

# GOD'S HEADQUARTERS—WHY SALEM?

## ASSOCIATION'S NAME

### EMPTY EARTH

Millions upon millions of people as the sand of the sea, the untold billions of numbers beyond man's ability to count, has inhabited the earth for nearly six thousand years (G.C. 656:1), and yet the earth is empty of people in God's sight if they are not saved.

*"Regardless how great the world's population may be, if the people are not saved the earth is still empty in God's sight."--11 S.C. 6:12*

In comparison to the vast amount of people who are lost "from the foundation of the world" (Rev. 17:8), with the saved of all ages, there are only few people (Story of Redemption, pages 43, 48) that are saved who have followed the truth of Jesus down through the ages and were identified with His church. Therefore, all the events for six thousand years must concern the saved connected with God's church, because without the saved the earth is empty of people and there would be no events to record or remember that would be of any value. This is why "there is a type for every church event and transaction in connection with the gospel of Christ." (1 S.R. 226:3). This is why the entire old testament Scriptures are devoted to the historical events of God's saints from Adam to the chosen race (Jews), who were members of His Jewish church; and why the entire new testament Scriptures are devoted to the events of the Christian church.

These churches are clearly delineated in the Bible, which are represented as ten candlesticks; and only the saved people connected with these churches are mentioned; all other peoples who are lost are ignored as if they do not exist, as though the earth was empty of them. If any unsaved are mentioned, it's because they concern God's people.

Even the symbolic beasts in Daniel's prophecy which represents worldly kingdoms in the old testament era (Babylon, Medo-Persia, Grecia, Rome) as well as Egypt and Assyria, are recorded in Scripture because they had something to do with God's Jewish church. Also, the symbolic beasts of the Revelation (Rev. 13, 17, 18) which represents the kingdoms of the new testament era, being descendants from Babylon, Medo-Persia, Grecia, and Rome, are recorded in Scripture because they had something to do with God's Christian church.

*"This prophecy [beast of Rev. 13] pictures the entire civilization which came out through the four universal empires by the fall of Rome. But it cannot include other nations and peoples, for the make up of the beast is composed only of Babylon, Medo-Persia, Grecia, and Rome, as previously explained."--1 Shepherd's Rod, page 213 (brackets added)*

This is why "The kingdoms that have gone down, the kingdoms that still exist, and the kingdoms that are yet to come, whose legislations involve God's people, have been pictorially chronicled by both Daniel and John the Revelator." (12 Tr. 6) This is why all the other countless billions of people who lived during the time of God's ten candlesticks (churches) for six thousand years are ignored by the Scriptures as though they do not exist, as though the earth is void and empty of them, because they are not saved (as a whole, not individually). All

this proves that the people who are saved, and who are part of God's churches, can be clearly identified by anyone who desires to be among them. There need be no guess-work or chance-taking in trying to find out which is God's church for one to be identified with in order to be saved. Thus, in spite of the many "winds of doctrine" blowing today, and in spite of all the different churches and religious sects that are in existence, and of the various names and titles of each, yet God's people today with the truth are in one of the ten candlesticks.

*"Thus we have a candlestick for each of the transactions of God's church while the Scriptures were being written. One candlestick and one olive tree to the Jewish, and one candlestick and one olive tree for the apostle's and seven for the remaining history of the church to the time of the separation of the tares from the wheat, or to the commencement of the harvest. Thus the candlestick (church) in Zechariah's vision is the tenth, denoting a universal church; depicting the living church that shall unite with all the saints since the world began--which will join with the church of the entire universe of God!"*  
--2 Shepherd's Rod, page 284, par. 2

To be exact, all these ten churches are: (1) Jewish, (2) Apostolic, (Rev. 11:4), (3) Ephesus, (4) Smyrna, (5) Pergamos, (6) Thyatira, (7) Sardis, (8) Philadelphia, (9) Laodicea (Revelation 2, 3), and (10) the Kingdom church during the Loud Cry (Zech. 4:2; 1 T. G. 14:22,23). The Candlestick (church) which the saved of today should seek to join and be a part of is the ninth one--Laodicea (Seventh-day Adventists).

