:2.

No living porter, no authorized shepherds!! Who is the Heaven-appointed *living* porter at Mountindale?! No one, absolutely *no one*. Hence the entire company of Mountindale marauders are "impostors" and "humbugs," "wolves" and "thieves." May they wake up to their peril, flee to Bashan where *only* they can become authorized shepherds.

Who are the Impostors?

Inspiration, in the foregoing warning, lays bare the impostors for what they are: *unauthorized* shepherders, not authorized shepherds. The shepherders are charged with *neglecting and exploiting* the sheep, as the following statement shows: "'The message God sends through His servants,' says the Spirit of Prophecy, 'will be scorned and derided by *unfaithful shepherds*, who tread down with their feet the feed of the pastures [now the truth pouring forth from Bashan], giving

the flock as food that which they have defiled. Woe be unto the pastors that destroy and scatter the sheep of My pasture! saith the Lord.' R & H, June 25, 1901."—2Tr. 38, 39.

Contrast this ringing indictment with the work of the authorized shepherds: "... the authorized shepherds whose voices God's sheep hear... are well acquainted with their flocks because they are intensely interested in them, and they carefully lead them in and out."—1TG 2:20:1.

God's authorized, appointed shepherds never exploit, deceive, or neglect their flocks. They have no thought of financial gain at the expense of their members. They are not concerned about numbers but are ever seeking to promote quality. They know what is authorized by the porter as bound-up meat in due season, and they do not feed straw, stubble, and dead leaves to the sheep, nor do they conjure up out of their headbowls fanciful private interpretations of the message, *nor do they operate unconstitutional "humbug" associations.*

On the other hand, the unauthorized shepherders teach demonstrably false interpretations of the message, exploit their members spiritually and financially, and are not knowl-

edgeable about the historical and spiritual foundation of the Rod message. **Totally devoid** of Divine authorization, appointment, legitimacy, and credibility, they must of necessity hold onto their members through artful deceptions and manipulative programs. For example, the Mountaindale Association has taken it upon itself to devise a procedure after the idea of the Seventh-day Adventist General Conference. It has fabricated the following unconstitutional, head-bowl, **fanciful** plan for its division of the field:

“(a) The classification of the world field of the GA of DSDA-MC, is to be as follows:

“1. Section—The smallest (7 studying members including 2 tithe payers).

“2. Area—A group of Sections (5 tithe paying members including 2 card holders).

“3. Branch—A group of Areas (12 tithe payers including 5 card holding members).

“4. Division—A group of branches (at least 21 tithe payers including 15 card holders).

“(b) The Executive Council has the responsibility of dividing the world field into four general categories.”—By-Laws of the General Association of Davidian Seventh-day Adventists [Mountaindale counterfeit of the Mount

Carmel Center at Waco, Texas, under Brother Houteff], Article X, Section 1.

Now, what must the Saviour, the Lord of humility and common sense, think of that pretentious concoction! What a stultifying departure from God's simple theocratic government first in operation at the 1930-55 Carmel headquarters and now at Bashan. Can anyone, anywhere, at any time, for any reason, in any place in the Rod, find a hint of such **fatuous law-making** and **political organizing**? Indeed, the monstrosity is something more in the nature of the rule-and law-making mentality of the General Conference. Significantly, since the General Conference has long been an unauthorized Sanhedrin Council and therefore subject to the grip of politics, then plain it is that 1) the extra-Rod organization of the Davidian Sanhedrin Council of Mountaindale, New York, is in the way of outstripping the fatal footsteps of the Takoma Park Sanhedrin Council and that 2) both are **unauthorized, political, manipulative, and exploitive** entities dedicated to enriching themselves, deceiving the people, and **waging unholy warfare** against the plentiful pasture of Bashan (Ps. 68:15, 16, 22).

This unconstitutional group, Brethren, plus all the other

divided Davidian groups, all unconstitutional, are *what constitute the "let"* (Mic. 7:14)—the hindrance, the obstacle, the barrier, the road block to the sheep feasting upon the truth of the bound-up testimony as it goes forth from the prophetic pasture (Mic. 7:14; Ps. 68:15, 16, 22) of Bashan.

