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Ⓞ "God of Heaven, Wake Us Up"
To
Our Ironical Irrationality

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O "GOD OF HEAVEN, WAKE US UP"
TO
OUR IRONICAL IRRATIONALITY

End-time's earth-rider is conditioned not alone by the incredible achievements of science: he is, as man has always been, the issue of the total complex of forces enveloping him. But while he is a creature of his genes and his environment, he is a free agent by virtue of reason, conscience, and will—making him God's one rational earth-creature with the built-in tools to fashion for himself a wonderfully meaningful life.

Ironically, though created a rational being, he is the tragic victim of a cumulative heritage of irrationalities.

Thus teeming, as it is, with these ironical irrationalities, life may exhibit none more consequential and amazing than that earth's one creature endowed with the rational faculty endlessly causes himself to suffer by bringing upon himself either the heedless or ignorant disregarding of life's inviolable "thou shalt's" and "thou shalt not's." In every conceivable area of his existence, he has left the tragic record of his ironical irrationalities: of his failing to profit by his history: of his not learning righteousness—right doing—either by education and experience or by revelation and preaching. That man, God's one creature invested with the rational endowment, knows what is right, or can know what is right, and thus knows or can know to do right, yet so amazingly often does wrong, begs speech.

Because of this ingrained predisposition perversely to suffer the consequences of wrong-doing rather than reaping the blessings of right-doing—doing "the right thing at the right time" (6T 24:3), he has all along his sorrowful journey through the ages, had to learn righteousness through his sufferings—especially through God's redemptive judgments teaching him terrible things in righteousness!

Recognizing the humiliating fact of this supremely ironical irrationality, the prophet Isaiah long ago declared:

"When Thy [God's] judgments are in the earth the inhabitants of the world will learn righteousness." Isa. 26:9.

Since man's first and supreme ironical irrationality—his totally unreasonable and hapless surrender to temptation in Eden, thus bringing upon himself his first and worst divine judgment: stripping him of his innocent, sinless, righteous self-hood; his precious open communion with his Maker;

his creature sovereignty over planet Earth; and his glorious Eden estate, he has lived with the tragic truth of Isaiah's pronouncement, "When Thy judgments are in the earth the inhabitants of the world will learn righteousness" (Isa. 26:9), borne out anew with infinite repetition, and with only a precious few profiting by the lesson.

What is the cause of a creature endowed with the rational faculty to know to do right, yet plagued with the perverse predisposition to do the irrational, the wrong? God says, and experience testifies, that it is the sin problem. Paul experientially puts it in the first person of panhuman truth: "I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. . . . now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. . . . I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Rom. 7:14-23.

Of the millions of carnal souls of each generation, only a relative few "learn righteousness"—achieve right doing by grace through faith. Thus again and again from time immemorial it has been that only when divine judgments have been in the earth have the inhabitants of the world learned righteousness.

Times (in this respect) have not changed. Man has not changed. God has not changed. The sin problem has changed only in that it has proliferated and intensified as is horrendously witnessed on every hand. Increasingly, incipient judgments, diverse and catastrophic, are warning that the hour hand on God's great prophetic time clock is inexorably moving upward toward eleven—time's climactic probationary hour (Matt. 20:6, 7; Rev. 18:10, 17, 19), when God's redemptive judgments shall be visited upon the wicked world, that the learners who have not sold their souls to the enemy of righteousness, will then learn righteousness through the full gospel (at that time being preached in all the world for a witness unto all nations), forcefully complemented by these saving judgments.

All who respect and honor the Spirit of Prophecy will be effectually forewarned by its solemn preview of God's judgments ahead.

As did all the "holy prophets since the world began" (Acts 3:21), God's

last-day prophets, Ellen G. White and Victor T. Houteff, "called men and women back to God and predicted His judgments upon a society filled with violence and wickedness":

"In this age of boasted enlightenment, the Christian church is confronted with a world lying in midnight darkness, almost wholly given over to idolatry. A well-nigh universal disregard of the law of Jehovah is rapidly making the world like the cities of Sodom and Gomorrah. As in the days before the Flood, violence is filling the land. Gambling and robbery are coming to be common evils. The use of intoxicating liquors is on the increase. Many who have followed their own unsanctified will seek to end their unprofitable lives by suicide. Iniquity and crime of every order are found in the high places of the earth, and those who assent to these wrongs are seeking to shield the guilty ones from punishment. Not one hundredth part of the corruptions that exist is being made plain to the world. Little of the cruelty that is carried on is known. The wickedness of men has almost reached its limits.

"In many ways Satan is revealing that he rules the world. He is influencing the hearts of men and corrupting their minds. Men in high places are giving evidence that their thoughts are evil continually. Many are seeking after riches and scruple not to add to their wealth through fraudulent transactions. The Lord is permitting these men to expose one another in their evil deeds. Some of their iniquitous practices are being laid open before the world, that thinking men who still have a desire in their hearts to be honest and just with their fellowmen may understand why God is beginning to send His judgments on the earth. The Lord will surely punish the world for its iniquity; 'the earth also shall disclose her blood, and shall no more cover her slain.'"—TM 457:1, 2.

"The time is at hand when there will be sorrow in the world that *no human balm can heal*. The Spirit of God is being withdrawn. Disasters by sea and by land follow one another in quick succession. How frequently we hear of earthquakes and tornadoes, of destruction by fire and flood, with great loss of life and property! Apparently these calamities are capricious outbreaks of disorganized, unregulated forces of nature, wholly beyond the control of man; but *in them all, God's purpose may be read*. They are among *the agencies by which He seeks to arouse men and women to a sense of their danger.*"—PK 277:1.

"It is God who holds in His hands the destiny of souls. He will not always be mocked; He will not always be trifled with. Already His judgments are in the land. Fierce and awful tempests leave destruction and death in their

wake. The devouring fire lays low the desolate forest and the crowded city. Storm and shipwreck await those who journey upon the deep. Accident and calamity threaten all who travel upon the land. Hurricanes, earthquakes, sword and famine, follow in quick succession. *Yet the hearts of men are hardened. They recognize not the warning voice of God.* They will not flee to the only refuge from the gathering storm.”—5T 234:1.

“...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 condition of things in the world show that troublous times are right upon us. The daily papers [and radio and television] 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.*

“ ‘Alas for the day! for the day of the Lord *is at hand,* and as a destruction from the Almighty shall it come. . . . The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.’ ‘The vine is dried up, and the fig-tree languisheth; the pomegranate-tree, the palm-tree also, and the apple-tree, even all the trees of the field, are withered: because joy is withered away from the sons of men.’ Joel 1:15-18, 12.

“ ‘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.

“ ‘I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down.’ Verses 23-26.

“ ‘Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it.’ Jer. 30:7.

“Not all in this world have taken sides with the enemy against God. Not all have become disloyal. *There are a faithful few who are true to God;* for John writes, ‘Here are they that keep the commandments of God, and the faith of Jesus.’ Rev. 14:12.

“Soon the battle will be waged fiercely between those who serve God and those who serve Him not. Soon everything that can be shaken will be shaken, that those things that cannot be shaken may remain.”—9T 15, 16.

“There are not many, even among educators and statesmen, who comprehend the causes that underlie the present state of society. Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime. They are struggling in vain to place business operations on a more secure basis. If men would give more heed to the teaching of God’s word, they would find a solution of the problems that perplex them.

“The scene that next passed before me was an alarm of fire. Men looked at the lofty and supposedly fire-proof buildings, and said, ‘They are perfectly safe.’ But these buildings were consumed as if made of pitch. The fire-engines could do nothing to stay the destruction. The firemen were unable to operate the engines.”—9T 13:3, 1.

“The Judgments of God on Our Cities

“While at Loma Linda, Cal., April 16, 1906, there passed before me a most wonderful representation. During a vision of the night, I stood on an eminence, from which I could see houses shaken like a reed in the wind. Buildings, great and small, were falling to the ground. Pleasure resorts, theaters, hotels, and the homes of the wealthy were shaken and shattered. Many lives were blotted out of existence, and the air was filled with the shrieks of the injured and the terrified.

“The destroying angels of God were at work. One touch, and buildings so thoroughly constructed that men regarded them as secure against every danger, quickly became heaps of rubbish. There was no assurance of safety in any place. I did not feel in any special peril, but the awfulness of the scenes that passed before me I cannot find words to describe. It seemed that the forbearance of God was exhausted, and that the Judgment day had come.

“The angel that stood at my side then instructed me that but few have any conception of the wickedness existing in our world today, and especially the wickedness in the large cities. He declared that the Lord has appointed a time when He will visit transgressors in wrath for persistent disregard of His law.

“Terrible as was the representation that passed before me, that which impressed itself most vividly upon my mind was the instruction given in connection with it. The angel that stood by my side declared that God’s supreme rulership, and the sacredness of His law, must be revealed to those who persistently refuse to render obedience to the King of kings. Those who choose to remain disloyal, must be visited in mercy with judgments, in order that, if possible, they may be aroused to a realization of the sinfulness of their course.

“Throughout the following day I pondered the scenes that had passed before me, and the instruction that had been given. During the afternoon we journeyed to Glendale, near Los Angeles; and the following night I was again instructed regarding the holiness and binding claims of the ten commandments, and the supremacy of God above all earthly rulers.

“On April 18, two days after the scene of falling buildings had passed before me, I went to fill an appointment in the Carr Street church, Los Angeles. As we neared the church, we heard the newsboys crying, ‘San Francisco destroyed by an earthquake!’ With a heavy heart I read the first hastily printed news of the terrible disaster.

“Two weeks later, on our homeward journey, we passed through San Francisco, and, hiring a carriage, spent an hour and a half in viewing the destruction wrought in that great city. Buildings that were thought to be proof against disaster, were lying in ruins. In some instances buildings were partially sunken in the ground. The city presented a most dreadful picture of the inefficiency of human ingenuity to frame fire-proof and earthquake-proof structures.

“Through His prophet Zephaniah, the Lord specifies the judgments that He will bring upon evil-doers:

“ ‘The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of

wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land.' Zeph. 1:2, 3, 8-18.

"God cannot forbear much longer. Already His judgments are beginning to fall on some places, and soon His signal displeasure will be felt in other places.

"There will be a series of events revealing that God is master of the situation. . . .

"A Present-Day Work

"More and more, as the days go by, it is becoming apparent that God's judgments are in the world. In fire and flood and earthquake, He is warning the inhabitants of this earth of His near approach. The time is nearing when the great crisis in the history of the world will have come, when every movement in the government of God will be watched with intense interest and inexpressible apprehension. In quick succession the judgments of God will follow one another—fire and flood and earthquake, with war and bloodshed."—9T 92-97.

"... everything that can be shaken will be shaken, and those things that cannot be shaken will remain. The Lord is coming very soon, and we are entering into scenes of calamity. Satanic agencies, though unseen, are working to destroy human life. But if our life is hid with Christ in God, we shall see of His grace and salvation. Christ is coming to establish His Kingdom on the earth."—Id., p. 62:2.

"Homeward Bound

"As I hear of the terrible calamities that from week to week are taking place, I ask myself, What do these things mean? The most awful disasters are following one another in quick succession. How frequently we hear of earthquakes and tornadoes, of destruction by fire and flood, with great loss of life and property! Apparently these calamities are capricious outbreaks of seemingly disorganized, unregulated forces, but in them God's purpose may be read. They are one of the means by which He seeks to rouse men and women to a sense of their danger."—8T 252:1.

“ ‘Out of the cities,’ is my message.

“The time is near when the large cities will be visited by the judgments of God. In a little while, these cities will be terribly shaken. No matter how large or how strong their buildings, no matter how many safeguards against fire may have been provided, let God touch these buildings, and in a few minutes or a few hours they are in ruins.

“The ungodly cities of our world are to be swept away by the besom of destruction. In the calamities that are now befalling immense buildings and large portions of cities, God is showing us what will come upon the whole earth. He has told us, ‘Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it [the coming of the Son of man] is near, even at the doors.’ Matt. 24:32, 33.”—7T 83:1-3.

“A View of Great Destruction

“Last Friday morning, just before I awoke, a very impressive scene was presented before me. I seemed to awake from sleep but was not in my home. From the windows I could behold a terrible conflagration. Great balls of fire were falling upon houses, and from these balls fiery arrows were flying in every direction. It was impossible to check the fires that were kindled, and many places were being destroyed. The terror of the people was indescribable.

“Large Cities Will Be Swept Away

“The inhabitants of the ungodly cities so soon to be visited by calamities have been cruelly neglected. The time is near when large cities will be swept away, and all should be warned of these coming judgments. But who is giving to the accomplishment of this work the wholehearted service that God requires? . . .

“O that God’s people had a sense of the *impending destruction of thousands of cities, now almost given to idolatry!*

“As I consider the conditions in the cities that are so manifestly under the power of Satan, I ask myself the question, What will be the end of these things? The wickedness in many cities is increasing. Crime and iniquity are at work on every hand. New species of idolatry are continually being introduced into society. In every nation the minds of men are turning to

the invention of some new thing. Rashness of deed and confusion of mind are everywhere increasing. Surely the cities of the earth are becoming like Sodom and Gomorrah.”—Ev. 29, 30:

“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 combining 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.*”—9T 11:1, 2.

