

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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conformed to the image of Christ, and in every action of your life the question would be, 'Will it glorify my Master?...'—ML 49:6.

"...Those who bear responsibility...in the work need to place themselves where they can be deeply impressed by the Spirit of God. You should have as much greater anxiety than do others to receive the baptism of the Holy Spirit and a knowledge of God and Christ, as your position of trust is more responsible than that of the common worker."—7T 189:0.

"...How greatly do the workers need a baptism of the Holy Spirit, that they may become true missionaries for God. They should learn to tax their minds to the utmost, that they may acquire a better knowledge of Bible truth. The teachers in the Sabbath school should pray daily for the enlightenment of heaven, that they may be able to open to the minds of the youth the treasures of the Sacred Word. Why not humble yourselves before the Lord, and let the impression of the Holy Spirit be manifested upon your character and work?..."—CSW 155, 156.

"...We must pray most earnestly, 'Lord, help us to help one another.' Self must be buried with Christ, and we must be baptized with the Holy Spirit of God. Then will be revealed in speech, in spirit,

and in our manner of labor the fact that the Spirit of God is guiding.'"—Ev. 472:2.

"...God will work through the weakest human agent who is charged [baptized] with His Spirit.

"...Some will be impressed by the Holy Spirit to invest the Lord's means in a way that will advance His work... Let them know what we need in order to help the poor and needy and to establish the work on a firm basis."—Ev. 558:0, 1. (Who will in faith claim this promise?)

"Will we carry forward the work in the Lord's way? Are we willing to be taught of God? Will we wrestle with God in prayer? Will we receive the baptism of the Holy Spirit? This is what we need and may have at this time..."—FE 532:2.

"God's faithful messengers are to seek to carry forward the Lord's work in His appointed way. They are to place themselves in close connection with the Great Teacher, that they may be daily taught of God. They are to wrestle with God in earnest prayer for a baptism of the Holy Spirit that they may meet the needs of a world perishing in sin. All power is promised those who go forth in faith to proclaim the everlasting gospel..."—TM 459:1.

"...Our great need today is for

men who are baptized with the Holy Spirit of God—men who walk with God as did Enoch. We do not want men who are so narrow in their outlook that they will circumscribe the work instead of enlarging it, or who follow the motto: 'Religion is religion; business is business.' We need men who are farseeing, who can take in the situation and reason from cause to effect."—5T 555:1.

"... Oh, how we need the divine presence! For the baptism of the Holy Spirit every worker should be breathing out his prayer to God. Companies should be gathered together to call upon God for special help, for heavenly wisdom, that the people of God may know how to plan and devise and execute the work."—TM 170:0. (Companies, God is speaking.)

"... 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, 51.

"Baptized with the Spirit of Jesus, there will be... broader views of truth. The reason that the Lord can do so little for those who are handling weighty truths is that so many hold these truths apart from their life. They hold them in unrighteousness. Their hands are not clean, their hearts are defiled with sin, and should the Lord work for them in the power of His Spirit corresponding with the magnitude of the truth which He has opened to the understanding, it would be as though the Lord sanctioned sin."—CW 81:1.

"... I fear for you, my brethren. I counsel you to tarry at Jerusalem, as did the early disciples, until, like them, you receive the baptism of the Holy Spirit. Never feel at liberty to go into the desk until you have by faith grasped the arm of your strength."—5T 159:1.

"Those who cannot impartially examine the evidences of a position that differs from theirs, are not fit to teach in any department of God's cause. What we need is the baptism of the Holy Spirit. Without this, we are no more fitted to go forth to the world than were the disciples after the crucifixion of their Lord. . . ."—1SM 411:2.

"... How much will ministers or people learn of a truth which they thrust aside, and forget if possible,

because it is not agreeable; because it does not flatter their pride, but reproves and pains? Ministers and people, if saved at all, must be saved day by day, hour by hour. They must hunger and thirst for the righteousness of Christ, the illumination of the Holy Spirit. Church members—those placed in positions of trust—must be baptized with the Spirit of God, or they will not be qualified for the positions they accept.”—FE 240:0.

“ ‘ . . . He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire.’ Matt. 3:11, R.V., margin. . . . In all who submit to His power the Spirit of God will consume sin. But if men cling to sin, they become identified with it. Then the glory of God, which destroys sin, must destroy them. Jacob, after his night of wrestling with the Angel, exclaimed, ‘I have seen God face to face, and my life is preserved.’ Gen. 32:30. . . .” —DA 107:4.

“The atmosphere of the church is so frigid, its spirit is of such an order, that men and women cannot sustain or endure the example of primitive and heaven-born piety. The warmth of their first love is frozen up, and unless they are watered over by the baptism of the Holy Spirit, their candlestick will

be removed out of its place, except they repent and do their first works. The first works of the church were seen when the believers sought out friends, relatives, and acquaintances, and with hearts overflowing with love told the story of what Jesus was to them and what they were to Jesus. . . .” —TM 167, 168.

“No outward forms can make us clean; no ordinance, administered by the saintliest of men, can take the place of the baptism of the Holy Ghost. The Spirit of God must do its work upon the heart. All who have not experienced its regenerating power are chaff among the wheat. Our Lord has His fan in His hand, and He will thoroughly purge His floor. In the coming day, He will discern ‘between him that serveth God and him that serveth Him not.’

“The spirit of Christ will be revealed in all who are born of God. Strife and contention cannot arise among those who are controlled by His Spirit. . . .” —5T 227:2, 3.

“This is your day of trust, your day of responsibility and opportunity. Soon will come your day of reckoning. Take up your work with earnest prayer and faithful endeavor. Teach your children that it is their privilege to receive every day the baptism of the Holy Spirit. Let

Christ find you His helping hand to carry out His purposes. By prayer you may gain an experience that will make your ministry for your children a perfect success.”—CT 131:2.

—*The Davidian S.D.A. Assn., Sabbath School Quarterly*, Vol. 3, No. 2, pp. 49-57.

• Coming next: *The Work and Operation of the Holy Spirit*. ■

TREES AND PLANTS OF BASHAN

BASHAN'S 542 acres are wooded with hickory, sweet gum, dogwood, wild peach and plum, sassafras, cork elm, redbud, wild mulberry, shadbush, maple, wild persimmon, black walnut, and red cedar trees. The most important and numerous trees are the many species of oak, among them: red, white, blackjack, post, and pin. Here is a closer look at some of the trees of Bashan.

Hickory

There are at least two species of hickories here at Bashan: the shag bark and the smooth bark. Hickories are good nut producers and Ozark pioneer families relied on hickory nuts to supplement their winter food supplies. In those days, people ate food grown, gathered, or shot with their own hands. Stores were miles away and going to town was an all day wagon ride over rough and rutted tracks that passed for roads. After the last fall harvest, when the crops were

dried and stored, meat salted and smoked, and the root cellars stocked with potatoes and turnips, families would spend evenings sitting around a wood stove or stone fireplace, roasting wild nuts and swapping tales of the hills. Cold winter evenings were whiled away in this warm manner. It was family entertainment that drew people together and taught them to use what they had at hand.

