

# BASHAN TIDINGS

## TO THE LITTLE FLOCK

### *This Day*

*A newborn day! Oh, may I not  
Leave on its shining page one blot  
To mar its whiteness; may no tear  
Of pity for myself appear  
Upon it, or one low desire;  
But ever turning love's flame higher  
Within my breast, may I speak words  
That lift the soul—like bright-winged birds  
And send them into skies of blue;  
May all my thoughts be pure and true,  
And everything I do today  
Be done unselfishly; oh, may  
I just forget myself and be  
Helpful and kind and try to see  
The good that is in everything  
And cause some weary heart to sing;  
May I return the page tonight  
To God—unspotted, clean and white.*

*Virginia Eaton*

## CONTENTS

The Blasphemers Unpardonable .....	3
The Vision of the Flit Gun, Part II .....	21
The Little People's Reader— The Faith of a Little Child .....	26
Letters .....	27
Health Wave— The Basic Keys to Health .....	31
Heated Foods .....	32
As the Old Year Closes .....	34
Notices .....	36
Tape List #48 .....	38
Inspiration's Challenge .....	39



## THE BLASPHEMERS UNPARDONABLE

### Part I

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When Jesus cast out devils, the wicked Pharisees blasphemously declared, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." And Jesus... said unto them... "If I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. ...He that is not with me is against me; and he that gathereth not with me scattereth abroad. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12:24, 27, 28, 30-32.

Clearly, then, all sins are pardonable; all but one—the blasphemy against the Holy Ghost. All others are pardonable when *penitently* confessed. The unpardonable one is unpardonable precisely because it is never confessed for pardon. The reason it is never confessed and forsaken is simply that the one who commits it doesn't recognize or regard it as sin, doesn't think it is not truth and right-

eousness. Or, if he ever recognized it as sin, his eyes went blind to it. When one opposes the Holy Spirit, Who reveals truth and thereby brings men to repentance, and believes finally that in his opposition he is opposing Satan and not Christ, error and not Truth, he is doomed to go on to the bitter end, thinking he is all right when he is all wrong. His sin against the Holy Spirit is unpardonable because in his sad deception he cannot see or will not acknowledge it is blasphemy against the Holy Spirit, and therefore he cannot or will not penitently confess it and forsake it for saving pardon. Thus, "it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12:32. Forever he has consigned himself to the serried ranks of the unpardonable blasphemers—the legion of the damned.

Laying open the nature and the causes of this blasphemy and sin that is unpardonable, the True Witness bears trenchant testimony which all who would not fail to keep themselves in "the kingdom of light" (DA 324:1) will lay hard to heart:

1. "What constitutes the sin against the Holy Ghost? It is *willfully attributing to Satan the work of the Holy Spirit*. For example, suppose that one is a witness of the special work of the Spirit of God. He has

convincing evidence that the work is in harmony with the Scriptures, and the Spirit witnesses with his spirit that it is of God. Afterward, however, he falls under temptation; pride, self-sufficiency, or some other evil trait controls him; and rejecting all the evidence of its divine character, he declares that that which he had before acknowledged to be the power of the Holy Spirit was the power of Satan. It is through the medium of His Spirit that God works upon the human heart; and 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. By denying the evidence which God has been pleased to give them, they shut out the light which had been shining in their hearts, and as the result they are left in darkness.”—5T 634:1.

2. “They [the Pharisees] attributed to satanic agencies the holy power of God, manifested in the works of Christ. Thus the Pharisees sinned against the Holy Ghost. Stubborn, sullen, ironhearted, they [today, the Laodicean and, even more, the nominal Davidian super-Laodicean mentality] *determined to close their eyes to all evidence* and thus they committed the unpardonable sin (R&H Jan. 18, 1898).”—7-A BC 212:1:4. (First bracket belongs to quotation.)

3. “Christ...tells His hearers that all manner of sin and blasphemy may be forgiven if done in ignorance. In

their great blindness they might speak words of insult and derision against the Son of man, and yet be within the boundary of mercy. But when the power and Spirit of God rested upon His messengers, they were on holy ground. To ignore the Spirit of God, *to charge it with being the spirit of the devil, placed them in a position where God had no power to reach their souls.* No power in any of God’s provisions to correct the erring can reach them....

“*They think they are following sound reason, but they are following another leader. They have placed themselves under the control of a power which in their blindness they are wholly ignorant of. They have resisted the only Spirit that could lead them, enlighten them, save them. They are following in the path of guilt for which there can be no forgiveness, in this life or in the life to come. Not that any degree of guilt would exhaust the mercy of God, but because pride and persistent stubbornness leads them to do despite to the Spirit of God, to occupy a place where no manifestation of the Spirit can convince them of their error. They will not yield their stubborn wills.*

“In this our day *men have placed themselves where they are wholly unable to fulfill the conditions of repentance and confession:* therefore they cannot find mercy and pardon. The sin of blasphemy against

the Holy Spirit does not lie in any sudden word or deed; it is the firm, determined resistance of truth and evidence (MS 30, 1890).

“No one need look upon the sin against the Holy Ghost as something mysterious and indefinable. The sin against the Holy Ghost is the sin of *persistent refusal to respond to the invitation to repent* (R&H June 29, 1897).”—7-A BC 212, 213.

4. “This case [Pharaoh’s] is placed on record for our benefit. Just what took place in Pharaoh’s heart will take place in every soul that *neglects to cherish the light and walk promptly in its rays*. God destroys no one. The sinner destroys himself by his own impenitence. When a person neglects to heed the invitations, reproofs, and warnings of the Spirit of God, his conscience becomes seared, and the next time he is admonished, it will be more difficult to yield obedience than before. And thus with every repetition. Conscience is the voice of God, heard amid the conflict of human passions; when it is resisted, the Spirit of God is grieved.

“We want all to understand how the soul is destroyed. It is not that God sends out a decree that man shall not be saved. He does not throw a darkness before the eyes which cannot be penetrated. But man at first resists a motion of the Spirit of God, and, having once resisted, it is less difficult to do so the second time, less the third, and far less the fourth. Then

comes the harvest to be reaped from the seed of unbelief and resistance. Oh what a harvest of sinful indulgences is preparing for the sickle!”—5T 120:1, 2.

5. “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.

“Having set their feet in the path of unbelief, they were too proud to confess their error. And in order to avoid acknowledging the truth, they tried with desperate violence to dispute the Saviour’s teaching. The evidence of His power and mercy exasperated them. They could not prevent the Saviour from working miracles, they could not silence His teaching; but they *did everything in their power to misrepresent Him and to falsify His words*. Still the convicting Spirit of God followed them, and they *had to build up many barriers in order to withstand its power*. The mightiest agency that can be brought to bear upon the human heart was striving with them, but they *would not yield*.”—DA 322:0, 1.

“It is not God that blinds the eyes of men or hardens their hearts. He sends them light to correct their errors, and to lead them in safe paths; it is by the rejection of this light that the eyes are blinded and the heart hardened. Often the process is gradual, and almost imperceptible. Light comes to the soul through God’s word, through His servants, or by the direct agency of His Spirit; but when *one ray of light is disregarded, there is a partial benumbing of the spiritual perceptions*, and the second revealing of light is less clearly discerned. So the darkness increases, until it is night in the soul.”—DA 322:2.

6. “ ‘The last state of that man is worse than the first. Even so,’ said Jesus, ‘shall it be also unto this wicked generation.’ There are none so hardened as those who have slighted the invitation of mercy, and done despite to the Spirit of grace. *The most common manifestation of the sin against the Holy Spirit is in persistently slighting Heaven’s invitation to repent.* Every step in the rejection of Christ is a step toward the rejection of salvation, and toward the sin against the Holy Spirit.

“In rejecting Christ the Jewish people committed the unpardonable sin; and by refusing the invitation of mercy, we may commit the same error. We offer insult to the Prince of life, and put Him to shame before the synagogues of Satan and before the

heavenly universe *when we refuse to listen to His delegated messengers*, and instead listen to the agents of Satan, who would draw the soul away from Christ. So long as one does this, he can find no hope or pardon, and he will finally lose all desire to be reconciled to God.”—Id. 324, 325.

7. “In every age there is given to men their *day of light and privilege*, a probationary time in which they may become reconciled to God. But *there is a limit to this grace*. Mercy may plead for years and be slighted and rejected; but there comes a time when mercy makes her last plea. The heart becomes so hardened that it ceases to respond to the Spirit of God. Then the sweet, winning voice entreats the sinner no longer, and reproofs and warnings cease.

“That day had come to Jerusalem. Jesus wept in anguish over the doomed city, but He could not deliver her. He had exhausted every resource. In rejecting the warnings of God’s Spirit, Israel had rejected the only means of help. There was no other power by which they could be delivered.

“The Jewish nation was a symbol of the people of all ages who *scorn the pleadings* of Infinite Love. The tears of Christ when He wept over Jerusalem were for the sins of all time. In the judgments pronounced upon Israel, those who reject the reproofs and warnings of God’s Holy

Spirit may read their own condemnation.

