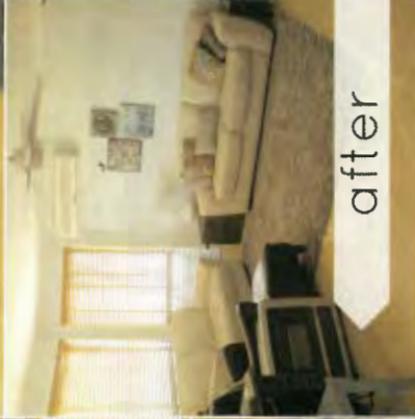


Bashan Tidings

TO THE LITTLE FLOCK

“Cleanliness is Godliness.” 15g 40:17-1.



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CLEANLINESS NEXT TO GODLINESS

JEMMY E. BINGHAM

In studying this important subject, we may seriously ask ourselves this question: "Who can give a more concrete answer than those who have gone before us? Those whose duties were similar to ours; those who were passing through a similar experience, those who traveled the same road that we are traveling; those who were preparing themselves for the Kingdom as we are.

"In whom do we find such a parallel? In none other than those who left Egypt and started for the promised land. No, in none other. They are our only type. Says Inspiration: 'Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come' (1 Cor. 10:11). Their duties, therefore, are our duties, and their failures should be our stepping stones to success. Thus it is that the deeds of those who entered into the promised land must be our deeds, and if we are to be sealed, then the deeds of those who failed to enter therein, must be shunned as completely and as quickly as we would shun a lion's den."—1TG 7:3:3.

The children of Israel were to observe strict rules of cleanliness in all their wilderness experience.

"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 375:3.

"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. 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....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.”—Ed. 37:4.

“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.”—Id. 38:1, 2.

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Cleanliness—An Essential Requirement in the Home Today



What the Lord required of the children of Israel in their wilderness experience, He requires no less of us today.

“Cleanliness, neatness, and order are indispensable to the proper management of the household. But when the mother makes these the all-important duties of her life, and devotes herself to them, to the neglect of the physical development and the mental and moral training of her children, she makes a sad mistake.

“Believers should be taught that even though they may be poor, they need not be unclean or untidy in their persons or in their homes. Help must be given in this line to those who seem to have no sense of the meaning and importance of cleanliness. They are to be taught that those who are to represent the high and holy God must keep their souls pure and clean, and that this purity must extend to their dress and to everything in the home,

so that the ministering angels will have evidence that the truth has wrought a change in the life, purifying the soul and refining the tastes. Those who, after receiving the truth, make no change in word or deportment, in dress or surroundings, are living to themselves, not to Christ. They have not been created anew in Christ Jesus, unto purification and holiness.”—AH 21:3, 4.



“Uncleanness in the home is a great mistake, for it is educating in its effects and casts its influence abroad. Even in babyhood a right direction should be given to the minds and habits of children.... Show them that uncleanness, whether in body or dress, is objectionable to God. Teach them to eat in a clean manner. Constant vigilance must be exercised that these habits may become second nature to them....

Impurity will be despised as it should be.”—CG 106:4.

“Teach Love for Cleanliness and Hatred for Dirt.—You should cultivate a love for neatness and strict cleanliness.”—Id. 107:2.

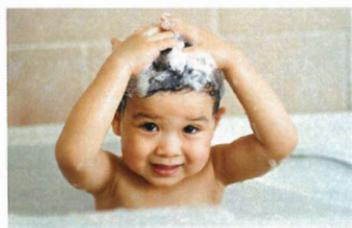
Germes Abound in Dark Neglected Corners

“Every form of uncleanness tends to disease. Death-producing germs abound in dark, neglected corners, in decaying refuse, in dampness and mold and must. No waste vegetables or heaps of fallen leaves should be allowed to remain near the house to decay and poison the air. Nothing unclean or decaying should be tolerated within the home. In towns or cities regarded perfectly healthful, many an epidemic of fever has been traced to decaying matter about the dwelling of some careless householder. Perfect cleanliness, plenty of sunlight, careful attention to sanitation in every detail of the home life, are essential to freedom from disease and to the cheerfulness and vigor of the inmates of the home.”
—Id. 108:1.

Personal Cleanliness is Essential to Health

“Scrupulous cleanliness is essential to both physical and mental health. Impurities are constantly

thrown off from the body through the skin. Its millions of pores are quickly clogged unless kept clean by frequent bathing, and the impurities which should pass off through the skin become an additional burden to the other eliminating organs.”—AH 108:2.



Unclean Bodies and Untidy Garments

“Frequent bathing is very beneficial, especially at night, just before retiring, or upon rising in the morning. It will take but a few moments to give the children a bath and to rub them until their bodies are in a glow. This brings the blood to the surface, relieving the brain; and there will be less inclination to indulge in impure practices. Teach the little ones that God is not pleased to see them with unclean bodies and untidy, torn garments. Tell them that He wants them to be pure without and within, that He may dwell with them.”—CG 461:2.

“Persons in health should on no account neglect bathing....Those

who are not in health have impurities of the blood, and the skin is not in a healthy condition. The multitude of pores, or little mouths, through which the body breathes become clogged and filled with waste matter. The skin needs to be carefully and thoroughly cleansed, that the pores may do their work in freeing the body from impurities; therefore feeble persons who are diseased surely need the advantages and blessings of bathing as often as twice a week, and frequently even more than this is positively necessary. Whether a person is sick or well, respiration is more free and easy if bathing is practiced. By it the muscles become more flexible, the mind and body are alike invigorated, the intellect is made brighter, and every faculty becomes livelier. The bath is a soother of the nerves. It promotes general perspiration, quickens the circulation, overcomes obstructions in the system, and acts beneficially on the kidneys and urinary organs. Bathing helps the bowels, stomach, and liver, giving energy and new life to each. It also promotes digestion, and instead of the system’s being weakened it is strengthened. Instead of increasing the liability to cold, a bath, properly taken, fortifies against cold because the circulation is improved and the uterine organs, which are more or less congested, are relieved; for the blood is brought to the surface, and a

more easy and regular flow of the blood through all the blood vessels is obtained.”—3T 70.



Copy Heavenly Pattern in Order, Thoroughness, and Neatness

“Order is Heaven’s first law, and the Lord desires His people to give in their homes a representation of the order and harmony that pervade the heavenly courts. Truth never places her delicate feet in a path of uncleanness or impurity. Truth does not make men and women coarse or rough and untidy. It raises all who accept it to a high level. Under Christ’s influence a work of constant refinement goes on....”—1MCP 177:2.

“God is not glorified by those whom He has called out of darkness into His marvelous light being untidy, careless, and slovenly. We want to copy the heavenly Pattern as far as order and neatness are concerned, and, if Heaven is desirable and attractive, I want that my premises shall be attractive in their simplicity and order. We all need to consider

that thoroughness, neatness, and order should prevail among those who love and fear God, for in this we are recommending our faith.

“We are making an impression upon the beholders. Our connection with God will increase our desire to be cleanly in our houses and about our premises. Fruit trees, ornamental trees, and flowers cultivated about our dwellings, pay in more ways than one.”—TDG 331:2.

“None should be so fearful of being like the world that it will lead them to be careless in their houses, leaving things in disorder and uncleanness. It is not pride to be neat in dress, cleanly in person, orderly and tasteful in their household arrangements.... These outside appearances tell the business character of those living in the house, and not only this but the religious character of its inmates. It is impossible for a slack, disorderly person to make a good Christian. Their lives, in temporal and religious things, are just as disorderly as their dress, houses, persons, and premises.”—OHC 230:3.

“There is order in Heaven. There are rules and regulations which govern the whole heavenly host. All move in order. All there is cleanly, all in perfect harmony. And everyone who will be counted worthy to enter Heaven will be thoroughly disciplined and will be without spot or wrinkle or any such thing. The un-

cultivated have spots and wrinkles upon them now. They had better lose no time in commencing the work of cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord.

“God loves purity, cleanliness, order, and holiness. God requires all His people who lack these qualifications to seek them and never rest until they obtain them. They must commence the work of reform and elevate their lives, so that in conversation and deportment their acts, their lives, will be a continual recommendation of their faith and will have such a winning, compelling power upon unbelievers that they will be compelled to acknowledge that they are the children of God.”—OHC 230:3, 4.

An Untidy, Unclean Person is Not Acknowledged as a Christian

“I then saw a lack of cleanliness among Sabbathkeepers....I saw that God was purifying unto Himself a peculiar people. He will have a clean and a holy people in whom He can delight. I saw that the camp must be cleansed, or God would pass by and see the uncleanness of Israel and would not go forth with their armies to battle. He would turn from them in

displeasure, and our enemies would triumph over us and we be left weak, in shame and disgrace.

“I saw that God would not acknowledge an untidy, unclean person as a Christian. His frown was upon such. Our souls, bodies, and spirits are to be presented blameless by Jesus to His Father, and unless we are clean in person, and pure, we cannot be presented blameless to God.