People don't sit around fireplaces telling stories anymore, and nowadays nuts come from the local supermarket, not the backyard hickory tree. While modern technology has improved our lives, it has also made us less self-reliant, and in this respect we are the poorer for it.

Some things never change though, and every fall one can still see the hills of Missouri dotted with coppery-yellow trees just as they were in bygone years. Walk up to the trees, and a closer look reveals a carpet of hickory nuts un-

derneath.

Besides being a good nut tree, the hickory also provides excellent stock for shaping tool handles since it is springy and resists breaking. It does not, however, make good lumber for house construction since wood borers attack it.

Black Walnut

One of the most important nut trees in the Missouri and Arkansas Ozarks is the black walnut. It is valued not only for its rich nut meats, but is also highly prized for

its hard, dark, fine grained wood used by cabinet makers, wood carvers, and furniture craftsmen.

During September and October, many Ozark families gather walnuts and sell them to processors in the nearby towns. It is a familiar autumn sight in Cassville, Missouri, a town of 2,000, some 12 miles from Bashan, to see pickup trucks lined up for a quarter mile waiting to disgorge their cargoes of black walnuts into the hungry maw of the hulling machines. A bag of hulled walnuts, weighing 100

BLACK WALNUT



ENGLISH WALNUT



SHELL BARK HICKORY



SHAG BARK HICKORY



Note the hickory nut's large size compared to the English walnut.

pounds, brings about eight dollars. Today, most people sell black walnuts for the pocket money more than out of real economic necessity; but years ago, a good walnut crop might make the difference for some hill families in getting new shoes or coats or doing without.

Black walnuts are not to be confused with their softer-shelled and less nutritious California cousins grown in the central valley region of that state. The black walnut tree is much harder than the English walnut and thrives where the Eng-

lish walnut does not. We have planted English and Carpathian walnuts here as experiments, but neither have done as well as the native black walnut. This year, around 600 pounds of walnuts were harvested here on the hill.

Flowering Trees

There are many varieties of flowering trees at Bashan. The spring-time Ozark hills come to life in late March with white shadbush tree blossoms, soon followed by pink-



The beauty of the dogwood blossom. Note cross pattern of petals.

purple redbud, and in early April, pink wild peach blossoms. In mid-April comes the most famous of all Ozark flowering trees, the dogwood. A four petaled cream-colored blossom, it is as big around as a small rose, and has a dark cross where the four petals join. Folk stories have it that Jesus was nailed to the dogwood tree and in grief over being used as the tree of death, it developed the cross in the middle of the flower to signal its shame! Folk stories aside, those who have come to Bashan in mid-April and early May have been struck by the beauty of dogwood time in the Ozarks. We value dogwood trees so highly for their flowers that we never cut them except when diseased or dead.

Wild Fruit Trees, Vines, and Shrubs

Wild fruit trees abound at Bashan. The hills and hollows are full of wild peach, wild plum, wild grapes, paw paw and persimmon trees. Blossoms on trees or vines nearly always indicate fruiting plants, but some food-producing trees, such as black walnuts and native persimmons, do not have outstandingly beautiful blossoms like apple, cherry, or pear trees. One of these trees is the American or native persimmon, cousin to the more succulent Japanese variety

cultivated in California. The persimmon grows to a height of 35 to 40 feet and produces attractive waxy leaves, making it a good ornamental tree. Three persimmons trees grow in front of the Bashan office making a desirable addition to the premises.

The persimmon fruit is no larger than an apricot, waxy orange in color, and in texture somewhat similar to a date. While most fruits ripen during the warmer seasons, persimmons have the unusual habit of ripening after the weather turns cold and the trees begin to shed leaves in October and November. The fruit cannot be enjoyed until after a good frost, and eating an unripe persimmon produces a puckery taste in the victim's mouth. This fruit is popular with several Bashan residents who enjoy collecting and eating persimmons in the autumn.

Persimmon fruit is also relished by livestock, horses, deer, opossums (known in the Caribbean and Guyana as the agouti). When we had horses at Bashan, we would sometimes let them roam the grounds, and in the fall, one could be sure to find them happily lapping up every persimmon in sight. The opossum, known locally by its nickname "possum," is also fond of persimmon fruit. The "good ole boys" of Southern Missouri and

northern Arkansas actually hunt opossums for food, and often will wait near a persimmon tree to shoot one as it feeds on the fruit. Our horses were sold several years ago, and with a troop of loud-barking dogs, the opossums leave our persimmon trees alone. So the persimmon fanciers have plenty of fruit when they want to gather it.

A Whiff of the Spice Islands

Another food tree, in a way, is the sassafras. So deliciously redolent is the root that a Caribbean

visitor to Bashan was once moved to exclaim, "This smells like spice, man!" (One of the old time names for sassafras was cinnamon root. Originally, the spicy soft drink "Root Beer" was concocted from its roots.) While not really a fruit or nut tree, its fragrant root, used for tea, elevates it into the big league of the food producing trees.

Sassafras tea not only tastes delightful, it is also good for you. The old time Ozarkers, who called herbs "yarbs" in hill dialect, considered the sassafras root one of



Sassafras roots; bowl shows sassafras shavings ready for brewing tea.

the best herbal medicines and freely drank tea brewed from its roots. The wisdom of the old folk medicine is confirmed by Potter's *Cyclopaedia of Botanical Drugs and Preparations*: "[It] is used with success in eruptions of the skin, rheumatism, gout, etc. A decoction [tea] is beneficial as a wash for the eyes in ophthalmia, inflammation, etc." The classic herbal handbook, *Back to Eden*, concurs. Says its author, Jethro Kloss: "[It is] often called a spring medicine to purify the blood and cleanse the entire system. Good to flavor other herbs which have a disagreeable taste. . . . Useful as a tonic to stomach and bowels. Will relieve gas. Taken warm, [it] is an excellent remedy for spasms. Valuable in colic, and all skin diseases and eruptions. Good wash for inflamed eyes. Good for kidneys, bladder, chest, and throat troubles. Oil of sassafras is excellent for toothache."—*Back to Eden*, p. 311, Kloss Family Edition. Jethro had successful results with sassafras and gave this glowing recommendation from personal experience. For the same reasons, the old time hill folk believed in it.

I vividly remember our first winter in Missouri. We had just discovered sassafras tea, and we kept a pot of it steaming on the stove most of the day. I can still recall the

aroma as we poured it into mugs, added a little milk, and sweetened it with clover honey. Despite the snow outside, we felt thoroughly warm as we sat inside sipping our sassafras tea.