According to the parable of Matthew 20, Jesus taught that the Ninth-hour call for laborers to go into His vineyard are Seventh-day Adventists (2 T.G. 43:9). They, like the laborers before them, were given three symbolic hours in which to do their work and be done at the twelfth-hour (close of probation). But Jesus said they are "lukewarm," and therefore in no condition to finish their work (1 Ans. 83; 2 T.G. 44:37). Thus, another call for laborers was needed at the eleventh-hour (Matt. 20:6) to finish the work. These eleventh-hour laborers are called "Davidians" (2 T.G. 43:12). Their name comes from the word "David," because they believe God is going to set up a Kingdom (Dan. 2:44), of which antitypical David (2 T.G. 2:15) is to rule (Hos. 3:5; 8 Tr. 13). They are, therefore, called Davidians because they are "David's followers" (8 Tr. 56). For this very reason, the eleventh-hour servants are identified as having the name Davidian Seventh-day Adventists, because they are laborers called (11th-hour) within a call (9th-hour)--"a movement within a movement" (4 Tr. 57), and must be called by two names in one--Davidians of the eleventh-hour and Seventh-day Adventists of the ninth-hour. Thus, the Davidian name was given to the Seventh-day Adventists who accepted the eleventh-hour call by Brother Houteff (Elijah the prophet--Malachi 4:5; T. M. 475), because of their belief in him as the antitypical David (2 T.G. 2:23). However, when he and his followers first began they were known as the

#### SHEPHERD'S ROD SEVENTH-DAY ADVENTISTS.

At the time he received the message in 1929, he was a sabbath-school teacher in the Seventh-day Adventist church at Los Angeles, California. This message was the Loud Cry of the Third Angel's message (Rev. 18:1-4) with the sealing message of the 144,000 (Rev. 7:1-4) who are to escape a slaughter (Ezek. 9:1-9) and proclaim that Loud Cry message to a great multitude (Rev. 7:9). When Sister White had her first vision at Portland, Maine in 1844 (L. S. 64) of the 144,000 who are to be sealed

(by the angel's message of Rev. 7:2), then the angel began his ascent from the east (Portland, Maine) going toward the west (Los Angeles, Calif.), and arrived there in 1929. This fact Brother Houteff verified in his following publication:

"In 1844, as all Seventh-day Adventists know, Sister White was given a vision [in Portland, Maine] of the 144,000, signaling the sealing angel's starting his ascent from the east (Rev. 7:2-4). From then on [in 1844] he was ascending [traveling toward the west from Portland, Maine] and the saints were awaiting his arrival [in the west]. Finally [after 85 years], in 1929 [at Los Angeles, California], through the Sabbath School Lessons the Lord announced throughout the Seventh-day Adventist Denomination that the angel [message to seal 144,000] had arrived."--1 Shepherd's Rod, pocket edition, page 10 (brackets added).

In order to teach his message, he set up his first Headquarters at Los Angeles, California and instituted "The Universal Publishing Association" in 1930 to publish his books entitled: "The Shepherd's Rod" vol. 1 in 1930, and "The Shepherd's Rod," vol. 2 in 1932 (1 Tr. 37). Thereafter, he and all the believers in the message were called "Shepherd's Rod Seventh-day Adventists." Then in 1934 he organized the world-wide name of God's Headquarters at Los Angeles, California as "The General Association of the Shepherd's Rod Seventh-day Adventists." He later published this name in his Symbolic Code, volume 3, No. 2, February, 1937 on page 3 (after he had moved to Waco, Texas), which is reproduced below from a copy of that exact Symbolic Code.

**DIRECTORY**  
OF  
**The General Association**  
OF  
**The Shepherd's Rod Seventh-Day Adventists**

ORGANIZED 1934

TERRITORY: THE WORLD

Postal Address:  
The Universal Publishing Assn.  
Mt. Carmel Center  
Waco, Texas

Telegraphic Address:  
Mt. Carmel  
Waco, Texas

Then in 1935 God directed him to move the California Headquarters to Waco, Texas. This direction by God came to him in an inspired study he published in Shepherd's Rod, volume 2, page 290-298 regarding a "stream" of truth flowing "eastward" from California (2 Shepherd's Rod, page 297). He announced this divinely directed move in his 1935 and 1937 publications, as quoted below.

