

Bashan Tidings

TO THE LITTLE FLOCK



“Let them make Me a sanctuary; that I may dwell among them.
According to all that I show thee, after the pattern of the tabernacle,
and the pattern of all the instruments thereof, even so shall ye make it.”
Exodus 25: 8, 9

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TROUBLOUS TIMES ARE STILL AHEAD

OPENING PAGE

The 2012 Presidential election has come and gone. Some are satisfied with the results; others are not. Those who are concerned about moral issues, and voted for them, have the satisfaction that they did what was right. For those who paid more attention to other issues overriding moral principles are doubtless happy because of their choice. As was already stated, God gives all time and chance, even those at the head of countries. What they do with it is seen in the laws they enact and the inevitable outcome. Says the Lord, “the little company who are standing in the light will be sighing and crying for the abominations that are done in the *land* [the country in which we reside]. But more especially will their prayers arise in behalf of the church because its members are doing after the manner of the world” (5T 209:3). If you only half-heartedly believe that God from the Chariot of Truth is instructing us in our duties from “day to day” (2TG 41:4:0), then you do not wholeheartedly believe that the Lord is informing us about our day-to-day duties from His Chariot based here on Bashan Hill, and you take the attitude that you do not

have the time to pay attention to the politics in the world today, although what is taking place is affecting our work to some extent. For example, have you taken notice of what is going on with the post office? Rules are continually being made which affect our mailing of the literature, such as different regulations and schedules, higher rates for foreign and domestic mailings, and many more “yokes.” We do not know the difficulties that are ahead of us in this one area, but if you know nothing about it, hardly care anything about this, what part do you have in the directive from the Lord to “plead” with Mother (Hos. 2:2; Tract 4), when most of this is being done through mailing the literature?

“Our standing before God depends, not upon the amount of light we have received, but upon the use we make of what we have. Thus even the heathen who choose the right as far as they can distinguish it are in a more favorable condition than are those who have had great light, and profess to serve God, but who disregard the light, and by their daily life contradict their profession.”—DA 239:2.

Read about God's interest in the politics of Sister White's day in the war between the North and the South:

The Battle of Bull Run or Manassas

"The North and the South were presented before me. The North have been deceived in regard to the South. They are better prepared for war than has been represented. Most of their men are well skilled in the use of arms, some of them from experience in battle, others from habitual sporting. They have the advantage of the North in this respect, but have not, as a general thing, the valor and the power of endurance that Northern men have.

"I had a view of the disastrous battle at Manassas, Virginia. It was a most exciting, distressing scene. The Southern army had everything in their favor and were prepared for a dreadful contest. The Northern army was moving on with triumph, not doubting but that they would be victorious. Many were reckless and marched forward boastfully, as though victory were already theirs. As they neared the battlefield, many were almost fainting through weariness and want of refreshment. They did not expect so fierce an encounter. They rushed into battle and fought bravely, desperately. The dead and dying were on every side. Both the

North and the South suffered severely. The Southern men felt the battle, and in a little while would have been driven back still further. The Northern men were rushing on, although their destruction was very great. Just then an angel descended and waved his hand backward. Instantly there was confusion in the ranks. It appeared to the Northern men that their troops were retreating, when it was not so in reality, and a precipitate retreat commenced. This seemed wonderful to me.

"Then it was explained that God had this nation in His own hand, and would not suffer victories to be gained faster than He ordained, and would permit no more losses to the Northern men than in His wisdom He saw fit, to punish them for their sins. And had the Northern army at this time pushed the battle still further in their fainting, exhausted condition, the far greater struggle and destruction which awaited them would have caused great triumph in the South. God would not permit this, and sent an angel to interfere. The sudden falling back of the Northern troops is a mystery to all. They know not that God's hand was in the matter."—1T 266, 267.

As God's hand was there in the Battle of Manassas, so, were our eyes to be opened, we would see His restraining power over the enemy as he schemes to prevent the sealing of the

144,000.

“...As during the sealing period the nations are restrained from obstructing the sealing of the righteous, and the ‘four angels’ (Rev. 7:2) are commanded not to hurt the wicked, we see that the 144,000 are sealed in a time of peace—not, though, in a time of peace among the nations themselves, but rather in a time during which neither the nations are permitted to persecute the Church (those who are being sealed) nor the angels permitted to hurt the wicked.”—9Tr. 49:1.

The 144,000 are sealed in a time of peace.

“THE LAST CRISIS

“Justice standeth afar off: for truth is fallen in the street, and equity cannot enter.” Isa. 59:14.

“We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude.

“The agencies of evil are combin-

ing their forces and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones.

“The condition of things in the world shows that troublous times are right upon us. The daily papers [and other news media] are full of indications of a terrible conflict in the near future. Bold robberies are of frequent occurrence. Strikes are common. Thefts and murders are committed on every hand. Men possessed of demons are taking the lives of men, women, and little children. Men have become infatuated with vice, and every species of evil prevails.

“The enemy has succeeded in perverting justice and in filling men’s hearts with the desire for selfish gain. ‘Justice standeth afar off: for truth is fallen in the street, and equity cannot enter’ (Isa. 59:14). In the great cities there are multitudes living in poverty and wretchedness, well-nigh destitute of food, shelter, and clothing; while in the same cities are those who have more than heart could wish, who live luxuriously, spending their money on richly furnished houses, on personal adornment, or worse still, upon the gratification of sensual appetites, upon liquor, tobacco, and other things that destroy the powers of the brain, unbalance the mind, and debase the soul. The cries of starving humanity are coming up

before God, while by every species of oppression and extortion men are piling up colossal fortunes (9T 11, 12).

“The Scriptures describe the condition of the world just before Christ’s second coming (9T 13, 14).

“Fearful tests and trials await the people of God. The spirit of war is stirring the nations from one end of the earth to the other. But in the midst of the time of trouble that is coming—a time of trouble such as has not been since there was a nation—God’s chosen people will stand unmoved. Satan and his host cannot destroy them, for angels that excel in strength will protect them (9T

17:1).”—LHU 356.

We thank and praise the Lord for opening our eyes to these solemn truths concerning the final events in this time of the sealing of the 144,000. We praise the Lord for the former and latter rain of truth, detailing to us the final events. May we be determined to know and to perform our duties from day to day as they are made known to us from the Chariot of truth, so that, regardless of what happens in the world and in our great nation, we will pledge to remain faithful and to strive to know our duty from “day to day” as we work for the perfection of our characters.



“We are living in a most solemn period of this earth’s history. There is never time to sin; it is always perilous to continue in transgression; but in a special sense is this true at the present time. We are now upon the very borders of the eternal world and stand in a more solemn relation to time and to eternity than ever before. Now let every person search his own heart, and plead for the bright beams of the Sun of Righteousness to expel all spiritual darkness and cleanse from defilement. ‘If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.’...

“There must be thorough repentance, faith in our Saviour Jesus Christ, vigilant watchfulness, unceasing prayer, and diligent searching of the Scriptures. God holds us responsible for all that we might be if we would improve our talents.... All our influence belongs to God. All that we acquire is to be used to His glory. All the property that the Lord has entrusted to us is to be held on the altar of God, to be returned to Him again. We are working out our own destiny. May God help us all to be wise for eternity.”—LHU 369:1, 3.

Order and Perfection

JEMMY E. BINGHAM

A Noteworthy Example

“The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid Him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself.” John 20:1-7.

“It was Christ Himself who had placed those graveclothes with such care. When the mighty angel came

down to the tomb, he was joined by another, who with his company had been keeping guard over the Lord’s body. As the angel from Heaven rolled away the stone, the other entered the tomb, and unbound the wrappings from the body of Jesus.



But it was the Saviour’s hand that folded each, and laid it in its place. In His sight who guides alike the star and the atom, there is nothing unimportant. Order and perfection are seen in all His work.”—LHU 99:5.

As Christ’s followers, we ought to follow His example in all things. He was meticulously careful about the little details of life. There was no duty that Jesus saw as a “little thing.” For us He left the divine words: “Be ye therefore perfect, even as your Father, which is in Heaven is perfect.” To be an altogether Christian, we must automatically follow His example in all things as Jesus would do were He in our place. The natural outworking of the Spirit in our lives will produce order and perfection.

“Study carefully the divine-human character, and constantly inquire, ‘What would Jesus do were He

in my place?' This should be the measurement of our duty. Do not place yourselves needlessly in the society of those who by their arts would weaken your purpose to do right, or bring a stain upon your conscience. Do nothing among strangers, in the street, on the cars [public transportation], in the home, that would have the least appearance of evil. Do something every day to improve, beautify, and ennoble the life that Christ has purchased with His own blood."—MH 491:1.

"'He that is faithful in that which is least is faithful also in much.' Luke 16:10. The importance of the little things is often underrated because they are small; but they supply much of the actual discipline of life. There are really no nonessentials in the Christian's life. Our character building will be full of peril while we underestimate the importance of the little things."—COL 356:1.

