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Vol. 1, No. 1

Aug. - Dec., 1961

To You Whom The Lord Would Seal First:

"COME YE"

"Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness."-- Isaiah 55:1, 2.

Therefore, that everyone who thirsteth for the truth may obtain it, this publication is mailed without charge. It levies but one exaction--the soul's obligation to itself to prove all things and hold fast that which is good. The only strings attached to this free proffer are the golden strands of Eden and the crimson cords of Calvary--the ties that bind.

Again it is our joy to salute you, our faithful Davidian brethren, as we all now return to our heaven-appointed task in Laodicea (the S. D. A. Church), of gathering the 144,000 first fruits. Scattered throughout the Denomination, which is God's appointed place for them in His great vineyard, they are waiting for the angel of Ezekiel nine to place the mark upon their foreheads--the mark each of us must have to stand on Mt. Zion with the Lamb.

When we say "return" to our task, we use the word in accommodation. The facts are that, in reality, 100%-ROD believers never turned from that work at any time, and that now we shoulder it with new vision, new zeal, and new vigor in the certain prophetic knowledge that the Lord has given us no other work but to go only "to the lost sheep of the house of Israel" (Matt. 10:6), and in the certain promise of success:

"...smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones." Zech. 13:7.

"For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me,

and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive." Jer. 29:11-14.

Just how it is to be accomplished, we do not know, nor are we in the least concerned about it, for we rest securely in the assurance that "...the workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness...."--T. M. 300. We are, though, deeply concerned with our need as workers, realizing that "...those who are accounted good workers will need to draw nigh to God, they will need the divine touch," and what is more, "they will need to drink more deeply and continuously at the fountain of living water, in order that they may discern God's work at every point...."--Id.

It is, unfortunately, the failure of too many Davidians to drink thus of the Truth, which has left them unable, apparently, to discern the truth at any point. Most notably, they are unable to discern the fact that The Leviticus ordains Constitutional Association, and that the message is to go now only to Laodicea--the S. D. A. Church.

Our supreme need is first to sense the needs

forequoted, and then to let God supply them out of "the riches of His glory" (Eph. 3:16), that He may fulfill in us His word:

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." Isa. 62:6, 7.

These urgent needs spell our first duties, the duties which every faithful one among us will cheerfully and faithfully perform. God cannot excuse any of us from them or from any other of our duties. "...There is no help," declares Inspiration, "for man, woman, or child who will not hear and obey the voice of duty; for the voice of duty is the voice of God...."--T. M. 402.

"...Let this be the language of your soul: 'There is nothing in the universe that I fear so much as that I shall not know all my duty, or that, knowing, I shall fail to do it....'"--5T341:2.

The success of the Association depends upon how each one of us does his duty. If we do our whole duty, the work will succeed. "The Lord does not propose to perform for us either the willing or the doing. This is our proper work. As soon as we earnestly enter upon the work; God's grace is given to work in us to will and to do, but never as a substitute for our effort. Our souls are

to be aroused to co-operate. . . . "--T. M., p. 240.

"...There is a great work to be done by every son and daughter of God. . . ."--Selected Messages, p. 263:1.

So let us will to do, putting our heads, our hearts, our hands to work, so the task may be finished and our talents be doubled. Some can seek out S. D. A.'s and study with them; some can make contacts for workers to give studies; others can collect clothing and food for the needy; all can gather names--thousands of them. Each one can help in some way to push the chariot up the hill. Everyone can work at something. And all the faithful will work at the task which God gives them. None but a faithful doer can be sealed. (Ponder 9T 33 top of page; 8T 47 whole page; 7T 33, par. 1.)

In this warfare, there is no such thing, says Inspiration, as a neutral position. Either we are wholly for the Lord or we are wholly against Him. May all of us fully realize this, and may we be fully determined "to strive with all our might to be among the 144,000." We can thus succeed only if we love the brethren with a pure heart fervently, with nothing feigned, willing to die for them rather than injure them by word or deed. If we do this, we shall succeed and prosper. Otherwise, we shall fail, and multiplied troubles will overwhelm us.

"Sleep not," Heaven warns, "for an instant."

Yours to be wide awake
to our needs and our duty,

H. G. Warden

H. G. Warden

* * * * *

A SYNOPTIC REPORT ON THE SESSION

Friday evening, July 28, 1961, 7:30 o'clock, brought to fruition the dream and hope and faith and struggle of 100%-ROD-only Davidian Seventh-day Adventists, as delegates to the first International Session, along with believers from various places, assembled in the Church of the Resurrection in Los Angeles, California, for the first service of the Session.

After the charge to delegates and other believers (pp. 20-26), heart-stirring testimonies were borne. As one joined another in praise and thanksgiving, all present were stirred and inspired. Especially encouraging were those of the two oldest believers present--a sister nearly ninety and a brother in his nineties--who testified of their love for Jesus and their determination to be victorious in Him. In spite of the strong effort it cost them to attend the Session, they were present, and that in itself was an inspiration.

Sabbath, July 29, saw a full schedule, with two services in the morning and three in the afternoon. Nearly everyone spent the available minutes between services, in making new acquaintances and renewing old ones.

The theme of all services was "Maintaining Strict Fidelity To The Spirit Of Prophecy." As never before, emphasis was placed upon the supreme importance of our maintaining strict fidelity to the Spirit of Prophecy, in this period of Constitutional Association without a living prophet.

Before starting the business of each day, all gathered for an impressive half-hour devotional of singing, study, and prayer.

Sunday morning, July 30, found the delegates assembled, first for worship, and then for work in the first business meeting of the Session, with Brother Allan A. Allen as chairman, and Brother Reuben Rolle as secretary. As soon as preliminaries were over and the standing orders were adopted, the several requests for time to present various views to the Session, came up for consideration. Except for that of Brother Stoy Proctor of Waco, Texas, who had found it impossible finally to attend the Session, all requests were granted, and each individual was heard at the time appointed him.