Besides its culinary and medicinal uses, sassafras wood is prized by woodworkers for its ease of cutting and sanding. It is a soft, yellowish wood which stains well, and is good for making trim and molding used in china or gun cabinets. The tree produces a dark purple berry the size of a cherry stone, and these are eagerly sought by birds and small game in the fall.

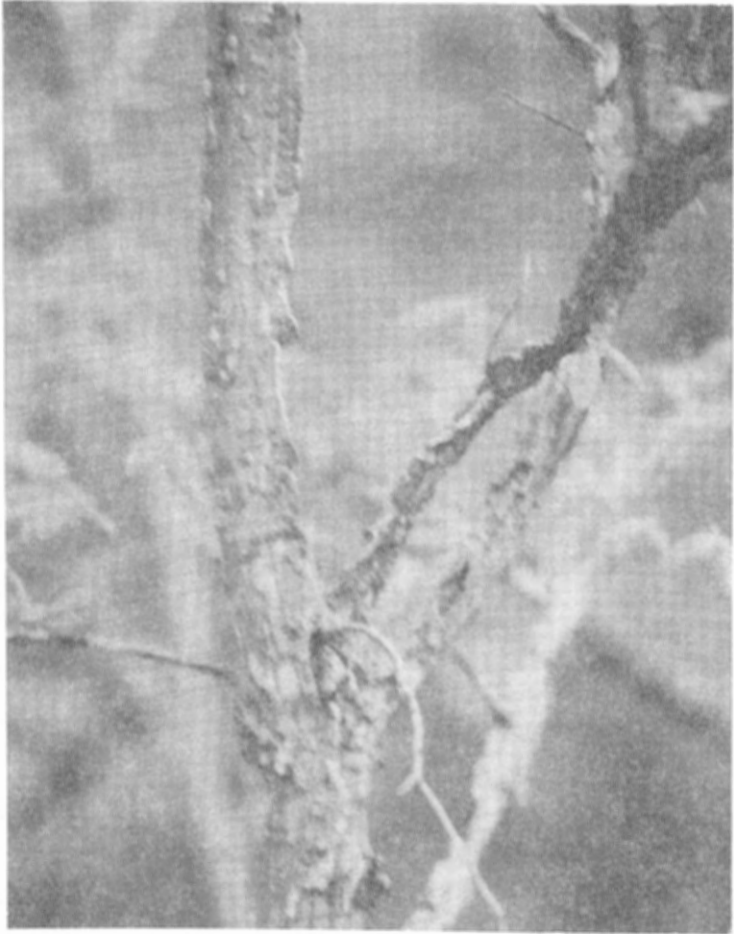
Three Lesser Brethren

Jesus told a story once about three people who were given varying amounts of goods to invest. One had ten, another five, yet another only one. While the number differed, one thing was the same: all were given something. No one was left out. The sweet gum, cork elm, and maple trees are like the man with only one talent: they produce no fruit, bear no nuts, and show off no flowers in the spring. For these reasons, they are not valued as much as the fruit or nut trees, but they have their place.

Of the three, the cork elm is the most useful. It is used by woodworkers for cabinets and chairs and is quite attractive when turned in-

to finished furniture. Most young trees are smooth, and as they grow, their bark roughens and deepens with age. The cork elm is just the opposite, though. When young, its trunk and limbs have thin cork-like ridges, suggesting its name. As it

grows, the tree catches up with the corky ridges and the bark becomes more uniform. One could say it grows into itself. This tree is also known as the red elm in this area due to the wood's reddish hue when cut. It grows widely at Ba-



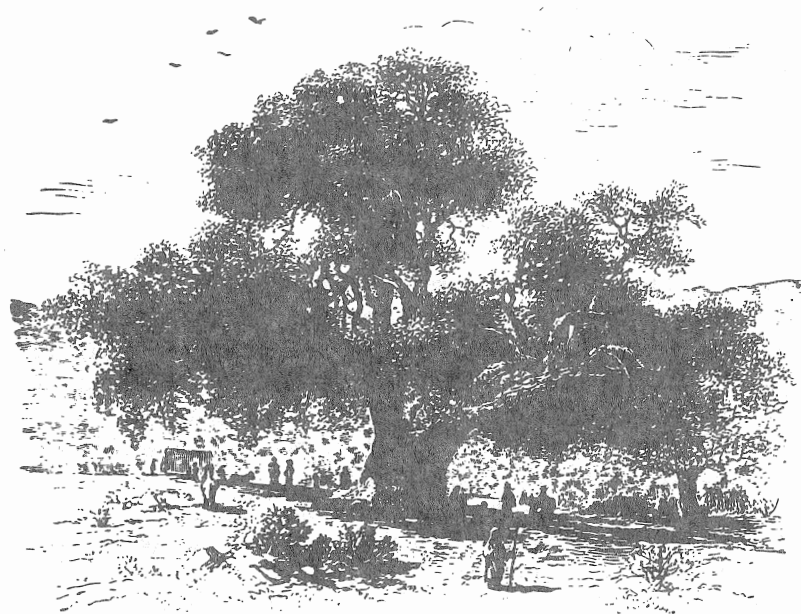
Rough in its youth, the cork elm becomes graceful with age.

shan, and though shaggy when young, it makes a graceful shade tree when grown.

The sweet gum develops into a huge tree of up to 80 and 90 feet in height. It has a slightly waxy green leaf and produces thick foliage. It does not flower in the spring, but saves its beauty for the fall when it boasts a fire-engine red to light purple foliage. It also produces small dark berries relished by birds and squirrels.

It does not make good firewood or lumber, and is always shunned

by lumbermen. From experience with gumwood, we have found that it absorbs moisture too easily, and does not burn well after being cut and stacked in a woodpile. A log of gumwood is sure to make your fire sputter and hiss for hours until you add a hot-burning oak or hickory log. Despite its inferiority for woodworking or burning, it's one outstanding feature is its brilliant fall foliage. Many sweet gum trees dot the grounds of Bashan and add much color to the autumn landscape.



Traditional Oak of Abraham at Mamre.

The Oaks of Bashan

Ancient Bashan, namesake of the present-day Bashan, was famous for its oak trees. Primarily live oaks, these trees kept their leaves year-round, hence the name live oak. They could be seen dotting the landscape of northern Israel and Lebanon and in these semiarid lands provided welcomed greenery and shade from the hot Palestinian sun.

There are four species of prickly live oak common to Palestine, and of these, one was common to ancient Carmel, Bashan, and Gilead. It was the *Quercus pseudococcifera* (pronounced kwer-kus soodoe-cok-sifera) and was noted for its magnificent growth of sprawling limbs and thick foliage.