“The Tempest is Coming

“The tempest is coming, and we must be ready for its fury by having repentance toward God and faith toward our Lord Jesus Christ. The Lord will arise to shake terribly the earth. We shall see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by millions. Fires will break out unexpectedly, and no human effort will be able to quench them. The palaces of earth will be swept away in the fury of the flames. Disasters by rail will become more and more frequent; confusion, and death without a moment’s warning will occur on the great lines of travel. *The end is near, probation is closing.* Oh, let us seek God while He may be found, call upon Him while He is near! The prophet says: ‘Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord’s anger.—*The Signs of the Times*, April 21, 1890.’—MYP 89, 90.

“The Lord delights in mercy; and *for the sake of a few who really serve Him*, He restrains calamities, and prolongs the tranquility of multitudes. *Little do sinners against God realize that they are indebted for their own lives to the faithful few whom they delight to ridicule and oppress.*”—3C 632:0.

“Before the Son of man appears in the clouds of heaven, everything in nature will be convulsed. Lightning from heaven uniting with the fire in the earth, will cause the mountains to burn like a furnace, and pour out their floods of lava over villages and cities. Molten masses of rock, thrown into the water by the upheaval of things hidden in the earth, will cause the

water to boil and send forth rocks and earth. There will be mighty earthquakes and great destruction of human life. But as in the days of the great Deluge Noah was preserved in the ark that God had prepared for him, so in these days of destruction and calamity, God will be the refuge of His believing ones. . . .

“The hand of Omnipotence is at no loss for ways and means to accomplish His purposes. He could reach into the bowels of the earth and call forth His weapons, waters there concealed, to aid in the destruction of the corrupt inhabitants of the old world. . . .

“Water will never destroy the earth again, but the weapons of God are concealed in the bowels of the earth, which He will draw forth to unite with the fire from heaven to accomplish His purpose in the destruction of all those who would not receive the message of warning and purify their souls in obeying the truth and being obedient to the laws of God.

“In the bowels of the earth God has in reserve the weapons that He will use to destroy the sinful race. Since the Flood, God has used, to destroy wicked cities, both the water and the fire that are concealed in the earth. In the final conflagration God will in His wrath send lightning from heaven that will unite with the fire in the earth. The mountains will burn like a furnace, and pour forth streams of lava.”—7A BC 390, 391.

“Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. When he was suffered to afflict Job, how quickly flocks and herds, servants, houses, children, were swept away, one trouble succeeding another as in a moment. It is God that shields His creatures, and hedges them in from the power of the destroyer. But the Christian world have shown contempt for the law of Jehovah; and the Lord will do just what He has declared that He would—He will withdraw His blessings from the earth, and remove His protecting care from those who are rebelling against His law, and teaching and forcing others to do the same. Satan has control of all whom God does not especially guard. He will favor and prosper some, in order to further his own designs; and he will bring trouble upon others, and lead men to believe that it is God who is afflicting them.

“While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster, until populous cities are reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce

tornadoes and terrific hail-storms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast. 'The earth mourneth and fadeth away,' 'the haughty people...do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.' "—GC 589, 590.

"It is in a crisis that character is revealed. When the earnest voice proclaimed at midnight, 'Behold, the bridegroom cometh; go ye out to meet him,' and the sleeping virgins were roused from their slumbers, it was seen who had made preparation for the event. Both parties were taken unawares; but *one was prepared for the emergency, and the other was found without preparation*. So now, a sudden and unlooked-for calamity, something that brings the soul face to face with death will show whether there is any real faith in the promises of God. It will show whether the soul is sustained by grace. The great final test comes at the close of human probation, when it will be too late for the soul's need to be supplied.

"The ten virgins are watching in the evening of this earth's history. All claim to be Christians. All have a call, a name, a lamp, and all profess to be doing God's service. All apparently wait for Christ's appearing. But five are unready. Five will be found surprised, dismayed, outside the banquet hall."—COL 412:1, 2.

"At the final day, many will claim admission to Christ's kingdom saying, 'We have eaten and drunk in Thy presence, and Thou has taught in our streets,' 'Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?' But the answer is, 'I tell you, I know you not whence ye are; depart from Me.' Luke 13:26, 27; Matt. 7:22. In this life they have not entered into fellowship with Christ; therefore they know not the language of heaven, they are strangers to its joy. 'What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.' 1 Cor. 2:11.

'Saddest of all words that ever fell on mortal ear are those words of doom, 'I know you not.' The fellowship of the Spirit, which you have lighted, could alone make you one with the joyous throng at the marriage feast. In that scene you cannot participate. Its light would fall on blinded

eyes, its melody upon deaf ears. Its love and joy could awake no chord of gladness in the world-benumbed heart. You are shut out from heaven by your own unfitness for its companionship.”—COL 412, 413.

“The day of test and purification is just upon us. Signs of a most startling character appear, in floods, in hurricanes, in tornadoes, in cloudbursts, in casualties by land and by sea, that proclaim the approach of the end of all things. The judgments of God are falling on the world, that men may be awakened to the fact that Christ will come speedily (R & H, Nov. 8, 1892).”—7A BC 950, col. 2:1.

“Do you believe that the Lord is coming, and that the last great crisis is about to break upon the world?

“There will soon be a sudden change in God’s dealings. The world in its perversity is being visited by casualties—by floods, storms, fires, earthquakes, famines, wars, and bloodshed. The Lord is slow to anger, and great in power; yet He will not at all acquit the wicked.

“ ‘The Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet.’ O that men might understand the patience and longsuffering of God! He is putting under restraint His own attributes. His omnipotent power is under the control of Omnipotence. O that men would understand that God refuses to be wearied out with the world’s perversity, and still holds out the hope of forgiveness even to the most undeserving! But His forbearance will not always continue. Who is prepared for the sudden change that will take place in God’s dealing with sinful men? Who will be prepared to escape the punishment that will certainly fall upon transgressors?”—FCE 356, 357.

“The crisis is stealing gradually upon us. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God. Men are still eating and drinking, planting and building, marrying, and giving in marriage. Merchants are still buying and selling. Men are jostling one against another, contending for the highest place. Pleasure-lovers are still crowding to theaters, horseraces, gambling halls. The highest excitement prevails, yet probation’s hour is fast closing, and every case is about to be eternally decided. Satan sees that his time is short. He has set all his agencies at work that men may be deceived, occupied and entranced, until the day of probation shall be ended, and the door of mercy be forever shut.

“Solemnly there come to us down through the centuries the warning

words of our Lord from the Mount of Olives: 'Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.' 'Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.'"—DA 636:1, 2

"Brethren, we must beware of the pretended holiness that permits transgression of the law of God. Those cannot be sanctified who trample that law under their feet, and judge themselves by a standard of their own devising.

"Will Sweep in the Whole World"

"We are coming right upon the time when Satan is to work with all manner of bewitching influences, and those who are charmed with them now or give them the least countenance now, will be all ready to be swept right in to act a part with the devil then. Evil angels are working all the time upon the hearts of men. Satan is working with everyone who is not under the control of the Spirit of God. It is the lying wonders of the devil that will take the world captive, and he will cause fire to come down from heaven in the sight of men. He is to work miracles; and this wonderful, miracle-working power is to sweep in the whole world. It is now just beginning.

"I want to tell you another thing. The vials of God's wrath and the sprinkling of them are already coming. What is the matter that we do not discern it? It is because the light of truth does not affect the heart. The spirit of God is being withdrawn from the world.

"You hear of calamities by land and by sea, and they are constantly increasing. What is the matter? The Spirit of God is taken away from those who have the lives of men in their hands, and Satan is coming in to control them, because they give themselves to his control. Those who profess to be the children of God do not place themselves under the guardianship of the heavenly angels, and as Satan is a destroyer, he works through those men and they make mistakes; and they will get drunk, and because of intemperance, many times bring these terrible calamities upon us.

"And see the storms and tempests. Satan is working in the atmosphere; he is poisoning the atmosphere, and here we are dependent upon God for our lives—our present and eternal life. And being in the position that we are, we need to be wide awake, wholly devoted, wholly converted, wholly consecrated to God. But we seem to sit as though we were paralyzed. God of heaven, wake us up!"—2SM 51, 52.

“The coming of the Lord is nearer than when we first believed. The great controversy is nearing its end. Every report of calamity by sea or land is a testimony to the fact that the end of all things is at hand. Wars and rumors of wars declare it. Is there a Christian whose pulse does not beat with quickened action as he anticipates the great events opening before us?

“... We see calamities of every kind and in every degree coming upon the earth; and why? The Lord’s restraining power is not exercised. The world has disregarded the word of God. They live as though there were no God. Like the inhabitants of the Noachic world, they refuse to have any thought of God. Wickedness prevails to an alarming extent, and the earth is ripe for the harvest.”—6T 389:0.

“The Lord is coming. We hear the footsteps of an approaching God, as He comes to punish the world for its iniquity.”—Ev. 219:1.

We beseech thee, O, Father, mold and fashion us by thy grace, to be among Thine elect, Thy 144,000 guileless servants, Thy totally rational ‘few,’ saved from man’s long season of irrationality—of perversely suffering himself grievously to endure the ravages of sin, thus woefully depriving himself of the blessings of obedience to Thy loving will. Please, dear Lord, wake us up while Time still ticks for us.

“Said the angel, as with sorrow he saw the professed people of God loving the world, partaking of its spirit, and following its fashions, ‘Cut loose! Cut loose! lest he appoint you your portion with hypocrites and unbelievers outside the city.

“Said the angel, ‘Set your heart in order, lest He visit you in judgment, and the brittle thread of life be cut, and ye lie down in the grave unsheltered, unprepared for the Judgment.’—1T 133:2, 3.

O, “God of Heaven, wake us up!” ■

NEWS FROM BASHAN (Home and Afield)

SPRING RENAISSANCE: Once again springtime has come to the Ozarks, bringing many beauties of the Creator in resplendent colors decorating the woods all about. Like white lace, interwoven through the burgeoning green leaves of oak, sassafras, hickory, gum, wild cherry, maple, and walnut, the dogwoods are a sight to see. Then there are the redbuds, wild plum, and sarvice, in their pretty pink and white flowers all through the

woods, and the ornamental crab, cherry, peach, and pear beautifying the small towns and villages. How marvelous is the rebirth of nature in all its fabulous shades and tints of spring, as everything comes to life, reflecting the glory of God's creative works!

There is indeed deep enjoyment in the beauty of springtime in the Ozarks. We praise and thank God that He has favored Bashan by putting "His Holy Hill" in such beautiful, sylvan surroundings.

OFFICE AND PRINT SHOP NEWS: Since the January-February TIDINGS, the Print Shop has completed 20,000 each of The Latter Rain, The Stone, and The Battle Axe. Besides, the cover pages of some tracts have been reprinted, and 2TG 21 & 22 is completed. Those who are out of any of these, should request their copy now, as they are ready for mailing.

LITERATURE SENT OUT: With many praises and thanksgiving, we rejoice to report that since February we have received 65 directories and have sent out 57,294 pieces of literature. The postage bill to April 30th totals \$6,890.00. May every prayer that ascends to God continue to supplicate His blessings upon the efforts that are being made to get the message to "the lost sheep of the house of Israel."

NAME-INGATHERING CAMPAIGN: We praise and thank the Lord for the names and addresses that are coming in. Here is an encouraging letter from our presently most active and second most successful Ammi:

"April 15, 1986

'Greetings! Once again I report my work for the past two weeks. Although I visited five churches, I was able to obtain only two directories and three names.

'My official directory total for 1986 is 107 as of April 12. Truly the Lord is good!

'May the Lord use every experience as an avenue to greater success in getting names and addresses. Continue to pray for me. I know you have been, because the Lord has really blessed my efforts.

'I look forward to the next Communicator.'

Do we hear a loud "Amen" from all who are reading these lines? Amen! Praise the Lord! Hallelujah! May all be fired with a zeal to "do and dare"

for God, even as this faithful, self-sacrificing Ammi is doing—traveling many miles, willing to spend and be spent for the Lord. Please remember this brother in your prayers.

Then from our oldest Ammi, directories steadily continue to come in; and also from others. Thank God for all.

HUNTING CAMPAIGN: In the foreign field, Brother Selwyn Murphy just returned home to Trinidad from England where he spent about four weeks. We praise and thank the Lord for what he was able to do in steady-ing and encouraging a new company (whom the angel of the Laodiceans was working hard to turn away from the message). The truth triumphed, and for certain all who are “wise” will triumph with it there and everywhere.

The hunting work in the West Indies, Guyana, Africa, and the United States, is going forward encouragingly. We continue to praise and thank God for what is being done here and abroad. Please continue to keep the work and workers before the Lord.