Early on the agenda came the concern as to the location of headquarters. This proved to be the

most difficult problem of the Session. Some were of the opinion that it must, in view of one or two statements in the ROD, be the Lord's will that we somehow gain control of old Mt. Carmel, that we might carry on and finish the work from there. A study from the Bible and the ROD was presented to us by Brother Bingham, proving conclusively that there are three places of spiritual pasture where God's people are to feed (see 2SRod 243:2). The study went on to show that since the Carmel of the ROD (old Mt. Carmel) is no more, and since Gilead is the Kingdom (see Jer. 51:8 and Jer. 46:11, 12), we are therefore now in the Bashan period and must, accordingly, get our meat in due season from the ROD in BASHAN. (This entire study will be published as soon as possible.)

The delegates unanimously concurred that the evidence is conclusive that the Carmel period is past and that therefore we are not to try or even to hope or to want to return to Carmel. During the extended discussions of the matter, a number of prospective sites were considered, but were found in one way or another to fall short of meeting our needs. It was therefore decided to establish temporary headquarters in Arlington, California, and to ask the Executive Council to appoint a location committee to work on this problem.

The committee appointed by the Council is composed of Charles H. Haylock (California), Chairman; Paul Bateman (Indiana); Albert Grills (Michigan); Herbert Cox (Florida); W. J. Matthews

(Florida); and W. H. Green (Nebraska).

The question as to what name we should choose for the Association, brought considerable discussion. After careful consideration of what the message teaches on the subject, it was unanimously voted that the name be that established by the ROD, THE DAVIDIAN SEVENTH-DAY ADVENTIST ASSOCIATION (The Leviticus, preface; 3:1; 12:1; 13:3; F. B. D. 3:1; 11:2; 36:1; 5 Ans. 82:3).

The question of the frequency of sessions came in for considerable discussion, too. In view of our limited finances and our tremendous task of finishing the work for the church, the delegates finally decided on a regular session every four years. Constitutional provision for special sessions, making possible a session any time the Executive Council may deem necessary, dictated largely the decision to hold regular sessions quadrennially. In accordance with the Constitution, the time and place of all sessions were left to the determination of the Council.

Realizing the inability of the human mind to retain everything that is presented in a study, and consequently the benefit deriving, to those attending studies, from their fixing each study in mind by an immediate review of its subject, the Session voted that we prepare and publish attractive tracts, dealing with the most important present phases of the message, thus enabling the ones conducting studies to provide those in attendance with a tract

covering the subject presented.

All who have ability in this line and who have thoughts on present truth studies, are urged to take part in this important effort, by writing up their material in brief and sending it to the editor of publications. This will be a big help to the publishing department. All material that can be used will be worked into the projected tracts.

As Sister Houteff and the new-Carmel Council have given circulation to publicity which they received from a story in the Forth Worth Star-Telegram, and which lays on Brother Houteff the blame for the 1959 disappointment, it was unanimously voted to address to the editor of the paper a statement of documented fact, placing the blame where it belongs. Also it was voted to publish the article for selective distribution among Adventists.

The Session's number one concern--that of the procedure to be used in returning the message to the Church--was carefully considered, and the decision was reached to launch a vigorous, all-out name-gathering campaign, with our making every effort to enlist every believer in doing his or her full part in gathering the name and address of every S. D. A. possible, the world over.

At the same time it was unanimously decided that driving hundreds of miles on the Sabbath in the name-gathering campaign is not consistent with proper Sabbath observance; that where it is

necessary to drive long distances in this effort, believers should do the driving on Friday, then find a room for over the Sabbath, attend services, and discreetly gather names and addresses as the Lord opens the way.

Another unanimous decision in this general connection was to refrain from passing out literature indiscriminately at the churches and at camp meetings. Our prayerfully studied aim and effort should ever be to place each tract where it will be read, and consequently do some good, thus avoiding waste of literature, means, and time, also antagonizing the brethren.

There was strong agreement, too, that every Davidian should studiously seek to present the message in such a way to church members as to arouse their interest in the message, drawing them to it rather than antagonizing and driving them from it.

To this end it was further agreed that in giving studies, all should be careful to follow the basic principle of teaching--to start with the known and accepted, then gradually bridge over to the new and unknown. In thus proceeding, the brethren will have no occasion, when the study finally builds the new solidly upon the old, to protest that we are teaching strange and fanciful doctrines.

The Executive Council was charged with the responsibility of publishing the Fundamental Be-

liefs of the Association, as soon as it is found possible to do so.

Also, the Council was charged with the responsibility of re-establishing the Davidic-Levitical Institute for the training of workers, as soon as facilities are available.

In order to cut down printing costs, it was unanimously voted to lay plans to purchase a printing press as soon as possible. To every Davidian, here is another challenge to prayer and to sacrifice. The sooner a press can be acquired, the sooner money will be saved for other work.

As The Symbolic Code is "the official organ of the Association" (The Leviticus, p. 7), the delegates gave careful study to its future, finally voting to retain its present size and format.

All agreed that The Timely-Truth Educator did its work in bringing about Constitutional Association, and that since The Symbolic Code is the official organ of the Association, the EDUCATOR should henceforth serve as the medium of the Association's official newsletter, to be published as news and circumstances warrant.

Election of officers to serve the Association for the next four years was held through the afternoon and evening of the fifth day of the business meetings. Those elected were H. G. Warden (vice president), Mrs. Ruby V. Haylock (Executive Sec-

retary), Mrs. Jemmy E. Bingham (Treasurer), Charles H. Haylock, Allan A. Allen, W. H. Green, and W. J. Matthews, as regular Council members, with Arthur H. Harris (Australia), Paul S. Bateman, and Mrs. Lelia Rolle as alternate members. M. J. Bingham reluctantly consented to serve as editor of publications; Allan A. Allen, was named assistant editor; and W. H. Green, associate editor.