The oak was valued for its hard, durable wood and was used to construct farm implements, tools, carts, and furniture. Prized for use in ship construction, Ezekiel 27:6 records ship's oars being made of Bashan oak. The oak's durability is reflected in its Hebrew name 'Elah,' meaning "a strong tree." In ancient societies where metals were hard to obtain and process, durable wood was highly important for fashioning everything from plows to hammers. The use of wood in making plows is reflected in the term "moldboard"—a description

still in use. "Mold" refers to soil and "board" to wood.

Biblical scholar John Davis has written that ancient Bashan was "a broad, fertile plateau...well adapted for pasture. It was celebrated for its cattle, and for its breed of sheep (Deut. 32:14). It was celebrated also for its oak trees. Forests of evergreen oak still survive."

The oak trees of present-day Bashan, of which there are seven species, are not live oaks but are of the deciduous kind. While the oak is foremost a lumber tree, it also produces a nut known as the acorn. (The original Americans, the Indians, used the acorn for food and medicine.) All nut- or fruit-producing trees have blossoms of some type, and while the oak does not produce showy blossoms, it does have a type of blossom, a frond, from which the nut develops. Depending on the weather, the fronds appear from early to mid-April and signal the full arrival of spring since the forests here are largely composed of oaks and the countryside comes to life when the oaks do.

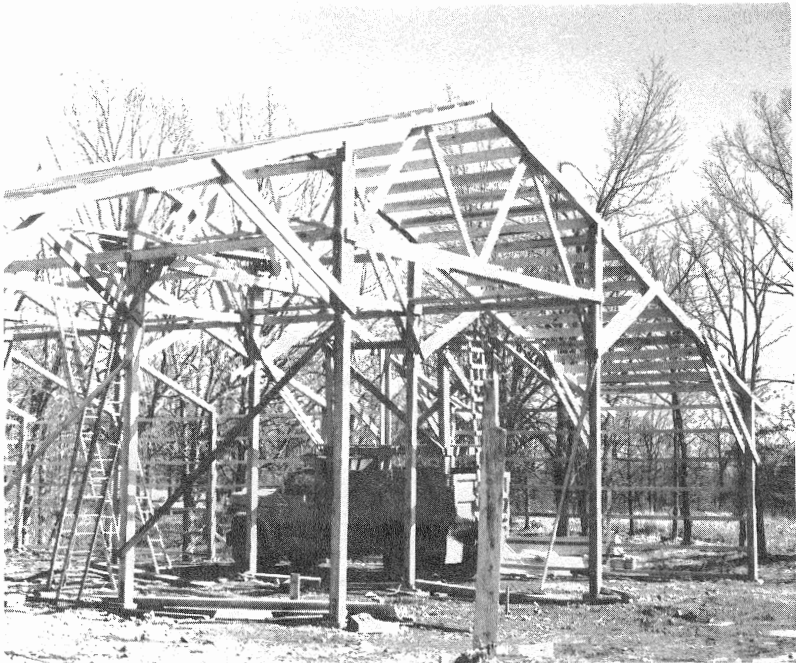
The most important oaks are the white, red, and post oaks since they are used for lumber. The white oak gets its name from its light bark. It has a straight, fine grain and is much sought after for making fine

furniture, handrails, and molding.

The red oak grows profusely at Bashan and gets its name from the reddish hue of the wood when it is cut. It is good for any type of building and we have used it extensively. (One of the apartment houses here, Oak House, gets its name from its oak construction.) At the turn of the century, when cabins and cottages dotted the Ozark hills, the red oak provided the best source of roofing shingles

since it splits straight and was there for the taking. It is still possible to see log cabins or stone cottages with red oak shingles which were called "shakes" by the hillfolk.

The post oak, as its name implies, is often used for fence posts because it is harder than even white or red oak. In the days of horse power, wagon beds were often made of this lumber. Today it is used for building barns and sheds. Because oak is so hard, many car-



Massive oak beams show the strength of Bashan's new machine storage building.

penters refuse to use it since ordinary nails actually bend when driven into the lumber. We have found a way around this problem by using a type of nail that pen-

etrates concrete! Bashan's latest building, a 72 foot long and 72 foot wide machinery barn, is constructed largely of red and white oak and also has some post oak in



The largest oak tree on Bashan, a sprawling white oak.

it. It is sure to be a strong and durable building because of its oak construction.

Oaks are majestic trees when allowed to spread out and grow. Today a tree of two feet across is considered a good sized tree, and a tree of two and a half or three feet across is thought to be a magnificent specimen. A tree with a two foot diameter is about 50 to 70 years old, the range in age due to climactic conditions such as rainfall and temperature, soil fertility, and the incidence of natural and man-made fires. (It was once thought beneficial to set the woods afire every spring "to keep down the brush and ticks," but this also damaged the timber and retarded tree growth.) A tree with a three foot diameter may range anywhere from 75 to 100 years old. In the days of virgin timber, before heavy logging took its toll, trees of three or four feet across were puny members of the tree kingdom, the royalty being eight, ten, or even twelve feet across and ranging upwards to 400 years old. Oak trees of this size have not been seen in the Ozark Mountains for over a hundred years, except where people have left them to shade yards or pastures.

The largest oak tree at Bashan is a grand old white oak in the orchard just to the north of Bashan

House. Measuring 14 feet in circumference, this tree may be between 200 and 250 years old. It may have been a sapling when the U.S. Declaration of Independence was proclaimed in 1776! It is a fitting symbol of nature's grandeur as the photograph shows. It also epitomizes nature's resilience and strength in the face of adversity. This tree has never been sprayed for insects or disease, has several decaying roots, and lost a large lower limb about twelve years ago. A 1987 ice storm took its toll on several upper branches which, due to the cold, had become brittle and snapped under the weight of the ice. Despite these adversities, it continues to flourish (recently, we decided to give Mother Nature a helping hand, so we fertilized and sprayed this impressive specimen).

From our look at the trees of Bashan, several important lessons emerge. (1) Bashan is a place of beauty where one may commune with God through nature; (2) Bashan is blessed with natural resources for building purposes; (3) These resources are used in an integrated spiritual, economic and material system of education.

—Jeriel E. Bingham.

• Coming next: *Soil, Stone, and Water Resources of Bashan.* ■

“HONOUR THE LORD WITH THY SUBSTANCE”

Question:

“Please explain about the first-fruits offerings and tithes paying.”

Answer:

Solomon admonishes: “Honour the Lord with thy substance, and with the firstfruits of *all* thine increase.” Prov. 3:9.

“Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto Me.” Ex. 22:29.

“And this shall be the priest’s due from the people, from them that offer a sacrifice, whether it be ox or sheep. . . . the firstfruits also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give Him.” Deut. 18:3, 4.

“That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place His name there.” Deut. 26:2.

“As it is written in the law: to bring the firstfruits of our ground, and the firstfruits of all fruit of all

trees, year by year, unto the house of the Lord.” Neh. 10:34, 35.