“In this generation there are many [notably, Laodiceans and, most notably, super-Laodicean divided Davidians] who are treading on the same ground as were the unbelieving Jews. They have witnessed the manifestation of the power of God; the Holy Spirit has spoken to their hearts; but they cling to their unbelief and resistance. God sends them warnings and reproof, but they are not willing to confess their errors, and they reject His message and His messenger. *The very means He uses for their recovery becomes to them a stone of stumbling.*

“The prophets of God were hated by apostate Israel because through them their hidden sins were brought to light. Ahab regarded Elijah as his enemy because the prophet was faithful to rebuke the king’s secret iniquities. So today the servant of Christ struggles against a strong current of moral impurity. Prejudice is even stronger in the hearts of men now than in Christ’s day. Christ did not fulfill men’s expectations; His life was a rebuke to their sins, and they rejected Him. So now the truth of God’s word does not harmonize with men’s practices and their natural inclination, and thousands reject its light. Men prompted by Satan cast doubt upon God’s word, and *choose to exercise their independent judgment.* They choose darkness rather

than light, but they do it at the peril of their souls. Those who caviled at the words of Christ found ever-increased cause for cavil, until they turned from the Truth and the Life. So it is now. *God does not propose to remove every objection which the carnal heart may bring against His truth.* To those who refuse the precious rays of light which would illuminate the darkness, the mysteries of God’s word remain such forever. From them the truth is hidden. They walk blindly, and know not the ruin before them.

“Christ overlooked the world and all ages from the height of Olivet; and His words are applicable to every soul who slights the pleadings of divine mercy. Scornor of His love, he addresses you today. It is ‘thou, even thou,’ who shouldest know the things that belong to thy peace. Christ is shedding bitter tears for you, who have no tears to shed for yourself. Already that fatal hardness of heart which destroyed the Pharisees is manifest in you. And every evidence of the grace of God, every ray of divine light, is either melting and subduing the soul, or confirming it in hopeless impenitence.

“Christ foresaw that Jerusalem would remain obdurate and impenitent; yet all the guilt, all the consequences of rejected mercy, lay at her own door. Thus it will be with every soul who is following the same course. The Lord declares, ‘O Israel,

thou hast destroyed thyself.' 'Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto My words, nor to My law, but rejected it.' Hosea 13:9; Jer. 6:19."—DA 587, 588.

8. "The heart that *does not respond to divine agencies becomes hardened until it is no longer susceptible to the influence of the Holy Spirit*. Then it is that the word is spoken, 'Cut it down; why cumbereth it the ground?'"—COL 218:2.

9. "Moreover, some are using very poor judgment: On the one hand they are doing everything they can both for the young in the home and for the young in the faith, and on the other hand they are doing all to ruin them both. How?—By occasional remarks which create doubt and suspicion against the work of God. Such drops of poison are labeled and passed on as heart and headache medicine, as it were. But the result is a general exodus from both the home and the church."—1TG 5:18:2.

10. "Today *private interpretations have harmed and confused the world* more than at any other time. Look at the shattered sectarian world of today. It has split Christendom into hundreds of sects, chips of all sizes, one disagreeing with another. Who can say that their diverse private interpretations of the Scriptures are inspired, dependable, or profitable for anything but to cause Christians to

quarrel and bicker among themselves over theories and doctrines? Are these presumptuous interpreters of the Scriptures bringing Christians to one accord, fitting them for a second Pentecost? or are they dividing and unfitting them? Are they not making fools of themselves in the eyes of the non-Christian world? It is plain to see that they are not even as wise as the wise men of Joseph's day or Daniel's day. It sounds hard, I know, but it would be worse to leave them sleeping without doing something to awaken them. No one can watch a blind man walking into an open bridge without doing something to prevent him from walking headlong into the river. If they do not open their eyes now, then who can say that they are not the people who hardly stand a chance?

"The wise men of Chaldea and Egypt were not allowed to advance their private ideas as to what the king's visions might mean, so at last it was an easy matter for them to say, 'We do not know.' But it was not at all easy for the priests, scribes, and Pharisees in Christ's day to recant what they had taught the people, and neither will it be easy for the private interpreters of today, even though they know that such an honest and trying confession would make them great heroes."—2TG 24:17:1.

"And *if they do not give up their private interpretations and take the interpretations of the Spirit, will they*

*not sin against the Holy Ghost?*—Id. 17:0 (last sentence).

11. “There is no forgiveness for sinning *against the Holy Ghost, against Inspiration*, because once rejected there is nothing else by which a sinner can be brought to Christ. Consequently, there is no more hope for such a one, for there is nothing more that Heaven can do to awaken him to his poverty, and hence no more remedy, no forgiveness of sin.”—Id. 19:1.

12. “...That Holy Spirit, which is offered abundantly according to the infinite fullness of God, and which if received, would bring all other blessings in its train—what words shall I use sufficiently to express what has been with reference to it? The heavenly messenger has been repulsed by the determined will....It is thus that despite has been done to God’s gracious messenger, the Holy Spirit.

“Are not the [guilty]...in danger of blasphemy, of charging the Holy Spirit of God with being a deceiving power, and leading into fanaticism?”—FCE 434:1, 2.

13. “Poor finite mortals have judged the rich and precious outpouring of the Spirit, and passed sentence upon It, as the Jews passed sentence upon the work of Christ. Let it be understood that it is not commissioned to you to direct the work of the Holy Spirit, and tell how It shall represent Itself. You have been guilty of doing this. May the Lord forgive you,

is my prayer. Instead of being repressed and driven back, as It has been, the Holy Spirit should be welcomed and Its presence encouraged. When you sanctify yourself through obedience to the Word, the Holy Spirit will give you glimpses of heavenly things. When you seek God with humiliation and earnestness, the words which you have spoken in freezing accents will burn in your hearts; the truth will not then languish upon your tongues.”—Id. 436:0.

14. “Those who, by their human construction, shall make [a] scripture to utter that which Christ has never placed upon it, weaken its force, making the voice of God in instruction and warnings to testify falsehood, to avoid the inconvenience incurred by obedience to God’s requirements, have become signboards, pointing in the wrong direction, into false paths, which lead to transgression and death.

“The testimony of the Alpha and Omega in regard to the punishment for making nonessential one word spoken by the mouth of God, is the fearful denunciation that they shall receive of the plagues that are written in the book; their names shall be taken out of the book of life, and from the holy city.”—Id. 387:0, 1.

15. “When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can

never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan. But unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one. We must inevitably be under the control of the one or the other of the two great powers that are contending for the supremacy of the world. *It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the*

*kingdom of light.* If we do not cooperate with the heavenly agencies, Satan will take possession of the heart, and will make it his abiding place. The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness. Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin. We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy, and shall do his bidding in the end.”—DA 324:1.

## Part II

As a communion, perhaps no class in the world, as we shall shortly see, stands in such danger of committing the sin against the Holy Ghost—the unpardonable sin of rejecting truth, as does the super-Laodicean nominal communion of divided Davidia, even more than that of self-complacent Laodicea, herself in fearsome peril of God’s spewing her out of His mouth because of her abominations, her lukewarmness, her being “wretched and miserable, and poor, and blind, and naked” and yet

of the smug notion that she is “rich, and increased with goods and [in] need of nothing.” In His great mercy and “longsuffering to us-ward, not willing that *any* should perish, but that *all* should come to repentance” (2 Pet. 3:9), God has sent his Rod of correction to save all who will “hear” it, “feed” upon it, and “pass under” it (Mic. 6:9; 7:14; Ezek. 20:37).

For over half a century now (1930-1998), Laodicea has stopped her ears, closed her eyes, and hardened her heart to the voice of God’s

pleading Rod. (Ponder Micah 6:1-3.) Encrypted in the Pharisaical conceit that she has “need of nothing,” she is deaf to the Rod, the voice of truth, blind to heed the truth, hostile to the Spirit of Truth, and thus over fifty years advanced along the way toward being spewed out, destroyed, because of committing the unpardonable sin of rejecting the truth, the Rod of God.

But as divided and fearfully endangered as she is, no more serious is her condition than is that of divided Davidia, which is no less deeply divided, no less heavily guilt-ridden and gravely endangered, and thus no less worse off than is parent Laodicea. Indeed, because of the greater light it has had, Davidia is worse off, both having failed to *walk in* the light of the Rod and, now, having refused to *keep pace with* its advancing light—some stopping at the tomb of the dead prophet, others turning a deaf ear to the progressive voice of the Rod and moving away from it or out ahead of it, like flitting fireflies or flickering lightning bugs—all “hum-bugs” (1TG 2:21:4).

In their rejecting the Rod’s advancing light from the prophetic pasture of Bashan, these, even more than their blind, Rod-despising Laodicean brethren, are “the people who hardly stand a chance.”

These variegated super-Laodicean Davidians (individuals and groups alike), all of them light and law unto themselves, are, one and all, blind

and hostile to the Word and work of the Spirit of Truth as both go forth from Bashan—the *only* prophetically certified “hill of God” (Ps. 68:15, 16, 22). Because of the voice of self and of pseudo-truth deafening their ears, they can no longer “hear...the Rod and Who hath appointed it.” Because their love and admiration for their own brain children fill their eyes, they can no longer see the name of the Rod (2TG 43:25:1) and know that God has *appointed it* to feed the flock in the *three* prophetic pastures of Micah 7:14—first in Carmel, second in Bashan *before* the purification, and third in Gilead *after* the purification.

Without the *progressive* voice of the Rod in “resident” Inspiration to lead them on step by step in the strait way of Truth, and thus save them from the perilous pitfalls of private interpretation, they have twisted, distorted, and skewered the message with no end of head-bowl subtractions, additions, and revisions, until they have it cruelly caricatured in a sickening array of grotesqueries.

One group demeans the office and work of “the ever-living,” “abiding,” “resident,” “working” Spirit of Prophecy by seeking to equate it with “the published works of the living Spirit of Prophecy” (2TG 20:24:2), thus utterly ignoring the following statement in full context: “...it [the young cow] is none other than the published works *of* the ever-living Spirit of Prophecy—the inspired

interpretation of the Scriptures.”—2TG 20:24:3.