“I saw that the houses of the saints should be kept tidy and neat, free from dirt and filth and all uncleanness. I saw that the house of God had been desecrated by the carelessness of parents with their children and by the untidiness and uncleanness there. I saw that these things should meet with an open rebuke, and if there was not an immediate change in some that profess the truth in these things they should be put out of the camp.”—3SM 273, 274.

Neglect of Personal Cleanliness

“A great amount of suffering might be saved if all would labor to prevent disease, by strictly obeying the laws of health. Strict habits of cleanliness should be observed. Many, while well, will not take the trouble to keep in a healthy condi-



tion. They neglect personal cleanliness, and are not careful to keep their clothing pure. Impurities are constantly and imperceptibly passing from the body, through the pores, and if the surface of the skin is not kept in a healthy condition, the system is burdened with impure matter. If the clothing worn is not often washed and frequently aired, it becomes filthy with impurities which are thrown off from the body by sensible and insensible perspiration. And if the garments worn are not frequently cleansed from these impurities, the pores of the skin absorb again the waste matter thrown off. The impurities of the body, if not allowed to escape, are taken back into the blood and forced upon the internal organs. Nature, to relieve herself of poisonous impurities, makes an effort to free the system. This effort produces fevers and what is termed disease. But even then, if those who are afflicted would assist nature in her efforts by the use of pure, soft water, much suffering would be prevented. But many, instead of doing this, and seeking to remove the poisonous matter from the system, take a more deadly poison into the system, to remove a poison already there.

“If every family realized the beneficial results of thorough cleanliness, they would make special efforts to remove every impurity from their persons and from their houses, and

would extend their efforts to their premises. Many suffer decayed vegetable matter to remain about their premises. They are not awake to the influence of these things. There is constantly arising from these decaying substances an effluvium that is poisoning the air. By inhaling the impure air, the blood is poisoned, the lungs become affected, and the whole system is diseased. Disease of almost every description will be caused by inhaling the atmosphere affected by these decaying substances.

“Families have been afflicted with fevers, some of their members have died, and the remaining portion of the family circle have almost murmured against their Maker because of their distressing bereavements, when the sole cause of all their sickness and death has been the result of their own carelessness. The impurities about their own premises have brought upon them contagious diseases and the sad afflictions which they charge upon God. Every family that prizes health should cleanse their houses and their premises of all decaying substances.”—CH 61, 62.

God Requires No Less of His People Today

“God commanded that the children of Israel should in no case allow impurities of their persons or of their

clothing. Those who had any personal uncleanness were shut out of the camp until evening, and then were required to cleanse themselves and their clothing before they could enter the camp. Also they were commanded of God to have no impurities upon their premises within a great distance of the encampment, lest the Lord should pass by and see their uncleanness.

“In regard to cleanliness, God requires no less of His people now than He did of ancient Israel. A neglect of cleanliness will induce disease. Sickness and premature death do not come without cause. Stubborn fevers and violent diseases have prevailed in neighborhoods and towns that had formerly been considered healthy, and some persons have died, while others have been left with broken constitutions, to be crippled with disease for life. In many instances their own yards contained the agent of destruction, which sent forth deadly poison into the atmosphere, to be inhaled by the family and the neighborhood. The slackness and recklessness sometimes witnessed is beastly, and the ignorance of the results of such things upon health is astonishing. Such places should be purified, especially in summer, by lime or ashes, or by a daily burial with earth.”—CH 62, 63.

“God requires purity of heart and personal cleanliness now, as when

He gave the special directions to the children of Israel. If God was so particular to enjoin cleanliness upon those journeying in the wilderness, who were in the open air nearly all the time, He requires no less of us who live in ceiled houses, where impurities are more observable and have a more unhealthful influence.”—Id. 82:2.

“The necessity of personal cleanliness was taught in the most impressive manner. Before gathering at Mount Sinai to listen to the proclamation of the law by the voice of God, the people were required to wash both their persons and their clothing. This direction was enforced on pain of death. No impurity was to be tolerated in the presence of God.

“During the sojourn in the wilderness the Israelites were almost continually in the open air, where impurities would have a less harmful effect than upon the dwellers in close houses. But the strictest regard to cleanliness was required both within and without their tents. No refuse was allowed to remain within or about the encampment. The Lord said:

“ ‘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’ (Deut. 23:14).”—MH 279, 280:1.

“In order to be acceptable in

God's sight, the leaders of the people were to give strict heed to the sanitary condition of the armies of Israel, even when they went forth to battle. Every soul, from the commander-in-chief to the lowest soldier in the army, was sacredly charged to preserve cleanliness in his person and surroundings; for the Israelites were chosen by God as His peculiar people. They were sacredly bound to be holy in body and spirit. They were not to be careless or neglectful of their personal duties. In every respect they were to preserve cleanliness. They were to allow nothing untidy or unwholesome in their surroundings, nothing which would taint the purity of the atmosphere."—SD 173:1.

Commandments Cannot Live in Hearts of Disorderly Persons

"The Ten Commandments, spoken by Jehovah from Sinai, cannot live in the hearts of persons of disorderly, filthy habits. If ancient Israel could not so much as listen to the proclamation of that holy law, unless they had obeyed the injunction of Jehovah, and had cleansed their clothing, how can that sacred law be written upon the hearts of persons who are not cleanly in person, in clothing, or in their houses? It is impossible.

"Heaven is a clean and holy place. God is pure and holy. All who come

into His presence should take heed to His directions, and have the body and the clothing in a pure, clean condition, thus showing respect to themselves and to Him. The heart must also be sanctified. Those who do this will not dishonor His sacred name by worshiping Him while their hearts are polluted and their apparel is untidy. God sees these things. He marks the heart-preparation, the thoughts, the cleanliness...of those who worship Him.

"Angels are impressed with the things which they behold in the outward surroundings of God's people."—Id. 173:2-4.

"When severe sickness enters a family, there is great need of each member's giving strict attention to personal cleanliness and diet, to preserve himself in a healthful condition, thus fortifying himself against disease. It is also of the greatest importance that the sickroom, from the first, be properly ventilated. This is beneficial to the afflicted, and highly necessary to keep those well who are compelled to remain a length of time in the sickroom...."—CH 61:1.

God Will Not Sanction Impurities in Our Homes Today

"He who was so particular that the children of Israel should cherish habits of cleanliness will not sanction any impurity in the homes of His

people today. God looks with disfavor on uncleanness of any kind. How can we invite Him into our homes unless all is neat and clean and pure?"—CH 101:3; 1MCP 177:3.

"Truth never places her delicate feet in a path of uncleanness or impurity....He who was so particular that the children of Israel should cherish habits of cleanliness will not sanction any impurity in the homes of His people today. God looks with disfavor on uncleanness of any kind."—ML 129:4.

"Unclean, neglected corners in the house will tend to make impure, neglected corners in the soul."—Id. 129:5.

In Conclusion: Elijah's Appeal

"Who can truthfully say that our light is not come? that our message is not timely Truth? None who are in contact with It, I am sure. Inspiration is therefore inviting God's people, the Denomination, along with us, to arise and shine. The word 'shine' is what we must study next that we may know what is required of us.

"A black, dirty object never reflects, but consumes all the light to itself. The moon shines because its surface is of a white substance. If it were made of black substance, it could not reflect any light whatso-

ever. The same is true with spiritual light: If we are eager to shine, we must now arise and clean up, put away our black, filthy garments—take an active part in this revival and reformation under the supervision of the Holy Spirit. Stupidity, fanaticism, and indifference must be abandoned and Divine thinking put in action. So commands the Lord."—ITG 40:16:2, 3.

"We must clean up our thoughts, our ways, our bodies, our clothes, our homes, inside and out. Cleanliness is Godliness; God's government is law and order, peace and righteousness, joy and contentment. Thus we need to be polished by the Spirit of God, be altogether Christians if we are to 'shine,' if we are ever to reflect the Word of God to those who sit in darkness. If you have taken care of all the things the message teaches, then as your supreme duty and Divine privilege, take what Inspiration says: 'Arise, shine; for thy light is come, for the glory of the Lord is risen upon thee.' Those who are now sitting down as dark objects, consuming light to themselves, should now embrace the opportunity and welcome the privilege. Today is your opportunity."—Id. 40:17:1.

"Clean up, Brother! Clean up, Sister! for we are going home!"—1Code 16:8:4.



FROM THE ARCHIVES

ANOTHER CUNNINGLY DEvised FABLE

The Timely-Truth Educator, Vols. 15-17, No. 1, pp. 14-16,
April 1970-April 1973

Another cunningly devised fable which the devil has worked up into another wind of doctrine blowing through Davidia to "deceive the very elect if possible" is the apocryphal report that Brother Houteff told a certain brother now deceased, who told another, who in turn told others, who are now telling the world (publishing the report—*Salem Symbolic Code*, Vol. 11, No. 3, p. 20:2) that after Carmel the headquarters would be at Salem, South Carolina, U.S.A.*

There are at least five overriding reasons why this hearsay statement cannot be authentic and true and thus cannot be accepted:

1. Anyone who was closely associated with, and knew the understanding and thinking of, Brother Houteff on such concerns in general and on this concern in particular, knows for an *absolute certainty* that he not only never intended but never dreamed that anyone would ever try to distill into such a heady drink any passing offhand remark he may have made.