Brother Leonico Rojas is still in California, where he is awaiting the new Aerostar van which Brother Jeriel will soon be delivering to him. Please pray with us that the Lord will bless Brother Leo’s labors of love as he seeks to win precious souls to the Kingdom in that part of the vineyard.

Just recently, on a Friday morning, a young man rang the Office doorbell, telling us he was from California and that he had made a quick trip to Springfield, Missouri, about 75 miles away from Bashan. Brother Leo had given him the message, and he was anxious to see Bashan and to talk with us and to get a supply of literature, even though he had only a very few minutes to do it all. So we praise the Lord for Brother Leo’s efforts.

As we are told, there will be “two of a city and one of a family” brought into the message.

Some five weeks after Brother Danny Smith returned to Bashan from a successful six-month field mission, Brother Jeriel Bingham was sent east to take care of several new interests which had developed since Brother Smith’s return. He left Bashan on March 5. Hopefully, his mission was to keep him away for only one short month. But already it is over two months since he has been out, and it seems as though he will be gone for another month before he will get back to Bashan, catch his breath, and be off for California to deliver the Aerostar to Brother Leo. Gratifying

indeed has been the results of the missions of both of these hunters to the Eastern U.S. The following is a report from Brother Jeriel:

Interim Report to the Field
March 5 - April 13, 1986

During the last part of 1985 and the early days of 1986, the strong and consistent interest of newly-reached Adventists dictated an eastern field mission for the months of March and April. Little did we anticipate the manifest spiritual interest on the part of today's Nathaniels. Numerous, strong, and deep are these interests; so much so that I am now (early March) only half-way through my itinerary, instead, as originally projected, of being nearly finished.

Owing to urgently-needed machinery repairs at Bashan, my originally projected February departure had to be postponed several times, thus delaying by two weeks, until March 5, this pressing mission into the heartland of Laodicea.

After two days and one night of driving (with several hours out for naps), I reached Washington, D.C., after a strenuous journey during which the coldness, rain, and snow complicated the task of driving. The Bronco, however, with its four-wheel drive, proved more than a match for the snow which I encountered in the mountains of West Virginia.

The first Sabbath study in suburban Washington saw nearly thirty in attendance. The brethren and sisters in this group are on fire for the message and sustain a very clear sense of mission and purpose. Although many are experiencing rejection, ridicule, and antagonism from the church, they are standing firm and growing in strength.

After holding personal studies with many in this group, I headed north to Pennsylvania, where I stayed with brethren Gary and Kevin Ford, outside of Philadelphia. Together, we enjoyed many in-depth discussions of prophecy, and of events pertaining to the church. Over the past year, these brethren have taken a firm stand for the truth after having read the literature, then studied with Brother Danny Smith, and finally with me.

There are several in their immediate area who are seeking truth and who have opened their eyes, ears, and hearts to the message.

The second Sabbath of my mission found me in Philadelphia where a group of over twenty met for the study of ancient Israel's experience on

the borders of the promised land, and of the lessons in these experiences for us today. The response of the brethren and sisters was definitely heartening, and everyone saw clearly the need of being willing to go up and possess the land today.

On account of the growing interests in that area, I stayed until midweek and then returned to the Washington area where, once again, I watered germinating seed, plowed with the plow of truth, sowed more good seed where possible, and reaped where the grain was ready. Truly, the field is white for harvest.

The third Sabbath found me in Northern Maryland, where I had several enlightening—if a bit troubling—experiences. I had decided to attend as many churches as possible Sabbath. So after setting off early Sabbath morning, my first stop was at a suburban church where I arrived before Sabbath School. After waiting for fifteen to twenty minutes, the church was opened and I went in and made the acquaintance of two brothers. Shortly, I asked them for a directory. They took me to the pastor's study where they gave me the church copy! I thanked them for the help, and set off to the main church in that area. It is a very large, imposing building. Upon entering, I was greeted by a brother who seemed to recite the same little speech automatically to everyone who entered the church. Since it was nearly 9:30, I decided to stay for Sabbath School.

Disappointingly, the atmosphere of this church was unquestionably chilly; the singing was virtually dead; most of the people were middle-aged or elderly; there were few young adults in the twenty-to-thirty age group. I believe this church could easily hold five hundred; yet, at most, no more than forty people were there for the opening of Sabbath School.

The proceedings were dull and mechanical, and as I looked from face to face, I perceived the various expressions to betray in some a hunger for something more vital and stirring, while others mirrored a quietly sad resignation to the almost total lack of spiritual vitality, enthusiasm, and power. Still others seemed to be there just out of habit, and did not seem too worried about the cold, gloomy, and lifeless proceedings.

As I looked around this huge building so sparsely peopled, I could not help feeling the great tragedy of modern Adventism: churches dying; youth drifting away; evangelistic efforts in North America bringing in the unconverted (6T 371:0), and thus going almost nowhere; faith of the members in the leaders being severely shaken; and members leaving the church in numbers. But even more troubling is the stubborn refusal of

the leaders to come to terms with their dilemma, face the facts, acknowledge their errors, and rectify their mistakes—the only road to recovery. Again and again I thought of Inspiration's grave question:

“What greater deception can come upon human minds than a confidence that they are right when they are all wrong.”—3T 252, 253.

After being politely rebuffed in my efforts to secure a directory at this imposing edifice of today's soulless Adventism (5T 210:2; 8T 250:2; 2T 442:0), I departed for a church in the northern part of the city.

Upon my arrival, Sabbath School was already underway. I was greeted very warmly, and made to feel very welcome. This church, with a black membership, was much more spiritually alive than the previous (white) church I had just left. I have found that, generally, what the black churches lack in spiritual enlightenment they make up for in hearty and animated singing, and in lengthy, loud and clear and powerful sermons which are often very effective, motivational tools of the preachers. I experienced this at its best this Sabbath.

This Sabbath School was better attended than was the Sabbath School at the previous church, although the building was still only half full. (It filled over three quarters full for church, however.) The church service proper got under way with vigorous congregational singing inspired, in large part, by the extreme musical dexterity of the pianist, a chap who is so talented that he later led the choir and played simultaneously. This was followed by the pastoral prayer and two choir selections. Then came the reception of the tithes and offerings. This was an eye-opening experience: first, the church-school children moved through the congregation, gleefully relieving the delighted adults of their loose change; then came the lifting of the offerings by the ushers; but the coup de grace was yet to follow—the deacons, armed by the habitually misused text, “Will a man rob God. . .,” moved like locusts through the church.

By now, the congregation was just warming up and was just at the right point to receive the children's story. The young girl who gave the children's story, only ten years old herself, was a marvel of poise and intelligence. After the story, the choir sang, again accompanied by loud Amens” and “That's all rights” of the people.

By now it was close to noon, and the preacher had not yet stood up. But immediately following the singing, he did so after a lengthy back-patting, admiring, degree-citing introduction by the first elder. (So impressed by

degrees are the members, that the elder even cited the preacher's wife's degrees!)

When he at last stood up, I told myself that this was not an S.D.A. minister, because he was dressed in a full-length, bright red robe with white crosses on the chest and sleeves. Surely, I thought, this must be an African Methodist Episcopal preacher. As it turned out, he was the pastor of one of the Annapolis, Maryland, S.D.A. churches!

His sermon, a powerful oration, had people weeping, laughing, shouting, and clapping their hands. The message was on the resurrection of Christ and was, in itself, a finely-crafted and powerfully-delivered message. However, his repeated references to Easter did little justice to the truth, and seriously flawed it. I was—and am—amazed and distressed to see the church descending so far into the pit of the world, that many preachers—particularly among the black churches—are adopting with gusto the pagan custom of sacerdotal garments. This along with other heathen customs is what has largely leavened the nominal Christian churches and sapped their spiritual vitality. The introduction of this specious, unbiblical practice is indicative of the frantic search by the ministers to arrest the attention of the people, since they cannot, because of their refusal, preach the unsullied truth.

After the service, I secured a directory and then sped back to Washington, for a group study which covered Revelation 12 in connection with family issues confronting Davidians and Adventists. The Holy Spirit touched many hearts and all resolved to work more diligently within their own families.

Again leaving Washington, D.C., I headed once more north to Pennsylvania, then shortly to New Jersey. After holding a number of personal studies during that week in the southeastern Pennsylvania area, I went on to New Jersey and held a study Friday evening, two studies Sabbath, and one Sunday morning with a concerned group there. After delving into the sealing, the chronology of last-day events, and the temples types, one sister exclaimed that though she had heard the message before, she could now see it very clearly. The truth is an irresistible magnet to the honest.

The work's encouraging expansion in Pennsylvania, decided my returning there. I was providentially led to continue studies with a medical doctor who is also an elder in one of the churches. When Zechariah 6 was presented to him, he embraced it so enthusiastically that he had his secretary make copies of Tract No. 2 which he gave to all who would take

hem. He is so impressed by the 11th-hour message, that he arranged for me to take the Wednesday night prayer meeting. As we were driving to the church, he told me that the pastor, the other elders, and the conference resident would attend the meeting. I began to pray and asked Brother Gary Ford to do likewise. But we need not have feared their potential disruption, for they were so engrossed in business affairs that they never even looked out of the pastor's study once. (The churches in that area are being combined because of declining membership and the consequent reality that the conference cannot afford to maintain separate pastors for each church.) The doctor, who had to be present during the first few minutes of the business meeting, shortly came out and told the study group, "They [the conference men] are going to discuss human solutions, but we are going to discuss God's solutions." Though there were only six at the meeting, they were fed by the quality of the Rod message and were anxious to hear more.

The seed had been sown and the way prepared for another meeting. The doctor arranged for us to meet after church in the basement. Several ladies served a good soup meal and the fellowship was warm and lively. About 7:00 p.m. we began a study of Revelation 7. Earlier in the week, Brother Gary Ford and I had taken pictures of the charts, using slide film, a Kodak slide projector, and a 35mm camera. We had the slides developed and used a borrowed projector and screen. The picture, three or four times the size of the original chart, aroused much interest. This procedure has great potential. (Incidentally, it is one of the upcoming projects of our emerging audio-visual department.) There were thirteen church members at the study and all were deeply convinced of the validity of the study and of the truth of the message.

Since the adage, "honey draws more flies than vinegar," is absolutely true, I approached the subject on a positive footing, read a number of testimonies from the testimonies which are calculated to win the people's confidence by lifting up the church rather than condemning it, and cautioned them to beware of men who set dates, call the church Babylon, challenge the Spirit of Prophecy, and undermine faith in the fundamental teachings of the church.

By stressing these valid points, I was able to win the people's confidence and to present a positive, optimistic message of hope and faith to these earnest-hearted searchers for truth.

A careful study of the 11th-hour message will show that (1) it condemns those who set dates and those who call the church Babylon; (2) uplifts

the E. G. White books; and (3) builds faith in the Sabbath and Sanctuary truths and the doctrine of the non-immortality of man—three fundamentals of the church.

We need acutely to realize that ours is a positive, not a negative, message. Many Davidians need immediately to cease their caustic attacks upon the church, and to seek, rather, through the amazing web of truth in the parables, types, prophecies, symbols, and allegories of the Bible, to show the beauty of the message.

The Shepherd's Rod, as used by Christ, the Good Shepherd, is to draw, *not beat*, the sheep. Jesus said, "I, if I be lifted up from the earth, *will draw* all men unto Me." John 12:32. Further, He declared, "When ye have lifted up the Son of man, then shall ye know that I am He. . . ." John 8:28. And He added, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. . . ." John 3:14.

These texts, while prototypically prophetic of Christ's being lifted up on the cross, as well as antitypically prophetic of His people in the last days, lifting Him up to the world in an inspired message, typically allude to the wilderness experience of ancient Israel during which God sent poisonous snakes among the people as a signal manifestation of His grief and displeasure over their base rebellion. The only hope of the bitten ones was to look at the brass serpent which Moses had made and attached to a pole. (See Numbers 21:5-9.)

Here, an important lesson can be drawn: Just as anciently the pole was not used as a rod to beat the people, so today, Christ, who is being lifted up through the Rod, is using the Rod to *draw*, not to beat. This is an unforgiving lesson—one which we as a people can learn none too soon.

All along the circuitous, toilsome, lonely road through the harvest field, I have thought over and over again on this beautiful passage: "And I, if I be lifted up from the earth, *will draw* all men unto Me." How cheering and encouraging this truth!

Thrilling the vision: "In the time of confusion and trouble before us, a time of trouble such as has not been since there was a nation, the uplifted Saviour will be presented to the people in all lands, that all who look to Him in faith may live."—8T 50:4.

Throughout the teeming, dying inner cities, the quiet, neat towns and little country villages, I have seen the power of the Good Shepherd's Rod

drawing the hearts of men and women to Him. Though many refuse to accept His message of glad tidings, they are, in one way or another, drawn to the Master—either to confront eternal loss or eternal life.