“The published works” (the inspired writings) “*of*”—of whom?... of what? Plainly, of the *living* Spirit of Prophecy. Thus “the *living* Spirit of Prophecy” is the *producer* and “the published works” are its *product*, just as with the fruit *of* the tree, the tree is the producer and the fruit is its product. The tree produces many crops of fruit as long as it lives. But no single crop or succession of crops is the living tree, nor are even all the crops together. However luscious the fruit of any crop, who would prefer it to the living tree that will produce many crops? Who would take the crop and give the tree? The wise orchardist will both take the crop and keep the tree for as many more crops as it will bear!

It likewise will “the man of wisdom” never strip the ever-living tree of Truth of its fruit, its “published works,” then cast away the tree, “the ever-living Spirit of Prophecy.” The wise will treasure the tree, the producer, and rejoice in as many crops of truth as it produces.

The wise take *all* the truth from the Rod—all of Bashan’s gleanings of Carmel’s crop along with all of Carmel’s own picking of its crop. Bashan Davidians are wasting none; and while gleaning every concealed fruit of truth, however high up or low on the tree, they are looking ahead and getting ready for the crop in

Gilead, the final earthly crop from the ever-living tree of truth—“the ever-living Spirit of Prophecy.” Then will we have all the fruitage, all the crops of truth, from the ever-living tree of truth, the ever-living Spirit of Prophecy, from Eden to Eden.

And what precisely and definitely is “the *ever-living* Spirit of Prophecy”? It is the agency that unfolds the Bible—the Spirit that leads into *all* truth—which produces, not just one crop of truth but all crops of truth—all the published works of Inspiration since the beginning, not just the published works of the Rod.

“The remnant...*have* the *living* Spirit of Prophecy, *the Spirit Who dictated the Scriptures.*”—2TG 16:22:2.

“The prophecies are not interpreted by the will of men, but by the Spirit of Truth, ‘the Spirit of Prophecy,’ *the same Spirit that dictated the prophecies.*”—2TG 24:16:1.

“The testimony of Jesus Christ, Inspiration explains, is ‘the Spirit of Prophecy.’ Rev. 19:10. To have the Spirit of Prophecy, then, *is to have the Spirit Who uttered the prophecies.*”—2TG 14:17:3.

The remnant “alone has the testimony of Jesus Christ—the living Spirit of Prophecy *in its midst* (Rev. 19:10)—the Spirit Who leads into all Truth.”—2TG 34:20:4.

“*The Spirit of Truth...is* the Spirit of Prophecy.”—5 Code 1:5, 6.

### Part III

These plain, positive statements showing that “the published works” are the product *of* the ever-living Spirit of Prophecy—the *Holy Spirit*, not the ever-living Voice Itself, make painfully clear that the group which contends that “the published works” are themselves the ever-living Spirit of Prophecy is in woeful, even if blind, disregard of the testimony of the Rod, the Voice of God, and thus are far along the way toward the fateful cut-off line of the unpardonable sin.

Another group of Davidian private interpreters contend that the living Spirit of Prophecy became quiescent in 1955 with the death of Brother Houteff and will not become operative again until he and Sister White return. This fallacy they hold to in the face of Brother Houteff’s testimony declaring that “the Spirit of Prophecy has, by the prophetic Word, proved Itself invulnerable to attack. It has vindicated Itself, not as a voice beginning with Moses and ending before John the Baptist, but as *the ever-living testimony*, beginning with creation and continuing with the patriarchs Enoch, Noah, Abraham, Isaac, Jacob; then with the prophets; next with the apostles; and finally, with the messengers of the Lord in our own day and on.”—6 Tr. 46, 47.

Their fallacy, they hold likewise in

the face of this testimony: “The Davidians hold that the belief that the Spirit of Prophecy is to repose in the church to *the end of time*, is one of the foundation stones of Seventh-day Adventism.”—3 Ans. 58:2.

And likewise in the face of this testimony: “Have you not yet discovered that, whether it be in ancient or in modern times, *all the Bible truths* that men have *ever learned*, have *come only through the inspired channel*—the Spirit of Prophecy?”—6 Tr. 43:1.

And likewise in the face of these two testimonies: “No prophet of God has ever forged a complete prophetic chain of events, with no links missing. It has taken many inspired writers to complete the long chain of prophecy. The mind, therefore, which takes the position that Sister White has done what no prophet in or out of the Bible has ever done, does so at the utter disregard of actual Biblical procedure, also of revealed Truth.

“She herself says that ‘no man, however honored of Heaven, has ever attained to a full understanding of the great plan of redemption, or even to a perfect appreciation of the Divine purpose *in the work for his own time*. Men do not fully understand what God would accomplish by the work which He gives them to do; they *do*

not comprehend, in all its bearings, the message which they utter in His name.’—GC 343:2.

“...No prophet’s writings ever predicted the entire Truth *needed* by the church to *carry her clear through to the Kingdom*, and...other prophets followed, either enlarging upon or adding to the prophecies already recorded in the Scriptures.”—2 Ans. 77:2.

And in the face of this one: “*There is no doubt*, the Church from creation till today has been led and preserved by the prophets, and *she can continue in no other way from here on*.”—2TG 26:23:3.

And this one: “The *ever-present* Spirit of Prophecy, *alone*, is *able to cope* with the confusion in the world today, resulting from the many ‘winds of doctrine.’”—6 Tr. 79:2.

And this one: “We *cannot be led into all Truth without the gift* of the Spirit of Prophecy.”—1TG 14:17:2.

And this: “And let us remember that no revealed Truth *ever came, nor ever will come* through the halls of learning [through study and private interpretation].

“*So important is the living* Spirit of Prophecy in the church...that regardless of one’s zeal, sincerity and integrity, he *cannot serve God without It*; that even ones best work and intention is bound to be at cross purposes with God’s.”—1TG 12:17:2.

And this: “*Without the living* Spirit of Prophecy *in our midst*, there can

*be no success* in any revival and reformation, and...*the sooner we know it the quicker we shall achieve our goal*.”—1TG 10:27:2.

Also this one: “It is written in Proverbs 29:18 (margin), ‘Where there is no vision, the people is made naked.’

“Here...is the picture of a people who have indeed lost their ‘vision’ (the *supernatural guidance afforded* by the *living voice* [not the published works] of the prophetic gift *resident* among them)...Thus it is in this sense more than in any other that they have become blind.”—1 Ans. 71:3.

And this one: “This solid rock of doctrine was *ever to be* the Denomination’s sure foundation, and just to the extent that its principles have been faithfully followed out has there been power in the Church.

“Upon the death of Sister White, in 1915, the *gift* of Inspiration, the *active* Spirit of Prophecy, became quiescent [but her “published works” did not become quiescent! Think!], no longer manifesting Itself for a time. With the Church thus cut off from the *very source of its life* [it was not cut off from her published works, but from her *living voice*. Think!], as was the Jewish church from the death of the prophet Malachi to the rise of John the Baptist, how could it maintain its vitality and growth? Hence, now as then, there has followed [in Laodicea and even more pronouncedly in divided Davidia] the

same inevitable spiritual malnutrition and deformity, accompanied by a long train of woes.”—3 Ans. 60:1, 2.

And this: “Here is God’s simple remedy for His people. They should cease listening to ‘soothsayers’ [private interpreters], they should instead hear what Inspiration has to say. They should study God’s Word for themselves *with the aid of actually inspired teachers of God*, and make their own decisions—never, never rely upon the decisions and judgments of others, no matter what they are, or who they be.”—1TG 29:12:5.

And this: “*Not having the prophetic gift among them, [they] must be running without being sent.*”—4 Ans. 80:1.

And this: “The Spirit of Prophecy is God’s means of communicating from Heaven directly to His Church on earth, as well as of unfolding the sealed prophecies to her.”—2TG 45:6:4.

And the fallacy is held in the face even of this utterly disallowing testimony: “The porter, the one in charge, opens the door only to those who have complied with the requirements for admission. [Only a living, not a dead, porter can open the door.] In other words, the Lord is plainly telling us that no one may dodge the porter’s inspection and forever get by....

“Only those who gain entrance through the Door and to whom ‘the porter’ (*the one through whom the*

*Spirit of Prophecy is manifested*) opens are the authorized shepherds whose voices God’s sheep hear.”—1TG 2:19, 20.

And even this overwhelming one: “*Only Inspiration (a man called of God) can declare the truth and nothing but the truth.*”—2 Code 3 & 4:13, col. 1:0.

And perhaps most emphatically this one (to repeat): “There is *no doubt* that the Church from creation till today has been led and preserved by the prophets, and *she can continue in no other way from here on.*”—2TG 26:23:3.

And finally, capping all, this one: “Since it now is clear as sunlight that the *ever-unfolding*, Inspired interpretation of the Scriptures *is the ever-living Spirit of Prophecy*, the eyes of the church *at work* (1 Sam. 9:9), then to be without these spiritual eyes is to try to walk, as it were, in dense darkness.”—2TG 45:8:1.

Though each one of these statements is on target from a varying angle, all hit the bull’s eye in dead center—that *living* Inspiration, the ever-living, ever-unfolding, *active, resident Spirit of Prophecy* at work, *must abide in the Church*, and therefore *is not the writings but the living writer*, not the testimony but the *living witness*, not the reservoir but the *living fountain*, not the fruit but the *living tree*. The writings, the testimony, the reservoir, the fruit—the inspired product of the *living, resident*

Spirit of Prophecy, though a great benison to the believer, is not enough, for as today's needs give way to tomorrow's changes, changing times with their changing needs bring Inspiration's fruit for the present season—its binding up Its testimony.

