

Bushan Tidings

TO THE LITTLE FLOCK



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PERILOUS TIMES AND OUR ONLY SAFETY

Part I

Jemmy E. Bingham

Introduction

In this issue, we shall continue our focus on "Text for Prayer" references taken from *Thoughts from the Mount of Blessing*, with highlights and comments from *The Timely Greetings*. These readings are to help us build strong characters in these perilous times to which we have come. The four angels are about to loose the four winds on the earth. A time of trouble such as never was is coming. But before that time comes, God's vanguard Association must be now preparing themselves to receive the seal of God. The Holy Watcher penned these solemn words for our generation:

"This sealing of the servants of God is the same that was shown to Ezekiel in vision. John also had been a witness of this most startling revelation. He saw the sea and the waves roaring, and men's hearts failing them for fear. He beheld the earth moved, and the mountains carried into the midst of the sea [which is literally taking place today], the water thereof roaring and troubled, and the mountains shaking with the swelling thereof. He was shown plagues, pestilence, famine, and death per-

forming their terrible mission.

...

"Will this seal be put upon the impure in mind, the fornicator, the adulterer, the man who covets his neighbor's wife? Let your souls answer the question, Does my character correspond to the qualifications essential that I may receive a passport to the mansions Christ has prepared for those who are fitted for them? Holiness must be inwrought in our character.

"God has shown me that at the very time that the signs of the times are being fulfilled around us, when we hear, as it were, the tread of the hosts of Heaven fulfilling their mission, men of intelligence, men in responsible positions, will be putting rotten timbers in their character building—material which is consumable in the day of God, and which will decide them to be unfit to enter the mansions above. They have refused to let go the filthy garments; they have clung to them as if they were of precious value. They will lose Heaven and an eternity of bliss on account of them."—TM 445:2; 446:2, 3.

"The important future is before us. To meet its trials and temptations,

and to perform its duties, will require great faith, energy, and perseverance. But we may triumph gloriously; for not one watching, praying, believing soul will be ensnared by the devices of the enemy. All Heaven is interested in our welfare, and waits our demand upon Its wisdom and strength. Neither wicked men nor evil spirits can hinder the work of God or shut out His presence from His people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim His promises. Every opposing influence, whether open or secret, may be successfully resisted, 'not by might, not by power, but by My Spirit, saith the Lord of hosts.' If the Lord had a company of workers who would rely wholly upon Him, He would accomplish a great work through them. One could chase a thousand, and two put ten thousand to flight. God is just as willing now as anciently to work through human efforts, and to accomplish great things through weak instrumentalities. We shall not gain the victory through numbers, but through full surrender of the soul to Jesus. We are to go forward in His strength, trusting in the mighty God of Israel." —RH, January 11, 1887, par. 21.

"Satan had succeeded so well in deceiving the angels of God, and in ruining noble Adam, that he thought he should be successful in overcom-

ing Christ in His humiliation. He looked with pleased exultation upon the result of his temptations, and the increase of sin in the continued transgression of God's law, for more than four thousand years. He had worked the ruin of our first parents, and brought sin and death into the world, and led to ruin multitudes of all ages, countries, and classes. By his power, he had controlled cities and nations, until their sin provoked the wrath of God to destroy them by fire, water, earthquakes, sword, famine, and pestilence. By his subtlety and untiring efforts, he had controlled the appetite, and excited and strengthened the passions, to so fearful a degree that he had defaced, and almost obliterated, the image of God in man. His physical and moral dignity were in so great a degree destroyed that he bore but a faint resemblance in character, and noble perfection of form, to the dignified Adam in Eden."—Pamphlets, *Redemption or Temptation of Christ in the Wilderness*, No. 2, p. 33:1.

Our day-to-day instructions as we think upon the above solemn words are to build into our lives the character that will make us strong to endure till the end. It is my prayer that the following words from Inspiration will also strengthen and inspire us to continue to fight the battles and triumph victoriously.

“Not Judging But Doing”

“The effort to earn salvation by one’s own works, inevitably leads men to pile up human exactions as a barrier against sin. For, seeing that they fail to keep the law, they will devise rules and regulations of their own to force themselves to obey. All this turns the mind away from God to self. His love dies out of the heart, and with it perishes love for their fellowmen....The atmosphere of selfish and narrow criticism stifles the noble and generous emotions, and causes men to become self-centered judges and petty spies....

““Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.” We cannot read the heart. Ourselves faulty, we are not qualified to sit in judgment upon others. Finite men can judge only from outward appearance. To Him alone who knows the secret springs of action, and who deals tenderly and compassionately, is it given to decide the case of every soul....’—MB 123.

“What a wonderful lesson this reading holds for all Christians, and especially for ourselves. And now let us pray that God will help us not to judge others; not to look for faults, not to make mountains out of mole hills, and not to criticise or to set our-

selves up as a criterion. Let us pray that we may know that God has called us to teach the Truth, not to whip people into It; no, no more than to drive them out of It. God has asked each one to be a watchman only of his own deeds. If we do this we shall have our hands full; no room for more. The only watchman over His people God has ever placed are His prophets, under His Own supervision.”—1TG 22:22.

“‘Even the sentence, “Thou that judgest doest the same things,” [Rom. 2:1] does not reach the magnitude of his sin who presumes to criticize and condemn his brother ...When he thinks he has detected a flaw in the character or the life, he is exceedingly zealous in trying to point it out; but Jesus declares that the very trait of character developed in doing this un-Christlike work, is, in comparison with the fault criticized, as a beam in proportion to a mote. It is one’s own lack of the spirit of forbearance and love that leads him to make a world of an atomAccording to the figure that our Saviour uses, he who indulges a censorious spirit is guilty of greater sin than is the one he accuses; for he not only commits the same sin, but adds to it conceit and censoriousness.’—MB 125.

“Satan is doing his level best to make us transgress in this respect so that we lose out eternally. God has

delegated no one to be policing another. Only God through His prophets is to reprove sin, but never to use force of any kind.

“Shall we kneel now and pray for a realization that our duty is not to criticize others, or to magnify their faults, but to speak and practice the Truth? Further than that, Brother, Sister, we need not go. The rest is up to our audiences and associates. Let them decide for themselves what is best for both soul and body. Truth need not be poked down the throat.” —1TG 23:2.

“...‘There may be a wonderful keenness of perception to discover the defects of others; but to everyone who indulges this spirit, Jesus says, “Thou hypocrite, first cast out the beam out of thine own eye; and then shall thou see clearly to cast out the mote out of thy brother’s eye” [Matt. 7:5]. He who is guilty of wrong is the first to suspect wrong. By condemning another he is trying to conceal or excuse the evil of his own heart...

“‘When men indulge this accusing spirit, they are not satisfied with pointing out what they suppose to be a defect in their brother. If milder means fail of making him do what they think ought to be done, they will resort to compulsion. Just as far as lies in their power, they will force men to comply with their ideas of what is right.’—MB 126.

“We need to pray for power to re-

sist criticizing others than ourselves and thus to get closer and closer to Christ and to abundantly receive of His grace. Never yet have I seen a father or a mother criticize their own son or daughter. When parents hear others criticizing their offspring, then the critics often get into trouble. But those same defendants of their own sons and daughters often criticize others with the idea that they do it for the good of the ones they criticize. If they actually believe that their criticism is prompted by love, to help rather than to wound, and not to bolster their reputation and to cover up sin, then pray tell me why the critics do not give their own children some of it?

“Let us pray for the grace of Christ to enable us to treat others as we would have them treat us, rather than to keep ourselves in sin by finding fault with their practice of religion. To watch our own steps is all we can do.”—1TG 24:10.

The Accuser of the Brethren

“‘Christ does not drive but draws men unto Him. The only compulsion which He employs is the constraint of love. When the church begins to seek for the support of secular power, it is evident that she is devoid of the power of Christ—the constraint of divine love.

“‘But the difficulty lies with the

individual members of the church, and it is here that the cure must be wrought. Jesus bids the accuser first cast the beam out of his own eye, renounce his censorious spirit, confess and forsake his own sin, before trying to correct others....

What you need is a change of heart. You must have this experience before you are fitted to correct others; for "out of the abundance of the heart the mouth speaketh" (Matt. 12:34).

"When a crisis comes in the life of any soul, and you attempt to give counsel or admonition, your words will have only the weight of influence for good that your own example and spirit have gained for you. You must be good before you can do good. You cannot exert an influence that will transform others until your own heart has been humbled and refined and made tender by the grace of Christ. When this change has been wrought in you, it will be as natural for you to live to bless others as it is for the rosebush to yield its fragrant bloom, or the vine its purple clusters."—MB 127:1, 2.

"We need to pray for a change of heart, pray for a realization that to have a censorious spirit is even worse than to seek the aid of a secular power, and that setting a good exam-

ple can be our only weight of influence for good."—ITG 25:2.

"If Christ is in you "the hope of glory," you will have no disposition to watch others, to expose their errors. Instead of seeking to accuse and condemn, it will be your object to help to bless, and to save. In dealing with those who are in error, you will heed the injunction, Consider "thyself, lest thou also be tempted" (Gal. 6:1). You will call to mind the many

times you have erred and how hard it was to find the right way when you had once left it. You will not push your brother into greater darkness, but with a heart full of pity will tell him of his danger.

