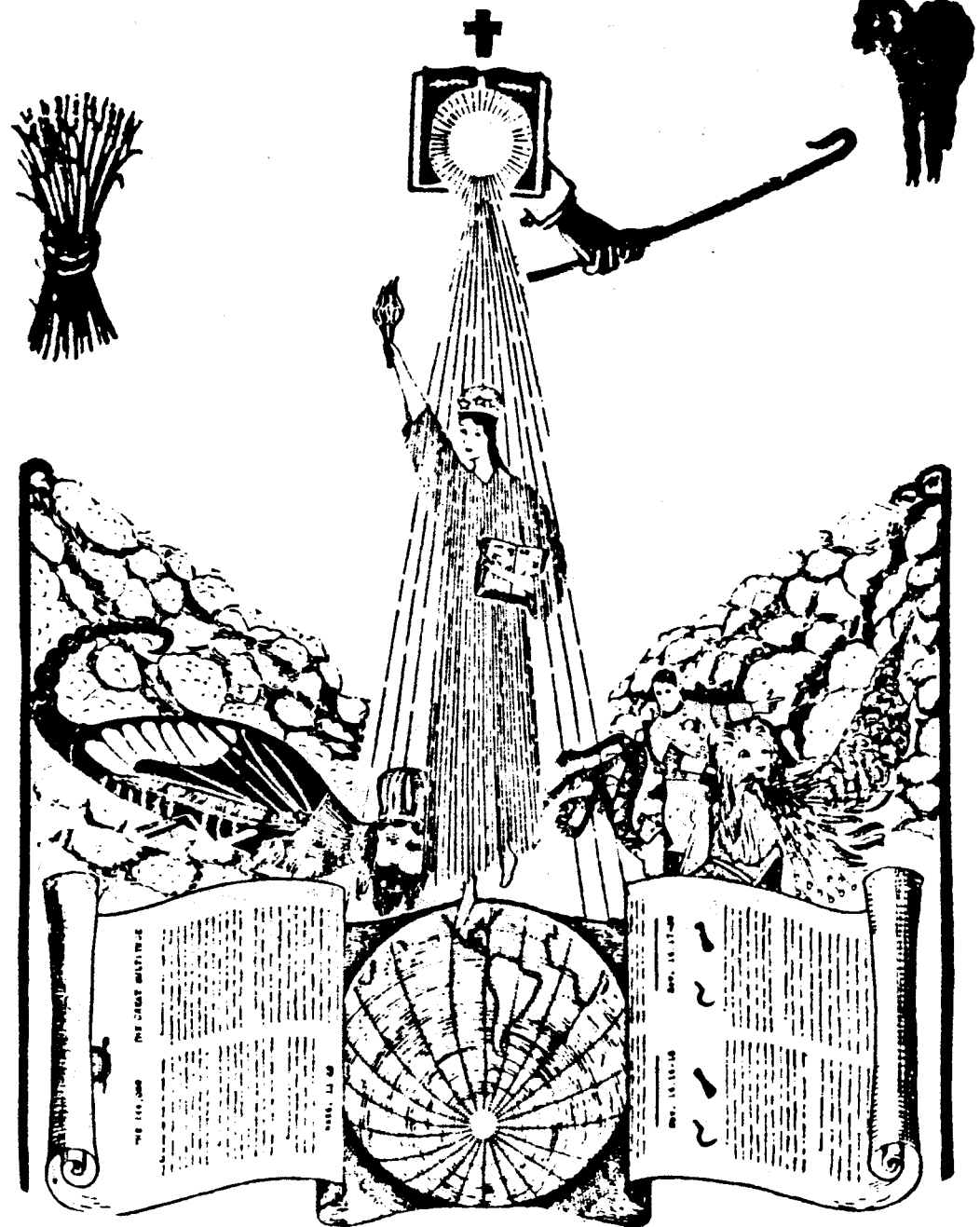


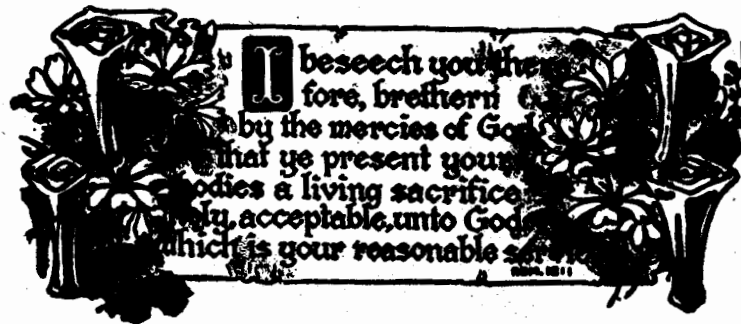
THE SYMBOLIC CODE TO THE LAODICEANS



SPECIAL SESSION  
AUGUST 1988  
VOL. 3 No. 6

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## BAPTISM WITH WATER, BAPTISM WITH FIRE AND THE LORD'S SUPPER

VICTOR T. HOUTEFF

When John the Baptist preached that the Kingdom of God was at hand, he also taught the need for repentance and baptism. The baptism that John performed was itself an object lesson that the people were sinful and unprepared for the Kingdom. We may gather, therefore, that the baptism he gave was to fit the people at that time to meet the Lord and be accepted into the Kingdom of God. Since John was preparing the way of the Lord, then all the saints should have been baptized and ready to meet the Lord by the time He came. But the facts are that when Jesus came He not only also baptized, but He baptized even more persons than John did. And when it was time for Him to ascend into Heaven He commissioned His apostles also to baptize as He had commanded. This commission, moreover, was to extend to the end of probationary time.

If baptism was a significant object lesson pointing forward to one's actually being cleansed and prepared to meet the Lord, then the event itself is still in the future, because the rite of baptism still continues to be performed. We therefore understand that the baptismal ceremony which John instituted was not only for the people who were living at that time, but it is also for those who lived after him. Since those persons whom John baptized, and even many that were baptized later, are now dead, they will not meet the Lord except they be resurrected, which fact causes us to understand that they were baptized for the resurrection. In other words, had they not performed their duty of baptism they would not rise in the first resurrection nor would they enter the Kingdom of God. We must bear in mind, however, that the Judgment precedes the resurrection. Then prior to the resurrection their cases are taken up in the Judgment and the decision is made which determines that they are worthy to be called forth in the resurrection of the just. After their resurrection, they will meet the Lord and will receive welcome into His Kingdom. Their baptism, then, was for the resurrection of the righteous dead.

While John was preaching baptism with water he said in

Matt. 3:11,12--"I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, Whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire: Whose fan is in His hand, and He will throughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire."

Jesus, who was to follow after John, was to baptize with the Holy Ghost and with fire. But the fact is that when He came He, too, baptized with water just as John did. Therefore, we must conclude that the baptism of which John spoke is still future. If it is, when will it come to pass? This is the question before us now. For the answer, let us read again

Verse 12--"Whose fan is in His hand, and He will throughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire."

The time that He is to baptize His people with the Holy Ghost and with fire is when He comes to take away the tares and burn them with fire. And our message teaches that the time this purging will take place is at hand (5Test:80). Yes, the Lord is to come to purge His floor, destroy the chaff and gather the wheat into His Kingdom. Since only the announcement of this most solemn event has been given, and it has not yet come to pass, therefore we still see the chaff and the wheat commingled. In the light of this fact, we must be standing in the same place John and the disciples stood in their time.

John the Baptist found his commission in Isaiah 40:1-5, which we shall now read and analyze

Isa. 40:1--"Comfort ye, comfort ye My people, saith your God."

This is the gospel of John the Baptist. He was sent to do this.

Verse 2--"Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord hand double for all her sins."

When we analyze this statement we find that this condition was not true in John's time, for Jerusalem's warfare was not accomplished and her sins were not at that time pardoned. Nor were her trials over. But she was to be comforted by these words. If John's preaching was a type of anything, it must be a type of the message that God wants His servants to preach today just before the Lord comes to baptize and purge His people with fire. If this be true, then this chapter most certainly says that we are in the time when Jerusalem's warfare is to be accomplished and her sins are to be pardoned, the reason being that she has received of the Lord's hand double for all her sins. And we understand clearly that Jerusalem cannot mean anything other than God's church, His people.

What specific punishment did the church receive?--The Lord took away her kingdom and then sent her into the wilderness where she was to be fed 1260 days (Rev. 12). Though some may understand that the church was to be in the wilderness only for the duration of the prophetic 1260 days, it should be pointed out that Revelation does not say that. The Revelation only says that the woman was to be fed in the wilderness 1260 days; it does not say how long she would be there. Her warfare was to be in the wilderness. By the authority of other Scripture prophecies in conjunction with Revelation 12, we have learned that when her warfare is finished she is to journey out of the wilderness and return to the vineyard (Kingdom) which God is to restore unto her. We believe we are now approaching that very event when God's people must return and reestablish the vineyard--God's Kingdom--that is to constitute the "stone" of Daniel 2:44,45.

When John the Baptist came he found the people deeply entrenched in sin, and therefore not at all prepared for the Kingdom of Christ. And if he and his work are a type of the message and work today, then it, too, must find the people in the same condition--asleep and in sin and thus unprepared for Christ's Kingdom. Because of their low spiritual condition in John's time, he baptized them in water. If we are in the same condition today, then the message of today must baptize us, too. But the message is not teaching rebaptism, and it most likely will not do so, for the Bible teaches only one baptism. The message does say, however, that it finds the people of God in a sad deception (3Test:253).

John the Baptist came and baptized with water. Then Jesus came and He also baptized with water. It was not until the end of His ministry that Christ ordained the Lord's Supper among His disciples. Before they partook of that supper He washed their feet which He said they must let Him do for them if they would have part in the Kingdom. In the evening of this occasion, Jesus told the disciples that they were all clean save one. They were as clean as they could be at that time. The unclean one was Judas who was present among them and who also partook of that ordinance; but he partook of it to his own damnation. Because he allowed the Devil to be in him he committed treachery against Christ and then hanged himself. This, though, actually was a great blessing to the apostles, because as a result of his own act, they were purified.

When the Lord instituted this ordinance He commissioned His people to celebrate it after His example, but a warning was also given that those who partook unworthily of the bread and wine which symbolize Himself, do so to their own damnation. In compliance with the commission, the apostles performed this ordinance with all who believed. Sometime after the ordinance of humility was given, the Pentecost took place. They were not, however, baptized with fire.

Since the proper form of baptism is by immersion, then those who are baptized with the Holy Ghost must be covered with the Holy Ghost. Likewise, for a person to be baptized with fire he must go through the fire.