Manifestly, the Sandedrin Executive Council of Mountaindale, New York, *is not an authorized body now, never has been, and never can be.* In the By-Laws of *The Leviticus*, the Rod does call for an Executive Council, but be careful to keep in mind the following salient points: (1) The council of *The Leviticus* is a **divinely appointed, not politically elected, council.** (2) It is to be imbued with the outpouring of the second Pentecost (since it is the same type of council as was that of the early Apostolic church). (See Acts 6:2-6.) (3) It's mandate is to exercise "full executive and administrative power." There is neither written nor oral evidence—not a shred—that such a council **ever existed, much less functioned**, at old Mt. Carmel Center in Waco, Texas. Why so? The answer is found in the Preface of *The Leviticus*:

"As its work therein [the S.D.A. Denomination] draws to a close, and the 'servants of our God' (Rev. 7:3) are sealed,

its name will be changed (Isa. 56:5; 62:2; 65:15) and its purpose and its work will become *all-embracing to the gospel* (Matt. 17:11; Acts 3:21; Isa. 61:4-7). **Then its Constitution and By-Laws as herein codified will become FULLY OPERATIVE."**

To understand this statement, we must know which parts of *The Leviticus* Brother Houteff implemented and therefore automatically authorized and which parts he did not implement and therefore did not authorize for the time then present. To begin with, Davidic-Levitical order of old Mt. Carmel embraced a Prophet/President, Brother Houteff, who appointed the three other executive officers of the Association.

Inspiration's manner of filling the prophetic office of Porter/President during Brother Houteff's ministry shows us that the singular prophet-porter-president stage of the Constitution was and is applicable up until the time when "the 'servants of our God' (Rev. 7:3) are sealed. . . ."—*The Leviticus*, p. 1. At that time and *that time only*—in the time of the Loud Cry, under the Spirit-filled ministration of the guileless 144,000—will the By-Laws pertaining to the Spirit-led, purified, holy Executive Council be applicable.

The very facts that there have been *no such Council* since that of Acts 6:1-7 and that Brother Houteff *never instituted such an Executive Council at old Mt. Carmel*, should settle forever the question of having an executive council today.

When the church is purified, when the Spirit is poured out upon the 144,000, then there will indeed be the Spirit-filled Executive Council of *The Leviticus*, page 9, (a), (b), all members of which will be of the 144,000.

Questions of Validity

Having covered much ground in order to more fully understand the central issue of Divine authorization, let us return once again to the subject first introduced on page 28—the issue of an *unauthorized application form*.

Though the Mt. Carmel long-form Application in use by the Mountindale group was written by Brother Houteff, **it was not an application for the Certificate of Fellowship**, but was actually an application to *live at old Mt. Carmel Center*. As such, it was used strictly locally at Mt. Carmel, was *not sent indiscriminately to Davidians afield*, and was authorized provisionally for use at old Mt. Carmel Center only. To seize

this document, in an attempt to resurrect it as “the original application form,” and distribute it to the field, is *folly and dishonesty* and points to the invalid, unauthorized methods employed by the *self-appointed* leaders of the Mountindale Association.

Keep in mind that not a few Bible teachings and practices were authorized only provisionally—that is, for only the need of a certain time and period. Illustrating this very fact are the animal sacrifices practiced by Israel of old. The offering of animal sacrifices today would not only be incongruous and supererogatory but would also impugn the need and efficacy of the sacrifice of the Lamb of God and would therefore be unbelief and faithlessness of the worst kinds. Similarly, to try to breathe life into a dusty document [the long-form application] designed for a people whose experience and understanding were not as advanced as ours should today be, is also to question and doubt the work and guidance of the living Spirit of Prophecy speaking through the living porter. (And not to be ignored is the significant fact that the long-form application became outmoded early in the duration of Carmel! This fact speaks for itself.)

The questionnaire (the long-form Application), which Brother Houteff employed to screen Mt. Carmel applicants and residents, was *only provisional*, as can be quickly seen from the following question it asked: "Race: Caucasian () _____, Mongolian () _____, Negroid () _____."

Let us consider this question in the framework of its time—the deep south of the 1930's to the 1950's. This period was one of *institutionalized racial prejudice*. Blacks could not even vote in the South. Churches, schools, public buildings, transportation, facilities, the military—all were segregated. Even the Seventh-day Adventist Church was (and continues to some extent to be) segregated. Davidians, all of whom were products of the Adventist Church, brought all their bad traits, habits, and erroneous ideas—even racial prejudice—with them. So great was the prejudice against the Rod itself that *Brother Houteff sought to minimize unnecessary additional racial prejudice*. Clearly, therefore, the long-form Questionnaire was called for because of the times and because of the hardness of heart of the professed people of God. God has never been interested in one's race as a requirement of salvation or of a place in His work.