From these scriptures we are not, however, to draw the erroneous conclusion that all of the first fruits are demanded by the Lord. God requires only an offering of the first of the first fruits, as is proved by the fact of the wavesheaf, presented to the Lord before the individual could harvest his crop of first fruits (Lev. 23:10); that is, besides the tithe, we owe an offering, and we should not hold back God’s portion but pay it at once, before we appropriate to ourselves any of our increase.

“ . . . Elders of churches, do your duty. Labor from home to home, that the flock of God shall not be remiss in this great matter, which involves such a blessing or such a curse.

“ . . . Every man who bears the message of truth to our churches must do his duty by warning, educating, rebuking. Any neglect of duty which is a robbery toward God means a curse upon the delinquent.”—*Testimonies to Ministers*, pp. 306, 307.

“Let the church appoint pastors and elders who are devoted to the Lord Jesus, and let these men see that officers are chosen who will

attend faithfully to the work of gathering in the tithe. If the pastors show that they are not fitted for their charge, if they fail to set before the church the importance of returning to God His own, if they do not see to it that the officers under them are faithful, and that the tithes are brought in, they are in peril. They are neglecting a matter which involves a blessing or a curse to the church. They should be relieved of their responsibility, and other men should be tested and tried. The Lord's messengers should see that His requirements are faithfully discharged by the members of the church."—Supplement to *Review and Herald*, Dec. 1, 1866.

"Those who go forth as ministers have a solemn responsibility devolving upon them which is strangely neglected. . . . There is great need of instruction concerning the obligations and duties to God, especially in regard to paying an honest tithe."—*Testimonies*, Vol. 9, p. 250:1.

In harmony with the above urgent command, we, as ministers of the Gospel, and as reformers, who must "build the old waste places: . . . raise up the foundations of many generations; and . . . be called, The repairer of the breach, The restorer of paths to dwell in" (Isa. 58:12), are duty bound, espe-

cially for the benefit of those who do not own sister White's writings, to quote the following instructions from the *Testimonies*:

"God's requirements come first. We are not doing His will if we consecrate to Him what is left of our income after all our imaginary wants have been supplied. Before any part of our earnings is consumed, we should take out and present to Him that portion which He claims. In the old dispensation an offering of gratitude was kept continually burning upon the altar, thus showing man's endless obligation to God. If we have prosperity in our secular business, it is because God blesses us. A part of this income is to be devoted to the poor, and a large portion to be applied to the cause of God. When that which God claims is rendered to Him, the remainder will be sanctified and blessed to our own use. But when a man robs God by withholding that which He requires, His curse rests upon the whole."—*Testimonies*, Vol. 4 p. 477:1.

"Paul lays down a rule for giving to God's cause, and tells us what the result will be both in regard to ourselves and to God. 'Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.' 'This I say, He which soweth sparingly

shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.' 'God is able to make all grace abound toward you; that ye, *always having all sufficiency in all things, may abound to every good work:* (. . . Now he that ministereth bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in everything to all bountifulness, which causeth through us thanksgiving to God.'—*Testimonies*, Vol. 5, p. 735:1. (Italics belong to quotation.)

"The tithe was to be exclusively devoted to the use of the Levites, the tribe that had been set apart for the service of the sanctuary. But this was by no means the limit of the contributions for religious purposes. The tabernacle, as afterward the temple, was erected wholly by freewill offerings; and to provide for necessary repairs and other expenses, Moses directed that as often as the people were numbered, each should contribute a half shekel for 'the service of the tabernacle.' In the time of Nehemiah a contribution was made yearly for this purpose. See Exodus 30:12-16; 2 Kings 12:4, 5; 2 Chron. 24:4-13; Neh. 10:3-33. From time to time sin offerings and thank offerings were brought to God. These were presented in great numbers at the an-

nual feasts. And the most liberal provision was made for the poor.'" —*Patriarchs and Prophets*, p. 526:1.

"The contributions required of the Hebrews for religious and charitable purposes amounted to fully one fourth of their income. So heavy a tax upon the resources of the people might be expected to reduce them to poverty; but, on the contrary, the faithful observance of these regulations was one of the conditions of their prosperity. On condition of their obedience God made them this promise: 'I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field. . . . And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.' Mal. 3:11."—*Id.*, p. 527:1.

"He has given His people a plan for raising sums sufficient to make the enterprise self-sustaining. God's plan in the tithing system is beautiful in its simplicity and equality. All may take hold of it in faith and courage, for it is divine in its origin. In it are combined simplicity and utility, and it does not require depth of learning to understand and execute it. All may feel that they can act a part in carrying forward the precious work of salvation. Every man, woman,

and youth may become a treasurer for the Lord and may be an agent to meet the demands upon the treasury. Says the apostle, 'Let every one of you lay by him in store, as God hath prospered him.'

"Great objects are accomplished by this system. If one and all would accept it, each would be made a vigilant and faithful treasurer for God; and there would be no want of means with which to carry forward the great work of sounding the last message of warning to the world. The treasury will be full if all adopt this system, and the contributors will not be left the poorer. Through every investment made, they will become more wedded to the cause of present truth. They will be 'laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.'"—*Testimonies*, Vol. 3, pp. 388, 389.

"There has been a neglect in the churches of keeping up the plan of systematic benevolence, and the result has been an impoverished treasury and a backslidden church."—*Id.*, p. 409:0.

"Whenever God's people, in any period of the world, have cheerfully and willingly carried out His plan in systematic benevolence and in gifts and offerings, they have realized the standing promise that prosperity should attend all their

labors just in proportion as they obeyed His requirements. When they acknowledged the claims of God and complied with His requirements, honoring Him with their substance, their barns were filled with plenty. But when they robbed God in tithes and in offerings they were made to realize that they were not only robbing Him but themselves, for He limited His blessings to them just in proportion as they limited their offerings to Him."—*Id.*, p. 395:4.

"Systematic benevolence looks to you as needless; you overlook the fact that it originated with God, whose wisdom is unerring. This plan He ordained to save confusion, to correct covetousness, avarice, selfishness, and idolatry. This system was to cause the burden to rest lightly, yet with due weight, upon all. The salvation of man cost a dear price, even the life of the Lord of glory, which He freely gave to lift man from degradation and to exalt him to become heir of the world. God has so ordained that man shall aid his fellowman in the great work of redemption."—*Testimonies*, Vol. 1, pp. 545, 546.

"Until all shall carry out the plan of systematic benevolence, there will be a failure in coming up to the apostolic rule. Those who minister in word and doctrine

should be men of discrimination.”
—*Testimonies*, Vol. 3, p. 411:2.

“The poor, by following the rule of the apostle and laying by a small sum every week, help to swell the treasury, and their gifts are wholly acceptable to God; for they make just as great, and even greater, sacrifices than their more wealthy brethren. The plan of systematic benevolence will prove a safeguard to every family against temptations to spend means for needless things, and especially will it prove a blessing to the rich by guarding them from indulging in extravagances.”
—*Id.*, p. 412:1.