John the Baptist preached repentance and baptism to show that they were in sin and needed to repent and be converted. We do not have the Lord's Supper among us now because we are not ready for it. We are still sinners, not yet clean. But now is the time we are to repent if we ever will, and when we do have the Lord's Supper among us it will denote as much as did John's baptism. But if we are ever to partake of it among ourselves we must first repent, we must be clean. Since we as Adventists have been in the habit of celebrating the Lord's Supper, it is clear that our not having this ordinance among us for the time being, signifies that it is a temporary restriction peculiar to us. In order for us to become ready for this ordinance something must take place.

John said that He who would come after him would baptize with the Holy Ghost and with fire. That baptism is still future. And if it is still future from John's time, it must be performed sometime before we get into the Kingdom, sometime when the Lord's fan is in His hand. We see, then, that after John's baptism comes the baptism of the Holy Ghost and fire; therefore John's baptism must be a symbol of another baptism, that of the Holy Ghost and fire. To find out more about what this means, let us turn to

Mal. 3:1-3--"Behold, I will send My messenger, and he shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

Jesus used this scripture to identify John as being the messenger who was to prepare the way for His coming. In studying these verses we find that there is no difference in the event mentioned here in Malachi and the event mentioned by John himself, other than that another symbolism was used in Malachi.

We went through the baptism of water to show that we were sinners and have received forgiveness, but this baptism is a baptism of fire which is to purify us and cause us to emerge as silver and gold. Yes, we have been baptized with water, but when the Lord comes to His temple to baptize us with the purifying fire, who will be able to stand? This experience must come to take away the chaff and to save the wheat and to cleanse those who are God's people.

Now let us turn to

Isa. 52:1,2--"Awake, awake; put on thy strength O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion."

These verses indicate that from the time the church, Zion, is called to awake and put on her strength, the announcement is also made that the uncircumcised and the unclean are no more to pass through her. At that time the church is asleep and the Lord is calling her to awake; she is weak and the Lord is admonishing her to put on strength. The second verse shows that she is also in the dust and a captive and must be made free from her yoke of captivity.

Verse 7--"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!"

This is the time of the preaching of the Kingdom over which God reigns. The good tidings are of salvation, indicating that they are proclaimed in a time when people can still be saved. For a similar statement in another scripture, let us read

Nah. 1:15--"Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off."

In our study of this prophecy we learned that this happens when the Assyrian falls, but the Lord's call to the church in Isaiah 52 to awake comes first. After she awakes she is to behold something and she is to do something. What is she to do? --She is to keep her solemn feasts. She is to perform her vows. From this we understand that at the close of the Assyrian period and in the time when the wicked no longer will be in the church, God's people in it are to keep their solemn feasts and perform their vows. The Lord's Supper being one of the solemn feasts, it will be celebrated next in the time when the wicked are no more to pass through the church. Do you not see that we are now closer to it than when we first believed?

Now let us turn to

Isa. 4:1--"And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by Thy name, to take away our reproach."

To learn the time this is speaking of we will read from the preceding chapter

Isa. 3:25--"Thy men shall fall by the sword, and thy mighty in the war."

This verse places the time when the men of Zion shall fall by the sword, and the mighty in the war. Through Nahum we learned that it is the Assyrian war that is

being fought in the day these things take place. The preceding verses in this chapter show that Zion is to lose her men and her mighty because her people are following after vanity.

Verse 26--"And her gates shall lament and mourn; and she being desolate shall sit upon the ground."

Since gates are not able to lament and mourn, they must represent people, those who let others come in and go out. Therefore, they must represent watchmen, ministers. This verse says they shall lament and mourn. Besides this sad state of affairs, Zion is described as being desolate. If she at that time is desolate, it would mean that she is empty--empty of sinners and sin. All of this, you see, brings us to the time of the purification which comes also in a time of war. In that day the gates will lament and mourn.

Now we are ready to reread:

Isa. 4:1--"And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by Thy name, to take away our reproach."

If these scriptures have brought us to the time of the purification of the church, then today there must be seven women taking hold of one man and wanting nothing but His name. The seven women in the spiritual realm are symbolical of the seven churches--all the churches--just as the seven heads on the leopard-like beast are symbolical of all the churches. And what does this say they want?--They want only to be called Christians, but they do not want either His bread (Truth) or His clothing (righteousness). They want just His name. Then in the time when the purification is due there is to be a complete apostasy among all the churches. And that is the very condition that now exists. The very fact, moreover, that we are not yet observing the Lord's ordinance privately among ourselves shows that some of us as individuals may yet be in the very apostasy described in these verses and perhaps even asleep. It is possible that some of us as individuals may want to be associated with the Davidian organization but refuse to fully imbibe its Truth or live its principles.

Verse 2--"In that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel."

We know the Branch to be Christ. A branch is a part of a tree, and in this instance, the tree represents the kingdom of David which is to come from the stem of Jesse. In that day the Branch shall be beautiful and glorious, and through the beauty and glory of the Branch--Christ--the whole Kingdom is also to be beautiful and glorious, and "the fruit of the earth shall be excellent and comely for them that are escaped of Israel."

Verse 3--"And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem."

Some are to be taken away from Zion and Jerusalem, and all who are left are holy. Then it is evident that those who were taken away were the unclean and the uncircumcised. At this time the church will be pure, every member of it being holy. What will purify them?--The next verses give us the answer:

Verse 4--"When the Lord shall have washed away the filth of the daughters of Zion and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning."

When this verse has been fulfilled all could partake of the Lord's ordinance and bring not damnation to themselves; whereas if the people should partake of the Lord's Supper before they were washed it would be a curse to them.

Verse 5--"And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence."

The holiness of the people constitute the glory. Moreover, there shall be a defence for all Zion's people, for the Lord will defend and deliver them.

Verse 6--"And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain."

The admonition in this verse is not given to ancient Israel, but rather it is given to a modern people. We now are to turn to God from Whom the ancient children of Israel have deeply revolted.

Isa. 31:7--"For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin."

If we had no idols then this verse would not be written as it is. What are idols --An idol is anything that comes between us and God. As a simple illustration, if you knew that the right thing for you to do right now is to move this book from this place to that place, and if something stands in the way and you allow it to remain in your way, then you are either too lazy to remove the obstruction and thus you show that you love ease more than you love to do your duty, or else you love the obstacle itself more than you desire to fulfil your duty. Anything that keeps you from doing what you ought to do is your idol.

From our study today we are able to know and understand that we are in the days when God's people will cast away all their idols. The great question each of us must now settle is this: Are we personally going to be among those who have cast aside every idol? No one can decide this for you; you alone must decide it for yourself.

Verse 8--"Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited."

When we cast away our idols then the Assyrian will fall and the Assyrian yoke will be broken.

Verse 9--"And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, Whose fire is in Zion, and His furnace in Jerusalem."

The "ensign" is the object of the Assyrians' fear. After God's elect go through the baptism of fire and come out purified and refined, the ensign or Kingdom is to be set up in Jerusalem for a place of refuge for the others who will afterwards come into it. This is God's schedule.



The important lesson for us to learn is this:

We are approaching the parting of the ways where we must decide whether we will be among the many of whom Daniel spoke that shall be purified, and made white, and tried, and understand; or of those who shall do wickedly and not understand. If we would be among the wise and purified ones we had better without delay find out what our idols are and put them away, for that is the factor that will decide which of the two classes we will belong to. Since none of the wicked shall understand in the day of the Lord, it shows that the Truth will become deeper and deeper until finally the wicked will not be able to comprehend it. The point where they first lost out or became blinded, however, was when they met their idol and refused to tear themselves from it. The things we love and esteem more than God's Kingdom are our idols.

"Choose you this day whom ye will serve." Josh. 24:15. "If the Lord be God, follow Him: but if Baal, then follow him." 1Kings 18:21. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6:24.

(12 Symbolic Code Nos. 6,7, pp. 3-19)

## **FROM THE GOLDEN BOWL**

ELLEN G. WHITE

Make the Bible the man of your counsel. Your acquaintance with it will grow rapidly if you keep your mind free from the rubbish of the world. The more the Bible is studied, the deeper will be your knowledge of God. The truths of His word will be written in your soul, making an ineffaceable impression.

Not only will the student himself be benefited by a study of the Word of God. His study is life and salvation to all with whom he associates. He will feel a sacred responsibility to impart the knowledge that he receives. His life will reveal the help and strength that he receives from communion with the Word. The sanctification of the Spirit will be seen in thought, word and deed. All that he says and does will proclaim that God is Light and in Him is no darkness at all. Of such ones the Lord Jesus can indeed say, "Ye are laborers together with God."

...Christ the great Medical Missionary, is our example. Of Him it is written, that he "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing the sick." In His service, healing and teaching were linked closely together. Today they are not to be separated.

...Often the inhabitants of a city where Christ labored wished Him to stay with them and continue to work among them. But He would tell them that He must go to cities that had not heard the truths that He had to present. After He had given the truth to those in one place, He left them to build upon what He had given them, while He went to another place. His methods of labor are to be followed today by those to whom He has left His work. We are to go from place to place, carrying the message. As soon as the truth has been proclaimed in one place, we are to go to warn others.

(Loma Linda Messages, pp. 66,67)

**MINUTES OF THE BUSINESS  
AND  
RELIGIOUS MEETINGS  
OF THE  
1988 SPECIAL SESSION  
JULY 30, THROUGH AUGUST 6, 1988**

This historic event, the first of its kind for the General Association of Davidian Seventh-day Adventists--Mt. Carmel, convened with a lively Sabbath service. We thank God for His providence which has guided our footsteps during the past year and for bringing us together once more for this auspicious event.

After a heart warming song service conducted by Brother E. Stanford (New York), the chairman, Sister Y. Gully (Georgia), welcomed the delegates from the east, west, north and south. Brethren had come from: Barbados, Boston, California, Connecticut, Canada, East Africa, Florida, Georgia, Jamaica, New York, New Jersey, Philadelphia, Rochester, Trinidad, and South Carolina. Many of the new fields were unable to send representatives on this occasion. The theme for this Session was "Not by might, nor by power, but by my Spirit saith the Lord of Hosts." Zech. 4:6.

Brother A. Hibbert (Mt. Carmel), than gave an inspiring world-field report. Brother O. Kortram (Georgia), rendered a touching message in song, after which Brother J. Tsaku conducted a thought-provoking Sabbath school study.

The high point of the day was the sermon delivered by Brother L. Wilson (New York), whose subject was in keeping with the theme. He stressed the point that we must permit the Holy Spirit to maintain his rightful place in directing the work. He reminded us that from 1888 to 1988 was 100 years since the message of "Righteousness by Faith" was rejected by the church, and that therefore, we must not grieve the Holy Spirit. Truly it was evidenced that God was in this place.

