

# 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 V

### THE WORK AND OPERATION OF THE HOLY SPIRIT

“**I**T WILL require a struggle to break through the powers of darkness, and the Spirit works in [man] to accomplish this. . . . [We are] called upon to strain every muscle and exercise every faculty in the struggle for immortality; yet it is God that supplies the efficiency. . . .”—8T 65:1.

#### **Illustration of the Holy Spirit's Working**

“The wind is heard among the branches of the trees, rustling the leaves and flowers; yet it is invisible, and no man knows whence it comes or whither it goes. So with the work of the Holy Spirit upon the heart. It can no more be explained than can the movements of the wind. A person may not be able to tell the exact time or place, or to trace all the circumstances in the process of conversion; but this does not prove him to be unconverted. By an agency as unseen as the wind, Christ is constantly working upon the heart. Little by little, perhaps unconsciously to the receiver, impressions are made that tend to draw the soul to Christ. These may be received through

meditating upon Him, through reading the Scriptures, or through hearing the word from the living preacher. Suddenly, as the Spirit comes with more direct appeal, the soul gladly surrenders itself to Jesus. By many this is called sudden conversion; but it is the result of long wooing by the Spirit of God—a patient, protracted process.”—DA 172:3.

“Though we cannot see the Spirit of God, we know that men who have been dead in trespasses and sins, become convicted and converted under its operations. The thoughtless and wayward become serious. The hardened repent of their sins, and the faithless believe. The gambler, the drunkard, the licentious, become steady, sober, and pure. The rebellious and obstinate become meek and Christ-like. When we see these changes in the character, we may be assured that the converting power of God has transformed the entire man. We saw not the Holy Spirit, but we saw the evidence of its work on the changed character of those who were hardened and obdurate sinners. As the wind moves in its force upon the lofty trees and brings

them down, so the Holy Spirit can work upon human hearts, and no finite man can circumscribe the work of God.”—Ev. 288:2.

“While the wind is itself invisible, it produces effects that are seen and felt. So the work of the Spirit upon the soul will reveal itself in every act of him who has felt its saving power. When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see creates a new being in the image of God.”—DA 173:1.

“When one is fully emptied of self, when every false god is cast out of the soul, the vacuum is filled by the inflowing of the Spirit of Christ. Such a one has the faith that purifies the soul from defilement. . . . He is a branch of the true vine, and bears rich clusters of fruit to the glory of God. What is the character of the fruit borne? The fruit of the Spirit is ‘love,’ not hatred; ‘joy,’ not discontent and

mourning; ‘peace,’ not irritation, anxiety, and manufactured trials. It is ‘long-suffering, gentleness, goodness, faith, meekness, temperance.’ ”—SD 290:3.

“There are today many as ignorant of the Holy Spirit’s work upon the heart as were those believers in Ephesus; yet no truth is more clearly taught in the word of God. Prophets and apostles have dwelt upon this theme. Christ Himself calls our attention to the growth of the vegetable world as an illustration of the agency of His Spirit in sustaining spiritual life. The sap of the vine, ascending from the root, is diffused to the branches, sustaining growth and producing blossoms and fruit. So the life-giving power of the Holy Spirit, proceeding from the Saviour, pervades the soul, renews the motives and affections, and brings even the thoughts into obedience to the will of God, enabling the receiver to bear the precious fruit of holy deeds.”—AA 284:1.

“ . . . The Lord employs these operations of nature to represent the work of the Holy Spirit. As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to another, the process of spiritual growth. The ripening of the grain represents the

completion of the work of God's grace in the soul."—TM 506:1.

### **The Holy Spirit's Work of Giving Repentance**

"Without the divine working, man could do no good thing. God calls every man to repentance, yet man cannot even repent unless the Holy Spirit works upon his heart. . . ."—8T 64:5.

"In bringing men to repentance, it is not the office work of the Holy Spirit to reveal new truths, but to present to the mind and urge upon the conscience the precious lessons which Christ has given in the Old and New Testaments. . . ."—7-A BC 292, col. 2:3; 293, col. 1:0.

"... It is one thing to assent to the Spirit's work in conversion, and another thing to accept that Spirit's agency as a reprove, calling to repentance. It is necessary that both teachers and students not only assent to truth, but have a deep practical knowledge of the operations of the Spirit. Its cautions are given because of the unbelief of those who profess to be Christians."—CT 359:1.

"... Repentance for sin is the first fruits of the working of the Holy Spirit in the life. It is the only process by which infinite purity reflects the image of Christ in His redeemed subjects."—7-A BC 292,

col. 2:2.

"... ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! . . . 2 Cor. 7:11.

"This is the result of the work of the Spirit of God. There is no evidence of genuine repentance unless it works reformation."—GC 462:2, 3.

"We often sorrow because our evil deeds bring unpleasant consequences to ourselves; but this is not repentance. Real sorrow for sin is the result of the working of the Holy Spirit. The Spirit reveals the ingratitude of the heart that has slighted and grieved the Saviour, and brings us in contrition to the foot of the cross. By every sin Jesus is wounded afresh; and as we look upon Him whom we have pierced, we mourn for the sins that have brought anguish upon Him. Such mourning will lead to the renunciation of sin."—DA 300:3.

"... Whatever the sin, if the soul repents and believes, the guilt is washed away in the blood of Christ; but he who rejects the work of the Holy Spirit is placing himself where repentance and faith cannot come to him. It is by the Spirit that God works upon the heart; when men willfully reject the

Spirit, and declare It to be from Satan, they cut off the channel by which God can communicate with them. When the Spirit is finally rejected, there is no more that God can do for the soul.”—DA 322:0.

### **Man’s Part Under the Work of the Holy Spirit**

“...From the Holy Spirit proceeds divine knowledge. He knows what humanity needs to promote peace, happiness, and restfulness here in this world, and to secure eternal rest in the kingdom of God.

“The 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.”—CT 361:0, 1.

“...As you strive for the victory over your own inclinations, He will help you by His Holy Spirit to be circumspect in every action, that you may give no occasion for the enemy to speak evil of the truth. Put on as your breastplate that divinely protected righteousness which it is the privilege of all to wear. This will protect your spiritual life (YI, Sept. 12, 1901).” —7-A BC 343, col. 1:3.

“God wishes us to have the mastery over ourselves. But He cannot help us without our consent and co-operation. The divine Spirit

works through the powers and faculties given to man.”—AA 482:3.

“Man is allotted a part in this great struggle for everlasting life; he must respond to the working of the Holy Spirit. It will require a struggle to break through the powers of darkness, and the Spirit works in him to accomplish this. But man is no passive being, to be saved in indolence. He is called upon to strain every muscle and exercise every faculty in the struggle for immortality; yet it is God that supplies the efficiency.”—8T 65:1.

“...To make God’s grace our own, we must act our part. The Lord does not propose to perform for us either the willing or the doing. His grace is given to work in us to will and to do, but never as a substitute for our effort. Our souls are to be aroused to cooperate. The Holy Spirit works in us, that we may work out our own salvation. This is the practical lesson the Holy Spirit is striving to teach us. ‘It is God which worketh in you both to will and to do of His good pleasure.’ ”—MYP 147:2.

“...Heaven is watching for those who are seeking to improve and to become molded to the likeness of Christ. When the human agent submits to Christ, the Holy Spirit will accomplish a great work for him.”—Id. 302:0.