As Brother and Sister Bingham were voted a six-month leave of absence, it was necessary to elect an assistant secretary-treasurer to take care of the treasury work in Sister Bingham's absence. Mrs. H. G. Warden was elected to this office.

The matter of field representatives was another for serious consideration, and recommendation was made to the Executive Council that it give careful study to a suggestive list of personnel for this very important work. This study resulted in the following appointments to date:

1. Australia--Arthur H. Harris and Arthur V. Stenhouse.
2. British Guiana--Albert U. Beck and Robert L. Short.
3. India--C. P. John
4. Indonesia--Albert S. Pirry and A. G. Sondakh.

5. Jamaica--Allan A. Allen, E. M. Hamilton, and C. H. Morgan.
6. The United States--W. J. Matthews and W. H. Green.

Fully recognizing the Association's responsibility to care for the aged among us, the delegates voted to put a home into operation just as soon as possible. In addition, it was voted ever to urge upon our attention our Christian responsibility to do the full work of Isaiah 58. Most all can participate in gathering and sending to headquarters articles of clothing and food for the needy. Those who are able to send them directly to the needy, can get their names and addresses, also instructions for packing and mailing, by writing to the Office.

In considering the financing of the work in other countries, the obvious decision was that each country is to retain its own income for the support of its work.

In order to provide monies with which to defray the expenses of the next Session, it was voted (1) to build up a session-expense fund by diverting to it 5% of the first tithe and unspecified offerings from the United States, 4% from Canada and England, 3% from Australia, and 1% from the Islands and other countries; and (2) to adjust percentages for all countries in accordance with their changing economic status. (Some have already

designated offerings for this fund.)

For the identical purposes set forth in Answerer, No. 5, pp. 61, 62, and in the identical form pictured on p. 63 of the same Answerer, it was voted that the Association is to issue the Bequeathment Certificate.

Since the Association is the people, with each one thus responsible to God for its success, the Session unanimously voted that the treasury department is to render a financial report once each year to all supporters of the Association.

A number of the delegates were concerned to see a safety device built into the mechanism of Davidic-Levitical order, to protect the Association against any possibility of another Executive Council's either failing to carry out its responsibility or exceeding its constituted authority. Long deliberation on this concern resulted in the formation of a standing committee as an appeal body. As such, it is vested with power to be a court of appeal for any member of the Association. Therefore, if at any time any member believes there is solid evidence that any decision, action, procedure, or aspect of the program of the Executive Council is in violation of truth, justice, or righteousness, he can appeal to the Standing Committee to investigate the matter. Thus the Standing Committee becomes the supreme Judicial authority of the Association, between sessions.

The committee is to be composed of the delegates to the Session; but any delegate who is elected to the Council, automatically loses his place on the committee, thus requiring his company or constituency immediately to elect a new delegate to fill his vacated place on the committee.

Mrs. Charles Love, Box 819, Oroville, Washington, was elected chairman of the Standing Committee, until the next session.

Consonant with the provision of The Leviticus, p. 8, par. 2, to "enact, amend, or repeal by-laws," the following amendment and enactments were unanimously added to the By-laws:

1. Section 1 (b) of the By-laws shall be amended to read: It shall have full executive and administrative but not legislative power between quadrennial and special sessions of the Association except when the Standing Committee receives an appeal, thus making it a court of appeal, with authority superseding that of the Executive Council until the appeal is settled.

2. There shall be a Standing Committee which shall be composed of the delegates to the last regular or special Session, and which shall, by a majority vote, elect its own chairman.

3. The Standing Committee shall have power to (1) hear an appeal on, and, by a majority vote,

to sustain or overrule, any action of the Executive Council to (a) grant or revoke a certificate of fellowship, ministerial license, or ministerial credentials, (b) replace or retain any Association officer or employee, and (c) accept, retain, or return bequeathment funds; (2) to order the Executive Council to call a special session if and when it (the Standing Committee) adjudges as mandatory the need to do so; and (3) immediately to elect and install a new Council, should the incumbent Council fail to comply with the order. In addition, the Standing Committee shall have authority to hear and to act upon any other appeal made to it, and to sustain or overrule any other action, and to deal with any inaction, of the Executive Council.

4. Any one who is elected a member or an alternate member of the Executive Council is thereby automatically disqualified from holding a place on the Standing Committee; and his constituency shall proceed immediately to elect another to replace him on the committee.

5. Also, any constituency of the Association shall, by majority vote, replace its delegate whenever it elects to do so.

6. The delegates, credentialed teachers, and ordained elders shall have full executive, administrative, and legislative power during regular and special sessions.

7. Each constituency of the Association shall

be represented at each session by one delegate who shall cast one vote for every one to ten members of the constituency. Delegates shall be elected by a majority vote.

The Session voted to charge Brother C. P. John, our field representative in India, with the responsibility of ascertaining in detail the qualifications of two churches in India which have expressed a desire to unite with the Davidian fellowship, and to leave determination of the matter in the hands of the Executive Council.

As a need for a Davidian song book has long been felt among us, a committee was proposed and formed for the purpose of preparing one. Comprising the committee are Mrs. H. G. Warden (Chairman), 5667 Stover Ave., Arlington, California; John H. Betz, 909 Columbus Ave., Waco, Texas; Mrs. Vera Prestwood, 714 Apache, Houston 22, Texas; Burdsal Brewer, 4850 N. W. 24th Court, Miami 42, Florida; Mrs. Shirley Hixson, 1277 N. Wilcox, Los Angeles 38, California; Mrs. Lula Mae Newsom, 316 West 18th Street, Lumberton, North Carolina; and E. F. Reichmann, 1349 Palomar Place, Vista, California.

This committee solicits suggestions concerning the preparation of this song book, also any songs which any one believes should be considered for inclusion in it. Any suggestions or songs may be submitted to any member of the committee.