After a delectable luncheon, the meeting reconvened in the afternoon with song service conducted by Brother O. Kortram. We sang with the Spirit and with understanding. Sister N. Watson (Pennsylvania) then fed the little lambs.

An informative lecture was given by Sister F. Frye (California), on the subject of health reform, during which we were reminded that "Health is wealth."

Brother N. Archer (California), led out in a lively discussion on evangelism, highlighting the most effective means of delivering the message to our dear brethren in the mother church. He also discussed the recent upsurge of "Ism-breeders" in Davidia and cautioned us to prayerfully re-study the Rod message.

During the period of testimonials, interspersed with solos and choral pieces, our hearts were blessed as we heard how the Lord had providentially guided the footsteps of His people during the past year. This segment was conducted by Brother C. Jeffers (New York).

The day climaxed with a powerful vesper thought given by Brother G. Matthews (Barbados). He emphasized that the time had fully come when we must expect the Lord to do great things for His people, but our efforts must not lag or weaken. He encouraged us to stop complaining about each other, and lay our whole hearts open before God, that we might receive the Holy Spirit.

Thus began the 1988 Special Session.

### BUSINESS MEETING - SUNDAY, JULY 31

A rousing song service was conducted by Brother T. Davis, (Mt. Carmel), after which an inspiring thought for prayer was given by Brother A. Hibbert. He read from 1Ans. 68,9 and 2SM:365. We were reminded that Satan's supreme effort at this hour must be to cause the time to be wasted and the work to go undone. We should therefore waste not a precious moment, for each moment is vital to salvation. Our faith was strengthened as he pointed out that every plan must be spread before God.

#### PRELIMINARIES:

Brother A. Hibbert stated that the vice-president and secretary of the Association would act as chairman and secretary respectively until the officers were elected to preside at the Session.

#### ROLE CALL:

Members present: delegates, ministers and Bible workers.

- |                         |                         |                           |
|-------------------------|-------------------------|---------------------------|
| 1. R. Williams* (CA)    | 11. L. Francois*** (TT) | 21. J. Seraphin** (Mt.C)  |
| 2. F. Frye*** (CA)      | 12. A. Hibbert** (Mt.C) | 22. T. Davis* (Mt.C)      |
| 3. C. Moore*** (PA)     | 13. N. Smith* (NJ)      | 23. G. Matthews*** (Bdos) |
| 4. M. McCallum* (JA)    | 14. W. Horne*** (CA)    | 24. V. Brown*** (JA)      |
| 5. N. McCallum** (JA)   | 15. L. Archer* (CA)     | 25. M. Thomas*** (JA)     |
| 6. G. Green** (SC)      | 16. N. Archer** (CA)    | 26. T. Harrison*** (NY)   |
| 7. C. Sharpe* (NY)      | 17. M. Victor*** (FL)   | 27. P. Hayden*** (CAN)    |
| 8. P. Nosworthy* (NY)   | 18. E. Stanford*** (NY) | 28. K. Nelson* (Mt.C)     |
| 9. M. Nosworthy* (NY)   | 19. D. McCoy* (NY)      | 29. Y. Gully* (GA)        |
| 10. I. Muwonge*** (AFR) | 20. B. Bolanos*** (CA)  | 30. O. Kortram*** (GA)    |
|                         |                         | 31. R. Kortram*** (Sur)   |

(\*-Bible Worker. \*\*-Minister, \*\*\*-Delegate. There were 31 voting members).

Card-holders present:

- |                      |                   |
|----------------------|-------------------|
| C. Williams (CA)     | E. Barnes (JA)    |
| M. Grey (PA)         | B. Botai (CA)     |
| C. Horne (CA)        | J. Gully (GA)     |
| P. Smith (NY)        | M. Allen (NY)     |
| L. Wilson (NY)       | B. McKenzie (CA)  |
| J. Smith (CA)        | P. Escoffery (NY) |
| T. Daniel (PA)       | N. Brown (JA)     |
| D. Seraphin (ST Luc) | J. Coleman (CA)   |

Officers elected for the Session:

1. Chairman: N. Archer
2. Secretary: Y. Gully
3. Sgt-At-Arms: O. Kortram

Additions to the agenda:

1. Computer for the accounting department.
2. Letter to the field.

Excerpts from Brother Houteff's letter which accompanies the fellowship card were read by the chairman. He stressed the need to form perfect characters.

### WORLD FIELD REPORT:

Brother A. Hibbert pointed out that God's work is progressing rapidly around the world. He reported that different fields are writing to headquarters requesting literature on a daily basis, and that God is prospering and blessing His cause.

### TRINIDAD

Brother L. Francois gave the overview of the work here. Even though the group is functioning on a very small budget, the Lord is blessing them. The brethren rely mainly on the distribution of literature, but also enjoy gathering together for fellowship.

### JAMAICA

The report was given by Brother M. Thomas, who stated that Jamaica remains a viable and vibrant group, despite financial difficulties. The greatest need in this area is the mobilization of personnel.

### AFRICA

This is the fastest growing foreign country. Brother I. Muwonge, who gave the report, stated that over 1,000 people have responded to the message. He stated the desperate need for Rod literature. Already a tract has been translated into the Ugandan dialect. The tape ministry is not as effective because of a lack of recorders.

### ENGLAND

Brother Hibbert stated that the work is growing here. Brother E. Harris has been making frequent visits to this area.

FRANCE

Brother Bolo and Sister Marie Chantelles are presently here working for the Lord. This area is showing much promise.

INDONESIA

A letter was read from a Davidian group in which they expressed the conviction that this must be God's true Association. Praise the Lord for His faithful people around the world.

THE PHILIPPINES

The cry still goes out for a worker. There are 52 requests for the correspondence courses. Please pray that the Lord will send laborers to this part of the vineyard, for the harvest truly is plenteous.

MEXICO

Many individuals have responded, but they too, are in need of a worker at this time.

CENTRAL AND SOUTH AMERICA

Responses are still being received from this sunny part of the world.

GUYANA

Again, the brethren there were unable to send a representative. Even though we have not received an official report, the group still appears to be active.

BOSTON

A Davidian group has recently been organized here. The brethren are working steadily to spread the message.

PHILADELPHIA

Indeed, an open door is set before them, and no man can shut it. Praise the Lord, the brethren are holding fast to the message.

## GEORGIA

Despite the recent attacks by the enemy through usurpers, there remaineth "seven thousand" men who have not bowed the knee to Baal. The brethren here are still of good courage and actively going about our Father's business. Praise the Lord, they are still feasting at the bountiful table of the precious Rod message!

## NEW YORK

The group here is becoming more active in the hunting work and is generally looking about the Lord's work.

## MT. CARMEL CENTER

A new office building is in the process of being constructed. This is to include a health facility, library and conference room. We are praising the Lord for the financial support from the field at large, however, Mt. Carmel is run by a skeletal staff, in other words, those who work in the office are also responsible for maintenance, grounds and so on. We desperately need the tangible assistance of individuals with the necessary skills to assist us during the summer and the long winter months.

## FLORIDA

Our group here has improved and is progressing despite internal problems. However, we are in need of a worker. In the upper portion of Florida, two new groups have been organized through the efforts of Sister C. Warner, a D.L.I. graduate. The work in this part of the vineyard continues to grow.

## UNIVERSAL PUBLISHING ASSOCIATION

Brother N. Archer states that the printing operation is moving forward. Charts are in the process of being printed by silk screen. The book, "Shepherd's Rod," Vol. 2 has been printed and bound (soft and hard cover). Praise the Lord! However, there is much room for improvement, and a full crew is needed.

Sister Frye gave a very favorable financial report.

## THE NETHERLANDS

Brother O. Kortram has visited this area and the brethren are reading the Rod literature. He has translated "General Conference Special" into Dutch.

The Lord is indeed directing the work as it goes forward under the mighty angel who is to lighten the earth with his glory!

After a short recess, Brother O. Kortram read a thought from GW:446,7.

A request was made that the Session investigate a previous decision made by the Council. After much deliberation, the Session voted to sustain the Council's decision.

After lunch, we resumed, with a prayer thought by Brother M. Thomas.

A detailed world plan for workers was presented.

Truly "not by might, nor by power" but God's Spirit had prevailed on this first day of business discussion. We anticipated another spirit-filled day of deliberations.

### BUSINESS MEETING - MONDAY, AUGUST 1

The Session reconvened promptly at 8:30 a.m. Our hearts were made glad as we observed that everyone was eager to continue. After song service which was conducted by Brother T. Davis, Brother L. Wilson prepared our hearts for prayer by once more reading from the letter written by Brother Houteff, which accompanies the fellowship certificate.

The business discussions resumed with an encouraging financial report from Brother L. Wilson, treasurer. He stated that overall, it had been a very good fiscal year, during which the funds were wisely managed. He also recommended that the new Council increase the budget for printing. He stated that personnel should also be trained to function within the various departments.

A request was made that the Bible correspondence courses, which originate in Yucaipa, should be returned by mail there. An extension of the D.L.I. program was recommended for Yucaipa, California. Printing and mailing will continue to be done there. The new office (NY) is to have a tape ministry department. At the present time, the Georgia branch is operating the tape machine. When the building is completed the whole operation will be financed and run by headquarters.

We then engaged in a lively discussion regarding the pattern of Government as described in the Leviticus, pp. 5,6. The need for sending out the workers in pairs was stressed.

Another eventful day had come to its close.

### BUSINESS MEETING - TUESDAY, AUGUST 2

"Praise God from whom all blessings flow." After a restful night, the delegates reassembled for a new day of deliberations. Song service was conducted by Brother G. Matthews and the reading of Brother Houteff's letter continued. We prayed that the sweet Holy Spirit would take possession of each waiting heart.

The Session decided to remove the "preface" to the "Entering Wedge," as well as any other statements inserted in other Rod literature since the death of the prophet.

The next item discussed was a letter sent by the Bashan Association informing us that the General Conference of Seventh-day Adventists is seeking to file a lawsuit against independent organizations with the name "Seventh-day Adventist" in their title. The Bashanites are inviting all Davidian Seventh-day Adventist Associations, as well as other SDA lay movements to join them in filing an "amicus curiae" (friend of the court). The Council rejected this proposal on the grounds that under no circumstances can we confederate with those who distort and pervert God's word. The Session upheld this decision and observed that while it remained possible, an all out effort must be made to reach the church with the message of salvation.

The amendment of by-laws was the next item for discussion. Again the Spirit of the Lord prevailed and all things were done decently and in order.

The most solemn event of the Session began with a thought from "Testimonies to Ministers," p. 321. We were reminded that men should be appointed in the interest of the cause, who are unselfish and who honor and fear Gd. After prayer, the nomination of names for the Executive Council began.

