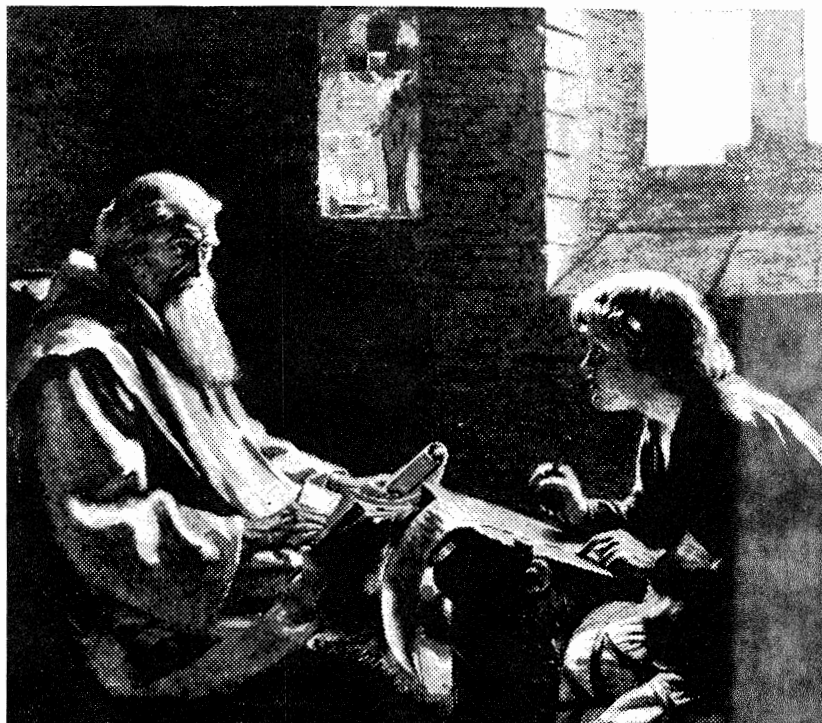


BASHAN COMMUNICATOR



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

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THE HOLY SPIRIT

Part II

AGENCY, OFFICE AND AID OF THE HOLY SPIRIT

“**W**HOM CHRIST pardons, He first makes penitent, and it is the office of the Holy Spirit to convince of sin. Those whose hearts have been moved by the convicting Spirit of God see that there is nothing good in themselves...”
—MB 7:2.

Agency of the Holy Spirit

“...It is through the agency of the Holy Spirit that God communicates with man...”—PP 405:0.

“There is a living power in truth, and the Holy Spirit is the agent that opens human minds to the truth...”—Ev. 169:1.

“...It is only as the mind is enlightened by the Holy Spirit that men discern the divine agency...”
—2SM 123:1.

“...Through the agency of the Holy Spirit, the soul is enlightened, and the character is renewed, sanctified, and uplifted.”—ISM 134:1.

“The entrance of God’s word is the application of divine truth to the heart, purifying and refining the soul through the agency of the Holy Spirit. The faculties devoted unreservedly to God, under the guidance of the divine Spirit, de-

velops steadily and harmoniously...”—CT 37:3.

“...The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail...”—DA 671:2.

“Christ promised that the Holy Spirit should abide with those who wrestle for victory over sin, to demonstrate the power of divine might by endowing the human agent with supernatural strength and instructing the ignorant in the mysteries of the kingdom of God. Of what avail would it be to us that the only begotten Son of God humbled Himself, endured the temptations of the wily foe, and died, the just for the unjust, if the Spirit had not been given as a constant, working, regenerating agent, to make effectual in each individual case what has been wrought out by the world’s Redeemer?”—GW 286:1.

“...It is one thing to assent to the Spirit’s work in conversion, and another thing to accept that Spirit’s agency as a reprover, calling to repentance...”—FE 435:1.

“It is through the mighty agency of the Holy Spirit that the government of Satan is to be subdued

and subjected. It is the Holy Spirit that convinces of sin and expels it from the soul by the consent of the human agent..."—ML 43:4.

"...Do you have an appreciation of the work and mission of the Holy Spirit? Do you realize that the Holy Spirit is the agency whereby we are to reach the souls of those around us?..."—ISM 190:1.

"So mightily can God work when men give themselves up to the control of His Spirit.

"The promise of the Holy Spirit is not limited to any age or to any race. Christ declared that the divine influence of His Spirit was to be with His followers unto the end. From the Day of Pentecost to the present time, the Comforter has been sent to all who have yielded themselves fully to the Lord and to His service. To all who have accepted Christ as a personal Saviour, the Holy Spirit has come as a counselor, sanctifier, guide, and witness. The more closely believers have walked with God, the more clearly and powerfully have they testified of their Redeemer's love and of His saving grace. The men and women who through the long centuries of persecution and trial enjoyed a large measure of the presence of the Spirit in their lives, have stood as signs and wonders in the world. Before angels and men they have revealed the transform-

ing power of redeeming love."—AA 49:1, 2.

"The lapse of time has wrought no change in Christ's parting promise to send the Holy Spirit as His representative. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If the fulfillment of the promise is not seen as it might be, it is because the promise is not appreciated as it should be. If all were willing, all would be filled with the Spirit. Wherever the need of the Holy Spirit is a matter little thought of, there is seen spiritual drought, spiritual darkness, spiritual declension and death. Whenever minor matters occupy the attention, the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in infinite plenitude.

"Since this is the means by which we are to receive power, why do we not hunger and thirst for the gift of the Spirit? Why do we not talk of it, pray for it, and preach concerning it? The Lord is more willing to give the Holy Spirit to those who serve Him than parents are to give good gifts to their children. For the daily baptism of the Spirit every worker should offer his petition to God. Companies of

Christian workers should gather to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. Especially should they pray that God will baptize His chosen ambassadors in mission fields with a rich measure of His Spirit. The presence of the Spirit with God's workers will give the proclamation of truth a power that not all the honor or glory of the world could give."—AA 50:1, 2; 51:0.

"With the consecrated worker for God, in whatever place he may be, the Holy Spirit abides. The words spoken to the disciples are spoken also to us. The Comforter is ours as well as theirs. The Spirit furnishes the strength that sustains striving, wrestling souls in every emergency, amidst the hatred of the world, and the realization of their own failures and mistakes. In sorrow and affliction, when the outlook seems dark and the future perplexing, and we feel helpless and alone—these are the times when, in answer to the prayer of faith, the Holy Spirit brings comfort to the heart."—Id. 51:1.

"To the consecrated worker there is wonderful consolation in the knowledge that even Christ during His life on earth sought His Father daily for fresh supplies of needed grace; and from this communion with God He went forth to

strengthen and bless others. Behold the Son of God bowed in prayer to His Father! Though He is the Son of God, He strengthens His faith by prayer, and by communion with heaven gathers to Himself power to resist evil and to minister to the needs of men. As the Elder Brother of our race He knows the necessities of those who, compassed with infirmity and living in a world of sin and temptation, still desire to serve Him. He knows that the messengers whom He sees fit to send are weak, erring men; but to all who give themselves wholly to His service He promises divine aid. His own example is an assurance that earnest, persevering supplication to God in faith—faith that leads to entire dependence upon God, and unreserved consecration to His work—will avail to bring to men the Holy Spirit's aid in the battle against sin.

