



**GENERAL ASSOCIATION
OF
DAVIDIAN SEVENTH-DAY ADVENTISTS**

TELEPHONE (803) 944-1254
ROUTE 1 MAIL BOX 174
SALEM, SOUTH CAROLINA 29676
U.S.A.



May 14, 1982

Horace A. Barnett
234 Adelphi Street
Brooklyn, N.Y. 11205

Dear Brother Barnett,

Greetings, from Salem in Jesus' name. All is well here, and we have resumed the class with Brother Colin back again, while I am writing my report to the Executive Council, which is the reason for this letter to you. There is something we need to know about certain things you said and did that concerns us very much. And not wanting to misjudge you, we need to ask you certain questions to know how you stand.

As you know, a person speaks and acts according to that which is in his heart. And how he speaks and acts is the only way we can form an opinion and judge someone. But sometimes we can misjudge someone if we do not hear him out first, or be deceived by his hypocrisy. In your case we do not believe you are being hypocritical, so it would be that you were not informed correctly, or perhaps you were misled by twisted facts, or maybe you did not understand because someone told you false information, or even withheld pertinent facts from you. Whatever the reasons you may have, it is necessary for us to know how you think regarding the actions the Executive Council has taken against Brother Hibbert.

Before I came to New York the second time on May 9, 1982, you had expressed strong opposition to the other brethren there against taking any actions toward Brother Hibbert for his many wrong-doings which were open to all the brethren. Your opposition gave the impression that you felt that his wrong-doings were so minor that they were unworthy of notice, and that they should be put aside, overlooked and ignored. You seemed to be blind to the magnitude of his wrong-doings, as if you were no longer striving to be one of the 144,099 by sighing and crying against the abominations. You gave the impression that you could not see that Brother Hibbert's wrong-doings as a leader would cause these sins to be lessened in the eyes of the other Davidians, and that if his wrong-doings were openly rebuked, or he was disciplined, then a unforgiving spirit would be manifested. And because of this it appeared to the minds of other brethren that your eyes were not on the glory of Jesus and the uplifting of the Rod message, but your eyes were on the glorification of a man--Brother Hibbert. This strongly suggested that in spite of his wrong-doings, you still wanted him to be in a leading position, as if there was a purpose for him being there that you had not told us.

I remember very well that before the committee meeting began, at your upper room at your apartment that Sunday afternoon, May 9, 1982, you

kept saying that we must manifest a forgiving spirit, and not hold grudges toward anyone. And when I asked if you were referring to Brother Hibbert, you laughed and said that I should have known this because it was very obvious. And I said "Yes, it was obvious, but I wanted to hear it from you." Then as we were about to begin the committee meeting downstairs with prayer, you again expressed the need of a forgiving spirit by all there, and asked everyone that if they had any hard feeling against anyone in the room, then they, should confess it and put it aside before we prayed. (Just as it was obvious upstairs upstairs that you were talking about Brother Hibbert, so it was obvious downstairs that your plea for a forgiving spirit was referring to Brother Hibbert, though you did not mention his name). And to impress all there with your plea for Brother Hibbert, you got up and hugged everyone in the room and said that if they had any hard feelings against you, to forgive you and forget it. At the end of your plea, I asked you to pray, and we began my Bible study to those present.

Now after the committee members were appointed I stood up to give reasons why Brother Hibbert was not to be on the Committee, and it was brought out very clearly that there were strong reasons to believe that Brother Hibbert's words and actions showed that he wanted to be vice-president, and that he was going about it underhandedly. You remember that I mentioned his fault of falsely agreeing with others, as well as, agreeing with the committee plans, and then going behind their backs to do his own ideas independent of others. And if he is asked why he did not follow the plans, he always gave excuses which bordered on telling half truths, and even lies. Remember how he agreed with the brethren to ask Headquarters leadership for \$400.00, but instead went behind their backs to ask us for \$800.00? And remember when I mentioned this that Brother Peter Nowsorthy said he didn't like it because Bro. Hibbert had lied about it?

You see, Brother Barnett, it appears that your strong defense for Brother Hibbert could be founded upon your ignorance of his ways, or upon his leading you to think one way, while he is working for another plan, or perhaps he has lied to you. We are not sure just yet why you could not see what he was up to. However, we did notice that at the end of that Committee Meeting, after Brother Hibbert's plans were exposed to exalt himself, that you voiced no other plea to be silent toward his wrong-doings, and overlook them. Naturally, after the meeting while we were driving home, we talked about what happened. And we noticed your words and actions before the meeting and after it, and Brother Simpson said that his observations regarding you seem to indicate that you were embarrassed for excusing Brother Hibbert's wrong-doings, because you saw that he had deceived you in order to use you as his tool, as a defense of protection to shield him from being reproved, so that no action would be taken against his wrong-doings. However, the next day, when we told Brother Simpson's wife about how you acted, and she told us about you calling her on the phone sometime before the committee meeting and what you said. The following is what she said, which was written down on paper, signed, and given to Headquarters for their files. *

"I, Amy Simpson, was told by Bro. Barnett in my hearing on the telephone that ever since time [the] white people always ruled over us and control the work, and that it is about time we set up something on our own, and show them that we can do it--a work of our own, and that it is spiritual slavery [to be ruled by the white man]."
(brackets added by us for clarification).