He Noticed the Most Simple Things in Life and in Nature

"Christ in His life on earth taught the lesson of careful attention to the little things. The great work of redemption weighed continually upon His soul. As He was teaching and

healing, all the energies of mind and body were taxed to the utmost; yet He noticed the most simple things in life and in nature. His most instructive lessons were those in which by the simple things of nature He illustrated the great truths of the kingdom of God. He did not overlook the necessities of the humblest of His

servants. His ear heard every cry of need. He was awake to the touch of the afflicted woman in the crowd; the very slightest touch of faith brought a response. When He raised from the dead the daughter of Jairus, He reminded her parents that she must have something to eat.



When by His own mighty power He rose from the tomb, He did not disdain to fold and put carefully in the proper place the graveclothes in which He had been laid away."—Id. 357:2.

He Noticed the Touch of Faith

"On the way to the ruler's house, Jesus had met, in the crowd, a poor woman who for twelve years had suffered from a disease that made her life a burden. She had spent all her means upon physicians and remedies, only to be pronounced incurable. But her hopes revived when she

heard of the cures that Christ performed. She felt assured that if she could only go to Him she would be healed. In weakness and suffering she came to the seaside where He was teaching, and tried to press through the crowd, but in vain. Again she followed Him from the house of Levi-Matthew, but was still unable to reach Him. She had begun to despair, when, in making His way through the multitude, He came near where she was.

“The golden opportunity had come. She was in the presence of the Great Physician! But amid the confusion she could not speak to Him, nor catch more than a passing glimpse of His figure. Fearful of losing her one chance of relief, she pressed forward, saying to herself, ‘If I may but touch His garment, I shall be whole.’ As He was passing, she reached forward, and succeeded in barely touching the border of His garment. But in that moment she knew that she was healed. In that one touch was concentrated the faith of her life, and instantly her pain and feebleness gave place to the vigor of perfect health.

“With a grateful heart she then tried to withdraw from the crowd; but suddenly Jesus stopped, and the

people halted with Him. He turned, and looking about asked in a voice distinctly heard above the confusion of the multitude, ‘Who touched Me?’ The people answered this query with a look of amazement. Jostled upon all sides, and rudely pressed hither and thither, as He was, it seemed a strange inquiry.



“Peter, ever ready to speak, said, ‘Master, the multitude throng Thee and press Thee, and sayest Thou, Who touched Me?’ Jesus answered, ‘Somebody hath touched Me: for I perceive that virtue is gone out of Me.’ The Saviour could distinguish the touch of faith

from the casual contact of the careless throng. Such trust should not be passed without comment. He would speak to the humble woman words of comfort that would be to her a well-spring of joy—words that would be a blessing to His followers to the close of time.

“Looking toward the woman, Jesus insisted on knowing who had touched Him. Finding concealment vain, she came forward tremblingly, and cast herself at His feet. With grateful tears she told the story of her suffering, and how she had found relief. Jesus gently said, ‘Daughter, be of good comfort: thy faith hath

made thee whole; go in peace.’ He gave no opportunity for superstition to claim healing virtue for the mere act of touching His garments. *It was not through the outward contact with Him, but through the faith which took hold on His divine power, that the cure was wrought.*

“The wondering crowd that pressed close about Christ realized no accession of vital power. But when the suffering woman put forth her hand to touch Him, believing that she would be made whole, she felt the healing virtue.”—DA 343-347.

Called to Work as Jesus Worked

“The work to which as Christians we are called is to co-operate with Christ for the salvation of souls. This work we have entered into covenant with Him to do. To neglect the work is to prove disloyal to Christ. But in order to accomplish this work we must follow His example of faithful, conscientious attention to the little things. This is the secret of success in every line of Christian effort and influence.

“The Lord desires His people to reach the highest round of the ladder that they may glorify Him by possessing the ability He is willing to bestow. Through the grace of God every provision has been made for us to reveal that we act upon better plans than those upon which the

world acts. We are to show a superiority in intellect, in understanding, in skill and knowledge, because we believe in God and in His power to work upon human hearts.”—COL 358:1, 2.

Give heed to the little things of life. Some people think that their living quarters are too big and they can’t take care of everything as they should. As a result they leave many things in their homes unattended. There is chaos and confusion where there should be order and a well-disciplined home. Others think their quarters are too small; they don’t have enough room, and so things are just thrown here and there. This is not the index of a true Christian. When we accepted Christianity we were just babes when we were baptized in the name of the trinity. We were as children, as it were, growing up in the messages that came to us from 1844, then 1929, and onward. Today we are in the year 2012. For 83 years (1929-2012) the message has been sounding, with a vast amount of truth at our disposal. We should therefore no longer be babes. As matured Christians we should be giving earnest attention to little things, such as having a place for everything and keeping everything in its place. And regardless of where you find yourself, whether you have the convenience or not, you are going to take time to care for your own personal

property in the right away so that angels will love to come in and dwell with you. But if you are careless with your personal belongings, by not putting them in the right place, there is always disorder. Wittingly or unwitting we create an atmosphere that separates us from God and His holy angels, for God is not a God of confusion. He expects system and order in our daily living.

The Wilderness Experience of the Children of Israel

Since the children of Israel “are our only type (1TG 7:3), we must study their experience and take time to seriously reflect on their wilderness experience.

“From the outset of the journey from Egypt, lessons had been given for their training and discipline. Even before they left Egypt a temporary organization had been effected, and the people were arranged in companies, under appointed leaders.”—Ed. 37:4.

Specific instructions were given them in how they should take care of themselves, in how to set up their tents, and how to take care of their belongings, etc.

“The building of the tabernacle was not begun for some time after Israel arrived at Sinai; and the sacred structure was first set up at the opening of the second year from the Exo-

odus. This was followed by the consecration of the priests, the celebration of the Passover, the numbering of the people, and the completion of various arrangements essential to their civil or religious system, so that nearly a year was spent in the encampment at Sinai. Here their worship had taken a more definite form, the laws had been given for the government of the nation, and a more efficient organization had been effected preparatory to their entrance into the land of Canaan.

“The government of Israel was characterized by the most thorough organization, wonderful alike for its completeness and its simplicity. The order so strikingly displayed in the perfection and arrangement of all God’s created works was manifest in the Hebrew economy. God was the center of authority and government, the sovereign of Israel. Moses stood as their visible leader, by God’s appointment, to administer the laws in His name. From the elders of the tribes a council of seventy was afterward chosen to assist Moses in the general affairs of the nation. Next came the priests, who consulted the Lord in the sanctuary. Chiefs, or princes, ruled over the tribes. Under these were ‘captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens,’ and, lastly, officers who might be employing for special duties. Deut 1:15.

“The Hebrew camp was arranged in exact order. It was separated into three great divisions, each having its appointed position in the encampment. In the center was the tabernacle, the abiding place of the invisible King. Around it were stationed the priests and Levites. Beyond these were encamped all the other tribes.” —PP 374:1-3.



“To the Levites was committed the charge of the tabernacle and all that pertained thereto, both in the camp and on the journey. When the camp set forward they were to strike the sacred tent; when a halting place was reached they were to set it up. No person of another tribe was allowed to come near, on pain of death. The Levites were separated into three divisions, the descendants of the three sons of Levi, and each was assigned its special position and work. In front of the tabernacle, and nearest to it, were the tents of Moses and Aaron. On the south were the Kohathites, whose duty it was to care

for the ark and the other furniture; on the north Merarites, who were placed in charge of the pillars, sockets, boards, etc.; in the rear the Gershonites, to whom the care of the curtains and hangings was committed.

“The position of each tribe also was specified. Each was to march and to encamp beside its own standard, as the Lord had commanded:

‘Every man of the children of Israel shall pitch by his own standard, with the ensign of their father’s house: far off about the tabernacle of the congregation shall they pitch.’ ‘As they encamp, so shall they set forward, every man in his place by their standards’ (Num. 2:2, 17). The mixed multitude that had ac-

companied Israel from Egypt were not permitted to occupy the same quarters with the tribes, but were to abide upon the outskirts of the camp; and their offspring were to be excluded from the community until the third generation. Deut. 23:7, 8.

“Scrupulous cleanliness as well as strict order throughout the encampment and its environs was enjoined. Thorough sanitary regulations were enforced. Every person who was unclean from any cause was forbidden to enter the camp. These measures were indispensable to the preservation of health among so vast a multitude; and it was necessary also that

perfect order and purity be maintained, that Israel might enjoy the presence of a holy God. Thus He declared: ‘The Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy.’—PP 375:1-3.



“...At Sinai the arrangements for organization were completed. The order so strikingly displayed in all the works of God was manifest in the Hebrew economy. God was the center of authority and government. Moses, as His representative, was to administer the laws in His name. Then came the council of seventy, then the priests and the princes, under these ‘captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens’ (Num. 11:16, 17; Deut. 1:15), and, lastly, officers appointed for special duties. The camp was arranged in exact order, the tabernacle, the abiding place of God, in the midst, and around it the tents of the

priests and the Levites. Outside of these each tribe encamped beside its own standard.

“Thoroughgoing sanitary regulations were enforced. These were enjoined on the people, not only as necessary to health, but as the condition of retaining among them the presence of the Holy One. By divine authority Moses declared to them, ‘The Lord thy God walketh in the midst of thy camp, to deliver thee; ...therefore shall thy camp be holy’ (Deut. 23:14).