"He who looks often upon the cross of Calvary, remembering that his sins placed the Saviour there, will never try to estimate the degree of his guilt in comparison with that of others. He will not climb upon the judgment seat to bring accusation against another. There can be no spirit of criticism or self-exaltation on the part of those who walk in the shadow of Calvary's cross."—MB 128:1.

"From this we see that our need is to pray for Christ to abide in us so that instead of watching for opportunities to accuse or condemn others,



and to expose their errors, we shall seek every occasion to help them, to bless them, to save them. We should pray for a deep realization of our own sins; pray that the spirit of criticism and self-exaltation be forever banished from us. Then we shall not feel free to mount the judgment seat and accuse anyone.”—1TG 26:14.

“ ‘Not until you feel that you could sacrifice your own self-dignity, and even lay down your life, in order to save an erring brother, have you cast the beam out of your own eye, so that you are prepared to help your brother. Then you can approach him, and touch his heart. No one has ever been reclaimed from a wrong position by censure and reproach; but many have thus been driven from Christ, and led to seal their hearts against conviction. A tender spirit, a gentle, winning deportment, may save the erring, and hide a multitude of sins. The revelation of Christ in your own character will have a transforming power upon all with whom you come in contact. Let Christ be daily made manifest in you, and He will reveal through you the creative energy of His word—a gentle, persuasive, yet mighty influence to recreate other souls in the beauty of the Lord our God.’—MB 128, 129.

“According to Inspiration’s eyesight none of us are qualified to find fault with anyone. Did you note what we read?—That only when we come

to the point where we are willing to lay down our lives for an erring brother, shall we be fitted and able to help others to correct their faults.

“In the light of this, what is our need, Brother, Sister? Should we not pray for the experience that Christ be manifested in us; pray for the experience that will prepare us to help others instead of hinder them; pray to have a gentle, persuasive, mighty, truth-influence upon them? Then shall we be able to wisely approach the erring ones, touch their hearts, and show them their faults. Only then will they listen to us—certainly never until then.”—1TG 27:2.

“The Truth Shall Make You Free”

“ ‘Jesus here refers to a class who have no desire to escape from the slavery of sin. By indulgence in the corrupt and vile, their natures have become so degraded that they cling to the evil, and will not be separated from it. The servants of Christ should not allow themselves to be hindered by those who would make the gospel only a matter of contention and ridicule.

“ ‘But the Saviour never passed by one soul, however sunken in sin, who was willing to receive the precious truths of Heaven. To publicans and harlots His words were the beginning of a new life....Beneath an

appearance of hatred and contempt, even beneath crime and degradation, may be hidden a soul that the grace of Christ will rescue, to shine as a jewel in the Redeemer's crown.'—MB 129, 130.

"Here we see that in His statement, 'Give not that which is holy unto the dogs,' Christ instructs His followers to abstain from trying to poke any Bible truth down the throat of those who have no desire to be freed from sin. Regardless how deep one may have fallen into sin. God will not overlook even one soul who is willing to



be helped, and willing to accept and practice the Truth. With this assurance, let us pray for an increased desire to escape from the slavery of sin. Indeed, the important thing is not how good or how bad we are or have been, but how susceptible and submissive we are to present Truth as It unfolds. The real burden of our prayer should be that we catch a vision of the Truth that makes us free, if accepted, as the Scroll unrolls."—1TG 28:12.

Ask According to His Promise

"'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.' Matt. 7:7.

"'The Lord specifies no conditions except that you hunger for His mercy, desire His counsel and long for His love. "Ask." The asking makes it manifest that you realize your necessity; and if you ask in faith, you will receive....When you ask for the blessings you need, that you may perfect a character after Christ's likeness, the Lord assures

you that you are asking according to a promise that will be verified. That you feel and know you are a sinner is sufficient ground for asking for His mercy and compassion. The condition upon which you may

come to God is not that you shall be holy, but that you desire Him to cleanse you from all sin, and purify you from all iniquity. The argument that we may plead now and ever is our great need, our utterly helpless state, that makes Him and His redeeming power a necessity.'—MB 130, 131.

"How reassuring to us sinful human beings ought this thrice-repeated promise to be! The Lord lays down no complicated and hard-to-meet conditions. He merely says, 'Ask.' By asking for the blessings we need in order to perfect our characters in Christ, we manifest our desire for His counsel and His help, and thereby demonstrate that we actually

realize our helplessness without Him. When we do this, then we need have no fear that the Lord will fail us. Indeed not, for He is the Person of His word.

“In view of this, what shall be our prayer this afternoon? Simply that we may realize our needs, that we may desire to be cleansed from all sin, and that we may in faith ask, knowing for certain that we shall receive.”—ITG 29:2.

Pray for the Greatest Gift



“The first paragraph elucidates the statement, “Seek, and ye shall find”; the second, the words, “Knock, and it shall be opened unto thee.”

“ “Seek.” Desire not merely His blessing, but Himself. “Acquaint now thyself with Him, and be at peace.” Seek, and you shall find. God is seeking you, and the very desire you feel to come to Him, is but the drawing of His Spirit. Yield to that drawing. Christ is pleading the cause of the tempted, the erring, and the

faithless. He is seeking to lift them into companionship with Himself. “If thou seek Him, He will be found of thee.”

“ “Knock.” We come to God by special invitation, and He waits to welcome us to His audience-chamber. The first disciples who followed Jesus were not satisfied with a hurried conversation with Him by the way; they said, “Rabbi, where dwellest Thou?...They came and saw where He dwelt, and abode with Him that day.” So we may be admitted into closest intimacy and communion with God. “He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.” Let those who desire the blessing of God, knock and wait at the door of mercy with firm assurance, saying, For Thou, O Lord, hast said, Every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.’ —MB 131:2.

“Not only are we invited to seek the Lord but we are assured that our seeking shall not be in vain. Our very desire to come to Him is the prompting of His Spirit. To this drawing we must yield.

“Let us now pray for unwavering faith in His promise that if we seek, we shall find; if we knock, it shall be opened to us.”—ITG 30:18.

“ ‘Jesus...earnestly desired that the great multitude might appreciate

the mercy and loving-kindness of God. As an illustration of their need, and of God's willingness to give, He presents before them a hungry child asking his earthly parent for bread. "What man is there of you," He said, "whom if his son ask bread, will he give him a stone?" Matt. 7:9. He appeals to the tender, natural affection of a parent for his child and then says, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" Matt. 7:11. No man with a father's heart would turn from his son who is hungry and is asking for bread. Would they think him capable of trifling with his child, of tantalizing him by raising his expectations only to disappoint him?...And should anyone dishonor God by imagining that He would not respond to the appeals of His children?

"... 'The Holy Spirit, the representative of Himself, is the greatest of all gifts. All "good things" are comprised in this. The Creator Himself can give us nothing greater, nothing better....'—MB 131, 132.

"If we do not believe what God tells us, if we do not believe what He says He is, then we dishonor Him. He is very anxious to give us gifts, but only if we want them. He is particularly anxious to give us the greatest gift—the gift of the Holy Spirit. Naturally, with this gift all other gifts are given. It was this gift that Solomon asked for, and with it he was liberally given all the other gifts. Let us likewise pray for this great gift. It is just what God wants to give us if we will only wholeheartedly and honestly promise positively to use the gift in the way He would have us use it."—1TG 31:2.

(To be continued.) □

"God expects those who bear the name of Christ to represent Him. Their thoughts are to be pure, their words noble and uplifting. The religion of Christ is to be interwoven with all that they do and say. They are to be a sanctified, purified, holy people, communicating light to all with whom they come in contact. It is His purpose that by exemplifying the truth in their lives, they shall be a praise in the earth.

"The grace of Christ is sufficient to bring this about. But let God's people remember that only as they believe and work out the principles of the gospel can they fulfill His purpose. Only as they yield their God-given capabilities to His service will they enjoy the fullness and the power of the promise whereon the church has been called to stand (CT 321, 322)."—RC 348:5, 6.

ACHAN'S SINS

JEMMY E. BINGHAM

INTRODUCTION

We have read and heard about Achan's sins. But not all of us understand how heinous were his sins and how they relate to us as a church body and as individuals. For example, we all deplore Achan's covetousness in taking what the Israelites were expressly told to leave alone. But not only did Achan steal and hide the "goodly Babylonish garment,...silver, and a wedge of gold," but he refused to confess his guilt until he was forced to do so. The sins of Achan teach many important lessons for Laodiceans and present-truth believers.

Where and How Are Achan's Sins Seen Today

"Have you considered why it was that all who were connected with Achan were also subjects of the punishment of God? It was because they had not been trained and educated according to the directions given them in the great standard of the law of God. Achan's parents had educated their son in such a way that he felt free to disobey the word of the Lord. The principles inculcated in his life led him to deal with his children



in such a way that they also were corrupted. Mind acts and reacts upon mind, and the punishment, which included the relations of Achan with himself, reveals the fact that all were involved in the transgression."—CG 234:3.