Now my Brother, these are very strong words of greivous charges against the leadership at Salem Headquarters, which we cannot ignore as nothing, like you wanted us to ignore Brother Hibbert's wrong-doings as nothing. We know you to be a brother who thinks before he speaks, and who does not shoot-off his mouth without thinking. However, since there are four other Executive Council members of this Association who are all black, we must conclude that you spoke unadvisedly in ignorance or because of prejudice against white people. Besides this, these words against the Association causes us to think one of three conclusions:

- (1) you had these feelings against "white people" rulership on your own, and you acted alone in trying to spread your hard feelings to other Davidians, or
- (2) you were influenced by Brother Hibbert's desire to be vice-president, who used you as a tool to excuse his wrong-doings so that he would not be removed, which would ruin his plans to overthrow white power and put him in a position as black power ruling the Association, or
- (3) you and Brother Hibbert had formed a conspiracy to work together to spread discontent, distrust in white power, so as to put black power (Brother Hibbert) in control, which suited your hard feelings against white power. And because you both were afraid that your plans might be hindered, you agreed to make a strong plea, on the basis of a forgiving spirit, to ignore Brother Hibbert's wrong-doings, so as to insure the success of your plans.

Now my brother, we are not saying that these conclusions are right, but only that your words were not idle chit-chat, and we cannot just overlook them as though they meant nothing, because we know what those kind of words mean. And when you got up at that Committee Meeting on Sunday, May 9, 1982, and hugged everyone, and pleaded that all hard feelings be put aside, it appears (after knowing what you said to Sister Simpson) that you harbored hard feelings of the worst kind, which you needed to put aside. And if you still harbor these hard feelings, then the removal of Brother Hibbert will only incite such feelings to cause you to excite sympathy among the other brethren for Brother Hibbert, to stir up among other Davidians the same hard feelings you still have against the so-called "white power" for removing him, to continue to excuse his wrong-doings to be ignored as nothing, and to plead for him to stay in New York so that your hopes of his being the black-power-rulership would not be destroyed.

Now that you have read up to this point our evaluation of your words and actions, it is left up to you to answer certain questions for us, since we cannot judge your motives in this matter. And to be completely fair to you we did not tell you only of Sister Simpons testimony and then ask you questions about it, so as to appear to be setting a trap for you, but we told you plainly, openly, and honestly what your words and actions led us to think, without misjudging you, so that you can be fair and honest with us about your answers to our questions. We are not asking these questions to find fault with you, but only to clear up matters about your words and actions, since you were the only brother, so far that we know of that pleaded an excuse for Bro. Hibbert, and did not want him to bear the guilt for his wrong-doings, but sought to cause them to be ignored. It is important that you answer our questions, because if you don't, then there would always be a little doubt in our minds about your loyalty to this Association, and we do not want to have any hard feelings against you much less have you to think ill against us. These questions which we need honest answers from you are:

- (1) Did you act alone in what you said to Sister Simpson that black power should come out from under the "spiritual slavery" of white power?
- (2) Did you say those words to Sister Simpson because you were influenced, misled, deceived, maybe even lied to by Brother Hibbert, who used your ignorance as a tool to cause you to plead for him to other Davidians to overlook and ignore his wrong-doings?
- (3) Did you say those words to Sister Simpson because you and Brother Hibbert had formed a conspiracy to overthrow the "spiritual slavery" of the white power by Brother Hibbert being the leader in New York and eventually vice-president, and that is why you pleaded to the brethren that we should forgive and ignore his wrong-doings?

Because we do not want to see you continue believing that "white power" is "spiritual slavery," we want to direct you a statement in the Rod about this when Brother Houteff spoke about the King James version of the Bible:

"...the authorized version--the version which God, in His providence and in His foreknowledge of finishing His work by the English-speaking world, has given to this people to lead them into His kingdom."
--9 Tract, page 75, par. 2

Since the English-speaking people are to lead His people into the kingdom, then how can your so-called "white power" be "spiritual slavery" when the prophet does not indicate this at all. He did not say Chinese-speaking, or Russian-speaking, or Jewish-speaking, or even African-speaking, but the English-speaking people with the King James English version of the Bible is to lead God's people to the Kingdom. If Brother Houteff did not say this, then maybe you could speculate that the white leadership is putting the black people into "spiritual slavery." It was the prophet himself who put the rulership into the hands of white leadership, according to what he said in 9 Tract, p. 75, and the Association was reorganized in 1961 after the "knockout blow" (WHR 33) by white leadership, and when it moved to Salem in 1970, with reorganization, it continued with white leadership, so now why all your fuss about "white power" and "spiritual slavery"? We have done all we can to help the black people, putting aside racial prejudices, and helped organize them together, sent them literature, trained them to be teachers, sent the vice-president on field trips to encourage and instruct them, and treated them with love and respect. And now because of Brother Hibbert's wrong-doings and our correction of the situation, you want to spread hard feelings to the brethren that we have put the black people into "spiritual slavery." We would have done the same thing if it was a white person who committed these wrong-doings. We removed Eleanor Sorenson, Murl Wilson, Tom Caldwell, and Wilburn Hixson from the Association as members, and they were all white persons. At no time have we tried to cause white brethren to have hard feelings against black brethren, so why do you want to cause black brethren to have hard feelings against white brethren?

In closing, my brother, we ask you to please pray earnestly about this letter, and then write to us in return with answers to our questions,

and any explanations you may have. We want to clear up this matter so that the Devil cannot use it to create greater problems, and divide us with hard feelings against each other. We want to see that the love between Salem Headquarters and the New York brethren should continue as before, and we don't want you to think that this letter is accusing you of anything, but only written out of necessity and because of our duty to see about correcting any matters that could hurt the work in New York. Remember, my brother, we hugged one another in christian love at the committee meeting that Sunday, and said we had no hard feelings toward one another, and I personally want to see that it will be this way always, and I am sure you do, too.

Christian Love,

Don Adair
Don Adair
vice-president

Marilyn Adair

Marilyn Adair
Sec'y

DA/ma