Therefore, to promote this sort of effete document out of place and out of time is deceptive and divisive and lays its promoters wide open to well-deserved scorn and ridicule and shows, once again, the unfortunate circumstances of an uninspired, unauthorized, self-appointed use (and resultant abuse) of old, specialized, localized forms.

As ever, under all circumstances, "find your explanations 'in the Bowl,' and you will have no trouble in knowing the truth, or of avoiding the ever ready trap of deception. Thus the difficulty in knowing the difference between truth and error is eliminated."—2SR 289:0.

"The only safe way by which God's servants and His church can be free from error, full of faith, without guile in their mouth (all speaking the same thing), is the never-erring guide—'The Spirit of Prophecy.' The acceptance of so-called truth, without inspiration, is the devil's trap of deception, and they who advocate such fallacious teachings are the hardest and most impossible ones to rescue from Satan's bottomless pit; for he makes them believe that confession of their errors would disqualify them for teachers and dishonor their high stand-

ing."—2SR 286:1.

Brethren, God's solemn warning is to "cease ye from man"—"cease listening to 'soothsayers'" (1TG 29:12:5), and to hear the Rod: "Let

them feed [be "educated"—2 Code 9:3:14] in Bashan"—"the hill which God desireth to dwell in." Ps. 68:16.

—Jeriel E. Bingham ■

ANALYSIS

THE CURSE OF SIN UPON THE EARTH

DESPITE the effects of nearly six thousand years of geological and botanical degeneration, the earth still manifests great natural beauty.

One of the most beautiful areas I have been to is the mountains of British Columbia. When there, in Canada, several years ago, I had the opportunity to drive up into the mountains with Brother John Lemky. As we drove into the wilderness, we both were amazed at the dazzling array of gold, pink, red, and purple leaves of the deciduous trees, framed by the deep greens of the various evergreens.

The autumn air was crisp and clean; taking a deep breath made me feel as though I were filling my lungs with helium and could fly.

We finally came to a bend in the road from which the view was of such spectacular and compelling beauty that we stopped and gazed at the snow-capped peaks above us,

the valley below, and the towering, unspoiled forest all about us. After enjoying this rare panorama for a while, we both agreed that this was just a preview of the pristine beauty of the new earth. Although enveloped in beauty, quietude, and harmony, yet we could not help notice sin's results in the jagged rocks and dead branches; but even so, the beauty of the autumnal leaves almost belied the results of the curse upon the earth.

Why Did God Curse the Earth?

The First Curse

By cursing the earth God removed from the soil and trees and food-bearing plants His blessing of abundant productivity. Thus He made food production more difficult for man in order to increase the need for industrious labor and at the same time to decrease

opportunity for frivolous inactivity, which always weakens the moral fiber and eventually leads to poverty, disease, crime, and social decay.

History tells us that the Romans remained a physically and morally (according to their standards) strong people as long as they clung to an agrarian life, industriously tilling the soil. The agrarian society of the pre-imperial Rome produced men of strong heart, hand, and backbone such as the great general Cincinnatus who, upon returning from a successful battle was asked what reward he desired, replied that his greatest reward was having a farm to return to and to cultivate. This noble and industrious spirit stands out in stark contrast to the days of the glory that was Rome's, when labor was scorned, the farms abandoned, idleness and gluttony prevailed, and physical and moral weakness began to corrode the once great empire that was Rome.

The Romans, like some modern peoples and societies, did not want to accept the fact that man's lot was to earn his living "in the sweat of [his] face. . . ." Gen. 3:19.

The unregenerate heart of man still does not want to accept this bitter fact. Men will devise ways, invent machines, and connive to escape from

having to earn their living by the sweat of their brow. While labor-saving machines and methods are not evil, many are used, not to help meet the needs of humanity but, to make quick profits, enrich their owners at the workers' expense, and satisfy the demands of service.

The unregenerate heart hates work. Inspiration tells us: "Because work is essential and because sinners by nature dislike work, the thorns and thistles were created to compel them to go to work for a living. . . . God Who knows what is best for us has made it so that we earn our living the hard way, to work all day long with but little rest.