How could our Father in Heaven be the Supreme Economist, Who even gathers up and never wastes so much as a morsel, and yet fail to gather up—"bind up"—the preserved morsels of the Eleventh-hour *writings* of the Spirit of Prophecy? to the existence of which Inspiration thus attests:

1. "These noble creatures [the two sheep and the young cow "come fresh"] give such a volume of milk that we are compelled to separate the cream, and are able to dispense only it. The *milk we preserve*. This *plentitude* [hence no need for more milk] bespeaks our being blessed with *such a fullness of truth (milk)* that all we can do is to send out the high points—the butter or cream."—6 Tr. 31, 32. (Parentheses belong to quotation; brackets added.)

2. "The 'two sheep' and the 'young cow' (Isa. 7) are, as already shown, giving a more abundant supply of milk than we can immediately deliver. So in the ensuing study of Zechariah 1, we are compelled, just as we were in the study of Isaiah 7, also in that of Zechariah 4 [and a number of other studies], to dispense only the 'butter' (cream) and to *preserve* the milk."—6 Tr. 62:1. (Paren-

theses belong to quotation; brackets added.)

3. "Here [Exodus 35:1-3, concerning the gathering of the manna] God's unfailing care over His people is demonstrated in type. If there is no food (manna) to be found tomorrow, He sends us a *double portion today, and its preservation He makes sure.*"—13 Code 12:28:1, 2. (Parentheses belong to quotation; brackets added.)

Gathering up and binding up (confirming) these preserved, stored-up morsels is Inspiration's timely-truth operation for the present among Christ's "disciples and them only." It is mandated in the following testimony:

"A 'disciple' is one who follows Christ on and on in Divinely-revealed Truth which he accepts not because others do, or do not, but because the Father which is in Heaven has through His Spirit personally convinced him of it (Matt. 16:17)—because independent of what others do or say he is personally persuaded by the Spirit. And the 'testimony' is His living Word *passed on* by His chosen and Spirit-filled messengers—"the Spirit of Prophecy" *at work* (Rev. 19: 10). Hence to bind up the testimony among His disciples is to *confirm* 'the Spirit of Prophecy' among them and them only."—2TG 41:21:6.

This work of gathering up and binding up—confirming—the preserved testimony is the mandated re-

sponsibility and work of the porter. It was not the responsibility and work of antitypical Elijah the prophet. His was *interpretation of the prophecies of the great and dreadful day of the Lord—the prophecies of present-truth comprising the Eleventh-hour message, the message of the Rod, the Voice of God crying unto the doomed “city”* (Mic. 6:1, 2, 9). And that is why he did not stay on when his work was finished, but went to rest for a little while, until the binding-up of his testimony and the finishing of its work is accomplished.

In the flooding light of the massive multi-faceted testimony here assembled, no honest mind, if rational, can for a fleeting second refuse to acknowledge (1) that “the old,” the past, “Spirit of Prophecy” (11 Code 3:9)—the Inspired writings of dead prophets—cannot be and therefore are not the *ever-living, ever-present, ever-unfolding, abiding, active, resident Spirit of Prophecy at work*; (2) that therefore “the porter, the one in charge,...(the one through whom the Spirit of Prophecy is manifested),” cannot be and therefore is not a dead person but a living person, and, consequently, the Spirit of Prophecy manifested through him cannot be and therefore is not the writings of either Sister White or Brother Houteff—“the old,” the past, “Spirit of Prophecy,” but is the indispensable manifestation of “the living Spirit of Prophecy” for this final pre-Palestine

period—the bound-up testimony carried by “actually inspired,” “God-appointed teachers” (1TG 29:12:3; 32:19:3) represented by the seven golden pipes from the golden bowl of the golden candlestick (Zech. 4:2); (3) that all who withstand the porter and reject the bound-up testimony are the “dragon-prompted interpreters,” “the *self-appointed* prophets” who try to *promote themselves* to the office of the Spirit of Prophecy, “the people who hardly stand a chance” (2TG 24:24:1, 3); and (4) that the correct understanding of the numerous “preserved” subjects in the Rod can come only through the porter’s binding up the golden bowl’s testimony on the subject.

Whereas, contrariwise, naught but a false understanding of all such subjects can come from the head-bowls of the “dragon-prompted interpreters,” “impostors,” who are dodging the porter at the “Door” because they “know that their deeds cannot stand inspection.” Inspiration sternly declares that the head-bowl teachings of these impostors who are “pretending to be in the ‘faith,’ thus getting into the sheepfold and hoping to take over,” are “only a hum of a humbug.” —1TG 2:19, 20.

Those who separated themselves from the Association since 1961 are split into several segments, and only represent the “hives,” so to speak, in divided Davidia, from which emanate the hum of humbugs to create

more trouble for Davidian Jacob. One by one they are coming or will come to their end. In the meantime, they represent a nuisance factor and constitute a large part of trouble mountain (Zech. 4:7). Beware of the distinctive but equally fatal poisons from these head-bowl sources. Everyone of them is an enemy to Bashan, and even to one another. They are indeed “the people who hardly stand a chance,” as likewise are all who follow their lead and accept their head-bowl interpretations of 1TG 2:19-21; 1TG 29:12:3; 1TG 32:19:3; 2TG 41:21:3; 1Tr. 37, 38; 1SR 243:2; 6Tr. 32, 33 & 62:1; 1TG 34:12:5; 11Code 12:8:1; 12:30-32; 12 Code 5:14-19; and still other statements.

On the authority of the Lord’s voice, the Rod, Heaven still has a living mouthpiece through whom “the living,” “active,” “resident” Spirit of Prophecy (2TG 24:23:2, 3; 1 Ans. 71:3), “the same Spirit who dictated the prophecies” (2TG 34:16:1; 16:22:2), is protecting and guiding His people and preserving His work through the crises of this crisis hour. And that mouthpiece is as surely resident at “the hill of Bashan,” “the hill of God” (Ps. 68:15), as the “more sure word of prophecy” (2 Pet. 1:19) is the immutable word of God:

“Let them [God’s “little flock”—Luke 12:32] *feed in Bashan*”—the only Scripturally certified Rod pasture after Carmel and before Gilead.

“*Let them feed*”—hinder them not from feeding—in Bashan; not, let them feed in the non-Scriptural pastures (wastelands), or any of the numerous little “dry holes” in the desert of divided Davidia. Unless you drink of the water of life at the Rod’s oasis of Bashan, you either drink from the deadly alkali waters of the head-bowl pretenders to the office of the Spirit of Prophecy or else you famish at the “dry holes” of the numerous other humbuggers. And *be assured* there will appear more of both before the end.

“If any man have not the Spirit of Christ, he is *none* of His.” Rom. 8:9. Can any man have the Spirit and at the same time reject the Spirit of Prophecy—one of the offices of the Spirit? One may have the Spirit *without the Spirit of Prophecy*—if the Spirit has not brought one in contact with the Spirit of Prophecy, and if therefore one is Providentially, not negligently, ignorant of the Spirit of Prophecy, and, consequently, is not in rejection of and opposition to the Spirit of Prophecy.

One cannot, though, have the Spirit and yet reject the Spirit. And in rejecting the Spirit of Prophecy, one is rejecting the Spirit.

The unpardonable sin, “the blasphemy against the Holy Ghost,” is nothing arcane or abstruse. It is simply the failure of having the Spirit because of rejecting, of not accepting, the Spirit *in His testimony* of

*truth* either for or against something, and thus attributing it to the devil.

Again: Can one be a Christian and not have the Spirit of Christ—the Holy Spirit in *His testimony*? He cannot be, because in rejecting *the testimony of the Spirit*, he rejects the Spirit, and thus does not have Christ. To have Christ is to have the Spirit of Christ—the Holy Spirit, and to have the Spirit is to *have the testimony of the Spirit* and the fruits of the Spirit, neither of which, conversely, is possible in the life devoid of the Spirit.

“If any man have not the Spirit of Christ, he is *none* of His.” Rom. 8:9.

“He is none of His,” none of Christ’s Who is the Way, the Truth, and the Life (John 14:6), because he has rejected the Spirit of Truth as the spirit of Satan, and has thus committed the sin unpardonable.

Hence, to reject Christ’s Spirit in His on-going binding-up of His testimony, the Spirit of Prophecy, is to blaspheme and “quench the Spirit” (1 Thess. 5:19) and thus to forfeit life forever.

The *only safety* for the serious Kingdom-bound pilgrim is to hear the Rod *all the way, and nothing but the Rod*, as it *progressively* goes forth from Bashan. *Only* the 100%-Rod-only-Davidian will at the end of the way succeed in having on the wedding garment and in not being cast out from the feast; in being brought “into the bond of the covenant” (Ezek. 20:37), and not purged out as

a rebel (v. 38); in receiving the eternal pardon of the penitent, and not the eternal perdition of the unpardonable rejection of the Holy Ghost.

“It shall come to pass that the men who are now exalting themselves, and preaching without having been ‘sent,’ shall be ashamed as their eyes come wide open when caught in their fallacies—in false predictions and private interpretations of the Scriptures. No longer will they wear deceitful garments. Rather, they will say, ‘I am no prophet, not even a pastor; I am only a herdsman, a common farmer.’”—1TG 18:16:0.

“...The false teachers, ‘prophets,’ shall feel *ashamed of having ever taught their private interpretations of the Scriptures*. Then shall men fully realize that though they could be taught by men to keep cattle, yet no man could teach them to prophesy; that this office is restricted to the Spirit of Prophecy, that no prophecy of the Scriptures is of private interpretation.”—2TG 44:48:2.

“God’s people will know that those who take a stand other than the one which Truth here sets forth, are so doing because the Spirit of Truth is not dwelling in their hearts. And let us remember that to make flesh our arm, to consult man when God should be consulted, is every bit as bad as to consult the spirits of darkness.”—2TG 41:22:3.