“...The Holy Spirit communicates to all those who are doing God’s service, and all those who are worked by the Holy Spirit will be a power for good in lifting up, strengthening, and saving the souls that are ready to perish.”—Ev. 567, 568.

### **Diverse Workings of the Holy Spirit**

“...God will communicate by His own Spirit with the soul.”—CT 172:2.

“...The choicest productions of art possess no beauty that can compare with the beauty of character which is the fruit of the Holy Spirit’s working in the soul.”—7T 143:4.

“The Holy Spirit enabled the disciples to exalt the Lord alone, and guided the pens of the sacred historians, that the record of the words and works of Christ might be given to the world. Today this

Spirit is constantly at work, seeking to draw the attention of men to the great sacrifice made upon the cross of Calvary, to unfold to the world the love of God to man, and to open to the convicted soul the promises of the Scriptures.”—GW 286:2.

“...The Holy Spirit fills mind and heart with hope and courage and Bible imagery. . . .”—CT 172:2.

“Of the Spirit Jesus said, ‘He shall glorify Me.’ The Saviour came to glorify the Father by the demonstration of His love; so the Spirit was to glorify Christ by revealing His grace to the world. The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of His people.”—DA 671:3.

—*The Davidian S.D.A. Association, Sabbath School Quarterly*, Vol. 3, No. 2, pp. 64-70.

• (To be continued.)

“...The work of the Spirit upon the soul will reveal itself in every act of him who has felt its saving power. When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven. . . .”—GAG 22:4.

## HIGHWAYS

**O**N A recent trip to Columbia, Missouri, I succumbed to the impulse to take a shortcut to a highway I intended to travel. My sense of direction carried me unerringly through tree-lined streets appropriately named Edgewood, Westwood, Edgemont, Hillside, and Woodside. Suddenly, I came to a dead end. All that separated me from the clearly visible highway was a homeowner's steeply wooded backyard of oaks and hickories. I had to backtrack on the same streets that had beckoned me with hopes of saving time. A shortcut it was not.

Our journey down life's road is often much the same. We want to get on The Highway of the Lord, and sometimes in our eagerness, we get sidetracked. Hoping to save time and trouble in getting on the Highway, we take shortcuts. Though not always bad, shortcuts can often lead us astray. Worse yet, they often prove to be rougher than the charted way, and can badly confuse the traveler. The worst feature of shortcuts is that they lure the traveler with benign promises of reducing the wearisome journey, only to show their true face abruptly. They are dead ends.

How can we avoid dead ends in

life? One way is to have a road map, study it, and follow it. Many people have road maps but ignore them. Others have them and study them at times, but do not follow them. But Highway-headed travelers have maps, study them, and follow the posted signs. They do not get sidetracked, they do not get confused by false road signs, and consequently they do not have to waste time backtracking.

### Trails, Roads, and Highways

In the days of horse-powered transport, rough, rutted trails connected places. Some city streets were paved with bricks or cobblestones, but the ride over these surfaces was understandably bouncy. Travelers were generally at the mercy of landmarks since road signs were scarce or non-existent. These poor conditions helped spur road-building advances. In the early 1800's, a Scottish engineer, John MacAdam, invented a road-paving process using raised road beds and gravel. For many years afterwards, these roads were called "Mac Adamized" roads. They provided a relatively smooth ride, and spread quickly to the United States.

The development of the auto-



mobile in large numbers in the U.S.A. encouraged widespread paving of roads, but the first modern superhighway was built in Germany during the 1930's. Known as the Autobahn, this was the world's first limited-access, multi-lane, continuously paved roadway and by 1947 totaled 1310 miles throughout Germany. The first highway of this type in the U.S.A. was the Pennsylvania Turnpike built in 1941.

The superhighway is super for several reasons. It is wide and smooth; steep hills have been cut through to reduce the grade, and the low spots generally filled to produce a comparatively level roadway. There are at least two, often three or four, lanes running each way. To improve safety, the opposing lanes are divided by a wide median of grass or trees. The Interstate Highway System in the U.S. is one of the best example of this triumph of engineering. Covering some 55,000 miles and crisscrossing every part of the country, the Interstate Highways permit fast, safe, comfortable travel. In every sense of the word, these highways are super.

Man's ingenuity in designing and constructing his road systems has undeniably produced marvels of technology. A well designed, carefully built, and properly maintained highway is an admirable

thing.

The Trans-Canada Highway stretches thousands of miles across Canada. Connecting the Maritime and Eastern Provinces with the great open places of the prairie provinces, it snakes its way through the beautiful Rocky Mountains, and finally ends its journey in Vancouver, British Columbia. Another notable highway, the Pan American, connects parts of North, Central and South America. Europe, a hodgepodge of states wedged into a small land area still has its super highways despite its limited geography. In fact, the Autobahn of Germany is so well constructed that there is no speed limit. These and other great highways serve many useful purposes for man, but are only a shadow of the most important highway of all.

This all-important Highway is not merely an interstate, intercontinental, or transcontinental highway. It is an intergalactic Highway, the Highway of Holiness.

### **Building the Highway of Holiness**

The Highway of Holiness is under construction. The Master Engineer, through successive subordinate engineers, has put in place the heavy construction equipment needed to get the job done. Construction of this greatest of all

highways requires massive bulldozers, earthmovers, motorgraders, rollers, blasting rigs, concrete mixers, and paving machines. The purpose of all these machines and all this activity?

“To make this highway straight, ‘the voice’ is, as it were, to raise up the valleys [fill in the low spots], cut through the mountains and hills, and grind down the rough places; that is, every obstruction *must* be and *will* be removed. . . .”—ITG 36:4:4. (Italics belong to quotation.)

Clearly, heavy equipment is needed to push aside the difficulties lying athwart the way of the Highway Builder. Some of these obstacles and difficulties are the valleys of discouragement, disheartenment, defeatism, and depression; the curves, bends, and turns of false ideas, wrong thinking, and glitteringly deceptive visions. Other obstacles the Highway Builder must blast away are the man-made mountains of pride, greed, self-sufficiency, arrogance, deception, and self-love.

“ . . . With our sins,” declares Inspiration, “we cannot enter the Highway of Holiness (Isa. 35:8-10). No, not with our evil habits and practices. These must be discarded if our ultimate end is to be in Paradise.”—ITG 38:21:3.

A stirring call indeed, but one which we all-too-often fail to hear

and heed. Hence the need for the Master Highway Builder’s heavy equipment to help bring us to our senses by cutting deeply into the hard, rocky ground of man’s heart. Our problem (despite our opportunity to avoid it) is that the broad way is the natural way, and sometimes appears easier than the Highway of Holiness. “We need to know that though the broad way appears flowery, it is only a camouflage. It appears strewn with roses, but underneath are thorns—sorrows, pains, and disappointments of all kinds.”—Id.

What, then, is the solution to our downward walk on the broad way? Inspiration answers: “We are to pray that we get a vision of the necessity to depart from the highway on which the born-after-the-flesh travel and get on the highway which the born-after-the-spirit travel.”—Id.