The Session extended a vote of thanks to Brother and Sister Bingham for their untiring efforts in working to bring about Constitutional Association, and to Sisters Warden and Green for so ably taking care of the culinary department during the Session. And no less is their appreciation of the pre-session efforts of Brother and Sister W. H. Green and of Sister Vera Prestwood, and of the thorough and excellent work which Brother and Sister Charles H. Haylock did on the Agenda.

And now it is our prayerful hope that this report will gladden your hearts, strengthen your faith, fire your zeal, and galvanize your will into decisive, cooperative action, as participation in the work of the Session did for us who were privileged to have a part in it.

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THE CHARGE TO THE DELEGATES AT THE OPENING SERVICE OF THE SESSION

"Extra! Extra! Extra!"

Thus rang the fevered cry of newsboys throughout the length and breadth of the land nearly half a century ago, carrying a fateful story.

It was just one month and forty-seven years ago tonight (July 28, 1961), God's time, that something momentous happened which led to the fast fulfilling of prophecy.

Who here tonight remembers what that momentous something was on that fateful day of June 28, 1914? Who can tell us the event and the prophecy?

Yes, it was the assassination of Archduke Franz Ferdinand, heir apparent to the crown of Austria-Hungary, at Sarajevo, Serbia.

Fearfully tense days followed for Europe and anxious ones for the world!

August 28, one month later to the day, Austria declared war on Serbia.

The next day, July 29th, Russia began mobilization.

Three days later, August 1, Germany declared war on Russia and, in 24 hours, invaded Luxembourg and Belgium.

In another twenty-four hours, August 3, France declared war on Germany, and before another sun was set on the troubled western horizon, Great Britain declared war on Germany, President Wilson declared the neutrality of the United States, nation was rising against nation, Europe was plunged into conflict, the long night of gloom was settling like a sable shroud over the face of the earth, and the world was trembling and shuddering at the swift-spreading carnage of World War. 1. The Lord's own prophecy was in rapid process of fulfillment: nation was indeed risen against nation and king-

dom against kingdom, and pestilence and earthquakes in divers places were to follow in fast succession. "The beginning of sorrows" was come.

On that fateful day in June, 1914, I was a lad of but nine years of age. But how vividly I remember it all--everywhere the shouts of "Extra! Extra! Extra!" "Austria declares war!" "Germany declares war!" "France declares war!" "England declares war!" And finally, April 6, 1917, "United States declares war on Germany!" A continual--almost daily--succession of war "Extras" kept the nation flushed with the excitement and fever of war. It was indeed the beginning of the era of super-"Extras," super-atrocities, super-sorrows, super-woes.

Tonight (July 28, 1961), forty-seven years later, an obscure little band of God's people, a band, though, with a mission of supreme destiny, is met here, in this humble little church, in preparation for entering upon deliberations of supreme moment, which are to issue in a declaration of war upon the strongholds of error and darkness, to liberate first the 144,000 "prisoners of hope" in Laodicea, then finally the innumerable multitude in "great Babylon" beyond.

On earth, no shouts of "Extra! Extra! Extra!" rend the outer quiet tonight. But throughout the vast expanse of God's Universe, the rapt attention of watching worlds is fixed upon this Solemn Session which has inherited the festering, running,

malignant issues of the world's sorrows, the balm of Gilead for the healing of them, and the unforgiving responsibility for the destiny of God's truth, God's work, God's government, God's people, and God's Kingdom upon earth.

Think you easily of a greater solemnity to solemnize every soul before me, to an absolute dedication and consecration to the Holy Vision? "Who knoweth whether thou art come to the Kingdom for such a time as this?" Esther 4:14.

In a general way, you know why 100%-ROD-only Davidians collectively are met here at this Session. But do you know why you individually, personally, are here? Do you know to what, God has called you, personally? Do you know what the time and the kingdom demand of you personally?

Are you come to this occasion, on fire for Christ, for His Truth, for His Kingdom, for His people? Or are you come on fire for self--self's ideas, self's ambitions, self's promotion, self's advantages? Are you here, on fire to give or to get?

Are you here as "carpenters," on fire to build up? Or as "horns," on fire to tear down?

Are you here on fire for peace or for war?

On fire to hear the Spirit of God, to accept what He has, and to put over His program? Or to

have the Session hear you, accept your ideas and theories, and to put over your program?

Are you come to this Session, on fire to vote principles of Truth and Righteousness, or prejudices, peevishness, and preferences? To vote for God's friends--for Truth's supporters and defenders? Or for your own friends--for your supporters and defenders?

Brethren, are you here, on fire to be about your Father's business, or your own business? To promote His wares, or your own wares?

Are you here aflame with the fire of Charity, of high purpose, of pure motives, and of sanctified judgment? Or aflame with the fire of self-love, of self-interested purpose, of mixed motives, and of un sanctified feelings?

Who are you on fire to see increase and who to see decrease?

Brethren, 'twixt now and the morrow search your souls to know for sure who you are, why you are here, who you represent, and what manner of spirit you are of. Judge yourselves that ye be not judged.

Every redemptive concern and consideration solemnly charge that Truth, Charity, and Mercy be the law of your lips; that sanctified reason and judgment, scrupulous integrity and fidelity to the

Spirit of Prophecy, not feelings, be the laws of your deliberations, your decisions, and your actions; and that parents' tender love for their newborn babe be the law of your care for the life, health, welfare, and progress of the infant Association to be delivered into your hands.

Declares Inspiration: "...be as men that wait for the Bridegroom when He shall return from the wedding. You have not a moment to lose in neglect of the great salvation that has been provided for you. The time of the probation of souls is coming to an end. From day to day the destiny of men is being sealed, and even from this congregation we know not how soon many shall close their eyes in death and be habited for the tomb. We should now consider that our life is swiftly passing away, that we are not safe one moment unless our life is hid with Christ in God....