“...We have the type, and the example, too, pointing out that what

was done in Moses' day with the men who tried to promote themselves to the office of the Spirit of Prophecy, will be done with the men who aspire to the same office in our day."—2TG 24:25:1.

All these are of the blasphemers

unpardonable, the people who "shall not be forgiven...neither in this world, neither in the world to come." Matt. 12:32.

"He that hath an ear, let him hear what the Spirit saith." Rev. 3:22.



### "Minor Untruthfulness



"There are other forms of untruthfulness besides the direct lie. There are those who would not speak an untrue word, who yet colour their statements so as to make them really false in the impression they leave;...Oh, be true in your inmost soul—true in every word, act, look, tone, and feeling. Never deceive.

"...He who would be true must be true through and through, in the innermost depths of his being and in the smallest affairs as well as the largest. He must simply be true....Let us learn to be true for God's eye."—*In Green Pastures*, pp. 47, 181.

### "Bruised Reeds

"Christ is building His kingdom with earth's broken things. Men want only the strong, the successful, the victorious, the unbroken, in building their kingdoms; but God is the God of the unsuccessful, of those who have failed. Heaven is filling with earth's broken lives, and there is no bruised reed that Christ cannot take and restore to glorious blessedness and beauty. He can take the life crushed by pain and make it into a harp whose music shall be all praise. He can lift earth's saddest failure up to heaven's glory."—*Id.*, pp. 105, 106.




## From the Archives

*(Historical facts concerning the bogus branch message that plagued Davidia for 25 years and finally culminated in the David Koresh massacre. The Truth—"it either saves or destroys"—ITG 31:8:1; Tr. 13:51:1.)*

A Time to Speak, to Rend, and to Mourn (Eccl. 3:7, 4)

### THE VISION OF THE FLIT GUN

#### PART II (Concluded)

#### **A Little Bottle of Poison Unlabeled More Dangerous Than A Big Bottle of Poison Labeled**

**Question No. 1:** Which is worse, Sister Juergen's teachings or Brother Roden's?

**Answer:** If by "worse," you mean the more treacherous and the more perilous, we would ask you which is worse, the more treacherous and the more perilous—a big, black bottle of deadly poison, sickening in odor and in flavor, and labeled exactly for what it is—*poison!* or a smaller, green bottle of different but just as deadly poison, honey-sweet, and mislabeled, "Saving, Cure-all Remedy"?

Juergenism *does not profess* to hold the combined writings of the Spirit of Prophecy (the TESTIMONIES and the ROD) inerrant and sacrosanct. Just a few days ago (June 20, 1958), Sister Juergen told us, in the course of a two-hour discussion, that "both Sister White's and Brother Houteff's writings are *full* of errors" and that she is "taking the Bible and

the Bible *only*." The next day, Sabbath (June 21), she attended a study which we held some distance away, and there again—several times—insisted that in Sister White's and Brother Houteff's writings are plenty of errors. And several of her Letters state the same. So the big, black bottle of Juergenism, deadly poison that it is, is plainly labeled just that—**POISON**. Besides, it is so utterly sickening to disciplined, discriminating minds, and to all who, like David, love God's *Testimonies* (the combined writings of the Spirit of Prophecy—the TESTIMONIES TO THE CHURCH and the SHEPHERD'S ROD), that only self-blinded eyes can miss the warning label on her big, black bottle of poisonous errors, and only the most indiscriminate spiritual tastes, with a relish for the malodorous and sickening, can stomach the heresies, the deadly poison, which her big, black bottle contains. ...So those who have eyes to see and who are disposed to use them, and who have no relish for the malodorous and sickening, will never find

Juergenism either treacherous or perilous for themselves, personally. It's being labeled POISON, they will let it strictly alone. Only those whose eyes see not will *tamper* with it, take it, taste it, and swallow it down.

Rodenism, however, is different. Just the opposite of Juergenism, it *does profess* to hold the combined writings of the Spirit of Prophecy to date (the TESTIMONIES and THE SHEPHERD'S ROD) inerrant and sacrosanct. And its concoctions are at first redolent to the smell, and honey sweet to the taste. Thus *falsely* bottled and *falsely* labeled and *falsely* flavored, its little mislabeled, green bottle of sweet-smelling, sweet-tasting poison is *deadly, treacherous, and perilous* to the soul. May the Spirit of Truth convict all that "none are in so great danger as those who *apprehend no danger* and are *impatient of caution and counsel*."—5T 546:0.

"My soul is much burdened, for I know what is before us. *Every conceivable deception* will be brought to bear upon those who have not a daily, living connection with God. In our work no side issues must be advanced *until* there has been a *thorough examination* of the ideas entertained, that it may be ascertained from what source they have originated. Satan's angels are wise to do evil, and they will create that which some will claim to be advanced light, will *proclaim as new and wonderful things*, and yet while

in some respects the message is truth, it will be *mingled with men's inventions* and will teach for doctrines the commandments of men.... There may be *supposable* things that *appear* as good things, and yet they need to be carefully considered with much prayer, for they are specious devices of the enemy to lead souls in a *path which lies so close to the path of truth that it will be scarcely distinguishable* from the path which leads to holiness and heaven. But the eye of faith may discern that it is *diverging* from the right path, though *almost imperceptibly*. At first it may be *thought positively right*, but after a while it is seen to be widely divergent from the path of safety, from the path which leads to holiness and heaven. My brethren, I warn you to make straight paths for your feet, lest the lame be turned out of the way."—TM 229:1.

### Sanhedrinism

**Question No. 2:** What about Carmelism by comparison?

**Answer:** The right answer to that question equates with the right answer to this one: What about the leadership (Sanhedrin) at any time? Here is the ROD'S warning answer:

"The world has never seen a more religious group, nor a more praying and pious people than were the priests, scribes, and Pharisees in Christ's day. Yet they were the very

ones who protested against Christ's teachings, who spread prejudices and confusion among the people and who kept them in darkness! Yes, they deceived a whole nation. Finally, if the Jewish Sanhedrin was not to be trusted at Christ's first advent, then how do we know that the *Christian Sanhedrin at Christ's second advent is to be unquestionably correct*? It was the Sanhedrin of the middle ages and down to this day that have fought against any Divinely led Reformation...."—2TG 41:8:3.

What, therefore, about the Davidian Sanhedrin? Beware, Brother, Sister, of *all* Sanhedrin *divest* of the living spirit of prophecy (1Ans. 71:2, 3; 3Ans. 60:2; 2Ans. 79:2; 1TG 14:17:2; 2TG 45:6:4, 5; 8:1-3.)—that is, unenlightened, unguided, uncontrolled, unprotected, *unpreserved* (Hos. 12:13) by a *living* prophet. Inspiration says they are dangerous.

Had Carmel's Sanhedrin followed in the steps of Carmel's late leader, which were Christ's steps, and displayed his wonted wisdom in receiving and hearing claimants to light, Rodenism may very well have been nipped in the bud. If in genuine Christian faith, fearlessness, integrity, and love, Carmel had *warmly welcomed* and extended an hospitable, brotherly reception to the branch brother and his group on October 10, 1955, treated them like truth-seeking brethren, and *open-mindedly, intelligently, and patiently* heard them

through, then had they not right there and then seen and turned from the fallacy of the branch brother's new teachings, *only* they themselves would have been at fault, and they would have been *fully* at fault, while Carmel would not have been at fault, and would have been blameless. But the super, super-Laodicean way in which Carmel shamefully dealt with them, only convinced them that the branch brother was right in his interpretation and application of Ezekiel 24, and thus only confirmed them in their formative branch belief and affiliation.

As surely as shall the Day of Judgment place upon the Laodicean Sanhedrin *full responsibility* and *great condemnation* for their rejecting out of hand the ROD, and thus not assimilating it, *just so surely* shall that dread day place upon the Davidian Sanhedrin *full responsibility* and *even greater condemnation* for their rejecting out of hand the branch, and for thus doing nothing to prevent but rather to dispose its becoming a thorn to fester and swell in the Davidian side. The higher the trust, the greater the guilt in violating it.

God is no more a respecter of the Davidian Sanhedrin and follower than He is of the Laodicean Sanhedrin and follower.

"Tragically, this Satanic power has invariably throughout the ages been notoriously successful among the church leaderships. Unwittingly,

they have all along the way been inveigled into following Satan's designs and efforts to tear down (new-model) the very work they thought to be building up.

"...Likewise repetitious is the even more tragic lesson that such a people have always misconstrued God's efforts to bring them to a realization of their errors. So once they are led astray from the teachings of the prophets and captivated by new and magnetic human leadership, their liberation and correction become almost impossible. (See *Prophets and Kings*, pages 121-126.)"—1Ans. 56: 2; 69, 70.

### Hear the Rod and Wait on the Lord

Brethren, *turn, all-out*, to the ROD and *wait there* for God. Drink *only* and drink *deeply* from Its Golden Chalice of Pure Inspiration. It is still brimful and running over for *everyone* who will drink from it. And who has drunk from it as deeply as he might have and as he should have? Were it not tragically true that *none* has, then Rodenism, Juergenism, Carmelism, and the rest of the Davidian-and-branch isms which have sprung up and which have fairly plagued us out of countenance since Brother Houteff's departure, *could not have lived for one moment*, and could not have divided the little flock into the present *clashing, impotent*

*factions*—Carmelites, Rodenites, Juergenites, and so on.

We love every soul in every group, and are *ever ready* to spend and be spent for each, and shall ever do all in our power for any and all. But we can walk in *full* fellowship only with those who are 100% SHEPHERD'S ROD Davidians, and who seek now in these fast-fleeting, final hours of investigatory self-judgment (for life or death *now* and *forevermore*) to *return* penitently, quietly, resolutely to the primitive principle and standards of the TESTIMONIES and the ROD of God, from both of which all factions are in varying backslidden relation; and thus, in living obedience to them, to await the *sure re-activation* of the living Spirit of Prophecy in God's *good time*, however and through whomsoever He may choose to do so.