"Every worker who follows the example of Christ will be prepared to receive and use the power that God has promised to His church for the ripening of earth's harvest. Morning by morning, as the heralds of the gospel kneel before the Lord and renew their vows of consecration to Him, He will grant them the presence of His Spirit, with its reviving, sanctifying power. As they go forth to the day's duties, they have the assurance that the un-

seen agency of the Holy Spirit enables them to be 'laborers together with God.'"—AA 56:1, 2.

"Those who have not a living connection with God have not an appreciation of the Holy Spirit's manifestation, and do not distinguish between the sacred and the common. They do not obey God's voice, because, as the Jewish nation, they know not the time of their visitation. There is no help for man, woman, or child who will not hear and obey the voice of duty, for the voice of duty is the voice of God. The eyes, the ears, and the heart will become unimpressible if men and women refuse to give heed to the divine counsel, and choose the way that is best pleasing to themselves."—TM 402:2.

"...Through the agency of the Holy Spirit God designs that His image shall be restored in humanity, that a new and living principle of life shall be introduced into the minds that have become defiled by sin..."—Id. 378:0.

"...Practical religion does not exist independent of the operation of the Holy Spirit....This agency of the Spirit of God does not remove from us the necessity of exercising our faculties and talents, but teaches us how to use every power to the glory of God. The human faculties, when under the special direction of the grace of

God, are capable of being used to the best purpose on earth, and will be exercised in the future, immortal life."—4T 372:1.

One "...may have wisdom to overcome an opponent; but wise unto salvation, he cannot possibly be without the agency of the Holy Spirit. And the 'fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.' Neither talent, eloquence, nor selfish study of the Scriptures, will produce love to God or conformity to the image of Christ. Nothing but divine power can regenerate the human heart and character, and imbue the soul with the love of Christ, which will ever manifest itself in love to those for whom He died."—FE 240, 241.

Office of the Holy Spirit

"...Now if any man have not the Spirit of Christ, he is none of His....But...the Spirit of Him that raised up Jesus from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.... For as many as are led by the Spirit of God, they are the sons of God. ...Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He

that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." Rom. 8:9, 11, 14, 26, 27.

"...How does Christ subdue His chosen people to Himself?—It is by the power of His Holy Spirit; for the Holy Spirit, through the Scriptures, speaks to the mind, and impresses truth upon the hearts of men....When He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself: but shew you things to come. He shall glorify Me: for He shall receive of Mine, and shall shew it unto you.' John 16:7, 8, 13-15.

"...It is the office of the Holy Spirit to reveal to the mind the character of the consecration that God will accept...."—ISM 134:0, 1.

"...He has sent His Spirit into our world to bring all things to our remembrance....

"...He has given us His Holy Spirit, whose office is to bring to our remembrance all the promises that Christ has made, that we may have peace and a sweet sense of forgiveness...."—ML 45:1, 4.

"The Holy Spirit exalts and glorifies the Saviour. It is His office to present Christ, the purity of His righteousness, and the great salvation that we have through Him. Jesus says, 'He shall receive

of Mine, and shall show it unto you.' John 16:14. The Spirit of truth is the only effectual teacher of divine truth. How must God esteem the human race, since He gave His Son to die for them and appoints His Spirit to be man's teacher and continual guide!"—SC 91:2.

"The office of the Holy Spirit is distinctly specified in the words of Christ: 'When He is come, He will reprove the world of sin, and of righteousness, and of judgment.' It is the Holy Spirit that convicts of sin."—ML 43:1.

"Whom Christ pardons, He first makes penitent, and it is the office of the Holy Spirit to convince of sin. Those whose hearts have been moved by the convicting Spirit of God, see that there is nothing good in themselves...."—MB 7, 8.

"...There will be heart yearnings after God, and earnest prayer for clear perception to discern the office and the work of the Holy Spirit. It is not for us to use it, but for the Holy Spirit to use us, molding, fashioning every power."—CSW 40:2.

"Christ, our Mediator, and the Holy Spirit are constantly interceding in man's behalf, but the Spirit pleads not for us as does Christ who presents His blood, shed from the foundation of the world; the Spirit works upon our hearts,

drawing out prayers and penitence, praise and thanksgiving. The gratitude which flows from our lips is the result of the Spirit striking the cords of the soul in holy memories, awakening the music of the heart.”
—7-A BC, p. 301, col. 2:3.

Aid of the Holy Spirit

“The Holy Spirit has been given us as an aid in the study of the Bible. Jesus promised, ‘The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.’ John 14:26.”—CT 357:1.

“The Holy Spirit has been given to us as an aid in the study of the word. Jesus promises, ‘The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.’ Those who are under the training of the Holy Spirit will be able to teach the word intelligently. And when it is made the study book, with earnest supplication for the Spirit’s guidance, and a full surrender of the heart to be sanctified through the truth, it will accomplish all that Christ has promised...”—FE 433:3.

“... We should diligently seek for

the hidden treasure, and seek wisdom from heaven in order to separate human inventions from the divine commands. The Holy Spirit will aid the seeker for great and precious truths which relate to the plan of redemption. I would impress upon all the fact that a casual reading of the Scriptures is not enough. We must search, and this means the doing of all the word implies. As the miner eagerly explores the earth to discover the veins of gold, so you are to explore the word of God for the hidden treasure that Satan has so long sought to hide from man. The Lord says, ‘If any man willeth to do His will, he shall know of the teaching.’ John 7:17 (R.V).”—Id. 307:2.

“...If we would not have the Scriptures clouded to our understanding, so that the plainest truths shall not be comprehended, we must have the simplicity and faith of a little child, ready to learn, and beseeching the aid of the Holy Spirit...”—SC 110:0.

“...Without the guidance of the Holy Spirit we shall be continually liable to wrest the Scriptures or to misinterpret them...”—Id. 110:1.

“...Through faith we receive the grace of God; but faith is not our Saviour. It earns nothing. It is the hand by which we lay hold upon

Christ, and appropriate His merits, the remedy for sin. And we cannot even repent without the aid of the Spirit of God..."—DA 175:4.

"...While Christ is cleansing the sanctuary, the worshipers on earth should carefully review their life, and compare their character with the standard of righteousness. As they see their defects, they should seek the aid of the Spirit of God to enable them to have moral strength to resist the temptation of Satan, and to reach the perfection of the standard. They may be victor over the very temptations which seemed too strong for humanity to bear; for the divine power will be combined with their human effort, and Satan cannot overcome them."—R & H, April 8, 1890.

"...*He knows that the messengers whom He sees fit to send are weak, erring men; but to all who give themselves wholly to His service He promises divine aid.* His own example is an assurance that earnest, persevering supplication to God in faith—faith that leads to entire dependence upon God, and unreserved consecration to His work—will avail to bring to men

the Holy Spirit's aid in the battle against sin."—AA 56:1.

"...The preaching of the word will be of no avail without the continual presence and aid of the Holy Spirit. This is the only effectual teacher of divine truth. Only when the truth is accompanied to the heart by the Spirit will it quicken the conscience and transform the life..."—DA 671:4.

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thess. 2:13.

"...It is through the sanctification of the Spirit and the belief of the truth, that we become laborers together with God..."—FE 189:0.

"It is our privilege to have the same Spirit that was in Christ. In fact, we must have this Spirit if we are to walk in newness of life, and if we are to have a part in the resurrection of the just."—2TG 23:8:2.

