

*Investigation of the authenticity of the sermons
published in the five volumes of the Symbolic Codes,
published after the death of V. T. Houteff, February 5,
1955*

Submitted by

*Bro. Lennox Sam
&
Bro. Michael Graham*

To

The Biblical Research Committee



Attention Members:

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To: Biblical Research Committee. - Brother Robert Shortt, Chairman
(Peace be unto you, dearly beloved)

From: Brother Lennox Sam and Brother Michael Graham.

RE: Sermons published in the five volumes of the Symbolic Codes after February 5, 1955. (Herein after referred to as the **“Distributed New Codes”**)

A) Proof from the B.R.C.:

1. That Brother V. T. Houteff delivered the sermons published after February 5, 1955. (We feel you will understand the need for proof after you have examined some of the evidences shown herein)
2. That the inconsistencies herein mentioned are actually progressive truth and not error or in the alternative harmonize the questionable statements with statements published by the prophet.

B) B.R.C. provide definitive statements together with references and explanations; together with answers to the questions asked throughout this presentation:

1. Why all of the codes published after February 5, 1955 are not currently distributed and why those that are being distributed, are not distributed in their entirety?
2. Why are the sequence of events published by Brother V. T. Houteff in The Fundamental Beliefs pages 11 to 15 and 2TG # 10 pages 28 to 31 not in sequential or chronological order.
3. When does Jacob time of trouble begins, is it before or after the purification of the church?
4. Provide one or more statements published by the prophet giving permission to publish any of his unpublished sermons, especially those purported, to have been delivered long before his death.
5. Explain the statement “Teach only that which has been revealed and published”. Are we to understand this to mean published by the Executive Council or published by V. T. Houteff?
6. If the BRC is **unable** to prove that the sermons published in the Distributed New Codes, were sermons delivered by Brother Houteff, and/or, one of the seemingly inconsistencies

sited herein, is proven to be inconsistent with the published writings of V. T. Houteff. The BRC should immediately submit a recommendation to the Executive Council to stop printing, distributing or teaching from said Codes.

Thought: “Some of our brethren wish to know the position we hold on the message in the "Rod." The question is, Do we allow mistakes in it, or do we hold that the contents in the "Rod" are unquestionable? This we answer as follows: Analysis proves that truth has never come at any time by the power and wisdom of men, but by the Spirit of God through instruments of His own choice. Said Jesus, "When the Spirit of truth is come, He will guide you into ALL truth." If we should believe the words of the Master, then we must conclude that the "Rod" contains either ALL truth or there is NO truth in it, save the quotations of truth. Therefore, if we admit one truth revealed by the "Rod," then we must accept it ALL. If God has been able to guide His servants in the past into ALL truth, He is able now. Therefore, we take the position that the message in the "Rod" is free from error in so far as the ideas put forth are concerned." 1SC No. 8 page 1 para. 5

C. The History behind the New Codes (Published after the Prophet's death):

1. As we all know Brother Houteff died February 5 1955. Please note that on February 6, 1955 the day after the prophet's death, a letter from Florence Houteff dated February 6, 1955 was submitted to the Executive Council. Said letter is enclosed as Exhibit A, in which she stated that Brother Houteff requested the following before his death. (1) That in the case of Brother Houteff's death which would automatically vacant the office of President, Mrs. Florence Houteff be appointed to fill the office of Vice President. (2) That someone be appointed to succeed Mrs. Florence Houteff as Secretary. (3) That T.O. Hermanson be appointed a member of the Executive Council. (4) That the Counsel makes a resolution to provide for the welfare of Mrs. Florence Houteff as long as she lives. Brethren, please note very carefully the self-serving agenda contained in these four requests. Also that T. O. Hermanson is the brother of Florence Houteff.
2. Exhibit B: Minutes of the Executive Council dated February 6, 1955 at 1:30 PM. The council was called to order to make a determination or in other words to vote on the request submitted in Florence Houteff's letter. Florence Houteff was appointed and elected to the office of Vice President of the General Association of Davidian Seventh Day Adventist. T. O. Hermanson (Florence's Brother) was appointed and elected to the Executive Council of said Association. At that point, Elder Wilson, the Vice President of Brother Houteff for many years, was no longer on the Executive Council. Regarding request no. 2, that someone be appointed to succeed Mrs. Houteff as secretary, it was moved and carried that J. O. Conrad be appointed to succeed Florence Houteff as Secretary. Please note the motion to take care of Florence Houteff for the rest of her life was not considered at this council meeting.

3. On February 6, 1955 at 8:00 PM, another council meeting, (see **Exhibit C**) was called, the council decided on the provisions for Florence Houteff for the rest of her life. Please note brethren, two Executive Council meetings in one day, even the very next day after the Prophet's sudden death. The Prophet was not even buried; one could only imagine the state of mind of these Council members. They had just lost the prophet; making decisions of this magnitude the day after his death must have been difficult. Couldn't she have waited? After all there was a Vice-President. However, it looks like there was a woman with an agenda that could not wait until her husband was buried. Brethren please consider the facts just stated they are very important. A widow in mourning making such calculated decisions the very next day after her husband's sudden death, must be an outstanding woman, with an agenda, as we know, time did tell.

4. **Exhibit D:** Minutes from Executive Council meeting dated, May 7, 1955 at 7:45 PM. At this council meeting, it was claimed by the Chairman, Florence Houteff, that the **Vice President has the authority to veto the decisions of the Executive Council**, quite a discussion followed. We see here that Florence Houteff was setting her self up as the all authority of Mt. Carmel Center. They were dealing with a woman who was bent on having control of the General Association of Davidian Seventh Day Adventist, come what may. When questioned by one Brother Wolf as to the proof that the President appointed Florence Houteff to be the Vice President, **her answer was, "I cannot prove it, I have nothing in writing. But since Brother Houteff did not appoint anyone else, you are going to have to believe me when I tell you that he appointed me. Now I would like to ask you a question, how can you prove that you are a member of the Executive Council?"** A very humble woman you may say? No my brethren, a very pompous woman. A woman who was bent on controlling and having her way and it seems as if she would stop at nothing, including producing sermons of her own and stating that they were delivered by the Prophet.

5. **Exhibit "E"** Council minutes May 9, 1955. This council minute also included discussions regarding the veto power of the Vice President. Apparently, not all the members agreed with this particular decision, that the Vice President can veto the decision of the Executive Council. Then, what is the need of an Executive Council? Florence was a one-woman show. So if we should refer to these Codes as Florence's Codes, it is only because of what the evidences show.

6. **Exhibit "F"** Council meeting minutes dated December 3, 1955. This council meeting was had, just before the publication of 11 SC. No. 2, which was the December 1955 issue. We would like you to note carefully, at this meeting, Florence Houteff asked a question, **"If it is true that Brother Wolf cannot believe anything that Brother Houteff did not write, then what will he do when the Solemn Assembly is called, if Brother Houteff is not here to call it? Someone has to know when to sound the alarm and blow the trumpet."** It is apparent that Brother Wolf was questioning the previous Codes that were published, which included no purported sermons delivered by Brother Houteff. Since Brother Wolf questioned her writings, the next New Code

published, being 11 SC No. 2, included a sermon delivered by V. T. Houteff. How convenient, opposition comes up against her writings and the next code we find, "sermons delivered by V. T. Houteff." Brethren our burden is to find evidences that these sermons are actual sermons delivered by V. T. Houteff. If they are not, then we need to discard Florence's Codes. As it stands these sermons are hearsay, inspiration admonishes us: *"Through the acceptance of hearsay evidence the enemy obtains great advantage in council and committee meetings. Those who would stand for the right if they knew what it was, are led astray by the evil surmisings of others in whom they have confidence."* {RH, May 14, 1895 par. 9} " I am sorry that so many are ready to receive statements which have no true foundation. Let none of your teachers be ready to catch up and repeat "They say." **Ask those who make such statements to produce their authority.**" {6MR 308.3} " I had reason to expect my brethren would **act like sensible men, weigh evidence, give credence to evidence, and not turn aside from light and facts of truth and give credence to tidbits of hearsay and suppositions; wonderfully cautious in regard to matters of testimony which they had not any reason to question, and open mind and heart to greedily accept and publish to others the mere words born of prejudice and envy and jealousy.** {The Ellen G. White 1888 materials 643.1)

7. **Exhibit "G":** A series of Executive Council minutes, which show you the mindset of the woman behind the **New Codes**. Please read these minutes carefully for there are some important facts found in them. See Exhibit "J" for the Undistributed New Codes mentioned in minutes.
8. **Exhibit H:** Editor's final markup copies also known as morgue copies of 11 Symbolic Code No. 8 and 13 Symbolic Code Nos. 1, 2, these are only two of the many found in the archives of the Florence Houteff's era. Please review these documents and comment on the authority of Florence Houteff to edit sermons purported to have been delivered by the prophet. Wouldn't that be considered changing the words, adding to and taking from the last authorized voice of God? Aren't we warned to not add or take away from the Rod Message?
9. We would like to conclude the historical findings with this eye opener, the knockout blow that climaxed in April of 1959 actually finds its beginning in February 6, 1955 the very next day after the prophet's death. The instruments used by the enemy for this feat was none other than Florence Houteff and her **New Codes**.

D. Pages not included in the "Distributed New Codes" (Vols. 1 of 5 to 5 of 5):

1. Exhibit "I"

List of Distributed Codes with omitted Pages:

10 Symbolic Code No. 6	(Exhibit "I" No.1)
10 Symbolic Code No. 7	(Exhibit "I" No. 2)
11 Symbolic Code No. 2	(Exhibit "I" No. 3)
11 Symbolic Code No. 3	(Exhibit "I" No. 4)
11 Symbolic Code No. 4	(Exhibit "I" No. 5)
11 Symbolic Code No. 8	(Exhibit "I" No. 6)
12 Symbolic Code No. 2	(Exhibit "I" No. 7)
12 Symbolic Code No. 3	(Exhibit "I" No. 8)
12 Symbolic Code No. 4	(Exhibit "I" No. 9)
12 Symbolic Code No. 8, 9	(Exhibit "I" No. 10)
13 Symbolic Code No. 1, 2	(Exhibit "I" No. 11)
13 Symbolic Code No. 3, 4	(Exhibit "I" No. 12)
13 Symbolic Code No. 7, 8	(Exhibit "I" No. 13)

2. Brethren, we would like to draw your attention to some more startling facts. The symbolic codes in the 5 volumes now being distributed are not complete Codes there are many missing pages, which are shown in Exhibit "I". Was this an oversight or were these pages lost, as some brethren were told? The answer is a big loud **No!** Why are we distributing portions of these New Codes? Is it because there are some errors found in them? Or did we simply had no access to them, if so, we now do, the complete Symbolic Codes can be found at the Carroll Library at Baylor University, Waco Texas. The New Symbolic Codes are either all truth or no truth, all right or all wrong, and if they are all right, then distribute them in their entirety. If portions of them are wrong then discard them all and stick to that which was published by Brother V. T. Houteff and we will be standing on the sure foundation. Why are we holding on to publications with a shaky foundation?
3. Please note that 11 SC. No. 2 actually contains in excess of twenty-six pages. Why are we only distributing the first fourteen pages? In addition, we are not even distributing page fourteen in its entirety. Why! Why! Why see Exhibit "I" No. 3. We are splitting Symbolic Codes and even splitting pages so as to avoid the errors found therein. Isn't there enough literature published by the Prophet to prepare us to receive the seal, go through Jacob's time of trouble and finally board the chariot bound for the Kingdom?