"The Lord commanded that we should with sweat earn our living, but He knew that most of us would not do so if we did not have to. And He also knew that if we did not have much to do, we would get into mischief, into riotous living, and consequently never come to ourselves, and never go back to Eden. He therefore cursed the ground for our good."—1TG 1:8, 9.

The Second Curse

While the first curse brought the appearance of thorns and thistles (weeds), the second curse resulted from Cain's

murder of Abel and was of a different kind yet, like the first, had dreadful consequences reaching to the end of time.

God declared to Cain: "And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." Gen. 4:11, 12.

The *first curse*—that of uncultivated and noxious plants—though severe, was not of the lethal consequences of the second curse. As the world—and its soil—came forth from the hand of the Creator, there was perfect balance between all things. As a result, the soil was in perfect balance and gave rich harvests of beautiful, nutritious, disease-free fruit. The second curse had enormously important implications (perhaps leading Cain, who took pride in his produce, to lament: "my punishment is greater than I can bear") since the soil would thenceforth yield only a portion of its potential. While we do not know the exact process the soil underwent at the pronouncement of the second curse, it is possible that the mineral relationship of the soil began to come unbalanced as

are all soils today.

Looking at the far-reaching consequences of the second curse, Inspiration declares: "The curse upon the ground at first had been felt but lightly; but now a *double curse* rested upon it."—3SG 50:1.

Again commenting upon this momentous event, Inspiration says: "A heavy, double curse, first in consequence of Adam's transgression, and second, because of the murder committed by Cain, was resting upon the earth; yet the mountains and hills were still lovely. . . . But notwithstanding the richness and beauty of the earth, yet when compared with its state before the curse was pronounced upon it, there was apparent evidence of sure and certain decay."—3SG 61, 62.

Had God permitted Cain and his descendants to take advantage of the earth, with only the first, comparatively light, curse resting upon it, they undoubtedly would have flourished and multiplied in their evil ways even more quickly and pronouncedly than they did.

The Third Curse

How vastly different must the world have looked to Noah and his family after the flood. The naked, rugged terrain

must have been entirely alien to those eight survivors of that great tempest. Speaking of the condition of the post-diluvian world, Inspiration tells us that "the whole surface of the earth was changed at the flood. A **third dreadful curse** now rested upon it in consequence of man's transgression."—3SG 76:2.

"The third most dreadful curse from God, came upon the earth at the flood."—4SG 121:1.

It is clear that the third and last curse was the most consequential and far-reaching. It is safe to say that the entire structure of the soil was broken up and, therefore left unbalanced. The rich, deep soil of the antediluvian earth was destroyed, and in its place were brought up subsoils, stones, and jagged mountains.

In addition, the climate of the earth was drastically altered by the flood since the vapor belt encompassing the earth was destroyed. This led to the admission of much more sunlight (which would be somewhat responsible for the earth's arid zones and which shortened human life by admitting much more solar radiation) which had an adverse effect upon plant life (and also the soil) by creating hot and cold seasons. This led to a greatly reduced growing sea-

son and commensurately reduced man's ability to produce food.

In the Garden of Eden there existed a perfectly balanced economy—perfect fertility, perfect solar conditions, and perfect moisture conditions. The flood destroyed this balanced relationship of nature, and while some areas today may, for example, have a good growing season, they very often lack sufficient moisture.

How much man has lost through sin!

Learning From the Past

We may learn several vital lessons from the history of man's fall into sin. First, God's initial curse upon the earth was to help man learn lessons of industry, toil, and perseverance. Foreseeing that ease and idleness are among the greatest of evils, God ordained man to be actively engaged in useful labor.

It is to be noted, too, that as the leisure time of society has increased, so also have crime, urban decay, unemployment, drug abuse, family violence, divorce, and the so-called diseases of affluence increased.

The second lesson to be learned from man's fall is that one mistake generally leads to

another. Adam, mistaken in his ardor for Eve, ate the fruit and thus fell into the trap of sin, thereby opening the door to a vast and unrelenting onslaught of evil. How agonizing it must have been for Adam to contemplate his responsibility for Cain's dark and terrible act!

And third, we may learn character-strengthening lessons from the fact that just as farmers have to strenuously wrest production from a stubbornly resisting soil, so must our efforts be in the work of cultivating the soil of the heart. It requires intelligent, constant, unremitting effort to build up both the soil of the earth and the soil of character.

