



Vol. 3, No. 2

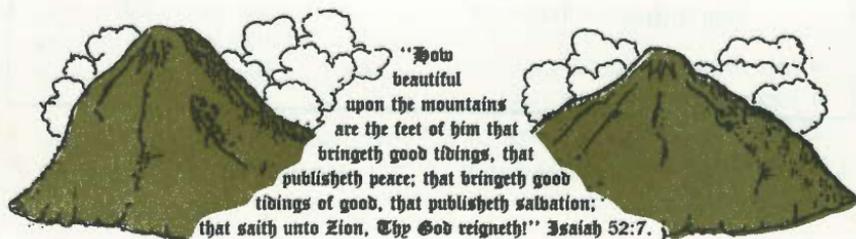
March-May, 1987

**For the Rest of 1987**

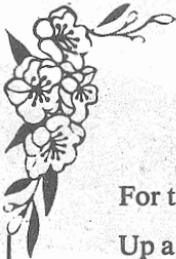
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**Up a Tree**

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"How  
beautiful  
upon the mountains  
are the feet of him that  
bringeth good tidings, that  
publisheth peace; that bringeth good  
tidings of good, that publisheth salvation;  
that saith unto Zion, Thy God reigneth!" Isaiah 52:7.



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## FOR THE REST OF 1987

Broken resolutions? Alas and alack. But think ye not there are still high resolves all can *work on all the rest* of the year?

First, let all serious ones get an *unyielding hold* on gratitude. Let 1987 be the year of learning to give thanks to God for health, for family, for friends, for country, for brethren especially, and above all, for Divine love and mercy.

Are we ill, be thankful for the Great Physician and His balm of Gilead. Are our loved ones far away, be thankful for telephones and the mailman. Are we tired of taxes and politicians, be thankful we can express our opinions and not face prosecution and a jail sentence!

Second, take time to smell the roses—*often*.

One rushes from place to place as the year wears on and one's schedule becomes tighter and tighter. God has given us a wonderful world—a world of beauty and of interesting things, places, and people. Let us devote time everyday taking interest in those around us and savouring the thrill of our surroundings.

And third, may we have the good sense to take care of our health. Make 1987 the year we get that high or low blood pressure under control, lose those unsightly rolls of flab, quit that unhealthful habit. For as we are good to our body, our body will be good to us. Like all years aspending, 1987 continues to vouchsafe us the chance to begin over again. So without fail, we must *keep fast hold of gratitude*; keep smelling the roses; and *keep resolutely* taking care of body and soul.

Not replaceable, the gifts of life are all-precious. So let every serious one *put teeth in the resolve* not to miss any *good* thing 1987 has for us, and to give "thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Eph. 5:20.

—Adapted. □

## UP A TREE

Have you heard the expression, "Up a Tree?" That is where Maynard, my "teenage" tomcat, has lived for a couple of days. Because he likes to chase squirrels, he recently managed to chase one to the top of a giant oak in our neighbor's back yard. He was having a wonderful time until he found himself about four stories high and forgot how to shift into reverse. Now all he knows to do is to sit there and meow as he laments his pitiful plight. He is hungry and tired and his "meower" is giving out but still he is afraid to come down. I told him that if he wanted to run with the squirrels, he should not complain about the heights.

I know of a lot of people who are up a different kind of tree and they

are in more serious trouble even than Maynard. These are the many people who have forgotten who they are: children of God created in His image (Gen. 1:26, 27). We may behave like animals and degrade ourselves to be like the filth of the earth but we cannot change what we were created to be. We are God's special creation, designed to rule over our own passions, the earth, and all its creatures (Gen. 1:28). We may run from our responsibility as Jonah did (Jonah 1:3) but we will always pay the consequences [we must always pay the price in *suffering*]. No human being can ever be satisfied, joyous, and whole without God, because that is the way He made us.

As I watch my cat desperately meowing from his perilous perch, I think of the many teenagers and adults who are caught perilously high up in the trees of their own making, wishing they were down and vowing to never return if they can ever get down.

Teenagers get married, have a child, drop out of school, and have no job. They have climbed their tree of trouble and now cannot find a way down. Some unmarried teenage girls are pregnant but hope and pray everyday that they can wake up and find that all of this was only a bad dream. But there are as many adults up their own trees as there are teenagers. Some are dying of lung cancer because of a "smoke tree" that they climbed as a teenager and cannot get out of now. Others are in poor health or approaching death twenty or more years early because of chronic alcoholism or a dependency on drugs. Others have lost their human dignity, self-respect, and purpose in life for various other reasons. Each has climbed his own tree of indulgence to savor to the full the lure at the top, only to discover that [*other than mocking, sickening surfeit*] there was nothing there but disappointment, grief, and sorrow. Now, like my cat, they sit and lament their wretched condition. Most of them are mad at God and the rest of the world because of the tempting tree they foolishly chose to climb.

Maynard did come down from his tree today. After a couple of days of coaxing with some food, he slid backwards from one branch to another right into my arms. It was just as I kept telling him, "You can get down the same way you went up—if you go in reverse." The word the Bible uses for "reverse" is "repent" which simply means to "change your heart and life." Christ was rebuking the church of Ephesus for their sins and told them what they needed to do. He said, "Remember the height from which you have fallen! Repent and do the things you did at first." Rev. 2:5. When we climb up a tree and pout at the rest of the world, we are usually the only ones who can get ourselves down. Our friends and God can help but we must climb down ourselves.

If you are like my poor cat and discover yourself up a tree that you had just as soon not be in, you can come down and you will when you get

hungry enough for what is right. Jesus says, "Blessed are those who hunger and thirst for righteousness, for they will be filled." Matt. 5:6. The Lord bids you to come down from the trees you have climbed and live with the dignity that He has granted to every human being. "And the Spirit and the bride say, 'Come.' And let him that heareth say, 'Come.' And let him that is athirst come; And whosoever will, let him take the water of life freely." Rev. 22:17.

If your life is up a tree, you can come down when you decide that it is really what you want to do.

—Riley L. Walker

[Yes, Beloved, if your life is "up a tree," you *can* come down if *only* you decide that is what you *must* do because life "up a tree," as you have sadly heard, and as some have already learned, is naught but an ever-increasing grief and sorrow to the end, but that "down," it is a merciful new beginning.—M.J.B.]□

## NEWS FROM BASHAN

(Home and Afield)

**WEATHER:** By the time you read these lines, the weather will, no doubt, be considerably changed, but we want to share some of our thoughts about early spring weather and, more particularly, the month of March. It is said that "March comes in like a lamb and goes out like a lion." The meaning seems clear: that as the month begins, the winds are calm, low, and gentle. There are some rainy days, some cloudy days, and days that are not too hot nor too cold.

But as the month progresses, strong and almost tornado-like winds blow, which say in no uncertain terms that March is going "out like a lion."

But the beauties of nature are all there to behold during this and each month of springtime. One never ceases to marvel as the lifeless, leafless trees of the past winter begin to push forth their young, tender, green leaves. And before you are quite aware, the woods are thick again as all the trees are come to life, clothed with a greenery that is ever a wonder in God's creative works.

And while all of the tall trees are putting forth their leaves, the smaller flowering trees and shrubs are busy at work adorning nature with their colorful hues. And how sightly are the ornamental crab and peach and service, the plums and cherries, with delicate colors of pink, lavender, and white! And everywhere, it seems, in these Ozarks, there are the happy forsythias, golden bright in God's sunshine.

While all of these are making their display in nature's grand extravaganza, the crocuses, the tulips, the hyacinths, and the daffodils are gaily

swaying in the gentle breeze and delicately perfuming their environs with their fragrance. And one cannot pass over the lowly but ever-beautiful wild flowers as they flourish wherever they can—amid old stumps, along the roadside, among the fallen and dead oak leaves, just everywhere, such a profusion of tiny beauties of whites, yellows, and purples. An awesome sight springtime presents—a time when sleeping nature comes alive again. And behind all this wondrous profusion of color and beauty is seen the creative power of the omnipotent Creator. As one writer has truly summed it up:

“Through the beauties of nature and growing things, one sees the everlasting presence of God.”

**WORK ON THE OUTSIDE:** This brings us to clean-up time, taking care of the premises, amid the trees and flowers and shrubs, and getting the ground ready for seed-sowing and tree-planting. The gardens have begun to be plowed, and one large patch has peas up well over an inch high.

With more and more activities on the outside, our time will be cut down in the Office and the Print Shop. But all have the faith and enthusiasm to do as much as possible, wherever possible. By God's grace, the next TIDINGS will have a report to give of the gardens, orchards, and vineyards. We are asking all of you to join us in our endeavors with your earnest prayers that the Lord will bless the labors of our hands and give us bountiful crops this year.

**OFFICE AND PRINT SHOP:** These departments are ahum with activities, resulting, since the printing of the January-February TIDINGS, in the reprinting of 1TG 25, 26; 1TG 44, 45; God's Battle Axe, and Light At Eventide.

And for the months of January through April 30th, the Circulation Department sent out 55,398 pieces of literature, amounting to \$8,413.91.

Work is progressing on the reprinting of several tracts and the *Timely Greetings* that are out of print, and on the Spanish translation of the tracts in Series A.

**NAME-INGATHERING CAMPAIGN:** The Lord's blessings continue upon each of you who are earnestly seeking to secure names and addresses. From one of our very active Ammis came this report the early part of March:

“On the month-end fast-and-prayer Sabbath, I did directory hunting in \_\_\_\_\_ (254 miles round trip). I could really see the Holy Spirit at work. I entered the church as the 11:00 a.m. service was about to begin. A young man greeted me as I entered (he was standing in the vestibule with his young child). We talked, and then he invited me to sit with his family. He and his wife were very friendly. The people of the little church were warm. Minutes later, I somehow capitalized on our conversation and asked if their church had any extra directories. He immediately pulled

one out of his jacket pocket and handed it to me and said, 'You may keep it.' I marvel at how sometimes directories can be so easy to get, and other times just the opposite. That just goes to show that you have to pray without ceasing and that God controls the destiny of the work."

And all will continue to marvel as they allow the Lord to lead them to various churches in search of directories. Remember that the literature must reach our brethren before God's judgment is poured out unmixed with mercy. What account will we give for our wasted and selfishly indulged time, when it could have been so profitably improved in the Lord's vineyard in this merciful work of soul-saving? May you allow the Lord to place the burden on your hearts to go out and gather in names and addresses, be they one or a directory full, so that everyone will have the opportunity of reading what God is about to do to His impenitent church.

**THE HUNTING CAMPAIGN:** This work continues to make progress both in the U. S. and afield. Please pray for all the workers that the Lord will give them strength and energy, taste and tact, and wisdom and discretion to do with dispatch their God-appointed work.

**THE PROGRESS ON THE NEW BUILDING:** It is heartening indeed to witness the progress that, with so few hands, is being made on the Print Shop and Cafeteria. The floor covering, except for the main auditorium, is laid, and the bathroom and kitchen cabinets are shaping up nicely. The sound system is completely in, and we are learning to operate it. Now we look forward to producing quality cassette tapes for your listening.

**FELLOWSHIP CERTIFICATE LETTER:** Those who have not yet applied for the Fellowship Certificate are again reminded to do so. If you know that by God's grace you are wholeheartedly striving to live up to all the requirements, and if the leader of the group (not applicable to isolated ones) can conscientiously sign your Application, then do not fail to send it in.

Herewith all are given the benefit of this year's important Fellowship Letter which accompanies the 1987 Fellowship Certificate:

Dear Fellow Member:

In sending your Certificate of Fellowship for this year, we should like to share with you a few Scriptural thoughts which we have found very helpful from day to day as we travel the Christian way.

Each of us, you know, in our material being, naturally passes through three periods: (1) infancy, (2) adolescence, and (3) maturity. Likewise, in our spiritual being, as seen in *Timely Greetings*, Vol. 2, No. 39, and Tract No. 14, *War News Forecast*, pp. 31-39, we pass through three such growing periods: (1) Righteousness by Grace, the equivalent of which is spiritual infancy (being born again), (2) Righteousness by Faith, the

equivalent of which is adolescence, and (3) the Righteousness of Christ, which in fact is our spiritual maturity. And since the "spiritual infancy" period, the period purely of the *imputation* of Righteousness by Grace, has now, in the antitypical Day of Atonement, reached the period of Righteousness by Faith, the period of nurturing "habits and practices" (ISM 128:1) of right doing—the period of "spiritual adolescence," in which our safety and eternal interest lie, we must not neglect to attain, by grace through faith, to full Christian "maturity"—the *imparted* Righteousness of Christ, if we expect to be rewarded with life eternal and with a home in His Kingdom. We shall do well to note carefully some of the identifying marks of a mature Christian—the true Davidian. Such a one cannot help but

### **Contribute Something Worthwhile to the World.**

The mature Christian well knows that he was born into the world to improve, both spiritually and materially; that he did not come to just selfishly live in it and depart from it with simply a big "thank you," but to bless it, to leave it with a memorial of what God has been able to accomplish through him for mankind, both spiritually and materially; that he is like a fruitful bough in a desert land, for he knows that "every tree which bringeth not forth good fruit is hewn down, and cast into the fire." Matt. 3:10. Moreover, such a fully matured Christian

### **Has a True Vision and Aim.**

He makes certain that he gets a true vision of what God would have him do. He never moves on in butterfly fashion; he knows what is to be done and he does it. He gives no place to any beckoning that would distract his attention and divert his energies from reaching his goal. He well knows that "where there is no vision, the people perish." Prov. 29:18. He is, moreover,

### **Considerate of Others.**

His eye is sensitive to the needs of others, and he does all he can to relieve those needs regardless what personal inconvenience and effort may be required of him. He is considerate of others' time, feelings, age, reputation, and capacities, especially of other people's property, for "love worketh no ill to his neighbor." Rom. 13:10. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." Philip. 2:3, 4. He is altogether

### Unselfish.

He rejoices over the good fortune of others, and he loves to have others receive credit for something he himself may have accomplished. He expects his credit from the Lord only. What his right hand does, his left hand is kept in the dark about (Matt. 6:3, 4). He is also

### Courageous and Fearless.

He knows no fear but the fear of God. He has courage to stand firmly but tactfully for right principle regardless of the consequences to himself. He knows that no one can do him harm if God does not permit. Moreover, he knows that though men may kill his body, they cannot touch his soul (Matt. 10:28). God alone is his defense. He is, furthermore,

### Charitable.

He is honest in his personal appraisal of himself and charitable with all others, realizing that if his own background were the same as theirs, he himself would be precisely like them; that while others offend in one thing, he himself may offend in another. He knows that God is able to correct His own servant (Rom. 14:4-7), and he keeps his hands off. He is

### Master of Circumstances.

He is thankful in the face of the most disheartening, difficult situations or environment. He does not dissipate his energies in complaining and repining, and he does not seek to escape responsibility and unpleasant facts. Nor does he allow himself to be beaten down in time of crisis, but he is ever on hand to "stand his post," and he draws on his spiritual resources to attain a mastery of his circumstances. He does not fall behind ancient Joseph, he is even ahead of him, for he knows that he is living in an advanced season. Further, he is

### Never Sensitive.

Foolish accusations never trouble him. He does not get upset about them. He never needs to be handled with gloves. His mind never dwells upon anything that would make him feel hurt. If something is said against him, he never gets hurt over it, especially if he is not guilty of the thing. He does not retaliate; he lets the vain thing die of itself. He lets no discouragement come into his thoughts, not even if all forsake him. He well remembers that even the Lord Himself was forsaken by His own followers, and that out of several million people there were but two persons one hundred percent for Moses—only Caleb and Joshua! He is ever mindful of the scripture, "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Zech. 4:6. He therefore

### **Seeks Neither Praise Nor Pity.**

He does not seek pity from others, neither does he pity himself; he refuses to waste time blaming others for unpleasant situations or reverses or limitations; neither does he expect praise for his deeds of worth. He never blows his own horn. It is enough for him to know that he is serving God, that God will reward him openly. In addition, too, he is always ready to hear; he is