Such a notion as [was then] being circulated by the Salem brethren to give a semblance of substance and justification to their unconstitutional, self-engineered enterprise is utterly fallacious and is contrary to everything he understood and wrote.

2. Had he received any such instruction from the Lord, he would not have failed to communicate it to Sister Houteff and almost certainly also to the Carmel Council. But he did not do so. Had he done so, neither she nor they would have been taken in by the devil's 42-month heresy (which, incidentally, beguiled everyone of the Salem brethren who were with the Association at the time, but which, by the grace of God, did not capture the Bashan management for one moment. Let all think upon the significance of these opposite records). They would have been prepared to *remove* to Salem after his death, not to an unbiblical, illegitimate new-Carmel, the place to which they did move.

3. Again: They [Sister Houteff

[*NOTE: After Brother Houteff's death, the Salem group published Brother Houteff's supposed hearsay statement. D. Adair had joined them at that time. Later, he fell out with them and established his own headquarters in another section of Salem, South Carolina, where he still is. The original Salem group is now defunct.]

and her Council] would not have been compromised to put the ROD on the altar but would, as soon as possible, have removed [from their new-Carmel] to Salem to mount from there the finishing of the unfinished hunting work.

4. Had Brother Houteff actually told Brother _____ “that sometime Mt. Carmel would be moved to Salem” (*Salem Symbolic Code*, Vol. 11, No. 3, p. 20), and had Brother _____ understood it precisely so and fully believed it precisely so, then where was his voice when Sister Houteff and her Laban Council began playing pied piper to Davidians, piping them down the 42-month road to ruin? Where was his voice that should have been courageously raised strong and loud and clear, trumpeting the alleged truth about Salem that he was supposed to have had from the lips of Elijah?

To accept the Salem fable, Davidians must necessarily accept the unacceptable—that God forgot or ignored the great truth that “it is the essence of all right faith to do the *right thing at the right time*” (6T 24:3).

And the *only* right time for Brother _____ to have come to the forefront and spoken out the weighty confidence he was supposed to have had from Brother Houteff was *immediately following* Brother Houteff’s departure, and *not a minute later*

than the beginning of the sell-out of old Carmel. They were then paving the way to move, and had God spoken through Brother Houteff to Brother _____, that Carmel would be moved to Salem, then Brother _____ was woefully remiss to his solemn duty and responsibility to do everything in his power to prevent the Association’s removal to new-Carmel, and to direct it to Salem instead.

Moreover, had Brother Houteff *actually* spoken thus to Brother _____, then what dreadful guilt would have been upon him in his failing, after Brother Houteff’s death, to declare to Sister Houteff, her Laban Council, and all Carmel, Salem’s vitally important role of succeeding Carmel in God’s plans. For had he done so, he would have saved them and all other Davidians who were with Sister Houteff, from the devil’s 42-month deception and its disastrous consequences.

And even had he shown up at or communicated with the 1961 Session (the first Session after the debacle at new-Carmel, called for the express and sole purpose of the reorganization of the Association), to declare to Davidians the new-headquarters’ role of Salem, he would have enabled the Association to settle the question as to where to establish Bashan, and thus again would have saved remaining Davidians from the plague of division which followed.

Instead, neither he nor *a one* of his Salem flock put in their appearance at or communicated with the Session, but stoically and indifferently remained at Salem, silently letting the 1961 Session go ahead in the firm conviction that “the Carmel period is past and that therefore we are not to try or even to hope or to want to return to Carmel” (1Code 1:9:1, Aug.-Dec. 1961), but to establish Bashan wherever the Lord should indicate.

Subsequently, still without a word of protest or discussion, he let a location committee, appointed to find the headquarters’ location held in reserve by the Lord, go right ahead in their search for it.

Then he continued until his death, and his flock continued until just recently, uninspired to say a thing about his weighty secret from God to Brother Houteff to him for the guidance and headquartering of Davidians!

Not until 1972, in their Session Code, over 17 years after Brother Houteff’s death, did they get the inspiration to publish this apocryphal statement, putatively from God to Brother Houteff to Brother _____ to [the then] Salem flock about their fold’s being the successor to Carmel!

5. And what is most certain of all, Inspiration would never have written that we were to make Carmel the “headquarters from which to carry on the work, and make preparation to

remain there [Carmel, not Salem] *until you have conquered the city.* This [staying at Carmel, not moving to Salem] is the devout purpose in building Mt. Carmel Center; this is its given goal.”—1SRp 65:7.

Right there at Carmel is where Brother Houteff and all of us expected and planned and prepared to remain till the city should fall. *The city has not fallen BUT CARMEL HAS!* No Salemite can either explain that or justify from the ROD their now operating a new General Association from Salem, when the ROD unequivocally affirmed it was to *remain at Carmel!*

Their hue and cry is that “we should teach the message as it was given by Brother Houteff; we are not to add to, nor to take away therefrom. We all must teach the truth, and leave man’s ideas out of it if we are to have unity” (*Salem Symbolic Code*, Vol. 11, No. 3, p. 12:3).

But as we have previously seen, in their unconcern for unity, they take away 1SR 243:2, 12 Code 5:16, 17, 1TG 2:21-23, and now 1SRp 65:7, and still more; and in their place add non-Biblical Salem, plus the rest of their manmade ideas.

Only the Bashan Association *can* and *does* clear all these mooted ROD subjects which the Salem group brush under the carpet, pitch out the window, rationalize away, or otherwise try to dodge.

They either do not know the message as Brother Houteff gave it (if by “gave” they mean wrote) or else they don’t mean to teach it as they know to do. Motives are the Lord’s to judge; truth is ours to tell. And the solemn sad truth concerning Rachel’s Salem set-up is that it (1) is not constitutional in either origin or structure; (2) is neither in the Bible nor in the ROD; (3) is a self-enterprise which is *both* a subtraction from and an *addition* to the blueprint of the ROD; and (4) is a haven for ex-nu-Carmelites who were taken in by Sister Houteff’s disastrous 42-month sophistry, and who now refuse to come under the inspection (who wants to be inspected? Or who likes an inspector!) of the porter (1TG 2:22, 23) at Bashan but, who, rather than do so, would run the sure-fatal

risk of hanging their helpless souls on what Brother Houteff was supposed to have said to Brother _____, who related it to another brother, who retold it to the crowd, who swallowed it and published it as gospel truth!

O foolish Rachelites, who hath bewitched you to accept as truth a fable that makes God so careless, irresponsible, and inept as to commit a life-or-death truth to one who would fail to lift up his voice like a trumpet, after Brother Houteff’s death, to save Davidia from the 42-month heresy and its consequent train of ills? O, what an indifferent god, what a misguided prophet, what a recreant brother, what a gullible group!

Shame on Davidians who allow themselves to indulge in such forbidden behavior, the absolute antithesis of 1 Thes. 5:21 and 5T 696:1. □

“And now to all who have a desire for truth I would say: Do not give credence to unauthenticated reports as to what Sister White has done or said or written. If you desire to know what the Lord has revealed through her, read her published works. Are there any points of interest concerning which she has not written, do not eagerly catch up and report rumors as to what she has said.”—5T 696:1.

FOR THE YOUNG AT HEART

J. G. MATTESON—GOSPEL VIKING

Part IV

[They Had a World to Win, pp. 141-147]



On May 11, 1877, John and Anna left their Oakland home for New York, where they embarked for Europe. June 6 found them at the city of Vejle, in Denmark, situated at the west end of a deep fjord. Here they set up house-keeping in a room 8'x10'.

Although John labored diligently to win souls, he could see few encouraging results. The people loved to sing, enjoyed the preaching, and responded emotionally to his appeals, but their strong habits of drinking and pleasure-seeking seemed to render their minds incapable of grasping the deep things of God. With hopes of better success they moved to Alstrup. Just three miles away lay the village of Tylstrup. Through the winter John labored here, taking a shortcut across a frozen marsh.

"We must stop this man who is teaching things against our church!" the Tylstrup priest declared emphatically to his followers. "Break his legs; then he can't peddle his heresy around."

"Just leave it to me," a tough ex-soldier named Gunnar volunteered eagerly.

At last came the Sabbath day John rejoiced to see. After the morning service, the congregation would go to the river for a bap-

tism. But just as John stood to speak, the sounds of a hurrying crowd and cry of "Fire!" rang through an open window. A house in the vicinity was in flames. Then a man burst into the room shouting, "In the name of the state, it is your duty to help fight the fire!"

In accord with the custom, those who lived within the city limits left immediately to battle the blaze. The majority, however, having come from the country, had no duty in this respect. Despite the firefighters' efforts, the house burned to the ground.

As John's meeting neared its close, a crowd of 50 persons gathered outside chanting angrily, "Hand over Matteson! Hand over Matteson!" Some blamed him with the responsibility of not getting the fire out, because not all of his group had

responded to fight the blaze.

None too soon John's friends concealed him in a small room. The angry mob broke in and searched from cellar to garret. Not finding their man, some went to the barn. From his hiding place John could hear their conversation.