"...Instead of giving all for Christ many have taken the golden wedge and a goodly Babylonish garment and hid them in the camp. If the presence of one Achan was sufficient to weaken the whole camp of Israel, can we be surprised at the little success which attends our efforts when *every church and almost every family has its Achan?* Let us individually go to work to stimulate others by our example of disinterested benevolence. The work might have gone forward with far greater power had all done what they could to supply the treas-

ury with means.”—5T 157:1.

“Some make it a point to question, and doubt, and find fault, because others do the work that God has not laid upon themselves. These stand directly in the way to hinder those upon whom God has laid the burden of reproof and correcting prevailing sins, that His frown may be turned away from His people. Should a case like Achan’s be among us, there are many who would accuse those who might act the part of Joshua in searching out the wrong, of having a wicked, fault-finding spirit. God is not to be trifled with, and His warnings disregarded with impunity by a perverse people.”—8Tr. 32:1.

“When a crisis finally comes, as it surely will, and God speaks in behalf of His people, those who have sinned, those who have been a cloud of darkness, and who have stood directly in the way of God’s working for His people, may become alarmed at the length they have gone in murmuring and in bringing discouragement upon the cause; and, like Achan, becoming terrified, they may acknowledge that they have sinned. But their confessions are too late, and are not of the right kind to benefit themselves, although they may relieve the cause of God.... Those who have been nearly all their lives controlled by a spirit as foreign to the Spirit of God as was Achan’s, will be very passive when the time comes

for decided action on the part of all. They will not claim to be on either side.”—3T 271:2.

“While he is rejoicing in his ill-gotten gain, his security is broken in upon; he hears that an investigation is to be made. This makes him uneasy. He repeats over and over to himself: What does it concern them? I am accountable for my acts. He apparently puts on a brave face and in the most demonstrative manner condemns the one guilty. If he had confessed he might have been saved; but sin hardens the heart, and he continues to assert his innocence. Amid so large a crowd he thinks he will escape detection. Lots are cast to search out the offender; the lot falls upon the tribe of Judah. Achan’s heart now begins to throb with guilty fear, for he is one of that tribe; but still he flatters himself that he will escape. The lot is again cast, and the family to which he belongs is taken. Now in his pallid face his guilt is read by Joshua. The lot cast again singles out the unhappy man. There he stands, pointed out by the finger of God as the guilty one who has caused all this trouble.

“If when Achan yielded to temptation he had been asked if he wished to bring defeat and death into the camp of Israel, he would have answered: ‘No, no! is thy servant a dog that he should do this great wickedness?’ But he lingered over the temp-

tation to gratify his own covetousness; and when the opportunity was presented, he went further than he had purposed in his heart. It is exactly in this way that individual members of the church are imperceptibly led on to grieve the Spirit of God, to defraud their neighbors, and to bring the frown of God upon the church. No man lives to himself. Shame, defeat, and death were brought upon Israel by one man's sin. That protection which had covered their heads in the time of battle was withdrawn. Various sins that are cherished and practiced by professed Christians bring the frown of God upon the church. In the day when the Ledger of Heaven shall be opened, the Judge will not in words express to man his guilt, but will cast one penetrating, convicting glance, and every deed, every transaction of life, will be vividly impressed upon the memory of the wrongdoer. The person will not, as in Joshua's day, need to be hunted out from tribe to family, but his own lips will confess his shame, his selfishness, covetousness, dishonesty, dissembling, and fraud. His sins, hidden from the knowledge of man, will then be proclaimed, as it were, upon the housetop.

"The influence most to be feared by the church is not that of open opposers, infidels, and blasphemers, but of inconsistent professors of Christ. These are the ones who keep

back the blessing of the God of Israel and bring weakness upon the church, a reproach that is not easily wiped away. While Joshua was lying on his face upon the ground, pouring out his soul to God with agony of spirit and with tears, God's command was a reproof: 'Get thee up; wherefore liest thou thus upon thy face?'"—4T 492:2-493:1.

"Moreover, just as those who in Moses' time refused to advance by faith died in the wilderness, so the men who in the years 1888-1890 were responsible for refusing to advance in Truth, died before God came back with it the second time. Finally, as the second ancient effort to take the land succeeded immediately after Achan, the last sinner in that day, was stoned, so the second effort of today must, too, succeed right after the Achans of today are destroyed by the angels of Ezekiel Nine."—1TG 39:19:3.

How God Frees the Camp

"And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this

day. And all Israel stoned him with stones and burned them with fire, after they had stoned them with stones." Joshua 7:24, 25.

"Then there was raised over him a great pile of stones—a witness to the sin and its punishment. 'Wherefore the name of that place was called, The valley of Achor,' that is, 'trouble.' In the book of Chronicles his memorial is written—'Achar, the troubler of Israel' (1 Chron. 2:7)."—PP 495:3.

"In the year 1930, God again spoke to His people, as He spoke to Israel in the days of Joshua, but now, as then, there are among us the ten spies, the Korahs, Dathans, and Abiram, and the Achans—all such as love to make discouraging reports, who seek position, who covet the Babylonish garment, the silver, and the wedge of gold. And as a result, we also are held back, and will continue to be until the Lord manifests His power and takes from among us the pretending ones, makes us free from sin and sinners, as in the time of Korah and as in the time of Achan, and says to us as He said to Joshua 'Go over this Jordan, thou, and all this people unto the land which I do give to them, even to the children of Israel.' Josh. 1:2."—2Ans. 48:2.

"Though the sanctuary in Heaven and the one on earth are in two different locations, yet the one necessarily involves the other, for both

deal with the same sins and sinners. Hence, for one sanctuary to become polluted will as a consequence affect the other. For instance, if some of the members of the Church on earth should backslide after once being converted (as did Achan, King Saul, Judas, Ananias and Sapphira, and many others whose names were once written in the Book of Life but who though failing to continue in the faith became unworthy of life eternal), they would, of course, at the same time pollute both sanctuaries. The earthly they pollute by their actual deeds and influence; the heavenly, by having their unworthy names in its books; for while the earthly sanctuary harbors the people, the heavenly houses their records."—3Ans. 5:2.

"In other words, just as unbelief on the part of ancient Israel sent them back to wander in the desert until all the guilty had perished, so in like manner unbelief in the message of Righteousness by Faith proclaimed at the Minneapolis Conference sent the Seventh-day Adventist Denomination into a forty-year wilderness wandering, until 1930, with the arrival of the message, at the voice of which each must either do God's bidding or die as did Achan and his household. May God grant that the Israel of today, the children of those who have repeated the history of Israel of old (5T 160:2), be admonished by the mistakes of their fathers,

and heed the call of the Eleventh Hour.”—Id. 19, 20.

Achan’s Confession Compared to Present Day Christians’ Confessions

“Achan acknowledged his guilt, but when it was too late for the confession to benefit himself. He had seen the armies of Israel return from Ai defeated and disheartened; yet he did not come forward and confess his sin. He had seen Joshua and the elders of Israel bowed to the earth in grief too great for words. Had he then made confession, he would have given some proof of true penitence; but he still kept silence. He had listened to the proclamation that a great crime had been committed, and had even heard its character definitely stated. But his lips were sealed. Then came the solemn investigation. How his soul thrilled with terror as he saw his tribe pointed out, then his family and his household! But still he uttered no confession, until the finger of God was placed upon him. Then, when his sin could no longer be concealed, he admitted the truth. How often are similar confessions made. There is a vast difference between admitting facts after they have been proved and confessing sins known only to ourselves and to God. Achan would not have confessed had he not hoped by so doing to avert the consequences of his crime. But his confes-

sion only served to show that his punishment was just. There was no genuine repentance for sin, no contrition, no change of purpose, no abhorrence of evil.”—PP 497:4.

“I was shown that the manner of Achan’s confession was similar to the confessions that some among us have made and will make. They hide their wrongs and refuse to make a voluntary confession until God searches them out, and then they acknowledge their sins. A few persons pass on in a course of wrong until they become hardened. They may even know that the church is burdened, as Achan knew that Israel were made weak before their enemies because of his guilt. Yet their consciences do not condemn them. They will not relieve the church by humbling their proud, rebellious hearts before God and putting away their wrongs. God’s displeasure is upon His people, and He will not manifest His power in the midst of them while sins exist among them and are fostered by those in responsible positions.”—3T 270:2.

“... There are those among us who will make confessions, as did Achan, too late to save themselves.... They are not in harmony with right. They despise the straight testimony that reaches the heart, and would rejoice to see everyone silenced who gives reproof.”—3T 272:2; LDE 175:4.

“There are many Achans among

the professed people of God today. They have become so familiar with sin that they no longer perceive its heinous character. If just retribution should be visited upon all who are guilty of sins similar to that of Achan, how would the numbers in our churches be lessened! God's eye is upon the sinner, and a righteous Judge will in no case clear the guilty."—ST, April 21, 1881, par. 16.

The Babylonish Garment of Today and Its Baleful Results

"By Achan's illicit possession of the 'goodly Babylonish garment' is typified that class of church members who covet the worldly styles and fashions in vogue now, when Israel of today is about to enter the promised land. And the price he paid, they shall pay. (Read Isa. 3:16-26.) And not only they shall pay it, but also those who follow in the next steps of Achan..."—4 Tr. 39:4.