### **Open-minded.**

He is ever searching to know more of God and of what He would have him do, regardless of the channel through which the light comes. He never condemns anyone's idea before making an honest, prayerful investigation of it. He never runs away from anything, for he depends on God's Spirit of Truth to keep him from all error, fanaticism, and presumption. He never makes flesh his arm of Truth; rather, he depends on the Spirit of God to show him what is Truth and what is error. He is a Berean indeed (Acts 17:10, 11). The keeping of the commandments and the Testimony of Jesus Christ (Rev. 12:17) is his map to the Kingdom. Besides, he is a

### **Logical and Sound Reasoner.**

His decisions in all matters are liberal, based on sound logic and reason, not on emotions, partiality, or "respect of persons," nor on selfish gain. God's way is always his measuring rod. He therefore never lives in regret of anything but his sins. Still further, he is

### **Constant.**

He is not known to vacillate. He changes his mind only when he finds himself wrong or mistaken. He is indeed the David of the day. He is steady and dependable in whatever he is given to do, and ever

### **Accepts Correction.**

He does not resent criticism, but is grateful for it and puts into use all that is constructive. He makes no excuses for his blunders, but uses them as stepping stones to improvement. And he has

### **Unshakable Courage.**

He forgets the past and is always pressing for the high mark ahead. He therefore does all he can to remedy the cause of his troubles, and what cannot be remedied he accepts and adjusts to. He is the Moses of the day. He may fall seven times, but he quickly rises and runs ahead, and is ever hoping and

### **Watching God's Providence.**

Through faith and experience he is confident that God is leading him and that He will freely give him the wisdom and strength needed to cope with even the most trying of life's problems. In this respect he is like Ruth, the Moabitess. He never lets an opportunity slip by, and he has

### **Perfect Peace of Mind.**

His mind is set to win and advance the Kingdom of God; therefore he fears neither hunger nor death. He is not at all anxious for the future. He never complains in his infirmities and is always thankful. He is ever conscious that there are thousands of cases worse than his. He knows that he cannot die if God wants him living, and that he cannot live if God wants him dead. He is the Job and he is the Paul of the day. He patiently waits, knowing that "all things work together for good to them that love God, to them who are the called according to His purpose." Rom. 8:28. He perfectly knows that every dark, gloomy, and stormy cloud has also a bright side, silver-lined, and he ever looks on the bright side. He is very

### **Careful of What He Does and How He Does It.**

He searches and finds the beauty that is in all God's creation, and he seeks to put art into all he does. He is

### **Very Discriminating.**

He never sits with the scornful (Ps. 1:1); never eats with the drunkards or where the drunkards eat; he is particular in choosing his company. His reading material, music, art, etc. are unquestionable. He therefore finds himself

### **In Great Demand.**

He ever strives not to make enemies and he always seeks to make friends. He thinks positive, helpful thoughts, and so he is a serene, useful, happy man, in great demand. Even his enemies have a certain respect for him. Yet he is very

### **Modest.**

He does not try to attract attention to himself but rather to his cause. He is modest in dress, speech, and manners, and refuses to bask in the reflection of another's glory. In success he is truly humble and thankful. He gives God the glory for all his deeds and accomplishments, and if there is any human glory, he shares it with his fellowmen. And above all, he is mindful of and

### Obedient to the Laws of God.

He maintains faith in a better future. He does all to live and serve, and so he eats for strength, not for drunkenness. He keeps his hands off that which God has pronounced unclean. He is never fanatic, neither is he lax. He walks in the middle of the road where the light shines brightest. He is not carried away with every wind of doctrine; he minds authority and shuns quackery. Before he gets into the "guest" chamber (Matt. 22:11), he makes sure that he

### Has on the Wedding Garment.

He is aware that God's Kingdom is made up of "mature" Christians, "not having spot, or wrinkle, or any such thing" (Eph. 5:27). He therefore never wastes his time looking for specks or beams in another's eye (Matt. 7:1-5). If anything, he searches to see that there is nothing in his own eye. He knows that God has not made him a judge of His people, or corrector of heretics. He does what Truth says; and those who wish to fall in line may do so, but he never tries to push or pull them over to his side.

I hope, prayerfully, that these thoughts on the scriptures set forth will be of true help and encouragement to you and, through your example and precept, to all around you. May God bless you.

Sincerely yours in faith and good courage,

(Signed) V. T. Houteff

And, sincerely yours in hope and in faith for a year of spiritually heightened awareness and appreciation of God's great love for us, and of consecration to His Truth,

M.J.B. □

## THE VOICE OF NATHANIELS AND NICODEMUSES (A Few Samples of Many More)

### Believes Latter Rain is Falling on Some Churches

I would like to thank you for the literature you have been sending me. I always go over the material because you take pains to send it to me and spend your means for my salvation. I love the Lord Jesus and am waiting for His second coming. Your paper entitled, The Latter Rain, Tract No. 5, Series A, is very timely. Before our Lord comes, the latter rain will fall but the church has to get ready. In many places where the churches are ready the latter rain is falling.

My family and I appreciate very much your kindness in sending us the

literature. You may put my name on the mailing list. If you have other tracts, please send them to me at the new address given above.

I hope to hear from you. (New Delhi, India)

### **If You Are Part of The Shepherd's Rod, Please Say So**

For about a year now I have been receiving tracts from you. I don't know where you got my name and address and I would like to know how you came by it. I have read the tracts you sent me and find many things in them that I consider to be reasonable.

However, I would very much like to know who or what branch of the denomination you represent. Not so that I can reject your messages. No. The Bible tells us to "prove all things; hold fast that which is good." This is my intention. I request that you send me tracts numbers 1, 3, 5, 12, 15. I will read them and prove all things by the Word of God.

If you are part of The Shepherd's Rod, please say so and explain to me what is your antagonism against the denomination. It is only by knowing both sides of the issue that I can discern what is wrong and what is right. Your immediate attention is appreciated. (California)

### **Very Interested**

Indeed your publications have been a blessing to me. I have read them all. Could you give me more information as: Do you have a church group or church meeting somewhere in the Atlanta area? Are you an organized denomination? Is the Circulation Department simply updating Seventh-day Adventists on the message of this time in the S.D.A. Church? Very interested! (Georgia)

### ***The Mystery Stone is a Masterpiece***

I am a devoted Christian waiting for the soon coming of our Lord Jesus Christ and as such I love reading books which will draw me closer to the Saviour.

It was during a study with a friend that he brought out one of your tracts entitled *The Mystery Stone*. And after a glance I saw that your explanation of the stone in Daniel 2 was a masterpiece.

Sir, I am therefore appealing to you to send me some of these tracts and other inspirational books, more especially *Prophets and Kings* and the *Testimonies*.

Somewhere in the book, you mention 144,000 as spiritual Israel. Please could you explain further this issue to me to get a better understanding, as others explain it as people already chosen in the Old Testament—the twelve tribes of Israel. I hope you will enlighten me more on these. Thanks. (W. Africa)

### Wants Information on the Dress Standard

Thank you for the latest tracts and I am hoping you can send me information on a few questions I have:

1. Where can I get a pattern or buy the type of dresses that Adventist women should wear, and are they the same outfit Amish women wear? [No.] Do the women at your office or Adventist community wear that particular dress? [They wear the sensible, modest dress specified in 2TG 38.]
2. Where can I obtain material or how can I go about teaching my children at home? Can you send me information? [Yes.]
3. Is Pilgrim's Rest associated with your organization? [No.] Please write back soon. I appreciate your speedy responses! (Michigan)

### Sincere Questioner

Please send information explaining how The Shepherd's Rod organization got started. Were they in existence when Sister White was alive? Why did they depart from the mainstream of Adventism and where? Who are you today and what is your mission?

These are sincere questions. I would prefer written or printed answers rather than someone to come at this time. I want to study for myself. (Pennsylvania)

### What Shall I Do?

Your letter regarding new Scriptural light according to Sister White in her inspired Spirit of Prophecy writings can be expected. I am also of the same opinion and I believe the Bible backs that up. Could I ask a few questions?

1. Are you an active member in the Seventh-day Adventist Church?
2. Do you know where the Bible teaches or does not teach the observance of Christmas? The Worldwide Church of God says it's definitely a heathen celebration. The same they say is true of Easter and Halloween. In other words, what the Word of God doesn't recommend, we as Christians should leave alone. I am convinced that the S.D.A. Church is going down in doing opposite to what the Spirit of Prophecy and Bible teach.

However, I might mention regarding Ellen White's writings, that she apparently did not see that celebrating the Easter and Christmas seasons are wrong—that makes me feel that she was not given full light on that.

Doesn't the Bible bear out that when we contribute our means to an organization not living up to God's Word we, or I, become guilty of their wrong or sin? I find it hard to think of leaving the S.D.A. Church of which I've been a member for 20 years. Please answer soon.

P.S. My age is 84. I am a widower—lost my wife in 1986. I have a daughter and a son, two granddaughters and one great-grandson. My oldest granddaughter and her husband are missionaries in an S.D.A.

elementary school in southern Mexico and she became an S.D.A. in an S.D.A. college. It would be a terrible blow to her if I left the S.D.A. Church. My wife and I inspired her toward S.D.A. understanding of the Bible and Spirit of Prophecy writings.

What shall I do? [Remain a faithful S.D.A.] (California)

#### **Has Never Given Up Study of Rod Since 1984**

This is to inform you that I've been receiving all your publications sent to me. The latest to be received this very morning is *Christ's Greetings To You*. I will start reading it when I finish with the writing of this letter. I am really thankful for the way you have been sending me literature since I arrived here in Amsterdam.

I started studying The Shepherd's Rod message in 1984. It was Brother \_\_\_\_\_ who introduced me to the studies while on his visit to \_\_\_\_\_. I have ever since not given up studying.

Never cease praying for me and other S.D.A. members. I hope to be hearing favorably from you. I count very much on your usual assistance. (Holland)

#### **The Lord Provides the Latter Rain Tract Just When Needed**

In the name of Jesus this note comes asking that you please send me five copies of Tract No. 5, Series A. The reason is that in the church of which I am a member I have been hearing much said about the doctrine of the Latter Rain. And praise God, through Jesus, for providing a miracle—a copy came to my mail box. Through the Holy Ghost working with me, I have been inspired to study the tract and my understanding is being opened by Jesus our Lord. I want to share it. The Spirit has impressed me to open a small study group in the privacy of my own home based upon it. (Georgia)

#### **Asks a Favor of Mr. Houteff**

God has blessed the work which you have set out to accomplish (to preach the Gospel of the Kingdom). I have read carefully all the literature you have sent to me, for I believe we must test and prove all things. But now, Mr. Houteff, I have a favor to ask.

Would it be possible for you to send me a list of events of the prophecies of the Kingdom before and after Christ's second coming? I know it's a lot to ask, but could they all be with Scriptural references please? Also, if possible, how the Kingdom relates to the book of Revelation, the seven last plagues, and the "second harvest" which you mention in your pamphlets. I know this is a lot to ask, but in reading your literature I became a little confused as to the sequence of events leading up to the Kingdom on earth and in Heaven.

I very much love to read your material and pray that God will continue to lead in all manner of righteousness.

P.S. One more thing. Does Christ in person (flesh) come down to earth to rule this Kingdom (David) before He takes His loved ones to Heaven? Scripture please. Thank you so much. (Canada)

### **Sure Russia Will Take Over the World Soon**

Yes, this is my address. I read your material when I get them, once in a while. What are you? Do you have anything good? We want to know.

I'm sure that Russia will take over the world, possibly three to five years from now. The Democrats will turn us over to them. (California)

### **Requests Tracts One Through Fifteen**

While reading one of your tracts that you distribute, I read that I could write in and request other tracts that I might want.

I would like to request tracts numbers one through fifteen. If they are free, please send them right away. If they are not, please send me a price list first. Thank you. (Michigan)

### **Wants to Know About Jesus**

I would like to know more about Jesus Christ, so please send me any type and any title of books. May God bless you all at Universal Publishing staff. Thank you. (Malaysia)

### **Heard Negative Connotations About Shepherd's Rod**

Sometime ago a certain letter came to my attention—"A Burdened Letter to all Nathaniels and Nicodemuses—the True Members of God's Remnant Church."

The few instances I have heard of The Shepherd's Rod or Davidian Seventh-day Adventists were with negative connotations—but you propose an alternative. At the end of the eight-page letter there was an invitation to write for more information. That's what this letter is—a request for information. Let's hear it. I hope it is Christ-centered. Have a good new year. (California)□

## **THE VOICE OF LEAH'S CHILDREN**

### **(A Few Samples of Many More)**

#### **Hearing the Rod—Greatest Blessing of 1986**

Happy New Year to everyone. It's so good to feel loved and I know our Lord loves me. Looking back over 1986 the greatest blessing I recall is being introduced to the Bashan family with the present-truth message.

I don't know what 1987 holds for me but if it's my Lord's will I would like to be a hunter for Him. Brother \_\_\_\_\_ has sure been a true blessing to us here in \_\_\_\_\_. I feel as if the Lord has shown me more in 1986 than I've seen in my 31 years of living.

Praise the Lord, for He's truly worthy to be praised. Enclosed is my tithe. I pray that it will be used to further the Lord's work. (California)

### Thank God

Thank God for life and health. Well, I can say that my stay at Bashan, though short, was rather fulfilling.

I would like to say thanks for making my stay enjoyable and enlightening—my walks, the studies, the order of worship, the devotion and earnestness of the workers, but most of all the depth of interest that you and Sister Bingham show to us as individuals. I pray the Lord continues to bless you both.

Things are moving along in \_\_\_\_\_. Sister \_\_\_\_\_ is listening and willing to study. Continue to pray for us. (New York)

### A Long-lost Voice in a New Land

I guess you will be surprised to hear from me once more. I am still trying in the Lord. You see, \_\_\_\_\_ and I are now living in Venezuela. I have received the charts and also the Spanish books you have sent and we have already shared them with a lot of the Spanish brethren. So send along some more for us, including some English ones, as there are many English-speaking brethren in Venezuela. There is much work to be done here but we do not speak Spanish.

I would like to know if Bashan has any contacts over here. Let me know as early as possible. If there are any Spanish brethren over there, let me know. We would like to invite them to come and do some work. We can surely accommodate them. (Venezuela)

### Wowed Audience With Anti-Rod Rhetoric

We had a very enlightening couple of weeks with the arrival and seminar of Elder \_\_\_\_\_, who wowed his audience with anti-Rod rhetoric. The man cleverly side-stepped questions when confronted face to face, and as a matter of fact pulled questions from a box.

There were lots of jeers, cheers, derogatory remarks and nasty stares, but thank God for Jesus, my wife is even more convinced of the Truth in the message.

Brother Houteff was fiercely attacked as having been kicked out of Bulgaria, and for forming a consortium with his wife and mother-in-law controlling the financial interests of the group. The Elder also attacked

the Rod for attacking Laodicea concerning The Church Manual yet, he declared, we have our own manual—The Leviticus.

I enjoyed the Special Issue of the TIDINGS. (New York)

### The Lord Presented Himself Among Us

On Sabbath (January 17), on arrival at \_\_\_\_\_, I found the brethren all ready to go out on the field. We prayed and asked the Lord's mercy towards us on our mission, and that He would work with us as we went. We then started our journey to \_\_\_\_\_.

The Lord presented Himself among us because when we arrived it was about 10:15 a.m. At that time of the day, we all knew that Sabbath School was supposed to be in session. Instead, to our astonishment, the pastor was just about to preach. We asked members seated near to us why this was so. They told us that the pastor and leader would be leaving for another church for midday service, therefore they had planned the sermon in the Sabbath School hour and Sabbath School in the sermon hour.