Accordingly, we are 100% SHEPHERD'S ROD, though we are not 100% Carmelite [Sister Houteff and her council] Davidians. We must, unhappily, distinguish the difference. Joyfully would we be 100% with Carmel's Sanhedrin if we did not *know* that it is *not* 100% in line with the ROD, though, of course, it says it is, just as the SDA Sanhedrin says it is 100% in line with the TESTIMONIES, but is not. Both professions are made vacuous by respectively divergent doctrines and practices, not in harmony with the TESTIMONIES and/or the ROD. Or we would just as joyful-

ly be 100% branch or root or anything else if we did not likewise *know* that none of them is 100% in line with the ROD. Exactly so are we 100% TESTIMONIES FOR THE CHURCH, but not 100% *with* the Church, not 100% denominational SDAs. We profoundly believe that the combined writings of Sister White and Brother Houteff constitute *all* the Spirit of Prophecy *so far* revealed, but not the *living* Spirit of Prophecy, and *not all* that is *yet to be* revealed.

Moreover, we can no more reject Sister White and the TESTIMONIES, because the Church is in apostasy, than we can reject Brother Houteff and the ROD, because Carmel is in apostasy. Our God-given duty and responsibility, according to our lights, is, insofar as God purposes to use us, to rally Davidians and the reported fifty-five other varieties of Adventists to the truths and the standards of the Spirit of Prophecy—the TESTIMONIES and the ROD.

In this endeavor, our simple, guiding principle is the ROD'S golden-rule ethic: "...Let us be patient, tolerant, and charitable with all."—1TG 4:23:0. This we conceive to be at the core of "the fruits of the spirit," at the heart of Christian living. We have yet to find its practice *conspicuously* in evidence in the SDA Church or among Davidians or among branchites or among any of the reported fifty-five odd SDA reform groups.

The physical reforms—health, dress, and the rest—along with new doctrines, without this and kindred, basic, Christian, ethical reforms are but ism- and bigotry-breeders—the bane of Adventism of all shades, indeed of Christianity of all hues. Only the all-enduring, all-inclusive love of Christ will ever invest the mandatory reforms of the law with the beauty and joy and peace and power of the redemptive dynamic of genuine, saving Christianity, all wanting at present. To inspire and to help the scattered "little flock" on their way to achieving, in precept and in practice, this reform of reforms is *in* the purpose and mission of the EDUCATOR.

Brethren, all, mistake this not for reversion to Carmelian Shintoism (2TG 26). It is no more than that it is *bold*, black-bottle Juergenism or *sly*, green-bottle Rodenism. It is *simply coming up to God where He tarries*, and *waiting with Him right there*, poised to advance *only when and as* He advances.

"...If we teach the truth as it is in Jesus, we shall teach it in the spirit of the true Educator; and we will not have various opinions, and cling to our own ideas with tenacity, but we will see eye to eye."—*Review & Herald*, May 10, 1887.

—M. J. B., *The Timely Truth Educator*, 1958. □

## THE LITTLE PEOPLE'S READER

### The Faith of a Little Child

Everyone smiled when his father carried him into the car—this little lad of three, who taught me so sweet a lesson in faith. The car was crowded; but there was a corner between door and window where the child could stand, and there his father put him down.

“You stay still there, Herbie; papa is going to stand near you. You won't be afraid?”

The wee man shook his head very decidedly, and catching hold of a brass rail with his chubby fist, stood contentedly watching his father with trustful, happy eyes. At every corner new passengers came on, and crowded between father and child. Herbie was much more comfortable in the sheltered nook where his father had put him than he would have been even in his father's arms on the crowded, jolting platform. Little by little, the newcomers hid the father from Herbie's sight. He did not look like a child who was accustomed to being alone, and I watched him closely, ready to comfort if need be. I saw his lips moving, and bent toward him. This was what he said: “I can see my papa's foot, and I can see my papa's hand.”

Precious little heart, comforting itself!

The crowd jostled back and forth. I heard another whisper: “I can see my papa's foot. I—can—see—my—papa's—foot!”

Then the foot was no longer visible to the patient watcher. Trouble clouded his serious eyes for a minute, followed by a happy smile.

“I can hear my papa talk!”

Sure enough, the father was talking to someone. But the conversation was not long. The blue eyes were growing shadowy again.

“Herbie,” I whispered, “I can see your papa. I am taller than you. I can see your papa's face, dear.”

For a brief space my face was subjected to a searching glance. Then the content came back to the boy's face. He watched me, and I watched that other face, nodding assurance to my little friend. In a few moments the passengers began to leave the car, and the father sat down, and took his child on his knee.

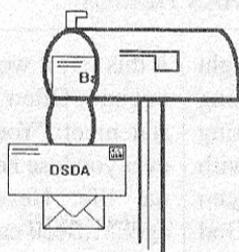
“Were you afraid, Herbie?”

“No; I knew you were there all the whole time!”

Oh, for the faith of a little child, that whatever comes, the heart may say, “I was not afraid; for I knew that, all the time, Thou wert there!”—Selected.

—*The Youth's Instructor*, p. 425.





## LETTERS

### “The Seed Has Been Planted”

I had the opportunity to address my Adventist brethren from the pulpit during divine worship. This was in the church that my brother-in-law pastored and publicly denounced my wife and me and our beliefs in *The Shepherd's Rod*. I spoke about the history of God's Church from Martin Luther to V. T. Houteff (in the light of Rev. 13:1-3). I had the opportunity to show the congregation where Adventism was written into prophecy (Rev. 10:11) and likewise *The Shepherd's Rod* also written into prophecy (Mic. 6:9) and what it means and why it is that all of Christendom is under the banner of blasphemy. After an hour I gave the congregation enough to connect with, took the mystique out of those two words that everyone trembles at—*Shepherd's Rod*, and planted seeds of curiosity among the truth seekers. I did not however complete all 13 pages of sermon I had prepared.

The Lord truly blessed in that He sustained the newly arrived pastor in his seat, allowing me to complete the hour, after which he stood in the pul-

pit and unequivocally stated, “if I knew that he was going to speak on this subject, I would have never let it happen and, believe me, it will never happen again.”

After the *truly* divine hour, the pastor stood with me at the door as the congregation exited the sanctuary, shook my hand, and asked questions. He then invited me into his office and asked if I was a member of that church, to which I answered no; asked me if I paid my tithes and offering to that church, answer—no again; third question, where do you pay your tithes and offerings? answer—I have not been gainfully employed for over a year; silver and gold have I none. He was then receptive to my asking him questions—what is your understanding of the Kingdom? When is it going to be established? How do you explain/understand Daniel 2:44, 45, Isaiah 11, and Daniel 12:2. He asked that we not continue the discussion because he really didn't have any answers and he needed to spend time looking at those texts in question and then we could sit down and look at them. This was the same response that my brother-in-law gave me.

At the following Wednesday night prayer meeting, he, in his opening prayer, denounced "those who bring divisive doctrines mingled with truth." However, the seed has been planted and it is my prayer that God will germinate those seeds and bless their growth.

I am enclosing names and addresses from the \_\_\_\_ SDA Church in \_\_\_\_\_. Many more are to follow. (Louisiana)

### "Most Ardent Pursuit"

I really believe the Lord is guiding in the articles sent out because each one is always so timely, and really is food for both thought and growth as we near the climax of all things. The enemy is really doing everything he can, with all the venom he has in him to break up and keep families apart. And, yes, Davidian families are no exception. On the contrary, I believe they are prime targets. I claim those promises [Mal. 4:4, 5] daily for my family because I can see and feel the enemy really working hard, especially among families. They are his main targets but, praise be to God, he is a conquered foe. As always, let us keep our families before the throne daily, hourly, minutely. Always.

Truly, the nearer we get to the finish line, the closer will be the struggles but we can make it with Jesus. I personally am determined to make it by the help of the Lord. I have made

it this far; it would be foolish to lose out now. Often I ponder Inspiration's statement: "You must be there; whatever you lose here, make sure of eternal life. Never become discouraged.... Seek earnestly for the crown of life. Make a business of serving God."—8T 131:2. This is my most ardent pursuit. I must be there. (California)

### "I DO NOT Care"

Please do me the favor of deleting my name from your mailing list. I DO NOT care to receive this type of information...from your office or anyone else, either. (California)

### Regional Meeting— Tremendous Blessing

The Regional Meeting was a tremendous blessing to us. Truly, to God be the glory, great things He has done and will continue to do. It has inspired us in that we are digging as if for hidden treasure, to know more of God. It has led us to see more of our need to depend on Jesus individually, to search ourselves for any cherished sins, place them at the feet of Jesus, and move on to victory. It has inspired me to study more so I may share with others. It is like having gold—you can't keep it to yourself; you have to give it to others. This is the position I find myself in—study more to impart more.

Please continue to pray for me and my family, that we will put sin out of our lives and move on to victory. (Jamaica)

### **“Still Feasting” on Blessings from Regional Meetings**

Without exception, inclusive of the overseas delegation, all unanimously concurred that the “Regional Meetings” brought tremendous blessings (upon which we’re still feasting) which were the measure of the success of the Seminar. Though the above be true, real success is measured in the long term, the lasting effects of the same.

The theme, “Overcoming,” was very appropriate, and this is the Christian’s ultimate goal which affords him an abundant entrance into the Kingdom of God.

The studies were good and inspiring, the song service lively, the special music was beautiful. We enjoyed ourselves in the Lord.