A World Made New

How cheering the promise of the world made new! It will be a world in which all things will be in perfect balance, unity, and harmony. Gone will be the threefold curse. Mother earth will once again shine forth in all her original fecundity, fertility, beauty, and perfectness. In place of curses, there will be blessings, "a pure river," a tree for the "healing of the nations," and, most gratifying, "there shall be no more curse: but the throne of God and the Lamb shall be in it; and His servants shall serve Him. . . ." Rev. 22:1-3. What incompara-

ble incentive to contemplate Inspiration's inimitable recital of

"Lessons From Nature."

"In the varied scenes of nature also are lessons of divine wisdom for all who have learned to commune with God. The pages that opened in undimmed brightness to the gaze of the first pair in Eden bear now a shadow. A blight has fallen upon the fair creation. And yet, wherever we turn, we see traces of the primal loveliness; wherever we turn, we hear the voice of God and behold His handiwork.

"From the solemn roll of the deep-toned thunder and old ocean's ceaseless roar, to the glad songs that make the forests vocal with melody, nature's ten thousand voices speak His praise. In earth and sea and sky, with their marvelous tint and color, varying in gorgeous contrast or blended in harmony, we behold His glory. The everlasting hills tell of His power. The trees that wave their green banners in the sunlight and the flowers in their delicate beauty point to their Creator. The living green that carpets the brown earth tells of God's care for the humblest of His creatures. The caves of the sea and the depths of the earth reveal His

treasures. He who placed the pearls in the ocean and the amethyst and chrysolite among the rocks is a lover of the beautiful. The sun rising in the heavens is a representative of Him who is the life and light of all that He has made. All the brightness and beauty that adorn the earth and light up the heavens speak of God.

"Shall we, then, in the enjoyment of His gifts, forget the Giver? Let them rather lead us to contemplate His goodness and His love. Let all that is beautiful in our earthly home remind us of the crystal river and green fields, the waving trees and living fountains, the shining city and the white-robed singers, of our heavenly home—that world of beauty which no artist can picture, no mortal tongue describe. 'Eye hath not seen, nor ear heard, neither have entered into the

heart of man, the things which God hath prepared for them that love Him.' 1 Cor. 2:9.

"To dwell forever in this home of the blest, to bear in soul, body, and spirit, not the dark traces of sin and the curse, but the perfect likeness of our Creator, and through ceaseless ages to advance in wisdom, in knowledge, and in holiness, ever exploring new fields of thought, ever finding new wonders and new glories, ever increasing in capacity to know and to enjoy and to love, and knowing that there is still beyond us joy and love and wisdom infinite—such is the object to which the Christian's hope is pointing, for which Christian education is preparing. To secure this education, and to aid others to secure it, should be the object of the Christian's life."—CT 54, 55.

—Jeriell E. Bingham

"In the Bible the inheritance of the saved is called 'a country.' Heb. 11:14-16. There the heavenly Shepherd leads His flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their

shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home."—GC 675:1 ■

RECIPE FROM BASHAN'S KITCHEN

We are repeating the following recipe by request, which, incidentally, is one of Bashan's favorites.

Barbecue Gluten Steaks

½ cup peanut or sesame butter	1 large chopped onion, sauted
2 Tbs. paprika	in ⅔ cup margarine
2 Tbs. salt or to taste	⅓ cup yeast flakes

Put raw gluten (about two pounds more or less) in bowl and put nutritional yeast, peanut or sesame butter, paprika and salt on top. Saute onions in margarine and pour hot onions and margarine over all. Mix well with hands while everything is still warm, until ingredients are well incorporated and the gluten is in stringy, chunky pieces.

Break the gluten off in good-sized pieces to make 2" by 4" pieces of gluten steaks by pulling, twisting and flattening them to about the above size. Do not roll out or cut, as this makes the gluten like bread instead of having a chewy consistency.

Pour ⅓ to ¼ cup oil onto a large cookie sheet. Place steaks on sheet and bake at 350 degrees for one hour or less until very crispy and brown on the bottom. Pour about 2 cups barbecue sauce over gluten and bake 10 minutes more.