—*The Davidian S.D.A. Assn., Sabbath School Quarterly*, Vol. 3, No. 2, pp. 19-27. ■

"In the great and measureless gift of the Holy Spirit are contained all of heaven's resources. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If all were willing to receive, all would become filled with His Spirit."—COL 419:1.

THE ORIGIN OF AGRICULTURE: THE ROOTS OF MANKIND

THE WORD “agriculture” is a compound of two Latin words: “ager,” a field, and “cultura,” to till—literally, “to till the field.” The first use of these two terms in the Bible is in Genesis 2:5: “And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.” This passage clearly shows God’s original intention for man: to experience moral, intellectual, and physical progress through communion with the stuff of man’s physical being—the soil.

The inseparable connection between man and the soil is brought out in Genesis 2:7: “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul.” While man became a “living soul” through the direct action of divine power, his physical being was based upon the soil to show the symbolic nature of his physical existence—temporary and passing, and sustained only by God. Man’s connection with the soil is further attested to in Genesis 3:19: “In the sweat of thy face shalt

thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.” Obviously, therefore, no matter how far man is removed from the soil by urbanization, he eventually returns to his beginnings and thereby proves man’s vital, if forgotten, link to the soil.

Man’s First Home

God placed man in a natural, agrarian habitat—a garden (Gen. 2:8). The reasons for this undoubtedly were many, but two fundamental ones stand out in Genesis 2:8—namely, the mental peace, happiness, and stability provided by natural beauty, and the physical well-being provided by the perfection of the Edenic food supply. The statement, “And out of the ground made the Lord God to grow every tree that is pleasant to the sight...” (Gen. 2:9) shows the sensory gratification God designed to at once stimulate yet pacify man. (This may be contrasted to the inherently antagonizing influence of cities upon the mental, moral, and physical capacities of man. This is logical since cities, the product of

man, are completely opposite from the natural world, the product of God. Verse nine contains the phrase referring to the Edenic food supply, here said to be "good for food." Here we see the divine recommendation for man's food—food designed to give him greatest strength due to its simplicity and natural vitality. (Once again, this may be contrasted to the modern food supply which is produced on chemically-assaulted soil, processed almost beyond recognition in many cases, and often consumed without reference to nutritional value or quality.)

It has been rightly said that God made the country and man made the city. The yearning of city masses for some contact with nature manifests itself in the building of parks, zoos, aquariums, arboretums, lakes, and the setting aside of forest preserves. This inarguably points, once again, to the inborn desire for some kind of communion (or at least contact) with nature even if in an artificial or adulterated setting and despite the progressively weakening ties to nature brought about by an almost thoroughly mechanized, urbanized, and industrialized society.

The physical, mental, moral, emotional, and social consequences of urbanization are probably incalculable. It is certain,

though, that the further mankind drifts from the original blueprint and becomes even more urbanized and industrialized, the greater will be the physical and moral decay and mental and social disintegration of society. The loss of the values of an agrarian nature to the necessities of city life could be likened to an infant's introduction to the world. After being surrounded by the warmth, security, and lightless tranquility of the womb, the infant is suddenly expelled into a hostile world of loud noises, harsh lights, and an altogether strange environment—the motive force of which is usually physical or psychological violence. So must the loss of Eden have been to Adam and Eve. From the peace and security of Eden, they went to a world of hostility and insecurity—two characteristics of cities.

The fact that Cain, the first murderer, also built the first city (Gen. 4:17), indicates the results of his self-appointed course. Having rejected the simplicity of divine requirements and in their place substituted his own designs and purposes, Cain could not bear divine rebuke, killed his brother, and subsequently fled from God ("went out from the presence of the Lord") and built a city. It is possible that Cain sought to re-create the security of his past home by

erecting a city which may have had walls. In any case, the artificiality of cities is set forth in Genesis 11:3: "Go to, let us make brick, and burn them thoroughly. And they had brick for stone..." Brick is not a naturally-occurring material whereas stone is a natural substance. It is noteworthy that the world's first murderer (in itself a supremely unnatural act) should also be the builder of the first city—an unnatural entity. Then, too, a simple, natural agrarian life leads to thoughtful contemplation, something Cain was not at all anxious to do. Genesis 4:10 declares: "...the voice of thy brother's blood crieth unto Me from the ground." Was it possible that Cain, in his desire to so completely separate himself from God and God's designs, built a city in order to escape a quiet life of contemplation by creating an unnatural entity with its attendant confusion, noise, and artificial life?

It is instructive to note that God's acts and designs for man were all creative and productive; whereas Cain's (and subsequently man's) acts and designs were destructive and consumptive in nature.

The city, in its very structure and nature, can consume and at best process, but it cannot truly produce. This is in sharp contrast to

God's original plan for man and the earth. God ordained man to produce ("Be fruitful, and multiply and replenish the earth..." Gen. 1:28), not only consume. The vegetable kingdom also was commissioned to produce: "And God said, Let the earth bring forth grass, the herb yielding seed, after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good." Gen. 1:11, 12. The animal kingdom was also commissioned to produce "abundantly" (Gen. 1:20-25). Evidence of man's creative nature is found in Genesis 2:19, 20. Adam is here seen giving names to "every living creature..." Just as the soil from which man was made was to be productive, so man was to be a productive being.

Lessons for Us Today

It is profitable here to consider the subject of material productivity in an economic sense. Part of the problem with the economies of the western nations stems from decreasing productivity of the industrial sector and the demands of the workers for increasing pay—in sum, demanding more while producing less. The problem, however, is not confined to labor alone—it permeates every level of the business world and society in general.

The business world, unfortunately, operates under the policy of giving less and demanding more for its products or services. Management, which is supposed to facilitate and direct production efforts, excessively seeks short-term profits and therefore neglects quality control and product research. The competition's products, as a result, often show better quality, better design, and cost less because of efficient manufacturing methods and greater research investment. The less-for-more school of business, all the while blaming everything and everyone except itself, continues to sell its consistently inferior product at a higher price than the efficient competition. As a result, serious economic problems follow, productivity further falls and, eventually, the business becomes insolvent.

There is a simple truth which bears repeating here: the more one gives, the more one gets. This is a simple yet unfailing principle which, if followed, invariably brings success. For instance, the more time a student spends studying, the more he will get from his studies. The more time and effort spouses invest in mutual understanding, the greater the benefits to the marriage. The more precise the measurements of the builder, the more exact the fit. The deeper the plowing, the greater the harvest.

Jesus' statement in Luke 6:38 is as true today as anciently: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

Agricultural Lessons From Employment In Eden

Despite the perfection of Eden, God made it necessary for the garden to be cultivated. This was not in the usual sense of breaking the soil, planting seed, removing weeds, watering or the like, but in training the vines and trees. This is pictured in Genesis 2:15: "And the Lord God took the man, and put him into the garden of Eden to dress and keep it." Man's original employment, therefore, was in agriculture.

Agricultural work provides many lessons for those engaged in it. The tasks of preparing the soil, planting the seed, weeding and watering the plants, give a deeper understanding of life and its possibilities and problems.

The various operations involved in soil preparation give many opportunities to study life at close range.

In many cases, land must be

cleared of trees, brush, weeds, stones, and debris before it can be broken. This is a perfect illustration of the work of clearing all impediments and hindrances from the heart before it is plowed and before the seed is sown. The object of plowing is to soften, loosen, and smooth the soil. Similarly, the object of the Holy Spirit, the Divine Plow, is to soften the natural heart, loosen it from its genetic attachment to sin, and smooth the way of one's life to facilitate the growth of righteousness, the Good Seed, into a mature and productive being.