“There must be an awakening among us as a people upon this matter. There are but few men who feel conscience-stricken if they neglect their duty in beneficence. But few feel remorse of soul because they are daily robbing God. . . . There are many neglected vows and unpaid pledges, and yet how few trouble their minds over the matter; how few feel the guilt of this violation of duty. We must have new and deeper convictions on this subject. The conscience must be aroused, and the matter receive earnest attention; for an account must be rendered to God in the last day, and His claims must be settled.”—*Testimonies*, Vol. 4, p. 468:1.

“Of all our income we should

make the first appropriation to God. In the system of beneficence enjoined upon the Jews, they were required either to bring to the Lord the first fruits of all His gifts, whether in the increase of their flocks or herds, or in the produce of their fields, orchards, or vineyards, or they were to redeem it by substituting an equivalent. How changed the order of things in our day! The Lord’s requirements and claims, if they received any attention, are left till the last.

“The majority of professed Christians part with their means with great reluctance. Many of them do not give one twentieth of their income to God, and many give far less than that; while there is a large class who rob God of the little tithe, and others who will give only the tithe. If all the tithes of our people flowed into the treasury of the Lord as they should, such blessings would be received that gifts and offerings for sacred purposes would be multiplied tenfold, and thus the channel between God and man would be kept open.”—*Id.*, p. 474:1, 2.

“Nothing but utter inability to pay can excuse one in neglecting to meet promptly his obligations to the Lord. Indifference in this matter shows that you are in blindness and deception, and are unworthy of the Christian name.

. . .

“Let every one review his past life and see if any unpaid, unredeemed pledges have been neglected, and then make extra exertions to pay the ‘uttermost farthing,’ for we must all meet and abide the final issue of a tribunal where nothing will stand the test but integrity and veracity.”—*Id.*, p. 476:0, 2.

“Now God requires, not less, but greater gifts than at any other period of the world. The principle laid down by Christ is that the gifts and offerings should be in proportion to the light and blessings enjoyed. He has said, ‘For unto whomsoever much is given, of him shall be much required.’ ”—*Testimonies*, Vol. 3, p. 392:2.

“Sin offerings, peace offerings, and thank offerings were also required in addition to the tenth of the increase.

“A promise is here given that, if all the tithes are brought into the storehouse, a blessing from God will be poured upon the obedient.

“No less than one third of their income was devoted to sacred and religious purposes.”—*Id.*, pp. 394:2, 4; 395:3.

“When we speak of the tithe as the standard of the Jewish contributions to religious purposes, we do not speak understandingly. The

Lord kept His claims paramount, and in almost every article they were reminded of the Giver by being required to make returns to Him. They were required to pay a ransom for their firstborn son, for the first fruits of their flocks, and for the first gathering of the harvest. They were required to leave the corners of their harvest fields for the destitute. . . . Then there were the sacrificial offerings, the trespass offerings, the sin offerings, and the remission of all debts every seventh year. There were also numerous expenses for hospitalities and gifts to the poor, and there were assessments upon their property.”—*Testimonies*, Vol. 4, p. 467:1.

“There are but few who consider the binding claims that God has upon them to make it their first business to meet the necessities of His cause and let their own desires be served last. There are but few who invest in God’s cause in proportion to their means.”—*Testimonies*, Vol. 3, p. 398:1.

“The Lord will withdraw His blessing where selfish interests are indulged in any phase of the work; but He will put His people in possession of good throughout the whole world, if they will use it for the uplifting of humanity. The experience of apostolic days will come to us when we wholehearted-

ly accept God's principle of benevolence—consent in all things to obey the leadings of His Holy Spirit.”—*Testimonies*, Vol. 7, p. 146:2.

“A flood of light is shining from the word of God, and there must be an awakening to neglected opportunities. When all are faithful in giving back to God His own in tithes and offerings, the way will be opened for the world to hear the message for this time. If the hearts of God's people were filled with love for Christ, if every church member were thoroughly imbued with the Spirit of self-sacrifice, if all manifested thorough earnestness, there would be no lack of funds for home or foreign missions. Our resources would be multiplied: a thousand doors of usefulness would be opened, and we should be invited to enter. Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city, of God.”—*Testimonies*, Vol. 6, pp. 449, 450.

“All things are ready, but the church is apparently upon the enchanted ground. When they shall arouse and lay their prayers, their wealth, and all their energies and resources at the feet of Jesus, the cause of truth will triumph. Angels

are amazed that Christians do so little, when such an example has been given them by Jesus, who even withheld not Himself from death—a shameful death.”—*Testimonies*, Vol. 4, p. 475:1.

“It is time for us to heed the teaching of God's word. All His injunctions are given for our good, to convert the soul from sin to righteousness. Every convert to the truth should be instructed in regard to the Lord's requirement for tithes and offerings.

“Those who are truly converted are called to do a work that requires money and consecration. The obligation that binds us to place our names on the church roll holds us responsible to work for God to the utmost of our ability. He calls for undivided service, for the entire devotion of heart, soul, mind, and strength.

. . .

“This is as true in temporal as in spiritual things. The Lord does not come to this world with gold and silver to advance His work. He supplies men with resources, that by their gifts and offerings they may keep His work advancing. The one purpose above all others for which God's gifts should be used is the sustaining of workers in the great harvest field. And if men, and women as well, will become

channels of blessing to other souls, the Lord will keep the channels supplied. It is not returning to God His own that makes men poor; it is withholding that tends to poverty.”—*Testimonies*, Vol. 6, pp. 447:1, 2; 448, 449.

“Some have been dissatisfied, and have said: ‘I will no longer pay my tithe, for I have no confidence in the way things are managed at the heart of the work.’ But will you rob God because you think the management of the work is not right? Make your complaint, plainly and openly, in the right spirit, to the proper ones. Send in your petitions for things to be adjusted and set in order; but do not withdraw from the work of God, and prove

unfaithful, because others are not doing right.”—*Testimonies*, Vol. 9, p. 249:2.

“The last years of probation are fast closing. The great day of the Lord is at hand. We should now make every effort to arouse our people. Let the words of the Lord by the prophet Malachi be brought home to every soul.”—*Testimonies*, Vol. 6, p. 446:3.

“Prayer offered ever so often and ever so earnestly will never be accepted by God in the place of our tithe. Prayer will not pay our debts to God.”—*Messages to Young People*, p. 248:1.

—2 Code 10, October 1936, pp. 8-12. ■

“How grateful we should be that the Lord is slow to anger! What a wonderful thought it is, that Omnipotence puts a restraint upon His mighty power! But because the Lord is forbearing and long-suffering, the human heart often manifests a tendency to venture presumptuously to add sin to sin! . . . ‘Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.’ Eccl. 8:11. Instead of God’s patience hardening the sinner to continual transgression, it should lead him to determine to seek God’s forgiveness, in order that the figures standing against his account in the heavenly record may be canceled. . . .