Barbecue Sauce

1 onion, chopped	1 Tbs. salt
2 cloves garlic	1 ½ tsp. dried parsley
⅓ cup oil or margarine	1 tsp. allspice (optional)
2 ½ cups tomato sauce	1 tsp. liquid smoke (optional)
¼ cup of water	¾ cup lemon juice
1 cup honey	1 Tbs. soy sauce
2 Tbs. molasses	

Saute chopped onion and minced garlic in oil or margarine until onions become transparent and golden. Add tomato sauce, water, honey, molasses, salt and parsley. Bring to a boil, reduce heat and simmer for one hour. Add lemon juice, allspice, liquid

smoke and soy sauce. Cook ten minutes more.

Note: Because of the amount of heated margarine this recipe calls for, we omit this from the gluten steaks, adding the onion and other ingredients and still have good results. And because of the time involved, we are able to make this recipe only on special occasions. If you have the time to try it, you'll like it and the chances are that you will be squeezing out the time to make it again and again. In that event, we recommend, though, that you cut down on both the oil and the margarine.

"A Knowledge of Cookery Worth Ten Talents

"Let not the work of cooking be looked upon as a sort of slavery. What would become of those in our world if all who are engaged in cooking should give up their work with the flimsy excuse that it is not sufficiently dignified? Cooking may be regarded as less desirable than some other lines of work, but in reality it is a science in value above all other sciences. Thus God regards the preparation of healthful food. He places a high estimate on those who do faithful service in preparing wholesome, palatable food. The one who understands the art of properly preparing food, and who uses this knowledge, is worthy of higher commendation than those engaged in any other line of work. This talent should be regarded as equal in value to ten talents; for its right use has much to do with keeping the human organism in health. Because so inseparably connected with life and health, it is the most valuable of all gifts."—CD 251:2 ■

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

"Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

"Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." James 5:7, 8, 10, 11.

OBITUARY OF SISTER LUCILLE PERRY

We are saddened to announce the death of our dearly loved sister, Lucille Brown Perry, on April 12, 1988.

For the past month, Sister Perry had been hospitalized at South Barry County Hospital in Cassville, Missouri, where she had been taken in early March upon an alarmingly rapid decline in her condition. Her deteriorating health was accompanied by loss of appetite and weight, prompting her doctor to put her on intravenous feeding. In this condition she lingered for three weeks, aware of her surroundings and able to speak but getting progressively weaker with each day.

Around the first week of April, she began to refuse any food at all and to lose awareness of events, surroundings, and people.

Although no longer with us, Sister Perry left some precious lessons to those who knew her best. She learned at an early age that whatever is worth doing is worth doing well. She was meticulous in her work and impressively neat in both her person and her room.

She was never known to be late for an appointment and used to be the first one present for services.

She took care of her own business and heeded the Rod's injunction not to meddle with other people's business.

It was about six months ago when she began to fail rapidly. She was hospitalized twice last fall, and on March 4 she returned to South Barry County Hospital where she remained a patient until she passed away on April 12, at 3:20 p.m. Her sufferings are over. To the very end of her conscious moments she was sustained by the glorious hope that upheld her for forty years—the blessed hope of the soon-coming Kingdom of God. Now she awaits the call of the great Life Giver when "His faithful ones will be rewarded...at His coming," when "death loses its sting, and the grave is robbed of the victory it has claimed."—PK 239:3.

(The complete obituary and funeral service will be included in the next issue of the TIDINGS.)■

OH! LORD, THY KINGDOM COME!

(Sung to the tune of "I Will Sing of Jesus' Love,"
Church Hymnal No. 529)

I will sing (I will sing), "Thy Kingdom come!"
Sing it loud (sing it loud) as struggles swirl;
Gilead (Gilead!), I'll welcome you;
Oh! Lord, Thy Kingdom come!

Chorus:

Looking back (looking back) at Carmel, past;
Basking now (basking now) in Bashan's glow;
I must strive (I must strive) with all my might!
Every Kingdom trait to show.

Like a bridge (like a bridge) each plank must be
Strong and sure (strong and sure), for I must see
I'll be safe (I'll be safe) as safe can be,
Heading straight to Kingdom-come!

Help me, Lord (help me, Lord), Thy truths to grasp;
Keep my mind (keep my mind) a channel clear:
Sealing time (sealing time) I must revere.
Yes, Lord! Thy Kingdom come!

I look for- (I look for-) ward to that scene,
To the time (to the time) when Jesus' feet
Pave the way (pave the way) His saints to greet!
Oh! Lord, Thy Kingdom come!