"He's already left for home."

"But he couldn't have gotten out without being seen. We guarded every door and window."

The mob left the house and assembled again in the street. No one had tried the door to the small room where John had been hiding and praying.

From the street Gunnar bellowed, "Preacher, if you're in there, come out! We won't hurt you if you just stand at the door and answer questions!"

The people were amazed to see John appear in the doorway after the way they had ransacked the house.

"How dare you try to overthrow our church!" Gunnar began angrily. "You have been spreading this Sabbath nonsense, and you teach against infant baptism, which is our only hope of salvation!"

John responded clearly to the accusations, then paused for remarks. His scriptural reasoning had been too sound for any rebuttal. He then went inside and closed the door. The crowd dispersed, but only to regroup in a nearby field. Here they refreshed

themselves with liquor and waited.

After John and his friends counseled and prayed together, they decided to postpone the baptism until the afternoon. They would leave the house quietly, going in different directions, then return at an appointed hour in the afternoon for prayer and preparation. After the afternoon meeting they went to the river. The baptism was held without incident, and John returned home through the marshlands.

A letter from Battle Creek brought tragic news. "Gone! My firstborn! Forever gone!" Anna wept.

"Not forever, darling," John spoke as his own tears flowed. "We will see her again in the blessed resurrection." He put his arms tightly about her.

"Yes, John. Yes, I know."

"And we didn't even know she was sick," John mourned. "Malarial fever. Dr. Kellogg did his best, of course. And Sister Jasperson could not be with her. Still, we could not have brought her here with us. She needed to be in our school at Battle Creek."

"But what about Tina? She was sick too! Are we going to lose her?"

The painful experience of losing Matilda seemed more than Anna could bear. They were long in each other's arms.

Finally John spoke. "It's one consolation to know that Matilda found

peace in God before she died. She always tried to follow in the footsteps of the Saviour."

The Scandinavian interest was indeed puzzling. With 260 *Advent Tidende* subscribers in Denmark, John had anticipated exciting results. Only 60 subscriptions were being sent to Norway, yet many sincere requests came from there. A reader in Bergen wrote to the *Review*: "Send us...as many of your publications as you can spare. I believe the Lord has many honest souls in this city."

A doctor at Romedal began keeping the Sabbath. A steamship agent in Christiania offered the use of his spacious home and promised to fill it with friends if John would come. Other requests came from Eidsvold, Trondheim, and from cities in Sweden.

The Brorsen brothers, Knud and Andrew, had just arrived from America to assist with the Danish mission. Leaving them to look after the interest here, the Mattesons sailed for Christiania. Mr. Svensen, agent for the Union Steamship Lines, met them at the dock and took them to his spacious home. "We could seat as many as 200 here," he explained, "but I feel very uncertain of that many."

On the first of November, John began public meetings. Succumbing to Mr. Svensen's doubts, they installed window shades lest some

neighbor look in and report diminutive audiences, but that evening told the real story.

"How will we seat them all?" John whispered excitedly. "There won't be standing room!"

Mr. Svensen smiled and scratched his head. Every seat was taken a half-hour before meeting time. People were now filling the large stairways. The sidewalks were full, and still more conveyances were arriving. Leading citizens were present—doctors, lawyers, and numerous clergymen.

"We'll just have to turn the rest away," Mr. Svensen announced.

Mr. Svensen accompanied John to a position where all could see and hear, then introduced him. Some voiced disappointment. "Can that little man be the speaker from America? All he has is a Bible. I expected to see a large man with an armful of books." Some talked of leaving, but it was too difficult to press their way out.

"Friends," John began, "I am most happy to be with you and to bring you a message of hope from the Holy Word of God. I trust the people in this civilized country will be just as willing to hear before they judge as were the people in the days of Paul."

He then launched into his favorite theme: the second coming of Jesus. His vivid word pictures of the glori-

ous Advent held his listeners spellbound. One lawyer whispered to another, "That man has arguments that you and I cannot answer. His message is too logical, and his proofs too solid."

"There were more than 300 here tonight," Mr. Svensen said with enthusiasm. "Our faith was weak. I'll rent the theater for next Sunday night. It seats 1,200."

The entire city was stirred. Night after night the people came early to find seats. John's frequent reference to Scripture sent them scurrying to bookstores for Bibles. Never before had the bookstores sold so many.

In a humble home on the outskirts of the city lived sisters Hannah and Fredrika, and with them a disabled girl, Karoline. One night Hannah had a dream that she told to the others the next morning.

"In my dream I saw a great light coming to Christiania and to Norway."

"Perhaps it was a steamship," Fredrika interrupted.

"No, it was a spiritual light, for I also saw a man speaking to a large audience in a hall."

A few days later Hannah burst into the room, waving a newspaper. "Here it is, the light I saw coming to Christiania! The light has come, and we must go find it!" She pointed to a report of Matteson's meetings.

The three women belonged to a

small band of devoted Christians who had left the state church and were trying to follow the Bible to the best of their understanding. Other friends were notified, and all went together and sat in a group.

As Elder Matteson entered, Hannah turned excitedly, "There he is, or one like the man I saw in my dream. He was small and a bit crippled. But I won't know for sure until I hear his sermon. First he is to sing a sweet song about heaven, and then he will talk about the thousand years with Christ."

John went to the front, took off his heavy coat, then sang a song of his own translation, "Oh, Think of the Home Over There." After a short prayer he began, "Our subject tonight is the millennium, the thousand-year reign of Christ with His saints." Overwhelmed with joy, the little group sat spellbound, knowing that this was indeed God's message for them.

On one point 17 Christiania pastors agreed: Matteson would never attempt to explain the text "Where their worm dieth not, and the fire is not quenched" (Mark 9:44). In response to the challenge, John announced this text for a Sunday evening. That night 1,000 persons jammed the hall.

Toward the close of Matteson's sermon, a popular minister arose and strongly denounced the message as

“a doctrine of the most subtle and dangerous nature.” While his supporters shouted “Amen!” hundreds of other voices shouted him down. A rising crescendo of excitement swept through the entire audience like waves of a stormy sea. John feared the outcome. He pictured the panic of three years earlier when people had rushed for the doors, trampling others to death in their madness. Already, two men had picked up chairs and started toward a window to smash their way out.

“O God!” John implored. “Save us from disaster!”

At that very moment a tall man of noble bearing stood in the gallery and in a stentorian voice thundered, “In the name of God and the king, I command this audience to be quiet immediately!” Perfect calm came almost instantly, and John closed the service in an orderly manner.

When John announced that he had tracts for sale on the evening’s topic, people crowded about, hands reached out, and eager voices cried for his attention. Then four policemen ap-

peared and pressed their way to the front.

A woman said, “They’re coming to arrest him.”

A man spoke up, “He ought to be shipped out of the country!”

But the officers asked, “Do you need help? We’ve come to protect you. In Norway every religion and all preaching is free.” John replied that all was well.

“I would like to meet the man who so ably quieted the people,” John said to one of the ushers. “Do you know where he is?”

They looked everywhere but could not find him. No one knew who he was, and no one ever saw him again. John felt certain he was an angel.

The attendance climbed to 1,400, and then to 1,800. John wrote, “Some view our preaching in this city as a great calamity, which the Lord has suffered to come upon them on account of their sins....Our work is now proclaimed all over the kingdom by the papers.”

(To Be Continued)



“In every age God’s chosen messengers have been reviled and persecuted, yet through their affliction the knowledge of God has been spread abroad. Every disciple of Christ is to step into the ranks and carry forward the same work, knowing that its foes can do nothing against the truth, but for the truth.”

—MB 33:2.

HEALTH WAVE

THE GENESIS OF DIET AND HEALTH

The Entering Wedge, pp. 21-23.

FOOD COMBINATIONS

There are a number of theories as to the combinations of foods, but since one contradicts another, they cannot all be correct. Therefore, rather than convincing, they are creating doubts as to whether there is anything to be worried about after all.

People, though, lived and kept well all through the centuries without giving even a thought to food combinations. Why? Stop and think: Only since the years of modern transportation and commercial preparations of foods has this matter urged itself upon the public at large. This being so, the trouble is obvious: Modern transportation facilities, as previously pointed out, have flooded the markets with imported foodstuffs from all parts of the world, making it possible for anyone to purchase out-of-season foodstuffs and, in many instances, of the kinds that the consumer's locality does not even grow. Naturally, then, these foreign, off-season products cannot combine well with the local seasonal ones.

Herein mainly lies the trouble

with food combinations. Again, consider what results you will obtain if you have both the heating system and the cooling system in your home going at the same time!

Moreover, food that is adaptable to the consumer's body needs in one climate may not be in another.

This is discernible from the fact that in the days when people lived entirely on what they raised in their own localities, they did not have the trouble

that the world is now having. The same truth is manifested in the fact that the Creator caused certain kinds of foodstuffs to grow in one locality and other kinds in another locality, but at the time created no means for quick, distant transportation.