"It has been evident for some time that it would soon be necessary to seek a more central location for the office [at Los Angeles] in order to serve the whole field effeciently, so those at headquarters [Los Angeles] have been praying earnestly over this matter for many months, and as they kept praying for light, the Lord finally indicated that beautiful Southern California was no longer to remain the center of His work [never to be in California again because the stream goes Eastward, not Westward] for the lost sheep of the house of Israel; but an eastward course [from California] was to be seen in the stream from that 'fountain' which is to swell into the great river of Ezekiel's

prophecy, and plans were soon formulated whereby a thorough search could be made in the territory indicated by the Lord where the future headquarters were to be found....There, He has given us one of His beautiful lakeside hills adjacent to Waco, Texas...."--Symbolic Code, No. 10, April 15, 1935. (brackets added)

"The Institution's experience is a good illustration of the fact that those who bless others, they themselves will also be blessed. You know that this Institution [Mt. Carmel Center in Waco, Texas] began to be built in 1935, right in the midst of the depression, and that its work began with nothing more than a revelation from the Lord."--1 Timely Greetings, 13:2 (brackets added)

"But as this message of 1930, like the one of 1888, was not accepted by the brethren, the fact soon became evident that if the message of 1930 was ever to reach the people, it must be published and distributed throughout the denomination. This resulted in the book entitled 'The Shepherd's Rod,' volume one. This circumstance gave rise to The Universal Publishing Association which, while located in Los Angeles, edited and published both, Volumes One and Two besides several pamphlets working up the series of 'The Shepherd's Rod' publications, until finally in 1935 when, for lack of room, and to be more centrally located for the two America's, the Association removed to its present location--Mt. Carmel Center, Waco, Texas."--Symbolic Code, Vol. 3, No. 11-12, Nov.-Dec., 1937, page 3.

Thus, by the year 1935, Brother Houteff had been divinely directed to accomplish the following: (1) set up God's first Headquarters at Los Angeles, California in 1930, (2) institute "The Universal Publishing Association" in 1930, (3) organize "The General Association of the Shepherd's Rod Seventh-day Adventists" in 1934, and (4) move the Los Angeles Headquarters to its second location at Waco, Texas in 1935. Thereafter, from that time onward, even up to the year 1940, the Davidians were still known as "Shepherd's Rod Seventh-day Adventists," as verified in Brother Houteff's Symbolic Code, Volume 6, Nos. 7-12, July-December 1940, on page 12. In this Symbolic Code he published a letter addressed to him at Mt. Carmel Center in which the name of "Shepherd's Rod Seventh-day Adventists" was used in the top left corner of that letter. Below is a photocopy of that exact Symbolic Code.

STATE HEADQUARTERS FOR SELECTIVE SERVICE  
AUSTIN, TEXAS

Headquarters of The Shepherd's Rod  
Seventh Day Adventists  
Waco, Texas  
Gentlemen:

December 10, 1940

RE: Conscientious Objectors

Your communications dated December 6th, 1940, have been received by State Headquarters of Selective Service and referred to this department for reply.

Volume Three, paragraphs 363-366, inclusive, of Selective Service Regulations set-up the procedure to be followed on claims of conscientious objectors and their classification.

A wide discretion is vested in the Local Boards in passing on such claims. Paragraph 363 provides that "a registrant who claims to be a conscientious objector shall offer information in substantiation of his claim on a special form (Form 47) which when filed shall become a part of his questionnaire. The local board, upon request, shall furnish any person claiming to be a conscientious objector, a copy of such special form (Form 47). In the case of any registrant who claims to be a conscientious objector, the local board shall proceed in the ordinary course to classify him upon all other grounds of deferment, and shall investigate and pass upon his claim as a conscientious objector only if, after physical examination, but for such claim, he would have been placed in Class I-A, Class I-B, Class I-D, or Class I-E. The procedure for appeal from a decision of the local board on a claim for conscientious objection is provided for in paragraph 375."

It would therefore follow from the above quoted Regulations that each claim depends upon its own merits which must be presented to the local board having jurisdiction over the claim. It is not possible to issue any blanket rule or regulation which will be applicable to all claims of conscientious objectors.

