

"And the house of David shall be as God, as the angel of the Lord before them."

The DAVIDIAN

PUBLISHED IN THE INTEREST OF DAVIDIAN S.D.A.'s.

"And David my servant shall be king over them; and they all shall have one shepherd."

VOL. 1, NO. 1

AUGUST, 1963

ARLINGTON GAINS SUPPORTERS

MJB Defeats Adair

In an election campaign unheard of in Davidian history for libel and abuse, M. J. Bingham defeated Don Adair 3-1 for the vice-presidency supposedly declared vacant by a verdict handed down last October by the Standing Committee on Constitutional Association.

The 58-year-old minister-journalist questioned the moral integrity of his youthful opponent and expressed contempt for his critics in a manner typical of a ruthless dictator hell-bent on acquiring power.

More than a month before the S.C. reportedly voted for the removal of the Quorum of the Council from office, M.J.B. launched a campaign sponsoring his wife's candidature for the vice-presidency, but later withdrew her because of strong opposition from Allan A. Allen, and campaigned in his own behalf.

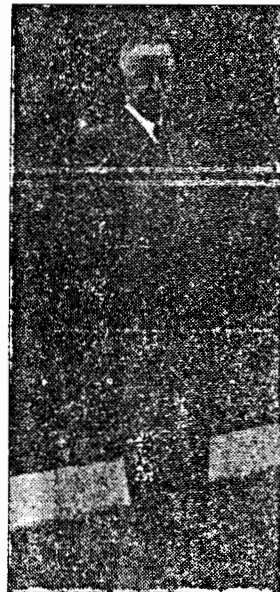
Allen cast the lone vote against MJB's bid for the position and thus shattered his cherished ambition of having been elected unopposed.

S.C. Chairman Loses Seat

The Standing Committee has been without a chairman since last November 23, when Don Adair automatically lost his seat upon his having been elected to the executive council of a rival organization.

The election results were kept secret for two months so as to allow Adair to continue as Committee chairman and to persecute the Executive Council elected at Session with the weight of the S.C. behind him, despite the constitutional fact that he was no longer its chairman.

Four other S.C. members, Mrs. Mary Wessel, Albert Beck, Mrs. Yvonne Bishop and Virgil Harrison, also lost their seats for the same reason.



VICTOR TASHO HOUTEFF, antitypical Elijah, author of THE SHEPHERD'S ROD series and founder-president of The Davidian Seventh-day Adventist Association: Serving through the years in several capacities, giving his all to the work of the Lord, Brother Houteff took no rest from his efforts in fulfillment of his great calling. He was still labouring and planning in the interest of the Message, when he was called to rest, February 5, 1955, after several years of failing health. He was 69.

Office raid events influence decisions

Echoes of the raids on the former Norwood Avenue headquarters of the Association have reverberated throughout Davidia as many who had supported the raiders prior to the shameful incidents have withdrawn support in favour of the Arlington Council.

Another factor responsible for the transfer of loyalty stems from the acknowledgment of Council Chairman H. G. Warden, that the Council had "no desire to defend ourselves as being free from mistakes." He added that they had "not willingly or intentionally disobeyed one jot or tittle of Session or Levitical Law."

The conviction has gained ground among a growing number of influential Davidians that the admission has been actuated by a sense of honesty and thereby lays the foundation for renewed co-operation with the Council.

Several overseas companies have indicated solid support for the Arlington Council. In Jamaica, the hard core of pre-Session supporters of Constitutional Association have pledged unswerving loyalty to the Council elected at Session.

Two prominent Indonesian workers have declared, in a joint statement to the Council, that the Association with headquarters at Stover Avenue is the only one they recognize.

At the beginning of the division within the Association the dissident element had boasted of complete control of nearly all foreign companies of believers.

NOTICE

This is to notify Davidians in general that I am not, in any way, connected with any organization purportedly operating in the interest of the Davidian Association, except the Executive Council elected at the 1961 International Session, and of which H. G. Warden is Chairman.

(Sgd.) Allan A. Allen

August 30, 1963

Davidians Meet In Synagogue

Religious prejudice is one of the plagues from which I am free, but I nearly fell asleep, as Lazarus did, when I entered a Jewish synagogue for the first time on the morning of July 30, 1961.

Except for a brief interval for lunch, I spent nearly all day in that edifice which I knew as a place in which GOD was mentioned but His Spirit never entered. As an orthodox Jewish centre of worship, the synagogue was furnished with the trappings common to Hebrew rites.

In company with a number of Christian men and women I took my seat for the beginning of a history-making occasion. The male members of the group were exempted from wearing hats — or perhaps the rabbi forgot to impose that condition — a custom imperative on all men entering a synagogue.

The rabbi, however, did not forget to impose the time honoured Jewish edict that the Name, JESUS, was not to be mentioned in the synagogue.

“And she shall bring forth a Son, and thou shalt call His name JESUS: for He shall save His people from their sins.” — Matt. 1:21.

“Wherefore God also hath highly exalted Him, and given Him a name which is above every name: That at the name of JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that JESUS CHRIST is LORD, to the glory of God the Father.” — Phil. 2:9-11.

In spite of the restriction which struck at the very foundation of the Christian Faith, why was I in a synagogue? I was the Jamaica delegate to, and chairman of the 1961 World-wide Session of The Davidian Seventh-day Adventist Association, and the first business meeting was held on July 30, in a synagogue on North Miller Avenue, Los Angeles, California, U.S.A.

But you ask: Was not the meeting opened with prayer? Sure indeed. But it was silent prayer.