“The education of the Israelites included all their habits of life. Everything that concerned their well-being was the subject of divine solicitude, and came within the province of divine law. Even in providing their food, God sought their highest good. The manna with which He fed them in the wilderness was of a nature to promote physical, mental, and moral strength. Though so many of them rebelled against the restriction of their diet, and longed to return to the days when, they said, ‘We sat by the fleshpots, and when we did eat bread to the full’ (Ex. 16:3), yet the wisdom of God’s choice for them was vindicated in a manner they could not gainsay. Notwithstanding the hardships of their wilderness life, there was not a feeble one in all their tribes.”—Ed. 37, 38.

Who knows the ways of the Lord? It is past our finite knowledge. In the

instructions He gave them is clearly seen that God's ways are always the best. Because of their strict sanitary and health laws, which they followed, they were able to preserve their health all through their long wilderness sojourn.

Lessons to Learn and Put into Practice



"...System is everything. Do but one thing at a time, and do that well, finishing it before you begin a second piece of work. Do but one thing at a time, and do that well, finishing it before you begin a second piece of work. You should have regular hours for rising, for praying, and for eating."—5T 181:3.

I have heard sisters in the Davidian faith say, "I've cut so many pieces of material to make garments, but they remained as cut-out material and were never made into garments." Then there are those who seem to be always at work on some project (sewing, for example), but they hardly ever have something to show, summer after summer. The problem

is that they do not finish one job before starting another.

Children to Be Educated in These Things

"The cultivation of order and taste is an important part of the education of children....

"As the guardian and teacher of your children, you are in duty bound to do every little thing in the home with nicety and in order. Teach your children the invaluable lesson of keeping their clothing tidy. Keep your own clothing clean and sweet and respectable....

"You are under obligation to God always to be patterns of propriety in your home....Remember that in Heaven there is no disorder, and that your home should be a heaven here below. Remember that in doing faithfully from day to day the little things to be done in the home, you are a laborer together with God, perfecting a Christian character.

"Bear in mind, parents, that you are working for the salvation of your children. If your habits are correct, if you reveal neatness and order, virtue and righteousness, sanctification of soul, body, and spirit, you respond to the words of the Redeemer, 'Ye are the light of the world.'"—CG 110:1-4.

Sleeping Habits

“...Many waste hours of precious time in bed because it gratifies the natural inclination and to do otherwise requires an exertion. One hour wasted in the morning is lost never to be recovered.”—5T 181:3

“To Have Regular Hours for Sleep—How prevalent is the habit of turning day into night, and night into day. Many youth sleep soundly in the morning, when they should be up with the early singing birds and be stirring when all nature is awake.

“Some youth are much opposed to order and discipline. They do not respect the rules of the home by rising at a regular hour. They lie in bed some hours after daylight, when everyone should be astir. They burn the midnight oil, depending upon artificial light to supply the place of the light that nature has provided at seasonable hours. In so doing they not only waste precious opportunities, but cause additional expense. But in almost every case the plea is made, ‘I cannot get through my work; I have something to do; I cannot retire early.’...The precious habits of order are broken, and the moments thus idled away in the early morning set things out of course for the whole day.”—CG 111:4, 5.

But few people understand or practice, systematically, the counsels in the above paragraph. But we

should keep in mind that when we have a bad start in the morning, we put things out of course for the whole day. Such practice is prevalent in the homes of many worldly people. Satan has them all mixed up. He delights to see them running “rings” around themselves.

Mixed-up Working Hours

Instead of doing all their work in six days, finishing it and resting on the seventh day, many are working five days and taking two days off. And what do these do with the two days they have off? They sleep late (get up about ten, eleven, twelve), do whatever they please, and the whole day is gone from them. They do not get anything accomplished. This is the way Satan works. This is not God’s way of working. If we had been educated in this Babylonish way, it is time that we get this out of our system and re-educate ourselves in the right way.

“Our God is a God of order, and He desires that His children shall will to bring themselves into order and under His discipline. Would it not be better, therefore, to break up this habit of turning night into day, and the fresh hours of the morning into night? If the youth would form habits of regularity and order, they would improve in health, in spirits, in memory, and in disposition.

“It is the duty of all to observe strict rules in their habits of life. This is for your own good, dear youth, both physically and morally. When you rise in the morning, take into consideration, as far as possible, the work you must accomplish during the day. If necessary, have a small book in which to jot down the things that need to be done, and set yourself a time in which to do your work.”—CG 112:1, 2.

For some people, when they awake in the morning, their first thoughts do not turn to God. They seem to be lost or bewildered. When they come to themselves, after a few minutes, they may say a few words in prayer, then it is hurry, hurry, hurry, which results, in some cases, in confusion. If you are in this category, then be determined to rise a few minutes earlier. Know what your plans are before you get out of bed, and set about, first to pray, and then to read your devotional. This will save you from confusion not only in the morning hours, but all through the day.

Instructions for Health, Publishing, or Other Institutions

“The one who is placed in charge of such ones [that is, those who are not coming up to the standard] should in no case fret or scold. He should not give way to impatience or lose his

self-control. Take them by themselves, and tell them that such exhibitions cannot be permitted, that their spirit must be changed. Tell them that to educate themselves to think that they need sympathy is the most foolish thing they can do. Pray with them; then give them their task, as God gives us our tasks. He has given to every man his work, according to his several ability.

“If, after these youth have been fully and patiently tried, they make no change, let them be plainly told that they cannot be retained in the institution. Let their place be given to those who will not be such a burden to the institution....

“There is to be no slavery. The service of all is to be cheerful and willing. But those who train the youth in our institutions have one disadvantage to work against. There are many who in the home life have received an imperfect training. Often the mother makes herself the slave of her children, and in so doing neglects her most important work—the training of her children to wait on themselves, to follow habits of neatness, order, and thoroughness in the little things of life....

“When such children reach the age of responsibility and caretaking, they are unsubdued and undisciplined. It may be that they have a desire to enter one of our sanitariums to take a nurse’s training. They come,

but the defects of their home training make their stay at the institution hard for themselves and for those who have charge of their education.

“Overcoming Parental Neglect

“Let there be in the institution no continuation of the spoiling received in the home. There will be no hope for these poor youth—wronged from childhood by unwise indulgence—if the policy followed in the home is followed in the institution. Let them be wisely and kindly disciplined, and when it is seen that they are trying to improve, trying to make themselves what they ought to be, let words of encouragement be spoken to them. But let them plainly understand that they cannot follow in the institution the course of self-pleasing that they followed in the home. If they are willing to begin at the beginning, if they are determined to master every problem, they will improve....

“Their parents’ neglect has made their training much harder than it otherwise would have been. Do not pass by any slighted work unnoticed; but do not blame or scold them. This will not overcome the difficulty, but will embarrass and discourage them. In the most kindly way tell them that the neglect of the past must be remedied, or they cannot be retained in the institution. The need for a reformation must be pointed out. They must

be encouraged to change wrong habits and establish right ones.

“Those who sympathize with the one who is causing great perplexity by his lack of determination to remedy the defects of his training are in need of being labored with. Show them that it is their duty to help those who have so much to overcome. Those in a position of responsibility in an institution can spoil young men and young women for a lifetime by unduly sympathizing with them, petting them, and listening to their complaints. Those who do this show that they themselves need to reform before they are prepared to take wise charge of a sanitarium or any other institution in which the youth are receiving a training.”—MM 178:1-179:2.

Gospel Order

“The Lord has shown that gospel order has been too much feared and neglected. Formality should be shunned; but, in so doing, order should not be neglected. There is order in Heaven. There was order in the church when Christ was upon the earth, and after His departure order was strictly observed among His apostles. And now in these last days, while God is bringing His children into the unity of the faith, there is more real need of order than ever before; for, as God unites His children, Satan and his evil angels are very

busy to prevent this unity and to destroy it.”—EW 97:1.

“I saw that this door at which the enemy comes in to perplex and trouble the flock can be shut. I inquired of the angel how it could be closed. He said, ‘The church must flee to God’s Word and become established upon gospel order, which has been overlooked and neglected.’ This is indispensably necessary in order to bring the church into the unity of the faith.”—Id. 100:2.

When we are thus united and become one in Christ, God will then have the army of Joel 2:7:

“They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks.”

Do you see anyone stepping back and doing his own thing in this army? No one is stepping back; they run together, they climb the wall together. They would not break ranks. And how did they get to this position? They are learning not to break ranks right now. As the children of Israel learned order and discipline before they left Egypt, so right now we are learning to take orders and to be disciplined. This is our proving ground, our boot camp, so to speak. Here is where the Lord is training us to be in this army. We are either going to make it or break it. It depends on the choices we make everyday.

“This army will act in perfect unity, and each will tend well to his own given part of the work.”—12Code 3:8:7.

“There is order in Heaven, and God is well pleased with the efforts of His people in trying to move with system and order in His work on earth.”—1T 191:1.