That was the spiritual side. But what about the physical? Food was good, tasty, sumptuous, albeit a little tardy on occasion. Nevertheless, we thank God for the cooks who spent time and effort to feed us with food in due season, satisfying our appetites.

What a sight to see a truckload of Davidians being trucked to the beach to behold the first ever Davidian baptism to be performed in Barbados.

There is a saying in Barbados that when someone dies and is being buried, if the rain falls that person is blessed. So, Brother Europe died and was buried and rose to new life with Christ and in Christ. God be praised. (Barbados)

### **An Accredited Member— Amen!**

After almost three years of studying the Rod message and asking God to help me to put my life in order, I was issued a Fellowship Certificate for the first time. To me it is challenging. I don’t think that in receiving a Certificate one should lift up himself, but should always see it as a challenge every coming year to pay the price as the Rod expurgates dangerous doctrines which will take us to oblivion.

I praise God that I have started returning my tithes. By God’s grace nothing will cause me to withhold my tithes as I have pledged. (Sierra Leone)

### **“Can’t Figure”**

I can’t figure out why you sent the tract (Series A, Tract 6) to me.

I’m a Seventh-day Adventist. Why tell me what I know? (Oregon)

### **Wants to Share the New Light**

My purpose in writing is to request literature at the above address

for my mother. However, I am leaving in the next two weeks and would also appreciate your sending literature to my address as I would like to share what I have learned, the new light I have received, with other brethren. (Pennsylvania)

### **Thankful for the Opportunity**

I am thankful that the Lord has granted me the opportunity to further His cause and if even just one name and address is obtained or one piece of literature given, that's the Lord's victory. (Pennsylvania)

### **Believes It Is "Very Present Truth"**

Three months ago I borrowed the booklet entitled "Whirlwind of the Lord" from my SDA neighbor. I believe that this is the very present truth and I wish to acquire more comprehensive literature on the rise and fall of antitypical Assyria.

Thank you for granting my request. (Philippines)

### **Rooting for the Wrong Side**

Please take us off your mailing list!

Whoever Brinsmead and the new-modeled sanctuary gospel of the Ford/ Van Rooyen associates are—if they discredit what you think justifies

starting a whole new religion—then more power to them! (California)

### **SDA "Shift Towards Pentecostalism"**

About a month ago during church service the Bible worker, who had just returned from an evangelistic series, reported that she was about to pray for someone and felt she needed to use some "holy oil." She didn't have any other oil so she grabbed the liquid hair oil that was on hand, prayed over it and anointed the one for which prayer was wont to be made. How should we evaluate this concept since the Bible does cite the use of anointing oil in some prayer circumstances?

When she mentioned it, I was taken back a bit because this kind of theology is quite out of the usual in Seventh-day Adventist circles. While I was sort of surprised at this, on the one hand, reflecting on the atmosphere of the worship service, I kind of settled back in the pew and exhaled. I tell you, the first time I went to this church I felt like I was in a black Sunday morning service. The music, the clapping, swaying, hand lifting, and the usual bellowing preaching combined together made me feel certain that a shift towards Pentecostalism was moving in to replace the standard sedate, formal Adventism. (Maryland) □

## HEALTH WAVE— The Basic Keys to Health

**MEATS:** The body does not need the high concentration of fats contained in meat, especially beef and pork. Furthermore, the protein for which meat has been praised can be found in adequate supply in a diet of fresh raw vegetables and grain products. Moreover, avoiding meat is a practical way of avoiding chemical toxins like pesticides which are stored in fats. When animal products are used, they are to be used sparingly.

**SUGAR:** White sugar and syrups should never be consumed. Foods containing these items should be considered poison to those desiring health and longevity. These are empty calorie foods, meaning they have no vitamins or minerals. One creates a deficiency with this type of food from a vitamin and mineral point of view.

**FATS/OILS:** Cooking oils, salad oils, cold pressed oils, shortening and lard cause drowning of the cells. They cause a fatty film to form around elements in the blood, giving it a sticky texture and a tendency to form blockages. Thus, fats and oils markedly decrease the oxygen-carrying capacity of the red blood cells. If

you desire energy, avoid these items. Wheat germ oil...and olive oil in small amounts are the only exceptions.

**DAIRY PRODUCTS:** We are the only mammal that continues to drink milk after weaning, and we drink a milk that is quite different from our own mother's milk. Furthermore, the pasteurization, homogenization process destroys enzymes and nutrients that are in milk. Animal milk products create mucous throughout the system. The American child would rarely have a runny nose or ear infection, and the adults would eliminate 25% of all disease if this one health rule were followed: avoid dairy products.

**EGGS:** ...Remember, eggs are extremely high in fat. Apricots are a good substitute for eggs in baking. Take one cup of dried apricots and cover with distilled water. Simmer them until they are syrupy, strain and then freeze in ice trays. One cube equals one egg for cooking and baking such as in pancakes, etc.

—Dr. David K. Shefrin's *Naturopathic Physician's Handbook/Cookbook*.



## HEATED FOODS:

### How High Can You Heat Food Before It's Toxic?

**A**FTER a person eats cooked food, his/her blood responds immediately by increasing the number of white blood cells. This is a well-known phenomenon called "digestive leukocytosis," which means that there is a rise in the number of leukocytes, or white blood cells, after eating. Since digestive leukocytosis was always observed after eating, it was considered to be a normal physiological response to eating. No one knew why the number of white cells would rise after eating, since this appeared to be a stress response, as if the body was reacting to something harmful, such as infection, trauma or exposure to toxic chemicals.

#### A Remarkable Discovery

However, back in 1930, Swiss researchers of the Institute of Clinical Chemistry studied the influence of food on human blood and made a remarkable discovery. They found that eating unaltered, raw food or food heated at low temperatures did not cause a reaction in the blood. In addition, if a food had been heated beyond a certain temperature (unique to each food), or if the food was processed (refined, added chemicals, etc.) this ALWAYS caused a rise in the number of white cells in the blood. So it was not the eating of cooked

food which caused "digestive leukocytosis," but the eating of highly heated or refined food which caused it. The researchers renamed this reaction, "pathological leukocytosis," since the body was reacting to highly altered food.

They tested many different kinds of foods and found that if the foods were not overheated or refined, they caused no reaction. The body saw them as "friendly foods." However, these same foods, if heated at too high of a temperature, caused a negative reaction in the blood, a reaction that is found only when the body is invaded by a dangerous pathogen or trauma.

#### The Worst Offenders

The worst offenders of all, whether heated or not, were processed foods—foods that had been refined (such as white flour or white rice), or homogenized (a process in which the fat in milk is subjected to artificial suspension) or pasteurized (also seen in milk, flash-heated to high temperatures to kill bacteria) or preserved (chemicals added to food to retard spoilage or to enhance taste or texture)—in other words, foods that were changed from their original God-given state. Good examples of these harmful foods are: pasteurized

milk, chocolate, margarine, sugar, candy, white flour, and regular salt.

The researchers found that if these altered, chemical foods were chewed very thoroughly, the harm to the blood could be lessened. However, avoid these unnatural, processed foods; replace them with delicious whole foods for optimal health. In addition, another amazing finding was that if a cooked food was eaten along with the same food in its raw state, that the pathological reaction in the blood was minimized.

### Each Food Has A Critical Temperature

Each food has a critical temperature. Above this temperature, the food is no longer seen by the body as "friendly." For example, the critical temperature for milk is 191 deg. F. But with current processing procedures, milk is "flash-sterilized" at 282 deg. F. That is over 100 degrees over the critical temperature where the destruction of nutrients begins. No wonder so many people react to commercial milk with its highly heated, damaged nutrients. The following chart shows a few of the critical temperatures of foods. If a food is heated over its "critical temperature," the body reacts to the food as a "poison."

<u>Food</u>	<u>Critical Temp.</u>
Water	191 F
Milk	191 F

Cereals	192 F
Tomatoes	192 F
Cabbage	192 F
Bananas	192 F
Butter	196 F
Oranges	197 F
Potatoes	200 F
Carrots	206 F
Strawberries	206 F
Figs	206 F
Pears	194 F

As you can see from the list, most of the temperatures range around 190 deg. F. We have found that if you eat foods that have been heated to boiling temperature (212 degrees F.) or less, your body will remain in a relatively nonreactive state.

### Enjoy Low-Heated Foods

Replace these highly heated foods, such as bread, with homemade flatbread, which is heated at very low temperatures. (It's called flatbread, because it does not rise and looks flat, like a pancake.) It's delicious, healthy, and sticks to your ribs. The batter is easy to make; then it's simply heated on a nontoxic, nonstick frying pan for a few minutes. Some of our favorites are "Oat Crepes" and "Spelt Flatbread." Enjoy eating many low-heated whole grains such as organic brown rice, organic buckwheat, organic whole wheat, organic spelt, organic oats, and organic corn.

Many whole grains can be simply

boiled to make a tasty addition to any meal. (Use 2 cups of water per one cup of grain and simmer for 15 to 30 minutes.) Then season with Olive Oil, Flax Oil or a touch of raw unsalted butter and a few delicious herbs, such as organic turmeric, oregano, basil, Italian parsley or thyme. Be sure to add the oils and herbs after cooking, to avoid heating them. Add natural [sun dried] sea salt, Sel De

Mer, to taste. You'll love these new types of delicious, hearty starches. (Freeze a few bags of the flatbread for quick use.)

Bake your potatoes at lower temperatures (for a longer time) for healthier eating. (Avoid microwave cooking.)

—Pacific Research Laboratories.