### Called to Become Builders

We are called to become builders of the Highway of Holiness. God is calling and training an engineering corps for the eleventh hour Operation Kingdom Transport on the Highway of Holiness. “The saints,” proclaims Inspiration, “must be gathered regardless where they live.”—ITG 36:4:4. Consequently, the pre-eleventh hour be-

lievers are, if they choose, under training in Heaven's engineering school, learning to straighten the curves, fill the valleys, and lower the mountains in their own lives so they can be qualified to become builders of the Highway of Holiness. "It is our God-given duty," says the message, "to prepare the way for the people. We must build a highway, a way for them to come over to the light of God and thus to His Kingdom."—1TG 42:8:1.

Heaven's school of engineering is rigorous. It is downright tough. But its peerless standards produce graduates of the highest order and of the finest caliber. God's engineers are not dismayed by man-made valleys and mountains. The Highway construction blueprint calls for removal of every obstacle. "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain." Isa. 40:4.

"The burden of the message to be proclaimed," says the Rod, "is to prepare the people to meet the Lord; to level the high places, to raise the low, to remove all the impediments, so that the Highway of the Lord, the way for His coming, is cleared. These terms, of course, figuratively say: The exalted ones are to be humbled; the humble ones and those who have been cast

out are to be exalted; wrongs are to be made right, for in God's domain equality and justice must prevail."—2TG 9:4:4.

"We must gather out every obstacle that stands in the way, and must lift up a standard for the people, a standard which they can see and follow as it leads ahead. What could the standard be? The very standard which the people are to see and to follow is Jesus in His Truth."—1TG 42:8:1.

The prophet Isaiah foresaw the Highway of the Lord: "And I will make all My mountains a way [cut through them], and My highways [rather than the broad way] shall be exalted." Isa.49:11. The Rod message affirms Isaiah's words, declaring: "The Lord here guarantees that now in the gathering time there shall be no obstruction of any kind, that He is master of the situation."—1TG 46:7:5.

The travelers on this matchless Highway are to be a multitude, as Isaiah so poetically described. "Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim." Isa. 49:12. Speaking of this verse, the Rod says: "God's highway shall be filled and exalted, and a multitude, gathered from the four corners of the earth, shall safely walk therein."—1TG 46:7:7.

### The Highway to Zion

The Master Engineer, through one of His road builders, has left these stirring words on record for travelers today: “Yes, the Highway leads to Zion. With songs and everlasting joy shall the redeemed enter therein, never more to sorrow or to sigh. ‘For He cometh, to judge the earth: He shall judge the world with righteousness, and the people *with His Truth.*’ Ps. 96:13.”—ITG 35:26:2. (Italics belong to quotation.)

“It is best to learn what God wants you to do, then do just that. Life truly is what we make it—no less and no more. Now is your

chance, now you are at the two crossroads. Which will it be for you? The wide, or the narrow, which?”—ITG 50:30:2.

“Brother, Sister, the sacrifices we may be called to make are as nothing in comparison to the privilege of heading for Zion *via* the Highway of Holiness. Ponder upon this, then act. Let nothing deter you from complying with God’s Truth for this time—the day in which the nations see Edom perish and the desert blossom. Act now while the highway to Zion is in preparation.”—ITG 35:26:3. (Italics belong to quotation.)

—Jeriel E. Bingham

“We are living in the most solemn period of this world’s history. The destiny of earth’s teeming multitudes is about to be decided. Our own future well-being, and also the salvation of other souls, depend upon the course which we now pursue. We need to be guided by the Spirit of truth. . . . We need to humble ourselves before the Lord, with fasting and prayer, and to meditate much upon His word, especially upon the scenes of the judgment. We should now seek a deep and living experience in the things of God. We have not a moment to lose. Events of vital importance are taking place around us; we are on Satan’s enchanted ground. Sleep not, sentinels of God.”—GC 601:1.

## WORDS OF WISDOM WHICH THE WISE WILL UNDERSTAND

“**H**E THAT hath an ear, let him hear what the Spirit saith.” Rev. 2:7. The Lord is feeding His people with “meat in due season” from His holy hill, the hill of Bashan. There are times in families when nutritious food is being served only to be met with refusal, indifference, and sometimes even with disdain. Some may not be hungry for what is being served; others may be suffering from perverted appetites; some may acknowledge hunger, but may insist on wanting something other than what is being served; while still others may be too preoccupied—too busy to stop to eat. The solemn question is, do you find yourself in any of these categories? If so, what is heaven’s remedy for you?

God wants to see a revival of primitive godliness among His people. For this reason, He is giving us these instructions in righteousness concerning important principles in everyday living. If, happily, you are among those who are laying well to heart all that the Lord is sending, then you are purifying your souls by obeying the Truth. If, however, you are ignoring, or partly adhering to some, or paying only lip service to some, or not paying at-

tention to any, but are preoccupied with your own program, you may know that you are not working to build on the firm platform of unity. Since the Lord is at work to get the army of Joel 2 when all will be perfectly united, He wants us to give heed to the following instructions in righteousness:

### To the “Battering Rams” Who Encompass “Mount Zion” (Ezekiel 4:2)

“Dear Brethren:

“Hearken ‘diligently with much heed.’ In order to keep our garments unspotted from the ever flowing flood of errors and theories of men which have demolished the ‘old’ S.D.A. ‘platform’ and pulled the ‘beautiful garments’ (Isa. 52:1) off Zion’s delicate form, the following rules must be carefully kept to enable us all to speak the same thing—‘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.

“Teach the message as it is—add nothing to it, neither take anything from it. Do not feel that it is your

duty to answer everybody's questions, or to explain the whole Bible and the Spirit of Prophecy. Only a silly person attempts such a thing. The scroll is not yet unrolled that far. Do not go beyond what *The Shepherd's Rod* has explained. Ask your opponents if they can give an answer to everything that has been written. Only simpletons feel capable of doing so. Their supposed correct answers in the past, now, in the unrolling of the scroll, prove to be no answers at all. There was never a prophet who claimed to explain everything to his opponents even though the questions to be answered were concerning his own message. All those who demanded an explanation on every detail before taking their stand, fell into the 'bottomless pit.'

"We have greater evidence in support of our message than the prophets could ever produce in their times. Satan's determined effort now is the same as in times past—causing the people to acknowledge the prophets that bore messages to former generations, but to reject the one who brings a message to his own generation. If Satan cannot succeed to cry down the entire message, he is happy if they reject just enough to cause them to doubt the words of the messenger. Their occasion for doubt is actuated either because

they hate to be disturbed, or to have their motives restricted.

"Do not weave into *The Shepherd's Rod* message your own interpretations of the Bible and Sister White's writings, nor any of your constructions on anything that is written therein before first submitting your points to this office. If your claim on a subject, which you may hold as being correct, is found so and accepted as of value by this office after a careful examination, we can have it published and distributed throughout our ranks, if that is your desire. But if we see no light in your verbal presentation or document of your claims, we shall so inform you as quickly as possible. Then if you do not feel clear to yield to our judgment, know that we shall not attempt to block your way of teaching the same, nor oppose those who wish to read or listen to your discourses. 'Let every man be fully persuaded in his own mind,' is our position (Rom. 14:5).

"But if any of you are already guilty of teaching something of your own at *The Shepherd Rod's* expense, you will have 30 days from date in which you may, in writing, notify this office, stating the topic of your doctrine and your intention in reference to it. If it is your desire to retract, do so and there shall be nothing held against you. But if you fail to comply with the condi-

tions herein stated, be notified now that you may hand or send in your resignation within the time specified and we shall relieve you of any future obligations to our message.