Further, we can not assume that all members of your sect will feel exactly alike or will assert claims based on the same identical facts, so it is our opinion that all members of your sect who desire to present claims for classification as conscientious objectors shall present them to their respective boards having jurisdiction over their claims and that the local boards act on their individual claims based on the facts presented by each individual registrant.

In the event any of the local boards desire an opinion from the Director of Selective Service or this department on any individual registrant's claim, then such board will request of the Director or of this department an opinion in the event one is desired.

For the Director  
Signed:  
G. C. Taylor  
Major, J. A. G. D.  
Legal Division

QCT:zp

It was two years later that Brother Houteff wrote in the 1942 Symbolic Code that an official name had been adopted in place of an attached publication name--"The Shepherd's Rod Seventh-day Adventists."

"To keep alive the hope that the brethren as a whole would sooner or later embrace the sealing message, the Divine Author of this 'closing work for the church' (Testimonies, Vol. 3, p. 266) has hitherto given His messengers no title. Hence the name of their publication, The Shepherd's Rod, has naturally been attached to them. Having now, though, at the closing of its twelfth year, progressed to the publication of the 'Leviticus,' the Association receives from this governmental organ, the name, Davidian Seventh-day Adventists. No longer, therefore, does it borrow its name from its publications. The inception of this governmental set-up, along with the name, suggests that the long-predicted Davidian Kingdom is about to be ushered in."--Symbolic Code, Vol. 8, Nos. 1-12, Jan.-Dec., 1942, page 24

Notice, Brother Houteff wrote that for twelve years (1930 to 1942) the believers in the "sealing message" were given "no title;" thus, "the name of their publication, The Shepherd's Rod, has naturally been attached to them." But when he published the governmental organ--"The Leviticus"--in that year (1942), it contained the title or name by which the Shepherd's Rod believers were to be known, which is "Davidian Seventh-day Adventists," because he said the "Davidian kingdom is about to be ushered in." In 1944 the Answerer Book No. 1 was published, and on page 38 Brother Houteff also mentions this official title or name of the believers in the Rod message as being Davidian Seventh-day Adventists in their "organizational publication, The Leviticus of the Davidian Seventh-day Adventists."

"As restorers of every Divine institution, we are glad to announce to the readers of Present Truth, that besides the literature of 'revival,' they may now also obtain that of 'reformation,' our organizational publication, The Leviticus of the Davidian Seventh-day Adventists."--1 Answerer Book, page 38

Furthermore, on January 10, 1948, he gave a sermon, being entitled "The Great Paradox of the Ages," concerning two sets of horses (leaders) pulling one chariot (church), which was published in the Timely Greetings, and on page 22 he verified the change of the Rod believer's title from "Shepherd's Rod Seventh-day Adventists" to "Davidian Seventh-day Adventists."

"The double team of horses, and their two kinds of colors, pulling in two different directions are immediately seen to symbolize a double set of church leaders (The Seventh-day Adventist leaders and the Davidian Seventh-day Adventist leaders) unlike in character and aim."--2 Timely Greetings, No. 22, page 22

In other words, according to the 1942 Symbolic code, the Answerer Book No. 1, and the 1948 Timely Greeting, Brother Houteff is saying that prior to 1942 when an individual Rod believer is asked of what religious faith he is, he would answer: "I am a Shepherd's Rod Seventh-day Adventist" (since 1930). But from 1942 thereon, if he was asked the same question, he would answer: "I am a Davidian Seventh-day Adventist."

And, of course, if an individual Rod believer was asked (prior to 1942) what is the name of the organized body of believers, he would

answer: "we are members of an organized body of believers, since 1934, known as 'The General Association of the Shepherd's Rod Seventh-day Adventists,' which is an international organization with its territory being the world, and that is why it is referred to as 'The General Association'." (see page 3, par. 3). And likewise, after 1942 and thereon if a Rod believer was asked the same question he would answer: "we are members of an organized body of believers known as 'The General Association of Davidian Seventh-day Adventists,' which is an international organization with its territory being the world, and that's why it is referred to as 'The General Association'."