All along the way, through hot weather and cold, acceptance and rejection, encouraging times and potentially discouraging times, over good roads and bad roads, during easy traveling and difficult traveling, sunny days and cloudy days, physical well-being and less well-being, and meeting kind people and unkind people, I have seen God's guidance and direction. All along the way, the more I have given, the more I have received. Never have I lacked for a thing. I have been shown great kindness by the brethren and sisters of the Bashan groups everywhere.

While many church members are indifferent to the truth, and while others reject it outright, there are a few Nathaniels and Nicodemuses whose grateful acceptance of it cheers the heart. As the urgent work for the members of the church is now moving with increasing impetus, we know the Kingdom is much nearer than when we first believed.

So may all resolve to be like noble Caleb and Joshua of old: "Let us go up at once, and possess it; for we are well able to overcome it." Num. 13:30.

WORK ON THE NEW BUILDING: Brother John Lemky is back from British Columbia for three months to push the piled-up work outside. With the mass of ground work, machinery repairs, etc. that has to be cleared away, it begins to look very uncertain that we'll be able to get the work in the new building finished in time to get the School of the Prophets in session before winter sets in. Pray we'll be able to make it.

THE RECEIPTS: We are now sending out the receipts monthly. For those who have remitted tithes to the day that this issue of the TIDINGS will be mailed, we are enclosing your receipts herein. May the Lord bless our stewardship, rewarding you as He alone knows to do.

The following is the second part to the article:

"HOW MUCH OWEST THOU?"

By Mrs. E. G. White

(Conclusion)

Satan is in controversy with God. Says the prophet: 'And he showed me shua the high priest standing before the angel of the Lord, and Satan

standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.'

'We should seek to appreciate the unparalleled mercy and the inexpressible love of God in not giving those who have dishonored him into the hands of the enemy of souls. It is the care of God that preserves them from Satan's power. Satan constantly presents the sins and wrongs of those who claim to be the children of God, and he taunts the angels of God with their defects. What will bring the Lord's people into a right position before him? The Lord answers the question in Malachi, saying, 'Return unto me, and I will return unto you, saith the Lord of hosts.' When we seek the Lord with full purpose of heart, He will be found of us.

'Daniel purposed in his heart that he would be true to the God of heaven. He determined that he would not eat of the king's meat, or drink of his wine; and his three companions determined that they would not dishonor God by bowing down before the golden image that Nebuchadnezzar set up in the plain of Dura. When we purpose to serve the Lord with a determination like that of these faithful servants of God, the Lord will take our part, and enable us to lay hold of His strength. When there is no repentance for sin, no effort made to reform, Satan will not molest the soul; but when the heart is touched by the love of Christ, when sin is confessed, and in the strength of Christ efforts for reform are put forth, then Satan arouses to oppose the work that God would do for His children. At every step he will seek to hedge up the way; but if the children of God will press on, the Lord will work in their behalf, and reveal Himself as a sin-pardoning Saviour, who will impart His grace and righteousness to all that come unto Him.

'The prophet speaks of a class who are insensible of their need. They ask, 'Wherein shall we return?' They do not realize that they are far from God. But the answer is, 'Will a man rob God?' as though this was a crime of which man could scarcely be guilty. Angels look with amazement upon the ingratitude of those for whom God has done so much in continually

bestowing His favors and gifts. Men forget the claims of God, and indulge in selfishness and worldliness. The Lord says: 'Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation.'

"God cannot bless men in lands and flocks when they do not use His blessings for His glory. He cannot trust His treasure to those who misapply it. In the simplest language the Lord has told His children what He requires of them. They are to pay tithes of all they possess, and to make offerings of that which He bestows upon them. His mercies and blessings have been abundant and systematic. He sends down His rain and sunshine, and causes vegetation to flourish. He gives the seasons; sowing and reaping-time come in their order; and the un failing goodness of God calls for something better than the ingratitude and forgetfulness that men render to Him. Shall we not return to God, and with grateful hearts present our tithes and offerings? The Lord has made duty so plain that if we neglect to fulfill His requirements we shall be without excuse. The Lord has left His goods in the hands of His servants to be handled with equity, that the gospel may be preached in all the world. The arrangement and provision for the spread of His truth in the world has not been left to chance. The tithe is the Lord's, it is His interest money, and it is to be paid regularly and promptly into His treasury. We are to render Him His own with gladness for His love toward those who are so undeserving of His mercy. The gospel of Christ is to go to the uttermost part of the earth, and when men fail to pay God His interest money, they are unfaithful stewards. Souls just as precious as their own are to be saved, and missionaries must be sent, that the precious light of the truth which the Lord has permitted to shine upon us in these last days may be diffused. We should see to it that there is provision made for the cause of God and for the relief of the poor; for these claims cannot be neglected; they must be met with the unvarying promptness that their importance demands. The Lord says: 'Bring ye all the tithes into the store-house, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heavens, and pour you out a blessing, that there shall not be room enough to receive it. And 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. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts.' "—*The Signs of the Times*, Jan. 13, 1890.

PURCHASE OF A NEW COMPUTER: Since the highly successful efforts of all our faithful Ammis and Ruhamas in securing many directories has swelled our mailing list beyond our capacity to process it with our Word

and Data Processors alone, as they are daily in busy use for correspondence, manuscript work, and bookkeeping, it became imperative to purchase equipment to handle the thousands of new names and addresses we are receiving. So on March 20, we purchased a new IBM Computer, along with a printer, to take care of the needs of the mailing list. The total cost of the whole set-up amounted to \$7,723.70 thus far. The secretaries who are learning to use this new Computer are excited about its varied and many functions and capabilities, as well as its performance. Here again is another cause for much rejoicing and praise for what the Lord has done. ■

**“A REPROOF ENTERETH MORE INTO A WISE MAN
THAN AN HUNDRED STRIPES INTO A FOOL.”**

(Prov. 17:10)

Like an insidious disease, there is a subtle germ of death seriously infecting the spiritual being of some Bashan Davidians—which, undetected, is corrosively eating into the soul.

Do you ask of yourself, “Am I one of these unwitting victims?”

You may be. You can know.

God wants you to know, and purposes to enable you to know.

Do you ask, “What *is* the disease?” The answer can lead to salvation. TRUTH admonishes: “Determine to know the worst of your case. Ascertain if you have an inheritance on high. Deal truly with your own soul.

. . .

“A supposed hope, and nothing more, will prove your ruin.”— 1T 163:1.

The insidious disease in question? In one way or another, defrauding God. Of what? Of “tithes and offerings.”

Are you one who, for reasons sufficient unto yourself, does not allow yourself to believe in returning to God’s storehouse tithes and offerings at all? We hope not. But what about using the tithe (first and/or second) in a financial pinch or straight or tight or jam or emergency or to procure something urgently wanted—a house, an automobile, a vacation, clothes, some household convenience, some desirable service, and so on? Are you one of these robbers of God’s tithes and offerings?

Or are you one who, on occasion, is given to indulging in the forbidden

borrowing of the tithes? Or, when you have lapsed into doing so, you disregard the penalty: "If a man will at all redeem ought of his tithes, he shall add thereto the fifth part [20%] thereof"? Num. 27:31.

Or are you one of that increasing class who rob God by rationalizingly justifying your appropriating the second tithe for either your personal use or for whatever good cause you deem worthy of it?

Or are you one of that sizeable class who convince yourselves that you cannot afford to pay second tithes and do therefore petition to be forgiven of the responsibility of meeting that requirement, yet who, nevertheless, when all reasonable wants are satisfied and all obligations are met, still are able to put money in the bank?

Our relating to these brethren, with a conscientious regard to the Rod's requirements, has been a conscience-troubling, if unspoken, problem. More and more it is becoming evident that these brethren have convinced themselves, for reasons best known to themselves and the Lord, that they are not financially able and therefore should not be required to remit a second tithe, yet are actually more able, comparatively, to do so than are those elderly members who, on a relatively small social security income, have far less to do with, and yet never miss returning to the Lord a faithful second tithe, at considerable self-denial.

These kinds of inequities cannot morally be accommodated, and therefore must be eliminated. So no longer will Bashan be able to issue the *Certificate of Fellowship* to any who are not faithfully returning to the Lord a Biblical first and second tithe, unless they submit a statement of solid evidence of financial inability to meet that half of their stewardship obligation.

Bashan's responsibility is faithfully to endeavor to motivate all to a resolutely determined effort to achieve and maintain a scrupulously impeccable stewardship.

When, not long after Brother Houteff's departure, Sister Houteff was confronted with the crisis of a serious lapse of second-tithe stewardship, she was faced with the unenviable responsibility of taking either one or the other of two possible decisions: deviate or not deviate. Contributing to her own undoing, she deviated in unlawfully abandoning the second-tithe requirement.

Significantly, scarcely a bare handful to the hundreds who were Association members then can be found in Davidia today. Compromising Diviæ

principle and requirement is a sure way to apostasy and a subtle germ of spiritual death.

By God's grace, Bashan will not repeat this grave mistake of illegitimate, apostate New Carmel.

May all of us possess the uncompromising integrity to sign the Application for the CERTIFICATE OF FELLOWSHIP—ONLY if we do so with *unreserved, implicit conscientiousness*. We know that God knows with absolute exactness our financial ability to, or not to, remit a faithful first and second tithe. With Divine concern He admonishes:

“Many have long neglected to deal honestly with their Maker.

“Many, many have lost the spirit of self-denial and sacrifice. . . . There are men whom God has blessed, Whom He is *testing* to see what response they will make to His benefits. . . . *Make haste, brethren, you have now the opportunity to be honest with God; delay not.*

“What of your stewardship? Have you during the past year robbed God in tithes and offerings? . . . look at your well-filled barns, at your cellars [and shelves] stored with the good things the Lord has given you, and ask yourselves whether you have returned to the Giver that which belongs to Him. If you have robbed the Lord, make *restitution*. As far as possible, *make the paths right, and then ask the Saviour to pardon you*. Will you not return to the Lord His own, before the year, with its burden of record, has passed into eternity?

“Let those who have become careless and indifferent, . . . *redeem their honor*. . . .

“Wherever there has been any neglect on your part to give back to the Lord His own, *repent with contrition of soul, and make restitution* lest His curse rest upon you. . . . When you have done what you can on your part, withholding nothing that belongs to your Maker you may ask Him to provide means to send the message of truth to the world.

“If you do not now serve the Lord with fidelity, how will you meet the record of your unfaithful dealing? Not long hence, a call will be made for a settlement of accounts, and you will be asked, ‘How much owest thou unto my Lord?’ If you have refused to deal honestly with God, I beseech you to think of your deficiency, and if possible to make restitution. If this cannot be done, in humble penitence pray that God for Christ's sake will pardon your great debt. Begin now to act like Christians. *Make no excuse*

for failing to give the Lord His own. Now, while mercy's sweet voice is heard, while it is not yet too late for wrongs to be righted, while it is called today, if you will hear His voice, *harden not your hearts.*"—CS 98-100.

"... Often those that have no possessions do not realize that they can deny themselves in many ways, can lay out less upon their bodies, and to gratify their tastes and appetites, and find much to spare for the cause, and thus lay up a treasure in Heaven."—1T 115:2.

"Liberality Commended

"The apostle Paul, in his ministry among the churches, was untiring in his efforts to inspire in the hearts of the new converts a desire to do large things for the cause of God. Often he exhorted them to the exercise of liberality. In speaking to the elders of Ephesus of his former labors among them, he said, 'I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive.' Acts 20:35.

" 'He which soweth sparingly,' he wrote to the Corinthians, 'shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.' 2 Cor. 9:6, 7.

"Nearly all the Macedonian believers were poor in this world's goods, but their hearts were overflowing with love for God and His truth, and they gladly gave for the support of the gospel. When general collections were taken up in the Gentile churches for the relief of the Jewish believers, the liberality of the converts in Macedonia was held up as an example to other churches. Writing to the Corinthian believers; the apostle called their attention to 'the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, . . . yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.' 2 Cor. 8:14.

"The willingness to sacrifice on the part of the Macedonian believers came as a result of wholehearted consecration. Moved by the Spirit of God, they '*first gave their own selves to the Lord*' (2 Cor. 8:5); *then they were willing to give freely of their means* for the support of the gospel. It was not necessary to urge them to give; rather, they rejoiced in the privilege of denying themselves even of necessary things in order to supply the needs of others. When the apostle would have restrained them, they importuned him to accept their offering. In their simplicity and integrity, and in their

love for the brethren, they gladly denied self, and thus abounded in the fruit of benevolence.

“When Paul sent Titus to Corinth to strengthen the believers there, he instructed him to build up that church in the grace of giving; and in a personal letter to the believers he also added his own appeal. ‘As ye abound in everything,’ he pleaded, ‘in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. ‘Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not.’ ‘And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: . . . being enriched in everything to all bountifulness, which causeth through us thanksgiving to God.’ 2 Cor. 8:7, 11, 12; 9:8-11.

“Unselfish liberality threw the early church into a transport of joy; for the believers knew that their efforts were helping to send the gospel message to those in darkness. Their benevolence testified that they had not received the grace of God in vain. What could produce such liberality but the sanctification of the Spirit? In the eyes of believers and unbelievers it was a miracle of grace.