E. Undistributed New Codes:

1. Exhibit "J"

List of Undistributed New Codes (only those we were able to find):

10 Symbolic Code No. 8	(Exhibit "J" No. 1)
10 Symbolic Code No. 9	(Exhibit "J" No. 2)
10 Symbolic Code No. 11	(Exhibit "J" No. 3)
10 Symbolic Code No. 12	(Exhibit "J" No. 4)

11 Symbolic Code No. 1	(Exhibit "J" No. 5)
11 Symbolic Code No. 5	(Exhibit "J" No. 6)
11 Symbolic Code No. 9	(Exhibit "J" No. 7)
11 Symbolic Code No. 10	(Exhibit "J" No. 8)
11 Symbolic Code No. 11	(Exhibit "J" No. 9)
12 Symbolic Code No. 10	(Exhibit "J" No. 10)
14 Symbolic Code No. 1	(Exhibit "J" No. 11)
14 Symbolic Code No. 6	(Exhibit "J" No. 12)

2. Let us consider the five volumes of the New Codes we are currently distributing. The first code in volume 1 of 5 is 10 SC. No. 7 then the very next one is 11 SC. No. 2. The question that is being asked in the field is. Where are the missing numbers? Brethren, we also had these questions way back when we first received these codes. In our research, we found these missing codes in the Carroll Collections Library at Baylor University in Waco, Texas. For the convenience of the Biblical Research Committee, we have enclosed some copies of these missing Codes. **Let us remember that while the New Codes were being published and distributed for the first time, Dividia at large held them as Revealed Truths, and only because of the knockout blow in April of 1959 that their errors were unmasked.** Brethren the last of the errors are now being unmasked please do not help the enemy of truth to further conceal them. Let them be the fireside editions and place them where they belong, in the fireplace.
3. We would like to call your attention to 11SC No. 1 (see Exhibit "J" No. 5), it is the Code that gave the light on the literal application of the Forty-Two Months of Revelation 11. Consider it carefully for it was the burden of the then one-woman Executive Council, which eventually caused the "Knockout Blow". 11SC No. 8, Vol. 2 of 5, referred to the Code that explains the Forty-Two Months, being 11SC No. 1. Don't you think that we should distribute this Code seeing that it is referenced in 11SC No. 8? I am sure some of the diligent students of the word may want to research said reference. The only reason we could think of for not distributing this referenced Code is that it is blatant error. How do we know its error? Florence Houteff and her Executive Council member's predictions failed. All Codes published by Florence Houteff's Executive Council must be viewed with suspecting eyes, mind and heart. Brother Sam was privileged to speak with Brother _____, one of the Council members of Florence's Executive Council. He asked Brother _____ if anyone ever questioned the authenticity of the sermons presented for the Codes by Sister Houteff. Brother _____ answered no. He also said that the Forty-Two Months doctrine was Florence and her brother's idea. **Brethren please, if we carefully and prayerfully study most of these New Codes that we are currently distributing we will notice they relate to the Forty-Two Months doctrine.**
4. Why was 11 SC. No. 5 (see Exhibit "J" No. 6) not distributed? Again Error! Error! Error! That is all we can say. It is included please read it.

F. Inconsistencies found in various Distributed New Codes:

(a) **11 SC. No. 6:**

1. Page 10 paragraph 2 reads: *"if we are the people with the last message, then we must be the ones who are to be among the first to enter into that rest, since rest comes when one's work is done. It is only when we have done our work that we can have rest. What is our work? The work we must perform before we may have rest."* Consider the "rest", as you read the remainder of this code, you will find that the rest that it is highlighting is the rest, from replenishing the earth with saints, which includes the gathering of the great multitude. Now, after the great multitude is gathered, then the rest is realized and that rest is the millennial rest in Heaven. Now, brethren, how could God's prophet V. T. Houteff make a statement as aforementioned? How could the 144,000 enter into the millennium rest before anyone else? Is Christ going to take the 144,000 first to heaven start the millennium then return for the remaining saints? Please explain the above statement.

(b) **11 SC. No.7:**

1. The introduction to this Code states: *"Brother Houteff made the remarks concerning the possibility of trouble coming to the church after the sealing of the saints and before the slaughter of Ezekiel 9. And if so what the results would be and why. Since Revelation 11 has more recently been unfolded before us, we should be able to see that it is not just a possibility, but rather a fact and an approaching reality that trouble is coming to the church before the slaughter of Ezekiel 9. None therefore need to be ignorant concerning what we must now be doing about it."* The first question that comes to mind is who got the revelation to make it a fact and an approaching reality. Was that revelation given to Florence Houteff? One may guess that it must have been, because she is the one making that statement. A similar statement was made in **11 SC. No. 5.**(see Exhibit "J" No. 6) The big problem with this particular code is the intervening time, the trouble before Ezekiel 9. Now, before we even get into this intervening time, we would like to draw your attention to **10 SC. No. 8 page 4** (see Exhibit "J" No. 1) *"one of the best summaries and chronological order of events are enumerated in timely greetings, vol. 2, No. 10 pp. 28-31. Therein the major prophetic events are placed in there correct setting point by point, and it is certain that no one who applies the full treatment of "eyesalve" (truth) of this article need be blinded as to what order each event is to transpire."* Note my dearly beloved brethren, in June of 1955, Florence Houteff, herself stated that, the order of events listed in 2 TG No. 10 are chronological and are listed point by point, and we need not be blinded as to the events. Also in **11 SC No. 1 page 13** (see Exhibit "J" No. 5), she reiterated the same belief: *"(for further studies concerning the sequence of events surrounding the fulfillment of Ezekiel 9, please read the fundamental beliefs--Timely Greetings, vol. 2, No. 10, pp. 29, 30....)"*
2. We would like to draw your attention to page 8 of the Code in question, which reads *"you notice here the angels are not told to hold the winds until Ezekiel 9 has been*

fulfilled, but until the servants of God are sealed. Therefore if there is any intervening time between the close of the sealing and the slaughter of Ezekiel 9 there is a possibility that the winds could start blowing during that time. If the nation had everything ready, it would not necessarily take long to bring the trouble that is represented by the four winds. We do know from this scripture that God will restrain the winds until the sealing is finished. For according to verse 3 of this chapter a message was sent to the four angels instructing them to hold the winds until the sealing of the 144,000 is finished. It shows that the devil is doing all he can to loose the winds as soon as possible, perhaps even in a day." Let us take a look at the confusion that is found in this paragraph. It is stated that the intervening time is between the close of the sealing and before Ezekiel 9 and the winds could start blowing then. Now, the winds as we all know is the Sunday Blue Law, isn't that correct brethren? Now, the possibility of the Sunday Blue Law, according to this code, could be enacted before Ezekiel 9, and after the sealing. The word possibility according to Florence Houteff is no longer a possibility, "***but its a fact and an approaching reality.***" Now, explain to us how the Mark of the Beast System, The Sunday Blue Law is going to be enacted before Ezekiel 9? Would it mean that the Laodiceans would be affected by the Mark of the Beast system, as well as the 144,000? Now, quoting two paragraphs down from the one just quoted, "***If sinners were still among God's people when the winds start to blow the church would fall, for while the sinners are among God's people the church cannot stand against her enemies. In other words, were trouble to be brought against the church before the abominations are eliminated, before the unrighteous are taken out of her midst, there is a possibility that the whole church would fall, and that God would have to intervene Himself to rescue her. If God's righteous people were separate it would be different. The ninth chapter of Ezekiel, however, tells us that angels are commissioned to go through the midst of the city and mark those who sigh and cry for all the abominations that are done in the midst thereof, showing that the wicked and the righteous are not at the time separate, but instead they are commingled.***" Please harmonize the above two quotations from the purported sermon delivered by the prophet on Sep. 9th, 1936 and Feb. 27th, 1943 for they seem to contradict each other, and harmonize the first quotation with the following two statements published by the prophet on Jan. 15, 1936 and October 1936, respectively: (1) "***The only thing that would compel him to pass blue Sunday laws and go "to make war with the remnant of her seed" (with those that are left, Rev. 12:17) is the purity of the church when God by the slaughter weapons of Ezekiel Nine takes away the tares which received not the mark, and even then Satan will not enact "blue Sunday laws" until after he has exhausted every other weapon against the church. Therefore, as long as the church remains in her present Laodicean condition, there will be no blue laws or "war" against her, but a bluff only to make her members believe that they are free from his snares and that he is still trying to cause them to fall. But the worst of it all is in that they are sound asleep, which is shown by the fact that they still think Satan is working terribly hard to fulfill God's word by trying to pass blue laws and are not aware that he is only playing with them as a cat with a mouse, and the brethren "to whom the Lord has entrusted the spiritual interests of the people" ("Testimonies for the Church," Vol. 5, p. 211) instead of***

sounding the alarm to arouse the church are determined to even silence the voice of the Rod, and thus rocking her to a more sound sleep!" 2SC No. 1: 9 - 10 (2) "If the time of trouble or the anger of the nations, which is caused by the union of church and state (the image of the beast), takes place in the time of the judgment of the living, as explained in former publications, the enforcement of the "Blue Sunday law" must take place after the purification of the church. The Bible says, "The dragon... went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus." (Rev. 12:17.) The term, "remnant," in this instance means "those who escape" from the slaughter. (Isa. 66:16, 19); that is, those who are left after the slaughter takes place, and who are to be sent "unto the nations" to "bring all your brethren unto the Lord out of all nations." (Verse 20). As the church as a body is not now keeping the commandments of God, ("Testimonies to Ministers," p. 373), and as the dragon makes war with the "remnant" (the church that is left), which keeps the commandments, it is evident that the enforcement of the Sunday law will take place after the sealing, at a time when the church is keeping the commandments of God." 2SC No. 9: 6

3. Is there a time period between the close of the sealing and Ezekiel 9? If so please harmonize those references with the following:
 - *Tract 1: 38 para. 3: "After the sighing and crying ones were marked (which is not to be understood as being consummated in its entirety worldwide before the slaying follows anywhere), the slaughter completed, and the matter reported, the Lord "spake unto the man clothed with linen, and said, Go in between the wheels even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. Ezek. 10:2."*
 - *Tract 15: 61 para. 1: "It being a foregone conclusion that Satan is against the saints, and that the Lord is against the truth-hating and evil-doing multitude, the subject becomes crystal clear: When let loose, the winds are to strike against the faithful "remnant," against those who are left after the earth has opened her mouth and swallowed up "the flood," the "tares" (Rev. 12:16, 17); but the angels who are stationed to hurt, are to smite those who make war against the remnant. Those whose names are found in the book, are "delivered." Dan. 12:1. Seeing that the 144,000, the servants of God, are not as yet sealed (not yet enclosed, protected, guarded, and ready to take their stand with the Lamb on Mt. Sion, but rather are still commingled with the tares) the angels are commanded to forestall the clash. Consequently, when this sealing work is completed, then the angels who hold the winds, will let the winds blow, and the angels who are to hurt the earth, sea, and trees, will then commence their given work. Otherwise stated, to let the winds blow, is to permit the two-horn beast to decree "that as many as would not worship the image of the beast should be killed" (Rev. 13:15."*