In Eden, the first pair were not required to clear, plow, and water the land since Edenic perfection of the soil, plants, and atmosphere made this unnecessary. Their work, however, was to train the plants and thereby gain mental, moral, and physical benefits through study of their surroundings, spiritual contemplation, and physical exercise in natural surroundings.

God gave the institution of labor to man as a great blessing designed to occupy him with challenges to his creativity and ingenuity. It is certain that God gave work to man to give him a well-rounded life balanced between spiritual, physical, and mental activities. An excess in any of these areas would have resulted in neglect of others,

as subsequent events showed.

In Genesis 3:1, we find the serpent communicating with Eve. How did Eve come to have time to chat with so subtle a creature given to such sinister designs?—Only by neglecting a portion of her duties could she have had opportunity to invest time in something she was not told to do. Clearly, then, had Eve been gainfully occupied, the infamous dialogue between the serpent and her could never have occurred since one cannot meaningfully work and talk at the same time.

Enlightened and meaningful labor is one of the greatest, yet most unappreciated and despised, blessings of humanity. Gainful labor not only provides a living, but also strengthens the mental and moral perceptions, engages the mind in fields of thought and endeavor, and leaves little time for the undisciplined wandering of the mind.

Eve, by straying from her appointed place and task, became vulnerable to the suggestive statements of the serpent, and consequently lost Eden.

After man's fall, God still commissioned Adam and Eve to live from the soil, but man had to endure the consequences of his disobedience. The earth, as a result, received God's curse and, afterwards, man had to sweat to earn

a living.

The curse upon the earth was to benefit man. Had man been able to continue to produce a living as easily as under Edenic conditions, he doubtless would have been skeptical about God's authority to punish his disobedience and would have used his great mental powers to flaunt God's purposes. The curse upon the soil, however, provided a dramatic lesson of the results of not following God's plan and was intended to strengthen man through adversity.

The curse mentioned in Genesis 3:17-19 produced a change in the plants and crops though it was not as severe as the curse related in Genesis 4:11. The latter curse meant a decrease in actual production while the former curse entailed only greater difficulty in production. After the Flood (in itself a third curse upon the earth), land, air, and sea were unbalanced. This meant that whereas before the Flood the three essential agricultural elements (water, soil, and climate) were in perfect balance, after the Flood they became unbalanced and disharmonious. Before the Flood, the earth was watered by a "mist" (Gen. 2:6) which, unlike rain, came up from the earth rather than pouring down from the atmosphere. There is a very important and interesting note here on this

point: before the Flood, there was no soil erosion due to heavy rainfall and, also, because the atmosphere was balanced, there was no erosion due to high winds. (Of course, there were no bare areas of the earth's surfaces. An area must be bare in order for wind erosion to be a significant problem.)

Another essential element of agricultural production is soil. The structure of the soil is critical to the success of all agricultural operations. The three major chemical elements—nitrogen, phosphorous, and potassium, must be reasonably well-balanced in order to grow good crops. There are also other important elements such as calcium, sulphur, iron, and many lesser-known minerals termed "trace minerals" since they are found in small quantities but have important effects upon the soil and plant growth. Plants are affected by the density, fertility, and acidity of soil—factors which are often hard to control and expensive to modify. Before the Flood, it is certain the earth had a highly fertile soil in which all these factors were in perfect proportion and harmonious correspondence. The great upheaval of the earth during the Flood probably buried the vastly rich soil of Eden and in its place was brought up an often hard, stony, and infertile soil.

The last essential agricultural element, atmosphere, was also dramatically altered by the Flood. It is believed by many Bible students that the antediluvian world had a belt of water encompassing it which produced a greenhouse effect. (For a more detailed study on this point, read Tract No. 9, "Behold, I Make All Things New.") There were no seasonal extremes, and severe weather was unknown. Crops were free to grow and produce year-round and, not being narrowly limited by a short growing season, the produce must have been of enormous size. (This is proven by produce grown in extreme northern climes which sometimes reach gigantic proportions due to extended daylight periods during the summer season.) Another important result of the greenhouse effect is that man, animals, and plants were not bombarded with the unscreened solar radia-

tion. (It is noteworthy that immediately after the Flood, we find man's life span dramatically reduced. This may be largely attributed to dietary and atmospheric changes. Recent experiments in Japan with the use of fiber-optically transmitted light have shown plants grown under this filtered light produce in much larger quantities and are healthier than plants exposed to the ultraviolet radiation of the sun. Undoubtedly, the same would be true of the effects of ultraviolet radiation upon man.)

The first two curses upon the earth, therefore, were felt lightly in comparison to the curse upon the earth after the Flood. The entire balance of nature became permanently disjointed at the Flood. And labor, which had remained relatively easy until that time, became increasingly the relentless battle it has become between man and nature.

—Jeriel Bingham ■

HOW DO WE LOOK TO OTHER FOLK?

NEARLY everybody in the world, including Seventh-day Adventists, are concerned with the above question, and most of us spend some time, at least, trying to avoid giving offense by carefulness in our outward appearance. The Bible, however, tells us that man looks at the outside, but God sees

the heart. Shall we not, therefore, turn the searchlight of His Word inward for a frequent checkup, lest we neutralize our efforts for good by thoughtless notions?

One of the striking statements concerning our influence, and one which emphasizes the fact that we are indeed a "spectacle to the

world, to angels, and to men” is found on page 23, paragraph 2, of Volume 9 of the *Testimonies*, and reads as follows: “The world is watching Seventh-day Adventists because it knows something of their profession of faith and of their high standard, and when it sees those who do not live up to their profession, it points at them with scorn.”

While these words refer to the Church as a whole, we are concerned here with the question of how we, who profess to be giving a special message to the Church, appear to our brethren. If we fail to do, by word and act, all we can for them the Lord will require their blood at our hands. Hence it becomes evident that we are not only a “spectacle to the world, to angels, and to men,” but to our S.D.A. brethren as well, for they are scrutinizing all our movements. We should be glad to have them do so, in order to see that nothing unbecoming a genuine Christian can truthfully be said against us.

We are inspired to write these lines because of observations made in various places. It is hoped that none will take offense at what is written, for this writer has at heart only the good of all, and what is contained herein applies to him as well as to those who shall read the article.

Speaking concretely, may I call attention to what a very refined lady, a member of the Adventist Church, said to me confidentially, as an illustration of how we appear to others, and emphasis of how careful we should be at all times? This lady said essentially this: “I love to attend your meetings, though I have not fully made up my mind to declare myself as being in full harmony with the message of the Rod, for, as I view it, there would never have been any need for the Rod series to be written had we studied and practiced what is found in the *Testimonies*. I love my Church, and cherish dearly membership in same. I wish folk would not laugh when something is said about defective members of the S.D.A. Church. I would not want to lose my membership in the Church and become identified with those who indulge in this un-called-for and rude practice.”

In my humble opinion, she has called our attention to something for which all of us should be thankful, and at the same time determine that we will not be among those who give occasion for offense along this line.

Another friendly criticism comes to us relative to the length of our meetings, and the length and character of our *prayers* and *testimonies*, which we would do well to

think about. These are all closely associated, and improvement in the last two areas will help remedy the first, so we shall deal with the last first, and the first last.