A prayer meeting was planned for that evening as well as early the next morning, to ask the Lord's special guidance in the election of the Council.

### BUSINESS MEETING - WEDNESDAY, AUGUST 3

He lives, He lives, Christ Jesus lives today! Praise God, another day was granted to us to further the Lord's work. Again, Brother Houteff's letter was read by Brother E. Stanford.

The chairman read from 5T:618,619, on the selection of leaders and after ballots were cast for each position, prayers were offered to the Lord.

#### ELECTED OFFICERS:

##### Vice-president:

A. Anthony Hibbert

##### Treasurer:

L. Wilson

##### Secretary:

Y. Gully

##### Council Members:

J. Seraphin

T. Harrison

E. Stanford

D. McCoy

#### DIRECTORS:



Ministerial Director:

N. Archer

Education Director:

E. Stanford

Benevolent Director:

G. Kerr

F. Frye (Assistant)

Medical Director:

C. Horne

A. Hibbert (Assistant)

The remainder of the day was spent on amendment of by-laws.

To God be the glory, great things He has done!

BUSINESS MEETING - THURSDAY, AUGUST 4

Another day was granted us to see about our Father's business. After the usual song service, and prayer thought from 12 SC:5, pp18,19, led out by Brother O. Kortram, discussion continued.

It was decided that by the year 1990, the Council is to make a limited start of a school.

The remainder of the morning was spent on the discussion of marriage and remarriage.

The religious discussions began in the afternoon.

During the religious section of the Session, the major question for discussion was "that which is published."

ISSUE: If Brother Houteff did not use a particular illustration then we are not authorized to use it. Zech. 6 was the focal point of this discussion.

The major points were:

1. Illustrations used in explaining the brass mountains.
2. The validity of using 2Thes. 2:4,5, in explaining the valley between the brass mountains.

CONCLUSIONS:

When using illustrations one must remember what is published. Inspiration states that "the end-products of inspiration fall into one of two categories--either inspiration of words or inspiration of ideas." (See 1Ans. 48,49).

Therefore, language may be revised from time to time in order to solidify an illustration. However, fidelity to ideas must not be confused with fidelity to

words. The idea must remain intact! We must be careful not to twist a reference to mean something other than what it says. For example, you can not say brass and gold are the same thing. On the other hand, any illustration depicting strength, durability and purity, as the qualities of brass is appropriate.

When explaining Zechariah 6:1, many historical details are not necessary. After many references were given by the delegates, the Session accepted the fact that we can use other illustrations to explain an idea as necessary, however, it must convey the same thought or interpretation as that published.

Another point of discussion was the premise that truth is progressive, therefore, care must be taken when using the earlier light. One must also make use of the latter light, or the most recent publication on the subject.

Moreover, in view of the situation that developed in Atlanta, we are all admonished to know and understand present truth for ourselves. If a doctrinal idea is questionable, the wise course of action is to submit the subject to the Biblical Research Committee.

Sister Coleman gave a presentation showing that the "Shepherd's Rod was being reproduced on tape. Many of the "Timely Greetings," tracts, and miscellaneous materials have now been recorded.

When producing a Bible study on tape, the name "Universal Publishing Association" is to be used instead of the name of the person giving the study.

#### HEALTH QUESTION:

The topic for discussion was man's original diet--specifically dealing with Gen. 1:29--herb bearing seeds. The statements in "Counsels on Diets and Foods," p. 81, and Symbolic Code, March-April 1937, reprint 1987 Session Code, appeared to be contradictory. This raises the question--what is the difference between herbs of the field and herb bearing seed? After much discussion the conclusion was made that before man's fall, the vegetation grew spontaneously, but after the fall man must plant and grow vegetables by the sweat of his brow.

#### BUSINESS MEETING - FRIDAY, AUGUST 5

At 4:00 in the afternoon the Session reconvened with song service and prayer by Sister J. Coleman.

It was decided that all remaining issues be referred to the new Council, and the Session ended on a high note of praise and thanksgiving to God.

The 1988 Special Session had become history. It was one that we may never forget and showed us clearly that indeed, the Most High God rules in the affairs of men.

#### SABBATH, AUGUST 6

Another grand week has passed, one that will be long remembered. Truly the Lord has led in many ways. Brother S. Smith chaired the Sabbath program. As usual

we had a rousing song service, led by W. Horne. After the remarks given by the chairman, Brother N. Archer gave the Session report. He stated that in his opinion, we were called together "providentially to fortify ourselves for the furtherance of the work." Brother I. Muwonge (Africa) gave us our thought for prayer. One of the members of our new branch in Massachusetts, Sister A. Blount, presented the lesson study. It was on Matt. 25:1-13 and was very applicable to us at this time. We all entered into a lively discussion. As we approached the middle of the day, Brother O. Kortram delivered the message of the hour--a soul stirring presentation--"Where Do we Go From Here, After Session '88?'"

When it comes to Davidia, we have always had good meals to eat. This time was no exception, with bountiful physical blessing from His hand. After we rested for a while we came back together at 2:30. Brother T. Davis lead us before our heavenly Father in songs of praise. Once again the children were made to feel important--Sister T. Smart gave them their story. This was followed by a choral presentation; Session had an improvised choir this year. Everyone felt blessed after listening to this group of voices. Truly the Lord inhabits the praises of His people.

Brother A Hibbert gave us a presentation on feed combining. It was timely. He showed us a chart that had been compiled directly from the "Entering Wedge." Surely we see that the Lord does things decently and in order. After a short break it was time for the congregation's involvement through testimonies and songs.

As a matter of deep concern, Brother M. Thomas presented the new Council before our Father in heaven, entreating Him to give them wisdom and counsel in dealing with God's heritage. Supper then followed, after which we came together and reflected on the day and week's activities. This was led by Brother P. Smith. Thus ended another Session. Truly the name of the Lord has been praised!

## FROM THE GOLDEN BOWL

ELLEN G. WHITE

In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. The expulsion of sin is the act of the soul itself. True, we have no power to free ourselves from Satan's control; but when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God.

The only condition upon which the freedom of man is possible is that of becoming one with Christ. "The truth shall make you free;" and Christ is the truth. Sin can triumph only by enfeebling the mind, and destroying the liberty of the soul. Subjection to God is restoration to one's self,--to the true glory and dignity of man. The divine law, to which we are brought into subjection, is "the law of liberty." James 2:12.

(The Desire of Ages, p. 466)

**BY-LAWS OF THE**  
**GENERAL ASSOCIATION OF D.S.D.A. - MT. CARMEL**  
**P.O. BOX 119**  
**MOUNTAINDALE, NEW YORK 12763**

All previous bylaws legislated at all past sessions have been repealed or amended and reestablished in accordance with the Bible, Spirit of Prophecy, and the Shepherd's Rod message. Only the bylaws legislated at the 1988 Session are legal and binding upon all members of the General Association of D.S.D.A. - Mt. Carmel.

**ARTICLE I - HEADQUARTERS**

**Section I - Name**

(a) This Association shall be hereafter known as: The General Association of Davidian Seventh-day Adventists - Mt. Carmel, and abbreviated throughout these bylaws as GA of D.S.D.A. - MC.

**Section II - Function**

(a) The Headquarters is to carry forward the work as depicted by the Shepherd's Rod, in all points, i.e., the distribution of literature, fellowship cards, and setting up of the Davidic-Levitical Institute; to accomplish the general purposes outlined in the tract entitled, "Mount Carmel Training Center."

**Section III - Objectives**

(a) The Executive Council is to acquire a full operational staff for the Association, i.e., a full-time printer and maintenance supervisor, in order that its Bible workers and ministers may be able to accomplish a greater work in the field and also that the literature may flow abundantly "to every one grass in the field." Zech. 10:1.

(b) The Executive Council is to employ two or more full-time world field evangelists in 1988, whose duties will include: Organizing and establishing new groups.

(c) The Executive Council is to fully establish the E.W. Society as a means to acquire names of Adventists.

**ARTICLE II - THE EXECUTIVE COUNCIL**

**Section I - Names of eligible individuals**

(a) The Session is to elect a group of certified (card-holding) members to form the Executive Council.

(b) The Council is to consist of seven (7) members.

(c) As far as possible the Executive Council should reside at headquarters or live within close proximity to headquarters.

(d) No officer of the Council should be elected without having been a valid card-holder for two years. The Vice-President must have previous experience on the Council or 2 years experience on a local Board in any area.

(e) Under no conditions should husband and wife serve as officers of the same Council.

## Section II - Officers

Officers for term 1988-90:

Vice President	Brother A. Hibbert
Secretary	Sister Y. Gully
Treasurer	Brother L. Wilson
Member	Brother J. Seraphin
Member	Brother D. McCoy
Member	Brother E. Stanford
Member	Brother T. Harrison

## Section III - Authority

(a) "The Executive Council shall be patterned after the council described in Acts 6:2-6." LD:9.

(b) "It shall have full executive and administrative power between sessions of the Association." LD:9.

(c) "It shall be vested with authority to grant credentials and licenses, and to fill vacancies that may occur in any of the Association's offices, save the office of the President." LD:9.

(d) "A majority of the full membership of the Executive Council shall, after due notice to available members, constitute a quorum of the Executive Council." LD:9.

(e) "Meetings of the Executive Council may be called by the chairman or by any member of the Council so appointed or delegated by him." LD:9.

Note: The Session mandates the chairman to call a meeting if and when any member of the Council so requests.

(f) "Meetings may be convoked at any time." LD:9

(g) "Meetings shall be held at the general headquarters unless otherwise designated by a quorum of the Council." LD:9

(h) "Minority meetings of fewer than seven (7) members of the Council may be held at the General Administrative office for the transaction of necessary or routine business." LD:9.

NOTE 1. Section III, (h) is understood by the 1988 Session to constitute meetings dealing with basic operational day-to-day functions.

#### Section IV - No President

(a) Because Br. Houteff was the last "President" of the GA of DSDA-MC, the present Association cannot elect a president, but must elect a Vice-President to serve as chairperson of the Executive Council, and to be its spokesperson.

(b) The Vice President cannot act independently of the Executive Council, but his actions should reflect its decisions.

"May God pity the cause when one man's mind and one man's plan is followed without question." TM:302.

#### Section V - The Pledge

(a) The members of the Executive Council are to verbally repeat the pledge of allegiance found in 13TR:35.

"We pledge our hearts, our minds, our hands, our all, first to the flag of God's eternal kingdom, and to the Theocracy for which it stands, one people made up of all nations, and bound by the cords of everlasting love, liberty, purity, justice, peace, happiness, light and life for all; and the second, as Americans, to the United States of America and to the Republic for which it stands, one nation, indivisible, with liberty and justice for all."