They were glad for our participation in the Sabbath School lesson, which was based on Daniel 2.

The Sabbath before, I went to \_\_\_\_\_ Church. When I reached, they were being ushered out. Therefore I was just able to stand a little way from the church gate and start handing out tracts. One brother told the people not to take the tracts because I did not come into the church for service. That meant we were doing things behind their backs.

The few who refused the tracts were forced by the remarks of others to take them. One sister said, "They won't take the books because they point out too much of their evil-doing." Another sister went away, saying, "Thank you, brother, thank you very much for these books. The church is in darkness." There was another who was on my heels to hear more. She gladly took the tracts and said that no one could stop her from taking them.

Everyone took a tract except one sister who claimed she did not believe what we were teaching. I turned to her and asked, How many things does the Lord say we are to prove? I could hear an elderly brother saying, "All things, brother, all things."

I showed her the Stone tract. She said she knew about it already. I asked her what the stone represented. She said, Christ. So I explained to her what it was and told her that she needed to study more about it. She then took the tract.

That Sabbath was a happy one in the sight of God. I cannot remember a single person going through the gate without a tract. Realizing how the Lord had worked with us, after leaving the church, we stopped under a tree and offered thanks to God and asked that He might work with

these people as they read the tracts. (Jamaica, W.I.)

### Thankful for Message of The Rod

After my conversion experience, I foolishly ventured into the broad path of the world. I finally found my way back into the church and to God, but my experience just didn't have roots—I wasn't grounded. Praise God for being patient with me, and for letting me learn the hard way—even though it broke His heart to see me err. God's love is all-encompassing.

I can't explain how blessed I feel to have been given this message by the Lord through the power of the Holy Spirit's working in my dreams, etc. My prayer is that we will wake up from our spiritual slumber (even as Davidians) and more powerfully feel the Saviour's voice directing us in urgent words. We surely need a clearer knowledge of the number of souls who are dying spiritually in Israel of today. I pray that we in the field will be faithful watchmen and fear not to cry aloud, spare not. My prayers are with you daily, as God directs you in His work.

May God bless you richly. (Northeastern U.S.)

### Thrown Out of Church

On Sunday, January 26, we launched out on the house-to-house campaign in the city of \_\_\_\_\_. So far, I think the response is 90% good, but the campaign has brought persecution on the messengers.

After a long absence from the \_\_\_\_\_ Church, where I usually worship (because I and some of the brethren were barred from entering the church for distributing literature), I went there once again with my children. As I entered the building, I prayed. Then I took my seat quietly. An elder of the church came to me and addressed me in this manner: Mr. \_\_\_\_\_, you know that you are barred by the pastor and the Church board from entering this church, and that ban is still in force. So please leave at once. He was speaking in a loud voice. I asked him why he was disturbing the Sabbath School and he became more indignant at me.

So because I remained seated, he called for another elder, but instead the pastor came up to me. He, too, became angry at me because I did not obey him. They then began to manhandle me and pulled me out of the building. I pointed out to them their unchristian attitude, for which they pushed me out from the church yard onto the street, with further threats of taking police action against me.

Although I have encountered many similar actions towards me in the past, this one really did shock me a lot. There were people in the congregation who did not approve of the elders' actions, but they dared not show it; they are afraid they too will be thrown out.

However, it has caused the few earnest ones to arouse. The next day,

Brother \_\_\_\_\_ and I went on a house-to-house mission and we met a sister whom we did not know was in the congregation. She asked us if we were Shepherd's Rod and why the elders did not want us in the church. So we began to explain the situation to her. We are trusting the Lord that this sister will be convinced by the Holy Spirit of the Truth in the Rod.

Please remember her in your prayers, and pray for us as we continue the campaign that we endure the opposition as good soldiers of Jesus. (Guyana, S. America)

### Glad in Heart After Disfellowshipment

I find myself rejoicing in the Lord more and more. I'm so thankful for the privilege to serve God, and call upon His Holy name. Please pray that God will continue to strengthen us here. We at the \_\_\_\_\_ Church were disfellowshipped last week, but I rejoice, glad in my heart to settle the matter. Some were sad and hurt, but God gave all of us strength to go on. From \_\_\_\_\_ we can see the condition that the Church is in and from where it has fallen. It's like a greater light going out. I love the Lord and want very much to do His will.

Pray for me that God will be first in my life. We love all of you and pray often for you, for the work, and for the souls that need to be reached.

Thank you for your prayers. (Southern U.S.)

### Disappointed in Pastor

Just a few lines along with our tithes and offerings.

You know what, Brother Bingham? I never enjoyed reading before I learned about the Davidian message. I used to get tired and bored and filled with guilt in a short time. But since I started to study the Rod message, I can't seem to have enough time to do so. It's just like Jesus said, His words are like a spring, springing up into everlasting life.

These *Timely Greetings* are so small, but they are filled with food for the mind and soul. Now that I am learning these truths, listening to what our church has to say is like sucking on dry bones or on an empty bottle. There is nothing there.

The pastor of our church whom I told you I had so much hope in—I am sad to say that I am changing my mind about him. I don't think he is interested to see if this message is from God. He told me there are many things he did not understand about what the Rod teaches. So many times he planned to come to my home and go through some of the things he did not understand, but he found some reason why he could not come. He reminds me of a reed shaken in the wind. Brother Bingham, I thought he was different from the rest, but he has a subtle way of condemning the Rod message. I am so disappointed in him.

The girls and I are doing well and we have lots to be thankful for.

God freely bestows His blessings upon us, even though we are so undeserving. Praise His wonderful name. (Canada)

### Thanks God for Davidian Brethren

Sister \_\_\_\_\_ departed today for \_\_\_\_\_. It's funny how for years a person can carry an impression of another person and when time and chance give cause for one to be in close proximity with that same person, there are so many facets of that personality that one can be so totally unaware of. I was really sorry to see her go. When brethren are earnestly striving for the development of the character to which Christ says we *must attain*, how joyful and fruitful the time spent together turns out to be.

I thank God for this message and my Davidian brethren, and I pray that we may continue to grow together. (Eastern U.S.)

### Seven Disfellowshipped

In our last business meeting at church there were seven of us disfellowshipped because we are studying this message.

The more we study the more we know what we're studying is truth. So thank you for giving me this opportunity to receive literature to help me from going back into a Laodicean frame of mind, thinking I have all truth and really not knowing what truth was.

Thank you again and continue to pray for us. (Southern U.S.)

### Praise the Lord for Another Directory

The Lord continues to bless my efforts to get names and addresses. On Sabbath (March 7, 1987), I visited the \_\_\_\_\_ S.D.A. Church. During the Sabbath School discussion I posed some questions regarding the Sanctuary to the pastor. One of the questions was, How do you explain the vision that Stephen had of Christ standing on the right hand of the Father (34 A.D.) when in fact He did not go into the Most Holy place until 1844? The answer he gave was very flimsy. He said the Sanctuary and the throne were symbolical (of what he didn't say). Well, as you might expect, the congregation was very dissatisfied with his stand. I went on and gave the Rod's explanation and the people agreed with what I said. As a matter of fact, one lady sitting in front of me turned around and invited me over to her house for dinner.

The brother gave me the enclosed directory (after I requested one). And when I left the house, the couple begged me to come back and visit.

So many of the churches are dying for the truth. Praise the Lord for another directory.

P.S. I just got the TIDINGS. (Southern U.S.)□

## THE VOICE OF LO-RUHAMAH AND LO-AMMI (A Few Samples of Many More)

### Has No Convictions About Shepherd's Rod; Don't Know About Them

1. I'm not your brother. You should not take for granted that because of a person's name, that person is a man.

2. Please remove my name from your mailing list. I don't have time to read the material. I am very busy. I teach Sabbath School, give Bible studies, attend to the Senior Citizens in my building—cooking, running errands. I am a busy *woman* (I have no convictions about The Shepherd's Rod. I don't know about them). (Michigan)

### Appears To Be a "Cult"

We have just received a letter from you containing a lot of what we consider to be very "bad" literature. We are not interested in anything that makes us appear to be a "cult" which, in my opinion, your extensive quoting from Ellen G. White certainly would tend toward.

Please remove our name from your mailing list as we do not care to receive any future publications. (Tennessee)

### You Are Not Right. No Truth In You

You sent me the Sanctuary truth. I want to tell you that God has a true church—Seventh-day Adventist. How do I know it? In 1932, I was reading the Bible and found the ten commandments and Saturday. I asked the priest why we kept Sunday when the Bible said we should keep Saturday holy. He said Saturday is a holy day. I didn't believe him. I prayed to God about it and He gave me a dream—Seventh-day Adventists walking on a narrow path to Heaven. So I know that Seventh-day Adventists are true and I see that of all people only Adventists are on the right road to Heaven. I am telling you this so that you will know you are not right. There is no truth in your teachings. I will be your witness when Christ comes. I am sorry for your church. (Canada)

### "Stop Harassing Me With This Literature."

I wrote you a few months ago to take my name off your mailing list. Now I am demanding it, STOP HARASSING me with this literature. I don't want it.

I even moved—not because of you—and somehow you got my new address. And now I am receiving your definitely unwelcomed mail.

Stop mailing it or I shall next talk to the Post Office in my city to find out how to make you stop sending it. (California)

### **“Dingbat” and “Whoopee”**

My husband has never requested this magazine be sent to him. He has been divorced from Ulla for five years and has raised his two daughters alone until we were married a year ago. It is an insult to us both to receive mail with her and my husband's name on it. What puzzles us is that you have his address where he resided way after, years after, his divorce in Connecticut, not even his last address before he moved into my home. Conclusion: Ulla, the dingbat, must have done this as a joke. Whoopee! (Montana)

### **Pornographic Material?**

About the time my daughter started receiving pornographic material in the mail is about the time that we started receiving tracts from your organization. Your material is so vague that there are no clear indications as to what you represent. I thought you would like to know that your material is on the same list that people sell to pornographic vendors.

Do us a favor and take us off your mailing list and send this crap to someone else. (Washington)

### **Has Found No Proof That There Is to Be a Kingdom on This Side**

I have gone through the Bible and Spirit of Prophecy Index. I find no place where the God of Heaven is to set up an earthly kingdom on this side until a new heaven and a new earth. God's kingdom is spiritual, within, “not of this earth,” “not by arms.”

Look up “Kingdom of God” and read for yourself. Reread Luke 21, Matthew 24—what takes place just before Christ comes. Also G.C., E.W., and Revelation 14-20. Revelation 3:9 takes place after probation. Psalm 91—God's people will stand out and be a spectacle and a witness on this earth. Please study and pray and I believe you will find out you are wrong. The Jews believed in an earthly kingdom—still do. History is being repeated. Jesus is soon coming. Let us be ready, is my prayer.

P.S. I enjoy reading your books. (Mississippi)

### **Beliefs Contrary to Hers**

In the name of Jesus I read deeply and have discovered that your religious belief is contrary to mine. So for this reason you may take my name off your mailing list. Thank you so much. (Georgia)

### **Beliefs Are Erroneous and a Pollutant to God's Church**

Please do *not* send me any more literature. I am a Seventh-day Adventist and I have *no* intention of joining your group (Association). I feel that your beliefs are erroneous and a pollutant to God's Church.

When I receive your literature I throw it in the waste paper basket where it belongs. I did *not* ask to be put on a mailing list for your organization. When Sister \_\_\_\_\_ asked for my address, I did *not* think that I would end up on a mailing list for your organization. I will continue to pray for you and it is my earnest prayer and hope that you will give up these false beliefs. (New York)

### Christian Literature Is All He Likes To Read

I don't know how you got my name on your mailing list but I'd like to be taken off. Christian literature is all I like to read, but I get so much sent to me from my church that I don't get it all read. A good booklet to read is "National Sunday Law." It's really worth reading.

Good luck in your work. (Georgia) □

## WILL THERE BE GENTILE CONVERTS AMONG THE FIRST FRUITS IN LAODICEA?

In order to correctly answer the question, WILL THERE BE GENTILE CONVERTS AMONG THE FIRST FRUITS IN LAODICEA, our minds must be clearly illuminated by the truth of the typical Exodus Movement, the experience of which, Inspiration tells us, is our basic type.

"Who can give a more concrete answer than those who have gone before us, those whose duties were similar to ours, those who were passing through a similar experience, those who traveled the same road we are traveling, those who were preparing themselves for the Kingdom as we are.

"In whom do we find such a parallel?—In no others than those who left Egypt and started for the Promised Land. No, in none others. They are our only type."—1TG 7:3:3, 4.

To the question as to whether the work of *The Shepherd's Rod* has a type, the message gives the following answer: "...These scriptures plainly show that the Exodus Movement of old led by Moses through his shepherd's rod, from Egypt to Canaan, points forward in type to the final deliverance of God's people from their long servitude to the kingdoms of this world, to freedom in the kingdom of God.

"Accordingly, this final and latter-day Exodus Movement is to be led by the antitypical *Shepherd's Rod*, and liberated from all earthly bonds—from sin and from sinners."—3Ans. 19, 20.

In the typical Exodus Movement there were Egyptians (Gentiles) included in the number that left Egypt. This fact is made abundantly clear in the following inspired affirmations: "A mixed multitude went up also with them." Ex. 12:38. "And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again." Num. 11:4.

“Many of the Egyptians had been led to acknowledge the God of the Hebrews as the only true God, and these now begged to be permitted to find shelter in the homes of Israel when the destroying angel should pass through the land. They were gladly welcomed, and they pledged themselves henceforth to serve the God of Jacob and to go forth from Egypt with His people.”—PP 279:2.

“Yielding to the spirit of dissatisfaction, Miriam found cause of complaint in events that God had especially overruled. The marriage of Moses had been displeasing to her. That he should choose a woman of another nation, instead of taking a wife from among the Hebrews, was an offense to her family and national pride. Zipporah was treated with ill-disguised contempt.

“Though called a ‘Cushite woman’ (Num. 12:1, R.V.), the wife of Moses was a Midianite, and thus a descendant of Abraham.... Though not an Israelite, Zipporah was a worshiper of the true God.”—PP 383:2, 3.

The Seventh-day Adventist Church has long been identified as modern Israel by all 100%-ROD-*only* present-truth believers. Accordingly, since in ancient Israel there were “strangers” (Gentiles), it stands to reason that there are both converted Israelites and converted Gentiles in the Israel of today.

“Hearken to Me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you:...” Isa. 51:1, 2.

Commenting on these two verses, the Rod says: “God advises His people of today to hearken unto Him. They are those who are endeavoring to obtain righteousness, those who are seeking the Lord, and who are anxious to have a revival and reformation among them.... We are not to conclude that the Jews are the only descendants of Abraham. Those who are fortunate enough to have this revelation brought to them, are the people.... It is, therefore, obvious that the few identified Jews of today are not the only descendants of Abraham, but that many of the Gentiles must be of Abraham.... Furthermore, if one of Gentile blood truly accepts Christ, he thus by his spiritual birth becomes of the seed of Abraham, for says Inspiration, ‘If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.’ Gal. 3:29.”—1TG 37:11, 12.

“This experience of the Israelites (in departing from Egypt) was written for the instruction of those who should live in the last days.... The twelve tribes of Israel after the flesh are but a type of Israel by the promise (the 144,000). As there were Gentiles among Israel (the type), there would be Gentiles in Israel the true.”—1SR 64:1.

The Gentiles here mentioned cannot be those of Revelation 7:9, the

great multitude, for these Gentiles in the Church belong to the first fruits, and will come out of antitypical Egypt with the 144,000, not out of Babylon (Rev. 18:4) with the great multitude (Rev. 7:9-11), the second fruits.

Inspiration further adds: "In the final analysis, however, it is neither the Rod's purpose nor its intent to say just how many wise and how many foolish there will be in this first-fruit harvest, for when the whole truth is made known, the figure of the 'five wise virgins,' besides comprehending the 144,000 from the tribes of Israel, may be found to include a considerable number from the Gentile nations."—4Ans. 35:1.