Follow Regularity and Order in All Things

Regularity in doing our household duties is essential—we should have regular days for grocery shopping, regular days for doing our laundry, dishes should be washed after every meal, there should be a regular time for family worship. When we are working for regularity and order in our homes, God is well pleased with us.

“‘God is not the author of confusion, but of peace, as in all churches of the saints’ (1 Cor. 14:33). He requires that order and system be observed in the conduct of church affairs today no less than in the days of old. He desires His work to be carried forward with thoroughness and exactness so that He may place upon it the seal of His approval. Christian is to be united with Christian, church with church, the human instrumentality co-operating with the divine, every agency subordinate to the Holy Spirit, and all combined in giving to

the world the good tidings of the grace of God.”—AA 96:1.

“System and Promptness Save Time—There must be men who will begin a work in the right way, and hold to it and push it forward firmly. Everything must be done according to a well-matured plan, and with system. God has entrusted His sacred work to men, and He asks that they shall do it carefully. Regularity in all things is essential. Never be late to an appointment. God has entrusted His sacred work to men and He asks that they do it carefully. Regularity in all things is essential. Never be late to an appointment. In no department or office should time be lost in unnecessary conversations. The work of God requires things which it does not receive, because men do not learn from the God of wisdom. They press too many things into their life, postpone until tomorrow that which demands their attention today, and much time is lost in painfully picking up the lost stitches....

“Some workers need to give up the slow methods of work which prevail, and to learn to be prompt. Promptness is necessary as well as diligence. If we wish to accomplish the work according to the will of God, it must be done in an expeditious manner, but not without thought and care.”—Ev. 649, 650.

Although we are to work expeditiously, we must still put thought and

care in whatever we do. One way to achieve this goal is to keep our minds on whatever work is to be done. Never permit the mind to wander from the hands.

“Organizing Our Routine Work—Persons who have not acquired habits of close industry and economy of time, should have set rules to prompt them to regularity and dispatch. George Washington was enabled to perform a great amount of business because he was thorough in preserving order and regularity. Every paper had its date and its place, and no time was lost in looking up what had been mislaid.”—Id. 650:2.

Much time is lost in looking for things that we did not put in the correct place.

“We cannot be called ‘commandment-keeping people’ unless we do all our work and do it on time, for one of the commandments is, ‘six days shalt thou labor and do all thy work.’ If we waste a moment of our time except it be because of some inability we would be unfit to call ourselves ‘commandment-keepers.’ Hence, we must labor smilingly and faithfully six full days of the week. Neither can we let the work drag behind each day and yet claim to keep God’s commandments. As the work which God has assigned to everyone is neither too much nor not enough, if we faithfully labor six days and do all our work we would neither find idle time

during the week nor would we find something undone at the end of the week.

“Those who have too much time and not enough work are either ignorantly or purposely leaving their work undone, and those who have too much work and not enough time are either undertaking to do the unnecessary things of life, too lazy, or unskillful and unsystematic.

“If God would leave something undone in His creative work, the thing created will end in disaster, and if He does not do it on time, the whole creation will suffer.

“Those who are to be translated will be as God (Zech. 12:8)—perfect in all they do. Therefore, amend your ways, and be ye ‘perfect even as your Father, which is in Heaven is perfect’ (Matt. 5:48).

“Find out what your work is, then arise early and do it faithfully ‘in the selfsame day’ with a smile. Work and sunshine will not only do you much good, they will prevent you from committing slow suicide, for without exercise, fresh air, and sunshine you cannot live your full age, and the time you live to your life will be unpleasant to yourself and burdensome to others.

“‘Thus saith the Lord: Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that

the foundation of the house of the Lord of hosts was laid, that the temple might be built.’ (Zech. 8:9).

“‘Every man’s work passes in review before God, and is registered for faithfulness or unfaithfulness. Opposite each name in the books of Heaven is entered with terrible exactness, every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs, neglected, wasted moments, unimproved opportunities, the influence exerted for good or evil, with its far-reaching results, are all chronicled by the recording angel (GC 482).’—2Code 3, 4:13, col. 1:3-col. 2:0-6.

Conclusion

If God’s people do not awake now, they never will, for the time is too short and the work is too great, and the best of us cannot be too skillful or too active to engage in the conflict which is confronting us.

It is my prayer that the Lord will help us all to come up to the high standard that He has set for us as workers together with Him, and that we might experience all the blessings He has in store for all who are determined to follow a well-ordered Christian life every day.

Coming Next: “Cleanliness Next to Godliness.” □

FOR THE YOUNG AT HEART

J. G. MATTESON—GOSPEL VIKING

Part III

[They Had a World to Win, pp. 137-141]

In May 1866 John boarded the train for his first visit to the Battle Creek headquarters. He carried in his pocket a manuscript in Danish on the Sabbath, which he hoped to get printed as a small tract. For several years Scandinavian believers had requested literature in their own language and had raised \$1,000 for the project. As John traveled he prayed earnestly that their dream might become reality.

At the Review office he explained the need for Danish literature. George Amadon responded, "I really don't mean to discourage you, Brother Matteson, but we've had brethren of foreign extraction in here before, and they were constantly in our way." He led the way to a back room. "Look at that stack of books over there. Those are German publications. They have lain there for months with no call for them. I'm sorry, Brother Matteson."

But John was not one to be easily turned aside. "Brother Amadon, I can learn to set type. There will be many calls for this tract, I will assure you."

"I feel it will be a waste of time,"



replied Amadon, "but come to the typecase. Here's a stick for you to use and an instruction book on typesetting. Don't be surprised if there are a lot of mistakes."

John read the instructions and set to work. By afternoon he had a full page ready for proof. There were only three mistakes. His little tract "Sabbatens Dag" was given wide circulation and paved the way for scores of later Danish publications.

When John traveled to southern Minnesota to evangelize among the Scandinavians, he found the settlers living in sod huts and cellars dug into a bank. He wrote that they were "a very dirty set of people" and that he was compelled to "eat victuals mixed with dust and different things."

One night John could find no place to stay until he reached a small cabin after 9:00. In response to his knock, a man's voice came from the darkness inside: "You are welcome to stay if you can find room. Take some hay from the stack behind the house, then come lie down on the floor." Farm produce and tools were

all stored in the room, leaving barely enough space for John to stretch out. He spread his rubber blanket over the hay, covered himself with his overcoat, and slept until morning.

As often as possible he would conduct evening meetings in a schoolhouse. After the people had left, he would spend the night sleeping on a bench with his boots as a pillow and his overcoat to cover himself. During the winter he set a trapline to catch muskrats, whose pelts netted him ten cents apiece.

Embarrassed by his shabby suit, he took it apart and restitched it inside out. Now it had a new look. For his arduous labors here, he was rewarded with a substantial number of Sabbathkeeping companies. He reported to the *Review*:

“August 25 [1870]. I visited my own home after an absence of one year and ten weeks. Felt thankful to God who had so kindly spared our life and health.”

Since so many of John’s Minnesota travels had been on foot, a thoughtful friend loaned him a mule. One day as he was returning home by muleback a blinding snowstorm swept across the prairie. As it gathered force, visibility became virtually zero, and snow obliterated the trail. Suddenly the mule halted. No amount of coaxing could persuade him to go on. Suspecting danger, John turned the animal about and

started down a slope, giving him rein and freedom. Soon they reached a river, where John dismounted and led the mule across on the ice. The storm’s fury had abated momentarily, and as he looked back, he saw downstream a precipice beside the river that accounted for the providential balking of the mule.

Before long a letter from Chicago brought exciting news. A stranger named Hans Shong had read some of Matteson’s tracts and promised a houseful of hearers if he would come. For two decades Adventist evangelists had concentrated their efforts upon small communities, apprehensive of big-city problems. But now the Chicago invitation! What a breakthrough! Matteson promised to come. Within a few months he organized an active eleven-member church. They purchased a lot at 269 West Erie Street. With Sunday work bees they began to build. On the second Sunday a policeman stopped by.

“What are you doing?” he quizzed them.

“We are building a church,” they responded.

“On Sunday? What kind of people are you, anyway, building a church on Sunday?”

“We are Christian people, sir,” John began, “and we keep the day the Bible teaches us to keep, the seventh-day Sabbath, Saturday.”

“I order you to stop immediately.

If you don't, I will have to arrest you all."

"But the law gives us liberty to work," John objected.

"Come along with me to the police station," the officer ordered.

On the way John gave him a brief study on the Sabbath. The officer shrugged.

"The Bible! The Bible! What do we care for the Bible? Sunday is the American Sabbath!"

Upon reaching the station, John asked the men at the desk for the Illinois statute book.

"We don't have a copy, but we have the city ordinances."

"Then would you please show me the paragraph that forbids work on Sunday?"

The policemen searched diligently without success, then handed the book to John, who also searched fruitlessly. John returned to the job and informed his waiting men that there had been no reprieve.

As John and the other Adventists prayed, they could not know that that very night a calamity of such magnitude would strike Chicago that objection to Sunday labor on the chapel would never again be voiced. The fire that reportedly started in Kate O'Leary's southside barn swept across the city, leaving a toll of death and destruction—the Great Chicago Fire.