#### Section VI - Removal of a Council Member

(a) The Executive Council is granted the authority after following the procedure set forth in Matthew 18:15-18, to temporarily suspend a Council member during investigation of an alleged violation of the Bible, Testimonies, or the Rod message. However, the final decision is to be made by the majority vote of all the card-holding members throughout the world field, by ballot, after receiving a detailed signed report of the Council and the one(s) in question.

#### Section VII - General Decisions

The Executive Council is granted to base its voting procedures on a simple majority (at least 4 must vote yea or nay) unless there is a unanimous vote. In that case, the matter must be referred to the other Council members.

#### Section VIII - Decisions Which Warrant Session Approval

(a) All major decisions outside of previous legislation to be made between sessions must go to the card-holders for their vote.

(b) In the case of a major decision which is to be made at Session level, a ballot must be sent to the card holding members for their vote on the issue.

### ARTICLE III - SESSIONS

#### Section I - Session Bi-Annually

(a) No Session should be held for next year, (1989). From this Session, it would be held bi-annually. But wherever feasible, a convocation is to be held, between sessions, somewhere in the world field.

(b) This Association shall hold regular sessions at such time (See (a) above) and place as the Executive Council shall designate, by a notice published in the Symbolic Code, the official organ of the organization, in two (2) consecutive issues before the date of the opening of the session.

### Section II - Special Session

(a) The final decision for calling a special session is to be made by the majority vote of all card-holding members in the field.

(b) Decisions at special sessions shall have the same force as those at a regular session.

(c) In the case of calling a special session, the card-holder(s) should send a written request and reasons to the Council and after due consideration, the Council shall send the request and reason plus their response to the card-holders for their vote. This must be done after proper dialogue between the Council and the party involved.

### Section III - Session Agenda

(a) The Executive Council must prepare the Session Agenda prior to the opening of the business meetings, and send a copy to all card-holding members to plan to come to the special or regular session. Only card-holding members of the GA of DSDA-MC can be allowed, by the Council, to submit any item to be added to the agenda and the Council cannot refuse to put any of their items on the agenda. Non-card-holding members may submit items for discussion through card-holding members.

(b) The Executive Council must publish in the Symbolic Code all the bylaws enacted, amended, and repealed at the last session.

(c) A notice will be sent to the field two months before Session stating that all new items and changes specifically for the bylaws be submitted to the Executive council with cogent reasons for these new items and changes, which the Council will then distribute in the pre-session Symbolic Code.

(d) Anyone coming to any regular or special session is allowed to attend religious meetings. Under no circumstances shall any Davidian or anyone else be allowed to attend any business meetings, or to vote on any issue unless he is a valid card-holding member of the GA of DSDA-MC or unless otherwise permitted by the Session.

(e) The first Session's business meeting will be opened by the Vice President's opening remarks, after which he will conduct the "roll call" of all members present, to verify that each one has a valid membership card, and a majority vote will be taken to accept or reject each person's right to attend the Session's business meetings. Any member that the Session did not approve by a majority vote to be present at the business meetings will be asked by the Vice President to leave.

### Section IV - Session Procedure Rules

(a) The Vice President shall act as an interim chairperson at regular or special sessions until the election of officers at the business meetings.

(b) The chairperson is to keep order at all times. He may summarize or clarify a point of view expressed by each speaker, as well as express his own views.

- (c) The Session may appoint persons to be the secretary and the Sergeant-at-Arms.
- (d) The usual or standard method of voting on motions is by a show of hands, but secret ballots may be used on special motions if the session so decrees.
- (e) The Session must elect two (2) persons to collect and count the secret ballots and have them verified by the chairperson, who then announces the results.
- (f) A copy of the agenda must be given to each valid card-holding member in attendance, and then the chairperson will open the floor for discussions.
- (g) It is the chairperson's duty to ensure that parliamentary procedures are followed throughout the meetings.

#### Section V - Delegates

- (a) The Association at any session thereof, may enact, amend or repeal bylaws by such a representation and vote as is the example in Acts of the Apostles, p. 195,6; The Leviticus, p. 8.
- (b) Each area may be represented by at least one delegate, elected by a majority vote of card-holding members, plus an extra delegate for each ten (10) card-holders. At least two card-holders must be in an area to have a delegate.
- (c) All ministers and credentialed teachers who are active (recommended by their local board or by the Executive Council if there is no board or card-holders in the area) have the privilege to attend and vote at Session business meetings.
- (d) Any area or branch of the Association shall by majority vote, replace its delegates any time prior to the commencement of the Session.
- (e) Those elected as delegates from branches should be active card-holders.

#### Section VI - Session Funds.

- (a) The Executive Council is to immediately establish a Session Travelling Fund, to assist delegates, ministers, and credentialed teachers of those branches that send their funds (tithes and offerings) directly to headquarters. The Executive Council is to keep the field abreast as to the progress of this fund.
- (b) Those branches who do not send funds (tithes and offerings) directly to the headquarters are responsible to establish a session fund for their delegates, teachers and ministers. The headquarters may assist such branches that are incapable of financing such travelling.

### ARTICLE IV - MEMBERSHIP

#### Section I - New Members

- (a) To all Davidians who request a fellowship card for the first time, the Executive Council must send them an application form, (long form) together with a letter stating the procedure for submitting applications.



(b) All Davidians requesting membership with the GA of DSDA-MC must complete the LONG application form and submit it to the Executive Council at the headquarters for their approval by a majority vote, before their cards can be signed by the Vice President and issued.

(c) All applicants for the Certificate of Fellowship must first send their completed forms to the local Board of Trustees for recommendation before submitting it to the Council. The board will ensure that the application is immediately sent to headquarters.

NOTE: Space will be provided on the application form for the signature of the referrer.

(d) All fellowship cards will be issued directly to the applicants, but the Boards will be informed by the Council who has been sent a card.

(e) If there is an objection to the person receiving his/her fellowship card, a letter of explanation must be sent to the Executive Council along with the application form. Please note, however, that all applications must be forwarded to the headquarters.

(f) For those who speak a foreign language, there shall be some qualified persons who will systematically read and translate the Rod literature to them in special classes. If they have gone through all the literature during these classes and are otherwise qualified, they can receive their cards.

## Section II - Current Members

(a) To every Davidian who already holds a valid fellowship card in a year, the Executive Council must mail him that same year (during the first week of January), the SHORT application form for him if he so desires to renew his fellowship card for the coming year. Each application is to be returned by March 1 of that same year. Subsequent application(s) will be held until the following year, to investigate his/her compliance and standing with the GA of DSDA-MC.

(b) All fellowship cards will expire March 31st.

## Section III - Fellowship Cards

(a) Any valid card-holding member of the GA of DSDA-MC has a right to receive the following benefits/privileges:

- 1) To attend all religious and business meetings at a group meeting and at a session.
2. To be eligible (if otherwise qualified by the bylaws) to hold a local office or an Executive Council office.
3. To teach in the name of the Association.
4. To have visitation rights to the Headquarters.
5. To inspect the Association's financial records at the headquarters. (Personal records are exempt).
6. To attend the Davidic-Levitical Institute (if qualified).

7. To receive charity (if qualified).
- (b) All Davidians who do not hold a valid fellowship card, but who return first and second tithes to the GA of DSDA-MC are qualified :
1. To attend religious group meetings.
  2. To receive charity (if qualified).
  3. To visit the headquarters.
  4. To attend group business meetings at the discretion of the card-holding members in that area, but he/she has no voting rights.
- (c) The Vice President is authorized to sign all fellowship cards, ONLY after the application has been processed by a majority of the full Council.
- (d) The original application form (LONG and SHORT) used by Br. Houteff is to be reinstated and utilized by the GA of DSDA-MC.

#### Section IV - Invalidated Fellowship Cards.

- (a) Before any member's fellowship card can be invalidated by the Executive Council, it must first be, on the recommendation of the card-holding members in his/her area, after the procedure set forth in Matthew 18:16,17, has been complied with.

#### Section V - List of Doctrinal Beliefs

- (a) Doctrinal beliefs of the Association must be clearly stated as listed in the tract "Fundamental Beliefs of DSDA" and 2TG:10. This should not be attached to the application as a supplement, but should be placed in the same envelope along with a copy of the bylaws and mailed to all those desirous of obtaining a fellowship card.

- (b) This Association, the General Association of Davidian Seventh-day Adventists - Mt. Carmel, does confirm, that its fundamental beliefs are those that are embodied in the tract entitled "Fundamental Beliefs and Directory of Davidian Seventh-day Adventists" and 2TG:10. Also, for clarification in regards to the false doctrines that have arisen among us in Davidia, this Association takes the following stand:

1. That only 144,000 living saints, will escape the slaughter of Eze. 9. (1TG:52:20,21; 3Ans:26; 1SR:219; WHR:24,25; 5TR:103; Rev. 7:1-4).
2. That the last porter/prophet/president to God's church is Br. Victor T. Houteff. (GCS:7,8,23,32; 9TR:67; 13TR:11,12).
3. That the "Living Spirit of Prophecy" is not a man, but rather, the inspired interpretation of the Scriptures, a timely message. (2TG:45:5,8; 2TG.41:21; 2TG.20:24).
4. ~~That Carmel is a spiritual pasture (not literal), and that it will be in existence until the establishment of the Kingdom. (1SR:243; 11SC12:30-34; 12SC8,9:14,15).~~
5. That the second pentecostal outpouring of the Holy Spirit cannot be until after the purification of the church, the slaughter of Eze. 9. (1Ans:91,2;

2SR:220,221; 3TR:86; 2TG.46:27,28,34,36).

6. That Br. Victor T. Houteff is the master antitypical prophet. (David - 8TR:47,48,71; 2TG.21:23; Jezreel - 2TG.6:17,18,25; 2TG.43:18,19; WHR:65; 4TR:51; Ezekiel - 1TR:37; 1TG.22:30; Zechariah - 1TG.16:29; Zerubbabel - 1TG.14:20-22; Elijah - GCS:23,32; 1ANS:67,68; Joshua - 1TG.8:23,24,28).

7. That God's Headquarters must be in the <sup>domain of the two-horned beast</sup> domain of the two-horned beast, "USA" "USA" (8TR:24) (east of California,) according to the river of Ezekiel 47, (2SR:297; 1SC:10:4).  
*east of CALIFORNIA according*

## ARTICLE V - FINANCES

### Section I - Bank Accounts and Allocation of Funds

(a) Funds from the world field shall be sent to:

The General Association of DSDA  
Mt. Carmel Center  
P.O. Box 119  
Mountaindale, NY 12763-0119

(b) Those branches in foreign countries that do not send funds to the headquarters are to send a quarterly financial report to the Association.