"For a Babylonish robe and a paltry treasure of gold and silver, Achan consented to sell himself to evil, to bring upon his soul the curse of God, to forfeit his title to a rich possession in Canaan, and lose all prospect of the future, immortal inheritance in the earth made new....

"So great had been his hardihood and persistence, that even at the last Joshua feared he would assert his innocence, and thus enlist the symp-

thy of the congregation and lead them to dishonor God. He would not have confessed, had he not hoped by so doing to avert the consequences of his crime. It was this hope that led to his apparent frankness in acknowledging his guilt and relating the particulars of the sin. In this manner will confessions be made by the guilty when they stand condemned and hopeless before the bar of God, when every case has been decided for life or for death. Confessions then made will be too late to save the sinner.

"There are many professed Christians whose confessions of sin are similar to that of Achan. They will, in a general way, acknowledge their unworthiness, but they refuse to confess the sins whose guilt rests upon their conscience, and which have brought the frown of God upon His people. Thus many conceal sins of selfishness, overreaching, dishonesty toward God and their neighbor, sins in the family, and many others which it is proper to confess in public."—TDG 134:1-3.

"In the case of the sin of Achan, God has shown how he regards sin among those who profess to be his commandment-keeping people. Those whom he has especially honored with witnessing the remarkable exhibitions of His power, as did ancient Israel, and that will venture to disregard His express directions, will be subjects of His wrath. God would

teach His people that disobedience and sin are exceedingly offensive to Him, and not to be lightly regarded. He shows us that when His people are found in sin, they should at once take decided measures to put the sin from them, that His frown should not rest upon all His people. But if those in responsible positions pass over the sins of the people, His frown will be upon them, and the people of God, as a body, will be held responsible for the sins that exist in their midst. God, in His dealings with His people in the past, shows the necessity of purifying the church from wrongs that exist among them. One sinner may diffuse darkness which will exclude the light of God from the entire congregation. When the people realize that darkness is settling upon them, and they do not know the cause, then they should earnestly seek God in great humility and self-abasement, until the wrongs which grieve God's Spirit are searched out and put away from among them."—RH, September 23, 1873, par. 1.

God Himself Points Out Achan's Sin and Its Punishment

"Listen carefully to the words spoken by Jesus Christ from the pillar of cloud: 'Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the ac-

cursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.' Let such plain statements as these given by the Lord in the Old Testament, be compared with the same line of instruction given in the New Testament. The confession of Achan, although too late to be available in bringing to him any saving virtue, vindicated the character of God in His manner of dealing with him, and closed the door to the temptation that so continually beset the children of Israel, to charge upon the servants of God the work that God did Himself. It was the Lord Jesus Himself who specified what should be the punishment of Achan, or there might have been murmuring among the camp of Israel, even though the stolen goods were found in his tent. The Lord knew just where the stolen goods were to be found, and had told Joshua where they were, although he had not specified who was the guilty one. But the honor of God must be vindicated by confession from the sinner's own lips, and Achan testified to the truth against himself. In the manner in which the Lord dealt with Achan, we can see how great is His displeasure against those who commit similar sins. The standard of the gospel today is no lower than it was in the days of Joshua."—YI, February 1, 1894, par. 4.

Covet Silver and Gold

“Achan’s taking the Lord’s money represents that class of church members who covet the ‘silver’ and the ‘gold’ which He has set apart for Himself, and who thereby rob Him of that which is His Own—tithes and offerings. Those who withhold that which is His, and appropriate it for use according to their own wisdom, as well as those who oppress ‘the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts’ (Mal. 3:5), are acting Achan’s part, and therefore, ‘are cursed with a curse:... even this whole nation.’ Mal. 3:9.

“The tithes and the offerings are of the Lord’s substance, and those who think that they can so manipulate them as to accomplish whatever end is desired, are deceiving themselves, not God, for His command is, ‘*Bring ye all the tithes into the storehouse, that there may be meat in Mine house.*’ Mal. 3:10. The storehouse is the only place designated where one may bring the tithes and offerings and unload from his shoulders the heavy responsibility which a faithful stewardship imposes. To do otherwise with them is to leave one’s account in the heavenly ledger standing in the red, even though one may appropriate them to some meritorious work of charity. While it is yet to-

day, therefore, flee from this sin of Achan before it is forever too late! ‘As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?’ Ezek. 33:1”—4Tr. 39, 40.

Where is God's Storehouse?

“The Jewish Church, in which reposed the Truth up to the time of Christ, was ever to be ‘the storehouse,’ and the priests were ever to be its stewards. But when they rejected Christ, they forced God to transfer His ‘storehouse’ to the little handful who did accept the added message for that day. The unbelieving thereby unwittingly forfeited their stewardship. Their followers who paid tithes to them from then on were diverting the Lord’s money from His treasury to His enemies, to persecute His people. But those who were God’s true people, followed ‘the Lamb whithersoever’ He went, and ‘as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostle’s feet.’ Acts 4:34, 35.

“For the benefit of those who may think that the tithe is used for the preaching of the gospel to the heathen only, we call their attention to

the following instructions: 'These twelve Jesus sent forth, and commanded them, saying, Go *not* into the way of the Gentiles,...but go rather to the lost sheep of the *house of Israel*.' Matt. 10:5, 6. Nevertheless they received the tithes and offerings, and all that was laid at their feet *before* the message was extended to the Gentiles.

"Later, God again transferred His storehouse, entrusting its goods to the reformers who were stirred by the spirit of the down-trodden truth. Accordingly, His new and faithful stewards were appointed to care for the 'candlestick,' Church, from then on. The third chapter of Malachi, as we have previously seen, is directly applicable to the purification of the Church....And the command, 'bring ye all the tithes into the storehouse,' being placed in this particular chapter of the Bible, shows beyond peradventure that God entrusts His 'storehouse' to the messengers of the special truth for this time. And as this message is of as great importance to the Church today as Christ's was to the Jewish Church, we are equally bound by His command: 'Let the children first be filled: for it is not meet to take the children's bread and to cast it unto the dogs [heathen].' Mark 7:27. Therefore, my brothers and sisters, take heed to the Word of God, and strictly comply with His command, lest with the workers of

iniquity you fall under the 'slaughter weapons' in horrible fulfillment of Ezekiel's vision.

"Those who lived in the period of the old message, the Judgment of the dead, were under obligation to support it, but now that we are entering into the period of the new message, the Judgment of the living, we are duty-bound to support it. No longer is there either need or justification for our supporting the old message by itself, aloof from the new. No more so than there is in preaching Noah's prediction of the flood divorced from the future significance which derives from it.

...

"Brother, Sister, unless you heed this solemn call, how shall you save your own souls, and how shall this message reach our brethren in the Church, swell to a Loud Cry of the Third Angel's Message and sound the Judgment of the living? Will you take the bread from your own to feed it to the Gentiles, and thus have them both fall together in the 'valley of Achor'?"

"The instructions in *The Shepherd's Rod*, Volume 1, page 251, paragraph 1, 'Pay your honest tithe and offering to your church, and feel that "IT IS" your Father's house,' came near the close of 1930, before the leading brethren, as a Denomination, had rejected the sealing mes-

(Continued on page 35.)

For the Young at Heart

J. N. LOUGHBOROUGH — TEENAGE PREACHER

PART I

[*They Had a World to Win*, pp. 83-88]

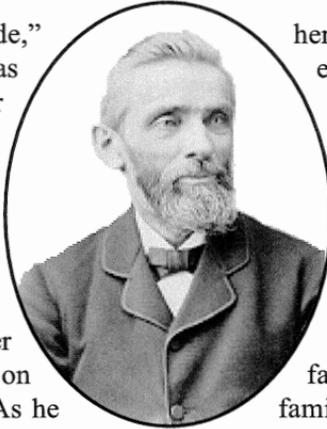
“Just one more ride,” Johnny begged, as the others left for home. Since early morning a teenage boy had been giving the children rides on his pony.

By the time he reached home, the other children were already on their way to school. As he hurried to wash his face and comb his hair, his mother called, “No, John, you’re not going to school today. Then, too, I’m going to whip you as I promised.”

All morning long Johnny had the whipping to worry about. Noon came and a good dinner. Nothing was said about John’s disobedience. After dinner he got ready to go to school.

“No, John,” his mother said calmly. “No school for you today, and I’m going to whip you as I said I would.”

All afternoon Johnny thought about the whipping. The day just dragged along. That dreaded moment—how he longed to get it over with! About 5:00 p.m. he saw his mother come in with a peach sprig in



her hands and tears in her eyes.

“Oh, oh! It hurts!” he cried. He needed no second lesson in obedience. It stayed with him all the years he was out preaching the gospel.

John Loughborough’s father supported his family well at his carpenter trade in Victor, New York. Even with 17 men in his hire, demands upon his time were extreme. Besides his cabinet and chair business, he was the only coffin-maker in the area. Notwithstanding his vigorous constitution, he came down with typhoid fever. Those were the days of bleeding and dosing with calomel for every illness. The doctor would not allow him water or fresh air. Two thousand people attended his funeral.

John puzzled over some remarks the preacher made. “When a person dies, his spirit ascends to the heavens,” he declared. “With the spirits of others they sit on the edge of a cloud and sing psalms forever.” On many a clear day John looked up at the beautiful, fleecy clouds of the summer sky, floating about like bales

of purest wool. For hours he sat hoping to see some of the saints and hear them sing. But alas—they were always on the other side of the cloud.