Specifically speaking, there are on the one hand health authorities who maintain that protein foods such as "milk, cheese, eggs, nuts, and beans" make bad combinations with carbohydrate foods such as "artichokes, bread, barley, cereals, cakes, flour, potatoes, pumpkins, rice, and spaghetti." On the other hand, there are health authorities who hold that



these two classes of food combine excellently. Who is right? In view of the fact that cheese, eggs, and milk are made up of grains and grass, it seems illogical to conclude that a grain-and-vegetable product cannot combine well with grains and vegetables. Moreover, we might well observe that calves grow perfectly healthy on meals made up of milk, grain, and grass.

Then there is the contention that grains and vegetables ought never be combined. But, contrary to this theory, cattle are raised best on grass combined with grain. Moreover, grain is seed, and seed is nothing less or more than the fruit of vegetables.

Now comes the question: Should grain be combined with fruit? As far back as history records, man has followed the custom of eating bread with every meal, and no past generation has left a complaint of ill effects on health.

The most popular question to be answered with reference to food combinations is that of whether fruit should be combined with vegetables. The solution to this question may be found in the laws which were ordained in the week of Creation. Not given the same degree of intelligence as man, the cow was made to live on grass, exclusive of fruit, and the monkey was made to live on fruit, exclusive of grass. This we know from the fact that cattle are well

equipped to help themselves to grass, and monkeys, to help themselves to fruit. Moreover, cows do not naturally care for fruit, and monkeys do not naturally care for grass so long as fruit is available. From these examples in nature we might logically conclude that not all fruits should be mixed with all vegetables.

When one considers that milk is made up of both grain and grass properties, and that although grain combines with fruit, grass does not, therefore the combination of milk and fruit, generally speaking, is somewhat questionable.

RAW FOOD



As uncooked food is much more nutritious than cooked, it is urgent that all foodstuffs which can be eaten raw should not be eaten cooked, or at least not all the time. Many articles of food are cooked only because of custom. Spinach, asparagus, okra, young green peas, turnips, and carrots, to mention just a few examples, though as a rule are cooked, are even more delicious when eaten raw. Persons who are not accustomed to

using raw foods should start on small amounts, then gradually increase them. These foods should, however, be very well masticated and should be taken along with cooked and bland articles of food, lest the lining of the stomach become irritated.

USING COMMON SENSE

“There is real common sense in health reform. People cannot all eat the same things. Some articles of food that are wholesome and palatable to one person, may be hurtful to another. Some cannot use milk, while others can subsist upon it. For some, dried beans and peas are wholesome, while others cannot digest them. Some stomachs have become so sensitive that they cannot make use of the coarser kind of graham flour. So it is impossible to make an unvarying rule by which to regulate everyone’s



dietetic habits.”—CH 154, 155.

“But not all foods wholesome in themselves are equally suited to our needs under all circumstances. Care should be taken in the selection of food. Our diet should be suited to the season, to the climate in which we live, and to the occupation we follow. Some foods that are adapted for use at one season or in one climate are not suited to another. So there are different foods best suited for persons in different occupations. Often food that can be used with benefit by those engaged in hard physical labor is unsuitable for persons of sedentary pursuits or intense mental application. God has given us an ample variety of healthful foods, and each person should choose from it the things that experience and sound judgment prove to be best suited to his own necessities.”—MH 296, 297.

BE LIGHT-BEARERS

“Reform, continual reform, must be kept before the people, and by our example we must enforce our teaching. True religion and the laws of health go hand in hand. It is impossible to work for the salvation of men and women without presenting to them the need of breaking away from sinful gratifications, which destroy the health, debase the soul, and prevent divine truth from impressing the mind. Men and women must be taught to take a careful view of every habit and every practice and at once put away those things that cause an unhealthy condition of the body, and thus cast a dark shadow over the mind.”—CH 480:2.



The Latest Tidings Stirred Her Soul

I want to thank you for the latest Tidings and Newsletters. The Tidings was very soul stirring and I appreciated it very much. By God's grace, I'm working on overcoming the items that were pointed out, particularly in the area of order and perfection. I couldn't believe it, but many points were very timely and exactly applicable to me. They spoke to me directly as if someone had read my mind—all the more evidence for me that I'm in the right pasture and that the material is inspired. For that I'm extremely grateful to God and all of you on God's holy hill. The Tidings even had the mock cheese recipe that I was looking for!

Our daughter is doing well. She is now at the age of understanding and likes going to church. She wants me to teach her about the end-time prophecies in the Bible. Praise God! Truly we serve an awesome, living God! (Virginia)

Topic on "Order and Perfection' was Made for Me"

I just want to say thank you for sending me the Newsletter and the Tidings. I find them full of information that I did not know. The Tidings is really good and the topic about "Order and Perfection" was made for me. This year I am thinking seriously about it because our God is a God of order.

I am almost finished with the Tidings. In fact, I am going to finish it today because I am really happy to receive it. I will read it over and over until I get the next.

I have been blessed to be living in 2013. It is a year that God gave us to work for His Kingdom. I want to work for that and help my family, too. (Florida)

Excited About Being God's Servant

Oh, the excitement of being God's servant—exciting and wonderful, for

even out of the bad things come good things. For example, totally unplanned, eight of us came for Sabbath School to the same church that disfellowshipped us. Besides us, there were only two others from this church. Then the teacher came—that's only three people for Sabbath School had we not shown—a dying church now, not blessed. Soon the elder began to argue with _____, and it went like that the entire time. Twice I asked the elder, What has _____ done? He has only offered answers to the lesson! He said exactly what is written in the Bible and the Spirit of Prophecy—that we are Laodicea. Sister _____ said how the elder keeps cutting them off and asked if they had ever caused trouble there, to which the Sabbath School teacher said, "No!" Coming in at the last five minutes of the heated discussion and hearing the elder angrily talking to _____, this sister amazingly spoke out in our favor, saying loudly to the class, "We are supposed to pray for them, not argue with them!" This sister is friendly to me, but does not believe in the Rod. Yet she defended us—the Holy Spirit at work again! After class, _____ with his cheerful, smiling, and forgiving face, went up to the elder and offered his hand, but the elder pulled back his hand, saying loudly, "No, I won't shake your hand." He later apologized, which he always does, yet we

know the next time they meet he will again attack whatever _____ says. The sad part is that a new member is learning to have this anger against the Rod.

However, Immanuel, God with us, took care of the new member. Praise God, at lunch the friendly sister invited me to stay, so I did. She also invited the new member to sit with us. The elder also came and sat next to me, for he is always showing me "proof" that the Rod is wrong. After lunch I mentioned that Sister White had predicted another prophet to come. The elder opened his laptop to show me more "wrong" things, but, as the Lord would have it, I got to show the new member and him *Testimonies to Ministers*, page 475. As he read each sentence I explained each sentence. The new member said, "OK, I'm going home to fast and pray, and from the Holy Spirit see about this." Oh, how my heart jumped inside, but calmly I said, "That's a good way to do it." We are praying for him. (Illinois)

We Have Our Own Belief

We do not know who you are; no one signed the papers.

If by chance you are Shepherd's Rod DO NOT send us any more of your papers—we have our own belief. Take our name off your mailing list. (Illinois)

Magnificently Blessed

We have been magnificently blessed as we have received and kept up with the Newsletters and Tidings. They have provided so much insight into what areas of our character building we should focus our attention on. In reading and digesting the timely truths, we have been able to surrender more of ourselves to the Lord for His purifying work in our lives. Thank you for your sacrifices and commitment; we take nothing that you have done for us, by the power and strength of the Lord, for granted. We continue our prayers for all of you with special emphasis on the Lord's servant for this time. (Arizona)

Striving

Happy new year! Thank you for the nice visit and may God continue to bless you all!

I'm striving for God's character. Please continue to pray for me as I will for each of you.

Until we meet again. (Indiana)

Does Not Wish Us to Expend the Cost of Postage

Please remove my name from your mailing list. I am a professed, baptized, and long-standing member of the Seventh-day Adventist community. However, I do not wish you

to expend the cost of the postage to send me this kind of literature. I would rather you support evangelistic outreach ministries (i.e. NAPS, ADRA) instead. After all, the Lord says to go to the ends of the world with His good news and there are yet hundreds of nations that have not been reached to preach the end-time message. This literature is simply preaching to the choir, and the Lord did not come for those who are already well, but to save that which is lost. Thank you for honoring this request. (Illinois)

The Tidings Brought Blessings and Timely Reminders

Looking on the current state of affairs in our country, one might ask, "What's the use?" However, with the recent information from the Tidings, there is no longer any need to wonder—we must make the best choice, in order to ensure that "the offices of the country are better served." I marvel that our brethren think otherwise. For me and my house, the Hill puts a full stop [period] on every matter which is revealed unto us!

I was very blessed by the timely reminders about system and order, especially as it concerns how we spend every second of the day—like keeping a log of our day's duties and setting a time to accomplish each. It is really a serious thing. When we

have a schedule to work with, we accomplish more, there is less time wasted in idle chit-chat and the mind learns to be fixed on the task. It really works. See what the Hill is to us—we are constantly admonished, reminded, and strengthened!