(c) The headquarters will distribute funds to the various branches, that send their funds directly to the headquarters.

(d) The Executive Council is given the authority to spend all that is necessary in the various departments, (See Article IX, Section I), for the establishment and the furtherance of the GA of DSDA-MC. In addition, each department is to submit to the Council its budgets for consideration.

### Section II - Accounts Signees

(a) Five (5) persons are to be signees on the account of the GA of DSDA.

(b) Any three (3) of the five (5) signees must sign for all withdrawals.

(c) Should a financial problem arise, it shall be ratified by the signature of all five (5).

(d) In case of a catastrophe, i.e. death, that the remaining signee(s) on the Association's account shall be granted the power of attorney to sign for those who have died or are incapacitated until a new signee(s) is appointed.

### Section III - Important Documents

(a) All important documents of the GA of DSDA-MC are to be kept in a safety deposit box, preferably at the same bank where the Association's account is established.

(b) The signees of this safety deposit box are to be those of the existing Executive Council.

(c) The signees will be renewed after every session.

(d) At no time should fewer than four (4) members of the Executive Council be present when the box is to be opened.

(e) All documents, in relation to the properties and assets acquired by the branches of the Association, shall be sent to the headquarters of the GA of DSDA -MC, for safe keeping, and those branches should keep a copy for their records.

#### Section IV - First Tithe and Its Use

(a) "The Ministerial Department, workers and present truth publications - shall be maintained by the first tithe." Vol 4 Symbolic Code #'s 1,2,3:4.

#### Section V - Income from Branches

(a) For those areas that do not send their funds (tithes and offerings) directly to headquarters, they are to set aside 50% of their net income into a separate account that is to be set up and controlled by headquarters for the enhancing of the cause.

Section VI - A mileage payment of 20 cents a mile is to be given for transportation and upkeep to those individuals who use their personal vehicles for Association purposes.

### ARTICLE VI - DAVIDIC-LEVITICAL INSTITUTE

#### Section I - The Institute

(a) The Executive Council is authorized to put into effect the Davidic-Levitical Institute, with all its different phases, as explained in the tract entitled "Mount Carmel Training Center."

(b) The Headquarters is to operate as an Institution, and as such, it shall provide housing, laundry facilities and cafeteria where workers and students may eat their meals after the pattern of Old Mt. Carmel. It should be understood, however that cafeteria facilities are optional for workers. Students, however, are required to have their meals in the institution's cafeteria.

(c) Due to concerns of those persons desiring to attend DLI and cannot, and to facilitate involvement of persons in the field, the education department is to formulate programs to meet these most pressing needs. Thereafter, they are to turn their attention to constructively increasing the staff of DLI both at the institution and in the field.

NOTE: Courtship and marriage, along with a study of mind, character, and personality is to be an integral part of the institute's curriculum.

### ARTICLE VII - WORKERS

## Section I - Employment

- (a) As soon as possible the Executive Council is to provide for all branches, effective correspondence courses, seminars, and a teacher's manual. Before a Board of Trustees can recommend someone for full-time Bible work, he/she would have had to successfully complete the correspondence course and seminar.
- (b) The Executive Council will have the responsibility of designating the worker's allotment of funds, so as to meet their basic needs.
- (c) Workers' Report forms are available so that those in the world field who desire to be reimbursed for their expenses while doing the Lord's work can be reimbursed.
- (d) The Executive Council is to put into effect the following guidelines:
  1. As far as possible workers should be sent out two by two.
  2. Members desirous of becoming full-time workers are to start out on a self-supporting basis and gradually come on salary as the fruits of their labors are seen. (See FB:26-30; Symbolic Code Vol. 2, No. 3,4, March/April 1936.
  3. Workers are to be provided with in-house training.

## Section II - Ministerial Credentials

- (a) The Executive Council is vested with the authority to choose ministers who are to be ordained and licensed, and teachers who are to be credentialed, according to the Leviticus p. 10,11, Article III, Section VI, entitled "Ordination of Ministers."
- (b) A credentialed teacher is one who has successfully completed the DLI and has been granted a certificate and/or one who has been granted a honorary certificate by the institute.
- (c) Licensed and ordained ministers are defined as stated in the Leviticus of Davidian Seventh-day Adventists, p. 11, Article III, Section II, III. "An ordained minister shall be vested with the right to preach and teach the truth, the principles, and the lessons and to perform the ministerial duties, services, and ceremonies, set forth in the scriptures.

A licensed minister shall be vested with the right to preach and teach the truths, the principles and the lessons set forth in the scriptures, but not to perform the ministerial duties, services, and ceremonies, therein set forth, except on occasions such as warrant the Council's specially authorizing said right."

## Section III - Income

- (a) The essential working funds of the Association shall consist of tithes and offerings.
- (b) The adventitious funds shall consist of donations, bequests, legacies, and internal revenues.

## ARTICLE VIII - PUBLISHING

### Section I - Literature

- (a) The Executive Council is to ensure that the Rod literature is printed in abundance, so that it can be scattered as the "leaves of autumn" throughout the SDA church.
- (b) Tracts 1-15, plus the miscellaneous tracts (excluding the Timely Greetings and Symbolic Codes) are to be reprinted in their original, uniformed pocket size.
- (c) The postal address on the back or inside of the tracts will be:
- The Universal Publishing Association  
Mt. Carmel Center  
P.O. Box 119  
Mountaindale, NY 12763-0119
- (d) Complete outlines of all the chart studies are to be formed by all the Executive Council as an aid to those desirous of teaching the message.
- (e) The GA of DSDA-MC, printing literature as the Universal Publishing Association, will publish only the Shepherd's Rod literature.

NOTE: Major emphasis will be placed on printing an abundance of the Entering Wedge, The White House Recruiter and the 1950 General Conference Special.

## ARTICLE IX - BOARD OF DIRECTORS

### Section I - Organization

- (a) The Executive Council is imbued with the responsibility of defining the job responsibilities of the Board of Directors.
- (b) As far as possible all members of the Board of Directors should meet together on a quarterly basis to report to the Executive Council and to coordinate their activities around the world.

## ARTICLE X - DEPARTMENTS

### Section I - Listing of Departments

- (a) The names of the departments and their different components as selected by the 1988 Session are as follows:

- |                   |                 |
|-------------------|-----------------|
| 1. Education      | Br. E. Stanford |
| 2. Ministerial    | Br. N. Archer   |
| 3. Benevolent     | Sr. G. Kerr     |
| Assistant         | Sr. F. Frye     |
| 4. General Office | Sr. Y. Gully    |
| 5. Medical        | Sr. C. Horne    |
| Assistant         | Br. A. Hibbert  |

## Section II - Special Notes

- (a) The Education department is to publish both chi. ult Bible study lessons, to be dispersed throughout the world field.
- (b) The Ministerial department is to put the entire Rod n. with chart studies on audio cassettes.
- (c) The Ministerial department is to thoroughly organize the ta. to include the following:
1. Persons to read Rod literature on tape in various languages.
  2. Headquarters is to supply the material.
  3. To provide volunteers for reading, editing, etc.
  4. To insure a proper use and distribution of the tapes in relationship to literature.

## ARTICLE XI - BIBLICAL RESEARCH COMMITTEE

### Section I - Committee Procedures

- (a) Any doctrinal dispute or new interpretation contrary to the teachings of Mt. Carmel, in the field, is to first be brought through the office to the Biblical Research Committee, for investigation of the matter, before being disseminated to any group or field.
- (b) The issue involved is first to be presented to the chairperson of the committee in writing.
- (c) The chairperson is to filter the information to the other committee members who in turn are to make a thorough investigation of the matter and send their findings to the chairperson.
- (d) The chairperson is to then send a compiled report of the findings to the Executive Council.
- (e) The Council in turn is to send the report to those members (those who first brought up the issue. See step (b) above). However, the final decision rests with the Session.

### Section II - Committee Members

G. Augustus (CA)	I. Muwonge (East Africa)
N. McCallum (JA)	G. Green (SC)
N. Archer (CA)	Y. Gully (Mt. Car)
J. Joseph (St Luc)	
M. Wallace (Bahamas)	
L. Francois (TT)	
T. Paul (St Luc)	
S. Smith (NY/CA) *	
M. Victor (FL)	
W. Horne (CA)	* Chairman

## ARTICLE XII - RELIGIOUS LIBERTY COMMITTEE

### Section I - Purpose

(a) This committee has been formed to assist present truth believers in all matters pertaining to religious liberty, i.e. court injunctions. To receive assistance, please write Mt. Carmel, who in turn will contact the committee.

### Section II - Committee Members

Br. S. Smith  
Br. O. Kortram  
Br. T. Davis \*  
Br. J. Gully

\* Chairman

## ARTICLE XIII - CLASSIFICATION

(a) The classification of the world field of the GA of DSDA-MC is to be as follows:

1. Section - The smallest (7 studying members including 2 tithe payers).
2. Area - A group of sections (5 tithe payer members including 2 card holders)
3. Branch - A group of areas (7 tithe payers including 5 card-holding members)
4. Division - A group of branches (at least 21 tithe payers including 15 card holders).

(b) The Executive Council has the responsibility of dividing the world field into four general categories.

### Section II - Branches and Areas

(a) All branch and area leaders should be elected by a majority vote of the card-holding members of that branch or area.

(b) In areas where there are no card-holding members, or where there is a newly established group, the credentialed teacher or ministers, sent by the Association, to that area, shall be recognized as the leader, responsible to the Executive Council until such time as the members of that area are eligible (receive their cards) to elect their own leaders.

(c) The Executive Council is to formulate guidelines for the operation of branches and areas.

(d) Every branch is to elect a governing body, to be known as the "Board of Trustees."

(e) Under no conditions should husband and wife serve as officers of the same board.

(f) All existing and future branches shall be incorporated as subsidiaries of GA of DSDA-MC.



(g) A particular time on Fridays is to be set aside for Davidians world-wide to pray unitedly at that set time.

### Section III - The California Branch and The Universal Publishing Association

(a) Due to the signed agreement the above section was completed.

(b) As a part of the agreement let it herein be known that the application for fellowship--LONG form embodies the doctrinal beliefs of all members of the General Association of Davidian Seventh-day Adventist-Mt. Carmel and its subsidiaries.

(c) The General Association of Davidian Seventh-day Adventist-Mt. Carmel is the parent corporation.

(d) These bylaws and long term application form constitute the statement of procedure for discipline and are the governing guidelines of the organization.

### \* ARTICLE XIV - SPECIAL DICTATES AND GUIDELINES FOR THE <sup>(2 YRS)</sup> 1988-90 EXECUTIVE COUNCIL

#### Section I

(a) The Executive Council will send into the world field a newsletter at least once per quarter, entitled "The Symbolic Code," the official organ of the Association.