"...When this meeting shall close, will you go from here and forget the earnest appeals that have been made to you? Will the messages of warning be left unheeded, and the truth you have heard leak out of your heart as water leaks out of a broken vessel?"--1 Selected Messages, pp. 189, 190.

And now, Brethren, by the abounding grace of God, quit yourselves like men in discharging the unforgiving responsibilities and duties which your "time and chance" and knowledge solemnly impose upon you, and the redemptive results of your work at this convocation will ring on down the end--

less corridors of Infinity throughout the ceaseless ages of Eternity.

Now God be with you in your deliberations and decisions.

--M. J. Bingham

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A LETTER TO THE FORTH WORTH STAR-TELEGRAM

The Editor
The Forth Worth Star-Telegram
Forth Worth, Texas

Dear Sir:

Our attention has been directed to an article written by Don Williams and captioned, "Sect Broadens Beliefs After Cataclysm Fails," which appears on page one and continues on page twenty of your issue of May 7, 1961.

On page one, column three, paragraph one of the article, Mr. Williams reports that "the Davidians had the calculations of the founder of the sect, V. T. Houteff..., as a guide to the time of the cataclysm."

As believers and students of the "Shepherd's Rod," the official doctrinal publications of the Davidian Seventh-day Adventist Association (Funda-

mental Beliefs and Directory, page 36, paragraph 1), we categorically deny that the late V. T. Houteff, author of the ROD publications, and founder of the Davidian Association, has, anywhere in his writings, made "calculations" which could be used "as a guide to the time of the cataclysm."

"I have been asked," said V. T. Houteff on November 6, 1948, "to give a study on current events, on the Palestine situation, and on the separation caused by the slaughter that is forecast in Ezekiel's vision.

"I wish that I could tell you all you want to know, but I cannot say how soon the separation, the purification of the church (Vol. 5, page 80); will take place. God alone knows the time...

"I am, however, certain that God will not keep us ignorant of the things we ought to know. If it becomes necessary for us to know ahead of time the day and hour of the purification of the church, the antitypical Passover, we will be told. Yes, we shall know at least as much in advance as Moses knew about the Passover in his day. He did not know months ahead the day and hour of the events that were then to take place..."--Timely Greetings, Vol. 2, No. 41, page 3, pars. 1-3. In the same vein, he continued:

"...the secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children.' Duet. 29:29. God

knows how to lead and how to save. I cannot, therefore, give you light beyond what Inspiration makes known. I can only speak of the things that are revealed."--Id., p. 4:1.

On page 20, in column 3, paragraph 6 of the same story, Mr. Williams further reports: "Houteff, who died in 1955, had indicated his belief that the spring of 1959 was the time."

If V. T. Houteff had given any such indication, he would have done so wholly contrary to his own principle regarding prophetic pronouncements and interpretations. Furthermore, in the very nature of the concern, he would have recorded and promulgated it as one of the cardinal points of Davidian doctrine. Instead, he left the following comment on the 42 months of Revelation 11:2 (the prophecy which Mrs. Houteff and her Council used as the basis for their timing of events scheduled for fulfillment in the spring of 1959):

"...The truth concerning the forty-two months, during which time the holy city is trodden underfoot by the Gentiles, is...not completely revealed, and we had better leave the subject alone until God makes it known."--V. T. Houteff, Card File, February, 1953.

Mrs. Houteff did not follow this counsel, but so completely ignored it as to let herself go on record in a letter dated February 17, 1959 to the Executive Committee of the General Conference of

Seventh-day Adventists, as follows:

"By this letter we make it known to you that we are now leaving this entire matter with the Lord to demonstrate whether He is leading in the work at Mt. Carmel, or whether He is leading you to stop your ears to the message which Mt. Carmel has put forth in her official publications.

"This means that The Shepherd's Rod message is now on the altar....

"If the message and work of The Shepherd's Rod is God's Truth as we believe it to be, the 1260 days of Revelation 11 as The Symbolic Codes have explained, will end sometime this Spring. Then will follow the war that will kill the Two Witnesses. Those whom the Witnesses had tormented will gloat over this. But after 3 1/2 days the Two Witnesses will be exalted. At the same time will come the earthquake (shaking) in which will be slain all the hypocrites in God's part of Christendom--the Adventist church. The remnant will give glory to God."--14 Code 6, pp. 8. 9.

Thus the beliefs which led to the failure of the predictions of Mrs. Houteff and her Council were based on ideas which originated entirely with themselves and not with V. T. Houteff. Had they faithfully adhered to the teachings of the "Shepherd's Rod," they would have spared themselves, and us, much embarrassment, and the rank and file of the Davidian Movement would have remained intact.

Declares the ROD: "The Bible and the books of the Spirit of Prophecy [the Interpretational Authority of Seventh-day Adventists] being the sole source of the 'SHEPHERD'S ROD' message, therefore when the Rod is taught, the Bible and the Spirit of Prophecy are taught. And since none [including Mrs. Houteff and her Council] but the Spirit of Truth [which they manifestly did not possess, or their predictions would not have failed], who transmitted the mysteries of Inspiration, can interpret them, then those who attempt to teach them without this inspired Interpretational Authority [as Mrs. Houteff and her Council have done], inevitably fall into the forbidden practice of private interpretation (2 Peter 1:20)--the great evil which has brought Christendom into its present almost-boundless state of schism and consequent confusion, strife and impotency."--Fundamental Beliefs and Directory, page 35, par. 3.