As the family went to a meeting one Sunday in December 1843 his sister said to him, "Aren't you glad! The millennium is going to begin this year!"

"The millennium—what's that?" he asked. He had never heard such a big word before.

"Well," she began, "the world is coming to an end, and Jesus will return. The wicked will be destroyed, and the earth will become like it was when God first made it."

"How do you know?"

"The Bible teaches it," she replied. "A man by the name of Barry is coming here this week to preach about it, and we'll get to hear him."

The news didn't please John as it did her, but he was sent around the neighborhood to spread the announcement. Many of the neighbors looked sad, and John was frightened because he didn't think himself ready, and if he wasn't he was sure he would burn in hell eternally.

The Methodist church was packed each night with 1,000 people, and many had to stand in the aisles. When a call was made to come forward for prayers, John took his place among the seekers. As they left the church they were strangely awed by a band of white light across the heav-

ens from the southwest to the northwest. It continued all night long, and the whole of the night following.

John spent the day of Jesus' expected return sawing wood. Occasionally he would glance at the sky to see if Jesus were actually coming. Secretly, he hoped that He would not.

In school he especially enjoyed his science class and tried to make everything described in *Comstock's Philosophy*. He constructed a Leyden jar with thunder tongs, and a machine to generate electricity. He was branded "the philosopher" and was called to administer, for pay, electric treatments to a paralytic. Since he was handy with tools, he was encouraged to construct a violin from a beech board. It was a success. Admiring his work, a physician paid him a good price since it was a careful copy of those sold in the stores.

At age 15 John went to work at a carriage shop 30 miles from home. The shop stood near the Erie Canal, and behind the shop was a filthy frog pond, a breeding place for malarial mosquitoes. He had been promised an apprenticeship in "ironing wagons," but none came to have new rims put on their wheels. Instead he spent the entire summer shoeing horses. He exhausted his strength without learning a trade. The attacks of the frog-pond mosquitoes brought on severe fever. He knew he must return home. For his summer's wages

he was given only his room and board and a leather apron.

At home again his mother tried unsuccessfully to nurse him back to health. The fever struck every other day, then every day. When chills increased to twice a day he prayed, "Lord, break these chills, and I will go out and preach as soon as I recover strength." The chills ceased that very day.

One day a neighbor, Caleb Broughton, came to visit. He asked, "John, what do you plan on doing this winter?"

With some hesitancy he answered, "I have thought the Lord wanted me to preach, but perhaps I'm mistaken."

"Thank the Lord, Brother John!" he exclaimed. "I've been watching you for a long time, and it seems to me it is your duty to preach." With this he handed the prospective teenage preacher \$3.

But what was he to do for suitable clothes? A neighbor gave him a worn pair of trousers that fit a man much taller, and his brother gave him a double-breasted overcoat. After cutting seven inches off the trousers and the same from the overcoat, they were still far from a nice fit. With this awkward-appearing outfit he decided to begin someplace where he would be a total stranger. If he failed, his friends would not know it; if he succeeded, then he would believe the

ministry to be his calling.

A few days after Christmas, shortly before his seventeenth birthday, John boarded the train for Rochester, then walked 10 miles to Adam's Basin, where he spent the night with his brother. On the last day of the year he continued another 15 miles to Kendall Corners. Here the Baptist minister permitted him to speak for three nights in his church. When the word got around that a beardless boy was going to preach, the church was packed with attentive listeners.

John opened the meeting with a song, then prayed and sang again. He chose as his topic "The Fall of Man." His natural timidity left him, and he spoke freely. He later learned that there had been seven preachers in his audience that evening.

The next day the Baptist minister called at the home of a family who were interested in the lectures. About a score of neighbors had come to ask what he thought of the meetings. He replied, "Get that boy to come here, and I will use him up in two minutes." So they sent for John.

As soon as he was seated in the room where the neighbors had gathered, in came the minister. He began, "Well, you had quite a hearing last evening."

"Yes," said John, "and they seemed much interested."

He replied, "They were probably curious to hear a boy preach, but did

I understand you to say that the soul is not immortal? What do you do with the text that says, 'These go into everlasting punishment, the death that never dies'?"

John answered, "I don't know of any such scripture. Half of your quotation is in the Bible, and the other half from the Methodist hymnal."

With much earnestness the pastor insisted, "I tell you what I quoted is in the Bible! It's in the twenty-fifth chapter of Revelation."

"I guess you mean the twenty-fifth chapter of Matthew. Half of your text is there. It says the wicked will go into everlasting punishment."

"Oh, yes," the minister agreed. "But the text I quoted is in the twenty-fifth chapter of Revelation."

"Then it's three chapters outside the Bible," John countered, "for there are only 22 chapters in Revelation."

"Let me take your Bible, and I will show you," the minister said, as he began paging through the Old Testament. "Where is Revelation?"

"Look near the bottom cover of the Bible, but there are only 22 chapters."

He said, "Well, I'd like to talk with you sometime, but I have another engagement to meet right now." In

confusion he left the room.

One lady commented, "But I thought he was a learned man."

John explained, "He has a large library and is learned in those books, but has failed to study the Bible."

At a later schoolhouse appointment some teenage boys interrupted his sermon with loud remarks. John had failed to notice their bulging pockets as they entered.

Suddenly he was showered with parched corn and hickory nuts. Although the missiles did not injure him, they struck the blackboard with considerable force. Some of the adults thought John should prosecute the boys, but he refused.

When in 1850 John became afflicted with a lung hemorrhage, a doctor advised him to smoke cigars. For nearly two years he continued the unhealthful practice. One day as he lit up, the thought came to him, *Suppose the Lord should come and find you with that cigar in your mouth. Would you be permitted into that clean place?* He said to himself, *No, Lord, by Thy grace never again,* then threw the partly smoked cigar into the Genesee River.

(To be continued.)



HEALTH WAVE

FLESH AS FOOD

The Ministry of Healing, pp. 311-317

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshy lusts, which war against the soul." 1 Peter 2:11.

“The diet appointed man in the beginning did not include animal food. Not till after the Flood, when every green thing on the earth had been destroyed, did man receive permission to eat flesh.

“In choosing man’s food in Eden, the Lord showed what was the best diet; in the choice made for Israel He taught the same lesson. He brought the Israelites out of Egypt and undertook their training, that they might be a people for His own possession. Through them He desired to bless and teach the world. He provided them with the food best adapted for this purpose—not flesh, but manna, ‘the bread of Heaven.’ It was only because of their discontent and their murmuring for the fleshpots of Egypt that animal food was granted them, and this only for a short time. Its use brought disease and death to thousands. Yet the restriction to a non-flesh diet was never heartily accepted. It continued to be the cause of discontent and murmuring, open or secret, and it was not made permanent.

“Upon their settlement in Canaan, the Israelites were permitted the use



Those who eat flesh foods are but eating grains and vegetables at second hand, for the nutrition passes into the animal.

of animal food, but under careful restrictions which tended to lessen the evil results. The use of swine’s flesh was prohibited, as also of other animals and of birds and fish whose flesh was pronounced unclean. Of the meats permitted, the eating of the fat and the blood was strictly forbidden.

“Only such animals could be used for food as were in good condition. No creature that was torn, that had died of itself, or from which the blood had not been carefully drained, could be used as food.

“By departing from the plan divinely appointed for their diet, the Israelites suffered great loss. They

desired a flesh diet, and they reaped its results. They did not reach God's ideal of character or fulfill His purpose. The Lord 'gave them their request; but sent leanness into their soul.' Psalm 106:15. They valued the earthly above the spiritual, and the sacred pre-eminence which was His purpose for them they did not attain.

Reasons for Discarding Flesh Foods



It is a mistake to suppose that muscular strength depends on the use of animal food. Meat is not essential in man's diet.

"Those who eat flesh are but eating grains and vegetables at second hand; for the animal receives from these things the nutrition that produces growth. The life that was in the grains and vegetables passes into the eater. We receive it by eating the flesh of the animal. How much better to get it direct, by eating the food that God provided for our use!

"Flesh was never the best food; but its use is now doubly objectionable, since disease in animals is so

rapidly increasing. Those who use flesh foods little know what they are eating. Often if they could see the animals when living and know the quality of the meat they eat, they would turn from it with loathing. People are continually eating flesh that is filled with tuberculous and cancerous germs. Tuberculosis, cancer, and other fatal diseases are thus communicated.

...

"Often animals are taken to market and sold for food when they are so diseased that their owners fear to keep them longer. And some of the processes of fattening them for market produce disease. Shut away from the light and pure air, breathing the atmosphere of filthy stables, perhaps fattening on decaying food, the entire body soon becomes contaminated with foul matter.

"Animals are often transported long distances and subjected to great suffering in reaching a market. Taken from the green pastures, and traveling for weary miles over the hot, dusty roads, or crowded into filthy cars, feverish and exhausted, often for many hours deprived of food and water, the poor creatures are driven to their death, that human beings may feast on the carcasses.