Brother Houteff confirmed the work of "The General Association" as being world-wide when he wrote in several places of the Rod literature that the work for the Davidian Seventh-day Adventists was "this Laymen's movement in this the work of which is first for the church, then for the world."--1 T. G. 46:11:0 (see also 1 T. G. 46:6:1; 1 T. G. 40:18:1; 9 Tract 67:3; 8 Tract 86:1; 1 T. G. 5:12:3). Thus, because he was inspired to teach that the Davidian Kingdom was to be set up in the near future, he was led by God to change the name of His 1934 international organization from "The General Association of the Shepherd's Rod Seventh-day Adventists" to "The General Association of Davidian Seventh-day Adventists." This international name for Davidians is verified by Brother Houteff in the Rod literature in two places, in which he used that exact name.

In the Symbolic Code, Volume 9, Nos. 1-12, Jan.-Dec., 1943, Brother Houteff instituted the "Bequeathment Certificate," and wrote that "none but those who hold a Certificate of Fellowship can invest in the Bequeathment Certificate," which was issued under the name of "The General Association of Davidian Seventh-day Adventists." This name was verified later in his 1944 copyrighted Answerer Book No. 5, in which he wrote: "The Bequeathment Certificate herewith reproduced, clearly certifies that money thus placed with the General Association of Davidian Seventh-day Adventists does not represent a savings deposit, but a bequeathment, in consideration of which the Association voluntarily binds itself, in a sense of moral obligation, to assist the Certificate-holding member at least to the amount they bequeath and deposit. And bequeathments are not taxable."--5 Answerer Book, p. 62

In the year of February 28, 1948 Brother Houteff gave a sermon in the Mt. Carmel chapel concerning the keys of the kingdom, which was published in the Timely Greetings, and he stated that "...the Truth stands out that the Keys of the Kingdom of Heaven today have passed from the hands of the General Conference to the hands of the General Association of Davidian Seventh-day Adventists, as verily as they passed from the Sanhedrin to Peter in the days of Christ's first Advent. So it is that Truth's decree on earth today is the decree in Heaven."--2 Timely Greetings, No. 29, page 10

Thus, the Bequeathment Certificate, and the "Keys of the Kingdom" sermon clearly indicate that God's world-wide international Headquarters, which was set up for the promulgation of the Rod message, is to be known as "The General Association of Davidian Seventh-day Adventists." This is why Brother Houteff's correspondance by letter from the Headquarters at Mt. Carmel Center had that name on his letter-head. The following copy of a letter written and signed by him, has not only that name on the letter-head, but he even mentions on page 1, paragraph 3 that "Mt. Carmel Center" was the "Headquarters" of "the International General Association of Davidian Seventh-day Adventists."



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

MT. CARMEL CENTER  
WACO, TEXAS

Air Mail

November 17, 1949

L. W. Nations  
902 North Broad  
Walhalla  
South Carolina

Dear Brother Nations:

Regarding the Home, as we are not certain that we have as yet made ourselves clear in the matter, we should like to add the following to what we have already written you:

Inasmuch as your project is among the very first to be organized, then whatever we do with respect to it will inevitably set a precedent for what must be our policy in all such cases. You can see, therefore, that we must proceed cautiously and only in the wisdom of God.

We cannot see how we could legally, honestly, and logically authorize a whole state's financial support from the funds here (which are state funds, not local) to Homes which have the deeds in the name of a local board of Trustees, for the home would necessarily be the property of the group in that locality. If that particular home is to be entitled to support from the funds here, then it seems that the best thing to do is organize in the name of the General Association of Davidian Seventh-day Adventists of South Carolina, but be a branch of the International General Association of Davidian Seventh-day Adventists, with head quarters on Mt. Carmel. Having many such branches, one branch can come to the help of another branch, all of them working together for one common cause. Where there is unity there is strength.

There are, moreover, such movements in several states, and if we start them going now, and we must, there will be a necessity of raising extra money for each of them. Our funds here will not go far, as I tried to point out in my former communication. The only way we can possibly carry out these needed projects is for us all to pitch in and do what we all can; that is, those who have property that they do not really need and those who have extra cash can help finance the Home if they want it bad enough. Their money put into it is not only much safer than elsewhere, but absolutely safe, and 100 per cent or better more profitable than in private houses, lands, or in any other gambling or gadget, for says the Lord: "But rather seek ye the kingdom of God; and all these things shall

be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." Luke 12: 31-34.