Since in their writings, Mrs. Houteff and her Council had flagrantly violated the aforequoted instructions, and since their predictions had consequently to come to naught, also since they had assumed (in their February 17, 1959 letter quoted from previously) to address the Executive Committee of the General Conference of Seventh-day Adventists, they thus compelled the Fundamentalist Fellowship of Davidian Seventh-day Adventists immediately to address a disclaimer to the leaders of the Seventh-day Adventist Church (of which the Davidian Association is the prophetic offspring), in an effort to counteract the erroneous impression

conveyed by Mrs. Houteff and her Council that they were standing on the ROD and were representing the views of the Association. We wrote:

"We deeply deplore and regret the letter and the consequent necessity which the Council thereby thrust upon us of entering a categorical disclaimer that the letter was from The General Association of Davidian Seventh-day Adventists, or that the Council members were representing the Association either in the position which they took in the letter or in their addressing it to the General Conference Committee. They were not authorized by the General Association of Davidian Seventh-day Adventists either to interpret Revelation 11 or any other part of the Bible or to deliver themselves of any pronouncement of any kind to you brethren or to anyone else, to say nothing of delivering to you a combined ultimatum and appeal to end all appeals to you from Davidians. In doing so, they represented strictly themselves and their associates, and none others; and the views they expressed were strictly their own, not those of the Association, their representation to the contrary on an Association letterhead notwithstanding. The conception and content of the letter, no less unconstitutional than unbiblical and pseudo-ROD, misrepresents the ROD as it misrepresents the Association. Thus it speaks for neither the Association nor the ROD, but exclusively for the nine who unconstitutionally authored it and the doctrinal fallacy which it presumptuously trumpets forth and lays on the altar in showdown test in the name of God

and the ROD.

"...Against this false representation, we voice a steadily mounting chorus of protest from the world-wide fellowship of the genuine ROD believers comprising the voluntary Association of Davidian Seventh-day Adventists, and in unison we vigorously disclaim any part for the Association in the Council's colossal effrontery to God in their placing the ROD 'on the altar.' As if God vouchsafes any uninspired mortal the prerogative of placing on the altar of test a message from the Word of God. All that these falsely exhilarated, out-of-place brethren can do and are doing is to place their own private interpretation of Rev. 11: 2-13--a gross misrepresentation of the ROD--in Time's balance."

The Davidian Seventh-day Adventist Association **assembled** in International Session in Los Angeles, California, this past July 28 - August 7, unanimously repudiated Mrs. Houteff and her Council as leaders of the Davidian Association, and in their place elected the following Executive Council, Constitutionally authorized to speak for and to administer the affairs of the Association.

Mr. H. G. Warden (chairman); Mrs. Ruby V. Haylock (secretary); Mrs. Jemmy E. Bingham (treasurer); Mr. Charles H. Haylock; Mr. Allan A. Allen (Jamaica); Mr. W. H. Green; and Mr. W. J. Matthews. Alternates: Mr. Arthur H. Harris (Australia); Mr. Paul S. Bateman; and Mrs. Lelia Rolle.

Since the Star-Telegram has elected to report the new-Carmel fiasco and sequel, we are confident that in the interest of impartial, factual coverage, and in justice to Davidian Seventh-day Adventists world-wide, it will now present the rest of the story as herein documented.

Sincerely yours,

The Davidian Seventh-day
Adventist Association

By Allan A. Allen
Assistant Editor of Publications

* * * * *

"BUT THE WISE SHALL UNDERSTAND"

Untruth's Charge: "You have been deceived by a man M. J. Bingham who is desperately seeking an office for himself, ...an office-hungry individual."--Mrs. Florence Houteff, letter to Mrs. Ruby V. Haylock, December 22, 1960.

Truth's Answer: All present at the recent Session of the Davidian Seventh-day Adventist Association in Los Angeles, California, know and will testify that M. J. Bingham adamantly refused to allow his name to be placed on ballot for any office in the Association. And only very reluctantly did he agree to serve as editor of publications.

"The wise shall understand."

Untruth's Charge: "...the 'Leviticus' calls for the sessions of the Association to be called by the 'Code,' not the 'Educator.'..."--Letter to H. G. Warden, p. 20:4, April 17, 1961.

Truth's Answer: Not the EDUCATOR, but The Symbolic Code, Session Special Nos. 1 & 2, called the Association into Session, from July 28 to Aug. 7, 1961, in Los Angeles, California.

Again "the wise shall understand."

Now the new-Carmel Executive Council, forced by inexorably constricting circumstances, tightening about its throat like a steel ring, sends forth in desperation notice of a special session it is convening at the new-Carmel for the purpose of examining (1) their "present work program;" (2) "the Constitution of the Association;" (3) their "fundamental teachings;" and (4) their "financial condition;" in short, "all aspects of the Association."

Here, tragically, in circumstantially forced self-acknowledgment of their crucial need of critically re-examining and reassessing their doctrinal and financial assets and liabilities, is the authentic badge of their apostasy and its fruits. Indeed, never was there a religious group that stood in more dire need of agonizing reappraisal of "all aspects" of its deteriorated condition and status than does the apostate association of the new-

Carmel.

Truly "the wise shall understand," and shall pray fervently for those who, in "sad deception," sustain the ironical "confidence that they are right, when they are all wrong!"--3T253:0.

* * * * *

**DO WE HAVE ALL THE TRUTH
TO TAKE US TO THE KINGDOM?**

Dear Brother _____:

Let us take one by one, just as you have them, the points in question in your letter:

Question No. 1: "In the 'Timely-Truth Educator,' Vol. 5, No. 1, page 60:5, is the question, 'Did he ∠Elijah not claim that we have all the truth, yes, all the Truth to take us to the Kingdom?"

"Do you understand, and am I also to understand, that the answer to this question is the word 'yes' which the writer has incorporated in it?"

Answer: Yes, Brother _____, in the message of the ROD. That is what the ROD repeatedly teaches, as you will find set forth in the EDUCATOR, Vol. 4, No. 1, in many statements.

Question No. 2: "If so, how do you harmonize a 'yes' answer with the following?--

"(a) 'I cannot say that I have a sufficient knowledge of the Bible to carry me clear inside the pearly gates. In fact, I know that I have much more to learn.'--1TG13:8:0.