- 1SR 38 para. 0: "It is clear that the shaking must take place before the "Loud Cry." The men with the slaughter weapons were already slaying before the man with the writer's inkhorn returned to report the matter that he had done as he was commanded. See Ezekiel 9:8, 11."
 - 1SR 47 para. 0: "As soon as the marking is done, "the five men with the slaughter weapons go after him and slay both old and young, both maids and little children, and women. And they began at the ancient men which were before the house."
4. Brethren, let us couple the statement found in 11 SC. No. 7 page 8 which reads: *"You notice here that the angels are not told to hold the winds until Ezekiel 9 has all been fulfilled, but until the servants of God are sealed. Therefore, if there is any intervening time between the close of the sealing and the slaughter of Ezekiel 9, there is a possibility that the winds could start blowing during that time."*, with the statement found in 13 SC. No. 3 and 4 page 10, which reads: *"The confederacy that we are studying this afternoon commences before the loud cry and before the slaughter of Ezekiel 9. It is not the image of the beast for this association precedes the image of the beast, and the confederacy is formed when the nations are girding themselves for war. Put another way the confederacy will commence after the sealing and perhaps just before the slaughter of Ezekiel 9. Moreover, it is in the time when the Christian nations are united and that the woman "Babylon" will sit on the seven "heads" Rev. 17: 9 depicting also the union of churches under Babylon."* We are told in these statements that the blowing of the four winds and the latter-day confederacy are to take place between the end of the sealing and before Ezekiel 9. If the writings published by the prophet show no intervening time between the sealing and the slaughter, then, when is this confederacy to take place. Let us consider the word confederacy, Webster's Dictionary shows the word to mean **"an alliance between persons, parties, states, etc., for some purpose"**. In light of this meaning, we ask the question what is the purpose of the latter-day confederacy. It must have been the hand of the Lord at work to expose Florence's Codes that she predicted the slaughter without any consideration to the latter-day confederacy, which should have preceded the slaughter according to the aforementioned quotations, and if anyone should be familiar with the latter-day confederacy Florence should. Was not she who presented these purported sermons for publication? The next event we should be looking for is a thorough revival and reformation such as the world has never seen, followed by the purification of the church. Let us put away our idols especially those that speak and turn to the Lord. Then Assyria will fall.
5. Please explain "the time of trouble represented by the east wind mentioned in 11 SC No. 7 pages 20 and 2,1 paragraphs 3 and 4.
6. Just another note of observation we failed to mention. Brother Houteff has published 98 sermons in the Timely Greetings Volumes One and Two, and not once have we found prayer thoughts to be over a paragraph or so long. In these purported sermons

delivered by Brother Houteff, there are prayer thoughts four pages long. This does not resemble Brother Houteff's sermons.

(c) **11 SC. No. 8:**

1. Please harmonize the following statements published by V.T. Houteff with the statements found in 11SC No. 8, pages 5 - 7:

- *For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."* (Matt. 12:40.) *The idea that in the "heart of the earth" means in the grave, is man's supposition without Bible foundation. If the Saviour had in mind His experience in the grave, He would have said so. If His grave was in the center of the earth -- about 4,000 miles beneath its surface (the heart of the earth) then one may suppose He meant the heart of the earth. Jesus used the expression to indicate that He was to be three days and three nights in the hands of sinners, and in the grave. Why are sinners called "The heart of the earth"? Because man was made of it according to Gen. 3:19, "For dust thou art, and unto dust shalt thou return." 2SR: 25; "*
- *That He remained in the tomb two nights and rose on Sunday; that the three days and three nights is the time from His first legal trial to the time of His resurrection; that the heart of the earth has been erroneously interpreted to mean the grave, when, instead, it is, as Jonah's experience shows, symbolical of Christ's imprisonment in the hands of sinners and in the tomb. " Tract 10: 15.*
- *"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" that is, in the hands of sinful clay. (Matt. 12:40.)" 1SC#6: 7,*

Harmonize the above statements with the following:"

- *Without the heart nothing lives. It is the heart that keeps one alive, and therefore the heart of the earth must be that which keeps the earth alive. Therefore the heart of the earth is God's Truth, His people, and His Spirit. Without all these three components I tell you the world would not now be in existence. The Truth alone is dormant. But when the Truth, the Bible, is combined with people and the Spirit of God, then there is life in the earth. Yes, to repeat, Bible Truth alone is dormant; with people it is active; and when these have also God's Spirit something then can be accomplished. It is the combination of these three that makes up God's church, the heart of the earth.*
- *In our study of the three days and three nights what light did we receive to help us? -- That the heart of the earth was not the tomb, but rather Jesus was in*

reality in the power or in the hands of the church for three days and three nights even though part of that time He was dead and in the tomb.

- *Had Jesus meant that He would be in the "tomb" for three days and three nights He would not have said "heart of the earth." It therefore shows that contrary to appearances, Jesus was actually resting in the power of God those three days and three nights, and therefore He was in a good and a safe place. When Jonah was cast into the sea and swallowed by the fish God had prepared for him it appeared to Jonah to be his end. Likewise in the case of Jesus those last three days and three nights before He was resurrected gave the outward appearance of defeat for His righteous ministry. Nevertheless, Jonah's experience brought salvation to Nineveh, and Christ's experience brought salvation to the world." 11SC#8: 5 7.*

(d) **12 SC. No.2:**

1. **Which Trumpet are we living in, and when does the sixth trumpet begin to sound?**
2. Please harmonize the statements from the Distributed New Codes listed below with Tract 5 page 78, paragraph 4, which reads: *"In coming from the "golden altar," the command, "Loose the four angels," shows that the sixth trumpet sounded sometime before the vail to the Most Holy apartment of the heavenly sanctuary was lifted. Otherwise the voice would have come from the throne -- the Most Holy place. (For detailed treatment of the lifting of the vail, see Tract No. 3, The Harvest.) But as has been shown, we are still in the period of the fifth trumpet, a fact which evokes the question: How, then, could the sixth trumpet have sounded before the events of the fifth had expired? It will be observed that though each of the trumpets begin at a definite time, yet one overlaps the other, and all seven extend to the second coming of Christ."*
 - 12SC No. 2, page 4, para. 1: " Now we wish to ascertain what period we are living in. At the sounding of the sixth trumpet, the four angels are to be let loose and they are then to kill a third part of men; and their army, moreover, is to number 200,000,000 "horsemen" and that many "horses." Since no such thing as this has ever happened, it therefore speaks for itself that the sixth trumpet is yet in the future. It has not yet commenced to sound."
 - 12SC No. 2, page 4 para 2: "In view of the fact that we are not living in the sixth trumpet, let us ascertain whether we may be in the sounding of the fifth trumpet, or whether it, too, is yet future."
 - 12SC No. 2, page 8 para. 0: "The fifth trumpet, therefore, sounded when Christ came nearly 2,000 years ago. We find ourselves therefore living in the period of the

sounding of the fifth trumpet -- the Christian period -- before the sounding of the sixth trumpet."

- 12SC No. 2, page 8, para. 1: *"But now in this period before the sixth angel sounds his trumpet, some men are to seek death and they will not find it, and would desire to die and death would flee from them. They just could not die, for they would be immune to death."*
- 12SC No. 2, page 12, para. 0: *"At what time will they be made invulnerable to death? Our study today makes plain that it is during the fifth trumpet and before the sounding of the sixth trumpet. If God is going to do this during the period of the fifth trumpet, then the sealing of the 144,000 must take place in the period of the fifth trumpet and not in the sixth. It is then before the sixth angel sounds that some will have the experience of seeking death and not finding it."*

In Closing:

Brethren, we know the Biblical Research Committee members are busy individuals but for this **very, very important matter**, we do hope each and everyone of you carefully and prayerfully examine every piece of information, before reaching a conclusion and most of all do not let others influence your decision, let the Holy Spirit be your guide. This is a life or death situation, for if these Codes are truth then they are life, but if they are not then they will lead to death. May God help us all.

This report is not an attack on any individual or doctrine, but an honest desire to see the truth triumph and error, if any, discarded. We do hope the sentence just read, which is coming from honest hearts will eradicate any personal feelings from the minds of those who personalize everything.

Finally, should this committee **satisfactorily** prove that these sermons were indeed delivered by Brother Houteff and were authorized to be published by him, we will humbly give up our opinion and gladly teach in the light of them. In no wise is our intention to split from God's true Headquarters and be associated with any of the usurpers, as it is noised in some circles.

May God richly bless you, as you give of your valuable time to undertake this most urgent task.

PS: Please provide us with copies of each members' conclusions.

Signed this _____ day of _____, 2002,

By:

Brother Lennox Sam

Brother Michael Graham

**For additional information and/or clarification please contact us at Mt. Carmel Center during the day and at
(254) 853 - 3978 after working hours.**

Exhibit "A"

Exhibit "A"

TELEPHONE 2-7671



GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS

MT. CARMEL CENTER
WACO, TEXAS

February 6, 1955

To the Exective Council:

I am requesting by this letter that the Council convene for the purpose of considering and passing a resolution on the following requests made by V. T. Houteff before his death:

- (1) That in case of V. T. Houteff's death which would automatically leave vacant the office of President, Mrs. Florence Houteff be appointed to fill the office of Vice President;
- (2) That someone be appointed to succeed Mrs. Florence Houteff as Secretary;
- (3) That T. O. Hermanson be appointed a member of the Executive Council;
- (4) That the Council make a resolution to provide for the welfare of Mrs. Florence Houteff as long as she lives.

Sincerely yours,

Mrs. Florence Houteff
(Mrs. Florence Houteff)

FH/mh

Exhibit "B"

Exhibit "B"

TELEPHONE 2-7671



GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS

MT. CARMEL CENTER
WACO, TEXAS

MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL

(held in the parlor of the Rest Home)
Mt. Carmel Center
Waco, Texas

February 6, 1955, 1:30 P. M.

The Council was called to order. J. O. Conrad prayed for the success of the meeting, and that the right decisions would be made.

The secretary then read a letter (attached) from Mrs. Florence Houteff, which called the attention of the Council to several requests made by V. T. Houteff before his death. After some discussion it was moved by C. W. Helman and seconded by A. Quackenbush that we indorse only Requests (1) and (3) and delay the action on (2) and (4) until the next meeting, possibly to be held after V. T. Houteff's funeral.

The requests above mentioned are as follows:

- (1) That in case of V. T. Houteff's death which would automatically leave vacant the office of President, Mrs. Florence Houteff be appointed to fill the office of Vice President;
- (3) That T. O. Hermanson be appointed a member of the Executive Council.

And Mrs. Florence Houteff was appointed and elected to the office of Vice President of General Association of Davidian Seventh-day Adventists, and T. O. Hermanson was appointed and elected to the Executive Council of said Association.

Regarding Request (2), "That someone be appointed to succeed Mrs. Florence Houteff as Secretary," it was moved by J. O. Conrad that we ask Mrs. Houteff to recommend the person whom she would prefer to serve as the Secretary of the Association. This motion was seconded by A. Quackenbush, and was carried unanimously.

A motion was then made, seconded, and carried to adjourn until 8:00 P. M., February 7, 1955. The meeting was dismissed by A. Quackenbush.