We have been studying with two sisters, one in her 70s and the other in her 20s. Now the sister of the younger has joined the group. These sisters are a real joy to our soul. We shared that they are studying the Elijah message, but we have not told them that it is the “Shepherd’s Rod” as yet, knowing full well the scorn that is ascribed to it. They love the message and the Lord has been working with them thus far. (Jamaica)

Taste, Tact, and Opportunity

The Lord has given me quite a few opportunities to share the message. I was providentially led to care for my daughter-in-law’s grandmother for about a week. The grandmother was dying and I was able to nurture her back to better health in just a few short days. The other family members, all SDAs, were so intrigued with the simple ways I prepared food that they were all asking questions and feeling very inspired to make changes in their health habits. Also, they saw the loving and diligent way I treated their loved one and all were so very appreciative that

God sent me to care for her in her last week of life. I was able to acquire several lists as a result of this experience and I do give the honor and glory to the Lord. The Sabbath I was there, I was able to share much about the Judgement of the Living and the Great and Dreadful Day of the Lord with my daughter-in-law’s sister, who returned to the SDA church two years ago. She went back home and told her husband all about our conversation and then, out of the blue, they called on a speaker phone where both could hear and we studied for about two hours. Since that phone call we have had three study dates. They seem to be very eager to understand how to receive the seal of God and what will be their outcome once they are sealed. I believe we will be continuing our studies on a weekly basis. They are also trying hard to give up meat and improve their diets. I was able to share many recipe ideas with them and they are now making the green smoothies which add so much nutritional value to the system in delicious and easy ways. Also, I gave them the tape, “Who are the 144,000,” and the husband is loving it.

Then there is a man from the _____ church who has come to two studies. He says he won’t be converted to the Shepherd’s Rod but he is coming and listening and he is not intimidated by the leaders’ accusations against us.

He was drawn to us because of the way we conducted ourselves in contrast with _____. I do pray earnestly for _____ and the several pastors that have turned a blind eye and deaf ear to God's Voice and who are actually firing against It. May God have mercy on their souls for they know not what they do and what the result will be. (Northeast U.S.)

Thankful for the Work Done

Each time I receive and read a Tidings or Newsletter, a Timely Greetings or Tract, I thank God for all of you, the work you do, the commitment that you keep, the help to stay the arms of God's servant as we usher in His Kingdom.

Please send this young couple the truth for this time, and pray that they will be receptive and the Lord will use me and the family to help them to understand and accept this saving truth. (Tennessee)

To God Be the Glory!

Truly, it is only because of the Lord's mercies that one endures persecution in any form when one accepts the present truth. When _____ accepted the message, it was brought to the pastor's attention, and he took two A. Y. sessions for the purpose of speaking against the Rod. On Sabbath, February 2 and 16, he acted as

judge and jury. He said he would not entertain any questions or comments during his presentations, and should anyone have questions, he would address them at a third session. He falsely stated that the Shepherd's Rod adherents believe they are going to slaughter all Seventh-day Adventists in Ezekiel 9 before Christ comes the second time, along with the old false accusations against the message they rehearse at similar meetings. In his disbelief and his effort to discredit the tenets of our faith, such as Daniel 2, Isaiah 1, Isaiah 65:20, he also stated that we believe we are literal Jews that will return to Jerusalem. However, he left out "converted Jews" (9Tr. 46). What the pastor did was a repeat of what Caiaphas did. Sister White said, "On the lips of Caiaphas this most precious truth was turned into a lie" (DA 541).

We thank and praise God that the pastor's presentation was clearly seen by the new members as unintelligible, false, and a deliberate attempt to dishearten and discourage them from accepting this beautiful message. _____'s conversion to the present truth would hurt them for it is through his spiritual influence and zeal for truth that many were converted to Adventism, three of whom are still studying God's message of the hour. On Monday night, this very week, he brought a new visitor to our study.

During the last two months, God's work was quite encouraging, even though when I first knocked at Sister _____'s door it took a while before she opened it, due to her reminding me of so many false prophets, and the church's warning them to be careful with whom they study, etc., etc. Keeping a prayer in my heart, and some encouraging words as the Spirit inspired me to speak (but not being able to conceal a smile at the enemy's work), she eventually let me in and we had a good discussion and subsequent study with one of her close friends whom she introduced me to. Praise God.

I met another new sister on Thursday and she attended the study on Friday. She, too, has invited some of her friends to the weekly study.

This particular occasion was a bit comical. I went to Brother _____'s home around 6 p.m. but apparently only his mother or mother-in-law was there babysitting. I introduced myself to her and told her I believe the Rod and I was there to study the doctrine of the 144,000 with Brother _____. She said there was no certainty as to what time he would arrive and she did not have a key to the house and therefore could not open the door. She asked what the Rod was all about and I told her, standing on the steps, trying to get the Bible or Spirit of Prophecy book through the louvers for her to read. At one pint she

said, "I am not for this formality, call me _____." I am sure fifteen minutes passed with me standing on the steps, in the dark, with only the light through the louvers to select a few scriptures to show her, while pleading with her. When her granddaughter arrived home, she said she could not open the door, but the child argued with her that the key is in the house and the grandmother contradicted her. Eventually the grandmother opened the door, let in the child, and ended the argument. I continued the discussion, quite impervious to her actions. She was then a little more settled and I kept praying for her to receive the booklet, which she finally accepted. I continued another 15-20 minutes in discussion, in the same position, clearing up questions such as why Davidians can't have their own church and the like, but it was all worth it.

I enjoyed meditating on the following: "A healthy Christian is one who has Christ formed within, the hope of glory. He loves truth, purity, and holiness, and will manifest spiritual vitality, having love for the Word of God, and seeking communion with those who are acquainted with the Word,...which reveals Christ and makes Him more precious to the soul.... The Holy Spirit with Its vivifying influence ever keeps such a soul in the love of God."—YRP 43:1. (Barbados) □

The Fight of Faith

E. G. White, *Bible Echo*, January 1, 1893



Every one who shall be found with the wedding garment on, will have come out of great tribulation. The mighty surges of temptation will beat upon all the followers of Christ; and unless they are riveted to the eternal Rock, they will be borne away. Do not think you can safely drift with the current; you must stem the tide, or you will surely become a helpless prey to Satan's power. You are not safe in placing your feet on the ground of the enemy, but should direct your path in the way cast up for the ransomed of the Lord to walk in. Even in the path of holiness you will be tried; your faith, your love, your patience, your constancy, will be tested. By diligent searching of the Scriptures, by earnest prayer for divine help, prepare the soul to resist temptation. The Lord will hear the sincere prayer of the contrite soul, and will lift up a standard for you against the enemy.

Jesus left His home in Heaven, and came to this dark world to reach to the very depths of human woe, that He might save those who are ready to perish. He laid aside His glory in the heavenly courts above, clothed His divinity with humanity, and for our sakes He became poor, that we

through His poverty might be rich. He came to the earth that was all seared and marred with sin; "and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2:8). He submitted to insult and mockery, that He might leave us a perfect example. When we are inclined to magnify our trials, to think we are having a hard time, we should look away from self to Jesus, who is the author and finisher of our faith, "who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2). All this He endured that He might bring many sons and daughters to God, to present them before the universe as trophies of His victory.

Will man take hold of this divine power which has been placed within his reach, and with determination and perseverance resist Satan, as Christ has given example in His conflict with the foe in the wilderness of temptation? God cannot save man against his will from the power of Satan's artifices. Man must work with his human power, aided by the divine power of Christ, to resist and

to conquer at any cost to himself. In short, man must overcome as Christ overcame. Christ was a perfect overcomer; and we must be perfect, wanting nothing, without spot or blemish.

In order to be overcomers, we must heed the injunction of the apostle: "Let this mind be in you which was also in Christ Jesus" (Phil. 2:5). He is the Pattern that we, as His disciples, must follow. We cannot cherish selfishness in our hearts, and follow the example of Christ, who died to make an atonement for us. We cannot extol our own merits, and follow His example; for He made Himself of no reputation, and took upon Himself the form of a servant. We cannot harbour pride, and follow Christ, since He humbled Himself until there was no lower place to which He could descend. Be astonished, O heavens, and be amazed, O earth, that sinful man should make such returns to his Lord in formality and pride, in efforts to lift up and glorify himself, when Christ came and humbled Himself in our behalf even to the death of the cross.

Christ came to teach us how to live. He has invited us to learn of Him to be meek and lowly of heart, that we may find rest unto our souls. We have no excuse for not imitating His life and working His works. Those who profess His name, and do not practice His precepts, are

weighed in the balances of Heaven, and found wanting. But those who reflect His image will have a place in the mansions which He has gone to prepare.

The redemption that Christ achieved for man was at infinite cost to Himself. The victory we gain over our own evil hearts and over the temptations of Satan will cost us strong effort, constant watchfulness, and persevering prayer; but, gaining the victory through the all-powerful name of Jesus, we become heirs of God and joint-heirs with Christ. This could not be the case if Christ alone did all the overcoming. We must be victors on our own account. Then we shall not only reap the reward of eternal life, but shall increase our happiness on earth by the consciousness of duty performed, and by the greater respect and love that we shall win from those about us.