"In many places fish become so contaminated by the filth on which they feed as to be a cause of disease. This is especially the case where the

fish come in contact with the sewage of large cities. The fish that are fed on the contents of the drains may pass into distant waters and may be caught where the water is pure and fresh. Thus when used as food they bring disease and death on those who do not suspect the danger.



The flesh of fish caught in fresh streams may be contaminated by the filth upon which they have fed in polluted waters near large cities.

“The effects of a flesh diet may not be immediately realized; but this is no evidence that it is not harmful. Few can be made to believe that it is the meat they have eaten which has poisoned their blood and caused their suffering. Many die of diseases wholly due to meat eating, while the real cause is not suspected by themselves or by others.

“The moral evils of a flesh diet are not less marked than are the physical ills. Flesh food is injurious to health, and whatever affects the body has a corresponding effect on the mind and the soul. Think of the cruelty to animals that meat eating involves, and its effect on those who inflict and those who behold it. How it destroys

the tenderness with which we should regard these creatures of God!

“The intelligence displayed by many dumb animals approaches so closely to human intelligence that it is a mystery. The animals see and hear and love and fear and suffer. They use their organs far more faithfully than many human beings use theirs. They manifest sympathy and tenderness toward their companions in suffering. Many animals show an affection for those who have charge of them, far superior to the affection shown by some of the human race. They form attachments for man which are not broken without great suffering to them.

“What man with a human heart, who has ever cared for domestic animals, could look into their eyes, so full of confidence and affection, and willingly give them over to the butcher’s knife? How could he devour their flesh as a sweet morsel?

“It is a mistake to suppose that muscular strength depends on the use of animal food. The needs of the system can be better supplied, and more vigorous health can be enjoyed, without its use. The grains, with fruits, nuts, and vegetables, contain all the nutritive properties necessary to make good blood. These elements are not so well or so fully supplied by a flesh diet. Had the use of flesh been essential to health and strength, animal food would have been included

in the diet appointed man in the beginning.

“When the use of flesh food is discontinued, there is often a sense of weakness, a lack of vigor. Many urge this as evidence that flesh food is essential; but it is because foods of this class are stimulating, because they fever the blood and excite the nerves, that they are so missed. Some will find it as difficult to leave off flesh eating as it is for the drunkard to give up his dram; but they will be the better for the change.

“When flesh food is discarded, its place should be supplied with a variety of grains, nuts, vegetables, and fruits that will be both nourishing and appetizing. This is especially necessary in the case of those who are weak or who are taxed with continuous labor. In some countries where poverty abounds, flesh is the cheapest food. Under these circumstances the change will be made with greater difficulty; but it can be effected. We should, however, consider the situation of the people and the power of lifelong habit, and should be careful not to urge even right ideas unduly. None should be urged to

make the change abruptly. The place of meat should be supplied with wholesome foods that are inexpensive. In this matter very much depends on the cook. With care and skill, dishes may be prepared that will be both nutritious and appetizing, and will, to a great degree, take the place of flesh food.

“In all cases educate the conscience, enlist the will, supply good, wholesome food, and the change will be readily made, and the demand for flesh will soon cease.

“Is it not time that all should aim to dispense with flesh foods? How can those who are seeking to become pure, refined, and holy, that they may have the companionship of heavenly angels, continue to use as food anything that has so harmful an effect on soul and body? How can they take the life of God’s creatures that they may consume the flesh as a luxury? Let them, rather, return to the wholesome and delicious food given to man in the beginning, and themselves practice, and teach their children to practice, mercy toward the dumb creatures that God has made and has placed under our dominion.





Letters

Seminar 2010 a Fount of Blessing

Truly Seminar 2010 was a fountain of blessing. We praise God for the opportunity and privilege to act a small part in the preparation for the Holy Convocation. Truly it has been another learning experience for us individually and as a family. We came prepared to receive a blessing, which we can testify that we have received. Studying *The Last Mile Truth* tract has been a spiritually uplifting experience for us. It is truly marvelous to see the manifestation of God's love to His children in affording us to know these things ahead of time so that we can be prepared for what is to come. We are thankful for the morning studies on character building, especially those on marriage. My wife and I came back with the determination by God's grace to inculcate these principles into our lives and to make this family what God designed that the family on earth should be. (New York)

Has a Better Understanding of the Selflessness and Sacrifice Needed

There are so many words that I

would like to use in expressing the way that I felt while on God's Holy Hill. These are just a few: blessed, privileged, honored, and satisfied both spiritually and physically. I am here with all the wonderful and loving memories of all that transpired at Bashan. I received a triple blessing in all my experiences with all the brethren before, during and after the Seminar. It is one in which I have gained a better understanding of the kind of selflessness and great sacrifice that it takes to get things done the way it ought to and on time. I enjoyed it all immensely. I thank and praise God for allowing me to have such a great learning experience, and for making it all possible.

I was truly blessed by everything. I pray that you brethren would have gotten the much needed rest, and I pray that God would grant you the courage and strength, and all that you need for your tasks everyday. (Trinidad)

Subject of The Last Mile Home Was What I Needed Personally

I hope all is well on God's holy hill. I thank God for all of you who

labor so hard! I praise God for your dedication and perseverance in binding up meat in due season for such a time as we live in. "The Last Mile Home" was what I needed personally. I know I must put self aside to make room for the working of the Holy Spirit. I pray that my will is His will, to live a life wholly consecrated to Him only. I pray for the Bashan family always, as I know you pray for me and my family. (Indiana)

Looking Forward to the Kingdom

I have started to read the *Timely Greetings*. The truth flowing from each page is a divine refreshment, which really brings to mind things which were once below the surface. I realized the promise you confidently said I would receive if I tried it. My studies peaked upon the subject of the Kingdom. The Rod, along with the Bible, made it really clear and interesting. I want to study Tract 14, which is an extension of 1TG 24. I am now looking forward to the Kingdom, also. (Jamaica)

Request for Removal of Name

For some time you have been sending me your *Timely Greetings* booklets.

Please remove my name and address from your list. Thank you. (South Carolina)

"Lack of Spirituality is Very Painful to Witness"

We have for most of the past two years attended the large church here in _____. I will spare you the details but truly the Church must be nearing her "lowest ebb." The lack of spirituality is very painful to witness, and we marvel that even the older more experienced members do not seem concerned. We have tried to insert some life into the Sabbath School lessons with some timely comments from Inspiration, even going so far as to make them aware of an additional message, and the sealing of the 144,000, but these comments are usually passed right over as fanaticism. Our courage is good but we always seem to leave the church grieved over what we see and hear.

I have been slowly rereading *The Desire of Ages* the last few weeks. I am catching thoughts and impressions I never saw before. What a marvelous thing how Sister White was able to yield herself as a servant of the Lord. This morning this paragraph so impressed me:

"...Our infirmities may be many, our sins and mistakes grievous; but the grace of God is for all who seek it with contrition. The power of Omnipotence is enlisted in behalf of those who trust in God" (DA 352:2).

What a comforting thought to keep in mind at all times! (Canada)

“Part of My Heart Stayed At Bashan”

I am praising the Lord, for His goodness and mercy endureth forever and His grace is sufficient for all our needs. Part of my heart stayed at Bashan as I picture all of you there at worship, at your posts of duty, working for the upbuilding of God’s Kingdom, and I am determined to do my best in the field so our Master Employer can be pleased with our work and we can soon be finished. I read the most comforting and soul stirring message from *The Symbolic Code*, Volume 11, Number 6: “Faith and Work Bring Rest.” I never understood it quite like that before. I am also rereading the *Bashan Tidings*, Volume 26, Number 2, on “The Law of the Ten Commandments” for my worship. It is powerful and I long to have that Law inscribed in my heart that I will never sin against my Lord and Saviour or my fellowman. By the grace of God, I’m doing so much better with keeping regular worship time and starting earlier in the evening so I don’t fall asleep and I’m getting to bed earlier. I find that I still get all my work done and I’m more rested. Praise the Lord. I’m so happy you chose Brother Bingham’s tape [played at the Seminar], which taught principles of order, system, and regularity. (Maine)

Thank You for the Literature

I have received your literature. Thank you. You will get my tithes together with Sister _____’s.

I can read and understand English but I cannot write it well. Sorry for that. (Netherlands)

Stand Like The Brave

The pastor contacted _____ by telephone and said that he was calling him because he received a very disturbing report concerning his affiliation with the Shepherd’s Rod, and consequently he will not be able to baptize him.

_____ prayed and ask God to give him the right words and so he replied respectfully and authoritatively, “So, Pastor, you are telling me that you will not baptize me because I was at a Bible study; does the Bible not say we are to prove all things to the law and the testimony? Our study was based on the Bible and the Spirit of Prophecy.” To this the pastor responded, “We believe in the Bible and the Bible alone.” _____ asked him why is this so. The pastor said that Sister White is human. Then _____ said, “I do not understand, Pastor. Are not all the Bible writers human? Sister White, a human, was inspired by the same Spirit that inspired the Bible writers.” To this the pastor was silent, but then said that Sister White

went ahead of the angel by writing things of her own. ____ said that he never heard of such a thing and asked him where it is recorded. The pastor could not say where, but retorted that he will not continue this conversation and that he had already spoken to the General Conference and was told that ____ should not be baptized and that he is not to participate in any church activities.