“‘He [Elijah] arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks; and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.’

“In this poverty-stricken home the famine pressed sore; and the pitifully meager fare seemed about to fail. The coming of Elijah on the very day when the widow feared that she must give up the struggle to sustain life, tested to the utmost her faith in the power of the living God to provide her necessities. But even in her dire extremity, she bore witness to her faith by a compliance with the request of the stranger who was asking her to share her last morsel with him.

“In response to Elijah’s request for food and drink, the widow said, ‘As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.’ Elijah said to her: ‘Fear not; go and do as thou hast said; but make me

thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.'

"No greater test of faith than this could have been required. The widow had hitherto treated all strangers with kindness and liberality. Now, regardless of the suffering that might result to herself and child, and trusting in the God of Israel to supply her every need, she met this supreme test of hospitality by doing 'according to the saying of Elijah.'

"Wonderful was the hospitality shown to God's prophet by this Phoenician woman, and wonderfully were her faith and generosity rewarded. 'She, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which He spake by Elijah.'

"The widow of Zarephath shared her morsel with Elijah; and in return, her life and that of her son were preserved. *And to all who, in time of trial and want, give sympathy and assistance to others more needy, God has promised great blessing.* He has not changed. His power is no less now than in the days of Elijah.

"The Widow's Two Mites

"Jesus was in the court where were the treasure chests, and He watched those who came to deposit their gifts. Many of the rich brought large sums, which they presented with great ostentation. Jesus looked upon them sadly, but made no comment on their liberal offerings. Presently His countenance lighted as He saw a poor widow approach hesitatingly, as though fearful of being observed. As the rich and haughty swept by, to deposit their offerings, she shrank back as if hardly daring to venture farther. And yet she longed to do something, little though it might be, for the cause she loved. She looked at the gift in her hand. It was very small in comparison with the gifts of those around her, yet it was her all. Watching her opportunity, she hurriedly threw in her two mites, and turned to hasten away. But in doing this she caught the eye of Jesus which was fastened earnestly upon her.

"The Saviour called His disciples to Him, and bade them mark the widow's poverty. Then His words of commendation fell upon her ear: 'Of a truth I say unto you, that this poor widow hath cast in more than they

all.' Tears of joy filled her eyes as she felt that her act was understood and appreciated. Many would have advised her to keep her pittance for her own use; given into the hands of the well-fed priests, it would be lost sight of among the many costly gifts brought to the treasury. But Jesus understood her motive. She believed the service of the temple to be of God's appointment, and she was anxious to do her utmost to sustain it. *She did what she could*, and her act was to be a monument to her memory through all time, and her joy in eternity. *Her heart went with her gift*; its value was estimated, not by the worth of the coin, but by the love to God and the interest in His work that had prompted the deed.

'Jesus said of the poor widow, she 'hath cast in more than they all.' The rich had bestowed from their abundance, many of them to be seen and honored by man. Their large donations had deprived them of no comfort, or even luxury; they had required no sacrifice, and could not be compared in value with the widow's mite.

"The Motive Above the Amount

'It is the motive that gives character to our acts, stamping them with ignominy or with high moral worth. Not the great things which every eye sees and every tongue praises does God account most precious. *The little duties cheerfully done, the little gifts which make no show*, and which to human eyes may appear worthless, *often stand highest in His sight. A heart of faith and love is dearer to God than the most costly gift.*

'The poor widow *gave her living* to do the little that she did. She *deprived herself of food* in order to give those two mites to the cause she loved. And she did it in faith, believing that her heavenly Father would not overlook her great need. It was this unselfish spirit and childlike faith that won the Saviour's commendation.

'Among the poor there are many who long to show their gratitude to God for His grace and truth. They greatly desire to share with their more prosperous brethren in sustaining His service. These souls should not be repulsed. Let them lay up their mites in the bank of heaven. *If given from a heart filled with love for God, these seeming trifles become consecrated gifts, priceless offerings, which God smiles upon and blesses.*

"Mary's Acceptable Offering

'It is the heart service that makes the gift valuable. When the Majesty of heaven became a babe, and was entrusted to Mary, she did not have much

to offer for the precious gift. She brought to the altar only two turtle-doves, the offering appointed for the poor; but they were an acceptable sacrifice to the Lord. She could not present rare treasures such as the wise men of the East came to Bethlehem to lay before the Son of God; yet the mother of Jesus was not rejected because of the smallness of her gift. It was the willingness of her heart that the Lord looked upon, and her love made the offering sweet. So *God will accept our gift, however small, if it is the best we have, and is offered from love to Him.*

“Precious in God’s Sight

“Among the professed children of God, there are men and women who *love the world, and the things of the world, and these souls are being corrupted by worldly influences.* The divine is being dropped out of their nature. As instruments of unrighteousness, they are working out the purposes of the enemy.

“In contrast with this class, stands the honest, industrious poor man, who is ready to help those who need help, and willing to suffer wrong rather than manifest the close, acquisitive spirit of the rich. This man esteems a clear conscience and right principles above the value of gold. He is ready to do all good in his power. If some benevolent enterprise calls for money or for his labor, *he is first to respond,* and often he goes far beyond his real ability, *denying himself some needed good* in order to carry out his benevolent purpose.

“This man may boast of but little earthly treasure; he may be looked upon as deficient in judgment and wisdom; his influence may not be esteemed of special worth; but in the sight of God he is precious. He may be thought to have little perception, but he *manifests a wisdom that is as far above that of the calculating acquisitive mind as the divine is above the human;* for is he not laying up for himself a treasure in the heavens, uncorrupted, undefiled, and that fadeth not away?

“The Givers Rewarded Though Gifts Are Misappropriated

“Families in poverty, who had experienced the sanctifying influence of the truth, and who therefore prized it, and felt grateful to God for it, have thought that they could and should deprive themselves of even the necessities of life, in order to bring in their offerings to the treasury of the Lord. Some have deprived themselves of articles of clothing which they really needed to make them comfortable. Others have sold their only cow,

and have dedicated to God the means thus received. In the sincerity of their souls, with many tears of gratitude because it was their privilege to do this for the cause of God, they have bowed before the Lord with their offering, and have invoked His blessing upon it as they sent it forth, praying that it might be the means of bringing the knowledge of the truth to souls in darkness.”—CS 171-179.

“Freewill Offerings

“*All that we do is to be done willingly.* We are to bring our offerings with joy and gratitude, saying as we present them, *Of Thine own we freely give Thee. The most costly service we can render is but meager compared to the gift of God to our world.* Christ is a gift every day. God gave Him to the world, and He graciously takes the gifts entrusted to His human agents for the advancement of His work in the world. Thus we show that we recognize and acknowledge that everything belongs to God, absolutely and entirely.

“The offering from the heart that loves, God delights to honor, giving it highest efficiency in service for Him. *If we have given our hearts to Jesus, we also shall bring our gifts to Him. Our gold and silver, our most precious earthly possessions, our highest mental and spiritual endowments, will be freely devoted to Him who loved us, and gave Himself for us.*

“Thank and Trespass Offerings

“Come to the Lord with hearts overflowing with thankfulness for past and present mercies, and *manifest your appreciation of God’s bounties* by bringing to Him your *thank offerings, your freewill offerings, and your trespass offerings.*

“The Cheerful Giver Accepted

“ ‘But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.’ *If we act in the spirit of this counsel, we may invite the Divine One to audit the accounts of our temporal matters.* We may feel that we are only giving offerings from that which is our Lord’s entrusted gift.

“All our offerings should be presented with cheerfulness; *for they come*

from the fund which the Lord has seen fit to place in our hands for the purpose of carrying forward His work in the world, in order that the banner of truth may be unfurled in the highways and byways of the earth. IF ALL WHO PROFESS THE TRUTH WOULD GIVE TO THE LORD HIS OWN TITHES AND GIFTS AND OFFERINGS, THERE WOULD BE MEAT IN THE HOUSE OF THE LORD. The cause of benevolence would no longer be dependent on the uncertain gifts of impulse, and vary according to the hanging feelings of men. God's claims would be welcomed, and His cause would be considered as justly entitled to a portion of the funds entrusted to our hands. . . .

'How much more eager will every faithful steward be to enlarge the proportion of gifts to be placed in the Lord's treasure house, than to decrease his offering one jot or tittle. Whom is he serving? For whom is he preparing an offering?—For the One upon whom he is dependent for every good thing which he enjoys. Then let not one of us who is receiving the grace of Christ, give occasion for the angels to be ashamed of us, and for Jesus to be ashamed to call us brethren.

Shall ingratitude be cultivated, and made manifest *by our niggardly practices in giving to the cause of God?*—No, no! Let us surrender ourselves a living sacrifice, and give our all to Jesus. It is His; we are His purchased possession. Those who are recipients of His grace, who contemplate the cross of Calvary, *will not question concerning the proportion to be given*, but will feel that *the richest offering is all too meager*, all disproportionate to the great gift of the only-begotten Son of the infinite God. *Through self-denial, the poorest will find ways of obtaining something to give back to God.*"—CS 198-200.

"Self-denial and the Cross

Vere the thousand channels of selfishness cut off that now exist, and the rans directed in the right channel, there would be a large revenue flowing to the treasury. *Many purchase idols with money that should go to the use of God.* No one can practice real benevolence without practicing *ruine self-denial*. Self-denial and the cross lie directly in the path of every Christian who is truly following Christ. Jesus says: 'If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me.' Will every soul consider the fact that *Christian discipleship includes self-denial, self-sacrifice, even to the laying down of life itself, if need be*, for the sake of Him who has given His life for the life of the world?

. . .

“How many might now be employed were there means in the treasury to sustain them in the work! *How many facilities might be used in extending the work of God as His providence opens the way!* Hundreds could be employed in the field in doing good in various branches, but they are not there. *Why?—Selfishness keeps them at home; they love ease, and so remain away from the vineyard of the Lord.* Some would go into regions beyond, but they have not the means to take them; for others have left undone that which they ought to have done. *These are some of the reasons why a few workers have to go loaded down as a cart beneath sheaves, while others take no burden.*

“The Dollar that Might Save a Soul

“The Lord has made provision that all may be reached by the message of truth, but the *means* placed in the hands of His stewards for this very purpose *has been selfishly devoted to their own gratification.*

“How much has been thoughtlessly wasted by our youth, *spent for self-indulgence and display*, for that which they would have been just as happy without. EVERY DOLLAR WHICH WE POSSESS IS THE LORD’S. INSTEAD OF SPENDING MEANS FOR NEEDLESS THINGS, WE SHOULD INVEST IT IN ANSWERING THE CALLS OF MISSIONARY WORK.

“*As new fields are opened, the calls for means are constantly increasing.* IF EVER WE NEEDED TO EXERCISE ECONOMY, IT IS NOW. All who labor in the cause should realize the importance of *closely following* the Saviour’s *example of self-denial and economy.* They should see in the means that they handle a trust which God has committed to them, and they *should feel under obligation to exercise tact and financial ability in the use of their Lord’s money.* EVERY PENNY SHOULD BE CAREFULLY TREASURED. A cent seems like a trifle, but a hundred cents make a dollar, and rightly spent may be the means of saving a soul from death. If all the means which has been *wasted* by our own people *in self-gratification* had been devoted to the cause of God, there would be no empty treasuries, and missions could be established in all parts of the world.

“Let the members of the church now **PUT AWAY THEIR PRIDE AND LAY OFF THEIR ORNAMENTS.** EACH SHOULD KEEP A MISSIONARY BOX AT HAND, AND DROP INTO IT EVERY PENNY HE IS TEMPTED TO WASTE IN SELF-INDULGENCE. But *something more must be done than merely to dispense with superfluities. Self-denial must be practiced. Some of our comfortable and desirable things must be sacrificed.* The preachers must sharpen up their message, not merely assailing self-indulgence, and pride in dress, but presenting Jesus, His life of self-denial and sacrifice.

Let love, piety, and faith be cherished in the heart, and the precious fruits will appear in the life.—‘Historical Sketches of the Foreign Missions of the Seventh-day Adventists,’ p. 293.”—CS 288-291.

“Preaching Practical Sermons

‘Giving for the necessity of the saints and for the advancement of the kingdom of God, is preaching practical sermons, which testify that those who give have not received the grace of God in vain. A living example of an unselfish character, which is after the example of Christ, has great power upon men. *Those who do not live for self, will not use up every dollar meeting their supposed wants, and supplying their conveniences, but will bear in mind that they are Christ’s followers, and that there are others who are in need of food and clothing.*

‘Those who live to gratify appetite and selfish desire, will lose the favor of God, and will lose the heavenly reward. They testify to the world that they have not genuine faith, and when they seek to impart to others a knowledge of present truth, the world will regard their words as sounding brass and a tinkling cymbal. Let everyone show his faith by his works. ‘Faith without works is dead,’ ‘being alone.’ ‘Wherefore show ye to them and before the churches, the proof of your love, and our boasting in your behalf.’