Members present:

Ass't Chairman: M. Wolfe
G. W. Saether
Mrs. S. Hermanson
C. W. Helman
A. Quackenbush
J. O. Conrad

For the Executive Council:

Ass't Secretary: G. W. Saether

/mh

Exhibit "C"

Exhibit "C"

TELEPHONE 2-2671



GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS

MT. CARMEL CENTER
WACO, TEXAS

MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL

(held in the parlor of the Rest Home)

Mt. Carmel Center
Waco, Texas

February 6, 1955, 8:00 P. M.

The Council was called to order and A. Quackenbush prayed for God's wisdom.

The first item of business was to act upon Request #2, to wit:

- "(2) That someone be appointed to succeed Mrs. Florence Houteff as Secretary "

In the previous meeting held at 1:30 P. M. of the same day, it was decided to postpone decision on this item until Mrs. Florence Houteff had been consulted in regard to her preference, if any, for the one who should be appointed to fill this vacancy in accordance with The Leviticus of Davidian Seventh-day Adventists, page 9, By Laws, Art. 1, Sec. 1, (c). She sent the following suggestion:

"I think the new secretary should be a man, and he should be from among the members of the Executive Council. I would prefer either M. W. Wolfe or J. O. Conrad to fill this position."

The vote was taken by secret ballot and the result was a tie. The Chairman then cast his vote for J. O. Conrad. Thus J. O. Conrad was selected to serve as the new Secretary of the General Association of Davidian Seventh-day Adventists. #8953

It was then decided by a vote of the members to complete the remainder of the business on hand, namely, the consideration of Request (4),

- "(4) That the Council make a resolution to provide for the welfare of Mrs. Florence Houteff as long as she lives."

After a very lengthy discussion the following motion was made by C. W. Helman:

"I move that we, the General Association of Davidian Seventh-day Adventists, guarantee to Mrs. Florence Houteff all the conveniences and necessary requirements for her to properly discharge her duties as Vice President of the Association, and at all times she will be provided with everything necessary to minister to her comfort and well being according to the principles of the Shepherd's Rod message as long as she lives."

2. Minutes of the Meeting of the Executive Council, continued:

The motion was seconded and carried by unanimous vote.

It was further stipulated that the action on Request (4) be first submitted to Mrs. Florence Houteff for her consideration, and then be taken to the Association's attorney for his legal advice. He will be instructed to prepare the proper instruments covering the decisions reached during the two council meetings of this day.

Members Present:

Ass't Chairman:	M. W. Wolfe
	J. O. Conrad
	A. Quackenbush
	C. W. Helman
	Mrs. Sopha Hermanson
	T. O. Hermanson
	G. W. Saether

For the Executive Council:

Ass't. Secretary:

G. W. Saether

/mh

Exhibit "D"

Exhibit "D"

Mt. Carmel Center
Waco, Texas

MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL

Held in the Office of the Vice-President
7:45 P.M. May 7, 1955

The meeting was called to order by the chairman and Bro. Quackenbush and Bro. Wolfe were asked to pray for a true meaning of the work of the Council and the Association.

The chairman then endeavored to clarify the questions which were brought in the Council meeting of May 4 by the letter of Bro. Quackenbush to the members of the Council.

In order to do this the chairman stated that we were being governed by the Leviticus with its constitution and by-laws. She then read from the Leviticus, pages 5-8 Art. IV Officers and Their Duties. Then the chairman read from Patriarchs and Prophets pages 315 - showing the failure of Aaron as the assistant of Moses to carry out the will of God as directed by Moses when he was absent from the congregation. Instead of carrying out the will of God he listened to the desire of the people and thus brought about a fearful rebellion among the people wherein the whole camp became engaged in idolatry and 3,000 lost their lives. That there is a great similarity in our work to that of Moses and Aaron should be evident. The chairman said that she did not want to follow the example of Aaron and follow the will of the people. It is a very difficult thing for one at the head of the work not to yield to the demands of the people.

The chairman is the one who knows what should be presented to the Council and he is the one and the only one who can call the Council together according to the Constitution, Art. IV Sec. 2 & 3 and the By-laws Art. 1 Sec. 3(a).

Several questions were asked and answers were given which seemed to meet the minds of all assembled. Speaking of Art. V Sessions, the question was asked, "In Tract 7 in the latter part of the tract (page 76) it stated that there was an open session of Davidian Seventh-day Adventists. Would that be considered one of the sessions as depicted in this Art. V?" The answer was that at that time there was no Leviticus. Until such time as there will be a need for a regular session of the Association none will be called. Up to the present time, including the time when Brother Houteff was here, there has been no need for a regular session of the Association. The only session of the Association that we know of at present will be the solemn assembly.

It was brought out that Art. VI By-laws, of the Constitution stipulated that "the Association, at any session, may enact, amend, or repeal by-laws."

It was claimed by the chairman that the vice-president has the authority to veto the decisions of the Executive Council. Quite a discussion followed:

If the vice-president was appointed by the Council how could then the vice-president over-rule the Council?

p. (36) minute Executive Council May 7, 1955

Ans. According to our Constitution, the President is Chief Administrator of the Association. In his absence the Vice-president acts in his stead. For matters of any nature that the administrator wishes council on, provision is made in our By-laws for their council to be secured and legally used by the chief administrator in his work of handling the affairs of the Association. But should the Council pass something that the Administrator believes is contrary to the best interest of the cause, he is morally bound to veto the council's action just as Aaron should have done when the majority demanded even at the cost of his life to give them an idol to worship. In other words, under our set-up the Council will be asked to vote on certain issues. A record of their vote is kept, and their responsibility ends there. What is done is chargeable to the Administrator, and he must answer to God for his actions. God's church has never prospered when it was ruled by the voice of the people or by the majority vote.

Bro. Wolfe: How can you prove that the president appointed you to be Vice-president?

Ans. I cannot prove it. I have nothing in writing. But since Brother Houteff did not appoint anyone else you are going to have to believe me when I tell you that he appointed me. Now I would like to ask you a question? How can you prove that you are a member of the Executive Council?

It developed that some of the members had received written notice that they were to serve as members of the Council for a limited time only and that time limit had expired years ago. *Last one*

Ques. The Council decided not to sell Ross Green a lot or lots on the 10% down deal. Why was he afterwards sold lots on that basis?

Ans. Ross Green did not buy his lot on the same basis as the 10%ers. They were given a clear title but he was not until he should pay for the lots in full at the end of 45 days.

Ques. When Bro. Wolfe and Bro. Hermanson went down to Mr. Street's office to see about the resignation of H. Sealy as one of the trustees, Bro. Sealy's resignation was accepted by the Council. If others would resign in the same manner only one might be left to dispose of the property,; what about that?

Ans. We had five trustees and three would be sufficient according to our set-up. The Council could fill the vacancies as they occurred.

Ques. The Council chose the trustees to sell the property. Can the vice-president veto their decisions-their choice?

Ans. No, for this a legal matter. The ~~the~~ trustees are recommended by the chairman and the Council would vote on them.

Ques. If the voice of the Council is final in a legal case then what is the difference in the other cases?

Ans. The work of the Council is to assist the President or the Assistant in the administration of the affairs of the Institution. An example of this is the action of the Council in appointing the President to sign checks for foreign bank accounts. To satisfy these banks as to the legal status of the

(36).

ABG617

Exhibit "E"

Exhibit "E"

Mt. Carmel Center
Waco, Texas

MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL

Held in the Office of the Vice-President
7:30 P.M. May 9, 1955

The meeting was called to order and C. W. Helman was asked to pray for wisdom in dealing with the problems of the sub-division and that all the decisions made will redound to the glory of God.

The chairman now showed a table of figures:

Cash in hand	\$15,700.00
Excess in savings	<u>11,400.00</u>
Total Working funds	27,100.00
 Average tithes and offerings per month	 \$ 8,000.00
 Mt. Carmel Expense per month	 3,600.00
Personal Exchange for U.S. cash per month	2,250.00
Postage per month	320.00
Medical per month	300.00
Field Workers (Transportation, postage, living expenses & home expenses) per month ..	4,860.00
Benevolent Expense per month	300.00
Foreign expense per month	<u>100.00</u>
 Total average expense	 11,730.00

From these figures it can be readily seen that the Association cannot go too fast nor too far in the development of the subdivision. However there will be funds coming in this summer from the sale of the lots which we have yet to collect. Then there will be a refund from the water department at the end of the year.

Now the maps of the 30 acre plot and also the 50 acre survey were spread out for inspection. The question before the Council was, should the sale of the land be restricted to the sale of the farm land, or should the 50 acres be opened up? It was contended that there are customers for the rough land who would not want the almost level farm land. Mr. Chastain tells us that there are about 30 persons waiting for the opening of the 50 acres. Furthermore there are so many subdivisions opening up that it is imperative that the Association sell the property more quickly than we have been or it may be left with very little sold.

Should the Association sell some of the land in tracts by the acre and what could be realized by so doing? If a better price is to be secured it will be necessary to subdivide the land. In the 30 acres the cost per acre has been \$2,600.00 and the net income per acre when all the money comes in will be \$1,800.00. Of course there has been some expense such as bringing in the utilities and some of the cost of construction of Mt. Carmel Drive and too the cost of surveying the 50 acres which naturally should be spread over the cost of the entire subdivision. That will make the net income of the 30 acres come up when the figures all come in.

AB6617

President of the Davidian Association of Seventh-day Adventists the Council merely assisted the President in this transaction - a transaction which all knew to be a perfectly natural one, like signing for a notary public.

Ques. Would it not be a good plan to groom someone to take the place of the Vice-president should anything happen to that one? How would a new one be selected?

Ans. The one who would be chosen would be one who is found trust worthy to see that the aims and principles for which the Association stands are carried out. The Constitution says that the duty of the Vice-President are to assist the President in the religious phase as Aaron did, ie, by speaking the Presidents words--teach the message he brought. He is also to administer the affairs of the Association. The one who would be most likely to do this would be chosen.

It will be my plan to present more and more things to the Council than I have presented and I don't intend to veto anything but I do feel that I have a perfect right and duty to do so when I see the need of it. This is not a worldly concern or even like the government at Washington. This is God's work and it will have to be conducted in God's way--"contrary to all human planning." In other words, the Lord's plan for His church is not that it be directed by the Voice of the people to God, but by the Voice of God to the people. On this point see Desire of Ages, p. 369, par. 2.

When the idea was presented that all make a statement as to their stand on this question it was decided that more time should be given so that each member would be clear on it.

Another question came up. Should the present Vice-president be incapacitated or die and a new Vice-president were elected would he too have the power to veto the Council's decision.

Ans. It seemed to be the consensus of opinion that that would be so because this is the work of God and that whoever would have the leadership should have the authority.

The meeting was dismissed by Bro. Conrad offering the closing prayer.

Members present

Mrs. Florence Houteff
Mrs. Sopha Hermanson
M. W. Wolfe
A. Quackenbush
C. W. Helman
T. O. Hermanson
J. O. Conrad
G. W. Saether

Approved

Mrs. Florence Houteff
Mrs. Florence Houteff, Chairman

J. O. Conrad
J. O. Conrad, Secretary

G. W. Saether
G. W. Saether, Ass't Secretary

Exhibit "F"

Exhibit "F"

Mt. Carmel Center
Waco, Texas

129

MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL

Held in the Office of the Vice-President
7:45 P.M. December 3, 1955

While waiting for all members to convene a letter from James McDonald Williams, British Guiana, dated November 28, was read.