He who is a child of God should henceforth look upon himself as a part of the cross of Christ, a link in the chain let down to save the world, one with Christ in His plan of mercy, going forth with Him to seek and to save the lost. The Christian is ever to realize that he is bought with a price, to stand under the blood-stained banner of Prince Immanuel, to fight the good fight of faith, and lay hold on eternal life. He is to reveal Christ to the world. The self-denial, the self-sacrifice, the sympathy, the love that

were manifested in the life of Christ are to reappear in the life of His followers. In order to do this, we must put on the whole armour of God; “for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph. 6:12). If we do not overcome, we lose the crown; and if we lose the crown, we lose everything. Eternal loss or eternal gain will be ours. If we gain the crown, we gain all things; we become heirs of God, and joint-heirs with Christ.

Christ is coming in a little while. He has been our brother in suffering; and if we overcome through His grace, we shall see Him as He is. We shall suffer here but a few days longer, and then enter into an eternity of happiness; for there is sweet rest in the Kingdom of God. For those who fight the good fight of faith, there is reserved a crown of glory, a palm of victory, an inheritance incorruptible, undefiled, and that fadeth not away. Let the determination of every soul be, “I must run the race; I must overcome.” □



No Waste

GOD HAS GIVEN EACH LIFE A VAST TREASURE OF TIME. SOME COIN THIS INTO CURRENCY, OTHERS FRITTER IT AWAY IN DUST AND SCRAPS. PERHAPS THE GREATEST WASTE IN THE WORLD IS THE WASTE OF TIME. FIVE MINUTES IS SO CHEAP AND COMMON—WHO VALUES IT? IN FRAGMENTS OF TIME LIKE THOSE WHICH MOST OF US WASTE, SOME MEN HAVE GAINED AN EDUCATION, OTHERS HAVE MADE FORTUNES.

AS WE PASS THROUGH THE GOVERNMENT’S GREAT COIN FACTORY, WITH AN EYE UPON ITS MANY PROVISIONS FOR GUARDING AGAINST THE DISSIPATION OF VALUABLE MATERIAL, WE ARE REMINDED OF ALL THE WAYS IN WHICH MEN WASTE LIFE. ESPECIALLY DO WE RECALL OUR WASTE OF SPIRITUAL OPPORTUNITIES—TO RECEIVE AND TO IMPART BLESSINGS. HOW FULL AND BEAUTIFUL AND STRONG OUR LIFE WOULD BE, HAD WE BUT USED TO THE FULL OUR PRIVILEGES OF KNOWING AND PRACTICING THE TRUTH AS IT IS IN JESUS! THEN TO THINK OF THE LIVES WE MIGHT HAVE TOUCHED, THE DEEDS WE MIGHT HAVE DONE, THE WORDS WE MIGHT HAVE SPOKEN—NOW WASTED FOREVER!

NO LIFE SO RICH IN ANY RESPECT THAT IT CAN AFFORD TO DISREGARD WASTE.

—WELL-SPRING, YI 480



WHY PROVIDE FOR THE COMMON DEFENSE?

Mackenzie Eaglen, [heritage.org/Understanding America](http://heritage.org/UnderstandingAmerica)

The Declaration of Independence reminds us that all people have inalienable rights—among them, the right to life, liberty, and the pursuit of happiness. To secure these rights, the U.S. Constitution creates a government of the people to “establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity.”

Why did the Founding Fathers believe that the federal government must provide for the common defense?

The weakness of the thirteen states under the Articles of Confederation, before the Constitution, convinced the Founders that the nation needed a stronger government, including a stronger military. The Founders were careful to grant the federal government only the few, limited powers that were necessary for it to carry out its aims. Under the Constitution, most powers are reserved to the states, or to the people.

The federal government is concerned only with issues that affect the welfare of the entire nation. It has the exclusive power, for example, to create an army, to declare war, and to

make treaties. Indeed, as James Madison wrote in *The Federalist Papers*, “the operations of the federal government will be most extensive and important in times of war and danger.” For the Founders, a primary and central job of the federal government was to “provide for the common defense.”¹

The Founders realized that only an organized and professional military could respond to both domestic and foreign threats. That is why they authorized the building of forts, the creation of the U.S. Navy, and the founding of West Point. In times of peace, the United States has often been tempted to believe that it could safely disarm. The experience of the Founders convinced them that no peace was so secure that it could be relied upon with assurance, and no nation was so safe that it did not need to maintain sound and reliable defenses. America has regularly had to relearn this wisdom, often at great cost in money and men.

But the Founders were also suspicious of standing armies. They knew that, in Europe, standing armies had been used by monarchies to oppress the people. In order to avoid this danger, while providing for the nation’s

security, the Founders made the common defense a shared responsibility of Congress and the President, the elected (and separate) branches of government. This ensured the American military would serve the nation, not subvert the rule of the people.

Thus, Congress declares war and funds the armed forces: the Constitution gives Congress power to “raise and support armies” and to “provide and maintain a navy.” The President commands the armed forces and controls their operations: as Commander in Chief, he is obliged to defend and protect the nation. In his role as the country’s chief diplomat, he also seeks to keep the peace.

The American Founders held out the possibility of more peaceful relations among nations. But they nevertheless understood that “the surest means of avoiding war is to be prepared for it in peace.”²² As Thomas Paine warned, it would not be enough to “expect to reap the blessings of freedom.” Americans would have to “undergo the fatigues of supporting it.”²³ Supporting freedom and defending the nation would require public spending on the nation’s defense forces in peacetime. As President George Washington asserted in his First Annual Message, delivered in 1790, the “most effectual means of preserving peace” is “to be prepared for war.”²⁴

During his presidency, Washing-

ton warned against leaving the nation’s security “to the uncertainty of procuring a warlike apparatus at the moment of public danger.”²⁵ By then, it would be too late. In his Farewell Address, Washington urged Americans to remember “that timely disbursements to prepare for danger frequently prevent much greater disbursements to repel it.”²⁶

Washington believed defense spending was necessary because he, like all the Founders, knew the history of wars in Europe and had experience with North African pirate attacks against American shipping. Washington’s generation knew the world was a dangerous place. As John Jay put it, “nations in general will make war whenever they have a prospect of getting anything by it.” Furthermore, dictators or “absolute monarchs” would often make war even “when their nations are to get nothing by it, but for purposes and objects merely personal.”²⁷

Most, if not all, of the Founding Fathers agreed that when America was threatened, the nation had to respond clearly and forcefully. After the United States obtained its independence in 1787, it lost the protection of the French Navy. Soon, the U.S. had to defend its sailors and commerce against North African pirates enabled by the Barbary States of Tripoli, Tunis, and Algiers. At first, Congress followed the tradition

of the European countries and appropriated what would today be millions of dollars as tribute to the pirates. These ransom payments merely encouraged more pirate attacks and more demands for money.

Urged on by the public, Thomas Jefferson, elected in 1801, refused to accede to Tripoli's demand for an immediate payment of \$225,000 and annual payments of \$25,000. Instead, Jefferson deployed frigates to defend America's interest in the Mediterranean. Tunis and Algiers responded to America's show of force by breaking their alliance with Tripoli. Hostilities with Tripoli only ended after American land forces took the fight to Tripoli, threatening to capture the city and depose its leader.

This episode taught America that bribery and appeasement encourage aggressors. Only an American Navy able to patrol the world's oceans would bring peace on the high seas. As American interests have expanded and technology has evolved, America has built a modern military. But the essence of American policy has not changed: strength is the best and safest path to peace and security.

America's Founders believed that peace through strength is preferable—militarily, financially, and morally—to allowing war to come through weakness. That is why, over two hundred years ago, Thomas Jefferson

advised George Washington that “the power of making war often prevents it.”⁸ In providing for the common defense, the goal of the Founders was to build a military sufficiently powerful and capable that America's enemies preferred not to challenge it. In his Farewell Address, Washington hoped the day would soon come when “belligerent nations, under the impossibility of making acquisitions upon us, will not lightly hazard the giving us provocation; when we may choose peace or war, as our interest, guided by justice, shall counsel.”⁹

American leaders in the 20th century agreed with Washington and Jefferson, and have followed their policies. President and former general Dwight D. Eisenhower stated in his own farewell address to the nation in 1961 that “a vital element in keeping the peace is our military establishment. Our arms must be mighty, ready for instant action, so that no potential aggressor may be tempted to risk his own destruction.”¹⁰

Like the Founding Fathers, Eisenhower did not want a “military-industrial complex” to dominate the United States: instead, again like the Founders, he wanted a powerful military under civilian control, alongside limited federal government. The American people have understood and respected this wisdom. In the words of Ronald Reagan in 1982, “our military strength is a prerequi-

site to peace, but let it be clear we maintain this strength in the hope it will never be used.”¹¹

As Reagan recognized, America’s military strength exists to secure the blessings of ordered liberty for the American people. The rights enshrined in our Constitution are only safe in practice when that constitutional order is defended by adequate power. It is the federal government’s responsibility to maintain that power, and to bring it to bear against nations or enemies that threaten America’s security or interests, and thereby its freedoms.