“Anyone violating this command will be dealt with as an unfaithful watchman, as one giving the trumpet an uncertain sound.”  
—1 Code 4:1.

### What is Meant By “That Which is Published”?

#### Question:

“*The Symbolic Code* says: ‘Teach only that which is published.’ Will you please explain whether this restriction is intended to include Bible, Spirit of Prophecy, and *The Shepherd’s Rod* literature all together, or just the writings of the *Rod*?

#### Answer:

“The Bible and the books of the Spirit of Prophecy being the sole source of *The Shepherd’s Rod* message, therefore when the *Rod* is taught, the Bible and the Spirit of Prophecy are taught. And since none but the Spirit of Truth, who transmitted the mysteries of Inspiration, can interpret them, then those who attempt to teach them

without this Inspired interpretational authority, inevitably fall into the forbidden practice of private interpretation (2 Pet. 1:20)—the great evil which has brought Christendom into its present almost-boundless state of schism and consequent confusion, strife, and impotency.

“As we dare not follow in such a path, we must therefore, as teachers of *The Shepherd’s Rod* (the official publications of the Davidian Seventh-day Adventist Association), teach only in the light of the *Rod* those passages which in one way or another need to be interpreted. Thus only will all present-truth believers ever become of the same mind, seeing eye to eye and speaking the same things (1 Cor. 1:10; 1 Pet. 3:8; Isa. 52:8).

“And such as do choose to engage in private interpretation are respectfully asked to desist from teaching in the name of the *Rod* and at its expense. Let them, like honest men, teach in their own names and at their own expense.”  
—5 Ans. 55, 56.

### How the Spirit of Love and Unity Are Retained

“If Christians never accuse one another, never communicate one another’s mistakes, shortcomings, failures, and troubles, they will find

themselves so united that nothing can break their common Christian bond. But such a spirit of oneness can be maintained only by a people who keep a tireless vigil over themselves, always to see eye to eye and to speak the same things by forsaking their own ways and thoughts in exchange for the Lord's.

"It is imperative, therefore, that every present-truth believer teach and practice only present truth—teach not short of nor beyond what is published, weave not into it private interpretations or constructions, theories and ideas, and do nothing less or nothing more than what the message calls for.

"Thus putting aside your own thoughts and your own ways, and availing yourselves of the Lord's (Isa. 55:8, 9), in exclusive devotion to the Spirit of Truth, you will really see eye to eye, and speak the same things. Then only will you be able to dispel the spirit of confusion and to retain the spirit of love and unity.

"And since there is strength and spirituality only where there is union, no member of a group of people can afford to neglect his duty in maintaining such Christian unity."—4 Ans. 68, 69.

"Those who fail to keep pace with the Truth as Inspiration unfolds It, can never, of course, come

to 'the unity of the faith,' and to a full 'knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.' Such will forever be 'children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men. . . .' Eph. 4:13, 14."—ITG 51:8:1.

### **Solemn Words From Heaven's Final Warning**

"O how terrible the thought of closing the heart and thereby turning a deaf ear to the pleadings of the Spirit of God! Think what great sorrow and suffering could have been averted had men not been so hardened in pride and self-conceit! It was too humiliating for those leaders in Israel of old to acknowledge their mistakes and receive corrections from God's humble servants, the prophets. But their ignoring the truth did not perpetuate their exaltation in the eyes of the people, as they had expected it to. Neither did their killing the prophets make right their error or cover their sins. Nor did it silence God but, rather, in the course of time exposed their utter ignorance and uncovered their shame before the whole world.

"Should God's people at this time repeat the mistakes of the Jews, then the punishment decreed



in the words, 'there shall be weeping and gnashing of teeth' (Matt. 24:1), would fail to find in intensity its parallel in any age. A full realization, moreover, simply of the disappointment of being on the very verge of stepping into Paradise but falling short and finding oneself plunged into hell instead, would be enough to stab one through and through with the most anguishing remorse! Let us therefore open wide our hearts as we read the Lord's pitying plea:

" 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.' Matt. 23:37, 38. 'The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and Who hath appointed it.' Mic. 6:9.' —5Tr. 55, 56.

"Can there be anyone who has ascended the present heights of divine revelation, commanding full perspective on the conflict of the ages as it comes in review before the Judgment throne, and yet has

not realized that upon his gladly complying with the message of the hour hangs his eternal destiny? If there is such a one, unpersuaded by this final warning, then 'neither will [he] be persuaded, though one rose from the dead.' Luke 16:31. He shall experience tragedy indescribable: his name shall be blotted from the books. His life shall be in forfeit to the destroyers. His soul shall faint with 'weeping, and gnashing of teeth.' Matt. 8:12. He shall perish from the earth—lost forever.

"He, though, who is persuaded, and who walks in the light, will experience joy inexpressible: he will receive the 'mark' (Ezek. 9:4), the 'seal' (Rev. 7:2, 3), of God's approval. His sins will be blotted out. His name will be ineffaceably written in the Lamb's Book of Life. He will witness Michael's standing up and delivering him from the 'time of trouble such as never was.' Dan. 12:1. He will return midst the ransomed of the Lord, and come to Zion with 'songs and everlasting joy upon' his head. He 'shall obtain joy and gladness, and sorrow and sighing shall flee away.' Isa. 35:10. He will inherit the earth—saved eternally!" —5Tr. 117, 118. ■

## WASTED TIME—LOSS OF INTELLECT, GREAT POVERTY, UNBEARABLE SORROW

### Question:

“Can you help me to know with what to occupy children up to the age of twelve?”

### Answer:

Most children in this Laodicean age are raised up like plants instead of like trained human beings. Because of the parents' poor judgment and blind love, the children are left ignorant of life's duties, and the result is that when they are grown up and obliged to care for themselves, they find life a drudgery instead of a joy, and anything they attempt to do appears to them as being hard and impossible. Their homes are untidy and unsanitary—unfit to live in. Such children may be compared with grasshoppers, who, playing, singing, and sunning themselves all summer long, giving no thought for the approaching winter, when the green grass shall disappear and cold weather set in, find themselves unprepared, and thus starve and freeze; while the ant, who has busily worked the whole summer through, has plenty to eat and a good warm place to live in.

Parents who allow their children to fool away their time are laying snares before them, and thus unfitting them for this life and for the life to come.

There are many useful as well as edifying pursuits for children, the faithful pursuance of which means much to the child's success both in this life and in the life to come.

Among these pursuits are the various household duties, such as washing windows, sweeping, dusting, making beds, washing dishes, scrubbing floors and woodwork, baking, cooking, and even making simple articles of clothing. Then there are the outdoor duties, such as gardening and keeping the premises neat and clean, besides many other such practical pursuits, including the making of purchases economically and in a businesslike manner.

Also, reading and memorizing passages from the Bible and Spirit of Prophecy will greatly aid not only in occupying, but also in strengthening, the child's mind.

It is both possible and beneficial to the training of the child to correlate with gardening, etc., such subjects as arithmetic. For example, when teaching the children how to

plant seed, it is well at the same time to teach them how to count as they drop each seed into the ground.

Teach your children to bear responsibility—assign certain home duties to them, and when they learn to master one thing, promote them to another. The home should be a school. Where there are several children in the home, the daily home duties should be divided among them, while the parents assume the duties of teachers. In this way the children will not only keep themselves from mischief and bad company, but also make themselves useful and at the same time build strong physiques and characters.