Here we are told in simple language that there is likelihood that a substantial number of Gentile converts will be sealed among the first fruits of the harvest. It is not the Rod's purpose to say how many Gentiles will be involved. But it is the Rod's purpose to say how many Israelites will be sealed in the first-fruit harvest. Keep in mind that we are dealing with the first-fruit harvest and not with the second fruits which are gathered out of Babylon.

Again, "...So there are to be two harvests—one from the Church and one from the world: the record of the former (the Church) mentions only Israelites, the 144,000, those not defiled with women, though it does not say that there may not be others."—9Tr. 56:1.

Note that while the Rod, in harmony with what the revelator says, teaches that there will be 144,000 of the blood stock of Israel in the first-fruit harvest, it admits of the possibility that there will be Gentiles included in the first-fruit harvest.

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem..." Isa. 52:1. Commenting on this well-known prophecy, the Rod says, in clear logic: "'Zion' and 'Jerusalem' of Isaiah 52:1 must represent people, for it would be ridiculous to say to a hill and to a city, 'Awake, awake; put on thy strength; put on thy beautiful garments.'"

"On ancient Zion's exalted hill stood the palace of the king, 'and the rulers of the people dwelt at Jerusalem: the rest of the people cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities.' Neh. 11:1. So the royal family resided on Mount Zion, and the lesser rulers and other government representatives dwelt in Jerusalem proper.

"The call, 'Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem,' is applicable to the Laodicean Church, the last of the seven churches, and thus terminates the period of 'wheat' and 'tares' commingled: for after she puts on her beautiful garments, 'the unclean shall no more come into' her. Those who will awake to the rousing call, put on strength by separating from the wicked and put on the beautiful garments by turning to righteousness, are those who will, in

the 'latter days,' make up Zion and Jerusalem—the princes and rulers of the people in the Church triumphant—the Kingdom-Church restored.

“Now as to the meaning of the two terms, Zion and Jerusalem, as used in Revelation 14:1, the revelator explains that the 144,000 of the twelve tribes of Israel are those who make up Zion. . . .

“These being the first fruits (Rev. 14:1), it further shows that they are the *first of the harvest in 'the end of the world.'* Matt. 13:39. Obviously, then, those who were seen after them, the 'great multitude. . . of all nations' (Rev. 7:9), are none other than *the second fruits of the harvest, some of whom will dwell in Jerusalem.*”—4Ans. 20-22.

Note that the “royal family”—the 144,000—dwell on Mount Zion, while two other groups dwell in Jerusalem—some of these of the first-fruit harvest and some chosen from the second fruits, both of whom dwell in Jerusalem and are identified as Jerusalem in contradistinction to Zion.

“When in 1844 the investigative Judgment of the dead began, preliminary to the ingathering of the first fruits of the living, God did not leave His people in darkness concerning the events. The very first vision that Sister White received was of the 144,000 first fruits, the 'servants of our God,' who shall never taste death. . . .

“The forty days (Acts 1:3, 9) from the resurrection to the ascension are consequently typical of the period from 1844 to the fulfillment of the marking and slaying as recorded in Ezekiel 9 and Revelation 7:3-8; 14:1-5 respectively, and in *Testimonies to Ministers*, p. 445, *Testimonies*, Vol. 3, p. 266, also *Early Writings*, pp. 270-273.”—3Tr. 85, 86.

Finally, it must be noted that all Seventh-day Adventists who are saved from 1844 to the close of probation for the Church will be part of the first-fruit harvest—not of the 144,000 but with them (1TG 4:27:1).

“But if you make your decision for the better,” “then you will receive God's mark. . . in your foreheads, be accounted faultless before His judgment throne and be privileged either to come up in the resurrection of Daniel 12:2 or to stand aforehand with the Lamb on Mount Zion (Rev. 14:1), thence to be 'one *with*,' though not one *of*, the 144,000 in carrying God's message to all nations and bringing all your brethren to 'the house of the Lord.' Isa. 66:19, 20. You will become one of the resurrected part (Dan. 12:2) of the first fruits—the nucleus—of the Kingdom-Church, the token of the second fruits of the living, of those whom you subsequently bring in from 'every nation and kindred and tongue, and people' (Rev. 14:6).

“As present-truth adherents in the first-fruit period, may God help us all, Brother, Sister, to be *either among or along with* the first fruits, the 144,000. . . .”—*White House Recruiter*, p. 46:1, 2.

“Remember, too, that you are candidates for the first fruits, to be

either one *with* or one *of* the 144,000; that you are to be without guile in your mouths (Rev. 14:5).”—1TG 4:27:1.

The first fruits from Laodicea in their totality, therefore, are made up of:

- 1) 144,000 living saints;
- 2) Converted Gentiles—living saints sealed *along with* but *not of* the 144,000;
- 3) Resurrected saints (Dan. 12:2), also *along with* but *not of* the 144,000.

To be one of any of the three groups means to make our calling and election *sure*: “. . . for so an entrance shall be ministered unto [us] abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ,” and thus be privileged to have a part in proclaiming “the Three Angels’ Messages” in the Loud Cry, when “this gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” 2 Pet. 1:10, 11; Matt. 24:14.

Brethren, “you must be there. *Whatever* you lose here, be determined to make sure of eternal life. *Never* become discouraged.”—8T 131. □

## SOME IMPORTANT HISTORY

### THE REVIVAL AND RESTORATION OF THE TRUE SYMBOLIC CODE

#### Part I

“This Association *shall* hold regular sessions at such time and place as the Executive Council *shall* designate by a notice published in THE SYMBOLIC CODE, *the official organ of the organization*, in two consecutive issues before the date of the opening of the session.”—*The Leviticus*, p. 7:3.

Thus does “Article V—Sessions, Section 1” of THE LEVITICUS clearly establish as indisputable fact, for all who *fully* believe the ROD, that in its capacity of “official organ of the organization,” the CODE enjoys a *unique status* in relation to the activities of the Association of Davidian Seventh-day Adventists.

This unique status was conferred upon the CODE as far back as 1935—just *one year after* the voluntary Association of SHEPHERD’S ROD believers was founded, and about five years *after* the remanifestation of the prophetic gift (2TG 10:28:3) in the message of the ROD. The CODE itself clearly sets forth its purpose (brought to our attention in recent issues of THE TIMELY TRUTH EDUCATOR, in its binding up the testimony of the ROD) on the back page of several of its older numbers, under the caption,

**“To The Twelve Tribes Which Are Scattered Abroad  
In the Interest of the S.D.A. Denomination”**

With this remanifestation of the prophetic gift and resultant amplification of present truth, coupled with the crucial need to distribute its “meat in due season” to our soul-starved Laodicean brethren, the CODE took its place among SHEPHERD’S ROD publications, early in 1934, as Inspiration’s organizational mouthpiece and as “the official organ” of THE SHEPHERD’S ROD Fellowship.

In this function it continued until 1943, when the Lord permitted a chain of preoccupying developments to cause it to lapse into an eleven-year period of quiescence which saw the emergence of the smaller, more easily (and more inexpensively produced) and, for a time, more needed publication—the TIMELY GREETINGS.

Not until September, 1954, did the CODE reappear to resume its destined rôle in the fulfillment of its ordained function. That its eleven years in quiescence had brought no change in that function was borne out in the first issue of its reappearance, both by its announcement that old Mt. Carmel had commenced selling “its excess property” (10 Code 1:3:2) and by its account of the progress made in the Hunting Campaign in the islands of the Caribbean (10 Code 2:4:4 and 5:1).

Subsequently, with the departure of its prophet-editor to his rest (February 5, 1955), the use to which his Sanhedrin successors straightway began to put it, turned it into an organ of apostasy, heterodoxy, and deception so deceptive that “if it were possible” even “the very elect” would have been deceived by it. (Let no one forget 11 Code 1 and 14 Code 6 & 8). Using it (1) to entrench themselves in the place and authority of the Association, (2) to set forth strange doctrine, and (3) to foster an unconstitutional program, they thereby perverted its purpose, turned it from its mission, and made of it a false organ. And the good which they mixed with the bad in it, only made it the more deceptive and more dangerous.

In thus prostituting the CODE into a purveyor of their private interpretations and unconstitutional program [as others had done before and still others have done since], which have turned it from its God-given purpose and mission, the new-Carmel Sanhedrin members have bankrupted it, despoiled it of its privileged position, and left it languishing in the loss of its unique status, denuded of virtue, honor, and worth.

In this fallen estate, it finds a parallel in the estate of the Denomination’s official mouthpiece, THE REVIEW AND HERALD, when the Denomination’s steady decline in spirituality, climaxed in 1915 by the cessation of its prophetic gift, had brought the church to such a low ebb of spiritual life, to such a state of error and apostasy (5T 71, 72; 104; 136,

137; 210; 217; 728, 729; 6T 371; 1T 136; 2T 444; 5T 227; COR 50 (1926 Ed.), 36 (1941 Ed.); TM 146; 409; 427; 467, 468), that THE REVIEW AND HERALD had become an organ promulgating the private interpretations of an apostate leadership and advocating its deviated program. Consequently, it ceased to be the mouthpiece of God and lost its unique status as such.

Nineteen years later, 1934, with the birth of the voluntary Association of SHEPHERD'S ROD believers, following the arrival of the Rod message from 1929-1930, the need arose for an official organ of the Association. But with the Denomination's being unyielding in its opposition to the ROD'S advanced light, and with the Association's being legally restricted from naming its official organ THE REVIEW AND HERALD, it was named THE SYMBOLIC CODE, in accordance with the extensive symbolical content of the ROD message.

Sadly, though, we are now confronted with the grim fact that as the new-Carmel Sanhedrin has indelibly stamped its new-Code an instrument of its own apostasy and deception, and thus a false messenger, as the Laodicean Sanhedrin has stamped its REVIEW AND HERALD, the new-Carmel brethren have consequently disqualified their new-Code, just as the Takoma Park brethren have disqualified their REVIEW AND HERALD, from any longer being the mouthpiece of God. Each now is naught but the official mouthpiece of its respective Sanhedrin. Thus history, even the history of the Advent Movement, has repeated itself.

Obviously, therefore, since (1) in the very nature of the development (the self-disqualification of the new-Carmel Sanhedrin and the consequent disqualification of their Symbolic *Code* which they had made the "instrument of their own apostasy and deception and thus a false messenger"), the immediately urgent need [then, in 1960] and hence the immediately mandatory step [then, in 1960] before Davidians is, in fidelity to and preservation of Davidic-Levitic Order, to repudiate the total, unconstitutional new-Carmel-Sanhedrin establishment and apparatus, in their apostate usurpation of authority and power, and to advance Davidian Fellowship from its FIRST DAVIDIC-LEVITIC STAGE—its Carmel-Prophet-President-Chairman *form*, to its inherently Constitutional INTERIM OR SECOND STAGE—its in absentia Prophet-President *form* and hence its elected-council, corporate *structure* (for its duration only—until God in His own time brings in THIRD-STAGE DAVIDIC-LEVITIC ASSOCIATION in its third or Porter-President *phase*, which He brought into being in 1969).

And (2) this reorganization (from the Carmel *stage* followed by the apostate new-Carmel *fiasco*, through the interim, elected-Council, corporate *stage*) can be effected only *at* an Association Session, announced "in two consecutive issues" of THE SYMBOLIC CODE, "the official

organ" of the Association.

But since (3) the new-Carmel *Code*, now [1960] become the official organ of the new-Carmel apostasy, usurpation, and false teaching and thus a purveyor of deception, is no longer the mouthpiece of God, therefore the *old* and the *true* CODE must be revived and restored.

[To recapitulate: Davidian Fellowship, in Rod-revealed Davidic-Levitic Order, has Constitutionally progressed from (1) its *first* theocratic *stage* (1930-1955)—its Carmel-Prophet-President-Chairman *form*, to (2) its interim or *second stage*—its non-prophet, elected-council, corporate *structure*, to (3) its present, its *third*, and final, Davidic-Levitic pre-Palestine *stage*—in its first or Bashan-Porter-President *phase*.

Porter-President Association will continue until the fourth Davidic-Levitic or Gilead-Kingdom *stage*. But the present, the *third*, Davidic-Levitic *stage*, could and may progress through a *second*, even a *third* or *fourth*, or yet a still further, Porter-Prophet *phase*, beginning with the Appointment provision (1982)—“*Deceivers. . . Whose Mouths Must Be Stopped*’ (*Titus 1:11*).” Only God knows how many more Porter-Prophet phases until the fourth, the Gilead or Kingdom stage, brings in theocratic order in full. (See chart on page 33.)

In the light of these luminous facts, it becomes not only the solemn responsibility but also the great joy of the undersigned members of the Pro-tem Council of the voluntary Association of 100%-ROD-*only* Davidians, herewith to revive and restore the true SYMBOLIC CODE, “dedicated” anew to the faithful carrying out of its ordained purpose and “mission of conveying, to present-truth believers, edifying news items and reformatory activities, answering questions,” and to the faithful performance of its Constitutional function of announcing the time and place (July 28-August 7, 1961, Los Angeles, California) of the first Session of the voluntary Association of Davidian Seventh-day Adventists.

Signed by: Seven council and three alternate members.

### The Code's Four Formats With Six Faces

In the twenty-six years of its existence [from 1934 to 1960], the CODE has put on and off four different formats with six different faces. Each has circumstantially fit the respective period and stage of the ROD message and work. For the present [1960] pre-Session period of the message, a format to fit this transitional stage of our work is necessarily indicated. Hence the composite make-up of this issue in revival and restoration of the publication to the unique status of its true purpose, mission, and function. To the Association in Session must be left the determination of the format of the CODE for the post-Session period of corporate Association.

Consonant with the ordained purpose and mission and the constitutional function to which the CODE is "dedicated," the ensuing pages of this issue convey to present-truth believers the following contents, in obedience to the command:



"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain."  
Joel 2:1.



"In view of that great day the word of God, in the most solemn and impressive language, calls upon His people to arouse from their spiritual lethargy and to seek His face with repentance and humiliation: 'Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand.' . . . 'Turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness.' Joel 2:1, 12.

"To prepare a people to stand in the day of God, a great work of reform was to be accomplished. God saw that many of His professed people were not building for eternity, and in His mercy He was about to send a message of warning to arouse them from their stupor and lead them to make ready for the coming of the Lord."—GC 311:1, 2.

## RESTORATION OF BIBLE THEOCRACY IN DAVIDIC-LEVITIC ORDER

1929 ↔ 1955 ↔ 1961 ↔ 1969 ↔ Ezekiel 9

CONSTITUTIONAL FIRST STAGE ASSOCIATION	UNCONSTITU- TIONAL STAGE	CONSTITUTIONAL SECOND STAGE ASSOCIATION (TRANSITIONAL, INTERIM)	CONSTITUTIONAL THIRD STAGE ASSOCIATION		CONSTITUTIONAL FOURTH STAGE ASSOCIATION
One Phase	One Phase	One Phase	Phase I	Phase II	Phase I
Carmel Pasture (Mic. 7:14)	Non-Biblical new-Carmel	Los Angeles- Riverside, California	Bashan Pasture (Mic. 7:14) (Pre-Palestine Kingdom —Matt. 13:47-49)	Bashan Pasture (Mic. 7:14) (Pre-Palestine Kingdom —Matt. 13:47-49)	Gilead Pasture (Mic. 7:14) (Palestine Kingdom —Mic. 4:8)
Prophet-President- Chairman ( <i>The Leviticus</i> , p. 4): Elijah (Mal. 4:5; TM 475:3): Production of ROD Testimony (Mic. 6:9); Start of hunting work (Jer. 16:16). (Liquidation of Old Carmel by unconsti- tutional new- Carmel Council.)	No Prophet-Presi- dent-Chairman: Unconstitutional new-Carmel Sanhe- drin-Council; False Solemn As- sembly (Zeph. 3:18); The grossly mis- taken placing of ROD on altar, with consequent sell-out and abandonment of new Carmel.	Transitional, Cor- porate Order with Elected-Council: Light on Pastures (Mic. 7:14; Isa. 33:9; ISR 243:2), on Porter (1TG 2:18-21), and on binding up ROD Testimony (2TG 41:21).	Porter-President (1TG 2:19; <i>The Le- viticus</i> , p. 4): Living Spirit of Prophecy (1TG 10:27; 2TG 45:8:2); Binding up ROD Testimony pro- duced at Carmel (2TG 41:21:3); Resuming hunting work (Jer. 16:16); Corporate revival and reformation (9T 126:1).	Appointment (" 'Deceivers... <i>Whose Mouths Must Be Stopped.</i> ' <i>Titus 1:11.</i> "); Succeeding Porter- President(s): with Living Spirit of Prophecy's con- tinued binding-up of ROD Testimony produced at Car- mel; Conclude hunting work (Jer. 16:16). Corporate revival and reformation (9T 126:1).	Constitution and By-laws become ful- ly operative ( <i>The Leviticus</i> , Preface): Loud-Cry procla- mation of the Three Angels' Messages in ROD Testimony produced at Carmel and bound up at Bashan.