“The Most Difficult Sermon

The most difficult sermon to preach and the HARDEST TO PRACTICE IS SELF-DENIAL. The greedy sinner, self, closes the door to the good which might be done, but which *is not done because money is invested for selfish purposes.* But it is impossible for anyone to retain the favor of God and enjoy communion with the Saviour, and at the same time be indifferent to the interests of his fellow beings who have no life in Christ, who are perishing in their sins. Christ has left us a wonderful example of self-crifice. . . .”—CS 29, 30.

“As Fragrant Incense

Experience shows that a spirit of benevolence is more frequently found among those of limited means than among the more wealthy. Many who greatly desire riches would be ruined by their possession. When such persons are entrusted with talents of means, they too often hoard or waste the Lord’s money, until the Master says to them individually, ‘Thou shalt be no longer steward.’ They dishonestly use that which is another’s as though were their own. God will not entrust them with eternal riches. . . .

“The poor man’s gift, the fruit of self-denial, to extend the precious light of truth, is as fragrant incense before God. Every act of self-sacrifice for the good of others will strengthen the spirit of beneficence in the giver’s heart, allying him more closely to the Redeemer of the world, who was rich, yet for our sakes became poor, that we through His poverty might be rich.

“*The smallest sum given cheerfully as the result of self-denial is of more value in the sight of God than the offerings of those who could give thousands and yet feel no lack.* The poor widow who cast two mites into the treasury of the Lord, showed love, faith, and benevolence. . . . God’s blessing upon that sincere offering has made it the source of great results.

“The widow’s mite has been like a tiny stream flowing down through the ages, widening and deepening in its course, and contributing in a thousand directions to the extension of the truth and the relief of the needy. The influence of that small gift has acted and reacted upon thousands of hearts in every age and in every country. As the result, unnumbered gifts have flowed into the treasury of the Lord from the liberal, self-denying poor. And again, her example has stimulated to good works thousands of ease-loving, selfish, and doubting ones, and their gifts also have gone to swell the value of her offering.”—CS 177, 178.

“Expands the Heart, Unites with Christ

“The offerings of the poor, given through self-denial to aid in extending the precious light of saving truth, will not only be a sweet-smelling savor to God, and wholly acceptable to Him as a consecrated gift, but the very act of giving expands the heart of the giver, and unites him more fully to the Redeemer of the world. He was rich; but for our sakes He became poor, that we through His poverty might be made rich. *The smallest sums given cheerfully by those who are in limited circumstances are fully as acceptable to God,* and even of more value in His sight, than the offerings of the rich who can bestow their thousands, and yet exercise no self-denial and feel no lack.

“Giving with Cheerful Alacrity

“The spirit of Christian liberality will strengthen as it is exercised, and will not need to be unhealthfully stimulated. All who possess this spirit, the spirit of Christ, *will with cheerful alacrity press their gifts into the Lord’s treasury.* Inspired by love for Christ and for the souls for whom He has died, they feel an intense earnestness to act their part with fidelity.”—CS 30:2, 3.

“Integrity with Business

“As we deal with our fellow men in petty dishonesty, or in more daring fraud, so will we deal with God. Men who persist in a course of dishonesty *will carry out their principle until they cheat their own souls*, and lose heaven and eternal life. They will sacrifice honor and religion for a small worldly advantage. *There are such men right in our own ranks*, and they will have to experience what it is to be born again, or they cannot see the kingdom of God. *Honesty should stamp every action of our lives*. Heavenly angels examine the work that is put into our hands; and where there has been a departure from the principles of truth, ‘wanting’ is written in the records.

“Says Jesus, ‘Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.’ Treasures are *those things which engross the mind, and absorb the attention, to the exclusion of God and the truth.*”—Id., p. 142:1, 2.

“*One of the greatest sins in the Christian world of today, is dissembling and covetousness in dealing with God. . . . This lack of integrity is prevailing to quite an extent among those who profess to be keeping the commandments of God, and looking for the soon appearing of their Lord and Saviour. . . .*”—Id., p. 309:2.

These various aspects of robbing God of tithes and offerings are the varied issue of the dissimulating protestation that one is not able, for one rationalized reason or another, to return a faithful first and second tithe to the “storehouse.” The Lord knows better and will not spare us from the curse pronounced upon those who rob Him of His own.

It is our fervent hope, Brethren, that we shall receive no more Fellowship Certificate Applications which dissimulate. May the concern of this burdened appeal rest heavily upon all of us, and move us to lay hard to heart the following solemn admonition:

“Perilous times are before us. Every one who has a knowledge of the truth should awake, and place himself, body, soul, and spirit, *under the discipline of God*. The enemy is on our track. We must be wide-awake, on our guard against him. We must put on the whole armor of God. *We must follow the directions given through the Spirit of Prophecy*. [The wise and conscientious will prayerfully reread the several preceding pages of Inspired “directions” and carefully follow them.] *We must love and obey the truth for this time*. THIS WILL SAVE US FROM ACCEPTING STRONG

DELUSIONS. God has spoken to us through His word. He has spoken to us through the testimonies to the church, and through the books that have helped to make plain our present duty and the position that we should now occupy. The warnings that have been given, line upon line, precept upon precept, should be heeded. *If we disregard them, what excuse can we offer?*”—8T 298:1.

“One of the greatest sins in the Christian world of today, is *dissembling and covetousness in dealing with God.*”—4T 475:2:1.

“*If all the tithes of our people flowed into the treasury of the Lord as they should, such blessings would be received that gifts and offerings for sacred purposes would be multiplied tenfold, and thus the channel between God and man would be kept open.*”—Id., p. 474:2:3.

“God would have the members of His church consider their obligations to Him as binding as their indebtedness to the merchant or the market. *Let everyone review his past life and see if any unpaid, unredeemed pledges have been neglected, and then make extra exertions to pay the ‘uttermost farthing’; for we must all meet and abide the final issue of a tribunal where nothing will stand the test but integrity and veracity.*”—4T 476:2.

“All things are ready, but the church is apparently upon the enchanted ground. *When they shall arouse, and lay their prayers, their wealth, and all their energies and resources, at the feet of Jesus, the cause of truth will triumph.*”—Id., p. 475:1:3.

There Infinite Love rests Its case.

O “GOD OF HEAVEN, WAKE US UP!”

“*A reproof entereth more into a wise man than a hundred stripes into a fool.*” Prov. 17:10. ■

(A Few Samples of Many More)

THE VOICE OF NATHANIELS AND NICODEMUSES

Comprehends Plan of Salvation
More Clearly Through Message

Once again I send my greetings to you there at Bashan in the name of our Lord and Saviour Jesus Christ. I pray the Almighty to lead you into all truth.

By earnest study of the Scriptures and with the aid of your pamphlets (the

present truth), I've come to know more of God's wonderful plan of redemption, and now I term myself as one of the luckiest men in the world, that the Lord has at this tarrying time called me to partake of this spiritual feast.

I rejoice greatly that I have been given such a privilege (Luke 4:25-27); now I've seen that God accepts all people who want to serve Him [Amen]. And now, what stops me from being baptized with water? Please remember me in your prayers concerning my baptism, because there is *no other church* near my place here, apart from the _____, as I stated in my previous letter. . . . I hope the Lord will do as He did for Cornelius and the Ethiopian eunuch (Acts 10:1-48; 8:26-38).

Send me your publications.

May the Lord abide with you now and forever. (W. Africa)



“Determined to Know the Truth for Myself”

I don't know how you got my name and address but I thank God you did.

I've read A BURDENED LETTER TO ALL NATHANIELS AND NICODEMUSES—THE TRUE MEMBERS OF GOD'S REMNANT CHURCH. I was so enlightened that I'm writing to request more letters such as that. I'd like to know more about the Rod Message and the Davidian Seventh-day Adventists and who are Nathaniels or Nicodemuses. I'm determined to know the truth for myself. This is my written request for more information.

Thank you for your consideration in this matter. (Tennessee)



“Stimulating and Very Spiritual”

I had opportunity to read one of the pamphlets pertaining to the latter rain. I thought that the issue was stimulating and very spiritual. I would like to be on your mailing list each month. I am interested in past and present pamphlets that you have available.

May the God of heaven continue to crown these publications with heaven's richest blessings. Please send me this present truth as soon as possible. (Alabama)

Wisely Wants Judgment-Hour Booklet

Will you please send a copy of your book, AT THE 11TH HOUR JUDGMENT OF THE LIVING, to: _____ and _____.

Thank you. (New Jersey)



Church is Sliding Back into Egypt

Pleased to receive your letter. You agree with us in that unfortunately our church, which we love dearly, is sliding most noticeably into Egypt.

We enjoyed your views and would like to be on your mailing list for further such papers.

Is _____ a part of your community? [Yes.] If so, please give her our love and best regards. (Montana)



“Thanks Again and Again”

Your BURDENED LETTER was received and thanks again and again.

I want to know the truth for myself and I am concerned to have an opportunity to hear the truth presented.

Would you be so kind as to send me some of your tracts on Time and samples of some others. Enclosed is an offering for them. (Georgia)



“Skepticism Gave Way to Conviction”

I received your book, THE SANCTUARY TRUTH, Tract No. 6, Series A. It was with much skepticism that I opened it, intending to scan it very briefly, lay it aside and wonder how many “crackpot” theories are going to be thrown at us regarding the Sanctuary Question. However, when I began reading it on a Sabbath afternoon, I did not put it down until I had finished it; then I reread many parts. Finally, my skepticism gave way to conviction, and I feel this is a truth we need in order to satisfactorily answer questions that Dr. Ford raised in our minds.

I have a friend who is an ardent Ford follower to whom I would like to give a copy, and to my pastor. I am enclosing a check and would like to have 3 copies sent to me.

Thank you and may God bless you in your further studies. I do think it is time for additional light on this subject that complements Mrs. White instead of undermining her work.

I would like to know your name. (California)



Much Concerned About Problems in the Church

Please send me the information you have available concerning the true members of God's remnant church. I have been much concerned about some of these same problems mentioned in your **BURDENED LETTER**. (Georgia)



Comprehends Latter Rain More Clearly

Yes, I like the little booklets. I have read them all. I have been hungering for the *real truth* behind the big words in the Bible. I don't mean the Bible isn't true. Some people say the Bible words have differing meanings in a roundabout way (which I don't know whether to believe or not). Some say just to take it as it is, so I get confused about this matter.

But I have learned from reading these books the meaning of the "latter rain."

Yes, when you found me, you found one who enjoys reading these things. I can't get filled up on them. When I love someone, I am in earnest about it. That is the way I am with God's Word. I am in earnest with Him and His true words. Thanks very much for them all. (Missouri) ■

THE VOICE OF LEAH'S CHILDREN

Impressed by Marriage Ceremony

Greetings to you and all the saints on the hill of God.

Thank you for the January-February **TIDINGS** from Bashan. I was

impressed by the marriage ceremony by Brother Rolle for Trevor and Karyl. It was very impressive. I do hope they will allow the Holy Spirit to direct their lives, and will finally find a place in God's soon-coming Kingdom.

Please find enclosed my tithes and offerings. (California)



Studies with Adventist Brethren

I have had two more studies with the _____ family since I talked with you last. So far so good. They really like the studies. There are four people attending—two are friends of the _____ family. They, too, are Adventists. These people are following a woman who claims she has received more than ninety revelations from God. So far, I have been studying with them from Sister White's books only. On my next study, I will be talking from the prophecies.

I am sending you a publication about the Davenport scandal which is still very much alive (which I didn't know).

Give my regards to everyone. (Illinois)



Enjoys Studying with the Brethren

Greetings in the name of the Lord. I received the TIDINGS and was happy to read the encouraging reports.

We have been having a blessed time in studying together. We had two wonderful Sabbaths, studying in my home.

Please give everyone my best regards and your son and his wife my congratulations. May God bless them and keep them.

Brother _____ is doing a fine job. We understand him so clearly. With God's help we are seeing the light. Please remember me and my family in your prayers.

Enclosed are my tithes and offerings.

I have started remitting my second tithe and with God's help I am going to

continue.

Here are two names I got with their addresses. As fast as I get them, I will send them.

Once more, please pray for my children. I know with God all things are possible.

Say hello to everyone; I love you all. May God bless you all. (New York)



“Learning to Lean on Jesus”

Christian greetings to all of you. I want you to know that I am happy to hear about the progress of Bashan.

Brother _____ is doing a strong work here at my home. The Lord is adding to our number as I try to tell others about what we should have known in our church long ago but was kept away from us. So whenever I can tell someone, I do it with great joy, and people are coming to my house. Sometimes we have five or six. They are very surprised about what we are now learning, but they are rejoicing.

I am having a hard time but I am learning to lean on Jesus. Please pray for me about my sight, for I need it very much at this time.

I am trying hard to be faithful in paying my tithes. I am getting to understand about this matter much better now and I'm encouraging others to pay their tithes also.