Quoting from this letter:

"The statement in the letter on page 2, paragraph 6 indicating that Pastor M. J. Bingham is no longer a messenger of the Lord have done much harm here. Especially amongst the Laodiceans.

"The excommunication of Pastor Bingham is the biggest shock since the death of Pastor Houteff, and it shows great blindness on the part of those responsible, especially in the light of Testimonies for the Church, Vol. 7, pages, 262-263" and then he proceeds to quote from those pages.

He closed his letter with these words: "And so I would like to know if he is no longer a servant of God? because I am ready to finance his mission to the Island of Barbados, a field that has not yet been worked. Awaiting your prompt reply."

The reference from Vol. 7 which he quoted was not quoted in full for it was read to the Council from the book, too. This shows a deliberate attempt to juggle the words around so that it will be saying something which the reference does not say, let alone teach. There was a sentence in the first part of the letter which is perhaps significant: "Incidentally he (M. J. Bingham) is at the moment here carrying out a series of meetings in places unworked."

The meeting was called to order and A. Quackenbush prayed for the success of the meeting.

It was reported that Brother Sealy handed in his application for a Certificate of Fellowship with the reservation that he believed the March 1955 "Code" the way T. O. Hermanson explained it to him. It was the consensus of opinion that he cannot receive a Certificate of Fellowship with such reservations and will have to appear before the Council to clear himself.

Mr. Tom Joseph seems very anxious to buy the 17½ acres and will pay \$1300 per acre at 29% cash down. The city has made a new ruling on the Dam #1 to Dam #4 gully. It may be necessary for the developer to construct a storm sewer with a concrete apron on either side.

It was decided to try the other prospects to see what they will offer for the land. Mr. Chastain reported to the Office that Mr. Johnson wants to see how the street, Chastain Circle, will look and to see "how many lots he will have to lose." It was suggested that some one go out and stake out this street and show it to Mr. Johnson.

returned and said that there was no use going out to the field as the church was now giving the message of the purification of the church. Some time later Brother Wolfe started another battering rams' campaign. This same brother joined in the program. Then they asked Brother Houteff to subsidize them but he would not do so. Now Stoy you were in the hunting work but quit. Why now are you starting another battering rams' campaign?

It was learned in this meeting that Brother Wolfe had asked those young people who rode in his car to Fort Worth, What about the umbrella if there is no rain?

Richard Knipple told his father, Brother Wolfe doesn't talk like a Davidian.

Stoy: In that case, if Brother Wolfe talks like that I don't think the Young People should be going with him.

* Sister Houteff asked this pertinent question: If it is true that Brother Wolfe cannot believe any thing that Brother Houteff did not write, then what will he do when the solemn assembly is called if Brother Houteff is not here to call it? Someone has to know when to sound the alarm and blow the trumpet.

Before Stoy was dismissed Sister Houteff told him she wanted to talk with him soon about the Davidian Youth Society and the Officers.

Jack Knipple, Jr. had asked T. O. Hermanson to officiate at his wedding. A motion was made by Jack Knipple, Sr.: "I move that the Council authorize T. O. Hermanson to officiate at their wedding."

This motion was seconded by C. W. Helman and carried by unanimous vote.

The meeting adjourned at 11:45 P.M. and J. R. Custer dismissed the meeting by prayer.

Members present:

J. O. Conrad
J. R. Custer, Alternate
C. W. Helman
Mrs. Sopha Hermanson

T. O. Hermanson
Mrs. Florence Houteff
Jack Knipple, Sr.
A. Quackenbush
Geo. W. Saether

Mrs. Florence Houteff
Mrs. Florence Houteff, Chairman

J. O. Conrad
J. O. Conrad, Secretary

This report was prepared by

Geo. W. Saether
Geo. W. Saether, Assistant Secretary

Approved December 5, 1955

MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL OF
THE GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS
Mt. Carmel Center
Waco, Texas

Held in the Office of the Vice-President
2:00 P.M. March 26, 1959

The meeting was called to order. Before prayer was offered the discussion centered about the contemplated meeting of a solemn assembly and the possible attitude of the believers in the field. If the Davidians everywhere were studying the message and the prophecies they should know as much as the Office has published in regard to the events which will transpire in the immediate future. Should they be brought up to date on what the present study of the Council on the subject of the Passover in relation to the 1260 days has brought to light? The chairman announced that the Council would have a season of prayer later in the Council meeting. Dudley Goff prayed the Council might know about the solemn assembly.

The Shepherd's Rod, Vol. 2, p. 254 shows that the passover lamb was laid up on the 10th day of the first month. Christ was taken on the 14th and that was the day when the lamb was to be slain. He was crucified on the 16th and arose on the 18th. This year, 1959, the Passover comes on the night of the 22nd or by Jewish reckoning the evening of the 23rd. Accordingly the 10th day of the First month--Jewish time--would be the 18th of April. Occasionally does the Passover week fall on the very days of the week as at Christ's week of passion. "As we stated before, the Passover night in Egypt is a type of the purification of the church, separating the tares from the wheat."--Shepherd's Rod, Vol. 2, p. 217. To reject the message of rebuke the church will thereby crucify the Lord again. (Tract 12, pp. 24, 25)

The Council now set about to determine the exact date for the commencement of the 1260 days of Revelation 11. It was in October of 1955 that the Code article on the 1260 days was written. It was thought that this might be the beginning of the time. The records were gotten out and the mailing of the November Code occurred November 9, 1955.

With this date as the starting point and counting 1260 days the period ends April 22, 1959. This coincides with the time of the Passover in 1959, if there is any real significance to this. It is at least very remarkable. (Incidentally, on December 3, 1955, the first public sermon was given on the 1260 days of Revelation 11 by T. O. Hermanson.)

God has given signs in the Bible and it was thought that the Council perhaps ought to pray for a sign, a threat that what is predicted will actually take place.

In the prayer meeting, G. W. Saether, T. O. Hermanson, Dudley Goff, J. O. Conrad, J. R. Custer and Mrs. Florence Houteff all prayed that God would make plain when the announcement of the Solemn Assembly should be called.

The meeting closed at 6:15 P.M.

Members present:

Mrs. Mary Alen
J. O. Conrad

MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL OF
THE GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS
Mt. Carmel Center
Waco, Texas

Held in the Office of the Vice-President
2:00 P.M. March 26, 1959

The meeting was called to order. Before prayer was offered the discussion centered about the contemplated meeting of a solemn assembly and the possible attitude of the believers in the field. If the Davidians everywhere were studying the message and the prophecies they should know as much as the Office has published in regard to the events which will transpire in the immediate future. Should they be brought up to date on what the present study of the Council on the subject of the Passover in relation to the 1260 days has brought to light? The chairman announced that the Council would have a season of prayer later in the Council meeting. Dudley Goff prayed the Council might know about the solemn assembly.

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The meeting closed at 6:15 P.M.

Members present:

Mrs. Mary Alen
J. O. Conrad

MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL OF
THE GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS
Mt. Carmel Center
Waco, Texas

Held in the Office of the Vice-President
2:30 P.M. March 19, 1959

The meeting was called to order and then a letter was read from Elder Odum in which he asked several questions regarding the 42 months. His particular work in the Denomination is to combat all subversive ideas which may arise, it is understood. A letter was also read from M. W. Wolfe which was directed to the Council and to A. Quackenbush.

Prayer for God's aid in deciding what to do regarding the solemn assembly were offered by G. W. Saether, Mrs. Sopha Hermanson and J. R. Custer. The discussion centered around the passover. Numbers 9:6-14 states that if individuals have touched a dead body and are not clean or have been on a long journey and are unable to attend the passover they can attend the second passover which would come the next month.

Second Chronicles, chapter 30 was read. It was during the reign of Hezekiah, that this king cleaned out the temple and although the people worked at the cleanup from the first day of the first month they did not get it cleaned up until the 16th day. The temple had been in disuse for a long period of years. In the 29th chapter it tells how they cleaned the temple and then they offered sacrifices, prayed and sang songs and played on musical instruments.

"And they sang praises with gladness, and they bowed their heads and worshipped." 2 Chronicals 29:30, last part.

"And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly." Verse 36.

In Tract 8, page 28 it tells that these two passovers typify the two purifications, one for the 144,000 and the other for the great multitude.

The problem at hand was when should the solemn assembly be called (the date of the meeting) and what preparations should be made for it? No decision in regard to these was reached other than that it appeared that the meeting might coincide with the time of the Passover.

The meeting was dismissed at about 6:00 P.M.

Members present:

Mrs. Mary Alen
J. O. Conrad
J. R. Custer
Mrs. Sopha Hermanson
T. O. Hermanson
Mrs. Florence Houteff
G. W. Saether

Mrs. Florence Houteff
Mrs. Florence Houteff, Chairman
J. O. Conrad
J. O. Conrad, Secretary

This report was prepared by

Geo. W. Saether
Geo. W. Saether, Assistant Secretary

Approved: June 15, 1959

MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL OF
THE GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS
Mt. Carmel Center
Waco, Texas

Held in the Office of the Vice-President
2:00 P.M. March 26, 1959

The meeting was called to order. Before prayer was offered the discussion centered about the contemplated meeting of a solemn assembly and the possible attitude of the believers in the field. If the Davidians everywhere were studying the message and the prophecies they should know as much as the Office has published in regard to the events which will transpire in the immediate future. Should they be brought up to date on what the present study of the Council on the subject of the Passover in relation to the 1260 days has brought to light? The chairman announced that the Council would have a season of prayer later in the Council meeting. Dudley Goff prayed the Council might know about the solemn assembly.

The Shepherd's Rod, Vol. 2, p. 254 shows that the passover lamb was laid up on the 10th day of the first month. Christ was taken on the 14th and that was the day when the lamb was to be slain. He was crucified on the 16th and arose on the 18th. This year, 1959, the Passover comes on the night of the 22nd or by Jewish reckoning the evening of the 23rd. Accordingly the 10th day of the First month--Jewish time--would be the 18th of April. Occasionally does the Passover week fall on the very days of the week as at Christ's week of passion. "As we stated before, the Passover night in Egypt is a type of the purification of the church, separating the tares from the wheat."--Shepherd's Rod, Vol. 2, p. 217. To reject the message of rebuke the church will thereby crucify the Lord again. (Tract 12, pp. 24, 25)

The Council now set about to determine the exact date for the commencement of the 1260 days of Revelation 11. It was in October of 1955 that the Code article on the 1260 days was written. It was thought that this might be the beginning of the time. The records were gotten out and the mailing of the November Code occurred November 9, 1955.

With this date as the starting point and counting 1260 days the period ends April 22, 1959. This coincides with the time of the Passover in 1959, if there is any real significance to this. It is at least very remarkable. (Incidentally, on December 3, 1955, the first public sermon was given on the 1260 days of Revelation 11 by T. O. Hermanson.)

God has given signs in the Bible and it was thought that the Council perhaps ought to pray for a sign, a threat that what is predicted will actually take place.