. . .

“That the world might not be destroyed because of its moral pollution, God undertook His great work of salvation, sending His Son to this earth to redeem mankind.”—UL 41:1, 5.

WHAT KIND OF REFORMERS?

“**W**E CLAIM to be reformers. . . .”—*The Symbolic Code*, Mar.-Apr., 1936, p. 1:7.

Davidian Brother or Sister, do you think of yourself as a reformer? Do you see yourself in that image because that is your image? Have you taken pause long enough to run a thorough check on yourself, in the light of the reformation principles and standards spelled out in the combined Spirit of Prophecy, and especially in 2TG 38:13-24, to see if you truly have the right to consider and profess yourself to be a *true* reformer, a *true* Davidian, because you *actually*, genuinely, are one? In short, have you been at pains to judge yourself that ye be not judged a hypocrite Davidian in any respect?

While both our Adventist and our non-Adventist relatives, friends, and acquaintances will palliate, extenuate, and excuse their own inconsistencies, deviations, aberrances, and hypocrisies, they will monitor your life as with an eagle-eye. That is what the sinful Pharisees did with sinless Jesus. So think you they will do any less with sinful you? He clearly warned us that “if they do these things in a *green* tree, what shall be done in the *dry*?” Luke 23:31.

We regard ourselves as God’s commandment-keeping people. We enter this claim. But when we see commandment-keeping aright, we shall think twice and thrice before we put up our hands. When we see it in terms of living “by every word which proceedeth out of the mouth of God” (Matt. 4:4; Deut. 8:3), then we’ll read and understand aright how much is comprehended in the sobering, humbling truth that “he that saith, I know Him, and keepeth not His commandments [“every *word* which proceedeth out of the mouth of God”], is a liar, and the truth is not *in* him.” It is only in his head and on his tongue, not in his heart. “But who-so keepeth His Word, *in* him *verily* is the love of God *perfected*: *hereby* know we that we are *in* Him. He that saith he *abideth in* Him ought himself *also so to walk, even as He walked.*” 1 John 2:4-6.

The way He walked enabled Him to say in truth, “The prince of this world cometh, and *hath nothing in Me.*” John 14:30.

If we are walking “*even as He walked,*” then “the prince of this world. . . hath nothing in” us in thought or word or deed. And no one will be able justly to label us liars, pettifoggers, humbuggers,

canting hypocrites.

This is the victorious experience of progressive regeneration and sanctification or “retained justification” (COR 109, 110; R & H, Nov. 4, 1890; Pamphlet, *Justification By Faith*, p. 14), through righteousness by faith.

If we have this experience, we know it, and quietly but profoundly thank and praise God for it. If we don’t have it, we likewise know it, and by that token know we are either liars and hypocrites or miserable, wretched creatures held impotently in thrall to “this body of death.” Rom. 7:24 (Goodspeed).

Let each ask himself if he has thoroughly checked out his case by God’s infallible Computer. It will tell us, if we “determine to know the worst of [our] case” (IT 163:1), whether our faith, our profession, and our religion are genuine, vital, and redemptive or impotent and empty, and a mockery.

As reformers who by the grace of God are being brought back to the old forms—the patterns of thought, speech, and behavior reflecting the principles of righteousness (Col. 4:6; Philip. 4:8; Titus 2:7, 8)—we shall measure our faith, our growth, by our “change in ideas and theories, habits and practices.”—COR 121:4.

“Change,” never a natural, easy attainment in any area of life, is a

painful operation in the individual life. To change wrong ideas and theories and their resultant wrong habits and practices with which one has grown up, is surgical; even so with the simple and humble, and insufferably more so with the proud and opinionated. Only the wondrous working of Divine grace can successfully perform the operation—bring the soul through to a new and more abundant life.

The reason so many Christians, Adventists, and Davidians find this surgery so insufferable is simply that they are in the hands of the wrong surgeon. The Great Physician and Surgeon gives grace to enable us to “endure” the operation (every “change in ideas and theories, habits and practices” that we must make)—clear “unto the end.” “My grace is *sufficient* for thee.” 2 Cor. 12:9.

But in the puny and impotent hands of self, even worse in the cruel hands of Satan, the effort to change results again and again in excruciating butchery and torture of our own souls.

Heaven looks down grievously upon the sorry spectacle of professing reformers actually performing as deformers or hypocrites or both and sadly says, “Those who come up to the Bible standard, the Bible description of Christ’s followers, will be found *rare indeed*.”—3T

474:3.

“We have many lessons to learn,” declares Inspiration, “and *many, many*, to unlearn.”—TM 30:2.

“Many, many, to unlearn”—for those who in their own effort are “going about to establish their own righteousness” (Rom. 10:3), this unlearning of “many, many” things makes reformation an ordeal that is a species of torture. Only to the born again, fully surrendered soul is genuine reformation possible, effectual, and a joy and rejoicing.

How are we to know just what we are to unlearn? Who is the authority that is to tell us, and that we are to heed? The Church? Not in its present undone condition (5T 217:2; TM 373, 374; 357, 358; 86:1, 2; 48:1; 409:3; 361:1; 363:1, 2; 360:1, 2; 5T 72:2; 211:3; COR 36; 8T 250: 2, 3; and a hundred other passages).

The individual conscience? Not when the humanly irremediable malfunction of the conscience in its present condition is what has the home, the Church, and the world *reeking* with wrong “ideas and theories, habits and practices,” evils, iniquities, wickedness, wars, and all the other immoralities festering the soul of mankind.

The home, the school? Like the Church and the conscience, they

should be. If God reigned supreme in them, they would be. But with God’s being, to them, on an extended absence, or asleep, or dead, then *where* is He alive and awake and present and speaking authoritatively? Manifestly, *not indiscriminately* through the disagreeing, opposing, voices of divided Davidia—the *unassociating association* of Davidian soothsayers and humbuggers.

Where, *only*, then, is it? Where *only*, in the exorable logic of the “more sure word of prophecy,” can that teaching authority be? Very obviously and simply *only where* the “teacher of righteousness” (Joel 2:23, margin), the continuing latter rain message, the ROD, *is*, and *where* the “actually inspired teachers” (ITG 29:12:3; ITG 32: 19:3) are. That plain fact, no Davidian can escape.

Where is that place? Read Micah 7:14 and 1SR 243:2 and *believe*—ONLY BELIEVE that it is *nowhere but in Bashan* where the Lord from His chariot-throne is now feeding the flock of His heritage with His ROD.