If you make your children do the work by scolding them, you will be teaching them to hate both yourself and the work, and hence, instead of training them to love a life that will make them happy and useful, you will be driving them to do the very thing that you are trying to keep them from doing.

Make them love their work by keeping up their interest in it. Be as God. Teach them in the same manner in which He is teaching you. He never scolds you. He demonstrates His love for you, then explains the right and wrong sides of life, and plainly warns you of the results that will follow in whichever

course you may pursue—a blessing from the one and a curse from the other. Be careful that while doing this you do not turn them against God by saying that if they are not good, He will punish them in this way or in that way, but rather teach them that their own evil course will lead them to reap only curses, while God is pleading with them to avoid the evil results.

While teaching them these two consequences, use simple illustrations. For example, if they neglect to brush their teeth after meals, the result ultimately will be suffering from toothache, and thus that any violation of the laws of God will in like manner naturally result in pain and sorrow.

Do not make them lose respect for you or for your religion. If your course leads them to rule over you instead of you over them, you will lose them and cause God to ask you, “Where is the flock that was given thee, thy beautiful flock? What wilt thou say when He shall punish thee? for thou hast taught them to be captains, and as chiefs over thee” instead of your being captains over them: “shall not sorrows take thee, as a woman in travail?” Jer. 13:20, 21.

“Let not your un-Christlike character misrepresent Jesus. Do not keep the little ones away from Him by your coldness and harsh-

ness. Never give them cause to feel that heaven will not be a pleasant place to them if you are there. Do not speak of religion as something that children cannot understand, or act as if they were not expected to accept Christ in their childhood. Do not give them the false impression that the religion of Christ is a religion of gloom, and that in coming to the Saviour they must give up all that makes life joyful.

“As the Holy Spirit moves upon the hearts of the children, cooperate with His work. Teach them that the Saviour is calling them, that nothing can give Him greater joy than for them to give themselves to Him in the bloom and freshness of their years.

“The Saviour regards with infinite tenderness the souls whom He has purchased with His own blood. They are the claim of His

love. He looks upon them with unutterable longing. His heart is drawn out, not only to the best-behaved children, but to those who have by inheritance objectionable traits of character. Many parents do not understand how much they are responsible for these traits in their children. They have not the tenderness and wisdom to deal with the erring ones whom they have made what they are. But Jesus looks upon these children with pity. He traces from cause to effect.

“The Christian worker may be Christ’s agent in drawing these children to the Saviour. By wisdom and tact he may bind them to his heart, he may give them courage and hope, and through the grace of Christ may see them transformed in character, so that of them it may be said, ‘Of such is the kingdom of God.’ ”—DA 517:3-6.

—3 Code 7:11, 12.

**“Children Should Learn to Bear Burdens.**—Parents should awaken to the fact that the most important lesson for their children to learn is that they must act their part in bearing the burdens of the home. . . . Parents should teach their children to take a common-sense view of life, to realize that they are to be useful in the world. In the home, under the supervision of a wise mother, boys and girls should receive their first instruction in bearing the burdens of life.”—AH 285:2.

**TO THOSE WHO ARE FOREMOST  
IN THE BATTLE—  
THOSE WHO ARE CALLED  
TO MAKE THE GREATEST SACRIFICE**

January 1, 1970

Dear Brethren:

We have edited and reprinted this V. T. Houteff article because the majority of today's Davidians have never read it, and because most of the conditions, circumstances, needs, difficulties, and problems with which it comes to grips as confronting the Association nearly thirty-five years ago [1936], no less confront us now in the building of Bashan, and most of them in considerably greater measure.

Back there in 1936, in the establishing of Carmel, there was one Association receiving all tithes and offerings and cohesively and unitedly working to "set the camp" and "lay the siege" against the city. Today, in the establishing of Bashan, there are several associations, groups, and individuals dividing Davidia and diverting and dissipating Davidian resources to their own ends. Consequently, with the time shorter, the opposition incomparably greater, the workers fewer, and the means far less, the work today demands commensura-

bly greater dedication, consecration, and sacrifice from every believer. Indeed, even more now than then, will it "take our tithes, offerings, bank account, houses, lands—our all, even our lives" if may be, as Brother Houteff said then.

God is now mustering in His "vanguard" (*The Leviticus*, p. 3:2)—those who are "foremost" in the battle, and who are therefore called upon to make the greatest sacrifice. He is mustering in these whom He knows "will make a break against the barriers of Satan" (TM 413:0), and thus will compel the enemy to "let" Bashan be built and the flock of God's heritage feed there upon the ROD.

This they will do by throwing their all into the work—by sacrificing time, strength, means, possessions—yes, all, even to their lives if need be.

So may all thoroughly assimilate the ensuing article.

(Signed) M. J. Bingham.

## A WARNING TO THE LITTLE COMPANIES IN PRESENT TRUTH SCATTERED ABROAD

**T**HOUGH only a few of you I have ever met personally, yet I feel free to address you as though I have always known you, and I praise Him for making it possible by uniting us in Himself as one family, and that He "hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. 2:6.

I am writing the following lines with a prayer that I may be able to help you to stand more firmly on the platform of eternal Truth and that you may, with the hope that is within you, be filled to your joy, "to the stature of the fulness of Christ."

The spirit of jealousy and selfishness is endeavoring to leaven the believers in present truth in some sections of the field, so I am impressed to write you a few words of counsel.

First of all, let me say that some of you who have embraced present truth seem to be yet in darkness concerning the urgent needs of our work and the method by which it is now necessarily being carried on. And though you may not be conscious of the fact, this lack of understanding weakens your faith in the sealing message and breaks

down your power to proclaim it. Hence, I shall endeavor to pass on for your enlightenment such information as seems necessary on some points of our work.

The devil well knows that this [the ROD message] is the LAST MESSAGE the world will ever receive, and that it will chain him for a thousand years and at last reduce his being to ashes, as though he never was. Therefore he is like a "roaring lion seeking whom he may devour." So because we cannot be too cautious of his snares and too careful and faithful in following "the Lamb whithersoever He goeth," I am sending this warning.

The apostle's counsel, "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12), shows that we who have the message and full assurance to receive "the seal of God" and to live forever, are in the same danger as were the ancient Jews who, being direct descendants of Abraham, were perfectly satisfied that the promise was theirs, and were consequently found off guard, and thus lost the Kingdom! Having their example before us, we should be wide awake lest we, too, be

caught and destroyed as they were.

Satan is suggesting to some in certain sections of the field that they are doing more for the cause of Truth than some others are, and that these others who may be doing less than they themselves, are reaping the benefits of their labors instead of they themselves reaping them.

If this is so, and if they are fully trusting in the Lord of the vineyard, instead of trusting in the stewards of His means, for their reward, they should be the happier, because He Who said, "the laborer is worthy of his hire," will more abundantly reward them than we could ever do, even at our best.

"Therefore watch and remember, that by the space of three years I ceased not to warn everyone night and day with tears. And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to

receive. And they all wept sore, and fell on Paul's neck, and kissed him." Acts 20:31-35, 37.