In the prayer meeting, G. W. Saether, T. O. Hermanson, Dudley Goff, J. O. Conrad, J. R. Custer and Mrs. Florence Houteff all prayed that God would make plain when the announcement of the Solemn Assembly should be called.

The meeting closed at 6:15 P.M.

Members present:

Mrs. Mary Alen
J. O. Conrad

MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL OF
THE GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS
Mt. Carmel Center
Waco, Texas

Held in the Office of the Vice-President
9:00 A.M. March 30, 1959

After the meeting was called to order the chairman asked the Council whether it would call the people to assemble at Mt. Carmel by April 17, 1959, in view of our understanding of the ending events in Revelation 11:1-13 in relation to Passover time. J. O. Conrad and G. W. Saether prayed.

A tentative letter was now read which was addressed to all Davidians.

According to Timely Greetings, Vol. 2, No. 15 the beast that ariseth from the bottomless pit will make war and this beast is Christendom. In view of this fact and also that it was understood that the 1260 days would end April 22 and that the trouble described as a war in Revelation 11:7 could start soon thereafter, the question to be decided was, should the people be invited to come to Mt. Carmel April 17 so that they would be here before the Sabbath and be here at the termination of the 1260 days? If these events take place as it appears that they will it was thought that all Davidians would want to be here before the events take place. If any delayed it might be very difficult to get here after the trouble started.

G. W. Saether now moved "that a resolution be drawn up that all Davidians in this country assemble on Mt. Carmel Center, Waco, Texas on or before April 16, 1959 and that all Davidians in foreign countries be notified of this meeting and that they also hold themselves in readiness where they are to get their deliverance from the Assyrian yoke. That these announcements be sent out as soon as possible.

There was a second to this by J. O. Conrad and all were in favor of it.

The meeting closed after 9½ hours at 6:30 P.M. T. O. Hermanson offered the closing prayer.

Members present:

Mrs. Mary Alen
J. O. Conrad
J. R. Custer
Mrs. Sopha Hermanson
T. O. Hermanson
Mrs. Florence Houteff
G. W. Saether

Mrs. Florence Houteff
Mrs. Florence Houteff, Chairman

J. O. Conrad
J. O. Conrad, Secretary

This report was prepared by

Geo. W. Saether
Geo. W. Saether, Assistant Secretary

Approved: June 15, 1959

J. R. Custer
Mrs. Sopha Hermanson
T. O. Hermanson
Mrs. Florence Houteff
G. W. Saether

Mrs. Florence Houteff
Mrs. Florence Houteff, Chairman
J. O. Conrad
J. O. Conrad, Secretary

This report was prepared by

Geo. W. Saether
Geo. W. Saether

Approved: June 15, 1959

MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL OF
THE GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS
Mt. Carmel Center
Waco, Texas

Held in the Office of Vice-President
2:00 P.M. April 17, 1959

The meeting was called to order and then the matter of the organization of the camp when the people come in was discussed. It seemed to be the consensus of opinion that the camp should be organized about as follows:

1. Admitting Office (to be built near the entrance)
 - Guards
 - Parking
 - Ushers to show the people where they are to locate.
2. Rules and Regulations
3. Camp Area
 - Colored
 - White
4. Meeting Place
5. Water
6. Sanitation
7. Electricity
8. What to bring
9. Garbage
10. Post Office
11. Sound Equipment
12. Dispensary

These different subjects were discussed and would have to be studied and developed as the needs arise.

Members present:

Mrs. Mary Alen
J. O. Conrad
J. R. Custer
Mrs. Florence Houteff
T. O. Hermanson
G. W. Saether

Mrs. Florence Houteff
Mrs. Florence Houteff, Chairman
J. O. Conrad
J. O. Conrad, Secretary

This report was prepared by

G. W. Saether
Geo. W. Saether, Assistant Secretary

Approved: June 15, 1959

MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL OF
THE GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS

Mt. Carmel Center
Waco, Texas

Held in the Office of the Vice-President
April 22, 1959

*day 6th appeared & they were
looking for a sign
on this day*

The meeting was called to order and then J. O. Conrad, J. R. Custer,
T. O. Hermanson and G. W. Saether prayed for wisdom and understanding.

The discussion centered on Joel 2:15-17 and Isaiah 62:6, 7. These texts predict
that the church would pray for the deliverance of His people, that the church is to
give the Lord no rest until He works for the setting up of the Kingdom. Thus it is
imperative that the people and especially the ministry pray most earnestly and
ceaselessly.

The following persons were named to serve as ministers and priests:

H. G. Warden	J. D. Springer	Dudley Goff	Harmon Springer
Cecil Helman	Charles Haylock	T. O. Hermanson	G. W. Saether
Alton Springer	L. W. Nations	George Walton	George Heusser
Ruben Rolle	J. R. Custer	J. O. Conrad	Wendell Springer
C. G. Holmes	Florence Houteff	Ken Kushnick	Henry Harper
M. W. Wolfe	B. B. Mitchell	Jack Knipple	Sumpter Smith
Bruce LaHey	E. R. Reichmann	Nathan Syphers	Dr. Bucholz
W. A. Glynn	Warren Kelly	Marvin Ruffing	Stoy Proctor
Tommy Thompson	Guilford Goff	C. C. Lyons	

This made a group of 33 persons. The plan was that these would organize into
several bands and pray around the clock in the chapel commencing at 11:00 P.M. this
date. The following persons were named to organize and to take charge of the prayer
bands in the tabernacle:

Dudley Goff	Erma Belle Feddersen
Edna Lyons	Glenn Weeks

Members present:

Mrs. Mary Alen
J. O. Conrad
J. R. Custer
Mrs. Sopha Hermanson
T. O. Hermanson
Mrs. Florence Houteff
G. W. Saether

Mrs. Florence Houteff
Mrs. Florence Houteff, Chairman

J. O. Conrad
J. O. Conrad, Secretary

This report was prepared by

Geo. W. Saether
Geo. W. Saether, Assistant Secretary

Approved: June 15, 1959

The Chairman asked what was the Test? The test was given to Elder Figuhr,

"If the message and work of The Shepherd's Rod is God's Truth as we believe it to be, the 1260 days of Revelation, as the Symbolic Codes have explained, will end sometime this Spring. Then will follow the war that will kill the Two Witnesses."

--The Symbolic Code, Vol. 14, No. 6, p. 8.

should be page 9

In the same Code, p. 29 it is stated:

"Mt. Carmel hereby serves notice that she now leaves the prophecy of Revelation 11 as the Code has explained it, as the test by which the Lord will demonstrate whom He is leading."

While C. W. Helman was making his concluding remarks, the telephone call from F. A. Worth informed us that the General Conference men were on the way to his house.

In this meeting it was divulged to Cecil Helman that the General Conference wanted to hold some meetings either in Waco or preferably at Mt. Carmel. C. W. Helman agreed to table his objections until the Council would contact the Conference men. It was learned that there were four of them at F. A. Worth's. C. W. Helman made the statement that he now could see that the Lord had allowed this to happen for the good of the church.

C. W. Helman prayed at the opening of the meeting at 1:00 P.M.

It was finally decided to send T. O. Hermanson and J. R. Custer to Worth's to contact these men. The meeting adjourned at 4:00 P.M.

At 6:15 P.M. the meeting was brought to order and then C. W. Helman and G. W. Sæther prayed acknowledging that the Council believed that God led it to do as it has done; for some reason He has allowed it and now the Council would like to learn what His plans would be from now on.

T. O. Hermanson now reported that F. A. Worth had told the Conference men that the Council was sending some one down to meet them and they seemed pleased about it. They were extended an invitation to come out Monday morning at 10:00 A.M. to meet with the Council and consider what they would like to do.

It was the consensus of opinion that this would be a good thing and that the camp should be notified of this by a notice as follows:

Several Seventh-day Adventist ministers from the local, union and General Conferences made it known that they want to come out to meet with us on Mt. Carmel. The Executive Council has extended them an invitation to meet with the Council tomorrow morning at 10:00. The invitation was accepted. We now solicit the prayers of all Davidians that the Lord will be present and work for the good of the church and the people.

The meeting was dismissed at 7:15 P.M.

Members present:

Mrs. Mary Alen, Alternate
J. C. Conrad
J. R. Custer, Alternate for Jack Knipple
C. W. Helman
Mrs. Sopha Hermanson

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MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL OF
THE GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS
Mt. Carmel Center
Waco, Texas

Held in the Office of the Vice-President
11:00 A.M. June 21, 1959

The meeting was called to order and then C. W. Helman and J. O. Conrad prayed.

Time was now given to C. W. Helman to express his views on the present situation. It was his conviction that:

1. It was a mistake to place the Shepherd's Rod on the altar; the Message stands on its own feet.
2. This was the stand of the Council only and not that of the members of the Association.
3. When we see that we are wrong then we ought to admit it to the people and the church.
4. According to the Leviticus the Council is to be chosen by the General Association. Acts 6:1-4; Acts of the Apostles, pp. 195, 196.
5. Although the keys of the Kingdom have passed from the General Conference to the Davidians that does not mean that the keys have been given to the Executive Council.
6. The events predicted have not taken place. Aaron made a mistake and David numbered Israel and as a result many suffered.
7. The Council has usurped the Spirit of Prophecy in prophesying and if the Lord condemns the General Conference then He will ^{have to} condemn us too. People honour those who acknowledge their wrongs. When David did great wrong in his affair with Bathsheba, God forgave him and He will do the same for us.
8. God will save the tents of Judah first--these are the common people. Those at the head of the work have a tendency to magnify themselves above the common people. Peter was rebuked by Paul.
9. The burden of the meeting was that something would have to be invented to keep the people here. Some on the Council think that they are indispensable.
10. Speaking of Dudley's sermon in which he drew a parallel lesson from Israel's great rebellions against Moses, the Council is not Moses. If Dudley was wrong in speaking on the 5 points then his application may be wrong on this too.
11. He is not going to try to oust the Council.
12. The Council predicted that these events would take place. This was not the position of the General Association - only the Council. When Brother Houteff was here he didn't need a General Association. He was like Moses.

MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL OF
THE GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS
Mt. Carmel Center
Waco, Texas

Held in the Office of the Vice-President
10:00 A.M. June 22, 1959

The meeting was called to order and then the visiting ministers were introduced to the Council members. They were Elder Leach, President of the Texas Conference, Elder A. V. Olson, formerly a vice President of the General Conference, now on the General Conference Committee and also the President of the Ellen G. White Writings. Elder L. C. Evans, President of the Southwestern Conference and Elder R. L. Winders, pastor of the Waco church.

The chairman asked Elder Olson and Jack Knipple to pray for the Lord's guidance in the meetings. Then she asked who was their spokesman. Elder Olson said he would be the spokesman for them. Then the Chairman, Sister Houteff, asked them what it was they desired to see us about, that we had invited them out when we learned that they had come to Waco in the interest of Davidians. The meeting was⁽¹⁰⁾ thrown open to Elder Olson who said,

"Like Peter when he came to Cornelius, We have come and now I ask, Why have you sent for us"? He said further that he had a letter that was sent to Elder Figuhr and now the fully expected events did not transpire. You have said that you have laid all on the altar. Evidently, since the things you predicted have not transpired you must have been mistaken. If there is anything you desire to ask that we might be of help to you in your great disappointment, please let me know."