Only from the hill of Bashan *where* He *prophetically places* Himself, His ROD, and His flock, His Government, His teachers, and His work, is to be heard His Voice *authoritatively* teaching His “little ones” the “many lessons” which

“under the ministration of the Holy Spirit” they must by grace through faith learn, and the “many, many lessons” they must, in the same wise, “unlearn”—the “ideas and theories, habits and practices” they must change, the “revival and reformation”—“reorganization”—they must undergo in their lives.

These lessons and changes which spell *redemptive* revival and reformation (reorganization) will be illuminated in publications for Association members—the monthly *Communiqués* and/or *Esoteric Bulletins*, the new *EDUCATOR* and the *BASHAN TIDINGS* and *COMMUNICATOR* from time to time.

God is not going to save and use an *uninformed* and *unreformed* people. So may each make certain that he *knows*, and *is*, the kind of reformer God requires him to be.

“The Lord is *testing and proving* you. He has *counseled, admonished, and entreated*. All these solemn admonitions *will either make [you] better or decidedly worse*. The *oftener* the Lord speaks to *correct or counsel, and you disregard His voice, the more disposed will you be to reject it again and again*, till God says: ‘Because

I have called, and ye refused; I have stretched out My hand, and no man regarded; but ye have set at naught all My counsel, and would none of My reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me; for that *they hated knowledge, and did not choose the fear of the Lord: they would none of My counsel; they despised all My reproof*. Therefore shall they eat of the fruit of their own way, and *be filled with their own devices.*”—5T 72:1.

What is your answer, Brethren? Will you *determinedly* move, *quickly* and *vigorously*, to *surrender and destroy* your “own devices” or will you *determinedly* hold to them till they *destroy* you, as they surely will?

Your response will give your answer to the question, What Kind of Reformers?

—*The Timely-Truth Educator*, Vol. 18, No. 2, Oct.-Dec., 1974, pp. 33-36. ■

“Only the service that is performed in sincerity, with a humble, contrite heart, is acceptable to God.”—UL 73:4.

RECIPE FROM BASHAN'S KITCHEN

TOFU CHEESECAKE

Filling:

2¼ c. or 1 lb. of tofu	1¾ t. vanilla
1 c. drained, crushed pineapple*	½ t. salt
1¾ c. banana chunks (2 small bananas)	1 pre-baked, 9-inch, granola-type pie crust
½ c. honey	½ t. cinnamon
1/8 t. almond extract (optional)	

Blend all ingredients together until very smooth. Pour into crust. Bake at 425° for 10 minutes. Reduce heat to 375° and bake an additional 45 minutes or until set in the middle and lightly golden brown. Chill 8 hours for best flavor. Serve with a fruit topping. Yield: 1 9-inch pie. 186 calories/slice.

*If crushed pineapple is not available, substitute ¼ c. of pineapple juice.

Crust: Mix together:

2 c. ground granola	2 T. water
1 t. cinnamon	If granola is unsweetened,
2 T. oil	add 1 T. honey

Press into bottom of a 9-inch baking dish.

Fruit topping:

2 c. unsweetened strawberries or blueberries (fresh or frozen)	1 c. water (if berries are frozen use ½ c. water)
3 T. cornstarch softened in water	

Add water to berries and bring to boil. Add softened cornstarch and cook 3 to 5 minutes over low heat until clear. Cool. Pour evenly over baked tofu cake. Chill.

PARTING THOUGHTS

“If you tell enough lies, when you finally tell the truth it is hard to keep an audience.”—Frederick Forsyth.

“God is in the business to save sinners, of whom we are chief.”—V. T. Houteff, ITG 15:2:4.

“What producers detest most is competition among themselves, for competition increases uncertainty and trims profits.”—Ravi Batra.

“This special company [the 144,000] became qualified to stand next to Christ because of the trying experiences through which they have passed in their warfare with the hosts of evil in the final desperate charge against the remnant of the church militant.”—Taylor G. Bunch, ST, May 3, 1927, p. 11.

“Let us pray that we may know that God has called us to teach the Truth, not to whip people into It.”—V. T. Houteff, ITG 22:22:3.

“He who finds himself loses his misery.”—Matthew Arnold.

“The world is charged with the grandeur of God.”—Gerard Manly

Hopkins.

“We must learn to reawaken and keep ourselves awake, not by mechanical aids, but by an infinite expectation of the dawn, which does not forsake us in our soundest sleep.”—Henry David Thoreau

“God is in the business of making ‘possibles’ out of discordant ‘impossibles.’ ”—V. T. Houteff, ITG 16:31:0.

“O House of Jacob, come ye, and let us walk in the light of the Lord.”—Isa. 2:5.

“God proves His people in this world.”—Ellen G. White, 1T 188:1.

“We must remember that quite noble attempts to defeat evil may, in sufficiently perverse circumstances, be mistaken for evil; and unfounded suspicions may be engendered.”—Rebecca West.

“Everything that can be done will be done to distort the Truth and thus distract and dishearten believers and draw their attention to something other than the message of Elijah.”—V. T. Houteff, GCS 7:2. ■

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

HOW BLEST ARE THEY

How blest are they who always keep
The pure and perfect way;
Who never from the sacred paths
Of God's commandments stray!

How blest, who to His righteous laws
Have still obedient been,
And have with fervent, humble zeal
His favor sought to win!

Thou strictly hast enjoined us, Lord,
To learn Thy sacred will;
And all our diligence employ
Thy statutes to fulfill.

O then that Thy most holy will
Might o'er my ways preside;
And I the course of all my life
By Thy direction guide!

—Anon.

(Can be sung to the music of "In Christ There Is No East Nor West," *The Church Hymnal*, No. 436.)

KEY TO ABBREVIATIONS

AA	The Acts of the Apostles
2 Code	The Symbolic Code, Volume 2
CH	Counsels on Health
COL	Christ's Object Lessons
COR	Christ Our Righteousness
CSW	Counsels on Sabbath School Work
CW	Counsels to Writers and Editors
CT	Counsels to Teachers
DA	The Desire of Ages
Ev.	Evangelism
FE	Fundamentals of Christian Education
GAG	God's Amazing Grace
GCS	1950 General Conference Special
ML	My Life Today
MYP	Messages to Young People
PP	Patriarchs and Prophets
R & H	Review and Herald
1, 2SM	Selected Messages, Books 1 and 2
1, 2SR	The Shepherd's Rod, Volumes 1 and 2
ST	Signs of the Times
1-9T	Testimonies, Volumes 1 to 9
1, 2TG	Timely Greetings, Volumes 1 and 2
TM	Testimonies to Ministers
UL	The Upward Look

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“It is a serious thing to grieve the Holy Spirit; and it is grieved when the human agent seeks to work himself, and refuses to enter the service of the Lord because the cross is too heavy, or the self-denial too great. The Holy Spirit seeks to abide in each soul. If it is welcomed as an honored guest, those who receive it will be made complete in Christ.”—
GAG 216:3.

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