—Lucinda Ray Allen

KEY TO ABBREVIATIONS

AA	The Acts of the Apostles
1-6Ans.	The Answerer, Books 1 to 6
7A BC	The S.D.A. Bible Commentary, Volume 7A
B-55	Ellen G. White Letter
2 Code	The Symbolic Code, Volume 2
CD	Counsels on Diet and Foods
CT	Counsels to Teachers
DA	The Desire of Ages
Ev	Evangelism
EW	Early Writings
GC	The Great Controversy
GCS	General Conference Special
PK	Prophets and Kings
PP	Patriarchs and Prophets
R&H	Review and Herald
3, 4SG	Spiritual Gifts, Volumes 3 and 4
1, 2SM	Selected Messages, Books 1 and 2
1-6T	Testimonies, Volumes 1 to 6
1, 2TG	Timely Greetings, Volumes 1 and 2
TM	Testimonies to Ministers
2Tr.	The Great Paradox of the Ages, Tract 2
6Tr.	Why Perish?, Tract 6
9Tr.	"Behold, I Make All Things New," Tract 9
16Tr.	At the Eleventh Hour, Tract 16
WHR	The White-House Recruiter



SCRIPTURAL INDEX

GENESIS:	36:26, 27 24	24:22 25
3:4 3	36:28 24	24:42-44 14
3:19 51	36:29 24	24:42-51 15
4:11, 12 52	36:30 24	24:46 15
18:2 32	36:31 24	24:48-50 14
28:12 32	36:32 24	25:33 20
EXODUS:	36:33, 36 24	LUKE:
3:10, 15, 16 43	36:36-38 23	6:13 43
4:17 43	36:37 24	6:38 22
28:30 32	DANIEL:	12:35-40 26
40:35 32	2:35 21	ACTS:
NUMBERS:	2:44, 45 20	3:21 5, 8, 20, 33, 47
11:16, 17, 24, 25 44	7:2 32	6:1-7 44, 48
PSALMS:	8:14 29	6:2-6 47
68:15, 16, 22 46, 47	12:1 25	13:1-3 44
68:16 50	HOSEA:	1 CORINTHIANS:
ISAIAH:	3:4, 5 22	2:9 55
1:1-27 20	AMOS:	1 THESSALONIANS:
1:18 22	3:7 42	5:6 28
5:20 27	8:12 15	HEBREWS:
7:21, 22 33	MICAH:	1:1 32, 64
8:16 42	3:12 21	11:32-38 26
8:20 37	4:1-4 21	1 PETER:
28:10 37	4:1-8 20	4:17 19
28:21 15	6:9 13, 18	2 PETER:
52:1, 2, 6-8 20	7:14 5, 40, 42, 47	1:19 5, 20, 22
56:5 47	ZECHARIAH:	1:20, 21 64
60:10 11	4:6 11	REVELATION:
61:4 11	14:20, 21 20	7:1-8 21
61:4-7 47	MALACHI:	7:3 47
61:5 11	2:17 27	7:9 21
62:2 47	4:5 33	7:9, 10 16
63:1-6 15	MATTHEW:	7:14 26
65:11-15 15	7:14 35	10:7 15
65:15 47	13:30 12, 20	12:15, 16 36, 37
66:15, 16 15	13:41-43 12, 20	12:16 37
EZEKIEL:	13:48 20	14:6, 7 15
3:17 43	16:17 28, 34	14:13-16 16
9 13	17:11 47	14:15 15
36:24 23	20:16 35	18:4 12
36:24-32 23	21:9, 15 22	19:10 28, 35
36:25 24	22:14 35	22:1-3 54
	24:14 15	22:11 15