We believe our testimonies should be to magnify the Lord, and tell what great things He has done for us, but very brief and to the point, and seldom should we ask for the floor the second time, for there are others who are more timid, and by so doing we may altogether deny them the privilege of speaking. It is always perfectly proper to request special prayer for one's self and for those in whom one is interested at the time a testimony is borne.

In like manner, prayers should be brief, for the Lord has given specific instruction about public prayers being short, yet we seem to forget this admonition all too often. Consequently, shall we not determine to improve in these two points and thus help to make the Sabbath meetings more interesting, and at the same time keep them within the appointed hours?

Because of the abundance of light the Lord is sending us at this time, we are likely to overlook the fact that the mind, like the stomach, can only handle so much food and, in our zeal to give the flock good measure we overfeed, and the people are unable to digest all they get. The servant of the Lord has not left us without instruction on this point, but tells us that the discourses of some are too long. They make so many points in one sermon that most of them are covered up so that the hearers do not get much out of them. Furthermore, an increasing number of young people and children are attending our services, who desire to help give the message to the Church, and be among those who shall receive the seal and become a part of the "servants of God." They, too, are watching us.

May the Lord help each one of us to remember that we are standing in the presence of a Holy God every moment of our lives.

—1 Code 11 & 12:6, 7, May-June, 1935. ■

"All who have put on the robe of Christ's righteousness will stand before Him as chosen and faithful and true. Satan has no power to pluck them out of the hand of the Saviour. Not one soul who in penitence and faith has claimed His protection will Christ permit to pass under the enemy's power."—GAG 31:4.

TRUE RIGHTEOUSNESS— JUSTIFICATION RETAINED

FROM THE Scriptures, the writings of the reformers, and the *Testimonies for the Church*, it is evident that the people of present truth, from the Israel of old, to the Israel of Christ's day, to the Israel of today, have, in their relationship to the law and the works of the law, often been drawn either into the deadly snare of legalism on the one hand or into the equally deadly snare of antinomianism on the other hand.

Gravitating toward these perilous off-center positions either at or toward the extreme right or extreme left of the Law, has been the tendency among Laodiceans from 1844 to the present hour. It is no less the tendency among Davidians. In the fellowship of a strong doctrinal message, there is ever the imperceptible pull toward the doctrinarian and toward preoccupation with creed, standards, and conformity. Very often, however, just as strongly present is the reactionary counterpull toward no creed, no standards, and non-conformity.

As neither of these extreme positions is the Spirit of Truth, neither, therefore, can secure justification, sanctification, regeneration, and salvation. Both are to be vigilantly

guarded against.

The Lord has been at great pains through the Spirit of Prophecy to make incisively clear and inescapable that complementary relation of the law and grace, of works and faith, and thus of the truth of saving righteousness (imputed and imparted)—of justification retained.

That the transforming power of grace may "have its perfect work" in us, we must ever keep in clear and steady focus and burning in our hearts this great sequence of truth:

"...Righteousness is obedience to the law.... This the sinner owes... but... the only way [man] can attain to righteousness is through faith. ..."—ISM 367:1.

"...No man can cover his soul with the garments of Christ's righteousness [or "obtain justification by faith."—Id. 396:2] while practicing known sins, or neglecting known duties. God requires the entire surrender of the heart, before justification can take place; and in order... to retain justification, there must be continual obedience, through active, living faith...."—ISM 366:1.

"...To be justified by faith, faith must reach a point where it will

control the affections and impulses....By obedience...faith itself is made perfect.”—ISM 366:2.

“...Through the impartation of the grace of Christ...sin is discerned in its hateful nature, and finally driven from the soul temple. ...Through grace...we are brought into fellowship with Christ,...not that there is any virtue in faith whereby salvation is merited, but because faith can lay hold of the merits of Christ....”—Id. 366, 367.

“Genuine faith will be manifested in good works; for good works are the fruits of faith. As God works in the heart, and man surrenders his will to God, and cooperates with God, he works out in the life what God works in by the Holy Spirit, and there is harmony between the purpose of the heart and the practice of the life. ...The believer must have a progressive experience by continually doing the works of Christ. It is by continual surrender of the will, by continual obedience, that the blessing of justification is retained.”—Id. 397:1.

“...Through faith the Holy Spirit works in the heart to create holiness therein.... We can be fitted for heaven only through the work of the Holy Spirit upon the heart; for we must have Christ’s righteousness as our credentials if we

would find access to the Father. In order that we may have the righteousness of Christ, we need daily to be transformed by the influence of the Spirit, to be a partaker of the divine nature. It is the work of the Holy Spirit to elevate the taste, to sanctify the heart, to ennoble the whole man.”—Id. 374:1.

“...When sincere desire prompts men to pray, they will not pray in vain. The Lord will fulfill His word, and will give the Holy Spirit to lead to repentance toward God and faith toward our Lord Jesus Christ. He will pray and watch, and put away his sins, making manifest his sincerity by the vigor of his endeavor to obey the commandments of God.... He will announce himself as on Christ’s side of the question. He will renounce all habits and associations that tend to draw the heart from God.”—Id. 393:2.

“We cannot afford to neglect one ray of light.... To be sluggish in our practice of those things which require diligence is to commit sin. The human agent is to cooperate with God, and to keep under those passions which should be in subjection. To do this he must be unwearied in his prayers to God, ever obtaining grace to control his spirit, temper, and actions. Through the imparted grace of Christ, he may be enabled to over-

come. TO BE AN OVERCOMER MEANS MORE THAN MANY SUPPOSE IT MEANS.”—Id. 380, 381

“...When we accept Christ, good works will appear as fruitful evidence that we are in the way of life, that Christ is our way, and that we are treading the true path that leads to heaven.”—Id. 368:1.

“...Faith buds and blossoms and bears a harvest of precious fruit. WHERE FAITH IS, GOOD WORKS APPEAR. The sick are visited, the poor are cared for, the fatherless and the widows are not neglected, the naked are clothed, the destitute are fed...They love the children of God, and meekness and truth guide their footsteps...”—Id. 398:1.

“...While good works will not save...yet it is impossible for even one soul to be saved without good works...”—Id. 377:1.

The “justification by faith” religion of “look and live” which

never gets beyond a faith without “works,” never gets beyond looking, to living, never transforms the looker into a doer, is a cheat to defraud the soul of eternal life. Beware of it.

Faith which looks upon the cross but does not bear the cross, which fails to bear the fruits of good works, is like an ornamental peach. It produces no fruit, only the pretty blooms of promise.

Functional faith produces functional righteousness—right thinking, right feeling, right speaking, right doing—right habits of thought, speech, action; right character; which is the righteousness of God the Son, unmerited by us, but graciously imputed to us by God the Father, and then mystically imparted to us by God the Spirit. This is justification retained—the only true righteousness by faith, the only righteousness that sanctifies and saves a sinner.

“To every one God has made an offer that will help to brace every nerve and spiritual muscle for the time of test that is to come to us all. I am charged with the message, Clothe yourself with the whole armor of Christ’s righteousness....And, having done all you can do on your part, you have the assurance of victory. To every soul is granted the gracious opportunity of standing on the Rock of Ages.”—ML 311:5.

THE OLD YEAR AND THE NEW

ANOTHER year has nearly closed. The history of everyone's life has been registered in the books of heaven. This record we are soon to meet. What does it testify of you and of me? Does it bear witness of self-denial for Christ's sake? Does it testify that you have been laborers together with God?