Arising at 4:00 Monday morning,

John went to view the desolation. He watched as the Chicago Avenue Bridge burned, severing connection with the West Side. He saw a man leap into the river and stand on some floating charred remains. The man shouted at the fire and made grotesque faces. He had lost his home, his family, and now his mind.

John reported to the Review: "The principal part of Chicago is a heap of ruins. Its vanity and pride somewhat purged by the fire, its terrible wickedness somewhat punished by the flames...."

"What a pitiful sight to see more than one hundred thousand people homeless, multitudes lying in the streets.... Many people are burned to death, others crippled."

The Scandinavian congregation in Chicago completed the chapel at a cost of \$2,000, and requested to unite with the Wisconsin Conference, since their pastor was from that conference.

The effectiveness of John's Danish tracts prompted him to begin a 24-page monthly entitled *Advent Tidende*. To the ever-lengthening subscription list were added names of relatives and friends in Europe. Letters of appreciation poured into the Review office. Scandinavian Adventists in America began to raise a fund to send Elder Matteson to their home countries. It was not an easy

(Continued on page 31.)

FROM THE ARCHIVES
BRANCH-INSPIRED

M. J. B., *Timely-Truth Educator*, Vol. 18, No. 2, Oct. -Dec. 1974, pp. 26-32

Question 1: Since where there is no type, there is no truth, and since Joshua was not resurrected to take over from Moses and lead Israel into the Promised Land, then how could Brother Houteff, now dead, but to return, we believe, in the Special Resurrection (Dan. 12:2), be antitypical Joshua? Does not an un-resurrected Joshua in the type disallow a resurrected Joshua in the antitype?

Answer: On the surface, yes. Not though, below the surface, down in the firma of truth. Mica—fool's gold—lies on the surface. Rarely so, though, with gold. It is not so readily and easily come by. Just so, more often than not, with truth. In this connection, Inspiration has set up the following inviolable guidelines:

1. "Close reasoners and logical thinkers are few."—FE 27:1.

2. "How many men in this age of the world fail to go deep enough. They only skim the surface. They *will not think closely enough to see difficulties* and grapple with them, and will not examine every important subject which comes before them with thoughtful, prayerful study, and with *sufficient caution* and interest to see the real point at issue. They talk of matters which they have

not fully and carefully weighed."—4T 361:2.

3. "And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know." 1 Cor. 8:2.

4. "Prove all things; hold fast that which is good." 1 Thess. 5:21.

Applying these four precepts to the concern in question, we must at the outset correct the pernicious fallacy among Davidians in general that there is no truth if there is no type. The ROD *does not allow for this precept alone*. It is a *dangerous half truth if taken alone* (as the majority of Davidians take it) as total precept on the modality of truth. The ROD recognizes other modes than type, and so affirms—positively. Witness the ensuing testimony:

1. "We have also *a more sure word of prophecy; whereunto ye do well that ye take heed*, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Pet. 1:19.

2. "I have also spoken by the *prophets*, and I have multiplied visions, and used *similitudes*, by the ministry of the prophets." Hos. 12:10.

3. "Besides being taught by the *literal testimonies* of the prophets,

the Gospel is taught also by *figurative prophecies*.... We must give consideration not only to the literal but also to the *figurative testimonies of the prophets*.”—6Tr. 18:2.

4. “...We have a prophecy and [or] a type for every event that has [taken place] or will take place in this wicked world of ours.”—1SR 49:0, last sentence.

5. “Here [2 Pet. 1:19, 20] we are told that *prophecy, a vision, is the acid test* by which to judge purported Bible truth; that is, *if the thing is not in prophecy, if there is no vision of it found in the writings of the prophets, then there is no truth in it*. Yes, the visions of the prophets are to be our visions if we must be preserved.”—2TG 24:13:3.

6. “*By the prophecies only, can we prove or disprove, know what we believe, and BELIEVE WHAT WE KNOW, AND WITH SAFETY ACCEPT OR REJECT any message.*” —6Tr. 8:1.

7. “Let us ever bear in mind that we of ourselves know nothing about God’s plans except as *told* through His appointed servants, the *prophets*, and as we witness them day by day.” —1TG 7:7:0.

Now that the essential testimony on this subject is thus bound up—“confirmed” (2TG 41:24:2), let no Davidian ever again superficially and divisively contend—hum—that the ROD teaches there is only one

mode of truth—type. Let all who love the truth and cherish the hope of the kingdom, now come into line with Inspiration’s teaching that there are plural modes of truth—the narrative, the expository, the parabolical, the dream, the visional, the allegorical, the typological, the symbolical, the prophetic—the *last of which is the “acid test.”*”

So, applying these facts to the questioner’s point, we must ascertain if there is “acid test” prophecy and/or type on the subject. Upon searching and studying to be approved unto God, so as not to be ashamed, rightly dividing the Word of Truth (2 Tim. 2:15), we find there is the “acid test”-prophecy on the subject, interpreted by Inspiration and placed in the golden bowl. Concerning the bowl, we have the following inviolable testimony:

1. “Find your explanations ‘in the Bowl’ and you will have no trouble in knowing the truth, or of avoiding the ever ready trap of deception. Thus the difficulty in knowing the difference between truth and error is eliminated.”—2SR 289:0.

2. “It is imperative, therefore, that every Present-truth believer *teach and practice* only Present Truth—teach not short of nor beyond what is published, weave not into it private interpretations [soothsayings] or constructions, theories and ideas [humbuggings], and DO NOTHING

LESS and NOTHING MORE THAN WHAT THE MESSAGE CALLS FOR.

“Thus putting aside your own thoughts and your own ways, and availing yourselves of the Lord’s (Isa. 55:8, 9), in exclusive devotion to the Spirit of Truth, you will really see eye to eye, and speak the same things. Then only will you be able to dispel the spirit of confusion and to retain the spirit of love and unity.”—4Ans. 63, 64.

3. *“...Teach only in the light of the Rod those passages which in one way or another need to be interpreted. Thus only will all Present Truth believers ever become of the same mind, seeing eye to eye and speaking the same things (1 Cor. 1:10; 1 Peter 3:8; Isa. 52:8).”*—5Ans. 55:2.

4. *“...The only safe way by which God’s servants and His church can be free from error, full of faith, without guile in their mouth (all speak the same thing), is the never erring guide—‘The Spirit of Prophecy.’ The acceptance of so-called truth, without Inspiration, is the devil’s trap of deception, and they who advocate such fallacious teachings are the hardest and most impossible ones to rescue from Satan’s bottomless pit; for he makes them believe that confession of their errors would disqualify them as teachers, and dishonor their standing.”*—2SR 286:1.

So what we want, and what alone we will accept, on the subject in

question, is the testimony from “the golden bowl.” And what is the golden bowl? Here is Inspiration’s answer:

1. “Clearly, then, the bowl in which the golden oil is stored symbolizes *the storehouse of Present Truth*—the Word interpreted.”—6Tr. 24:2.

2. “...The bowl in which the oil is deposited represents the *container or the store* in which the compilations of Inspired Bible interpretations are stored, and *that from it, not from the olive trees*, the ministers help themselves with oil and carry it to the seven lamps (to the church).”—1TG 14:20:2.

3. “Where then is one to look for God’s storehouse?—wherever is to be found His Truth for today, from wherever ‘meat in due season’ is being dispensed.

“...To repeat, God’s storehouse has ever been and ever will be *only* where ‘the message of the hour’ is, where ‘Present Truth’ is—the house from which ‘meat in due season’ is dispensed....”—2TG 30:18:0, 1.

“...The storehouse (golden bowl) of Present Truth....”—6Tr. 25:1.

As Inspiration certifies that “the ‘golden bowl’ [is] full of oil” (6Tr. 41:4), the No. 1 certainty therefore, in golden-bowl truth, is that *no more oil can be put in the bowl*. It follows, obviously, that since Sister White and Brother Houteff filled the bowl,

Sister White with the former-rain truth, Brother Houteff with the latter-rain truth, none other can add to the brimful contents of the bowl, and that all who are advancing their various ideas and theories are soothsayers, humbuggers, imposters—all, false signboards pointing the wrong way.

“But while there flows from the golden bowl (Zech. 4:2) that Inspiration which enables one to be a true Christian, there flows from the cauldron of hell that opposite inspiration that works to make one a false Christian [a soothsayer, humbugger, etc.] The one saves, the other destroys. Needing as much as we do to become fully conscious and respectful of the one, the Divine Inspiration, we at the same time have equal need to become fully alive to its counterfeit—satanic inspiration.”—1Ans. 51:2.

As certain, therefore, as that Sister White and Brother Houteff were God’s instrumentalities in filling the golden bowl with Inspiration which saves, just that certain it is that “from the cauldron of hell” there flows through humbugging, porter-dodging “imposters” (1TG 2:22-24)—the “soothsayers” (1TG 29:14:1), the usurpers of the seat of the “Spirit of Truth” (1TG 7:10:0; 14:22, 23), the false signboards—that opposite or satanic inspiration that destroys. Divine Inspiration is herewith publicly posting warning to beware of the ten most dangerous deceivers, humbug-

gers and public enemies in divided Davidia who are vending “from the cauldron of hell that...inspiration... that destroys”:

[NOTE: Now, in 2012, all these humbugging “imposters” “soothsayers,” “usurpers,” have all come to their end, except one, and he and his group are gradually dwindling away.]