You know that while Satan is determinedly working on the one hand to multiply the "tares" among the "wheat," Christ is likewise working on the other hand to keep them out (TM 46:1; 407:1; 2SM 114:0). This is especially true at this time while He is "taking the reins in His own hands." He is assuring us now, when the period of time while "men slept" is almost over, that "there shall no more come into thee the uncircumcised and the unclean." Isa. 52:1. Soon His promise will become a reality. Then He will send into His vineyard only those who will, by their works and by complying with His commission, openly acknowledge that they completely trust in Him, by relying fully upon the promise in His bidding, "Provide neither gold, nor silver, nor brass in your purses, nor script for your journey, neither two coats, neither shoes, nor yet staves." Matt. 10:9, 10. Declares Inspiration:

"Only those who have withstood and overcome temptation in the strength of the Mighty One will be permitted to act a part in proclaiming this message when it shall have swelled into the 'Loud Cry.'"—R & H, Nov. 19, 1908. [This solemnly revealing statement is the

fifth most quoted passage from the Spirit of Prophecy. Brother Houteff used it 21 times. It meant a great deal to him, and was perhaps the most solemn and challenging passage to him of any in the Spirit of Prophecy.]

God has placed me in a most responsible position, and realizing my human weakness and inability to perform correctly my duties even in the least important place in His service, I CANNOT AFFORD TO DEVIATE FROM HIS HOLY COMMAND EVEN AN INCH, WHETHER OTHERS DO OR NOT. And though some of you think that I am to blame for your not being engaged in the work, I can only go as far as He leads me. So since you yourselves alone are to blame in wrongly placing the blame upon me, you are therefore murmuring against Christ instead of against me.

You are not in this office to see that if we offer any kind of financial assistance to anyone before he gets into the harness and goes to work, then proves himself that he is trustworthy and productive in Christ's service, and that he is called by Him, we would be so busy and hard-pressed hiring men for the work that we would have neither time nor means for anything else at all. But you know, my brethren, that among you there will be those who will, not for the sake

of souls but, for "hire," go to work—a class whose service Christ cannot accept. Such a program requires the capital of no small sum of money, whereas we have nothing. [Today, 1970, we have far less than Brother Houteff then meant by "nothing."] And the fact that we do not have it, proves that Christ wants us to go into His vineyard without gold, silver, or brass. And as we who did start on this basis [receiving 1/10 of 10% or \$1.00 on every \$10.00 of tithe God enabled us to bring in, before Mt. Carmel was established; then at Carmel, 13¢ an hour for wages!] have lacked "nothing" (Luke 22:35)—no essential thing, experience evidences the fact that He gives us "our daily bread." Matt. 6:11.

Our work is too great for any man or group of men, and the harvest field is wide enough for "two hundred thousand thousand" horsemen (Rev. 9:16), whereas the laborers just now [1936 then] are very, very few [and still fewer now—1970]. And few realize what it takes to carry on the work. Many think that the tithe which comes here is supposed to provide our temporal necessities only and that we are having one great, grand time. But were they in our place, most of them would not bear up under the trying circumstances even for a month.



Though “a people robbed and spoiled” (TM 96:1), we as S.D.A.’s place an unwarranted halo of sacredness around the tithe, making it appear that it must be spent for nothing else but to feed, house, and clothe the ministers, who are taking not only the tithe but also the offerings, yes, and the institutional incomes as well. And with one consent and without a question, and as blind as bats on a bright sunny day, we got under the load and raised all the goals. But now, since our eyes have been opened by “the unfolding of the scroll,” some are going to the other extreme. Using the leading men to pull the wool over our eyes while he had the Denomination in his grip, head and foot, Satan urged us then to give everything we had. Now by his wicked suggestions, he is urging those who have embraced present truth to withhold their means! His urging to liberality in the former case, and influencing to stinginess in the latter case, all the more prove that the Denomination has sold out to him and that we have the Truth of the hour.

Then, too, by over-urging us in the former case to produce the bricks, and then by leading the conferences to misuse the means (TM 372, 373), he was thus robbing God’s people of their strength; whereas now, in the latter case, his

suggesting to those who have embraced present truth to withhold their means, is an attempt to blockade the proclamation of the sealing message so as to rob God’s people of it. Thus in both instances he has worked to weaken Christ’s line of defense and to strengthen his own.

Our offering receipts are very small [even so, they were perhaps ten times greater than than ours are now as we enter 1970!], whereas our work requires much greater means in proportion to that of the Denomination, because we have nothing in the line of equipment, and now we must buy and build everything we need to carry the message to the Church [this was virtually so then; especially at the first; it is *absolutely* so now!]. Besides, we are distributing five tracts, *The Symbolic Code*, and most of the books [today—all the tracts, *The Symbolic Code*, the EDUCATOR, and our other publications] all free of charge, whereas the Denomination takes everything and gives nothing. We had to pay them—and it was a good price, too—for all the papers [*Signs of the Times*, et al.] with which to do our missionary work, and still they ran short of means.

Had we pressed our brethren who have embraced present truth, to provide all the means by which

to carry on the work, except to feed us, they would need to give a second tithe, not only a tenth of their income, but more than twice that, and before accepting the message, too, for we had to start without any supporters at all. Consequently, had we waited on them, the work would never have begun. Therefore, I, along with \_\_\_\_\_ and \_\_\_\_\_, were compelled to do everything we could possibly do [invest their own means, and as we later had to do in 1958-1960 in purchasing equipment to get the Association reestablished] to spread the message and to make the interest grow. But if I had said about three years later, when a few converts finally took a firm stand and began to pay their tithe toward the advancement of present truth, "No, the tithe is sacred—it is only for the use of myself and the two who helped in pioneering this work," the message would not have advanced at all, and the people who now rejoice in the Truth would have been in darkness yet. And besides, the tithe which the treasury of present truth now receives, the opposers of the message would have taken and used as a whip to prevent the sealing of the saints.

Some of our brethren think that we are getting enough tithe to feed the workers and pay for Mt. Carmel's tract of land [today

Bashan], build the "camp," etc., and are now zealously sending their objections as to how we use the tithe, and their instructions as to how we should spend it, as though they know more about it than those whom God has placed at the head of the work and WHOSE instructions only we must follow. They think that it should be used only for the support of the workers, but they never offer to send some of their means besides the tithe, with which to pay for the land, put up the necessary buildings [office, chapel, workers' dwellings, and barn, besides roads, sidewalks, water, sewage, etc.] and purchase office, printing, farm, and other equipment [for all of which some \$75,000 to \$100,000 must be raised]; nor even to help defray the cost either of printing the free literature or of the postage for its distribution or for our correspondence.

Doubtless the Lord as well as we would view matters differently if these brethren were sending in some of their money with which to pay for all these things so that we would not have to use any tithe. But far from thus coming to the help of the Lord, some of them even decline or hesitate to send in their tithe, under pretense of fear that we may spend part of it on something besides feeding and

clothing the workers or ministers! while others are just out-and-out robbing God of it. But let them do their part first before they ask us to stop doing our part, for the Lord's work anticipates neither retreat nor tardiness, though it take our tithes, offerings, bank accounts, houses, lands—all, yea, even our very lives. Regardless of what it takes, we must proclaim "the great and dreadful day of the Lord."

On the one hand, they accuse us of misusing the tithe, and on the other hand they are robbing God by using it on themselves! Suppose we were wrong, would our mistakes make them right? If I had not been a tithe-payer, they would have been justified in not giving heed to a message under my signature. But in withholding the Lord's tithe and using it on themselves, they are by the same token compelled to pay no attention to their own supposed wise counsel.