____ said that the attitude of the pastor gave more evidence to the truth of the Shepherd's Rod. He decided to attend another church and get baptized.

I told this brother that God knew that he would be able to bear this trial, and He will never give us more than we can bear. I used an example that he is acquainted with—weight training. I said, if you are able to do three reps with 300 pounds, that is the amount God will give you to bear. But any weight builder that can take extra pounds for greater building must have a "spotter." The spotter stands over the weight lifter and helps him to bear the weight when it gets too heavy. The dictionary defines a spotter as a person who is stationed in the most effective place to guard against an injury to a performer in the act of executing a maneuver. It was clear to him before I could say that the Holy Spirit is your spotter. He will bear the weight when it is too heavy for you, as He is

doing now. I said that this experience will help him to build spiritual muscle so that he will get stronger and, in the future, when similiar experiences arise, it will become light weight. I read to him portions of a devotional that I read for worship and he was very encouraged. It stated that Jesus was tried and tempted in all points that He may be able to succor all who are tempted and tried; that the level of His temptation was proportionate to His purity. So, we will never be tried to the depth He was, but we must rejoice to be tried because He had this experience and He knows exactly how to succor us. The reading was very timely and he was blessed. Continue to pray for him. (Brother O'Neil Morrison, Florida)

A Synoptic Report from St. Lucia

Brother ____ and Sister ____ met me at the airport. He immediatley related information on the varied groups and their beliefs and the confusion that exists among them. At the house, Sister ____ welcomed me with a broad smile and a heartfelt embrace.

She is a knowledgeable student of basic Rod teachings, but admits her inability in, as she said, 'putting the puzzle together' as to know what happened after Brother Houteff's death and which Association is God's own.

Unfortunately we had a hurricane yesterday [Oct. 30]. Approximately seventeen people lost their lives and others are missing. The utilities are down, schools are closed, and landslides caused many to lose their homes. All are asked to refrain from leaving home except in emergencies. The prime minister said it seems like over a million dollars in damage has been done to the country. Presently there is no water or electricity in many places, but God blessed and saved us. We suffered no loss except for communication, lights, and water. Sister ____ has water stored and we are very economical in its use. She said the longest time she has gone without water was twenty-eight days, but, hopefully, it will be restored soon.

During the hurricane we studied about the servant and the porter from 1TG 2. We were joined by three others who travelled through that terrible weather. At times when the wind was howling and the clouds were so black that we could not read, we sang our favorite songs from memory. The house we were in felt the power of the strong winds, but we were confident of the prayers of the saints. We knew the angels were with us and, as a result, even the village of Anse-la-Raye was spared.

I have presented studies during the week to Sister ____, Sister ____,

Brother ____, and occasionally the ____s. On November 9, I started the study on The Pastures with them. All confessed it was simple and clear. They expressed appreciation and said they understood. We continued the study on November 11, and Brother ____ joined us for the first time. He appreciated the study on *The Leviticus*. All present agreed that it is absolutely necessary to continue with a theocratic government. The ready acceptance of Bashan is due to Sister ____'s labour. Brother ____ confessed he is a Bashanite, but he has a lot of external changes to make. The ____s are at the cross roads, and Sister ____ accepts the truth presented, but the decision to act is yet to be seen.

We need the prayers of the saints.
(Sister Maria Rock, St. Lucia)

Country Living— An Added Blessing

This past Bashan Tidings and Newsletter was indeed a blessing.

Since I have removed it is truly an added blessing to be away from the city and enjoying the comfort of nature, fresh air, and quietude. It is such a difference. I wish I had done this years ago.

I thank the Lord for His grace and His never ending love towards me. □

The Origin of Thanksgiving

[Ideals, Vol. 12, No. 5, by Ideals Publishing Co.]

It was Moses who directed the Hebrews, "Thou shalt keep the feast of the tabernacle seven days, after thou hast gathered in from thy threshing-floor and from thy wine-press; and thou shalt rejoice in the feast...seven days shalt thou keep a feast unto the Lord thy God."

Thanksgiving has become so much a part of the American tradition that we are prone to think that it is of American origin.

But Thanksgiving can be traced back through the ages even to the Canaanites, from whom the children of Israel adopted so many of their customs. The Book of Judges says, "And they went out into the fields and gathered their vineyards, and trod the grapes and held festival, and went into the house of their god, and did eat and drink."

We take rightful pride in the proclamation of Governor Bradford of the Pilgrim settlement at Plymouth, ordering a three day feast and celebration in October 1621, to give

prayerful thanks for the harvest they had enjoyed following their first tragic winter on these shores.

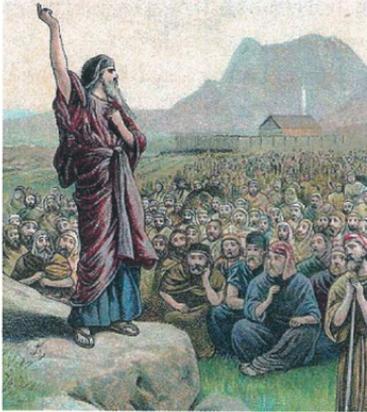
During that first winter of suffering, privation, sickness, and death, they lost more than half of their original number, and secretly buried

them at night so the Indians would not be aware of their dwindling numbers. At one time all but six or seven of all of the Pilgrims were ill.

But the following spring and summer had been kind to them. They were enabled to build warm cabins to protect them from the bitter winter weather, and their first crops produced what was to them a bountiful harvest.

Chief Massasoit and other Indian friends contributed deer, wild turkeys, and fish towards this first Thanksgiving dinner on the American soil.

The Pilgrim fathers had many precedents for their celebration at harvest time—the Canaanites and Hebrews, as well as the celebration



they had witnessed in Holland, where they had previously lived for about ten years, in their search for freedom to worship as they chose.

Another harvest festival with which they were acquainted was the escorting of the decorated “hock cart”—which brought in the last load of grain from the fields in England. This was celebrated by all the villagers—a harvest celebration dating back to the Saxons in the ninth century.

Two years following the Pilgrims’ first Thanksgiving, the grateful governor called for another period of feasting and praying to celebrate the welcome rain that saved their crops after a long drought.

There was set aside throughout New England a day of thanksgiving now and then after 1630.

George Washington set aside

Thursday, November 23, 1775, as a day of public thanksgiving.

On October 29, 1781, following Washington’s defeat of Cornwallis, the Continental Congress proclaimed a day of prayer and thanksgiving.

It was on October 3, 1789, that George Washington, as our first president, proclaimed the first national day of thanksgiving.

Around 1830 Thanksgiving became an annual holiday in the state of New York, and shortly thereafter other states in the north followed. In 1855 Virginia adopted the custom, and established the fourth Thursday in November as Thanksgiving Day, and for ninety-two years [now 147 years] this has been the official Thanksgiving day in the United States. □

(All italics belong to article.)



(Continued from page 20)

sage. Clearly, then, *The Shepherd’s Rod* has faithfully discharged its duty in refusing to accept any tithes or offerings until after the books were scattered throughtout the Denomination, and after the brethren began bitterly to oppose the message. Now, though, since the opposition is no longer passive, but intensely active, and the proclamation of the message supremely urgent, the only course

open is apparent. It will take an army of workers, including the tithes and the offerings, to reach the people.

“Consequently, as our leading brethren have inadvertently shown themselves unworthy stewards of God’s ‘storehouse’ for the time of the ‘Loud Cry of the Third Angel’s Message,’ He has transferred the ‘candlestick’ and is also calling for the tithes and offerings to be transferred into ‘His storehouse’ of present truth.”—4Tr. 57-60. □

READ AND HEED

The Youth's Instructor, April 12, 1904, pars. 1-3.

The world is flooded with books that might better be consumed than circulated. Books upon Indian warfare and similar topics, published and circulated as a money-making scheme, might better never be read. The heart-sickening relation of crimes and atrocities has a bewitching power over many youth, exciting in them the desire to bring themselves into notice by the most wicked deeds. There are many works more strictly historical whose influence is little better. The



enormities, the cruelties, the licentious practices, portrayed in these writings, have acted as leaven in many minds, leading to the commission of similar acts. Books that delineate the satanic practices of human beings are giving publicity to evil works. The horrible details of crime and misery need not to be lived over again, and none who believe the truth for this time should act a part in perpetuating their memory.

Love stories and frivolous, exciting tales constitute another class of books that is a curse to every reader. The author may attach a good moral,

and all through his work may weave religious sentiments; yet in most cases Satan is but clothed in angel robes, the more effectually to deceive and allure. The mind is affected in a great degree by that upon which it feeds. The readers of frivolous, exciting tales become unfitted for the duties lying before them. They live an unreal life, and have no desire to search the Scriptures, to feed upon the heavenly manna. The mind is enfeebled, and loses its power to contemplate the great problems of

duty and destiny.

I have been instructed that the youth are exposed to the greatest peril from improper reading. Satan is constantly leading both the young and those of mature age to be charmed with worthless stories. Could a large share of the books published be consumed, a plague would be stayed that is doing a fearful work in weakening the mind and corrupting the heart. None are so confirmed in right principles as to be secure from temptation. All this trashy reading should be resolutely discarded.