We have now come to the end, and our only aim should be to get ready for the Kingdom rather than for a longer stay in this corrupt world. Let us therefore unleash and cast out all selfishness and self-carnal security, and do what God would have us do, else we all perish and our gains with us. The Kingdom, you know, is promised to the poor, to the afflicted, and to the outcasts. The rich will have as hard a time getting there as would a camel getting through the needle's eye.

Whether you build the home locally and absolutely private, or as a branch of the present organization, we shall do all we can to cooperate with you, and give you what business we can. That is, Davidians whom we send to the Home who cannot pay their own way and who hold the Certificate of Fellowship, we will guarantee their expenses.

Those of your group who wish to put their Bequeathment fund into the Home may write to us and have it transferred from here and you can have the money as you need it.

If you select the right kind of location, build the right kind of home, and run it right, you will have all the business you can handle from others besides Davidians. Some would doubtless pay a high price to get there, others may make their wills and legacies to the home. All these can be ours if we let God rule our home, our incomes, our lives, and the home for the homeless.

The plan which you sent can be improved, and shortly we expect to submit one to you. It is important that our plans be correctly suited to the purpose of the Home.

As we are deeply interested in the project we shall look forward to hearing from you as soon as you decide what to do. Handled in the wisdom of God it will not be necessary to have approval from here before making any moves if you build the home as a local project, but we shall be anxiously watching your progress and stand by to cooperate in every possible way.

Sincerely yours to labor  
till the setting of the sun,

VTH:ma



V. T. Huteff



Notice in this letter, dated November 17, 1949, that Brother Houteff is writing to Brother L. Nations, who was a Davidian minister, about setting up a Rest Home in Salem, South Carolina, in which he wrote: "If that particular home is to be entitled to support from the funds here, then it seems that the best thing to do is organize in the name of the General Association of Davidian Seventh-day Adventists, with headquarters on Mt. Carmel." This proves that Brother Houteff was inspired to set up an international Headquarters (first at Los Angeles, California, which was instituted as "The General Association of the Shepherd's Rod Seventh-day Adventists," and later instituted at Waco, Texas as "The General Association of Davidian Seventh-day Adventists"), as well as branch organizations in other states or countries.

#### VARIOUS USES OF THE DAVIDIAN NAME

Besides being led of God to move His Headquarters to Waco, Texas and set up an international Association, Brother Houteff also instituted other departments of that organization. As already mentioned on page 5, he instituted in 1942 the name of all Rod believers as "Davidian Seventh-day Adventists," because of the governmental organ he printed that year entitled: "The Leviticus of the Davidian Seventh-day Adventists." The word "Levitical" means "of or relating to the Levites or to the Leviticus;" and the word "Leviticus" means "the third book of canonical Jewish and Christian Scripture consisting mainly of priestly legislation" (Webster's Dictionary). Since these words refer to the Levites or priests, then Brother Houteff's organizational publication of "The Leviticus" meant it was a tract with "legislation" of laws by which the priests, Levites, ministers, or the "Executive Council" officers were to govern all Davidian Seventh-day Adventist believers of the Rod message. Thus, the tract's title referred to the ministers and laymembers who were all members of the International General Association of Davidian Seventh-day Adventists.

This is verified by another department that Brother Houteff was led by God to organize, using the name "Davidian," which is the "Davidic-Levitical Institute." Its purpose was to train Davidians for the ministry, as he wrote in his Answerer Book, No. 5, page 93 concerning those who wanted to enroll:

*"Any Davidian who has been called of God to study for the ministry at the Davidic-Levitical Institute, Mt. Carmel Center, but who is approaching Selective Service Registration age, should if possible enroll at the Institute in time to register from Mt. Carmel Center."*  
--Answerer Book, No. 5, page 93

That name "Davidic-Levitical," proves that it is an institution Brother Houteff set up to train Davidian laymembers (Davidic) to be ministers (Levitical), who are to teach and lead God's international General Association of Davidian Seventh-day Adventists by the governmental legislation and by-laws contained in his organizational publication: "The Leviticus of the Davidian Seventh-day Adventists" (1 Ans. Book, 38:2). That training center was set up in 1935: "Mt. Carmel Training Center was established in 1935, and is located six miles northwest of Waco, Texas."--Mt. Carmel Training Center, page 5