Still further, we can freely say that the tithe has not been sufficient to take care of every need connected with the work. Neither are the offerings sufficient for the free literature and the correspondence. As a consequence, I have gone into debt. And thus God has made it possible for the work to go on uninterrupted. Moreover, it may do their souls good to know that as yet

we have not spent one cent from the tithe towards the purchase of the tract of land, and if they wish to have us pay for it with something else besides tithe, they may send us \$7,000 with which to pay that which is against it, and I am sure we would not disappoint their heart's desire, by refusing to accept their freewill offerings for this worthy enterprise. However, if those who are determined to have us lavish all the tithe solely on the ministers' upkeep rather than to use a part of it in payment of the land on which to build this required "camp" for the benefit of both ministers and laity, would thoroughly examine their motives, I am sure that they would see that they are raising the banner of the sealing message on a pole of "selfishness" rather than on Calvary's cross.

Make sure, my brethren, that you are not found among those to whom God called the prophet's attention, saying: "Thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, everyone to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as My people, and *they hear thy*

*words, but they will not do them:* for with their mouth they show much love, but *their heart goeth after covetousness.* And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. And when this cometh to pass (lo, it will come), then shall they know that a prophet hath been among them.” Ezek. 33:30-33.

“Paul was an inspired apostle, yet the Lord did not reveal to him at all times just the condition of His people. Those who were interested in the prosperity of the church, and saw evils creeping in, presented the matter before him, and from the light which he had previously received, he was prepared to judge of the true character of these developments. Because the Lord had not given him a new revelation for the special time, those who were really seeking light did not cast his message aside as only a common letter. No, indeed. The Lord has shown him the difficulties and dangers which would arise in the churches, that when they should develop, he might know just how to treat them.

“He was set for the defense of the church; he was to watch for souls as one that must render account to God, and should he not

take notice of the reports concerning their state of anarchy and division? Most assuredly; and the reproof he sent them was written just as much under the inspiration of the Spirit of God as were any of his epistles. But when these reproofs came, some would not be corrected. They took the position that God had not spoken to them through Paul, that he had merely given them his opinion as a man, and they regarded their own judgment as good as that of Paul’s. So it is with many among our people who have drifted away from the old landmarks, and who have followed their own understanding.”—6T 684:2, 3.

“My labor has been most discouraging, as I have seen that what God designed has not been accomplished. Often I have inquired in distress: Of what account is all my labor? These brethren took this position: We believe the visions, but Sister White, in writing them, put in her own words, and we will believe that portion which we think is of God, and will not heed the other. This course they have pursued, and have not corrected their lives. They have professed to believe the visions, but have acted contrary to them. Their example and influence have raised doubts in the minds of others. It would have been better for the cause of present

truth had they both opposed the gifts. Then the people would not have been deceived, and would not have stumbled over these blind teachers. We have hoped and prayed that they might get right, and exert a good influence upon the flock; but hope has died, and we cannot, dare not, hold our peace longer. We have wronged the church of God, in that we have not spoken out before.”—1T 234:1.

Think of it, my brethren. These testimonies were borne by the one who founded the Denomination, and though the guilty were told, “The testimonies either bear the signet of God or that of Satan” (5T 98:2), they did not believe them. Consequently they not only were disobeying God but also were calling the founder of their own Denomination a liar. Yet they still remained in it! Will some of you now, after having seen the results of their unbelief, repeat their mistakes?

Let me counsel you, my brethren, not to let into your hearts any evil, selfish motives or any suggestions urging you to watch those whom God has given their own work, for He has left no one in charge of them, save the recording angel; and when He finally comes to reckon with His servants, He will call neither on you nor on me either to pass on or to authenticate

His decision. However, Satan will try all of you to the limit, and *if you watch yourselves you will have your hands full without taking time to see what others do.*

If he can, Satan will have you so very busy watching others that you may forget or have no time to watch yourselves. By pointing to the mistakes and errors of those whom you think are not being led by God’s Spirit, he would have you in constant fear that even those whom God is leading will make a mistake. Thus endeavoring to keep you blind to the mistakes that you have either already made or are about to make, he is thereby not only leading you into eternal ruin but also hindering the work of God by taking up the time of His servants to iron out difficulties within our own ranks. So be very careful, therefore, to give him no assistance in hindering God’s servants from laboring for those who must have opportunity to hear and to know the Truth.

We claim to be reformers, calling the brethren’s attention to their slackness in following the teachings of the Spirit of Prophecy. But shall we, on one hand, criticize them for their unbelief, then turn around and, on the other hand, do what we would have them repent of?

You who are ready to enter into the Lord’s vineyard with the “mat-

tock,” to dig up the “thorns and briars” (6Tr. 33-41), will find much to do. Therefore enter into His service without gold, silver, or brass. That is, spend all you have, then call on Him, and He will take care of you by the tithe which is His own. If we as His stewards fail in our duty, He will take our stewardship from us and give it to others who will not waste or misuse His money. And if the tithe should fail, He may send a raven with some food, or perhaps take you to some widow’s home; and if even these means fail to provide for you, He has plenty of manna in Heaven with which to feed you for the rest of your life. Yes, He can even send an angel with “a cake baked on the coals, and a cruse of water,” and bid you, “Arise and eat; because the journey is too great for thee.” Moreover, if He sees fit, He can make it possible for you to go “in the strength of that meat forty days and forty nights into Horeb the mount of God” where you can obtain some more! (1 Kings 19:7, 8).

In any case, if you are true to Him He will not let you starve, though the world may. Sell all and “give to the poor”—to those who are destitute of the message and who are about to “perish for lack of knowledge.” Will you, too, my brethren, who have “great possessions” [or even few possessions] go

“away sorrowful”? Matt. 19:22.

“I saw that some of the people of God are stupid and dormant and but half awake; they do not realize the time we are now living in, and that the man with the ‘dirt brush’ [EW 83:2] has entered, and that some are in danger of being swept away. I begged of Jesus to save them, to spare them a little longer, and let them see their awful danger, that they might get ready before it should be forever too late. The angel said, ‘Destruction is coming like a mighty whirlwind.’ I begged of the angel to pity and to save those who loved this world, who were attached to their possessions and were not willing to cut loose from them and sacrifice to speed the messengers on their way to feed the hungry sheep who were perishing for want of spiritual food.

“As I viewed poor souls dying for want of the present truth, and some who professed to believe the truth were letting them die *by withholding the necessary means to carry forward the work of God*, the sight was too painful, and I begged of the angel to remove it from me. I saw that when the cause of God called for *some* of their property, like the young man who came to Jesus (Matt. 19:16-22), they went away sorrowful, and that soon the overflowing scourge would pass

over and sweep their possessions all away, and then it would be too late to sacrifice earthly goods, and lay up a treasure in heaven.”—EW 48, 49.

Brethren, the invitation is yours, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy and My burden is light.” Matt. 11:28-30.