[I. August, 1934--February, 1936 Format]

# *The Symbolic Code* *News Items*

In the Interest of the S.D.A. Denomination

Volume One

[July 15, 1934]

No. 1

It is certain that all concerned will be glad to know that the first of the series of news items relative to present truth is now being circulated herein. Therefore let us pray to the end that it will grow with mushroom speed; have the fabric of a palm tree; the grip of an octopus; be clear as crystal, and glittering as transparent gold; moving "as the appearance of a flash of lightening" (Ezek. 1:14); taste sweet as honey (Ezek. 3:3) to those who are searching for truth as for "hidden treasure" (Matt. 13:44), and be as bitter as "wormwood" (Rev. 8:11) to those who seek to enjoy the pleasures of Egypt for a season.

May God bless it that for the "abundance of milk" it shall give, "every one" who is "left in the land" may eat "butter and honey" (Isa. 7:22), "that he may know to refuse the evil and choose the good" (Isa. 7:15), for so shall they be "a great people, and a strong." Saith the prophet, "There hath not been ever the like, neither shall be any more after it" (Joel 2:2).

[II. March, 1936--June, 1941 Format]

**THE SYMBOLIC CODE**

Vol. 2 No. 3-4  
**March-April, 1936**  
MT. CARMEL CENTER  
Lake Waco, Texas

**Lightening the Earth**

## "WE PRAYED AND THE LORD HEARD OUR CRY

"In this transition period of 'The Symbolic Code,' while emerging from a humble mimeographed sheet to a standard monthly magazine, we feel that it would be appropriate to quote a few lines from the first issue showing how it started its first paragraph with a sincere request, saying: [See reproduction, p. 34.]

"The merciful granting of our plea in the above prayer... [is] recognized by the fact that its circulation as well as its size are each six times greater than at the beginning--crowning it with the governmental number of Revelation 12:1 --and...since its publishing quarters moved from Los Angeles to Mt. Carmel Center our subscription list has almost doubled, witnessing to the fact that the request of our prayer in the words 'That it will grow with mushroom speed, is being granted, whereas its firm stand against the attempts of the enemy to refute its contents of truth, to destroy its influence, and thereby its existence, prove that He Who is taking the reins in His own hand has in response to our request given it palm-like fabric, making it stand straight up as a palm tree, even against a most severe wind storm.

"Then, too, having on one side the persecution and the inhuman treatment which its subscribers receive at the hands of those who are 'lovers of pleasures more than lovers of

God' (II Tim. 3:4), and on the other side the firm stand that its followers take is a positive proof that its grip of truth on them surpasses even the grip of an 'octopus.'

"Moreover, as the simplest of the simple can without any difficulty comprehend its teaching, and confess that they have stepped out of darkness into its marvelous light proves that its brightness is as 'clear as crystal and glittering as transparent gold.' Furthermore, as it has already crossed both the Pacific and the Atlantic oceans, it shows that it is moving as the appearance of a flash of lightning; carrying on one hand the ringing testimonies of those who search for truth even more zealously than those who search for gold, and on the other hand the news it brings of the severe persecution and hatred against the class that search for truth by the class that search for gold, proves that this little truth bearing agent is as sweet as honey to the taste of the former and as bitter as wormwood to the taste of the latter, and as those who partake of its 'butter and honey' learn how to 'refuse the evil and choose the good,' it evidences the fact that its product will bring about 'a great reformatory movement among God's people, . . . a spirit of intercession. . . even as was manifested before the great day of 'Pentecost' and thus will the church be able to heal the sick and do other miracles. --Testimonies for the Church, Vol. 9, p. 126; Early Writings, p. 278. "--The Symbolic Code, Vol. 2, No. 3-4, p. 3.

∟Vol. 2; No. 9, p. 12∟

## "TO THE TWELVE TRIBES WHICH ARE SCATTERED ABROAD"

IN THE INTEREST OF THE S. D. A. DENOMINATION

This little paper is dedicated to the mission of conveying, to Present Truth believers, edifying news items and reformatory activities, and of answering questions on the sealing message of the 144,000 (Rev. 7:1-8) and the great multitude (Rev. 7:9); on the prophecies of Isaiah, Zechariah, Zephaniah, Micah, Hosea, Joel, Daniel, the Revelation, Ezekiel, Jeremiah, etc., but especially on the first eight books above mentioned; on Christ's parables, on types and symbols, also on the writings of Mrs. E. G. White.

However, this monthly visitor promises to answer questions on such passages of Scripture only as have been divinely revealed and authoritatively proclaimed—bearing the positive mark of truth. Therefore, it will either give a correct answer to the questions, or else confess its ignorance by saying, "I do not know."

First and foremost, though, its purpose is to reveal the fact that the time has come for the Lord to manifest His power, and to unify and purify His church on earth—calling her to rise up from her dusty bed, and put on her strength and her gift of beautiful garments, because "from henceforth" the unclean shall not come unto her. (Isa. 52:1.)

Therefore, it positively demands that the heralds of "the great and dreadful day of the Lord", who are under its jurisdiction, must strictly comply with all the requirements, instructions, and advice which it bears to them from time to time, adding nothing to or subtracting nothing from the message. It will not countenance those who ignore its divine authority, for the church is to be the light of the world, "fair as the moon, clear as the sun, and terrible as an army with banners." (Is. 62:1-7; "Prophets and Kings," p. 725.)

The symbols on the title page are an objectification of the Revelation chapters Twelve and Nine, and Isaiah 7:21, which symbols are explained in our literature.

This monthly comforter gladly calls on all S. D. A.'s who open their doors and welcome its presence. It freely gives its time to minister to those who shall be heirs of salvation, and neither collects fees nor makes charges for its unselfish service; it lives on free-will contributions, burdening none and comforting all. Its constant prayer is that all its readers shall prosper and be in good health even as their souls prospereth. (3 John 2.)

Lastly, it asks of you that you make your questions plain and distinct, giving references; and in return it promises to take care of them as soon as their turn in the waiting line comes round.

Now if you would like to have this printed friend come to your home regularly, also our free literature, send your name and address to The Universal Publishing Association, Symbolic Code Dept., Mount Carmel Center, Lake Waco, Texas.

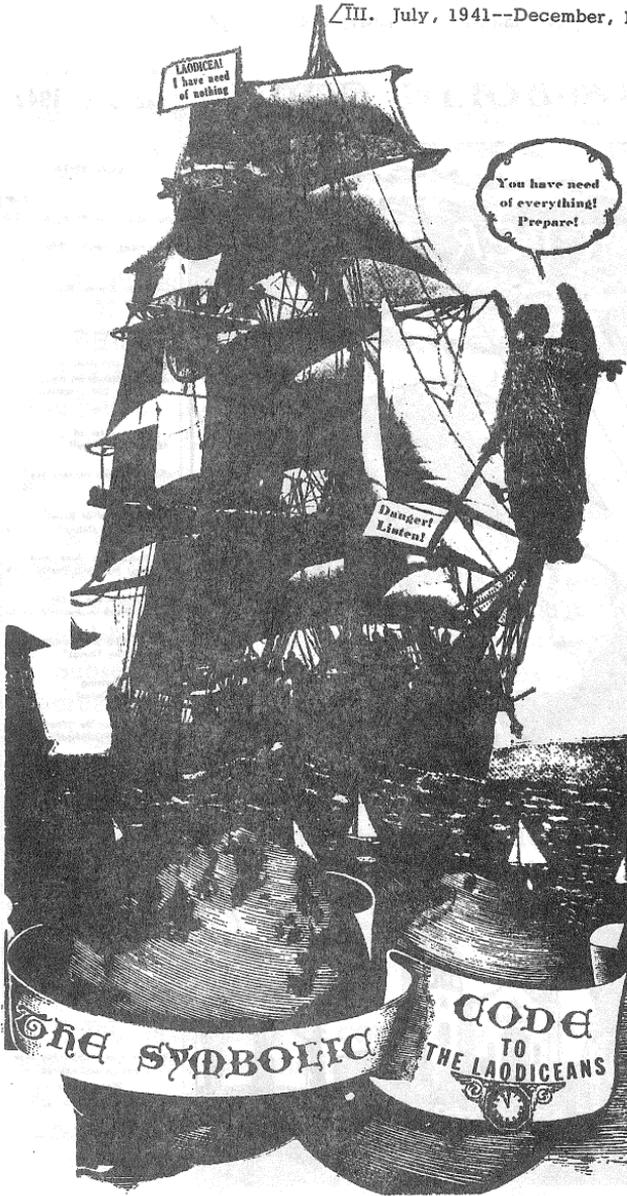
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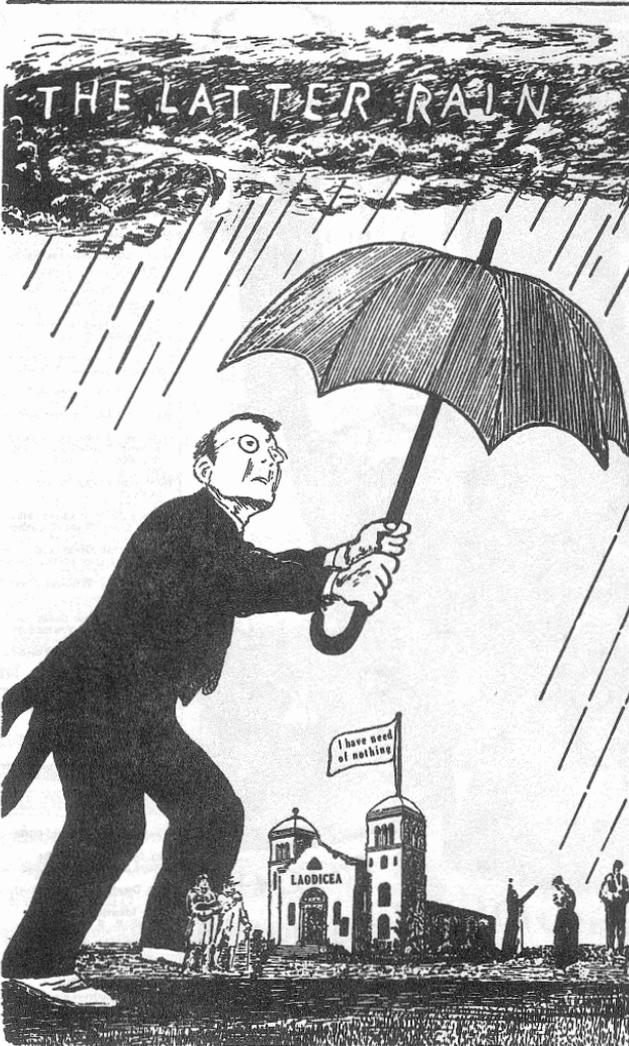
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THE SYMBOLIC CODE



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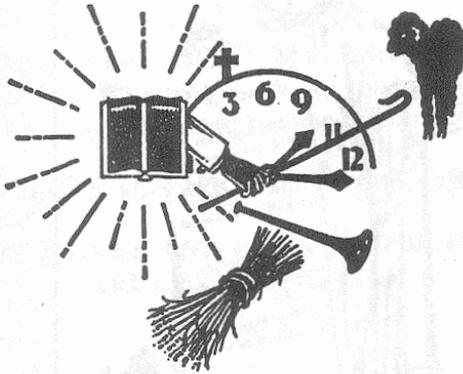
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VI. September and December, 1954 Format

# THE SYMBOLIC CODE

Vol. 10

No. 1



## September, 1954

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## THE LEVITICUS—INSPIRATION OR DESPERATION?

### Part II

There are those who do not want to pay the price of coming under the law of THE LEVITICUS, who do not want to come into line with Constitutional Association, who do not want to see Davidic-Levitic Order advance from its NOW [1960] Constitutionally outmoded and hence invalid theocratic *first-stage*—its Carmel-Prophet-President form of Association government, to its NOW Constitutionally valid, *second* or interim *stage*—its non-prophet, *first* elected-council, corporate structure, for the prosecution of “the closing work FOR the church.”—3T 266:2; ISR 16:2 (P.E.). In order to exempt themselves from the authority of Davidic-Levitic law, they seek to *discredit* THE LEVITICUS itself. This they endeavor to do on either one or the other or both of two counts: either on (1) the falsely contended grounds that Brother Houteff himself *disregarded* THE LEVITICUS or on (2) the equally falsely contended grounds that it was the product, not of Inspiration but, of sheer expediency of desperation, the first of which positions is fully discredited in the following original refutation:

#### The Right Thing at the Right Time

In a recent discussion [1960] with one of our new-Carmel brethren who was formerly a hunter, he acknowledged that in the absence of the Prophet-President, the Association *must necessarily* pass from first-stage to second-stage structure and order. But he hastened to add that this was nothing new to them!

In a discussion over a year previous with the same hunter's father—a Council member who, admittedly, signed without studying Sister Houteff's February 17, 1959 letter (14 Code 6:3-10) to the General Conference—he declared with a shrug of his shoulders that since Brother Houteff never followed THE LEVITICUS, the Council doesn't have to either!

Now a year later [1960] his son admits that the Council is bound to follow THE LEVITICUS and that it will do so when the right time comes, but that it has not come yet!

These two widely divergent positions occupied by father and son, both former Davidian workers, constitute a typical example of the astonishing ignorance of Davidic-Levitic Order, the wide difference in understanding of it, and the resultant confusion of face prevalent among unreconstructed new-Carmelites.

Both of these contradictory positions are fallacious in the extreme, as we shall now [1960] see:

(1) Contrary to groundless position No. 1, Brother Houteff *did*

follow THE LEVITICUS *to the very letter* of first-stage order. Beyond, though, what is required and permitted, he did not venture. That he did not attempt to follow second-stage order during the first-stage period is manifest proof that he was under Divine control and restraint. Had the Mt. Carmel Council [which, it must be carefully noted, was not the Constitutional Davidian Seventh-day Adventist Association Council of THE LEVITICUS, page 9, Article I, Section 1 (a) and (b) and Preface (page 1), last seven lines. On the contrary, the Mt. Carmel Council was strictly a *local* body for the handling of local matters and was *never* consulted by Brother Houteff on the *conduct of* or *about* the Association's business affairs pertaining to the world field. And to the extent the Mt. Carmel Council participated in discharging the responsibility set forth in THE LEVITICUS, page 9, Section 4; also page 10, Article II, Sections 1 and 2; and Article III, Section 3, it did so simply and purely as a sort of ad hoc committee used solely at the discretion of Brother Houteff *alone*];—had they kept themselves under the same control and restraint, faithfully adhering to the law of THE LEVITICUS, they would have, in turn, followed it to the very letter of second-stage order, and would not have ventured beyond what it requires and permits. And how far is that? Precisely as far as Article V—Sessions, Section 1 (*The Leviticus*, pp. 7, 8) states. Specifically, upon the death of Brother Houteff and the consequent end of first-stage order, they would *immediately* have published either a regular or special issue of *The Symbolic Code*, followed by a second regular or special issue, notifying Davidians that the first *regular, representative* Session of the Association (See *The Leviticus*, page 9, Article V, Section 1, and page 8, Article VI) would be held at Mt. Carmel Center as soon as delegates could be elected worldwide and brought there.