These are not the only instances where Brother Houteff used the name "Davidian," because at other times he used it in various ways: (1) he referred to the Rod message as the "Davidian message" (4 Ans. 52; 5 Ans. 82; 2 T.G. 43:19); (2) At another time he wrote that some "indi-

viduals may want to be associated with the Davidian organization" (12 S.C. #6, p. 14); (3) still another time he wrote of the Davidian's fundamental tenets of faith of the "Davidian Association" (2 T.G. 10:28); and (4) he used the name "Davidian Seventh-day Adventists" to identify the believers of the Rod message. (see 1 T.G. 51:11; 2 T.G. 10:21; The Leviticus, p. 3, 12; 2 T.G. 34:25; 2 T.G. 22:22).

Some Davidians, however, think because Brother Houteff identified the Rod Believers as "Davidian Seventh-day Adventists" in many places of the Rod literature, that this should be the only name used to identify God's Headquarters, as well as the only name to be used on its letter-head for all correspondence. But Brother Houteff clearly indicated that God's Headquarters was to be identified as "The General Association of Davidian Seventh-day Adventists," while each of the Rod believers themselves were to be identified as "Davidian Seventh-day Adventists," because they are members of that "General Association."

### THE KNOCKOUT BLOW

There are Davidians that will admit to the name of God's Headquarters at Mt. Carmel Center in Waco, Texas as being designated as "The General Association of Davidian Seventh-day Adventists," but they believe that after Mt. Carmel Center was dissolved in 1960 because of the "knockout blow," that this name was no longer to be used. This is a mistake on their part, because it was the "Enemy" that brought the "knockout blow," which could not change the name of God's international Headquarters. For the Lord did not intend it to be so, and that is why He had Brother Houteff warn each Davidian to "now quickly and solidly brace himself against the Enemy's efforts to deliver a knockout blow" (White House Recruiter, p. 33). Thus, the "blow" came, not because God decreed it to be so, but because the Davidians did not brace themselves to resist it and nullify its effect. The Davidians failure to thwart the "blow" does not in the least change the Lord's divine commission for them to take the Rod message to our Seventh-day Adventist brethren, or mean that God's international Headquarters of the General Association of Davidian Seventh-day Adventists was defeated, or that this name was not to be used again. As an example:

In 1888 the Lord's cause suffered a "blow" from the "Enemy" when he instigated the rejection of the "righteousness by faith" message, but God was not defeated, because "...their rejecting 'righteousness by faith,' you perceive, did not mean that God was defeated and that He would therefore never again bring to us the same Truth which could have been theirs forty years ago." (2 T.G. 39:20).

So, likewise today, the "knockout blow" in 1960 did not defeat God's purposes for His international Headquarters. As He brought back the righteousness by faith message forty years later in 1930 (2 T.G. 39:19), so He reestablished His world-wide Headquarters ten years later (from 1960) in 1970 at Salem, South Carolina, having the name of "The General Association of Davidian Seventh-day Adventists."

By reviewing the history of Davidians during the years after the "knockout blow," it will be clearly seen why God's Headquarters is at Salem, South Carolina.

Because the word "knockout" means: "the condition of being knocked out; to make unconscious" (Websters Dictionary), and does not mean to be dead, it proves that the Davidians did not receive a deadly blow,

but were knocked out spiritually into a dazed condition in which they were unconscious of three things: (1) the true name of God's Headquarters, (2) that the Headquarters was to be in the east, and (3) that the spiritual pasture of Carmel was to continue to exist from 1929 until the close of probation (Amos 1:2; 11 S.C. 12:32) for the Seventh-day Adventist church. It was several years later that they became fully conscious, and recognized the need for God's true headquarters to be established in the east, having the right Association name, while feeding the "flock" on the Rod in the spiritual Carmel pasture.