Ten average tithe-paying converts will yield as much tithe as the whole income of one of them, and if they can live on that much, you can, too. But if it should take twice as much for your living as it does for theirs, all you would need to do is to win ten more tithe-paying souls. Then as long as you are in Christ’s service and in nothing else, and as long as your twenty converts

remain faithful and true tithe payers, you will have a steady income. I do not know of a more challenging and more blessed way of making a living than this. Do you? Neither is there any doubt at all about having this much success in winning souls to Christ, *if your hearts are right with God and if you are working for souls and for the advancement of His Kingdom instead of for the “loaves and fishes” and for self-exaltation.* Entering thus into Christ’s service will be your credentials—evidence that God has approved of your conception of the Truth and accepted your service, and that you have made “your calling and election sure.” [May the Spirit of Truth be able to so move upon each one that his making his “calling and election sure” may so be.]—2 Code 3 & 4:3-8. Reprinted in M.J.B.’s January 1, 1970 letter to the “Dear Brethren.”

## THE MOST DEMANDING YEAR OF OUR DAVIDIAN LIVES

December 23, 1969

Dear Brethren:

One morning recently in worship I read a passage which deeply impressed me. See what chord it strikes in you.

“Every moment of time,” it declares, “is precious and weighty

with eternal consequences. We are in a world of appearances which mock and deceive like the apples of Sodom. . . . If we could not get a glimpse above and beyond the clouds to the beams of the Sun of

Righteousness, we might well be downcast, but Jesus lives [praise God!].”—TMKH 353:2.

As I have meditated upon these words, especially sentence two, and looked searchingly within and then without, I have thought, “How dreadfully and painfully true.”

One simply could not endure the dreadful reality of the external world, and the painful reality of the world of the inner man if, above the whole terrible thing, he could not constantly see the outstretched beckoning hands of Jesus, and hear Him calling, “Come unto Me.” “Abide in Me.” “My grace is sufficient for thee.” Matt. 11:28; John 15:4; 2 Cor. 12:9.

The heart in which the Holy Spirit is dwelling must ever anew be excited to ever-increasing, ever-deepening, ever-heightening responses to this ever-constant, ever-drawing, ever-sustaining, never-failing WONDERFUL Love and Mercy. With Paul, the heart must continually long and study and contemplate and pray to “be able to comprehend with all the saints what is the breadth, and length, and depth and height; and to know the love of Christ, which passeth

knowledge that [we] might be filled with all the fulness of God.” Eph. 3:18, 19.

“. . .What vigorous action [will] this faith and hope inspire; what *fervent love one for another*; what CAREFUL HOLY LIVING for the glory of God; and . . .what DISTINCT LINES OF DEMARCATION [will] be evidenced between us and the world!”—TMKH 357:3.

“Vigorous action,” “fervent love one for another,” “careful holy living,” “distinct lines of demarcation . . .between us and the world”—whose lives should be thus distinguished more and therefore challenged more than those of Bashan Davidians, come to the dressing chamber of the Kingdom?

To make this supreme ideal the spectacle of our faith through the new year—the most demanding year of our Davidian lives—is the supreme challenge to every Fellowship Certificate holder.

As with new resolve in Christ I face the year ahead, and soberly look over my shoulder at the one departing, my resolute thoughts and feelings (which I do hope and pray will be yours too) magnify those expressed in



### THE DYING YEAR

While I reflect upon the dying year,  
A new year waits upon the threshold fair;  
Tonight, kind God, I cast a backward look,  
And see my human weakness everywhere.

There looms in sight all that I meant to do,  
Thy messages my lips oft failed to speak;  
Tonight I see the souls I meant to help,  
The year has slipped away—I feel so weak!

I see the babe whose prattle seemed but noise,  
I see the lad whose mischief patience tried,  
The loved one longing for my tender touch—  
How oft Thy precious love have I denied!

I see the tender ties of friendship strained,  
The worldly aims that starved my friv'lous soul;  
Send to my heart the searchlight of Thy Word,  
Forgive my chill and make me warmly whole!

Tonight Thy mercy ushers in another year,  
A year portentous of grave fear and ill;  
O God, it seems I fain would draw me back,  
Safe trusting in Thy care and goodness still!

Guide Thou my falt'ring steps in paths untried  
As I reach forth to place my hand in Thine;  
I would lean hard upon Thy grace and love,  
To work in me this year Thy will divine.

—Louise C. Kleuser

Sincerely yours to die to self and the world, with the dying year,  
and to live anew in Christ through each day of the new year.

(Signed) M. J. Bingham

“The time *demand*s energetic and determined activity on the part of those who believe present truth. They should teach the truth by precept and *example*.”—TMKH 358:2.

## RECIPE FROM BASHAN'S KITCHEN

### MYSTERY CAKE OF 1932

It was developed in 1932, during the worst of the Depression. In keeping with the rather desperate circumstances of that time, it contains no eggs and very little butter. The rich, moist texture of the cake is most likely due to its use of tomato, a novel ingredient for a cake but... after all, it is technically a fruit.

1½ c. unbleached flour	2 T. softened margarine or vegetable oil
3 t. Featherweight baking power	1 10¾ oz. can tomato soup
1 t. cinnamon	1 c. (8 ozs.) chopped raisins
½ t. nutmeg	½ c. (4 ozs.) chopped walnuts (optional)
½ t. ground cloves	
¾ c. packed dark brown sugar	

1. Position a rack in the center of the oven and preheat to 350° F. Grease a 11¾ x 7½ inch baking pan.
2. In a medium-sized bowl stir together the flour, baking power, cinnamon, nutmeg, and cloves.
3. In another medium-sized bowl combine the brown sugar and margarine or oil; beat with an electric mixer until blended. Beat in the tomato soup until smooth. Stir in the raisins, walnuts and the dry ingredients. Turn the batter into the prepared pan, smoothing the top. Bake about 30 minutes, until the top springs back when lightly touched and a toothpick inserted in the center emerges clean. Cool in the pan on a rack.—Adapted from Jim Fobel's *Old-Fashioned Baking Book*, pp. 47, 48.

If desired, frost with the following Carob Frosting:

Cream:

2 T. margarine or oil	½ c. carob powder
½ c. soy milk powder	

Add:

¼ c. honey	4 T. thick milk or soy whipped cream
1 t. vanilla	

Beat till smooth and spread on cool cake. A drop of peppermint may be added if desired.

**KEY TO ABBREVIATIONS**

7-A BC	The S.D.A. Bible Commentary, Volume 7-A
AA	The Acts of the Apostles
AH	The Adventist Home
4, 5 Ans.	The Answerer, Books 4 and 5
1-3 Code	The Symbolic Code, Volumes 1 to 3
CT	Counsels to Teachers
DA	The Desire of Ages
Ev.	Evangelism
EW	Early Writings
GAG	God's Amazing Grace
GC	The Great Controversy
GW	Gospel Workers
MYP	Messages to Young People
RC	Reflecting Christ
R & H	Review and Herald
SD	Sons and Daughters of God
2SM	Selected Messages, Book 2
1-8T	Testimonies, Volumes 1 to 8
1, 2TG	Timely Greetings, Volumes 1 and 2
TM	Testimonies to Ministers
TMKH	That I May Know Him
5Tr.	Final Warning, Tract Number 5
6Tr.	Why Perish?, Tract Number 6
YI	The Youth's Instructor

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**THE CANDLE OF TRUTH  
Searching Davidian Corners**

“It is the spirituality of the children of God that is their glory in His eyes. This is the distinguishing mark that separates them from the world. . . . We are to hunger and thirst after righteousness, that we may represent Christ to the world. If His love abides in our hearts, it will be distinctly revealed. We shall be lights in the world. Christ calls upon every follower of His to reveal His virtues of character, to represent Him in word and deed, to make known His love.”—RC 124:7.

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