Mrs. Houteff: "We want to know what is the Truth on these things."

Elder Olson: "There is no reason other than that you all recognize error."

Mrs. Houteff: "What we need to know is why the confederacy which we expected did not come."

Elder Olson: "I'm not acquainted with the Shepherd's Rod doctrine. I've read some of your literature but in Europe where I was when these doctrines were being taught in America I did not have to meet it so much there."

Elder Evans: "If this proves anything at all it proves that you should have stayed with the church and not gone off with this teaching and predictions."

The ministers were offered the privilege to come out in the tabernacle and see if they could help us out, for we had heard that they wanted to come.

Elder Winders said that they appreciated this offer very much.

Elder Olson: "Do you believe that Sister White was inspired?"

All the Council affirmed that that was their position. Then he asked what propositions did the Council want to be taken up.

T. O. Hermanson
Mrs. Florence Houteff
G. W. Saether

Mrs. Florence Houteff
Mrs. Florence Houteff, Chairman

J. O. Conrad
J. O. Conrad, Secretary

This report prepared by

Geo. W. Saether
Geo. W. Saether, Assistant Secretary

Approved: February 17, 1960

MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL OF
THE GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS
Mt. Carmel Center
Waco, Texas

Held in the Office of the Vice-President
9:15 P.M. June 30, 1959

The meeting was called for the special purpose of considering a different method of holding the meetings in the tabernacle than the Conference ministers were holding. Elder A. V. Olsen, R. L. Winders and Elder Montgomery, pastor of the Cleburne, Texas, church were present in this meeting also.

Present, too, at this meeting were: Sidney Smith, Dudley Goff and Harmon Springer. Sidney Smith now told the Council that some of the Davidian congregation thought that the present procedure of the Conference ministers doing all the speaking was not the best procedure. A petition had therefore been circulated reading as follows:

To: The General Conference of Seventh-day Adventists and
The Executive Council of Davidian Seventh-day Adventists:

We Davidians who have gathered at Mt. Carmel appreciate greatly the interest the General Conference of Seventh-day Adventists is showing in our spiritual welfare. Since they have been invited to show us our error and they are desirous that we turn to the fold, I feel the meetings would be more effective if they could be conducted as an Open Panel discussion with authorized qualified men representing the Denomination and men representing the Davidians participating, with the congregation listening in only that they may weigh the discussion for themselves. We do not believe, however, that it should take the form of a debate but rather as an Open Panel discussion. I am sincere in my belief in the Davidian message. If I were not, I would not be here. I am also sincere in my evaluation of that which the Denominational brethren present, but I think I could better evaluate it if it could be presented in the form of a panel discussion. I therefore make this request for such a discussion sincerely feeling that it would be to your advantage and of tremendous eternal spiritual benefit to us. Since we are now gathered here together we request that the panel meetings be arranged for as soon as possible.

Several hundred names were signed to the petition which Sidney Smith read and then submitted, part of which was given to Elder Olsen who took it with him. He said that he would take the proposition under advisement and would contact Elder Figuhr the next day.

The ministers left and then the meeting closed with prayer.

Members present:

J. O. Conrad
J. R. Custer
T. O. Hermanson
Mrs. Florence Houteff
Geo. W. Saether

Mrs. Florence Houteff
Mrs. Florence Houteff, Chairman
J. O. Conrad
J. O. Conrad, Secretary

This report prepared by

Geo. W. Saether
Geo. W. Saether, Assistant Secretary

Approved: February 17, 1960

Mrs. Houteff: "The purification of the church, the confederacy and the setting up of the Kingdom were three main teachings of the Rod and so they are subjects they should help us with."

Elder Olson then offered to hold the meetings in the Seventh-day Adventist church in Waco but this was declared not feasible as it would not be large enough to hold all the people.

Elder Leach: "What you have in mind is not like the Church of Christ does; turn it into a debate? We don't want any tricks."

Elder Olson: "The General Conference received a request from Elder Evans that something be done down at Waco in view of the present situation."

It was Elder Evans, he explained, who had been getting letters from the ^{Seventh-day Adventist} people in regard to the situation on Mt. Carmel. Then he wrote to Elder Figuhr suggesting that he send some men down to Waco, to see if they could help the people to find their way back into the church.

Elder Evans: "Elder Figuhr wrote to me, 'Surely there are a lot of honest people down there and we ought to do something for them.' So the General Conference Committee appointed me to come to Waco to help you now in your great disappointment."

It was decided as far as they could see that it would be a good thing to hold meetings in the tabernacle but they were not in favor of the Branch people coming to the meetings. They wanted to come as brothers and sisters.

Elder Olson asked Elder Winders to offer the closing prayer.

After the ministers were gone J. O. Conrad and T. O. Hermanson prayed that this would be a decided victory for the cause. The following notice was drawn up to be announced to the camp:

"This morning the Executive Council met with a representative of the General Conference and three other conference ministers and officials and arrangements were made for them to conduct meetings to be held within the next few days in the tabernacle."

Members present:

Mrs. Mary Alen, Alternate
J. O. Conrad
J. R. Custer, Alternate
C. W. Helman
Mrs. Sophia Hermanson
T. O. Hermanson
Mrs. Florence Houteff
Jack Knipple
G. W. Saether

Mrs. Florence Houteff
Mrs. Florence Houteff, Chairman

J. O. Conrad
J. O. Conrad, Secretary

This report prepared by

Geo. W. Saether
Geo. W. Saether, Assistant Secretary

Approved: February 17, 1960

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MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL OF
THE GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS
Mt. Carmel Center
Waco, Texas

Held in the Office of the Vice-President
10:00 A.M. July 1, 1959

The meeting was called to order and J. O. Conrad, T. O. Hermanson and J. R. Custer offered prayer.

The following petition had been circulated among the majority of the people at both the New Mt. Carmel and the Old Mt. Carmel:

To: The General Conference of Seventh-day Adventists and
The Executive Council of Davidian Seventh-day Adventists:

We Davidians who have gathered at Mt. Carmel appreciate greatly the interest the General Conference of Seventh-day Adventists is showing in our spiritual welfare. Since they have been invited to show us our error and they are desirous that we turn to the fold, I feel the meetings would be more effective if they could be conducted as an Open Panel discussion with authorized qualified men representing the Denomination and men representing the Davidians participating with the congregation listening in only that they may weigh the discussion for themselves. We do not believe, however, that it should take the form of a debate but rather as an Open Panel discussion. I am sincere in my belief in the Davidian message. If I were not, I would not be here. I am also sincere in my evaluation of that which the Denominational Brethren present, but I think I could better evaluate it if it could be presented in the form of a Panel discussion. I therefore make this request for such a discussion sincerely feeling it would be to your advantage and of tremendous eternal spiritual benefit to us. Since we are now gathered here together we request that the panel meetings be arranged for as soon as possible.

Over 400 signatures appeared on the petition. The petition was now read by J. O. Conrad because it was directed to the Davidian Council as well as to the Denomination. The Council took up the matter to decide what action it should take. Several things were considered: Does the Council want a panel? If so, who should act as moderator? Should there be a time limit? The petition was tabled pending the Denomination's reply.

The discussion turned to what the Council should do in view of the failure of their expectations materializing by the end of Spring. Some want to retire the present Council and select a new one. If the Branch and Bingham or any others want time to present publicly their views should it be given to them? The suggestion was presented that a questionnaire be drawn up listing the many alternatives for the people to make known which plan reflects their feelings.

The meeting adjourned until 2:00 P.M.

A discussion of the questionnaire mentioned in the morning meeting was resumed. Following is one suggested draft:

"At present there are several opinions being circulated on Mt. Carmel and elsewhere that the Executive Council would like for you to designate your stand in regard to these:

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MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL OF
THE GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS
Mt. Carmel Center
Waco, Texas

Held in the Office of the Vice-President
10:00 A.M. July 1, 1959

The meeting was called to order and J. O. Conrad, T. O. Hermanson and J. R. Custer offered prayer.

The following petition had been circulated among the majority of the people at both the New Mt. Carmel and the Old Mt. Carmel:

To: The General Conference of Seventh-day Adventists and
The Executive Council of Davidian Seventh-day Adventists:

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Over 400 signatures appeared on the petition. The petition was now read by J. O. Conrad because it was directed to the Davidian Council as well as to the Denomination. The Council took up the matter to decide what action it should take. Several things were considered: Does the Council want a panel? If so, who should act as moderator? Should there be a time limit? The petition was tabled pending the Denomination's reply.

The discussion turned to what the Council should do in view of the failure of their expectations materializing by the end of Spring. Some want to retire the present Council and select a new one. If the Branch and Bingham or any others want time to present publicly their views should it be given to them? The suggestion was presented that a questionnaire be drawn up listing the many alternatives for the people to make known which plan reflects their feelings.

The meeting adjourned until 2:00 P.M.

A discussion of the questionnaire mentioned in the morning meeting was resumed. Following is one suggested draft:

"At present there are several opinions being circulated on Mt. Carmel and elsewhere that the Executive Council would like for you to designate your stand in regard to these:

30
"1. The present Executive Council has illegally usurped the power of authority in not calling the first general association and having an election of officers by the people. This election should be held. ()

"2. The present Council has made a serious mistake in putting the Shepherd's Rod message on the altar on the basis of the Council's stand on the prophecy of Revelation 11. The Council should admit this mistake and resign. ()
A new council should be elected and then everything will go smoothly.
The prophecy of Revelation 11 should then be forgotten and Davidians go back to the Rod and work for the Seventh-day Adventist church.

"3. Davidians should accept the teachings of the Branch and the Council should turn the work over to Ben Roden. ()

"4. Davidians, by recent developments, should be led to seriously consider their course and return to the church. ()

"5. To be filled in by anyone having a different opinion. 7

_____ ()

"6. I believe that the Executive Council is right in their stand as given in the newsletter of June 26." ()

After this was read one suggested the addition of the following ideas:

"Since Davidians do not know the reason why the Lord allowed them to expect certain events this Spring which did not occur, they should wait until the Lord makes plain the reason and indicate the next step to take. And inasmuch as all Davidians believe the stand the Code took and supported the Council in their promulgation of it Davidians should go home and wait until we find out something better."

No decision was made in regard to these things and the Council was dismissed by prayer by G. W. Saether at 6:00 P.M.

Members present:

Mrs. Mary Alen, Alternate for C. W. Helman
J. O. Conrad
J. R. Custer, Alternate for Jack Knipple
Mrs. Sopha Hermanson
T. O. Hermanson
Mrs. Florence Houteff
G. W. Saether

Mrs. Florence Houteff
Mrs. Florence Houteff, Chairman

J. O. Conrad
J. O. Conrad, Secretary

This report prepared by

Geo. W. Saether
Geo. W. Saether, Assistant Secretary

Approved: February 17, 1960

" 'If the message and work of The Shepherd's Rod is God's Truth as we believe it to be, the 1260 days of Revelation 11 as The Symbolic Codes have explained, will end sometime this Spring. Then will follow the war that will kill the Two Witnesses.' --The Symbolic Code, Vol. 14, No. 6, pages 8, 9, (Special Edition). The letter concludes with a stated willingness to let the Lord demonstrate that He has founded, nurtured and led The Shepherd's Rod message from its inception, and a plea that the Seventh-day Adventist officials will likewise put their all on the altar. To this date, however, the Seventh-day Adventists have not answered the challenge. It appears to us therefore that up to this time they have not had sufficient faith in their own position to make this step. In contrast to this, Mt. Carmel issued a call in March of this year for all who were in complete harmony with the message and Mt. Carmel's leadership to come to Mt. Carmel for the purpose of gathering in solemn assembly. Your presence here reflects your belief in its validity.