To each of us some work is assigned in the vineyard of the Lord. There is enough for all to do; none need to stand idle. Not one is excused. Have you been faithful to your appointed task, doing what you could to win others to the truth? How many have been led to the cross of Christ through your individual efforts? Have you by precept and example pointed your fellowmen to the Lamb of God, or have you, by assimilating to the world, directed their thoughts and affections into a wrong channel?

The men and women whom we have met day by day are Judgment-bound. They will stand before the great white throne to testify against us if we have been unfaithful to duty, if our example has led them away from the truth and from Christ, or to bear witness that our fidelity has encouraged them in the path of righteousness. These souls will either live to offer praise to

God and the Lamb through ceaseless ages, or they will perish with the wicked. Christ suffered and died that they might enjoy a blissful eternity. What sacrifices have we been willing to make for their salvation?

It is not alone in distant lands that there is need of light-bearers. There are honest souls living close by our own doors who have never yet heard the reasons of our faith. The people are perishing for want of knowledge. Thousands are in ignorance of the Scriptures. They accept the teachings of their ministers, and many of these are trying by every means to lead the minds of the people away from the plain "thus saith the Lord," to human doctrines and traditions. We see multitudes sunken in vice and ignorance, without hope and without God in the world. Yet provision has been made that they may become children of God. His mercy is still lingering for them. He still invites them, weary, heavy-laden with sin, to come to Him for pardon, rest, and peace. To us He has given the message of truth, the invitation of mercy, to bear to these perishing souls.

Here is the work before us. I call upon you who have a knowledge

of Christ, to engage in this work as never before. Labor earnestly, with a spirit of self-sacrifice, to save the souls that are perishing around you. Do not wait for them to come to you, but go out and search for them. Study to devise ways and means of reaching them. Dig deep for those buried up in error; bring them up to the broad daylight of truth. Point them to the Lamb of God who taketh away the sin of the world.

During the past year how much time that might have been devoted to this work has been given to self-serving! How much money has been needlessly expended on trifles to gratify taste and please the eye! How much has been spent for the indulgence of appetite! For all this what account can be rendered to God?

Notwithstanding the advancement of the cause, and the increasing need of funds to push the work in new fields, many are still binding up their means and absorbing all their energies in worldly enterprises, burying their talent in the earth, as if they designed thus to keep it from God's treasury, as if God had no just claims upon them. They seem to look upon their ability and possessions as their own. By their actions, and in their hearts, they echo the charge of the unjust steward, "I knew thee

that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed; and I was afraid, and went and hid thy talent in the earth." God penetrates their motives, and understands the thoughts of their hearts. They may make trivial excuses for their course, but God reads their selfishness and covetousness.

They charge Him with being a hard master, because He claims their possessions and their service. But we can bring nothing to God which is not already His. Everything was lost by sin; man forfeited his title to every blessing. It is only by divine grace, through the infinite sacrifice of Christ, that we could be reinstated in the favor of God, and be permitted to enjoy His gifts. We are not our own. Christ has bought us with His precious blood, and we belong to Him. All that we possess, our mental and physical powers, all the blessings of the present and the future life, are delivered to us stamped with the cross of Calvary. Therefore the charge that God is a hard master, reaping where He has not sown, and gathering where He has not strewn, is false. When God calls for our gifts or our service, He is only claiming that which is His own. "All things come of Thee," said King David, "and of Thine own

have we given Thee.”

The means which God has furnished for the advancement of His cause are placed in the hands of His servants. He has intrusted them with His goods, and made them His agents, the dispensers of these goods to advance His glory. The cause has waited for years for men to get ready to do, and work that ought to have been done years ago is not done yet. How many more years will God wait the convenience of moneyed men, who are doing their best to lay up treasure on earth in direct opposition to the command of Christ? All now have an opportunity to use their means to advance the cause of God, but those who wait till some future time will be too late. Let the stewards critically examine the use they have made of God’s intrusted capital. Have they embezzled it? Have they squandered it by mismanagement? Are they guilty of robbery toward God?

There have been some who have done what they could with self-denying, self-sacrificing effort. God is not unmindful of their works of love and devotion. Of Cornelius it was said that his prayers and his alms had come up in remembrance before God. Every act of self-denying benevolence and loving service is precious in the sight of God. Some have ever

manifested a willingness to do for His cause, and the Lord has prospered these willing ones, making them channels for His gifts, that they might continue to do and be blessed in doing. They can say with David, “What am I, and what is my people, that we should be able to offer so willingly after this sort?” “God is not unrighteous,” said the apostle Paul, “to forget your work and labor of love.” Neither will He overlook the lack of these labors in the members of His church who make themselves first and His cause second. Every one will be rewarded as his works have been.

Those who have failed to present to God the tithes and offerings which belong to Him, should awaken to a sense of their duty. Wherever there has been any neglect on your part to give back to the Lord His own, repent with contrition of soul, and make restitution, lest His curse rest upon you. Many are in a cold, backslidden state on account of their robbery of God; and now the Lord calls upon them to redeem the past. “Bring ye all the tithes into the storehouse,” He says, “and prove Me now herewith.” When you have done what you can do on your part, withholding nothing that belongs to your Maker, you may ask Him to provide means to send the message of

truth to the world.

The spirit of self-denial and self-sacrifice should be cultivated in the church. It must be encouraged in the young. God has claims on the service of all—men, women, youth and children—and the earlier they are led out of and away from themselves, and taught to exercise self-denial or engage in unselfish labor for others, the nearer will they come to fulfilling this holy commission. If we desire to engage the hearts of the youth in the cause and work of God, we must teach them to sacrifice for it. That which cost little we have no special interest in; but that in which we have invested our means will claim our interest and attention, and we shall labor to make it a success.

Children should be trained to habits of self-denial for Christ's sake. Let the Saviour's life of sacrifice and unselfish labor be often presented before them as the example which they are to copy. Teach them that without self-denial and cross-bearing we cannot be His disciples. When they would foster vanity by needless display in dress, let parents show them from God's word its sinfulness. Educate them to have beautiful characters, to seek the adorning which is precious in God's sight. As they are brought in conflict with the fashions and customs of the world, let not Satan

gain control, but let honor be shown to Jesus by obedience to His precepts. Children will learn to love that which the parents love; to value that which they value. If fathers and mothers desire their children to place eternal above temporal things, they must set the example.

We are approaching the beginning of a new year. What shall be the nature of its record? Many have made great mistakes during the past year. Shall these be repeated during the year upon which we are soon to enter? We need to examine ourselves carefully to see what is the tendency of our course. The Spirit of God is a discerner of the thoughts and intents of the heart, and it will reveal to us our standing and the nature of our work. It is not yet too late for wrongs to be righted; and while Jesus our mediator is pleading in our behalf, let us do our part of the work. Let us confess and forsake our sins, that we may find pardon.

Brethren, 1886 [1989] is almost gone. Improve its few remaining moments in making restitution for wrongs. Make thorough work for eternity. Every act, every word, must stand the test of the Judgment. Set your houses in order. Set your hearts in order. Make thorough work while Jesus is ministering in the sanctuary. When we

will bring our hearts into unity with Christ, and our lives into harmony with His work, the Spirit that descended on the day of Pentecost will fall on us. We shall be strong in Christ's strength, and be filled with the fullness of God. Then the new year will be welcomed by us all as the commencement of a year of higher, better principles. We shall give ourselves to Christ, making an unreserved consecration of all our property, all our capacities, to His service. We shall make good our profession of faith; we shall serve God by serving those who need our help. Then we shall let our light shine forth in good works.