"(b) 'And those who are satisfied with the Truth of yesterday, who are not looking for fresh Truth for today from the throne of God, not looking for "meat in due season,"--such ones will find themselves in as terrible a predicament as did the Jews--spued out.'--1TG50:25:2.

"(c) 'We can never really say we have all the Truth to carry us clear through to the Pearly Gates.' --Timely Greetings, Vol. 1, No. 11, p. 10:2.

"(d) 'A seventh truth is to be unfolded.'--Timely Greetings, Vol. 2, No. 39, p. 15:3.

"(e) 'There is much more light to come concerning the truth of the seven last plagues.'--Answerer, No. 3, p. 43:1.

"(f) 'Ever have your ears open to any claimant of Inspiration.'--1TG 12:18:2.

Answer: We see no conflict between any of these statements and the numerous statements which teach that the ROD, the Elijah message, is the last message to the church, and is thus the light to take us through to the Kingdom. We must never think, nor adopt views which would argue, that Brother Houteff contradicted himself on ROD-

originated teachings, which include the teaching contained in the six statements you quote under question two.

In statement (a), he was simply saying, very obviously, that his knowledge of the Bible was not at the moment (in 1953 when he revised the statement) sufficient to take him "clear inside the pearly gates." He did not say, "clear inside the Kingdom." He knew that there is much, very much, which we must learn in the Kingdom, to take us "clear inside the pearly gates."

In statement (b), he expresses the attitude of every true Davidian, of every true truth-seeker, and in no wise contradicts what he writes in the numerous statements to the effect that the ROD is the last message to the church.

In statement (c), he means exactly the same as I have previously explained that he means in statement (a).

Those who are studying the message diligently are finding "fresh truth for today from the throne of grace, ...meat in due season," in the message. God has put a superabundance of it there to last the deepest, most diligent searchers until the Kingdom. Then He will restore Elijah, and the ROD will speak anew, progressively filling the storehouse with a new supply of truth to carry us on through the kingdom period.

What Davidians must clearly and firmly grasp, Brother _____, is the ROD-affirmed fact that there is "a plentitude" of oil in the golden bowl, and of butter and honey in the Universal Dairy, to feed and sustain us daily till the Kingdom. There is much, very much, in the ROD, as well as in the Testimonies for the Church, which is for "meat in due season," and over which the Lord keeps His hand until the moment of "due season" is come, then removes it, and directs hungry searchers for truth to what He has for them. Thus constantly within the preserves of Present Truth--the ROD message, all who "hunger and thirst after righteousness" (Matt. 5:6) are led by the Spirit of Truth to "fresh truth from the throne of grace," "meat in due season" from the storehouse, in fulfillment of the promise:

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

But only the asking and searching and seeking that is done within the open preserves of revealed truth, will lead to the finding of truth: "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law." Duet. 29:29. Asking and seeking and searching outside of this open area is trespassing upon forbidden ground, and can and does bring only deception, delusion, and disappointment.

The ROD has repeatedly told us that It is the last message to the church. Yet some who profess to believe It, seek to explain away these repeated statements, in the effort to justify their going after the false prophet of their choice, holding forth in one corner or another of Davidia or Laodicea. What they demand from the Lord, He obliges them with--their own way. But from the beginning to the end of it, is posted the dire warning:

1. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Proverbs 14:12.

2. "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." Ecclesiasties 11:19.

In statement (d), Brother Houteff is not anticipating another message of truth, another prophet, for the ROD over and over affirms Itself to be the last message (and thus the seventh). Rather, he is speaking simply of the ROD message--synonymously the Elijah message, the Davidian message, the Eleventh-hour message, the Kingdom message Itself.

He is simply trying to point out that since there were only six grains in the cake which Ezekiel ate, there must therefore come a seventh seg-

ment of truth to Ezekiel. And that seventh segment or portion, he consistently, throughout his writings, identifies as the ROD message, unfolding the great five-phase truth: (1) the revival and reformation--the righteousness of Christ, (2) the marking-sealing, (3) the purification, (4) the Kingdom, (5) the judgment--harvest (of first and second fruits).

This is the message of Rev. 18:1. It is the 11th-hour, the last-hour, message, comprehending the three angels' messages in their fullness, and "the everlasting gospel...unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14:6.

In statement (e), he is not, contrary to what seems to be the case, prophesying of something which is to come, the specific content of which he knows not. On the contrary, he is speaking in terms of truth which had already been opened up to him, and which, even as he wrote the statement about it (statement (e), here under consideration), he had in transcript from studies he had previously given on it in the chapel at Carmel. That light, wonderful and fresh, is still awaiting his word (we hope no one else's) for release. That means, of course, that it cannot be released as matured truth until he returns (Dan. 12:2) and prepares it for publication, as part of the material for the Loud Cry; part of that total light of truth which will lighten the earth with His glory (some of which is ready and waiting). Then it will be timely truth, part of

the "very present truth," and will be "meat in due season" for us and our children.

In statement (f), he sets forth vital admonition which every full-fledged Davidian fully understands, believes and practices. Though it is well understood to be directed specifically and primarily to the Laodiceans, and to apply in particular to the ROD itself--the last prophetic call-message (Matt. 20:6), it is, of course, directed in general to all Christians, and applies in general to all claimants to Inspiration. Christian courtesy alone, to say nothing of Christian good sense and open-mindedness, will dispose the true believer ever to have his "ears open to any claimant of Inspiration."

The Lord bless and keep you, Brother _____, and unite you fully with 100%-ROD-only Davidians in the Association's finishing of "the closing work for the church." It needs you and you need it. Know that you will be in our prayers, that the Lord may so completely have His way in your life that He may be able to bless and use you in the carrying out of His purposes for you in His eternal scheme.