SPIRIT OF PROPHECY INDEX

COUNSELS ON DIET AND FOODS:	260:1	19
251:2	266:1	11
COUNSELS TO TEACHERS:	266:2	5, 13
54, 55	VOLUME FOUR:	
532:1	307:0	17
ELLEN G. WHITE LETTER:	361, 362	31
B-55, 1886	VOLUME FIVE:	
EARLY WRITINGS:	80:0	19
67:2	81:2	16
EVANGELISM:	136:1	13, 19
53:1	137:3	19
147, 668, 669	209:3	17
PATRIARCHS AND PROPHETS:	209-211	19
592, 593	217:1	19
PROPHETS AND KINGS:	331:1	64
239:3	580, 581	5
678:2	583-585	6
REVIEW AND HERALD:	VOLUME SIX:	
June 25, 1901	179:2	7
SELECTED MESSAGES,	TESTIMONIES TO MINISTERS:	
BOOK ONE:	17, 18	13, 16
125:1	43:2	10
128:1	373:0, 1	16
BOOK TWO:	475:3	32
380	THE ACTS OF THE APOSTLES:	
380:2, 3	451:4	34
SPIRITUAL GIFTS,	THE DESIRE OF THE AGES:	
VOLUME THREE:	752:1	34
50:1	THE GREAT CONTROVERSY:	
61, 62	455:3, 456:0	64
76:2	675:1	55
VOLUME FOUR:	THE S.D.A. BIBLE COMMENTARY,	
121:1	VOLUME 7A:	
TESTIMONIES,	355:2:2	13, 17
VOLUME ONE:	414:2:2	14
190:0	THE UPWARD LOOK:	
VOLUME THREE:	1:1	64
253:0	THIS DAY WITH GOD:	
254:1	314:1, 4	64



THE SHEPHERD'S ROD INDEX

AT THE ELEVENTH HOUR—
JUDGMENT OF THE LIVING:
 47:3, 4 29
 49:1, 3 29
 51:1, 3 29
 62:4 29
"BEHOLD, I MAKE ALL THINGS NEW":
 67 30
GENERAL CONFERENCE SPECIAL:
 7, 8, 23, 32 30, 32
 23:3 32, 33
THE ANSWERER,
BOOK ONE:
 41:1 32
 54:2 38
BOOK FIVE:
 22, 23 11
BOOK SIX:
 27-31 25
THE GREAT PARADOX OF THE AGES:
 38, 39 45
THE LATEST NEWS FOR "MOTHER":
 361, 362 31
THE LEVITICUS:
 Page 1 47
 Page 5, Art. IV, Sec. 1, (a) 37
 Page 6, Art. IV, Sec. 1, (b) 43
 Page 6, Art. IV, Sec. 1, (c) 43
THE SHEPHERD'S ROD,
VOLUME TWO:
 286:1 50
 289:0 49
THE SYMBOLIC CODE,
VOLUME TWO:
 Number 9, p. 3:14 40, 50

THE TIMELY-TRUTH EDUCATOR,
VOLUME ONE:
 Number 1, p. 1, Sept. 1957 39
 Number 2, p. 1, Sept. 1957 39
VOLUME TWO:
 Number 1, p. 1, Jan. 1958 39
 Number 2, p. 3, Dec. 1958 40
THE WHITE-HOUSE RECRUITER:
 33:1 38
TIMELY GREETINGS,
VOLUME ONE:
 1:8, 9 51
 2:20:1 44, 45
 2:20:2 45
 2:21:4 38, 42
 10:20:2 36
 14:15 3
 14:15:4 36
 14:15, 16 37
 29:12:5 50
VOLUME TWO:
 24:24 3
 25:8, 9 7
 26:21:0 30
 26:22:0 30
 41:21:6 29, 34, 35, 41
 41:21, 22 28
 45:3:1 30
WHY PERISH?:
 6, 7 41
 27:1 36
 31, 32 33
 71:1 35

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

Non-Profit Org.
U.S. Postage
PAID
Exeter, Missouri
Permit 1



THE CANDLE OF TRUTH
Searching Davidian Corners

"There is much light yet to shine forth from the law of God and the gospel of righteousness. . . . I have been shown that Jesus will reveal to us **precious old truths in a new light**, if we are ready to receive them; but they must be received in the very way in which the Lord shall choose to send them."—*This Day With God*, p. 314:1, 4. (cf. Heb. 1:1; 2 Pet. 1:20, 21.)

"I see no reason why the opinions of learned men and the so-called great men should be trusted in and exalted."—*The Upward Look*, p. 156:1.

"The Bible with its precious gems of truth was not written for the scholar alone. On the contrary, it was designed for the common people; and the interpretation given by the common people, when aided by the Holy Spirit, accords best with the truth as it is in Jesus."—5T 331:1. (cf. GC 455, 456.)

FORWARDING AND ADDRESS CORRECTION REQUESTED
RETURN POSTAGE GUARANTEED

PRINTED IN THE UNITED STATES OF AMERICA