God alone can tell what will transpire during the year 1887 [1990]. It may be in our lives and in the history of our cause more eventful than any that has preceded it. During the past year we have

seen special evidences that the Lord is at work; but this should not lead us to settle down satisfied and at ease. The light of truth is to go into remote and darkened corners of the earth. Each unfolding of His providence, each token that His hand is in the work, to move it forward with power, is designed to arouse us to greater zeal and earnestness, while we look for still more wonderful and glorious triumphs of the truth in the future.

Will each of you who believe present truth earnestly inquire, "Lord, what wilt Thou have me to do?" His Spirit is at work upon minds, preparing them to receive the truth. Let your efforts be fully up to the openings of His providence. Do something, do it now, and let the record of the new year be one that you will not be ashamed to meet.

—R & H, December 14, 1886. ■

"Let us enter upon the new year with our hearts cleansed from the defilement of selfishness and pride. Let us put away every sinful indulgence, and seek to become faithful, diligent learners in the school of Christ. A new year opens its unsullied pages before us. What shall we write upon them?..."

"Seek to begin this year with right purposes and pure motives, as beings who are accountable to God. Ever bear in mind that your acts are daily passing into history by the pen of the recording angel. You must meet them again when the Judgment shall sit and the books shall be opened..."—OHC 7:3, 4.

QUESTIONS AND ANSWERS

Question No. 196:

“In view of the greatness of the work and the shortness of the time, why is the work of the sealing message going as slowly as it is?”

Answer:

The reason that the work of the sealing message is moving as slowly as it is, is to be found in the fact that a “mixed multitude” of laborers has evidently come into the message, as God’s people travel on toward the path of holiness leading to His Kingdom. Thus it has been with every message, and thus it must be now.

Had there not come out of Egypt in Moses’ time a mixed multitude, the Exodus Movement would have gone into the Promised Land in less than two weeks, but because there were many following the movement who were possessed of a spirit different from that of Caleb’s and Joshua’s, the movement fell forty years behind schedule in entering the Promised Land!

Though Jesus’ work at His first advent was not so extensive as now, yet it was of even greater importance and of shorter duration than

the work of today, yet seemingly it made no progress whatsoever when we consider that all forsook Him at His trial, and that Peter, the most zealous of the apostles, even cursed and swore that he was not Christ’s disciple. Yet, contrary to all appearances, while hanging on the cross, Jesus declared that His work was finished, and thus He gave up the ghost. Then, too, after His resurrection, He took His journey upward, and left but a dozen half-converted apostles to carry on the work. Such were the results of John the Baptist’s and Jesus’ untiring efforts. Hence, out of the multitudes that were baptized by John and Jesus, there were, on the day of Pentecost, but a hundred and twenty disciples of one accord to receive the outpouring of God’s Spirit.

Indeed, not only small and insignificant did the work then appear to be, but also impossible to carry forward. Nevertheless, as the doubting ones among the great multitude saw an open door in Jesus’ crucifixion, they separated themselves from among the faithful. And as the remaining ones of His followers lost confidence in themselves, renounced self, and sought the Lord earnestly at a time

when there was not in themselves even the least hope of continuing the work, they gave the Lord an opportunity to manifest His great power and to advance the cause of God with such rapidity that in one day, with one sermon, there were converted three thousand souls. Then daily after that were added "only such as should be saved"—such as never backslid. Thus did the work of the Gospel begin to grow rapidly once the Lord got a group of people that He could trust and use.

Likewise, the 1844 movement, right after the Minneapolis Camp Meeting in 1888, would have begun the work of the Loud Cry angel, but as a result of the unbelief of many in the *Testimonies* of the Spirit of God, the "cry" was silenced for forty years while the movement retreated "toward Egypt" (*Testimonies*, Vol. 5, p. 217:2).

In the year 1930, God spoke to His people, as He spoke to Israel in the days of Joshua, but now, as then, there are among us, to discourage and dishearten, the ten spies, Korah, Dathan, and Abiram (Num. 16:1-3), and also those who covet the Babylonish garment, the silver, and the wedge of gold. And, as a result, we also are held back, and will continue to be until the Lord manifests His power and

takes away from among us the pretending ones, makes us free from sin and sinners as in the time of Korah (Num. 16:32, 33), and as in the time of Achan (Josh. 7:24-26), and says to us as He said to Joshua, "Go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel." Josh. 1:2. "Take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land." Josh. 8:1.

Therefore, though at times we are greatly disappointed as we see the unfaithful, doubting, faultfinding multitude among us; as we think of those who have forsaken the Lord; as we hear some when on trial even cursing and swearing that they are "not followers of The Shepherd's Rod"; and as we come in touch with those who apparently believe and who declare that they stand strongly for the message, but who are throwing rocks at us and at our work, we are not at all discouraged but rather made glad to stand alone for Truth and righteousness when the majority forsake us. Hence, we cannot but exclaim:

Lord, help us to stand true unto Thee though the whole world forsake Thee, even though we must die like the apostles if need be, that we may be as Daniel, Shadrach,

Meshach, and Abednego—standing true at the peril of our lives, so that Thou canst have the opportunity of delivering us from the lion's den, and from the fiery furnace, making Thyself known to all the world through our faithfulness. May we, as Noah, be zealous in the building of the ark while our professed brethren in the message question and criticize the work and position of others (*Testimonies*, Vol. 5, p. 690:0)—retard the progress of the message—and while others make fun of us, and accuse us of taking too much upon ourselves. May we never say, The Lord delayeth His coming, nor, “We be not able to go up against the people; for they are stronger than we. ...The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.” Num. 13:31-33.

Question No. 197:

“How should we relate ourselves to the churches? If we have been disfellowshipped, should we continue to go to church services? And if, when in church, we are asked to

say nothing suggestive of Shepherd's Rod teachings, should we acquiesce and remain silent forever? And what shall we do if they do not let us participate in the communion service?”

Answer:

Our relation to the Church is no different than was John the Baptist's, Jesus Christ's, and the apostles'. That is, we have a message to proclaim to the Church, and though the church officials should order us out, as the Sanhedrin ordered the apostles out of the “temple,” we must continue going to church. For if we stay away and become strangers to our brethren, how shall we proclaim the message to them?

However, all must realize that it is unbecoming of a Christian to cause any disturbance at any time, especially during church services. Therefore, by deporting ourselves reverently and circumspectly in church and out of church, we will give them provocation for naught save false accusations.

In Sabbath School, it is perfectly right and permissible to answer questions which arise in connection with the lesson. For such a response, no one can justly be accused of causing disturbance, as answering questions asked in class

is in no wise an infraction of the constituted purpose and rules of the Sabbath School. But if anyone should be specifically requested not to answer questions, it would be better to say nothing rather than to incur any displeasure. Let your deportment win the people's confidence.

We should refuse to separate ourselves from the body, and should regularly attend Sabbath School and church services for the very obvious and singular reason that if we do not, we will have to remain wholly without privilege of public worship in the church we helped build. The chief reason, however, for our thus refusing to absent ourselves from services, is that we would become strangers to our brethren and would have to become reacquainted with them if ever we were to give the message to them, whereas if we continue going to church, then, after the congregation is dismissed, we are afforded an opportunity to speak with the brethren in the interest of the message, urging them to investigate for themselves, either by attending our studies or by reading the publications of present truth. Hence, if we separate ourselves by staying away from the church services, we lay ourselves open to the charge of being offshoots from the body, and forfeit the opportunity

of coming in contact with the congregation. Moreover, if in this wise we separate ourselves from the organization, then in the fulfillment of Ezekiel nine, when those who have not the mark are taken away, we shall have no right to claim possession of the Denomination.