(b) The 1988-90 Executive Council is to meet periodically in the upcoming two years to research and implement all bylaws decreed by the Session and to keep the field informed by periodic reports.

(c) The 1988 Session, confers upon the Executive Council the awesome responsibility of administering the affairs of the Association as described in these bylaws and guidelines in accordance with the Bible, the Spirit of Prophecy and the Shepherd's Rod message.

(d) The Executive Council is to implement plans to start a children's and/or youth school by 1990.

(e) The Executive Council is to continue encouraging workers to enter the missionary field on a self-supporting basis as is outlined in 5Ans:48,49. They are also to designate appropriate workers to enter the foreign fields.

#### Section II - Doctrinal Directive

Waco Texas: The 1988 Special Session mandates the Council to:

(a) Authorize an investigation into the establishment of Headquarters at Waco, Texas, referring the subject to the Biblical Research Committee to gather facts and distribute to card-holders.

(b) Table the findings until next Session for a final decision.

The name "Mount Carmel" is mentioned to identify this Association's work and purpose with that of Mount Carmel Center, in Waco, Texas, which was established in 1935. (See 11 SC#12:30; 3Ans:64).

## THE PLACE OF HERBS IN RATIONAL THERAPY

ELLEN G. WHITE

Shall physicians continue to resort to drugs, which leave a deadly evil in the system, destroying that life which Christ came to restore? Christ's remedies cleanse the system, but Satan has tempted man to introduce into the system that which weakens the human machinery, clogging and destroying the fine, beautiful arrangements of God. The drugs administered to the sick do not restore, but destroy. Drugs never cure. Instead, they place in the system seeds which bear a very bitter harvest.

Our Saviour is the restorer of the moral image of God in man. He has supplied in the natural world remedies for the ills of man, that His followers may have life, and that they may have it more abundantly. We can with safety discard the concoctions which man has used in the past. The Lord has provided antidotes for disease in simple plants, and these can be used by faith, with no denial of faith; for by using the blessings provided by God for our benefit we are cooperating with Him. We can use water and sunshine and the herbs which He has caused to grow for healing maladies brought on by indiscretion or accident. --MS 65, 1899.

It would have been better if from the first all drugs had been kept out of our sanitariums, and use had been made of such simple remedies as are found in pure water, pure air, sunlight, and some of the simple herbs growing in the field. These would be just as efficacious as the drugs used under mysterious names, and concocted by human science, and they would leave no injurious effects in the system.

Thousands who are afflicted might recover their health if, instead of depending upon the drug store for their life, they would discard all drugs, and live simply, without using tea, coffee, liquor, or spices, which irritate the stomach, and leave it weak, unable to digest even simple food without stimulation. --MS 115, 1903.

We have been instructed that in our treatment of the sick we should discard the use of drugs.

There are simple herbs that can be used for the recovery of the sick, whose effect upon the system is very different from that of those drugs that poison the blood and endanger life. --MS 73, 1908

I have been shown that we should have many more women who can deal especially with the diseases of women, many more lady nurses who will treat the sick in a simple way and without the use of drugs.

There are many simple herbs which, if our nurses would learn the value of, they could use in the place of drugs, and find very effective. --Letter 90, 1908.

By His own working agencies He has created material which will restore the sick to health. If men would use aright the wisdom God has given them, this world would be a place resembling heaven. --MS 63, 1899.

We should make decided efforts to heed the directions the Lord has given in regard to the care of the sick. They should be given every advantage possible. All the restorative agencies that the Lord has provided should be made use of in our sanitarium work. --MS 19, 1911.

When the Lord told Hezekiah that He would spare his life for fifteen years, and as a sign that He would fulfill His promise, caused the sun to go back ten degrees, why did He not put His direct, restoring power upon the King? He told him to apply a bunch of figs to his sore, and that natural remedy, blessed by God, healed him. The God of nature directs the human agent to use natural remedies now. --Letter 182, 1899.

Special instruction should be given in the art of treating the sick, without the use of poisonous drugs, and in harmony with the light that God has given. Students should come forth from the school without having sacrificed the principles of health reform. --Letter 90, 1908.

Those who desire to become missionaries are to hear instruction from competent physicians, who will teach them how to care for the sick, without the use of drugs. Such lessons will be of the highest value to those who go out to labor in foreign countries. And the simple remedies used will save many lives. --MS 83, 1908.

The Lord will be the Helper of every physician who will work together with Him in the effort to restore suffering humanity to health, not with drugs, but with nature's remedies. Christ is the great physician, the wonderful Healer. He gives success to those who work in partnership with Him. --Letter 142, 1902.

While the physician uses nature's remedies for physical disease, he should point his patients to Him who can relieve the maladies of both the soul and the body. --Ministry of Healing, p. 111

In case of sickness, the cause should be ascertained, unhealthful conditions should be changed, wrong habits corrected. Then nature is to be assisted in her effort to expel impurities and to reestablish right conditions in the system. MH:127.

Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power,--these are the true remedies. --MH:127

There are many ways of practising the healing art; but there is only one way that Heaven approves. God's remedies are the simple agencies of nature, that will not tax or debilitate the system through their powerful properties. Pure air and water, cleanliness, a proper diet, purity of life, and a firm trust in God, are remedies for the want of which thousands are dying....Fresh air, exercise, pure water, and clean sweet premises, are within the reach of all. 5T:443.

The physician needs more than human wisdom and power that he may know how to minister to the many perplexing cases of disease of the mind and heart with which he is called to deal. If he is ignorant of the power of divine grace, he cannot help the afflicted one, but will aggravate the difficulty; but if he has a firm hold upon God, he will be able to help the diseased, distracted mind. 5T:444.

In the winter of 1864, my Willie was suddenly and violently brought down with lung fever. We had just buried our oldest son with this disease, and were very anxious in regard to Willie, fearing that he too, might die. We decided that we would not send for a physician, but do the best we could with him ourselves by the use of

water, and entreat the Lord in behalf of the child. We called in a few, who had faith to unite their prayers with ours. We had a sweet assurance of God's presence and blessing.

The next day Willie was very sick. He was wandering. He did not seem to see or hear me when I spoke to him. His heart had no regular beat, but was in a constant agitated flutter. We continued to look to God in his behalf, and to use water freely upon his head, and a compress constantly upon his lungs, and soon he seemed as rational as ever. He suffered severe pain in his right side, and could not lie upon it for a moment. This pain we subdued with cold water compresses, varying the temperature of the water according to the degree of the fever. We were very careful to keep his hands and feet warm.

We expected the crisis would come the seventh day. We had but little rest during his sickness, and were obliged to give him up into other's care the fourth and fifth nights. My husband and myself the fifth day felt very anxious. The child raised fresh blood and coughed considerably. My husband spent much time in prayer. We left our child in careful hands that night. Before retiring my husband prayed long and earnestly. Suddenly his burden of prayer left him, and it seemed as though a voice spoke to him, and said, Go lie down, I will take care of the child.

I had retired sick, and could not sleep for anxiety for several hours. I felt pressed for breath. Although sleeping in a large chamber, I arose and opened the door into a large hall, and was at once relieved, and soon slept. I dreamed that an experienced physician was standing by my child, watching every breath, with one hand over his heart, and with the other feeling his pulse. He turned to us and said, "The crisis has passed. He has seen his worst night. He will now come up speedily, for he has not the injurious influence of drugs to recover from. Nature has nobly done her work to rid the system of impurities." I related to him my worn-out condition, my pressure for breath, and the relief obtained by opening the door.

Said he, "That which gave you relief will also relieve your child. He needs air. You have kept him too warm. The heated air coming from a stove is injurious, and were it not for the air coming in at the crevices of the windows, would be poisonous and destroy life. (Sic.) Stove heat destroys the vitality of the air, and weakens the lungs. The child's lungs have been weakened by the room being kept too warm. Sick persons are debilitated by disease, and need all the invigorating air that they can bear to strengthen the vital organs to resist disease. And yet in most cases, air and light are excluded from the sick room at the very time when most needed, as though dangerous enemies."

This dream and my husband's experience were a consolation to us both. We found in the morning that our boy has passed a restless night. He seemed to be in a high fever until noon. Then the fever left him, and he appeared quite well, except weak. he had eaten but one small cracker through his five days sickness. He came up rapidly, and has had better health than he has had for several days before. This experience is valuable to us. --Facts of Faith, pp. 151-153.

Experience With Charcoal. A brother was taken sick with inflammation of the bowels and bloody dysentery. The man was not a careful health reformer, but indulged his appetite. We were just preparing to leave Texas, where we had been laboring for several months, and we had carriages prepared to take away this brother and his family, and several others who were suffering from malarial fever. My husband and I thought we would stand this expense rather than have the heads of several families die and leave their wives and children unprovided for. Two or

three were taken in a large spring wagon on spring mattresses.

But this man who was suffering from inflammation of the bowels, sent for me to come to him. My husband and I decided that it would not do to move him. Fears were entertained that mortification had set in. Then the thought came to me like a communication from the Lord, to take pulverized charcoal, put water upon it, and give this water to the sick man to drink, putting bandages of the charcoal over the bowels and stomach. We were about one mile from the city of Dennison, but the sick man's son went to a blacksmith's shop, secured the charcoal, and pulverized it, and then used it according to the directions given. The result was that in half an hour there was a change for the better. We had to go on our journey and leave the family behind, but what was our surprise the following day to see their wagon overtake us. The sick man was lying in a bed in the wagon. The blessing of God had worked with the simple means used. --Letter 182, 1899

Charcoal and Smartweed. One of the most beneficial remedies is pulverized charcoal in a bag and used in formentations. This is a most successful remedy. If wet in smartweed, boiled, it is still better. I have ordered this in cases where the sick were suffering great pain, and when it has been confided to me by the physician that he thought it was the last before the close of life. Then I suggested the charcoal, and the patient has slept, the turning point came, and recovery was the result. To students, when injured with bruised hands, and suffering with inflammation, I have prescribed this simple remedy with perfect success. The poison of inflammation is overcome, the pain removed and healing goes on rapidly. The more severe inflammation of the eyes will be relieved by a poultice of charcoal, put in a bag and dipped in hot or cold water as will best suit the case. This works, like a charm.

I expect you will laugh at this; but if I could give this remedy some outlandish name, that no one knew but myself, it would have greater influence. --Letter 82, 1897.

Charcoal and Olive Oil. I will tell you a little about my experience with charcoal as a remedy. For some forms of indigestion, it is more efficacious than drugs. A little olive oil into which some of this powder has been stirred, tends to cleanse and heal. I find it is excellent....