May the Lord bless and keep you. (New Jersey)



An Experience in Directory Ingathering

Just a line to tell you that it was a wonderful time that I had at the _____ Church. I got there a little late. A young lady opened the door for me and held it open until I was in. I asked her if they had a 1986 directory. She took me over to where they gave out papers, but I didn't find one right away. Finally, she found one for 1986. I then went in for the church service.

The pastor preached a good sermon. After the sermon, I shook hands with him and told him it was a good sermon. He invited me to come back.

I was ready to leave when a young lady came up to me and gave me an older church directory with pictures in it. It seems that the two ladies who approached me were angels in human form. They were surely friendly in giving me two directories—one for 1986 and an older one with pictures in it. The Lord bless these two young ladies.

I praised the Lord for the two directories given me, and for a Shepherd's Rod sermon on Cain and Abel, and upon Saul's keeping the best of the cattle, when told to destroy them, for sacrificial purposes. (California)



Directory Ingatherer Praises the Lord!

Greetings! I write this letter with praises to God for His goodness and mercy. I've been reading the latest Bashan Communicator and I'm very impressed with its contents.

Enclosed with this letter is the following: eight more church directories (although the Spanish church directory is partial); my tithe; and a cassette tape order.

I have had many experiences in my endeavors to obtain directories. The greatest realization or lesson learned from visiting the churches is that Satan is desperately trying to prevent the message from getting to the people and that one need only have faith and trust in God. All one has to do is to go to the churches and he/she will encounter people whom God has prepared to meet one. I've experienced this on several occasions, although the ministers have given direct orders not to give out church directories (as printed on the _____ directory enclosed). My work here in the _____ area is almost complete. Of the 21 churches hereabouts, the Lord has enabled me to secure directories for 17 of them. The _____ directory resulted from my first trip—60 miles from _____, therefore it doesn't count as the _____ area; also, three of the remaining four directories have been promised to me (they are in the process of being made). I am praying for a "clean sweep" of 21 [directories] for the Lord and 0 for Satan. (85 directories so far this year, the Lord is truly great!!) (Southern U.S.)



Interested in Fellowship Certification

I am still studying the Davidian literature, and considering my decision in order to fill in the Application for the Certificate of Fellowship. I am very much convinced now that our God is working through Bashan Hill to warn His church. Meanwhile, I am going to pay the tithes. Please send me all the necessary forms to get the Certificate.

Attached are some names and addresses of Seventh-day Adventists. Please send them Spanish literature.

God bless you, your family, and everyone there. (Dominican Republic) ■

THE VOICE OF LO-RUHAMAH AND LO-AMMI

“Your People Cause Trouble Wherever They Go”

Please remove my name from your mailing list. In my Bible the “Rod” is always a wooden stick fashioned from a “Branch.” A “Branch” is a “Nazar” (Hebrew) which refers to *“the man whose name is the Branch.”* Jesus Christ Himself—not the Davidians!

No—I do not agree in any way with your interpretation of Scripture. You have misused the prophetic symbols in a dozen ways or more and have come to many erroneous conclusions. Behind every error there is a train of evil consequences!

Your people cause trouble wherever they go. Pastor _____ (Missouri)



Don't Tear Down the Church and Abuse Ellen White's Writings

The last thing to be attacked before Jesus' second coming will be the Spirit of Prophecy!

Get on with your salvation and don't tear and drag down that which is good!

Please don't send any more of your contradictions. Thanks. And please don't abuse Ellen White's writings to your and others' disadvantage. (Canada)

“You Take Care of Missouri and Let Me Alone”

1. Where did you get my name? Don't worry about people and their God. All you should do is to go to Heaven for yourself.
2. Please don't send me any more of your books. I don't want them. You take care of Missouri and let me alone.
3. Don't worry about Seventh-day Adventists and their downfall. Christ had downfalls and He is the Creator.
4. Next time I will put this in the law's hand. Please don't send me anything else.

Study Exodus 20 and Christ risen from the grave. (Tennessee)



“Will Go to the Postal Authorities”

Will you stop sending us your literature! We are not interested in your doctrine. It is being thrown out as we receive it. If you continue to send it I will go to the postal authorities and file a complaint. (New York)



“Dear Lost Brother, Please Stop This Madness”

Since you people have devised a new doctrine against the Church of God, God indeed will send you strong delusion that you should believe a lie, that you all might be damned who believe not the truth; but had pleasure in unrighteousness.

So you see my dear lost Brother, please stop this madness and let the Lord take control of the situation. This is the same situation that started in Heaven—God didn't mean that; God means this; or I have more information about this than God.

You see, Brothers, if you start doubting God or won't heed the Pastor or church leaders, that is division in God's church and He won't have that, nor will I. So beware of a God-fearing man like me. And don't send me this junk mail again because the church is subject unto Christ, and we must work in unity. So any division is of the “devil” and that is what you are. (Georgia)

**Believes "Tracts Contribute to Mental Illness
and Disillusionment"**

Please do not send me any more of your tracts as I believe they contribute to mental illness and disillusionment. (Canada)

★

"Do Not, I Repeat, Do Not Send Me Any More"

I wish you to take my name off your mailing list as of the above date.

Enclosed is a shipping label.

Do not, I repeat, do not send me any more of your tracts or other materials. Thank you. (New York)

★

Literature is Trash

Do not send me any more of your trash. (Pennsylvania)

★

Doesn't Want Any More

Return to sender. We do not wish to receive this or any others. (Nebraska)

★

"Not Interested"

I'm returning this pamphlet and would appreciate it if you would please remove our names from your mailing list. We are not interested in what you have to offer. (California)

★

A Cordial "Take-off"

Hello! Thank you for your letter recently.

We would like to have our names off your mailing list, please. Thank you, (Washington) ■

ANALYSIS
Lotteries, Luck, Time, and Chance
vs
Divine Design

Christians do not believe in luck. Luck, as defined by the American Heritage Dictionary, is “the fortuitous [“happening by accident or chance, unplanned”] happening of fortunate or adverse events; fortune; lot.” By this definition, a “lucky” person would not be in good hands, because the events shaping his or her life would all take place by sheer happenstance—by the chance direction of some unseen, unknown, unknowable, mindless power. Giving the reason why Christians cannot believe in luck, Solomon, the wisest human philosopher and keenest student of human nature who ever lived, declared in Inspired observation:

“To everything there is a season, and a time to every purpose under the heaven.” Eccl. 3:1. Here, for the believer, is the definitive answer to the question of luck in contrast to “time and chance” [opportunity] in our lives! In spite of this unequivocal declaration of purpose as opposed to chance, the mass of mankind pass through life trusting in good-luck charms, lucky get-rich-quick schemes, superstitions, and chance (uncaused happening).

In the Inspired certainty of Divine design in all things, Solomon included every major event in a person’s life, in his opening statement in Ecclesiastes 3: “To *every thing* there is a season, and a time to *every purpose* under the heaven.” Eccl. 3:1. And in the following verses he sets forth a major enumeration:

There is “a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; a time to get, and a time to lose; a time to keep, and a time to cast away; a time to rend, and a time to sew; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time of war, and a time of peace.” Eccl. 3:2-8.

We often hear the exclamations: “You’re so *lucky!*” “I wasn’t *lucky* enough to get a good education.” “How *lucky* can you get!” “Oh, well, you just *lucked* out,” even, “You *lucky* dog!” On and on the list could go, showing how deeply ingrained in us is the mistaken belief that luck has anything to do with life’s journey.

Another area of common expression which ignores Divine design are the *sayings* of the family of chance, such as, "Oh, I didn't get a *chance* to do that." Or, "I'll get around to it as soon as I get a *chance*." Or, "Did you get a *chance* to do it yet?" Or, "Just give me a *chance*." Or, "Not a *chance*! We can be glad that Solomon, the great apostle of Divine design, did not wait until *he* got a *chance* [a lucky break] to record his Inspired observations on this subject.

Here in Missouri, the state began an official lottery in January of this year. From the moment it was inaugurated, it drew wildly enthusiastic support not only from Missourians but scarcely less from chance-takers in Oklahoma, Kansas, and Arkansas. The day it was officially opened, I was in Springfield on business for the Association. Since the lottery had been ballyhooed for weeks previously, I decided to turn on the radio and follow the opening ceremonies which were conducted at Springfield's Park Central Square.

First, hundreds of balloons were released, then came the speeches by local luminaries and lottery officials.

The radio announcers kept up a steady barrage of interviews with lottery ticket purchasers, lottery officials, the public, and on-the-scene reporters, and held question-and-answer sessions for people who wanted to know about the lottery. One could palpably feel a general air of celebration and carnival (the mood in the city) and a heady atmosphere of liberation from Bible-belt morality. The breathless comments of excited ticket purchasers, mingled with the boisterous babble of the radio announcers, started me thinking on why people could become so excited about such an insignificant event. True, some so-called "lucky dog" wins a great deal of money; but is it the result of mindless luck, of pure fortuitous circumstance?

Why People Trust Luck

Most people, it appears, place faith in luck or chance because it is a way of attempting to change one's lot in life without any effort, thought, or struggle. Now, changing one's lot in life—for the better, hopefully—is commendable as long as one realizes that truly significant and meaningful change can take place only by Divine design and power. Attempts to change one's lot through belief in and use of things such as lotteries, ignore this all-encompassing truth, and leads to a subtle—or really not-so-subtle—belief that we can transform our lives as a result of unaided human effort or chance.

Many people place faith in luck or chance because of the excitement of stimulation inherently attaching to these things. For instance, buying a lottery ticket requires no intellectual application and no personal effort. Rather, it produces a false sense of hope and excitement by the anticipation of a reward based solely on events beyond anyone's control—"luck."

The indictments against luck, chance, and happenstance are numerous. One of the most serious being the fact that God favors and works for *all*, whereas "luck" favors and works just here and there for but a handful to the *luckless* hordes of earth.

Jesus, testifying of the universality of saving opportunity, declared, "And I, if I be lifted up from the earth, will draw all men unto me." John 12:32. The obvious meaning of this statement is that the proclamation of the gospel will give all men the opportunity to be saved. Clearly, luck, chance, and happenstance play no part in one's salvation.

As the number ten in the Bible is symbolic of universality, Jesus' parable of the ten servants (Luke 19:12, 13) illustrates the universal invitation of the "gospel of the kingdom" (Matt. 24:14). The ten men of Zechariah 8:22, 23 symbolize the preaching of "this gospel of the kingdom . . . in all the world for a witness unto all nations" (Matt. 24:14) kindred, tongues and peoples. The ten toes of Daniel 2:41, 42 symbolize the disunited governments of the world in their entirety. The ten horns of the beasts of Daniel 7:7 and of Revelation 13:1 represent the civil and political power of all the world governments. The ten virgins are figurative of all the comingled wise and foolish wherever they are. "In all these as in all other instances, the number ten is numerically symbolical of universality."—2TG 46:34:0.

Here, in fact and in truth, are both the plain record of God's divine design in the revelation of truth, and another clear testimony that God's purposes and designs are all-inclusive and all-embracing for all mortals.

For the Christian, chance events do not exist. As Inspiration declares, "Character does not come by chance."—CG 164:1.

Daniel's experience in Babylon proves the utter implausibility of chance as a causative factor in either generating or shaping the events of his life. He *purposed* in his heart that all he did would be pleasing to God. He did not leave events to "chance." Speaking of Daniel's experience, *Prophets and Kings*, p. 486:1 says: "Daniel[']s . . . learning did not come by chance."

In further testimony of God's divinely engineered plan for each life, Inspiration declares that health is not a matter of chance (MH 128:3), that success is not a matter of chance (COL 353:1), and that life itself is not controlled by chance (Ed. 195:2), but that in anything or any line of work we undertake, Divine design, not chance, controls.

"Beginning with the preternatural birth of Jacob," affirms Inspiration, "there is unmistakably Divine design and typology."—1SR (p.e.) 25:1. The life of Jacob who is a type of God's people today, is a wonderful illustration of God's control over the affairs of men.

So amazingly unerring is the Divine plan, that Inspiration declares, "Upon us, then, devolves the responsibility of soberly, wisely, and faithfully making their [ancient Israel's] defeats our stepping stones to victory. Wonderful, indeed, to know that our path has been charted centuries in advance!"—Id., p. 39:1.

"...God...has control of everything. He knows your life from the time you are born to the time you die. He knows what kind of life you are to go through. You may cause yourself to have to go the prodigal's way, but how much better if you do not. The best for you is to go the Father's way."—1TG 1:15:1.

How clear that God's providential guidance and direction, rather than uncontrollable physical forces, shape our lives and destinies.

In the next issue we shall examine how to know God's Divine design for each of us.

J. B. ■

HEALTH WAVE

"Duty to Know Ourselves"

'Many have inquired of me, 'What course shall I take to best preserve my health?' My answer is, Cease to transgress the laws of your being; cease to ratify a depraved appetite; eat simple food; dress healthfully, which will require modest simplicity; work healthfully; and you will not be sick.