Throughout America’s history, its citizens have believed that an America capable of safeguarding and advancing their inalienable rights and freedoms would be a shining city upon a hill. But, in the words of George Washington, “there is a rank due to the United States among nations which will be withheld, if not absolutely lost, by the reputation of weakness. If we desire to avoid insult, we must be able to repel it; if we desire to secure peace, one of the most powerful instruments of our rising prosperity, it must be known that we are at all times ready for war.”¹²

Under the Constitution, the re-

sponsibility to assure peace by maintaining our national defenses rests first with the federal government. America’s common defense is therefore the primary responsibility of the United States government—a responsibility that in the end makes it possible for us safely to enjoy our many freedoms. By providing for the common defense, the Constitution secures the inalienable rights recognized in the Declaration of Independence: life, liberty, and the pursuit of happiness.

Endnotes:

1. James Madison, *The Federalist Papers*, Essay No. 45, January 26, 1788.
2. Joseph Story, *Commentaries on the Constitution of the United States*, January 1833.
3. Thomas Paine, “The American Crisis, No. IV,” September 12, 1777.
4. George Washington, “First Annual Message to Congress on the State of the Union,” January 8, 1790.
5. George Washington, “Fifth Annual Address Message,” December 3, 1793.
6. George Washington, “Farewell Address,” May 15, 1796.
7. John Jay, *The Federalist Papers*, Essay No. 4, November 7, 1787.
8. Thomas Jefferson, In a Letter to George Washington, December 4, 1788.
9. George Washington, “Farewell Address.”
10. Dwight D. Eisenhower, “Farewell Address,” January 17, 1961.
11. Ronald Reagan, “Promoting Democracy and Peace,” June 8, 1982.
12. George Washington, “Fifth Annual Address Message,” December 3, 1793.

The Rod of God calls the Constitution “the world’s finest instrument of human liberty—the divinely inspired Constitution of the United States of America.”

—12Tr. 51:1.

INTERESTING AND HELPFUL TIDBITS



Dryer Sheets

The U.S. Postal Service sent out a message to all letter carriers to put a sheet of Bounce in their uniform pockets to keep yellowjackets away.

It may also be used working outside. It really works. The insects just veer around you.

1. It will chase ants and mice away when you lay a sheet near them.
2. Spread sheets around foundation areas, or in trailers, or cars that are sitting and it keeps mice from entering your vehicle.
3. It takes the odor out of books and photo albums that don't get opened too often.
4. It repels mosquitoes. Tie a sheet of Bounce through a belt loop when outdoors during mosquito season.
5. Eliminate static electricity from your television (or computer) screen.
6. Since Bounce is designed to help eliminate static cling, wipe your television screen with a used sheet of Bounce to keep dust from resettling.
7. To dissolve soap scum from shower doors, clean with a sheet of Bounce.
8. To freshen the air in your home, place an individual sheet of Bounce in a drawer or hang in the closet.
9. Put a Bounce sheet in the vacuum cleaner.
10. Prevent threads from tangling. Run a threaded needle through a sheet of Bounce before beginning to sew.
11. Prevent musty suitcases. Place an individual sheet of Bounce inside empty luggage before storing.
12. To freshen the air in your car, place a sheet of Bounce under the front seat.
13. Clean baked-on foods from a cooking pan. Put a sheet in a pan, fill

with water, let sit overnight, and sponge clean. The antistatic agent apparently weakens the bond between the food and the pan.

14. Eliminate odors in wastebaskets. Place a sheet of Bounce at the bottom of the wastebasket.

15. Collect cat hair. Rubbing the area with a sheet of Bounce will magnetically attract all the loose hairs.

16. Eliminate static electricity from Venetian blinds. Wipe the blinds with a sheet of Bounce to prevent dust from resettling.

17. Wipe up sawdust from drilling or sand papering. A used sheet of Bounce will collect sawdust like a tack cloth.

18. Eliminate odors in dirty laundry. Place an individual sheet of Bounce at the bottom of a laundry bag or hamper.

19. Deodorize shoes or sneakers. Place a sheet of Bounce in your shoes or sneakers overnight.

20. Golfers put a Bounce sheet in their back pocket to keep the bees away.

21. Put a Bounce sheet in your sleeping bag and tent before folding and storing them. It will keep them smelling fresh.

22. Hose down your car, and wipe love bugs off easily with a wet sheet of Bounce.

All this time you've just been putting Bounce in the dryer!



RECIPE PAGE

HARD "CHEESE" FOR SLICING OR GRATING

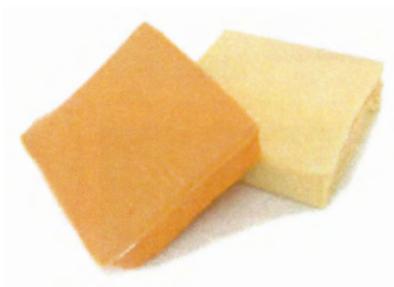
2¼ cups cold water	2 tsp. salt
2 Tbsp. Agar	1 tsp. paprika
1 cup clean, raw cashews	¼ tsp. garlic powder
½ cup cold water	4 oz. jar pimientos
3 Tbsp. food yeast flakes	2 Tbsp. fresh lemon juice
2 tsp. onion powder	

Method: Whisk Agar in 2¼ cups of cold water until dissolved and bring to a boil. In the meantime blend the cashews with ½ cup of cold water till smooth. Put the food yeast flakes, onion powder, salt, paprika, and garlic powder in a bowl. Add Agar to blended cashews. When mixture begins to thicken, add the remaining ingredients and blend until very smooth. Pour into a container and refrigerate. Slice when firm. For grating, freeze first, then grate while still partially frozen. Will melt when heated. Yields 2 1/2 cups (1 1/2 pounds) or 24 servings.

Serving Suggestion: Pour into a decorative mold. When firm, release onto a platter and surround with fresh vegetables or crackers.

Variation: For Jack "Cheese," omit pimientos and paprika, and increase other seasonings, to taste.

—Adapted from *Newstart Lifestyle Cookbook*, p. 155.



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NO.	TITLES	LENGTH
4	Faithfulness in Little Things	90
418	Faith, Confidence, and Trust Versus Doubt, Unbelief, and Hypocrisy	90
518	Believe and Prosper, Part 1	90
519	Believe and Prosper, Part 2	90
537	Faith and Works Bring Rest.	90
640	Uncleanliness	60

M. J. B. STUDIES

11	Through Faith in His Blood	45
146	The Kingdom of Heaven Suffereth Violence and the Violent Take It By Force (Matthew 11:12)	60
337	When the Children of Faith Dedicate Themselves to God Without Reserve (<i>Reflecting Christ</i> , p. 153)	60
409	“Lest At Any Time” (Hebrews 2:1)	90
410	Is the Woman’s Hair Her Head Covering? (1 Corinthians 11)	90
415	Rejoice in the Lord Always	60

KEY TO ABBREVIATIONS

AH	The Adventist Home
1, 12Code	The Symbolic Code, Vols. 1 and 12
CG	Child Guidance
CH	Counsels on Health
DA	The Desire of Ages
Ed.	Education
MB	Thoughts from the Mount of Blessing
1MCP	Mind, Character, and Personality, Vol. 1
MH	The Ministry of Healing
ML	My Life Today
OHC	Our High Calling
PP	Patriarchs and Prophets
SD	Sons and Daughters of God
3SM	Selected Messages, Bk. 3
1SR	Shepherd's Rod, Vol. 1
1SRp	Shepherd's Rod, Vol. 1, pocket edition
3, 5, 6T	Testimonies, Vols. 3, 5, and 6
9, 12Tr	Shepherd's Rod Tracts, Numbers 9 and 12
TDG	This Day With God
1TG	Timely Greetings, Vol. 1
YI	The Youth's Instructor
YRP	Ye Shall Receive Power



INSPIRATION'S CHALLENGE

“The truth is efficient, and through obedience its power changes the mind into the image of Jesus. It is the truth as it is in Jesus that quickens the conscience and transforms the mind; for it is accompanied to the heart by the Holy Spirit. There are many, who, lacking spiritual discernment, take the bare letter of the Word, and find that unaccompanied by the Spirit of God, it quickens not the soul, it sanctifies not the heart. One may be able to quote from the Old and the New Testament, may be familiar with the commands and promises of the Word of God; but unless the Holy Spirit sends the truth home to the heart, enlightening the mind with divine light, no soul falls upon the Rock and is broken; for it is the divine agency that connects the soul with God.

...

“But though the prince of darkness will work to cover the earth with darkness, and with gross darkness the people, the Lord will manifest His converting power. A work is to be accomplished in the earth similar to that which took place at the outpouring of the Holy Spirit in the days of the early disciples, when they preached Jesus and Him crucified. Many will be converted in a day; for the message will go with power*. It can then be said: ‘Our gospel came not unto you in word only, but also in power, and in the Holy Ghost’ (1 Thes. 1:5).”—YRP 126:1, 3.

*This is the Loud Cry of the Third Angel’s message at the eleventh hour. See *Early Writings*, page 278.

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