Had the Council thus discharged their *one, irrevocable, Constitutional duty to call the first regular Session of the Association*, thereby ushering in formally the second or elected-council, *corporate stage* of Davidic-Levitic Order, they would thus have barred the door to heresy, apostasy, disaster, and grief, and would have had God with them.

Under the operation of Article VI, Section 2, the place and time of the second, regular Session would have been set, the initial program of second-stage Association would have been charted, and the authority to be measured to the Executive Council for the ensuing stage would have been determined and vested in them.

Then in the faithful carrying out of this prescribed responsibility, the Council not only would not have blundered into the unconstitutional and errant program they adopted but also would not have been responsible for whatever would have been the outcome and consequences of whatever program the Association would have charged them to execute and

administer. All responsibility would then have been on the Association, *the people*, precisely where it belongs under second-stage order. Thus in Constitutional subjection to the Association, faithfully carrying out its dictates, the Executive Council would have built up the work instead of tearing it down, would have amplified the voice of the ROD instead of muffling it, and would have lifted Davidians to new heights of victory and joy instead of plunging them to depths of defeat, disappointment, discouragement, and, with some, despair and repudiation.

(2) If the death of the Prophet-President, automatically ending first-stage order, was not the right time to do the right thing—faithfully to follow THE LEVITICUS to bring in Constitutional second-stage Association, then never was and never will there be the right time to do any right thing. In the very nature of Davidic-Levitic Order, what could possibly be of greater moment and consequence than the Association's being deprived of its Inspired voice—its Prophet-President and leader for a quarter of a century? Then and then only was the right time for the Council to do the right thing—bring in second-stage or elected-council, corporate Association for *as long as necessary*. And that would have been the essence of right faith, which would have saved them from the disastrous presumption or wrong faith to which they suffered themselves to succumb.

God grant all of us the grace to learn from this sad and bitter experience the happiest lesson, and develop the happiest habit, of the Christian life—doing “the right thing at the right time,” which “is the essence of all right faith” (6T 24:3)—righteousness by faith.

Confronted with the crucial situation precipitated by Brother Houff's passing, any other Davidian Council might have haplessly faltered into the same open switch where the Mt. Carmel Council jumped the track, and might have plunged the Davidian Fellowship and work into an even worse mass of wreckage than that which did result last year [1959].

But disastrous as was the Council's derailing of the Davidian work, God would have forgiven them for it, and all true Davidians would have rejoiced to unite behind them, had they simply confessed their mistake, in the true spirit of David, gotten back on the track, and faithfully discharged their responsibility of bringing in second-stage Association. But God cannot forgive, and 100%-ROD-*only* Davidians cannot accept, their defending, justifying, and holding to their errant and disastrous course. And matter not how well-meaning were their intentions, that in no wise mitigates the guilt of their insistently seeking to make their error truth and their wrong course the right course, at God's expense, by blasphemously crediting it to His Providence. They obviously do not believe that in their case “honesty of intention cannot stand as an excuse for not confessing wrong.”—EW 103:0.

How sad but how true it is that “for most human beings it is hard to say, ‘we are wrong.’ Only a few can shun pride of opinion and admit their errors.”—1TG 4:22:3.

If the Council somehow sincerely misbelieved that Brother Houteff’s death was not the time for them to discharge their Constitutional duty, as *imperatively* stated in Article V—Sessions, Section 1, and Article VI, Section 2 (*The Leviticus*, pp. 7, 8), to call the first, regular, representative Session of the Association, then all the more compulsion was upon them to believe that it was not time for them to assume the authority only *conditionally* granted them under By-Laws, Article I—Executive Council, Section 1 (b) (*The Leviticus*, p. 9), to exercise “full executive and administrative power *between* Sessions of the Association” [and to do so only when THE LEVITICUS, Preface (page 1), last seven lines, are fulfilled].

Those words make it as clear and plain and positive as words can make it that the Executive Council can Constitutionally exercise “full” power “*between*” Sessions *only* [and do so *only when* THE LEVITICUS, Preface, is fulfilled]. And every thinking, understanding Davidian knows that there could be no “*between*” regular Sessions until there was first an *initial*, regular Session. And all Davidians who know the history of the Davidian work know that to this day [1960] there has never been a regular Session of the Davidian Association. They know therefore in their hearts that the “*full*” authority, power, and responsibility which the Mt. Carmel Council *assumed* at Brother Houteff’s death was Constitutionally unlawful, and that for nearly five years they have been astonishingly out of place in their supererogation of authority and their dictating to the Association, when, under Davidic-Levitic law, the Association should have been dictating to them.

Thus by compounded reason of defended and maintained apostasy, the new-Carmel Council members have disqualified themselves from their position. And since they refuse either to function Constitutionally or to resign, the only course they leave the Association is, obviously, to accept their *self-disqualification* as a *fait accompli* and to proceed accordingly.

And that means that since, Constitutionally, only the body known as the Executive Council can call the Association into regular Session, and since the self-disqualified, yet self-perpetuated, new-Carmel Council not only will not do so but cannot now any longer lawfully do so, the Association must elect a pro tempore Council for the purpose of calling the first regular Session.

This has faithfully been done. It’s Constitutional number (*The Leviticus*, p. 8, Section 1) of seven members are:

1. Allan A. Allen (Jamaica)—Chairman

2. Mr. W. H. Green (U.S.)
3. Mrs. J. E. Bingham (U.S.)
4. Mr. Arthur V. Stenhouse (Australia)
5. Mrs. Vera Prestwood (U.S.)
6. Mr. Albert S. Pirry (Indonesia)
7. Mr. H. G. Warden (U.S.)

This temporary Council will automatically be dissolved upon the Session's election of a regular Council to function for the Association during the period ensuing.

The Session will be held in Waco, Texas [subsequently changed to Los Angeles, California]. The delegates are elected. Only the definite date remains to be set. As soon as funds are completed for financing the Session, the date will be published according to Constitutional procedure. The time will be at exactly the Providential time—"the right time." God's providences know neither haste nor delay. No true Davidian will worry about that. All true Davidians will be concerned only that they put heart and soul into doing their part—all they can possibly do—to bring the Session, "the right thing," at the earliest possible date, "the right time." God will do the rest.—*The Timely-Truth Educator*, Vol. 4, No. 2, June-September 1960, pp. 7-9. [This Educator is temporarily out of print.]

The second of the fallacious positions, page 43, point 2, is fully discredited in the following:

Anyone who was not at Mt. Carmel during the time THE LEVITICUS was written and published must immediately wonder on what grounds any Davidian would dare venture to question, let alone dare seek to discredit, its Inspiration; especially so in view of the ROD'S expressly avouching it to be the "organizational publication," the "governmental organ," "the literature... of reformation... of The Davidian Seventh-day Adventists."—1Ans. 38:2; 8 Code 1-12:24:2.

Those who thus question, down-grade, and reject THE LEVITICUS, do so on the weight of the aspersive allegation that Brother Houteff came up with it because of his supposed need to secure for the Davidic-Levitic Institute Federal rating as an accredited educational institution, in order to gain for Davidian men of Selective Service age exemption from military service. [Was God under the control of Brother Houteff, or Brother Houteff under the control of God!]

The only pertinent question concerning this serious charge is whether it is true or false. And who would be in a position to answer this question *in fact*, the author himself and the one who worked with him on THE LEVITICUS, or residents of Mt. Carmel who traded on notions and/or hearsay? If you prefer to put credence in the latter, then believe the

allegation. If you are morally bound to believe the former, reject the allegation and stand immovably on the following testimonies:

#### **The Author's Testimony:**

1. "... as we are called out to restore every Divine institution, we are requested to establish a more perfect organization, with the result that, after many weeks of earnest prayer and careful research in the Bible and Testimonies, we are now glad to announce to the readers of THE SYMBOLIC CODE that the Lord is preparing His army for 'the closing work for the church.' Hence, comes to us the prophetic call:

"'Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes.' Isa. 54:2.

"In harmony with the foregoing command, Mt. Carmel has begun to enlarge the place of her tents, by doubling her acreage. . . to stretch forth her curtains (organize—protect herself against all undesirable elements) by establishing a thorough organization after the pattern of the theocracy of ancient Israel, 'wonderful alike for its completeness and its simplicity' (PP 374:2); 'to lengthen the cords' (revealing truth), by exhibiting in a forthcoming publication [THE LEVITICUS] the herein announced organization; and to strengthen her stakes (representatives), by establishing each at his post of duty."—3 Code 2:3 (Feb. 1937).

2. "Having now, . . . at the closing of its twelfth year, progressed to the publication of THE LEVITICUS, the Association receives from this governmental organ, the name DAVIDIAN SEVENTH-DAY ADVENTISTS. . . ."—8 Code 1-12:24:2 (Jan.-Dec. 1942).

3. "As restorers of every Divine institution, we are glad to announce to the readers of present truth that besides the literature of 'revival,' they may now [1944] also obtain that of 'reformation,' our organizational publication, THE LEVITICUS OF THE DAVIDIAN SEVENTH-DAY ADVENTISTS."—1 Ans. 38:2.

#### **His Assistant's Testimony:**

1. I, M. J. Bingham, do solemnly affirm before God that to my certain knowledge, THE LEVITICUS *was not* motivated by *any such* consideration as is alleged; that on the contrary the considerations which did motivate it were precisely those set forth in the author's statements aforequoted; that there was *no need*, hence *no cause*, for desperation, to produce any such publication for the sake of expediency; that it *was not* the product of *any such* exigency, but purely the issue of Divine purpose, essentially in provision of guidance for the periods of crisis and resultant transition through which we are now [1960] passing, and for the ensuing period of second-stage order; and finally, that the Inspiration that begot it was of as pure "butter and honey" as every other word in every other

piece of writing published by the man who nourished the young cow and the two sheep.

2. I further affirm that in the writing of no other piece of ROD literature, from Tract No. 1 to the last *Jezreel Letter*, did Brother Houteff manifest such sustained concern and satisfaction from inception through each stage of progress to completion, as he did with THE LEVITICUS. And to no other piece of ROD literature did he give the index of such surpassing importance to Davidians that he gave to THE LEVITICUS. To him, it was our organizational road map to the Kingdom; and that is precisely what it will be to all the rest of "the wise"—to all genuine 100%-ROD-only Davidians.

Make no mistake about it, Brethren, THE LEVITICUS is Providence's provision, Its blue print and guiding light, for meeting the crisis now [1960] upon us and any crises which may lurk ahead of us. It is Heaven's faithful finger pointing out to us the governmental road from here to the land of our fathers. And though it is the course of the narrow way and the strait gate, it is too clear and too certain for any open-eyed, truth-seeking Davidian to miss.

Fearful indeed is the condemnation upon any Davidians who seek either to scrap THE LEVITICUS or to downgrade and disregard it, and to grope on in the sparks of their own kindling, drawing other groping brethren after them. For the sake of the cause and all souls concerned, may all who find themselves engaged in the subversive work of seeking to set aside THE LEVITICUS, cease from it, and quickly unite, heart and hand, with all 100%-ROD-only brethren in repairing the present wide breach in the work, by bringing in Constitutional second-stage Association to advance the great task before us [1960].

## THE SIMPLE TRUTH ON THE PURIFICATION OF JUDAH AND ISRAEL

### Part III

In their new teaching that the sealing and slaying in Judah and Israel (Ezek. 9:6-9) take place not only in the Seventh-day Adventist Denomination but also in Protestant Christendom, the new-Carmel Sanhedrin and followers have either lost or shut out of vision the prophetic truth that the sealing among the first fruits take place in the "city" (Ezek. 9) and, equivalently, in Laodicea: both equivalents being the antitypical house of Judah—the Seventh-day Adventist Church. Whereas separation among the second fruits in Protestant Christendom (antitypical Babylon) and beyond is effected, not by "six men" (Ezek. 9) but by "another voice from heaven, saying, Come out of her my people" (Rev. 18:4), by seven angels with seven plagues (Rev. 16:1), and by the "sword

of Him that sat upon the horse” (Rev. 19:21).

The numbered first fruits (144,000) from antitypical two-tribe Judah—the S.D.A. Denomination, plus any first-fruit Gentiles from wherever, unnumbered, all having been gathered by the Third Angel’s Message into the S.D.A. communion, and comprising, together, antitypical first-fruit twelve-tribe Israel in the spiritual Kingdom of antitypical Judah, compose “the stick of Judah . . . and his companions” (Ezek. 37:16).

Subsequently, the innumerable second fruits (Rev. 7:9) of antitypical ten-tribe Israel (Ephraim)—Protestant Christendom, plus those from modern Jewry (AA 376-382), plus the second-fruits of the Gentiles, both scattered the world over, comprising, together, antitypical second-fruit twelve-tribe Israel in the spiritual Kingdom of antitypical Ephraim, compose “the stick of Ephraim . . . and his companions” (Ezek. 37:16). (The two kingdoms united in their own land, symbolized by the two sticks joined together, will compose the totally restored first- and second-fruit, twelve-tribe kingdom of Israel, ruled by the two-tribe house of Judah.)

Accordingly, any ROD statement teaching that the marking-sealing of the 144,000 and the slaying of the unmarked-unsealed occur in Judah and Israel or in the house of Judah and the house of Israel, does not thereby mean that the marking and the slaying occur both in the antitypical *pre-Palestine kingdom of Judah*—the S.D.A. Church and in the antitypical *pre-Palestine ten tribes of the house of Ephraim*—Protestant Christendom, as the new-Carmel Council is erroneously teaching [1960-1961]. Rather, such passages simply mean that the marking and slaying occur both among the two tribes of the *house of Judah* and the ten tribes of the *house of Israel*, comprising the first fruits of twelve-tribe Israel in the first-fruit kingdom of Judah—the S.D.A. Church. This is the unvarying, inspired teaching of the ROD from 1929 to 1955. Its author, were he here, would shudder, as do all 100%-ROD-only Davidians, at the new-Carmel Sanhedrin’s perversion of this basic ROD-revealed truth. And he would as certainly drive any impenitent Sanhedrin members from office and from the “camp” as Christ drove the money-changers from the temple. And they know it!

“ . . . God never delegates one agent to alter, to reset, or to countermand the message with which He has charged another agent, without his first making the matter known to both, but also . . . He never honors with promotion those who seek to uplift and aggrandize self, but . . . exalts in due season those who humble themselves under His mighty hand (1 Pet. 5:6).” So “it is *imperative*, therefore, that *every* present-truth believer teach and practice *only present truth—teach not short of nor beyond what is published*, weave not into it private interpretations or constructions, theories and ideas, and do nothing less or nothing more than what the message calls for.”—1Ans. 53:1; 4Ans. 69:1

“ . . . No lie is of the truth. If we follow cunningly devised fables, we

unite with the enemy's forces against God and Christ. God calls upon those who have been wearing *a yoke of human manufacture* to break it, and no longer be the bondservants of men.

"The battle is on. Satan and his angels . . . are untiring in their efforts to draw souls away from the truth. . . . They work with marvelous industry to furnish a multitude of deceptions to take souls captive. Their efforts are unceasing."—1SM 194:2.