—Mrs. Ellen G. White. □

THOUGHTS ON THE PASSING OLD YEAR

“Let the remnant of this year be improved in destroying every fiber of the root of bitterness, burying them in the grave with the old year. Begin the new year with more tender regard, with deeper love, for every member of the Lord’s family. Press together. ‘United, we stand; divided, we fall.’ Take a higher, nobler stand than you ever have before.”—RH, December 16, 1884, par. 8.

“The old year is in its death struggle; let all wrath, malice, and bitterness die with it. Through hearty confession, let your sins go beforehand to judgment. Devote the remaining moments of the swift passing year to humiliation of self rather than trying to humiliate your brethren. With the new year, commence the work of lifting them up, commence it even in the waning moments of the old year. Go to work anew, brethren and sisters, go to work earnestly, unselfishly, lovingly, striving to lift up the hands that hang down, to strengthen the feeble knees, remove the heavy burdens from every soul. Let the oppressed go free, and break every yoke. Bring to your homes the poor that are cast out. ‘Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before

thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and the Lord shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

“Brethren in every church, will you follow the conditions God has specified, and prove the Lord, and see if he will fulfill his promises? I believe He will. I have not the shadow of a doubt of it. He will do just as he has said he would, and the exceedingly broad promises of rich blessings will be realized if we but comply with the conditions. Your heads may be hard and sound, but let not this hardness steal into your hearts. If you will fall on the Rock and be broken, then your self-righteousness will no longer exist. There will be instead soft, impressible hearts, kind, tender, true hearts, like that of Jesus, who was ever touched

with human woe. You will weep with those who weep, and mourn with those who mourn. Try it, brethren; God's way is always best. You have tried your own way very perseveringly, and it does not work for the prosperity, union, and up-building of the church. Therefore let us no longer think our own plan the right one, climbing upon the judgment seat; but let us in the spirit of God bear the testimony he has given us to bear, receiving the melting love of God in our hearts while we speak plain truths to tear away the veil of deception from the eyes of those in error, giving instead the earnest, sincere, genuine love of Jesus."—RH, December 16, 1884, pars. 11, 12.

"We ask, Shall there be earnest work done in the few days left of the old year, in preparing our souls to begin the new year aright? Now is the accepted time; behold, now is the day of salvation. In seeking the Lord you may make a degree of progress that will surprise you, if you only enter upon it sincerely, humbling your hearts before God.

"Many have discarded home religion. But we have no time to devote to self-serving and unimportant matters. One writer has said, 'There are only two kinds of persons who can properly be styled reasonable: those who serve God with all the heart because they know him, and those who seek him with all the heart because

they know him not.' The truth must be planted in your hearts, and become an abiding principle that controls your life. God is at work. All the angels are doing His bidding in diligently working with parents, that the truth may be imprinted upon the soul. Fathers and mothers must be sanctified through the truth if they would have a sanctifying influence upon their families. God requires Christians to be active and earnest, that the souls of those dearest to them may be saved. Those who work for the souls of their own household, will feel a deep interest for their neighbors and for the youth and children about them. There is plenty of work to be done that involves eternal interests. While the powers of darkness are active, plotting for the suppression of God's truth, and making more dense the darkness that surrounds those who are already in darkness, that they may be zealous, sanguine, and determined in their own evil way, shall not those who know the truth for this time be zealous advocates of it? Shall they not awaken to their God-given privileges? Shall those who are enlightened, who are made the depositaries of heavenly treasures, be cold and indifferent? Why, I ask, do not the works of those who claim to know the truth, correspond to the far-reaching principles of the truth? If death is the wages of sin, as we know it to be, then why not cease

to sin? Why not come into sacred nearness to God, and by his grace, repress sin in your family? Why not lay a firm, commanding hand upon your children? Have you the tenderness of Christ? Have you the love of Christ that you can require obedience without mingling impatience with your authority? Will you have power from God and the persuasiveness of Christ in your home rule? Then far more will be done than is now accomplished.

“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.’—RH, December 24, 1889,

pars. 11-13.

“Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it.’ Shall we obey God, and bring in all our tithes and offerings, that there may be meat to supply the demands of souls hungering for the bread of life? God invites you to prove Him now, as the old year draws to its close, and let the new year find us with God’s treasures replenished....

“He tells us that He will open the windows of heaven, and pour us out a blessing, that there shall not be room enough to receive it. He pledges His word, ‘I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.’ Thus His word is our assurance that He will so bless us that we shall have still larger tithes and offerings to bestow. ‘Return unto Me, and I will return unto you, saith the Lord of hosts.’”—CS 89:1, 2.



RECIPE PAGE

One and One-Half Hour Bread

- 4 Cups warm water*
- 2 Tablespoons yeast
- ½ Cup honey or molasses
- 2 ½ Cups whole wheat flour or more**
- 4 Tablespoons oil
- 1 Tablespoon liquid lecithin (optional) or add 1 Tablespoon oil
- 1 Tablespoon salt
- 6 Cups whole wheat flour***



1. Dissolve yeast in warm water; add honey or molasses, then 2 ½ - 3 cups of whole wheat flour. Beat well and let stand 10 to 15 minutes.

2. Add oil, lecithin, salt and the rest of the flour to make a soft dough. Knead 8 minutes until smooth. Shape into loaves or rolls.

3. Place in cold oven. Turn to 250° F for 15 minutes or until bread has about doubled in size. When dough has risen sufficiently, turn oven to 350° F and bake 35-45 minutes or until done. Remove from oven and brush oil on top.

4. May substitute 1 cup rye, barley or soy flour for some of the whole wheat.

*Dry yeast likes warm water—100°-105°. Water too hot will kill the yeast; too cold will inhibit its growth. Use a food thermometer if you are uncertain of the temperature of the water.

**Use part whole wheat and part unbleached flour.

***For those who cannot eat whole wheat you may substitute unbleached flour.

—Adapted from *Nature's Harvest*, p. 9.



“It requires thought and care to make good bread. But there is more religion in a good loaf of bread than many think.”—CD 257:2

TAPE LIST NO. 90

Tape prices: 90 minutes—\$5.00; 60 minutes—\$4.00; 45 minutes—\$3.50; 30 minutes—\$2.50. CD prices: \$5.00. All monies must be in U.S. currency and *pre-paid*.

NO.	TITLES	LENGTH
294	Tidbits—Micro and Macro	90
299	Does a Tiger Have a Number?	90
303	When this Gospel Shall Be Preached to the Jews	60
304	Ye “Judge Yourselves Unworthy of Everlasting Life” (Acts 12:46)	90
305	The Call to the Prophetic Office	90
311	The Multi-phased Competency of the Kingdom- Instructed Scribe (Matthew 13:52)	90
315	“Come Near, Ye Nations, to Hear” (Isaiah 34)	90
370	The Church To and Back from the Wilderness	90
431	Speaking on the Kingdom (Audience participation)	30
433	One Important Characteristic of the Sanctified Life— Manners.	60

KEY TO ABBREVIATIONS

2, 3Ans.	The Answerer, Books 2 and 3
CD	Counsels on Diet and Foods
CG	Child Guidance
CS	Counsels on Stewardship
CT	Counsels to Parents, Teachers and Students
LDE	Last Day Events
MB	Thoughts From the Mount of Blessing
PP	Patriarchs and Prophets
RC	Reflecting Christ
RH	Review and Herald
ST	Signs of the Times
3, 4, 5T	Testimonies, Volumes 3, 4, and 5
4, 8Tr	Shepherd's Rod Tracts, Numbers 4 and 8
TDG	This Day With God
1TG	Timely Greetings, Volume 1
TM	Testimonies to Ministers
YI	The Youth's Instructor



INSPIRATION'S CHALLENGE

“By the command of God, the children of Israel were brought to Rephidim, a place destitute of water. He who was enshrouded in the pillar of cloud was leading them, and it was by His express command that they were encamped at this place. God knew of the lack of water at Rephidim, and He brought His people hither to test their faith; but how poorly they proved themselves to be a people whom He could trust!

...

“Many today think that when they begin their Christian life they will find freedom from all want and difficulty. But everyone who takes up his cross to follow Christ comes to a Rephidim in his experience. Life is not all made up of green pastures and cooling streams. Disappointment overtakes us, privations come, circumstances occur which bring us into difficult places. As we follow in the narrow way, doing our best, as we think, we find that grievous trials come to us....Conscience stricken, we reason, if we had walked with God, we would never have suffered so.

“But of old the Lord led His people to Rephidim, and He may choose to bring us there also, in order to test our faithfulness and loyalty to Him. In mercy to us, He does not always place us in the easiest places; for if He did, in our self-sufficiency we would forget that the Lord is our helper in time of necessity. But He longs to manifest Himself to us in our emergencies, and reveal the abundant supplies that are at our disposal, independent of our surroundings; and disappointment and trial are permitted to come upon us that we may realize our own helplessness, and learn to call upon the Lord for aid, as a child, when hungry and thirsty, calls upon its earthly father.

“Our heavenly Father has the power of turning the flinty rock into life-giving and refreshing streams. We shall never know, until we are face to face with God,...how many burdens He has borne for us, and how many burdens He would have been glad to bear if, with childlike faith, we had brought them to Him (ST, Sept. 10, 1896).”—RC 353.

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