"In the same issue of The Symbolic Code which contains the letter to the General Conference, on page 29, this statement is made: "Mt. Carmel hereby serves notice that she now leaves the prophecy of Revelation 11 as the Code has explained it, as the test by which the Lord will demonstrate whom He is leading."

"These statements are plain and simple. The fulfilment of the events prophesied in Revelation 11, as the Code has explained them is still the test. The event that was hereby scheduled for this Spring was the ending of the 1260 days. Following their close, the war on the Two Witnesses and related events were to begin. No date has ever been established for these forthcoming events, although personal expectations were given out.

"Various members of the Executive Council, not in session but as individuals, accept full responsibility for the prevailing opinion that the warfare and death of the Two Witnesses, together with related Biblically-predicted events could likewise be expected this Spring. In a later issue of The Symbolic Code, Vol. 14, No. 8, page 9 (Second Special Edition), students of Bible prophecy were told that they should expect the Confederacy of Revelation 13 likewise this Spring. While this amalgamation of western nations is not yet formed, the careful observer of world events can certainly detect the trend toward economic, military and religious integration among the free nations of the West. Of this event the Rod message has prophesied. Since, however, we did confidently expect it to be developed this Spring, the question is why didn't it?

"If we possessed the mind of God we would know all the answers to all our questions. Since we do not have all-intelligence we therefore do not have all the answers. But perhaps one reason it has not yet come is that all God's people are not yet prepared to meet it. In His great mercy, God has promised to hold up the trouble for His people that will be entailed in the Confederacy until the elect are ready to stand through it.

"When Mt. Carmel issued the call for all to come who were standing whole heartedly for the Truth as Mt. Carmel has put it out, many declared that they needed more time. Some are still preparing to come. Even some of us here, if not all of us, in one way or another are not ready. Our greatest burden should not be that we are proved right in all our expectations. Our burden should instead be that none be lost. And if we are tempted to be impatient because the Lord does not see fit to bring to pass His prophesied events precisely when we think He should, let us consider again that our own fate might not be the desirable one were we now brought face to face with the great challenge of our loyalty to God.

"At any rate, if we as individuals have sincerely prayed that God would lead us individually and as a body, then we cannot conclude otherwise than that our present circumstance is according to His will. In view of this fact none will be so foolish as to act impetuously through disappointment. Instead all will quietly wait on the Lord for Him to make the next move or indicate what He would have us do now.

"Had Israel reacted in this manner when they faced the Red Sea and other hard places, they could have gone into the Promised Land instead of perishing in the wilderness.

"Since all who truly were in harmony with the Code declared by that fact that they were leaving the matter entirely in the hands of God, then let us not try of ourselves to 'steady the ark' when it appears to us about to fall. We might get hurt.

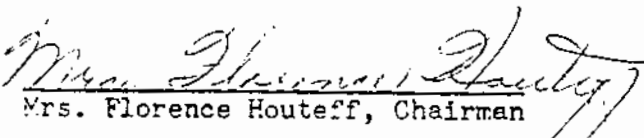
"Let us trust in Him knowing that 'were we able to see the end from the beginning we would not choose to be led other than the way God has led us.'

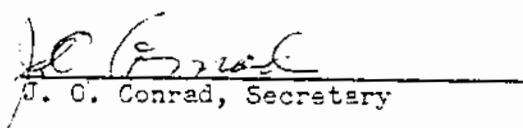
"The 1260 days of Revelation 11 have ended. The formation of the Confederacy of Revelation 13 is seen on the horizon. Let the people of the Lord praise Him for the Truth that has shown them these things, and let them use wisely the time that remains to prepare for the crisis ahead."

The meeting was dismissed by prayer by Dudley Goff, at 4:45 P.M.

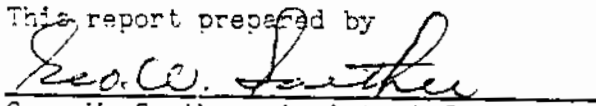
Members present:

Mrs. Mary Alen
J. O. Conrad
Mrs. Sopha Hermanson
T. O. Hermanson
Mrs. Florence Houteff
G. W. Saether


Mrs. Florence Houteff, Chairman


J. O. Conrad, Secretary

This report prepared by


Geo. W. Saether, Assistant Secretary

Approved: July 21, 1959

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MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL OF
THE GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS
Mt. Carmel Center
Waco, Texas

Held in the Office of the Vice-President
9:30 A.M. September 2, 1959

The meeting was called to order and the chairman announced that the purpose of the meeting was to determine what our duty is and what direction we should take.

G. W. Saether and M. W. Wolfe prayed.

Mrs. Houteff now reviewed the history of the work of Davidians for 30 years endeavoring to get the message to the Seventh-day Adventists. "What more can we do?" was her impassioned question. Many tens of thousands, over the years have had all the literature five times. There is at present a mailing list of 30,000 to 35,000. Three of the men at Washington said we should consider that our burden has been discharged and that they would take the responsibility for Adventists who did not see The Shepherd's Rod as being truth.

1930 to July 31, 1959

A financial report was then given. Since the beginning of the work the first tithe has been \$1,090,114. All except \$16,000 has been used for our gospel work not including the \$100,000 invested for the buildings needed to carry on the publishing and office work.

In the same period the second tithe amounted to	\$438.740
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Spent for Benevolent Aid exclusive of investments in buildings	<u>184.533</u>
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Balance	\$254,207
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Bequeathment Certificate Fund	84,985
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Cash on hand	154,000
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Cash Balance which can be used	69,000
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The interest in the radio program is increasing it was reported but very little money is being sent in. Dudley Goff suggested a simple course of Bible study over the radio in perhaps a series of 10 or 15 minute programs. The first course might be on the origin of the Bible in nine lessons. Then the rudiments of the Bible. If this could be carried on with the privilege of cancellation at the end of four weeks it would cost \$1100 per week. The radio program at present is \$2200 per week.

John Campbell said that he saw no light in the radio; instead we ought to get our bearings, concentrate on where we stand at the present time.

But what should we do with the tithe which comes in? the chairman asked.

John Campbell said that Davidians will pay tithe but they are disturbed and confused. They feel no security. Some are talking about taking out insurance for security.

The chairman made a comparison between the radio work and house to house work.

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The Hunter's campaign cost about \$5000.00 a month when the hunters were out but the radio program cost but \$12,000 per month. The radio programs reached a greater number of people and is only on once a week. However, the results were about the same with both systems. It is really impossible to judge the results with either system.

The meeting was postponed until Thursday afternoon.

J. D. Springer closed the meeting with prayer.

Members present:

Mrs. Mary Alen, Alternate
J. O. Conrad
J. R. Custer, Alternate
Mrs. Sopha Hermanson
T. O. Hermanson
Mrs. Florence Houteff
G. W. Saether

Visitors present:

John C. Campbell
Dudley Goff
Paul Phillips
Harmon Springer
J. D. Springer
M. W. Wolfe

EA 8829

Mrs. Florence Houteff
Mrs. Florence Houteff, Chairman

J. O. Conrad
J. O. Conrad, Secretary

This report prepared by

Geo. W. Saether
Geo. W. Saether, Assistant Secretary

Approved: February 17, 1960

MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL OF
THE GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS
Mt. Carmel Center
Waco, Texas

Held in the Office of the Vice-President
7:30 P.M. November 21, 1959

The Executive Council, including three visitors who were asked to attend, viz., Dudley Goff, Harmon Springer and M. W. Wolfe, met to consider a particular proposition.

Dudley Goff and J. O. Conrad prayed for the blessing of God on the meeting. The chairman stated that it looks as though this Association has finished its work as far as going to the Seventh-day Adventist church is concerned.

T. O. Hermanson presented a new plan as follows:

Invite the Seventh-day Adventist members to meetings to be held here at Mt. Carmel Center.

That these meetings should last ten days and then after this series of meetings are concluded other 10 day series of meetings will be held etc. as long as necessary.

That there be lectures three times daily.

That a nominal charge be made for meals, etc.

There have been requests from the field for the opportunity to attend Bible instruction on Mt. Carmel. With such a plan the desire of these people could be realized.

That these meetings be held next Spring in May when the weather warms up. The tents could again be used and also the 11 buildings and these would be rented to the people. Thus instead of us going to them they would be coming to us.

A motion was now made by M. W. Wolfe that the necessary procedure be taken to invite Seventh-day Adventists to Mt. Carmel Center to learn the message. T. O. Hermanson seconded the motion and it was then unanimously carried.

The meeting was dismissed by Harmon Springer by prayer.

After the visitors had departed the question was raised as to the eligibility of M. W. Wolfe to make a motion. He evidently thought that he had been elected as a member because he had been invited to the Council meeting. It was decided to rescind the motion for it could not be legal. J. R. Custer now made a motion: that steps be taken to invite the Seventh-day Adventist laity to Mt. Carmel Center to learn the message. There was a second to this motion and it was unanimously carried.

The chairman urged each member to write up a good invitation showing good salesmanship how these meetings will benefit the people. It was decided that it might be a good idea to staple these inserts inside the new booklets about the General Conference meetings.

It was moved by J. O. Conrad; Whereas Cecil Helman and Jack Knipple are out of the state and that it is impossible for them to serve on the Council it is moved that they be replaced by their alternates, Mrs. Mary Alen and J. R. Custer, as permanent members. There was a second to this motion by T. O. Hermanson and it was carried by unanimous vote.

It was reported that Sumpter Smith plans to return to Salem, South Carolina as soon as the work is caught up on the farm. While there he is willing to clean the Salem Rest Home and try to sell it on commission or wages. The Council is to authorize him to do so if it is deemed advisable, and to stipulate the prices wanted. The sale of the Rest Home would include the house and 31 acres which was purchased from the Wessels.

G. W. Saether moved that Sumpter Smith be authorized to sell the Rest Home property at Salem, South Carolina for an asking price of \$35,000 and a minimum price of \$25,000 at a commission up to 5%.

T. O. Hermanson seconded the motion and it received unanimous approval.

There was some discussion whether some one should be chosen to take A. Quackenbush's place on the Council. It was mentioned that the Leviticus, page 9 under By-Laws, Article 1, Executive Council Section 4, it is stated, "minority meetings of less than seven members of the Council may be held at the General Administration Office for the transaction of necessary or routine business." The inference is that seven shall constitute the full membership of the Council. No decision was made and the meeting was dismissed at 11:00 P.M.

Members Present:

Mrs. Mary Alen
J. O. Conrad
J. R. Custer
Mrs. Sopha Hermanson was not present
T. O. Hermanson
Mrs. V. T. Houteff
G. W. Saether

Mrs. Florence Houteff
Mrs. Florence Houteff, Chairman

J. O. Conrad
J. O. Conrad, Secretary

This report prepared by

Geo. W. Saether
Geo. W. Saether, Assistant Secretary

Approved: February 17, 1960

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