In regard to our participating in the communion service, we should all take part so far as we can. If the church refuses to serve us or to let us serve others in the ordinance of humility, there is nothing more that we can do than simply to wait until this service is over. And if they ignore us when passing the bread and the wine, we are not to murmur or say anything, but to endure patiently the slight. By so demeaning ourselves, the honest ones in the congregation will see the un-Christlike attitude and the folly of the church officers, and will begin "to arouse and take in the situation."

Though we may be compulsorily excluded against our will from participating in the ordinances, we nevertheless, like the unbaptized thief on the cross, shall have our names in the Book of Life, and shall enter Paradise for having done our very best. Therefore, Brethren, let us be faithful in attending church services and in our deportment, "lest, a promise

being left us of entering into His rest, any of you should seem to come short of it.' Heb. 4:1.

—5 Code 1-5:8-10, January-June, 1939. ■

THE BOOKS OF THE BIBLE

In Genesis the world was made by God's creative hand;

In Exodus the Hebrews marched to gain the Promised Land;
Leviticus contains the law, holy, and just and good.

Numbers records the tribes enrolled—all sons of Abraham's blood.
Moses, in Deuteronomy records God's mighty deeds;

Brave Joshua into Canaan's land the host of Israel leads.
In Judges their rebellion oft provokes the Lord to smite,

But Ruth records the faith of one well pleasing in His sight.
In First and Second Samuel of Jesse's son we read.

Ten tribes in First and Second Kings revolted from his seed.
The First and Second Chronicles see Judah captive made;

But Ezra leads a remnant back by princely Cyrus' aid.
The city wall of Zion Nehemiah builds again,

While Esther saves her people from the plots of wicked men.
In Job we read how faith will live beneath affliction's rod,

And David's psalms are precious songs to every child of God.
The Proverbs like a goodly string of choicest pearls appear.

Ecclesiastes teaches man how vain are all things here.

The mystic Song of Solomon exalts sweet Sharon's Rose;

Whilst Christ, the Saviour and the King, the rapt Isaiah shows.
The warning Jeremiah apostate Israel scorns;

His plaintive Lamentations their awful downfall mourns.
Ezekiel tells in wondrous words of dazzling mysteries;

While kings and empires yet to come, Daniel in vision sees.
Of judgment and of mercy, Hosea loves to tell;

Joel describes the blessed days when God with man shall dwell.
Among Tekoa's herdsmen Amos received his call;

While Obadiah prophesies of Edom's final fall.

Jonah enshrines a wondrous type of Christ, our risen Lord.

Micah pronounces Judah lost—lost, but again restored.

Nahum declares on Nineveh just judgment shall be poured,

A view of Chaldea's coming doom Habakkuk's visions give;
Next, Zephaniah warns the Jews to turn, repent, and live.

Haggai wrote to those who saw the Temple built again.
And Zachariah prophesied of Christ's triumphant reign.

Malachi was the last who touched the high prophetic chord;
Its final notes sublimely show the coming of the Lord.

Matthew and Mark and Luke and John the holy gospels wrote,
Describing how the Saviour died—His life, and all He taught.

Acts proves how God the apostles owned with signs in every place.
Saint Paul, in Romans, teaches us how man is saved by grace.

The apostle, in Corinthians, instructs, exhorts, reproves.

Galatians shows that faith in Christ alone the Father loves.
Ephesians and Philippians tell what Christians ought to be;

Colossians bids us live to God and for eternity.

In Thessalonians we are taught the Lord will come from heaven.

In Timothy and Titus a bishop's rule is given.

Philemon marks a Christian's love, which only Christians know.

Hebrews reveals the Gospel prefigured by the law.

James teaches, Without holiness faith is but vain and dead.

Saint Peter points the narrow way in which the saints are led.

John in three Epistles on love delights to dwell.

Saint Jude gives awful warning of judgment, wrath and hell.

The Revelation prophesies of that tremendous day,

When Christ—and Christ alone—shall be the trembling sinner's
stay.

—Author Unknown

“Bible rules are to be the guide of the daily life.

“...To many the treasures of the word remain hidden, because they have not been searched for with earnest perseverance until the golden precepts were understood. The word must be searched in order to purify and prepare those who receive it to become members of the royal family, children of the heavenly King.”—6T 132:1, 2.

RECIPE FROM BASHAN'S KITCHEN

Since Granola is a favorite of many people, and some have been asking for Bashan's recipe, we are reprinting the Granola recipe, given in 1980, with a slight variation.

GRANOLA

4 c. rolled oats	¼ c. raw cashews (optional)
¼ c. soy flour (optional)	½ c. honey
½ c. wheat germ	⅓ c. oil
½ c. coconut	¾ teaspoon salt
½ c. sesame seeds	1 c. chopped dates or raisins
¼ c. sunflower seeds (optional)	1 - 6 oz. frozen orange juice partially thawed (optional)
1 teaspoon cinnamon	
¼ c. chopped pecans or walnuts	

1. In a large pan combine all ingredients, excepting dates or raisins.
2. Bake in a 200° oven for two hours, stirring two or three times.
3. Remove and cool.
4. Add dates or raisins.



“For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in Thee.”
Ps. 84:11, 12.

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

**A NEW YEAR BRINGS
A NEW BEGINNING**

As the New Year starts
and the old year ends
There's no better time
to make amends
For all the things
we sincerely regret
And wish in our hearts
we could somehow forget—
We all make mistakes,
for it's human to err,
But no one need ever
give up in despair,
For God gives us all
a brand-new beginning,
A chance to start over
and repent of our sinning—
And when God forgives us
we too must forgive
And resolve to do better
each day that we live
By constantly trying
to be like Him more nearly
And to trust in His wisdom
and love Him more dearly—
Assured that we're never
out of His care
And we're always welcome
to seek Him in prayer.

—Helen Steiner Rice

KEY TO ABBREVIATIONS

7-A BC	The S.D.A. Bible Commentary, Volume 7-A
AA	The Acts of the Apostles
1, 5 Code	The Symbolic Code, Volumes 1 and 5
CSW	Counsels on Sabbath School Work
CT	Counsels to Teachers
DA	The Desire of Ages
Ev.	Evangelism
FE	Fundamentals of Christian Education
GAG	God's Amazing Grace
GW	Gospel Workers
MB	Thoughts From the Mount of Blessing
ML	My Life Today
OHC	Our High Calling
PP	Patriarchs and Prophets
R & H	Review and Herald
SC	Steps to Christ
1, 2SM	Selected Messages, Books 1 and 2
4, 6T	Testimonies, Volumes 4 and 6
2TG	Timely Greetings, Volume 2
TM	Testimonies to Ministers
9Tr.	"Behold, I Make All Things New," Tract 9

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**THE CANDLE OF TRUTH
Searching Davidian Corners**

“Every worker should be pure in heart; in his mouth should be found no guile. He should bear in mind that, to be successful, he must have Christ by his side, and that every sinful practice, however secret, is open to the view of Him with whom we have to do.”—GW 80:0.

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