1. D. Adair—Porter-hater and dodger and chief hummer of the Salem West non-ROD, anti-Bashan chorus of sophistries and heresies.

2. H. Blum—Porter-dodger and chief hummer of the Ex-Salem non-ROD, anti-Bashan fallacies, now emanating from Vista, California.

3. V. Johnson—Porter-dodger and chief hummer of non-ROD and anti-ROD Calendar Research time-setting fallacies.

4. B. L. Roden—The humbugger of Davidian humbuggers and Voice Supreme of a whole “branch” of non-ROD and anti-ROD sophistries and heresies.

5. S. Licayan—Porter-dodger and chief hummer of the non-ROD, branch-esque Root of Jesse fallacies.

6. H. Kyte—Porter-dodger and chief hummer of the non-ROD 200,000,000 first-fruit heresy, and the 1975 Jacob’s trouble heresy.

7. R. Georgel—Porter-dodger and chief hummer of a medley of non-ROD and anti-ROD strains.

8. A. Johnson (Eliakim Ben David)—Porter-dodger and chief

hammer of the non-ROD and anti-ROD House of David #1 (Washington).

9. W. L. Sweeder—Porter-dodger and chief hammer of the non-ROD and anti-ROD Sweeder claim that he is Heaven's appointed interpreter of *every* verse in the Bible!

10. W. Rose (Solomon Ben David)—Porter-dodger and chief hammer of the non-ROD House of David #2 (New York).

And there is a new-comer, W. Matthews, who bids fair to displace one of the above ten. His hum is that V. T. H. will return to old Mt. Carmel before Ezekiel 9, mark the 144,000 there, slay the prophets of Baal there, then take the 144,000 home to the kingdom. So henceforth he'll be known as Marker-Killer-Houteff hammer.

As it is B. L. Roden's inspiration from the "cauldron of hell" that has engendered the questioner's point, it is ruled out immediately. No one in his right mind is going to accept anything from "the cauldron of hell."

From "The Golden Bowl" comes this saving Inspiration:

1. "...Since the ROD is a symbol of authority, correction, and deliverance, then what other title could more fittingly signify that *It is to deliver* the penitent and *do away with* the impenitent?"—GCS 29:4.

2. "Unmistakably, therefore, the clear light shedding forth from type,

from testimonies of the prophets, and from history, identifies the *message of the Rod* as THE ONLY ONE ordained to lead the latter-day Church, freed from sin and sinners, into the Land of Promise when 'the times of the Gentiles be fulfilled.' Luke 21:24." —3Ans. 21:1.

3. "...The defeat of Pharaoh's evil intent in that day foreshadowed the defeat of modern Pharaoh's subtle endeavour to do away with the prophet of today, the one who is to deliver modern Israel *when* the times of the Gentiles is fulfilled."—1SR p.e. 44:5.

"...It was the Shepherd's Rod that freed ancient Israel, and the Lord has chosen *The Shepherd's Rod* to deliver modern Israel. It was a Rod that led the first Exodus, and it is now seen that a Rod is making ready to lead the second Exodus (Isa. 11:11; Micah 7:14, 15; Ezek. 20:36, 37)." —GCS 29, 30.

The man who brought the ROD and filled the bowl was V. T. Houteff. He, therefore, is both antitypical Moses and antitypical Joshua, just as he is antitypical Elijah, antitypical Zerubbabel, antitypical Jezreel, antitypical Joshua the high priest, antitypical John the Baptist, et al, for he is antitypical *every* prophet—necessarily, as the restorer "of *all* things."

Thus the "acid test" of prophecy validated by the ROD'S Inspired interpretation certifies the man with the

ROD, “the prophet of today” (V. T. Houteff), as the one who is to *deliver* modern Israel, the *one who is therefore* antitypical Joshua.

Joshua finally delivered ancient Israel from the bondage of literal Egypt. Christ delivered the Israel of all time from the bondage of spiritual Egypt. Thus Truth reveals that in this relation Joshua was a type of Christ. Joshua *did not* pass through the grave to become the deliverer of ancient Israel. Christ, though, *did* pass through the grave to become the deliverer of Joshua and Israel yesterday, of Joshua and Israel today, and of all mankind of all days. Christ is to deliver Israel today through the ROD *in the hands of him who is antitypical every prophet*, and hence antitypical Joshua.

Get your food, Brother, Sister, from the ROD’S present green pasture of Bashan, and you will be getting pure truth from the golden bowl, through “actually inspired teachers” (1TG 29:14:1), not soothsayers, truth-usurpers, porter-dodgers, humbuggers, imposters—false signboards, *all*.

Question 2: How can Brother Houteff be the Elijah of Malachi 4:5 and Matthew 17:11, who, as the antitype of Elijah the Tishbite, must be translated?

Answer: Where in the Bible or in the Spirit of Prophecy does Inspiration say that the Elijah of Malachi 4:5 and

Matthew 17:11 is the antitype of Elijah the Tishbite any more than of Elijah John the Baptist?

While futile search is being made for the answer that does not exist, Truth bids us to understand the following historical and typological facts:

1. Elijah the Tishbite came to the kingdom, not of two-tribe Judah but, rather, of *ten-tribe Israel*.

2. He did not go down in death into the grave, rather he went up in immortal life in a fiery chariot—translated.

3. In the same spirit and power—the spirit and power of Elijah the Tishbite—Elijah John the Baptist came to *two-tribe Judah*.

4. He did not go *up* in translation but *down* in death.

5. Judah was God’s “sanctuary” and “lawgiver” (Ps. 114:2; 108:8). Hence His antitypical sanctuary and lawgiver, the Seventh-day Adventist Church, is the antitypical two-tribe kingdom of Judah.

6. As scattered ten-tribe Israel of old was His dominion then (Ps. 114:2), the scattered antitypical ten-tribe kingdom of Israel, essentially Protestant Christendom—Babylon (GC 383:0; 390:1)—is His “dominion” today.

7. Accordingly, in fidelity to type, antitypical Elijah could not, as Elijah the Tishbite, come to the SDA Church—antitypical Judah; rather,

he *must go* to Christendom—antitypical ten-tribe Israel.

8. By the same token of logic, antitypical Elijah could not, as Elijah John the Baptist, go to Christendom—antitypical ten-tribe Israel; rather, he *must* come to the Adventist Church—antitypical Judah.

9. Typologically, as the Tishbite he must be translated; as the Baptist he must pass through the grave.

10. As antitypical *every* prophet, antitypical Elijah *must first come* to the SDA Church, Judah, as Elijah John, and die. Subsequently he *must* be raised to go to Christendom, antitypical ten-tribe Israel, as Elijah the Tishbite, and never die—finally be translated.

11. Accordingly, V. T. Houteff, in the antitypical role of the split type, had to come first as Elijah John to antitypical Judah—the SDA Church, and die; then he must be raised from the grave (Dan. 12:2), to go as Elijah the Tishbite to antitypical ten-tribe Israel—Christendom, and never die.

12. To go to antitypical ten-tribe Israel, he must return in the resurrection of Daniel 12:2, . . . an immortal being, beyond the reach of death, and take up his work in the kingdom (7T 17:4).

13. Thus he came as antitypical Elijah John to the antitypical two-tribe kingdom of Judah—the SDA Church, and died. In the special resurrection (Dan. 12:2) he will arise,

transfigured and transformed from mortal to immortal, and go as antitypical Elijah the Tishbite to the antitypical ten-tribe kingdom of Israel, all Christendom, finally to be translated—never to taste death.

14. Again: to fulfill the split type, he had to come to antitypical Judah and die, then come back in Daniel 12:2 to antitypical Israel and never die.

When Inspiration turns the key of Truth in the locked door of type and/or prophecy, the door swings open and light streams out.

“Have you not yet discovered that, whether it be in ancient or in modern times, all the Bible truths that men have ever learned, have come only through the inspired channel—the Spirit of Prophecy?”—6Tr. 40:4.

“Only those to whom ‘the porter’ (the one through whom the Spirit of Prophecy is manifested) opens, and who thus gain entrance through the Door, are the authorized shepherds whose voices God’s sheep hear.”—1TG 2:22:3.

“The porter, the one in charge, opens the Door only to those who have complied with the requirements for admission. In other words, the Lord is plainly telling us that no one may dodge the porter’s inspection and forever get by. And yet in spite of this warning, and in spite of the fact that to go through the Door is

even easier than to climb over the fence, some choose to take a chance stealing their way in—pretending [humbugging] to be in the ‘faith,’ thus getting into the sheepfold and hoping to take over and/or to get a following. It is, however, not possible to induce God’s true sheep to follow them for they know the true Shepherd’s Voice.”—1TG 2:22:2.

“Who are the wise? They must be those who are ever searching for and buying ‘golden oil’—those who consequently have their vessels full (Matt. 25:1-13). *These are they who are let in through the door, who have obtained and followed an up-to-date map of truth.*”—1TG 51:14:2.