## RISE UP, FELLOW DAVIDIANS, TAKE UP YOUR ARMS!

### Part IV

Scarcely a month after Brother Houteff's departure, Sister Houteff made the reassuring statement that "Brother Houteff's passing does not change the truth of the message. As to Malachi 4:5; *Testimonies to Ministers*, p. 475:3; Hosea 1:11; 2:22, and kindred passages, *if you teach only that which is published concerning them*, you will be on the safe side, *for the literature is very clear as to their application.*"—10 Code 5:11:2.

When Sister Houteff gave this admonition, she was faithfully echoing the Voice of the ROD. But the words were scarcely in print before the echo died away and the sound of another voice began to issue from her desk, until finally her sustained protestation in over 17,000 words in 83 pages of the December 1960 Code, to the effect that God's true latter-day Church *embraces* Protestant Christendom, not only the Seventh-day Adventist Denomination, in spite of monumental proof to the contrary, left no lingering doubt *as to the identity* of the voice. Once faithfully admonishing Davidians obediently to heed the ROD'S instructions to its believers, to "teach *only that which is published*"—specifically, only that which is published concerning Hosea 1:11; 2:22, and kindred passages, "for the literature is *very clear* as to their application," that voice now [1961] obliquely contends that "the situation that exists today on the issue of whether only Adventists or Protestants constitute the Church of God, is not one of the Council versus Brother Houteff, but an issue of Brother Houteff's writings versus Brother Houteff's writings"!—December 1960 Code, p. 24:1.

Here is misrepresentation *bold* and *unabashed*. "The situation" is *precisely* and *solely* "one of the Council versus Brother Houteff."

Hear the same heretical voice further proclaim its heresy: "There are still other instances of changed positions in his writings. For instance, as in the case of the Trumpets, the Kingdom, the special resurrection, the remnant of Revelation 12, etc. Brother Houteff proceeded as far as his understanding went, and as the scroll unrolled he made every change it revealed, even if it contradicted a former position."—Id., p. 23:1.

But she fails to add that he did so *only if* the former position was a denominational position, as is so in each of the cases which she here cites, *but not* in the cases which she uses to give basis for her broadened concept of Laodicea, the Church, and the purification. Brother Houteff *positively did not* contradict his own original position on any of these or any other prophecies. To say that he did is gross ignorance if not an unconscionable libel against Elijah in his absence.

“...As a person closely examines the entire message, and analyzes the reasons we have had for confining our work only to Seventh-day Adventists, he discovers that the reasons were based upon a *Seventh-day Adventist idea that is not supported by the Bible*,...”—Id., p. 27:3.

Here is a *discovery* as false as the *analysis* from which it results. “All of Brother Houteff’s references to the Church as being the Seventh-day Adventist Denomination only and the 144,000 therefore coming from her, *were but echoes of Seventh-day Adventist teaching*...”—Id., p. 48:3.

*There*, is untruth in the Absolute.

Inspiration gives *repeated* “proof...of the inerrancy of the ROD” (2Tr. 56:2), and moreover declares:

“...‘The Shepherd’s Rod’ is entirely free from such hybrid elements,...”—3 Code 7:4.

These positive statements of Inspiration make manifest “that the message be unadulterated—the pure truth—proof absolute against contamination of man’s utterance...”—1Tr. 28:2.

Again, the same voice of heresy amazingly declares: “*It is not correct* to take the position that *if* Brother Houteff was *wrong in his first explanations*, we have been going to the wrong people these past thirty years...”—December 1960 Code, p. 22:2. And *there*, finally, is the *most incredible illogic in baldest assertion*.

Think! If Brother Houteff’s “first explanations,” and our thirty-year teaching [today—1987: over 57-year teaching], that “Laodicea,” “Israel,” “Jerusalem,” and “the city” are the S.D.A. Church *exclusively*, is wrong, and that this in truth represents *all* Protestant Christendom, instead of the S.D.A. Church alone, then only the mind incapable of the simplest reasoning could comfortably recline in the amazing fallacy that “*it is not correct* to take the position that *if* Brother Houteff *was wrong* in his first explanations, we have been going to the wrong people these past thirty years.” If “Israel” represents world Protestants, not just Seventh-day Adventists, then in our teaching for thirty years [now 57 years] the untruth that the S.D.A. Denomination *is* Israel, and in our backing up that false teaching by our going, during all that time, *only* to our S.D.A. brethren, then who dare deny that we have been going, in largest part, to the wrong people for those many long years?

In the face of her 83-page, 17,000-word divisive effort to purge the ROD of what she labels error because it does not support her exigent, work-for-Israel theory, she dares adjure Davidians:

“Rise now! Be men and women of faith, courage, and action! Know what you believe and believe what you know!”—Id., p. 83:2.

To this colossal piece of effrontery and irony, fellow Dāvidians, let your instant answer be (in full evidence that you are “men and women of faith, courage and action,” and that you do “know what you believe”) to “rise now!” take up your arms and stand to the death for the Truth. If and when the new-Carmel dividers and spoilers will truly seek unity, *let them penitently lay down their own arms* and heed their own admonition:

“... Fellow Davidians, lay down your arms and let us all in the Spirit and Power available from God, put our shoulders to the task ahead and accomplish our soul-saving mission. The work will go much faster and much more will be accomplished in a united effort than it will be in a divided one.”—Id., p. 82:3.

Sister Houteff and her cohorts should have thus counseled and de-meaned themselves before *they* took up *their* arms and wrought the havoc *they* have. Let them yet believe and heed Inspiration’s warning:

“Unceasing theological speculations on the Scriptures, with the resultant diversity of opinions and pleasing fables, are continually increasing confusion, dissensions, divisions, which spawn conflicting creeds and sects. Whereas Christians should be doing nothing but proving to the world BY PERFECT UNION that the Father has sent the Son.”—6Tr. 11:2.

As we have repeatedly demonstrated by our efforts, we want unity—unity 100% *in* the ROD, not 99% in it and 1% out of it or against it—and have done and will do everything right to secure it. But we will not unify with anyone whom we know to be in dangerous error even to the slightest degree. Rather, we shall heed God’s admonition:

1. “We are to unify, *but not on a platform of error.*”—Series B, 2, p. 47.

2. “Unify, unify, *but we are not to unify with those who are departing from the faith, giving heed to seducing spirits and doctrines of devils. With our HEARTS SWEET AND KIND AND TRUE we are to go forth to proclaim the message, giving no heed to those who lead away from the truth.*”—*To The Watchman*, April 2, 1906.

3. “There is now need of unity, and there will be unity. Those who have greatly hindered the cause of God, and have *caused heavy burdens to rest upon their fellow-laborers, because they have lost their bearings,* will either humble their proud hearts, and be converted, or they will be moved out of the way.”—*Workers Needed Now*, October 16, 1903.

4. "To pursue union at the expense of truth is treason to the Lord Jesus. Fellowship with known and vital error is participation in sin."—*Spurgeon*.

5. "... 'You must have charity,' is the cry heard everywhere, especially from those who profess sanctification. But true charity is too pure to cover an unconfessed sin. While we are to love the souls for whom Christ died, we are to make no compromise with evil. *We are not to unite with the rebellious, and call this charity.*"—AA 554, 555.

6. "I must bear a decided message to our brethren. Let there be no compromise with evil. *Meet boldly the dangerous influences that arise. Do not fear for the results of resisting the powers of the enemy.*"—ISM 169:1.

Yes, fellow Davidians [divided as you are now—1987], a thousand times yes, "rise up"! And instead of laying down, take up, *your* arms in the battle against Satan [not against Bashan] and in the fight for Truth and Right and Blood-bought souls. *True unity* we profoundly want and assiduously seek, at all costs, as we have earnestly sought to make manifest, with all who likewise want and seek it on the basis of undeviating fidelity to the message; and true unity we shall have with all of "like precious faith." If any doubt or question our word, then in Christian good will, we say to them, come with the pure ROD, try us and prove us, and see for yourselves whether or not we mean what we say. COME! □

## BASHAN'S AND PATRICIA'S PETS

Dear Brother Bingham:

I hope you are feeling well! I have a lot of loneliness in my heart because my bird just died yesterday morning. My cat ran away a few months ago. I miss the happy times I had with them. My guinea pig died a long time ago but I have another one named Snow White because it is pure white. My dogs, Cuddles, Rover, and Jake, like to play with me all the time. They used to follow us to school but now we tie Cuddles and Jake on the porch. Rover we lock up in the doghouse. If you spell dog backwards you get GOD!

Yours truly,

Signed: Patricia

### Bashan's Reply

Dear Patricia:

Thank you, my dear, for that nice letter you wrote to me and sent along with your mother's. It made me wonder (since I don't remember) if

I was able to write such a nice letter like that when I was eight years old. I seriously doubt it. I can hardly do that well now. As I stop to think upon your "having loneliness in your heart" because you lost your first guinea pig who "died a long time ago," and then your cat who "ran away a few months ago," and then your poor bird which died the morning before you wrote, it makes me feel sad too for the loss of "the happy times [you] had with them."

Death, Patricia, is life's saddest reality we have to learn to bear with. It will take our pets and our friends and our loved ones all the way along the journey of life. And that's not a very happy prospect. Is it? But since it is the grim reality, you can see we have to build up a resistance against it, so we can bear it when it strikes. If we always pray to the Lord for grace not to let death overwhelm us with grief, we'll be able to endure it when it overtakes our happiness.

Anyway, honey, you still have Cuddles and Rover and Jake who, as you mention, "like to play with [you] all the time." But from what you say, it looks as though they like too much to follow you to school, so you have to lock them up till you get away. Our boys once had a dog like that. His name was Major. He was a beagle hound—black and tan and white. He used to chase automobiles and motorcycles whenever he could. That very bad habit got him hit two or three times. One time we thought he was killed. I think it injured his heart, and three or four years later, after we came here to Bashan, he staggered into the office where I was sitting late at night, looked pitifully at me, and dropped dead. That was very, very sad.

Afterwards we got a puppy and named him Colonel. But he got distemper and pretty soon he couldn't stand up. So we had to put him out of his misery. You have to be careful that your dogs don't get distemper.

Then we got Princess, a very intelligent and pretty little Spitz—snow white like your guinea pig. One day, two of the big dogs turned on her and so badly chewed her up that she died. That was very sad, too. Everybody so liked Princess.

Then we had three other dogs—Queenie, Pal, and Puppy, all three of whom disappeared. We think that they probably got shot. I was in one of the islands in the West Indies when I got word that Pal disappeared. That made me sad, for Pal was the most sensible dog we had.

After we lost them, two other dogs came to us—Rover, a pretty good-sized brown and black fellow, and Julie, a blue-eyed Australian shepherd. Rover was the boss of the bunch, but he got distemper a year ago, and had to be put out of his misery like Colonel. Julie is a real nice lady. She likes to play with our other two dogs—Bear and Queenie, who are brother and sister.

And they are not all. We've had two others besides the ones I've

mentioned. Some friends gave us a fine little beagle fellow, very intelligent and full of play. He wouldn't give any of the rest of the dogs any peace, as he wanted to play with them all the time. One afternoon he ran barking at the wheels of a car and got killed. Everybody liked him a lot and felt sad to lose him.

Quite some time ago we got Dingo—part terrier and part Australian dingo (wild dog). Bear used to beat up on him but he wasn't a coward, he'd do his best to stand his ground. He never did run away from Bear, but he did learn to *keep away* from him. He liked to jump up in the Pick Up and ride wherever the truck was going. One day our son Andy let him ride to town with him. Andy had to take care of some business, and when he came back to the truck, Dingo was gone. We know he never would have left the truck voluntarily. He was friendly, and somebody got him. We searched all over the area where he disappeared, but could not find him. That was saddening too.

So you can see, Patricia, that our experiences with our dogs over a period of nearly twenty years have been punctuated with some sadness. And that's the way life goes. So we all have to reckon with that reality and be prepared for it all along the way. Then we won't faint when sadness overtakes us.

And, oh, I must mention that we have three cats at present. Pretty Puss (who somehow is just plain Kitty Puss most of the time), we've had for seventeen years—ever since we've been here. She has black and white fur much like a Persian. Probably either her mother or her father was a Persian. She was once a very pretty lady, but she's getting old now and is not so pretty any more (that's life, too, Patricia).

Then there is Ozymandias—Ozzie and Oz, for short. Ozymandias was the name of a king of Egypt, celebrated in poetry by the English poet Keats. Oz was born in prison in British Columbia, Canada. When Jeriel, our second son, was on a missionary trip a few years ago, he stopped at the Lemkys: when he saw the cat, he exclaimed what a pretty fellow he was. Sister Lemky had rescued him from the prison where he was born and where she then worked. So she had taken him home and had gotten a litter box for him. When Jeriel exclaimed how pretty he was, Sister Lemky told him he could have him. So he took both cat and litter box, put them in his car, and got across the line without being troubled. Ozzie hid under the seat until he was across the border; then he came out! He's an extra smart fellow.

I've had many cats in seventy-five years, but none so smart as he. He uses his paws like a monkey, and does all kinds of funny things. And it's almost impossible to hide food from him! We've had him now about six years, and Kitty Puss resents him because she thinks he's an interloper here. So they don't get along very nice together. That's too bad.

Sister Bingham always tells them they can't go to the Kingdom unless they learn to love each other. Kitty Puss spits at Ozzie and he spats at her, and often she cuffs him, and sometimes he cuffs her back. Maybe they'll live long enough to learn to be friends and to get along together. We hope so.

Then we have Half-Pint, who is small (as you would guess from her name) and of maltese color. She lives in the barn, is a very good mouser, and strolls all over the place. She doesn't know Kitty Puss and Ozzie. They would probably get into a fuss if they met each other.

We've had several other cats besides Kitty Puss and Ozzie and Half-Pint. Some disappeared, two got killed, and we gave several others away.

Besides the cats and dogs, we've had lots of goats, and now we have two horses. Since we got rid of the goats after all the years we had them, we're going to get a few sheep to keep down the weeds in the orchards.

So now you have a picture of the generations of Bashan's animal family. And like the story of most families, it has its sad as well as its happy face.

Maybe somewhere, Patricia, along the long way I have come since 1905, I have heard that "dog" spelled backwards is "GOD." But somehow I didn't remember if I did ever hear it. So thank you for making it so plain. But I can't quite figure why, as much as I like dogs, God chose a word which, when spelled backwards, is GOD. I wonder about that. What do you think about it?

Well, it's been nice having a visit with you. We'll try it again some time. Though I'm terribly busy, I'll try to squeeze out the time whenever I can.

Sincerely,

Signed: M.J.B. □

### **OPENING DATE FOR THE SCHOOL OF THE PROPHETS TENTATIVELY SET FOR SEPTEMBER 11-NOVEMBER 14**

Over the course of the last two years, it has become increasingly clear that an intensive program for Davidians who are serious about teaching the message is of vital importance to the progress of the work.

This training course, it is hoped, will attract only those who have an abiding burden to share the message and to learn to do so more effectively. This course will be designed as a rigorous and intensive program to help participants learn *how* to study, *how* to give studies, and *how to deal with* people on a more fruitful level. It will also encompass manual labor in order to gain the maximum benefit from the time spent here. In short, it is to be the School of the Prophets.

The School will take up simple speaking techniques as outlined in *Evangelism*, examine the most important doctrinal issues facing us, and also give lessons on how to give chart studies. The most urgent and most important task of the school, however, will be something much deeper and broader than only offering technical details (important though they are). The School of the Prophets' highest priority is to present the great Master Teacher and to channel all efforts of the participants into studying His methods, His life of teaching, and His matchless use of the Truth to win hearts and minds for God's Kingdom.

Why hold a meeting like this in September? First, the summers here in Missouri are hot and humid and not too comfortable during the day. Since the program will, as previously stated, embrace manual labor, those who come to the School will find the weather much more pleasant in September. Second, even though we hope to complete construction of the present print shop/auditorium complex by the end of June, there is no guarantee of this. A project as large as this is time-consuming, particularly when help is limited. Third, we need another water well before embarking upon a series of meetings drawing sizable numbers of people. Because of these reasons, we believe it best to wait for the weather to moderate, complete the building project, and to drill a new well. Taking care of these concerns will help ensure a smooth, well-organized meeting, one which will be physically as well as spiritually enjoyable and beneficial.