August 6, delegates and observers to Session gathered in the same synagogue for the final business meeting.

Happily, Sabbath services and other business meeting were held in a Baptist Church, not far from the synagogue. In the Church of the Resurrection, for such was the name of the Church, the Name Jesus, was frequently mentioned.

It was there that prayers mingled with tears, were made as delegates interceded that there would be a solution to the deadlock on the question of the voting principle to be followed —

of how many votes delegates should east. True, the Church of the Resurrection was not available on Sunday as services were held there by those who owned the Church.

But was it proper for Davidians to have held a meeting — even a business meeting in a synagogue, and moreso on the understanding that the Name Jesus should not be uttered therein?

— A.A.A.



A HAPPY GROUP OF DELEGATES to the 1961 Session, outside the Church of the Resurrection, corner of Hazard St. and Ramboz Drive, City Terrace, Los Angeles, California, where daily devotional exercises and five of the seven daily business meetings were held.

- LETTERS -

MJB's TRASH

Dear Brother Allen:

Perhaps by the time this reaches you, you will know that MJB has not only put out another EDUCATOR, but also a 92 page brochure entitled THE APOSTASY, DISQUALIFICATION AND REMOVAL OF THE ARLINGTON QUORUM.

I have not and don't intend to read all 92 pages. Sister wrote that she scanned it but found nothing to change her mind. And that neither did she find any spiritual food therein.

Sincerely,
U.S.A.

Jan. 28, 1963.

FELLOWSHIP CERTIFICATE

Dear Brother Allen:

I must admit that there are some things that have been published in the Nov. 4, 1962.

EDUCATOR prior to the Session that I do not agree with, and as Brother Bingham is now making them a point to be eligible for the Certificate of Fellowship, I will not apply for the Certificate.

Brother Houteff has made it transparently clear to us what should be done when a point in an inspired writers's work is not clear. If you would read Ans. No. 1. p. 47, you will see that Brother Houteff says if a point in one's writing is not clear the author alone should be consulted concerning it, if he is living. Otherwise the original Author of all writings of Inspiration can clarify whatever is involved.

I trust I won't offend you, but I cannot agree that when a point in Brother Houteff's writings is not clear that we should ask Brother Bingham because he had helped Brother Houteff with the publications of the Rod.

May the blessings of God be yours as you claim your place in the work of God.

Sincerely,
U.S.A.

DEDICATED MISSION

For the second occasion in four years Davidians have been perplexed by developments within their ranks, and have been brought to dismay, as they know by experience, that the hindrance to unity and strength is far greater from within than from without.

Out of the division and confusion which exists in Davidia, THE DAVIDIAN emerges as a messenger of hope, dedicated to the presentation of news and articles of timely significance to Davidians.

ITS mission is to hold the lines evenly that there be no breaking down in the system of organization which has been established through diligence and sacrifice. IT will not resort to private interpretation, the cause of schism throughout Christendom, and of which Davidia has had a great share.

True to ITS name and character, THE DAVIDIAN challenges no one but will not refuse any challenge from anyone, in confidence of triumph over any Goliath, as did David of old.

This messenger will gladly call on every Davidian who requests ITS presence, and does not charge for ITS unselfish service, thus burdening none yet informing all.

May ITS efforts, directed primarily in the interest of Davidians, bear fruit a hundredfold.

Threat of Dictatorship Removed from Ass'n

FEW DAVIDIANS have realized that an attempt had recently been made to transform the Davidian Association into a dictatorship which would enthrone one man as ruler, who would, in turn, neutralize the spirituality of some and make atheists of others.

You need not marvel at this statement. History furnishes several examples of religious movements having been subverted by seemingly benign and capable leaders who became inflated with self-importance and exhibited the traits of power mad dictators such as are in evidence today.

As a people, Davidians are not without their bitter experience of a dictatorship. The New-Carmel leaders had proved that having gained the confidence of rank and file, almost to the point of veneration, the way is made clear for the establishment of a totalitarian system.

There are two outstanding types of leadership—the collective and the individual. With the former, power is vested in the hands of several persons, to the exclusion of any one man, and is the type now applicable to the present phase of the Association. Surely, "in the multitude of counsel there is wisdom".

The latter type of leadership—the individual—is the more dangerous in which absolute power resides in the hands of one man. Under this system appointments to important positions are made at the sole discretion of the dictator. The appointees are usually relatives and trusted friends and offices are held at the pleasure of the unchallenged ruler.

Political dictatorships are not the kind which should strike a fearful chord in the hearts of Davidians. It is the dictatorship which is now making a bold bid for recognition in our midst that we should zealously guard against.

It is far easier to establish a religious dictatorship than it is to create a

political dictatorship. The political totalitarian system is, in many instances, set up through force. The religious is established in the name of God. Herein the danger lies.

When a man publishes his own ideas and creates the impression that he is supported by Inspiration, look out; danger is ahead. In some cases the religious dictator, devoid of a spark of Inspiration, usually comes to prominence because of his having been closely associated with an acknowledged inspired mouthpiece.

After the death of the inspired medium, the potential dictator makes his bid for power by sowing the seeds of discord against constituted authority and simultaneously projecting his personality in such a manner that he gains ready acceptance and is acknowledged as leader by a few.

Brother, Sister, with whom do you stand, under God? With the Executive Council elected at the 1961 Session, and which is the prototype of collective leadership operating within the framework of Corporate Association? Or do you stand with a leader appointed by intrigue, and who is the prototype of one man rule? "Choose ye this day whom ye will serve".

THE DAVIDIAN

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of
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