Who let them in through the door?

“God’s sheep are thus carefully led in and out, both to shelter and to ‘meat in due season’—to Present Truth. The ‘goats’ [the soothsayers, humbuggers, imposters], though—those who dodge the porter while entering—must do so, of course, while coming out, too. Consequently, they cannot be led by God’s appointed shepherds.”—1TG 2:23:4.

God help all not to be of those who either hum or are lured by the “‘hum of a humbug’ that unsanctified hearts like to listen to. They are of those who are dodging the porter at the ‘Door,’ of those who know that their deeds cannot stand inspection” (1TG 2:24:1)—those “who hardly stand a chance” (2TG 24:21:5). □



(Continued from page 23.)

decision. America had been their home for twenty-three years, but the Macedonian call came too loud and clear to disregard.

What would they do with their children, who now numbered seven? They would parcel them out and leave them in America until the work

in Europe was established. Matilda and Christina were sent to Battle Creek College; the Jaspersons at Neenah offered to look after Samuel, Martha, and John, Jr.; Alexander and Daniel would stay in Oakland with Grandma Matteson, who was now living with them.

(To Be Continued.)



HEALTH WAVE

WHAT SHOULD A FLESH EATER KNOW?

The "Entering Wedge," pp. 15-17

No living being should overlook the fact that in the beginning God said to the man: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29.

Even after Adam fell in sin and was driven out of the garden, after the earth brought forth thorns and thistles, his "meat" was still the "herb"—no longer that which grew in Eden, of course, but that which grew in the open field (Gen. 3:18). It was after the Flood that man was permitted to use flesh food, and although he made use of only "clean" animal flesh (Lev. 11), the average length of life immediately dropped under the 200-year mark. Evidently, a flesh diet was permitted in order to shorten man's life and thus the miseries brought upon him through increased sin, and also perhaps to make it possible for him to perform the typical ceremonial system. Now, though, that life is altogether too short and the sacrifices no longer operative, the use of the Edenic fleshless diet becomes to us, in our weakened condition, even more urgent.

Being mindful of this light,

Daniel refused to defile himself with the king's meat. He requested that he and his companions be given "pulse" (legumes) for their daily food. And a ten-day trial proved their simple vegetable meals to be superior to the king's meat (Dan. 1:8-20).

Since we have seen that in the beginning the diet created for man's needs was flesh-free, we may with certainty conclude that health can be adequately built and far better maintained without the use of flesh. History records that when man thus lived, he was able to attain super health and vigor and to endure almost a thousand years; and rather than dying of disease, he died of a good old age. In fact, even as late as Abram, so rare was the death of persons before the death of their parents that Inspiration takes occasion to record that "Haran died before his father Terah." Gen. 11:28.

The ox, as we know, is able to maintain vigorous strength and perfect health on an average of 20% grain and 80% grass, without the use of flesh. The elephant, on even less grain, maintains good health, gains gigantic strength, and reaches great age. On the other hand, the dog, though carnivorous, cannot maintain

good health on flesh alone. Merely by instinct he knows that he has to help himself to grain and to some grass, too. The herbivorous animal never even tastes flesh. These facts prove that a balanced vegetarian diet is complete in itself, but a flesh diet is never complete alone. The only animal that can get by fairly well on flesh, though not altogether, is the one which eats the whole—hide, hair, bones, hoofs, flesh, and all. (How painful the realization that through continued sin, man's God-given intelligence concerning his body's needs has degenerated lower than that of the dumb animals!)

Besides these considerations, looking in retrospect down through the ages, we see that those who were given some special work of great importance were also given special diets equal to their task. For instance, John the Baptist, the Elijah of his day (Matt. 17:11-13; 11:14), being given the greatest task of all the prophets before him—not to predict, but to prepare the way of the Lord, to make the crooked path straight, and the rough places plain (Isa. 40:3, 4)—was a strict vegetarian, living on locust fruit and honey (Matt. 3:4; Luke 1:15).

Is it not even more essential, then, that we who bear the Elijah message of today, the message just before the great and dreadful day of the Lord, should be strict vegetarians as was

John? [Read 3T 62; CH 72, 73.]

Moreover, the diet of the Exodus Movement (the Movement which came into being to exemplify a second exodus—Isa. 11:16—the one that is to come out of all the nations and to make up the Kingdom in the latter days—Mic. 4:1, 2) was strictly vegetarian to the very day it set foot in the Promised Land—forty years in all (Josh. 5:6). Oh, yes, they lusted after the fleshpots of Egypt, thinking that the restriction was due to adverse circumstances—that flesh, although very much essential, was not available in the desert. And it was then that to their surprise the great I AM brought the quails to them right in the camp, whereupon thousands of the people died even while the flesh of the fowl was yet between their teeth (Num. 11:33). What a rebuke! What an example to behold! Now, knowing full well that that Movement is a type of the one that is arising at this time, and that the failures of the former should be the stepping-stones of the latter (1 Cor. 10:11), should we not be thankful and happy for having been given a better diet than that which angry beasts are still subsisting on?

And should we not gladly comply with this exemplified Divine request to abstain from flesh food, so that our strength and character be equal to our task? Only by so doing shall we be fitting ourselves for the work and for

the Kingdom, where “the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den.

They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” Isa. 11:6-9.

Should we not now as intelligent human beings, divinely enlightened candidates for the Kingdom, privileged to prepare the way for such a happy and perfect day, give up flesh food before the lions and the serpents do?

FOOD SAFETY FACTS

* If the contents of a can or jar have a funny smell, are moldy or have an off-color look, don’t eat it!

* Never eat foods directly from a jar or can; saliva may contaminate the contents.

* Never smell a moldy food; it may cause an allergic reaction.

* Refrigerate foods as soon as possible. Bacterial growth starts very quickly between 45°F and 120°F.

* Never taste or eat any food from a swollen can. The bulging is caused by gases escaping from bacterial growth.

* Anyone with an infection or cold should be kept away from the kitchen.

* Small areas of mold on solid fruits or vegetables can usually be removed, leaving the food still edible.

* Nuts, seeds or grains that have the slightest hint of mold, may contain a carcinogen called aflatoxin.

* Never cover refrigerator shelves with tin foil. Air should be able to circulate around the food.

* Peanut butter should be stored in the refrigerator after opening to keep the fats from becoming rancid.

* Leftovers that have remained in the refrigerator for more than 36 hours should be recooked.

* Thaw frozen foods in the refrigerator, not at room temperature.

* Your can opener should be washed after each use. Food left behind may be contaminated after a few days and cause food poisoning.

—4001 *Food Facts & Chef’s Secrets*, pp. 165-167.



Cannot Put Newsletter Aside

Thank you for sending the Bashan Newsletters. I cannot put them aside because there are always important points in them.

God bless all of you for the Newsletters. (Netherlands)

The Message “Really Gives Purpose to My Life”

_____ and I still go out on Wednesdays. When we meet with the brethren and study, it really gives purpose to my life, and I really look forward to that time.

The Sabbath meetings are going well, and we continue to get a blessing from them. Yesterday _____ had the study and he used *Bashan Tidings*, Vol. 20, No. 2, the section on “Courage.” It was an encouragement and blessing for me. I took out mine to study it over. Page five: “What are the ‘Giants’ in our lives that cause us to be filled with fear, discouragement, and depression?” This is a

question that needs to be answered and the remedy applied—the Word of God. The young people are having meetings on Friday nights at _____’s; do continue to pray for them especially. (Trinidad)

“Thank You, But...”

Thank you, but I have the complete collection of Victor Houteff’s writings on CD.

Please remove my name from your mailing list. (Virginia)

Astonished But Doing Their Best to Advance the Truth

When we arrived, the Sabbath School teacher was discussing the “sickle angel of Revelation 14:14.”

He then asked the class what was being portrayed in this verse. _____ replied, “harvest,” to which he agreed and then said this was Christ at His second coming. _____ again spoke up and said that she could not agree because the harvest was not

over yet. The fellow was visibly shaken that before the whole class his presentation was coming apart. He then asked _____ to prove this from the Bible, but never came back to her. Instead, he changed course to safer waters.

Having never met the man personally, after the class I approached him (a retired pastor) and extended a hand of friendship to introduce myself, requesting a few minutes. He glared at me and replied, “yes, just **one minute**.” I attempted to finish the explanation _____ had begun, using some scriptures that show that the harvest is a period of time (Matt. 13:30, 39, 40; Rev. 18:4).

Without even so much as addressing the point he asked if I was a part of the Shepherd’s Rod movement. I answered affirmatively, without hesitation. He then asked if I was a baptized member of the Church. Again, I answered yes. He then declared that it was completely inappropriate for us to even speak on these issues as we are out of harmony with the church and implied that we are not Adventists. He said that “the church leaders have looked at your message and found it to be error.” By this time _____ had joined us and he knows full well that she was born and raised in the church.

As we attempted to steer the conversation back to the point of concern (the sickle angel), he said, to our

utter astonishment, that he did not really understand and was “*not really sure what these verses are saying.*” This, after he had led the entire class to an erroneous conclusion! We politely suggested that perhaps this should be corrected because several seemed to want to understand what these verses mean. His only answer was to say that **our minute was up**.