Who may come? Anyone 18 years or older who (1) is seriously desirous of helping spread the message, (2) is willing to listen and learn, (3) is willing and able to help in some physical capacity (there are many areas in which to help here), (4) is seeking a higher level of spiritual understanding, and (5) believes he/she is called to come here.

All who can respond affirmatively to the preceding requirements need immediately to notify the Office that you are requesting consideration to attend in September. You will be informed by July 25 of your acceptance.

The establishment of the School of the Prophets is a weighty responsibility of far-reaching consequences; therefore we ask all believers to pray earnestly for the success of this operation.

"... Samuel, by the Lord's direction, established the schools of the prophets. These schools were intended to . . . promote the prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors. To this end, Samuel gathered companies of young men who were pious, intelligent, and studious."—Ed. 46:1, 2.

## BACK TO THE SOIL

### ESTABLISHMENT OF THE MINISTERIAL AND AGRICULTURAL INSTITUTE

For a number of years, we have encouraged Bashan Davidians to study into, think upon, and act toward moving to the country. While a few have moved to smaller cities, few have moved to the country, and still fewer have moved at all. This is unfortunate. God has long been calling upon His people to get out of the cities and, in one way or another (buy, lease, or rent), establish themselves in the country, where they can grow the larger part of their food and have better air and water and a better environment.

We suspect that several factors may be involved in the hesitancy of believers to forsake the large cities and launch out upon country living. Perhaps it is the lack of practical knowledge, more than anything else, that hinders folks from making this increasingly important decision. Perhaps more believers would move if they felt they possessed more "how-to" knowledge. Those with the faith in and vision of country living will make this important decision—a decision which will become increasingly necessary for all serious believers as the condition of society worsens.

For the past seventeen years, we have engaged in planting and cultivating the soil and, in some areas, have been quite successful. For instance, last year, under Trevor Bingham's management, we enjoyed a huge crop (at least a ton) of watermelons. (We see in this, incidentally, commercial potential.) From 1982 through 1985, Bashan was privileged to enjoy large quantities of fresh strawberries. This operation was successful enough to warrant sale of surplus strawberries to the public. So our experience in vegetable and fruit production is rather broad, and we believe the time has come to start disseminating this knowledge as widely as possible. We want to encourage Bashan Davidians to get back to the soil by leading the way with practical advice. This is why the Ministerial-Agricultural Institute is being established.

Our commission to broadcast knowledge is partly explained by our name, The Universal Publishing Association. First, it is necessary to understand the meaning of "universal." This word is derived from the Latin word *universalis*—of the whole. When viewed in its broadest sense, this message truly is a *whole* message, for it advocates a program of spiritual, physical, mental, social, economic, and educational renovation. Second, our work of announcing and making known the message is found in the second word of our name, "publishing." Third, an Association, by joining together for fellowship and strength, promotes the com-

mon object of spreading this message to the farthest reaches of Adventism. All in all, our commission is to serve as facilitators of plans, communicators of knowledge, and implementers of goals. Practical knowledge must be scattered far and wide, and this is the paramount goal of the Institute.

### First Project

The first project of the Institute will be to gather nursery, flower, and vegetable catalogs and growing manuals and distribute them to all who so desire. While we could publish a list of nursery companies, the average person would find it time- and labor-consuming to write fourteen widely scattered companies for information; therefore, to make it much easier for you, we will have received, by the time you receive your copy of the TIDINGS, a supply of growing guides and catalogs to send you. To receive your packet, send for the copies of your choice with the specified amount for postage. We have drawn up a list of catalogs offered, put them into categories, and analyzed the content and usefulness of each.

It is our deep hope that all who read this will be impressed to pray and study concerning the need for country living among us. All who have faith will find a way.

### Catalogs and Growing Guides Offered by The Institute

#### Fruit Catalogs and Guides:

- |  |   |
|--|---|
| <input type="checkbox"/> Rayner Bros., Inc.<br>(56¢)         | —Good strawberry supplier; good growing guide.                    |
| <input type="checkbox"/> Brittingham's Berry Book<br>(56¢)   | —Good strawberry, blackberry suppliers; good growing guide.       |
| <input type="checkbox"/> Hartman's Plantation<br>(69¢)       | —Good source for blueberry plants; no growing guide.              |
| <input type="checkbox"/> Ahren's Strawberry Nursery<br>(69¢) | —Good strawberry source; excellent growing guide. Recommended.    |
| <input type="checkbox"/> Dean Foster Nursery<br>(69¢)        | —Strawberries, raspberries, fruit trees. Excellent growing guide. |

#### Vegetable Seed Catalogs:

- |  |  |
|--|--|
| <input type="checkbox"/> Burpee Gardens<br>(69¢) | —Vegetables and flowers. Fair growing guide. |
|--|--|

- Tomato Growers Supply Co. —Tomatoes. Excellent growing guide. Recommended.  
(56¢)

#### Specialty Catalogs and Guides:

- Edible Landscaping —Offers oriental persimmons and Kiwis, among other things. Interesting, imaginative catalog contains excellent growing guide. Recommended highly.  
(39¢)
- Miles Fry & Son —Hybrid poplar trees and ground covers such as ivy and vetch. Informative catalog. Recommended.  
(22¢)

#### A Word of Caution

Should any of our readers order some or all of the catalogs listed, we urge you to remember the following:

1. The pictures in catalogs are almost always a wee bit misleading because—
2. The fruit displayed has been grown by thorough, experienced professionals. So do not get “carried away” and order large quantities of stock because you probably won’t be able to duplicate the feat.
3. Start small. If you order, get only one or two plants and learn to care for them properly.

#### Coming Next

The next issue of the TIDINGS will carry an article looking at the origin of cities from a Bible viewpoint.

—Jeriel E. Bingham

“... Those who understand what constitutes life’s true success will be wise betimes. They will keep in view life’s best things in their choice of a home. Instead of dwelling where only the works of men can be seen, where the sights and sounds frequently suggest thoughts of evil, where turmoil and confusion bring weariness and disquietude, go where you can look upon the works of God. Find rest of spirit in the beauty and quietude and peace of nature. Let the eye rest on the green fields, the groves, and the hills. Look up to the blue sky, unobscured by the city’s dust and smoke, and breathe the invigorating air of heaven.”—MH 366, 367.

**ONCE UPON A TIME**  
 there was a man who had nothing...  
 and God gave him ten apples



One apple to be  
 "returned first" to  
 show God he be-  
 lieved Him to be  
 owner and giver of  
 all.

He set aside the ap-  
 ple to be "returned  
 first" to God.



Three apples for  
 gratitude offerings  
 and to trade upon.

He gave no grati-  
 tude offerings but  
 used the three to  
 trade upon.



Three apples to eat.

He ate three ap-  
 ples.



Three apples to  
 trade for clothing,  
 shelter and trans-  
 portation.

He traded three for  
 clothing, shelter  
 and transportation.



As he again looked  
at the first apple . . .  
It appeared larger  
and juicier than the  
rest

And, he reasoned, God has all the other  
apples in the world . . .

so  
the  
man  
ate  
the  
first  
apple . . . and gave

God



the core.

#### GOD SAYS:

- He is owner and giver of all. We are His stewards.
- One apple is to be “returned first” as tithe, in recognition of His ownership and gifts.
- Nine apples will supply our needs and the needs of His work, as we “give” offerings of gratitude.

**SO, what's really ours?**

**A DECISION!**

## AN URGENT APPEAL

### -MY APPEAL TO MY JAMAICAN BRETHREN ACROSS THE GLOBE

My dear Jamaican Davidian brothers and sisters across the globe: I was reading the January-February TIDINGS of this year, page 8, bottom of the page, last paragraph, where Brother McFarlane needs transportation to further God's work in Jamaica. Because Jamaica is our homeland, I am taking this opportunity to share with you my burden which is to provide the finances to enable Brother McFarlane to have adequate transportation to do justice to the work there. What I would appeal to all of us to do is first to search our hearts, then our pockets, purses, wallets, and savings accounts, to see if we can pool together enough money to get Brother McFarlane the vehicle he needs to advance God's cause in our homeland.

I know He will bless us as we do our best for Him. I want to jump and say hallelujah that in His mercy He got the Rod message to me, although I am unworthy.

God help us to pull ourselves together in line to march when He says march. Time is short. May He wake us up to the needs of the work before it is too late is my prayer for all of us Jamaican Davidians.

Your sister in Christ,

\_\_\_\_\_(Canada)

### NEEDS OF THE WORK IN JAMAICA

Dear Brethren:

Jamaica is the largest English-speaking island in the Caribbean, covering 4,244 square miles—about the size of the state of Connecticut. It is one of the largest of the West Indian islands with a large work to do for the Lord.

The work in Jamaica is highly important for several reasons. First, there is a very large number of S.D.A.'s; second, Jamaica has the potential to become the base of operations for the West Caribbean islands and Central America. In order to effectively reach the many Seventh-day Adventists in Jamaica, and also to work with an eye toward establishing the island as a strong base of operations for other areas, Bashan's fieldworker, Brother Lascelles McFarlane, very urgently needs an automobile. He is presently trying to cover the island of Jamaica on a motor-

cycle—no mean task when considering the hindrances to travel there.

As those of us who have been to or come from Jamaica know, the roads there are not like our four-lane highways here in the U.S., England, and Europe. Many times one must travel on rutted, broken-up paved roads or roads not paved at all. This is not easy even in a car. You can easily imagine how difficult it is on a motorcycle. An equally compelling reason why Brother McFarlane needs a car is that during the rainy season, it is dangerous and difficult—if not impossible—to travel on a motorcycle. Valuable time is, as a result, lost. Further compelling is the fact that the various promoters of error have automobiles while Brother McFarlane tries to spread the message by motorcycle—an uneven situation.

As one who has traveled extensively in Jamaica, who knows the needs of the work there, I am appealing to all brethren to search their hearts and contribute whatever is possible to this noble endeavor.

The work will advance, souls will be rescued from error, and Heaven will rejoice to see the battle fought aggressively.

Let us remember that God is allowing us to play a part in proclaiming the greatest message ever entrusted to humans. May the Holy Spirit inspire all to come up to the help of the Lord by coming up to the aid of our brethren in Jamaica.

Our prayer is that enough will come in to enable us to purchase a car in Miami and ship it to Brother McFarlane. In addition to the cost of the car, we must pay the shipping charges besides the freight and tax charges in Jamaica. This will be a considerable amount, but it is well worth the sacrifice.

He gave all for us. What will we give?

Sincerely yours to do our utmost,

Jeriel E. Bingham □

### TAPE LIST NO. 15

NO.	TITLES	LENGTH
378	Obtaining the Righteousness of Christ . . . . .	90
379	Entering Into the Sheepfold Through the Door . . . . .	90
380	Checking Our Knowledge (Some Questions) . . . . .	90
381	Necessity of Teaching and Continually Repeating the Article of Justification by Faith . . . . .	90
382	A True Thanksgiving . . . . .	60
383	Self—Our Own Worst Enemy . . . . .	45

NO.	TITLES	LENGTH
384	To Trust in God is to Distrust Self . . . . .	60
385	An Exposition of the Seven Trumpets (Part 1) . . . . .	90
386	An Exposition of the Seven Trumpets (Part 2) . . . . .	90
387	An Exposition of the Seven Trumpets (Part 3) . . . . .	90
388	Unity—Its Purpose in Davidia . . . . .	90
389	Some Important Reminders on How to Get Into the Sheepfold and Stay There . . . . .	90
390	So Many Voices . . . Which Will You Hear? (Part 1) . . . . .	90
391	So Many Voices . . . Which Will You Hear? (Part 2) . . . . .	30
392	The Church of God and the church of Satan . . . . .	90
393	Understanding Matthew 20 . . . . .	90
394	Elijah's Faithfulness . . . . .	60
395	Be True to the Truth (Part 1) . . . . .	90
396	Be True to the Truth (Part 2) . . . . .	90
397	What is the Work "Before" the Lord? . . . . .	90
398	The Push the Work Needs . . . . .	60
399	What is the Presupposition That the Day of the Lord Sets Forth? . . . . .	90

**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:** Be sure to let us know the dates of your planned arrival and departure when visiting Bashan this year. We are limited for room and must have your reservation ahead of time. Please re-read the January-February TIDINGS, p. 62, for more information on this.

**REQUESTS FOR LITERATURE:** When sending in names and addresses for literature, please indicate what publications, if any, you gave to the individual or individuals concerned and, specifically, what series of literature you wish sent to them—whether the Bashan present-truth publications or the Mt. Carmel ROD publications or both. And please include, if possible, the name of the church to which the individuals belong.

**A REMINDER:** Please remember to make all checks and money orders to Bashan payable to THE DAVIDIAN SEVENTH-DAY ADVENTIST ASSOCIATION, not to The Universal Publishing Association or to any individual.

**SMALL CHARTS:** These 8½x11 charts are still available. The price is the same—\$7.50 per set.

**STAMPS FOR FREE:** The foreign stamp supply overflows. If you wish any, send a stamped, self-addressed envelope with your request, and we'll send you as many as your postage will cover.

**REMITTANCE SLIPS:** Be very careful to use these or to send a slip of paper, specifying exactly how you want your remittance to be distributed. When no slip or indication is made, it takes much time to write to you about it, then to wait for your answer, before the correct entries can be made in the books. So please remember to be very careful to use the remittance slips or even a blank piece of paper if necessary to indicate how you want your remittance to be recorded.

**HOW TO FIGURE YOUR TITHES:** Questions have come in to the Office as to how the 1st and 2nd tithes and the voluntary 5% Expense Offering are to be figured. Here is an example:

Say your earnings are \$100.00, then a tithe or 10% of that amount (\$100.00) will be \$10.00 First Tithe.

Subtract that \$10.00 from the \$100.00. The remainder will be \$90.00, a tithe or 10% of which will be \$9.00 Second Tithe.

First tithe	\$10.00
Second tithe	9.00
	<hr/>
Total tithes	\$19.00

Deduct \$19.00 from \$100.00, and the remainder will be \$81.00—the amount left you. 5% of \$81.00 = \$4.05 voluntary Expense Offering.

**TELEPHONE CALLS:** Many thanks for your cooperation in minimizing the number and shortening the length of phone calls to Bashan.

When you are tempted to call Bashan for anything other than the most urgent concerns, and when you are tempted to place any other long-distance calls, whether near your home or cross country, remember the crying needs of the work—here at headquarters, in Africa, Guyana, the Philippines, Jamaica, and in the islands. Don't protest that you owe yourself the luxury of a call now and then. Remember that only "when self-denial becomes a part of our religion, we shall understand and do the will of God. . . . We shall see the path of obedience as the only path of safety."—R & H, Feb. 25, 1880.

And remember that necessary calls to Bashan are to be placed *only* on Sundays between 10:00 a.m. and 12:00 noon Central time, save in case of unavoidable emergency.

**IMPORTANT REMINDER:** Remember the month-end prayer and fasting. These are privileged appointments with the Lord. If there was a time when God's children needed to draw near to Him, to overcome "the world, the flesh, and the devil," it is now through prayer and fasting. Enter into the exercise and receive the full blessing the Lord has for you.

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

**THE DAVIDIAN SEVENTH-DAY ADVENTIST ASSN.  
BASHAN HILL  
EXETER, MISSOURI 65647**

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### **INSPIRATION'S CHALLENGE**

**“The world was founded upon religion, and you can rest assured that when religion disappears from the earth, the world will disappear with it. Those who fall in love with the Truth will find that blessings will, reciprocally, fall in love with them, . . . but everyone who does not love the Truth is sure to be deceived, regardless what he may do to avoid it.”—1TG 50:24, 25.**

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