Always study and teach the use of the simplest remedies, and the special blessing of the Lord may be expected to follow the use of these means which are within the reach of the common people. --Letter 100, 1903.

Pine, Cedar, and Fir. Light was given that there is health in the fragrance of the pine, the cedar, and the fir. And there are several other kinds of trees that have medicinal properties that are health promoting. --Letter 95, 1902.

The Use of Charcoal For Inflammation and Insect Bites, etc. On one occasion a physician came to me in great distress. He had been called to attend a young woman who was dangerously ill. She had contracted fever while on the campground and was taken to our school building, near Melbourne, Australia. But she became so much worse that it was feared she could not live. The physician, Dr. Merritt Kellogg, came to me and said, "Sister White, have you any light for me on this case? If relief cannot be given our sister, she can live but a few hours." I replied, "Send to a blacksmith's shop and get some pulverized charcoal; make a poultice of it, and lay it over her stomach and sides." The doctor hastened away to follow out my instructions. Soon he returned, saying, "Relief came in less than half an hour after the application of the poultices. She is now having the first natural sleep she has had for days."

I have ordered the same treatment for others who were suffering great pain, and it has brought relief, and been the means of saving life. My mother had told me that snake bites and the sting of reptiles and poisonous insects could often be rendered harmless by the use of charcoal poultices. When working on the land at Avondale, Australia, the workmen would often bruise their hands and limbs, and this in many cases resulted in such severe inflammation that the worker would have to leave his work for some time. One came to me one day in this condition, with his hand tied in a sling. He was much troubled over the circumstances; for his help was needed in clearing the land. I said to him, "Go to the place where you have been burning the timber, and get me some charcoal from the eucalyptus tree, and pulverize it, and I will dress your hand." This was done, and the next morning he reported that the pain was gone. Soon he was ready to return to his work.

I write these things that you may know that the Lord has not left us without the use of simple remedies which when used will not leave the system in the weakened condition in which the use of drugs so often leave it. We need well trained nurses who can understand how to use the simple remedies that nature provides for restoration to health, and who can teach those who are ignorant of the laws of health how to use these simple-but effective cures. --Letter 90, 1908.

(The Place of Herbs in Rational Therapy, pp. 14-27).

## **LORD LISTEN TO YOUR CHILDREN PRAYING**

In harmony with the practice of old Mt. Carmel (see SC vol. 1, No. 5, p. 9), all concerned are asked to join with Mt. Carmel in united prayer on Fridays, 5:00 p.m. Pacific Time; 6:00 p.m. Mountain Time; 7:00 p.m. Central Time; and 8:00 p.m. Eastern Time - U.S.A., on behalf of our fellow S.D.A. brethren in darkness regarding present truth, as well as praying that God may continue to bless and guide His reformatory work as it goes forward from Mt. Carmel. For those in foreign lands please synchronize your Friday prayer time with Eastern Time - U.S.A.

In these perilous times, in these days when the enemy of mankind struggles to thwart our every effort toward righteousness, let us heed the words of Martin Luther: "Satan is putting forth his fury; ungodly pontiffs are conspiring; and we are threatened with war. Exhort the people to contend valiantly before the throne of the Lord, by faith and prayer, so that our enemies, vanquished by the Spirit of God, may be constrained to peace. Our chief want, our chief labor, is prayer; let the people know that they are now exposed to the edge of the sword and to the rage of Satan, and let them pray." --GC:209.

"I was shown that God's people should not for one moment relax their watchfulness or their vigilance. Satan is upon our tract. He is determined to overcome God's commandment-keeping people with his temptations....We shall not have ease, that we may cease watchfulness and prayer." --3T:570.

The Executive Council

## ANNOUNCEMENT

Mt. Carmel is looking for a card-holding member with some bookkeeping knowledge to assist the executive treasurer and to help build the treasury department. The position will be opened January 1988 on a part-time basis with starting salary at minimum wage. Time and wages can be increased as the department grows. All those interested please contact Mt. Carmel immediately for an application.

### TREASURY DEPARTMENT

## FROM THE GOLDEN BOWL

VICTOR T. HOUTEFF

Nahum 1:15. "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off."

The term, "Judah," attaches to the Christian church not only because of antitypical significance but also because of hereditary factor. This will be seen as we review Judah's history:

The ten tribes (the Kingdom of Israel) were by ancient Assyria dispersed throughout the cities of the Medes, and assimilated by the Gentiles of that day, but it was not until years later that the two tribes (the Kingdom of Judah) were carried into Babylon, remaining there until the expiration of the seventy years of Jeremiah's prophecy, then returning to their homeland. Thus it was only the descendants of the Kingdom of Judah who became so unfaithful that they rejected and crucified the Lord. But the faithful from among them accepted Him, and became the Christians, the founding members of the New Testament church. The church herself, therefore, is the daughter of the Kingdom of Judah. Hence she is appropriately still called Judah.

While she is by virtue of parentage, faithfulness, and purity (absence of tares) entitled to be called "Judah," still because of her last-day lukewarmness and the resultant infiltration of "tares" into her membership, she is, of necessity, additionally termed "Laodicea."

Applying the "eyesalve" (Rev. 3:18), they shall "behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace!" And beholding Him, they shall accept His message and know the truth, and the truth shall make them free, and shall save them from being spued out of His mouth (Rev. 3:16).

Therefore, only as they awake and give heed to the voice of the True Witness, and turn their steps toward the gates of the Kingdom, may they ever hope to participate in the divine eventuality: "O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off."

...while the powers of earth are engulfed in a gigantic war, the wicked in the church shall be cut off, no more to pass through her.

(War News Forecast, pp. 20-22)

Dear Brethren:

Thank you very much for the Spanish literature you sent! I could use another set of Spanish Vol. 1 TG as well as anything else you have in Spanish. (Especially Tr. 13). I'd also appreciate a set of sermon codes and "Why perish". Also General Conference Special and Mt. Zion at the Eleventh Hour.

Thank you and God bless you.

IRVING  
TEXAS, U.S.A.

Dear Sirs:

As you receive this letter may God bless you richly for the great job that you are doing of spreading His Word to the world. I want to thank you for the literature you sent me. It has been a great blessing to me. I also want to ask you if it is possible for you to send my husband this kind of literature too.

I thank you very much, and may God bless you in His work.

BAKERSFIELD  
CALIFORNIA U.S.A.

Dear Sirs:

I read your booklet entitled "....." and I wish to continue reading and studying. I am requesting the next book that you offer. Very grateful for the light that you present.

Thank you.

SAN MARCOS  
CALIFORNIA U.S.A.

Dear Brothers in Christ:

I have been handed a few small booklets written by V.T. Houteff. I am interested in the history of this man (complete) and all he wrote. Will you please send me a list so I can pick out all that I do not have.

Sincerely,  
OLYMPIA  
WASHINGTON STATE, U.S.A.



Dear sirs:

I desire to receive a free copy of you booklet. Thanking you in anticipation.

CEBU  
PHILIPPINES

Greetings in the name of our Lord Jesus in whom all things are possible, by whom all things are. My letter is to extend my GRATITUDE for the Bible study (prophecy) you sent me. I must say that it has been of a great spiritual help, not only for myself but for a group of young people in my church. In a few months your Association booklets has opened our hearts and minds to a preparation for future events.

Again I must say thank you and may God bless you. I must add to this our desire be be supported by more truth from you all, (God's storehouse) on earth, our personal expectation and deisre is Christ and His knowledge.

We will be on guard for your answer. God be with you.

LIMON  
COSTA RICA, Central America

Dear Brethren:

Wishing that the Lord is blessing you and that His love is with you. I wait for the material and anxiously waiting to study and become a part of it.

LAS MARIAS  
PUERTO RICO

Dear Brothers:

Greetings. Please send me the free literature that you offer. My addre remains the same. Thank you for your kind consideration.

FORMOSA  
REPUBLICA ARGENTINA

Dear Sirs:

In the note that I have received you requested my new address. Please send me the literature at the above address which is the same as before. Thank you very much.

ESTADO BOLIVAR  
VENEZUELA, SOUTH AMERICA

Dear Friends in Christ:

Thank you for your booklet and some question papers. Now I send back two and please correct them for me. I will send back those that I have when I finish them. Recently I have also informed two church preachers to take these Bible correspondence. I ask them to enroll their names. One of them is Pastor.....

God bless you.

Your Sincere reader,  
KOWLOON  
HONG KONG

Dear Friends:

Thanks very much once more for the materials you sent me. I am kindly requesting some more sermons especially on the books of Revelation, Romans etc. I am also requesting some tape studies.

God bless you until our next correspondence.

JABALPUR  
INDIA

Dear Brethren:

Please send me free comprehensive literature on the subjects we have checked off below. Thank you very much.

PAPUA  
NEW GUINEA

Dear Leaders of the S.D.A.:

I happened to come across that part of your literature publication that advertise request for more literature. I read it and felt the desire to get them. Will you send me those publication so they will help me in my spiritual life. If you are willing please send me five copies of each.

Yours in anticipation  
WINDHOEK  
NAMIBIA, SOUTH WEST AFRICA

Dear Friends:

I greet you in the name of our Lord Jesus Christ. How is the Lord's work advancing there in the land of abundance? If you consult your record you will find that I wrote a letter some time back requesting

some materials from you. I am now writing to remind you that I am at the same address and would like you to send me some of the same. I need these booklets for my evangelistic work.

Awaiting your response.

CHINSALI  
ZAMBIA CENTRAL AFRICA

Dear Universal Publishing:

According to the title above, I would like to correspond with you through the voice of the prophecies. I will be happy if such need would be fulfilled.

Let God be with you in order to finish His work.

NASSA MAGU MWANZA  
TANZANIA EAST AFRICA

Dear Sir:

I have read some of your books. I would like to ask for some more of them since they are scarce here. I'll be very grateful if my request can be considered. I look forward to your reply at your earliest convenience. May God bless you.

ZOMBA  
MALAWI CENTRAL AFRICA

Dear Sir:

Your Booklet entitled "Diet and Health" has helped our mission in its effort to proclaim the gospel of Christ. We are requesting some tracts and any materials you have to help us in our missionary work to win souls to Christ. There is a great demand for literature. I would be very grateful if my request is granted. Hope to hear from you very soon. We are always looking forward your cooperation.

KAMPALA  
UGANDA EAST AFRICA

Dear Brethren:

I have really enjoyed the booklets I've received from you. Please send me all remaining booklets. Do you have any courses etc. then please send it to me. God bless you.

LEIKVIK  
NORWAY

LEAVES OF  
ASSEMBLY

AUTUMN  
LINE



# Timely Greetings

The Only Peace Of Mind



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