I held out my hand again. He just stared at it and walked away. _____ observed that quite a crowd had gathered about trying to catch a word here and there.

We are doing our best to advance the truth in this area and have spoken to some and are still having studies with _____. This event yesterday showed us that although we had never spoken to this man, they are aware of who we are and what our purpose is, but it’s no surprise, really, because from our arrival we have attempted with God’s help to advance the truth. (Canada)

“It’s An Exciting Time to Be Alive”

Praising the Lord for divine inspiration such as the Rod. I just love the recent Newsletter and Bashan Tidings—such inspired writings. Brother Bingham surely could write. His thought patterns and the way he explained certain points are/were just marvelous to ponder. God truly

blessed him with the message, and now He blesses us, too.

We are truly being fed. I am so happy to have a message for our time. It's an exciting time to be alive. We *must* eat healthy and follow *all* the eight laws of health if we desire to be one of the 144,000. I am so excited about our message. You and the Bashan brethren are in my daily prayers. Thank you for your most needed prayers!

The foliage is so pretty; hope you are enjoying that! (Maine)

Came to the Same Conclusion

I found a tract, *God's Battle Ax and Weapons of War, Babylon Or Israel?* I came to much the same conclusion many years ago. The tract is No. 7, Series A.

I would like a list of other tracts. Thank you. (Georgia)

I am Sorry

I'm sorry. I believe these writings are not in harmony with the Spirit of Prophecy, and the remnant church, according to Scripture, *does* have the Spirit of Prophecy.

So we return your literature, and pray for those that reject Ellen White. (Canada)

"So Much for Us to Look Into"

The Bashan Tidings and Newsletters have so much for us to look into. God is speaking and showing us what we have to do to be a part of His coming Kingdom. May the Lord bless everyone who is daily working on these materials for us. (Connecticut)

Looks Forward to Daily Bread

We are no worse, thank God. Even though there are many challenges, thank God we are facing them with His help. Thank the Lord for the written Word that helps to guide us.

Thanks for the Newsletters that come to us each month. I look forward to our daily bread because they are strength to me. The topics are so inspiring. The newest, "Sanctification and Surrender," I have to re-read.

Our studies are very informative. Praise God for the Rod.

May the Lord help us to open our eyes so we will follow His leadings. I always ask the Lord to help Davidians to see their condition, Laodiceans to see their need of the eye-salve, and also pray for my own family. (Jamaica)



AS THE OLD YEAR ENDS

“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.”—OHC 370:5.

“Here is work for every family and every church. Make haste, brethren and sisters, to improve the few remaining days of 1882 [2012] in setting your own hearts in order, and making every wrong right. Remember that we shall be forgiven only as we forgive. Let all enmity, dissension, and bitterness die with the old year. Let kindness and brotherly and sisterly affection revive in our hearts. We may open the new year with a clean record. How happy the thought! Let us draw near to God ‘with a true heart in full assurance of faith,’ that the peace of God, which passeth all understanding, may keep our hearts and minds through Christ Jesus.”—RH, Dec. 26, 1882, par. 9.

“This work of confession must be done sooner or later. Shall it not be done in the dying hours of the old year? Shall we not put away our sins by confession, and let them go beforehand to judgment? Shall we not strive now as we never have before,

that we may commence the new year with a clean record? Shall we not individually take hold of this long neglected work, humbling our souls before God, that ‘pardon’—blessed pardon—may be written opposite our names? Shall we not be truly Christians—Christ-like?”—Id., Dec. 16, 1884, par. 13.

“Try it in every church. Have special meetings when you can, meetings of humiliation, of afflicting the soul, meetings where the rubbish shall be cleared away from the door of the heart, that the blessed Saviour may enter. What a wonderful time the dying of the old year and the birth of the new might be! If we individually try to do what we can on our part, God is faithful that hath promised, and He will fulfill on His part abundantly more than you can ask or even think. Let no more moments be wasted. Let us now arise, and make earnest efforts to cherish the subduing love of Jesus. We need to be melted over, that the dross may be removed. We need to learn in Christ’s school meekness and lowliness of heart, 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. Let us literally prove the Lord, by bringing all the tithes and offerings into His storehouse, and let us repent of our robbery toward Him. 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.'—RH, Dec. 18, 1888, par. 19.

"The old year with its three hundred and sixty-six days of privilege and duty, has passed into eternity; and each day a record has been made in the books of Heaven. Our individual characters are as distinctly and faithfully represented there as are the features of the face on the polished plate of the artist. The Lord never mistakes in His estimate of our acts and motives. Our lives stand revealed before the angels in their true light. If the character is unlovely and debased, if the disposition is harsh, over-bearing, and passionate, these traits will exclude their possessor from Heaven. All our acts, with the motives that prompted them, are

weighed in the balances of the sanctuary, and the decisions rendered are just and equal. The Lord does not excuse in one what he condemns in another."—ST, Jan. 1, 1885, par. 1.

"Dear reader, shall the close of the year 1885 [2012] find you farther advanced than you are today? Will you put away evil habits? Will you be considerate of others, faithful to do the work of a Christian? If you will carry the principles of right-doing into all the affairs of life, you will find that it will promote health of body, peace of mind, and prosperity of soul. You will have a strength, dignity, and sweetness of character that will have a transforming influence upon others.

"We are now entering upon a new year, and may it prove a beginning of years to us. If in the old year we have made failures, let us commence the new by rectifying these errors as far as we can. If the old year has borne into eternity a spotted record of opportunities neglected and privileges slighted, let us see that that of the new year is free from these blemishes. Its days are all before us; let us begin now to make the history of each as it passes such as we shall not tremble to meet in the Judgment. Let us fill each one full of loving, helpful work for others. Let us develop all our powers, and make of ourselves all that God designed we should."—Id., Jan. 1, 1885, pars. 12, 13. □

RECIPE PAGE

CASHEW-PIMIENTO “CHEESE”

*1 c. raw cashews	½ c. oil
1 c. water	2 t. onion powder
1/3 c. fresh lemon juice	1/8 t. celery seed (optional)
2 T. sesame seeds (optional)	1/8 t. garlic powder
4 T. yeast flakes	4 oz. jar pimientos or
1 t. salt	1 c. diced tomatoes

*¾ cup of raw almonds may be substituted for a delicious variation.

Whiz all of the above ingredients, except oil, in blender until very smooth. Then add oil SLOWLY, while continuing to blend.

RICE, CORN, AND “CHEESE”

- 2 c. cooked brown rice
- 2 c. corn

Mix the cooked brown rice, corn (canned or fresh), and pimiento-cashew cheese (recipe above). Add enough “cheese” to make a very moist mix, then place in an oiled baking dish. Bake for 30-40 minutes at 350°. Serves 4.

—*The “Entering Wedge,”* p. 75



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KEY TO ABBREVIATIONS

1, 3-5Ans.	The Answerer, Books 1, 3-5
AA	The Acts of the Apostles
2Code 3, 4	The Symbolic Code, Vol. 2, Nos. 3, 4
12Code 3	The Symbolic Code, Vol. 12, No. 3
CG	Child Guidance
CH	Counsels on Health
COL	Christ's Object Lessons
DA	The Desire of Ages
Ed.	Education
Ev.	Evangelism
EW	Early Writings
FE	Fundamentals of Christian Education
GC	The Great Controversy
GCS	1950 General Conference Special
LHU	Lift Him Up
MH	The Ministry of Healing
MM	Medical Ministry
OHC	Our High Calling
PK	Prophets and Kings
PP	Patriarchs and Prophets
RH	Review and Herald
1, 2SR	Shepherd's Rod, Vols. 1, 2
1SRp	Shepherd's Rod, Volume 1, pocket edition
ST	Signs of the Times
1-9T	Testimonies, Vols. 1-9
4, 6, 9Tr	Shepherd's Rod Tract, Numbers 4, 6, and 9
1, 2TG	Timely Greetings, Vols. 1 and 2



INSPIRATION'S CHALLENGE

Today the signs of the times declare that we are standing on the threshold of great and solemn events. Everything in our world is in agitation. Before our eyes is fulfilling the Saviour's prophecy of the events to precede His coming: "Ye shall hear of wars and rumours of wars.... Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." Matt. 24:6, 7.

The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place—that the world is on the verge of a stupendous crisis.

The Bible, and the Bible only, gives a correct view of these things. Here are revealed the great final scenes in the history of our world, events that already are casting their shadows before, the sound of their approach causing the earth to tremble and men's hearts to fail them for fear.

"Behold, the Lord maketh the earth empty.... The earth... is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant" (Isa. 24:1-5)....

"I am pained at my very heart;... I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled" (Jer. 4:19, 20)....

"Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling" (Ps. 91:9, 10)....

God will not fail His church in the hour of her greatest peril. He has promised deliverance. "I will bring again the captivity of Jacob's tents," He has declared, "and have mercy on his dwelling places" (Jer. 30:18).

Then will the purpose of God be fulfilled; the principles of His kingdom will be honored by all beneath the sun (PK 536-538).—LHU 364.

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