It is a sin to be sick; for all sickness is the result of transgression. Many

are suffering in consequence of the transgression of their parents. They cannot be censured for their parents' sin; but it is nevertheless their duty to ascertain wherein their parents violated the laws of their being, which has entailed upon their offspring so miserable an inheritance; and wherein their parents' habits were wrong, they should change their course, and place themselves by correct habits in a better relation to health.

“Men and women should inform themselves in regard to the philosophy of health. The minds of rational beings seem shrouded in darkness in regard to their own physical structure, and how to preserve it in a healthy condition. The present generation have trusted their bodies with the doctors, and their souls with the ministers. Do they not pay the minister well for studying the Bible for them, that they need not be to the trouble? and is it not his business to tell them what they must believe, and to settle all doubtful questions of theology without special investigation on their part? If they are sick, they send for the doctor—believe whatever he may tell, and swallow anything he may prescribe; for do they not pay him a liberal fee, and is it not his business to understand their physical ailments, and what to prescribe to make them well, without their being troubled with the matter?

“Children are sent to school to be taught the sciences; but the science of human life is wholly neglected. That which is of the most vital importance, a true knowledge of themselves, without which all other science can be of but little advantage, is not brought to their notice. A cruel and wicked ignorance is tolerated in regard to this important question. So closely is health related to our happiness, that we cannot have the latter without the former. A practical knowledge of the science of human life, is necessary in order to glorify God in our bodies. It is therefore of the highest importance, that among the studies selected for childhood, Physiology should occupy the first place. How few know anything about the structure and functions of their own bodies, and of Nature's laws. Many are drifting about without knowledge, like a ship at sea without compass or anchor; and what is more, they are not interested to learn how to keep their bodies in a healthy condition, and prevent disease.

“The indulgence of animal appetites has degraded and enslaved many. Self-denial, and a restraint upon the animal appetites, is necessary to elevate and establish an improved condition of health and morals, and purify corrupted society. Every violation of principle in eating and drinking, blunts the perceptive faculties, making it impossible for them to appreciate or place the right value upon eternal things. It is of the greatest importance that mankind should not be ignorant in regard to the conse-

quences of excess. Temperance in *all* things is necessary to health, and the development and growth of a good Christian character.

“Those who transgress the laws of God in their physical organism, will not be less slow to violate the law of God spoken from Sinai. Those who will not, after the light has come to them, eat and drink from principle, instead of being controlled by appetite, will not be tenacious in regard to being governed by principle in other things. The agitation of the subject of reform in eating and drinking, will develop character, and will unerringly bring to light those who make a ‘god of their bellies.’”

“Parents should arouse, and in the fear of God inquire, what is truth? A tremendous responsibility rests upon them. They should be practical physiologists, that they may know what are and what are not, correct physical habits, and be enabled thereby to instruct their children. The great mass are as ignorant and indifferent in regard to the physical and moral education of their children as the animal creation. And yet they dare assume the responsibilities of parents. Every mother should acquaint herself with the laws that govern physical life. She should teach her children that the indulgence of animal appetites, produces a morbid action in the system, and weakens their moral sensibilities. Parents should seek for light and truth, as for hid treasures. To parents is committed the sacred charge of forming the characters of their children in childhood. They should be to their children, both teacher and physician. They should understand nature’s wants and nature’s laws. A careful conformity to the laws God has implanted in our being, will insure health, and there will not be a breaking down of the constitution, which will tempt the afflicted to call for a physician to patch them up again.

“Many seem to think they have a right to treat their own bodies as they please; but they forget that their bodies are not their own. Their Creator who formed them, has claims upon them that they cannot rightly throw off. Every needless transgression of the laws which God has established in our being, is virtually a violation of the law of God, and is as great a sin in the sight of Heaven as to break the ten commandments. Ignorance upon this important subject, is sin; the light is now beaming upon us, and we are without excuse if we do not cherish the light, and become intelligent in regard to these things, which it is our highest earthly interest to understand.”—*The Health Reformer*, Vol. 1, No. 1, Aug. 1866. ■

TAPE LIST NO. 12

NO.	TITLES	TAPE-LENGTH
322	The Prophecy of the Dry Bones and the Two Sticks (Ezek. 37)	60
323	Three Biblical Proofs of the Two-Phased Harvest	90
324	"The Angel Said, 'Ye Have Done Worse Than They' " (1T 129)	90
325	The Jacob Typology (Part I)	90
326	The Jacob Typology (Part II)	90
327	Jeremiah Reproves Israel	60
328	Love is Shown by Willing Obedience	45
329	"In One Hour...."	60
330	The Remnant and the Covenant Promises	90
331	How Do You Stand Before God?	60
332	An Abundance of "Goodies" Too Good to Be Wasted	90
333	Forming a Character After the Likeness of Christ	90
334	What Bearing Does One Aspect of the Ten Virgins Have on "the Sixth Part of" Gog?	90
335	The Harvest Period and the Close of Probation .	

Cost of Tapes: For U.S. and Canada: 30 minutes—.60¢; 45 minutes—.75¢; 60 minutes—\$1.50; 90 minutes—\$2.00. For overseas, please add \$1.00 more per tape for postage. All monies must be in U.S. currency. ■

NOTICES

VISITORS: The summer schedule is getting tighter and tighter. Since we already have a full house through August 31st, those wishing to visit Bashan will have to make reservations for September or early October. Whether you come by bus or by plane, be careful to work out your arrival time to reach Springfield or Joplin on time to get the bus leaving for Cassville, Missouri. Those who wish more information on this, please contact the office.

REMITTANCE SLIPS: Thank you for using the remittance slips. When sending in your tithes and offerings, please continue to do so with your checks. If you do not have any slips, then list your remittances on a plain slip of paper, and request a supply. This will be greatly appreciated.

DAY OF PRAYER AND FASTING: May all remember to join us in this important and holy convocation on the last Sabbath of each month. There are great spiritual as well as physical benefits to be enjoyed in the exercise of this privilege, and we trust that all will voluntarily take part in it. Bashan has been enjoying this privilege for over twenty years now, and all who have *faithfully* participated in it can testify to the spiritual as well as the physical benefits derived from it. Try it for yourself. Join us. See for yourself what blessings the Lord has for us in this holy and important exercise. ■

(All brackets and parentheses, and all emphases in quotations, supplied if not otherwise indicated.)

KEY TO ABBREVIATIONS

AA	The Acts of the Apostles
7A BC	The Seventh-day Adventist Bible Commentary, Volume 7
CG	Child Guidance
COL	Christ's Object Lessons
CS	Counsels on Stewardship
DA	The Desire of Ages
Ed.	Education
Ev.	Evangelism
FCE	Fundamentals of Christian Education
GC	The Great Controversy
MH	The Ministry of Healing
MS	Manuscript
MYP	Messages to Young People
PK	Prophets and Kings
R & H	Review and Herald
2SM	Selected Messages, Book 2
1SR (p.e.)	The Shepherd's Rod, Volume 1, (pocket edition)
1-9T	Testimonies, Volumes 1-9
TM	Testimonies to Ministers and Gospel Workers
1-2TG	Timely Greetings, Volumes 1-2



FOOTPRINTS IN THE SAND

One night I had a dream—I dreamed I was walking along the beach with the Lord, and across the sky flashed scenes from my life.

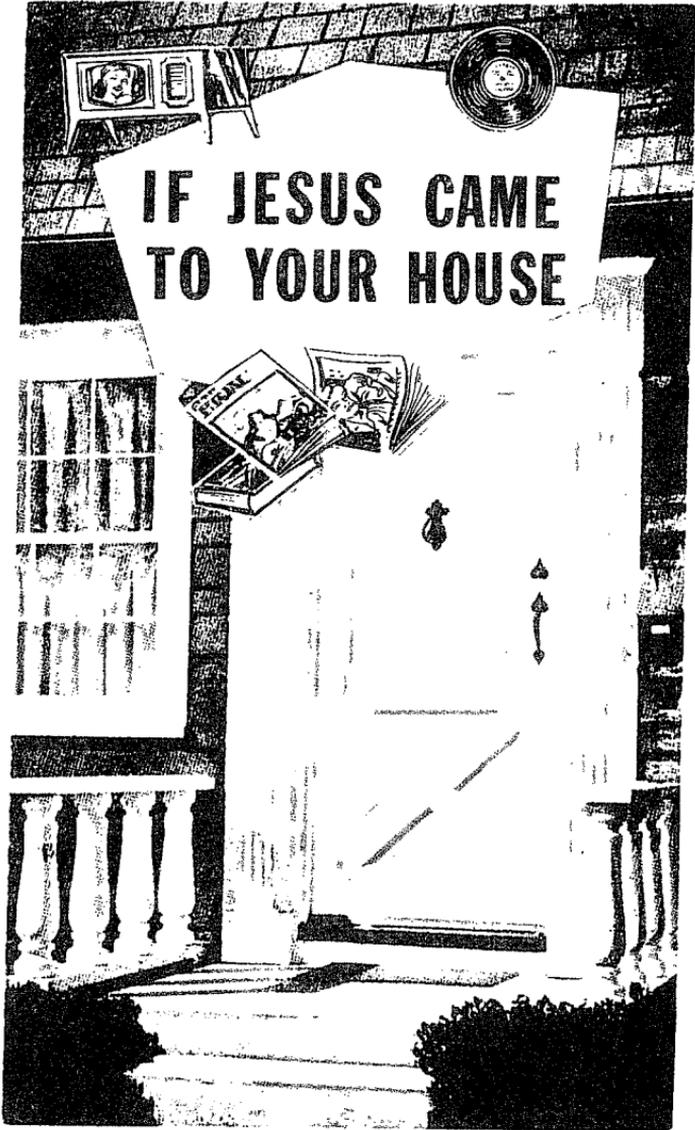
For each scene I noticed two sets of footprints in the sand; one belonged to me, and the other to the Lord.

When the last scene of my life flashed before us, I looked back at the footprints in the sand. I noticed that many times along the path of my life, there was only one set of footprints. I also noticed that it happened at the very lowest and saddest times in my life.

This really bothered me, and I questioned the Lord about it. "Lord, you said that once I decided to follow you, You would walk with me all the way; but I have noticed that during the most troublesome times in my life, there is only one set of footprints. I don't understand why in times when I needed you most, you should leave me."

The Lord replied, "My precious, precious child, I love you, and I would never, never leave you during your times of trial and suffering. When you saw only one set of footprints, It was then that I carried you." (Isa. 63:9.)

Author Unknown



IF JESUS CAME TO YOUR HOUSE

If Jesus came to your house to spend a day or two—

If He came unexpectedly, I wonder what you'd do.

Oh, I know you'd give your nicest room to such an honored Guest,

And all the food you'd serve to Him would be the very best,

And you would keep assuring Him you're glad to have Him there—

That serving Him in your own home is joy beyond compare.

But—when you saw Him coming, would you meet Him at the door

With arms outstretched in welcome to your heavenly Visitor?

Or would you have to change your clothes before you let Him in?

Or hide some magazines and put the Bible where they'd been?

Would you turn off the radio and hope He hadn't heard?

And wish you hadn't uttered that last, loud, hasty word?

Would you hide your worldly music and put some hymn books out?

Could you let Jesus walk right in, or would you rush about?

And I wonder—if the Saviour spent a day or two with you,

Would you go right on doing the things you always do?

Would you go right on saying the things you always say?

Would life for you continue as it does from day to day?

Would your family conversation keep up its usual pace?

And would you find it hard each meal to say a table grace?

Would you sing the songs you always sing, and read the books you read,

And let Him know the things on which your mind and spirit feed?

Would you take Jesus with you everywhere you'd planned to go?

Or would you, maybe, change your plans for just a day or so?

Would you be glad to have Him meet your very closest friends?

Or would you hope they'd stay away until His visit ends?

Would you be glad to have Him stay forever on and on?

Or would you sigh with great relief when He at last was gone?

It might be interesting to know the things that you would do

If Jesus Christ in person came to spend some time with you.

Lois Blanchard Eades

THE DAVIDIAN SEVENTH-DAY ADVENTIST ASSN.
Bashan Hill
Exeter, Missouri 65647
U.S.A.



INSPIRATION'S CHALLENGE

“When things go contrary to one’s will and way today, most Christians give credit to the devil. Only when things go according to their liking do they give credit to God!

. . .

“No, nothing but yourself can defeat God’s plans for you. Be it your friends or your enemies, be it beasts or kings, you will find them all unwittingly or wittingly working for your good rather than for your harm *if you are doing God’s bidding*. What a rich resource Heaven is! And who knows it?

“Remember now, that whatever may stand in your way, be it the Red Sea or the River Jordan, be it a mountain or be it a desert, it shall become your very stepping stone.

“Such as this is the righteousness of the Lord, and you can have it at the cost of your own righteousness. Then you will find the Lord’s way as much higher than yours as the Heaven is higher than the earth. When this happens, then only will you understandingly say, ‘The Lord our Righteousness.’ ”—2TG 35:30, 31.

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