Sincerely yours to hear the voice of the ROD above the din of conflicting voices raucously sounding everywhere,

M. J. Bingham

* * * * *

Santa Ana, California
July 23, 1961

Mrs. Florence Houteff
And Executive Council Members
Mt. Carmel Center
Waco, Texas

Dear Members:

This letter no doubt should have been written sooner, inasmuch as I was a member of the Council and signed the letter which was sent to the General Conference. I signed the letter contrary to my better judgment, because as you know, neither Brother _____ nor I had been called to the Council meetings at the time the 42 months was studied and discussed, or when the letter was written. Thus I acknowledged my part of the responsibility for what happened and what didn't happen.

You will recall that on the last day of the predicted 42 months, when it was obvious that a mistake had been made, that I had a burden to present to the Council. The substance of that burden which I presented to the Council is in review as follows:

"It is obvious that the events we expected and predicted have not come to pass. Something is wrong. I believe we should acknowledge that we have engaged in private interpretation. It is not so bad to teach something wrong as it is to try to

excuse ourselves and not acknowledge we have made a mistake when we have. The people will have more confidence in us if we admit our mistakes.

"David made a mistake when he numbered Israel contrary to the Lord's command, and also when he killed Uriah. When he was reproved he said, 'I have sinned,' and Nathan said, 'The Lord also hath put away thy sin.' 2 Samuel 12:13.

"If we are going to be like David, Davidians, we will have to admit our wrongs. There is a tendency for the leaders to exalt themselves, and perhaps that is the reason that 'The Lord also shall save the tents of Judah first [common people instead of the ministry], that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.' (See 1TG9, p. 5, 1953 reprint.)

"Can the Lord condemn our S. D. A. brethren for private interpretations and excuse us? We are told that the earth is to open her mouth and swallow those who do thus. I sincerely believe that if we have privately interpreted the Scriptures and we do not admit our wrongs, then a worse thing will happen than has happened now. "*

It is my conviction that something worse has happened: Not only has much time been lost in not working for Laodicea, but the ROD has been new-modeled by trying to extract the golden oil direct

from the olive trees instead of drawing it from the golden bowl.

A number are not convinced that the time is here to work for the Sunday-keeping, Protestant churches, but they feel they should follow Mt. Carmel because of the statement that speaks of the Lord's taking the reins in His own hands.

While ancient Moses was absent from the camp, the leadership of Aaron made the golden calf and said, "These be thy Gods, O, Israel, which have brought thee up out of the land of Egypt." Exodus 32:4. The Lord had the reins in His own hands then, but those who followed Aaron were wrong. Whatever is bound on earth cannot be bound in heaven unless it is in harmony with the truth--The ROD.

If the work the Council had set out to do is "Present Truth," then we all ought to stand behind it. If it is not, we ought to oppose it. For myself, I believe that it is premature.

Sister Houteff, when I was in Waco last March, you asked what good we could do for the S. D. A. Church by working for it. To me, it is not a question of what good we can do, but are we doing the work the Lord told us to do? The results are with Him.

When the Reformers quit wielding the sword, the wound healed. Have we done this, as far as

the S. D. A. Church is concerned? (Emphases supplied.)

Sincerely yours to hear the ROD
and who hath appointed It,

Cecil W. Helman

* ("...There could...be only criminal folly in our pursuing any Jonah-like course of duty-dodging which could only bring upon us the sorest retributive difficulty and disaster."--Military Stand of Davidian Seventh-day Adventists, p. 9:1.)

* * * * *

A CALL FROM AMMI--TO AMMI AND RUHAMAH To Help Lift The Burden To Secure Printing Equipment

Dear Brother Bingham:

Ever since it was voted at the Session to acquire much needed printing equipment as quickly as possible, I have had a burden to see something done about it. Noticing that neither you nor any of the Officers made any appeal for money for the purchase of this equipment, I decided to do what I could to see the needed amount raised. So I talked it over with the Portland believers, and they were responsive. So far, we have raised one hundred and ten dollars for the printing equipment. Now, I am writing letters to delegates and believers, asking them to join with us in helping to raise

this money.

The Lord says: "Many who are qualified to do excellent work accomplish little because they attempt little...."--Gospel Workers, p. 291.

"Many become inefficient by evading responsibilities for fear of failure."--Id., p. 292.

I can't help believe that many of our brethren will gladly contribute to this fund, and that we shall not fail in lifting the burden.

I believe the work will go much faster, if the members will start doing something for the Master, instead of waiting to be told every step to take, thus making themselves spiritual weaklings. All may do something and still show co-operation and respect for our leaders.

I want to do all I can to help forward and finish the work, and I am sure the printing equipment will go a long ways toward this end.

My prayer is that all believers will have a self-sacrificing burden for God's cause. "Gather my saints together unto me," saith the Lord, "those that have made a covenant with me by sacrifice." Psalms 50:5.

Sincerely,

Donnie Adair

REMINDERS

1. Remember the hour of united prayer (morning, noon, and evening, daily, and at 5:00 P. M. Fridays), that every Association supporter make full and abiding surrender to the Holy Spirit, and faithfully study, pray, and seek--

(a) To discover and employ every honorable means of getting names and addresses;

(b) To raise the needed money for the purchase of a printing press;

(c) To find and secure the place God has for headquarters;

(d) To meet the ever-increasing calls for food and clothes for the needy.

2. Remember to send all communications, other than remittances, to The Davidian Seventh-day Adventist Association, 5654 Norwood Avenue, Arlington, California. Continue to send remittances to The Davidian Seventh-day Adventist Association, 1437 North Carmelita Avenue, until November 10, 1961. After that, send them to 5654 Norwood Avenue, Arlington, California.

Applications for Certificates of Fellowship in The Davidian Seventh-day Adventist Association will be sent to 100%-ROD-only Davidians upon requests to the Association's Office in Arlington.