(Adapted) □

### AS THE OLD YEAR CLOSSES

As we see the year 1998 coming to a close, we can empathize with the poet Horace when he wrote, "The fleeting years are slipping by." Fleeting (swiftly passing by), indeed! It seems but yesterday when we were welcoming the year 1998. Some are asking, are the days really being shortened, or are days so packed with intense activities that the hours we have are not long enough to keep pace with our busy lifestyle? Whatever the case may be, the days of 1998 are swiftly passing into eternity, taking with it all our unaccomplished tasks, our unfinished duties, our unfulfilled dreams and plans, and leaving behind whatever record we set for ourselves each day. What serious thoughts should fill our minds as we see in the world and in the Church sure signs that we are approaching the very end of time! Pausing long enough to meditate and to take a long look at our record for the past year,

let us think upon the following thought-provoking challenge from the pen of inspiration. Though written over one hundred years ago, it speaks in louder tones to us today:

"God has not placed you in the world to lead an aimless life. He *designs that you should be useful, and reach a high standard of moral excellence.* To each one some work is given. During the old year have you performed your appointed tasks with cheerfulness and fidelity, having an eye single to the glory of God? Opportunities and privileges have been granted you; what use have you made of these gifts entrusted to you by our Heavenly Father? Have you made yourself a blessing to those around you? Have you done what you could to make them happy and win them to Christ?"—*Australasian Record*, Jan. 5, 1914.

"Members of the church must awake, and do their part, and God

will work mightily in behalf of His commandment-keeping people. Will every family in our several churches think seriously, prayerfully, before the old year closes? Have you old grudges? Have you difficulties, *envyings, jealousies, heart-burnings*? Let Jesus come in and *cleanse* the soul-temple. Let parents and children make the most of the present opportunity, and set their *hearts in order*. Where difficulties exist among brethren, let them carry out the injunction of the apostle: 'Confess your faults one to another, and pray one for another, that ye may be healed.'—*Advent Review and Sabbath Herald*, Dec. 24, 1889.

"Here is work for every family and every church. Make haste, brethren and sisters, to improve the few remaining days of 1882 [1998] in setting your own hearts in order, and making every wrong right. Remember that we shall be forgiven only as we *forgive*. Let all enmity, *dissension*, and *bitterness* die with the old year. Let *kindness* and *brotherly* and *sisterly affection* revive in our hearts. We may open the new year with a *clean record*. How happy the thought! Let us draw near to God 'with a true heart in full assurance of faith,' that the peace of God, which passeth all understanding, may keep our hearts and minds through Christ Jesus."—*Review and Sabbath Herald*, Dec. 26, 1882.

"The old year, 1887 [now 1998],

is nearly closed, and 1888 [1999] is about to be ushered in. What *advancement* have we made in the knowledge of Jesus Christ during the past year? Have we, as individual workers together with God, with *deep earnestness reviewed the life of the past year*? Have we *thoughtfully, solemnly, and prayerfully* taken in the situation as to our relation to God and to His work? As ambassadors for Christ shall we at this critical period of the history of the church, when the nations of the world are almost universally wavering between infidelity and idolatry, consider the signs of the times? Shall we hear the voice of God through His Word, giving warnings and appeals and commands, calling us to a new contest by a new and more thorough consecration of ourselves, of all our entrusted capabilities and powers? *My brethren and sisters who are engaged in the solemn work of being the mouth-piece of God, be sure that the treasure house of the heart is pure and holy.*"—*Manuscript Releases*, Vol. 19, p. 318:2.

Brother, Sister, are you taking particular notice of the italicized words in the above quotations? Are you resolutely determined to be serious with the Lord, to put away *everything* that savors of an unholy nature? Are you willing to die daily to self? Are you willing, by the grace of God, to make everything wrong

right with Him and with your fellowmen, putting away every secret or open sin? Or are you waiting for a more *convenient* season? What thoughts will you be cherishing as 1999 is ushered in? Getting and spending for earthly gain or surrendering and sacrificing for eternal life? Only as you are determined that your characters will not have

one spot or stain, that you put away every secret or open sin, will you be assured that you will endure to the end, and thus be among the saved. Remember, "what we do not overcome will overcome us and work out our destruction." (*Steps to Christ*, p. 33:0.) *Are we willing to pay the full price?* ☐

## NOTICES

**REGIONAL MEETINGS:** The October Newsletter carried the account of the Regional Meetings held in Jamaica and Barbados. We thank God that He heard our united prayers and richly blessed the meetings and all who attended. Since we know that the truth "either saves or destroys" (1TG 31:8), we pray that there will be no falling away among those who had an opportunity to hear the solemn messages presented at the meetings. May all of God's children experience a true revival and reformation in their lives. Continue to pray for all in those regions, here in North America, and throughout the world field.

**SCHOOL OF THE PROPHETS:** We praise and thank God that another session of the School is scheduled to take place for six months beginning on March 23. Pray earnestly that God will bring to the forefront all who have a burden to attend. Especially pray for those in the foreign fields

that they may not encounter visa problems, and be allowed to come for the duration of the Seminar. Pray also that the Holy Spirit may discover students in North America who will be willing to hear God's call, respond to it, and be wholehearted hunters in this great work. How great is the harvest both here and abroad, and how few are the laborers. Please keep the plans for the School and its program uppermost in your prayers.

**FELLOWSHIP CERTIFICATE:** As the new year approaches, all should give thought about securing or renewing their Fellowship Certificate. This is one of the most precious privileges that the Lord has given those who have accepted the Rod message. Many of you who read these lines are blessed by accepting all the truths of this message. Yet sadly, some among the blessed have lacked the vision and faith which keep them from qualifying themselves to receive this most precious privilege the Lord has for

His vanguard Association. May everyone be stirred to see their need of receiving the Fellowship Certificate for the coming year. And may those who are not qualified strive to do so, that 1999 may be a banner year for the Association with more fellowship certificate holders than ever before. You may obtain an Application from the leader of your company and be sure to have him co-sign it before you send it in. If you are not in a company, then write to the Office for an Application. All the leaders are asked to let us know as early as possible how many they will need for the new year.

**CHARTS:** Be reminded that both large and small charts are still available. To Association members the

price is \$45.00 for the large set, and \$7.50 for the small set, post paid. All funds must be in U. S. currency and must accompany your order.

**DAY OF PRAYER AND FASTING:** Let us keep our appointment of this solemn event each month-end Sabbath. The servant of the Lord says, "Prayer is the breath of the soul" (*Messages to Young People*, p. 249:2), and "Let every breath be a prayer" (*The Ministry of Healing*, 511:0). With these important injunctions, we must not fail to take every opportunity to engage in this meaningful exercise every month-end Sabbath. This exercise could be a means of real spiritual growth, or just another day of abstaining from food. Which will it be for us?

*For three things I thank God every day of my life: thanks that He has vouchsafed me knowledge of His works; deep thanks that He has set in my darkness the lamp of faith; deep, deepest thanks that I have another life to look forward to—a life joyous with light and flowers and heavenly song.*

—Helen Adams Keller

## TAPE LIST NO. 48

NO.	TITLES	LENGTH
72	The First and Second Temples (Tract 19).....	90
171	Meditation.....	90
184	The Healing of the Deadly Wound and the Meaning for the SDA Church Today (Rev. 13).....	90
187	Joy.....	45
219	Health.....	60
220	Attributes of Meekness.....	90
222	God Answers Prayer.....	60
248	The Fate of the Tares.....	90
252	The Perfect Prayer.....	60

## M. J. Bingham's Studies

340	Our Great Hope (Parenting).....	60
341	Enter Not Into Temptation, Yet Count It All Joy When Ye Fall Into Diverse Temptations.....	90
342	Building Our House Upon the Solid Foundation.....	30
347	General Questions and Answers.....	90
348	What is More Precious Than the Golden Wedge of Ophir.....	60
356	Let this Mind Be in You Which Was Also in Christ Jesus (Phil. 2:5).....	90

**Note:** Although the audio on a few of the M. J. B. study tapes is not as clear as we would like it to be, we believe their subject matter is well worth listening to and digesting.

**Cost of Tapes:** 30 minutes—\$1.00; 45 minutes—\$1.50; 60 minutes—\$2.50; 90 minutes—\$3.00. All monies must be in U.S. currency. □



## INSPIRATION'S CHALLENGE

"An intensity such as never before was seen is taking possession of the world. In amusement, in moneymaking, in the contest for power, in the very struggle for existence, there is a terrible force that engrosses body and mind and soul. In the midst of this maddening rush, God is speaking. He bids us come apart and commune with Him. 'Be still, and know that I am God.' Ps. 46:10.

"Many, even in their seasons of devotion, fail of receiving the blessing of real communion with God. They are in too great haste. With hurried steps they press through the circle of Christ's loving presence, pausing perhaps a moment within the sacred precincts, but not waiting for counsel. They have no time to remain with the divine Teacher. With their burdens they return to their work...."—*The Faith I Live By*, p. 225:1, 2.

"...Commune with your own heart, and then commune with God. Unless you do this, your efforts will be fruitless, made thus by unsanctified hurry and confusion."—*Gospel Workers*, p. 272:2.

"Not a pause for a moment in His presence, but personal contact with Christ, to sit down in companionship with Him—this is our need.

"We may bring Him our little cares and perplexities as well as our greater troubles. Whatever arises to disturb or distress us, we should take it to the Lord in prayer.

"Calmly, yet fervently, the soul is to reach out after God; and sweet and abiding will be the influence emanating from Him who sees in secret, whose ear is open to the prayer arising from the heart. He who in simple faith holds communion with God will gather to himself divine rays of light to strengthen and sustain him in the conflict with Satan.

"If we keep the Lord ever before us, allowing our hearts to go out in thanksgiving and praise to Him, we shall have a continual freshness in our religious life....Prayer turns aside the attacks of Satan."—*The Faith I Live By*, p. 225:3-6.

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