### 1961 CALIFORNIA SESSION

Right after the 1959-1960 "knockout blow," most of the Davidians came together in July of 1961 at Los Angeles, California to reorganize, but not all the Davidians there were true followers of the Rod message. Some were following men and their false teachings. And besides this, the effect of the "blow" kept them from understanding the true name of God's Headquarters, and its location in the east. Both the name and location were discussed at that 1961 Session, according to "A Synoptic Report On The Session," which was published in the Aug.-Dec., 1961 Symbolic Code.

"Early on the agenda came the concern as to the location of headquarters. This proved to be the most difficult problem of the Session. Some were of the opinion that it must, in view of one or two statements in the ROD, be the Lord's will that we somehow gain control of old Mt. Carmel, that we might carry on and finish the work from there. A study from the Bible and the ROD was presented to us by Brother Bingham, proving conclusively that there are three places of spiritual pasture where God's people are to feed (see 1 S. Rod 243:2). The study went on to show that since the Carmel of the ROD (old Mt. Carmel) is no more, and since Gilead is the Kingdom (see Jer. 51:8 and Jer. 46:11, 12), we are therefore now in the Bashan period and must, accordingly, get our meat in due season from the ROD in Bashan. (This entire study will be published as soon as possible.)--Symbolic Code, Vol. 1, No. 1, Aug.-Dec., 1961, pages 8 and 9

Because of the continued effects of the "blow" the Davidians did not recognize the fact that the Rod teaches the Carmel pasture of Micah 7:14 is a spiritual one (1 S.R. 243:2), and therefore could not be the literal Headquarters at Mt. Carmel Center. As a result, they generally accepted the idea (proven false by the Rod message) that they were in the Bashan pasture. This false idea is what caused the majority of Davidians to make no effort to regain old Mt. Carmel Center for God's Headquarters, because they believed the "Carmel of the Rod (old Mt. Carmel) is no more."

But the Davidians should have realized that according to Mic. 7:14 the "flock" were to feed spiritually on the Rod message in the spiritual Carmel pasture since the time "The Shepherd's Rod" books were published in Los Angeles, California, proving that the Carmel pasture began in California, not Texas. And as there was no literal Mt. Carmel Center in California when the "flock" began to feed in "Carmel," then the Carmel in California had to be spiritual. Since the Davidians were suffering from the "blow," they did not realize that even though Brother Houteff had first set up God's Headquarters in Los Angeles, California, and then later in 1935 he completely dissolved that Headquarters under the name of "General Association of Shepherd's Rod Seventh-day Adventists," and set up another Headquarters at Mt. Carmel

Center in Waco, Texas under the name of "General Association of Davidian Seventh-day Adventists," which proves that the dissolving of the Los Angeles Headquarters did not wither the spiritual Carmel pasture any more than the dissolving of the Mt. Carmel Center Headquarters had withered it.

Had this been so, when the "flock" fed on the Rod books in "Carmel" from the California Headquarters, which was dissolved in 1935 and another Headquarters was set up at Waco, Texas, then Brother Houteff should have called it "Mt. Bashan Center" instead of "Mt. Carmel Center." But because the Carmel pasture did not wither when the California Headquarters was dissolved, so Carmel did not wither when the Texas Headquarters was dissolved. Thus, the false teaching presented at the 1961 Session concerning the Bashan pasture led the Davidians to set up headquarters in Arlington, California, with the idea that they were in the Bashan pasture.

*"The delegates unanimously concurred that the evidence is conclusive that the Carmel period is past and that therefore we are not to try or even to hope or to want to return to Carmel...It was therefore decided to establish temporary headquarters in Arlington, California, and to ask the Executive Council to appoint a location committee to work on this problem."--Symbolic Code, Vol. 1, No. 1, Aug.-Dec., 1961, page 9.*

It was evident that it did not occur to the Davidians at that 1961 Session that the Rod teaches that the message and its Headquarters is to go "eastward" from California across the United States (2 S.R. 296, 297). This was the very reason that Brother Houteff used for moving the California Headquarters to Waco, Texas, which he published in his 1935 Symbolic Code. In that Code he clearly stated that he did not move God's Headquarters from California to Texas simply because he felt like it, or because it was his own idea, but because he was divinely instructed by the Lord Himself through the study of "Ezekiel's River" (Ezek. 47). That's why he clearly wrote that "the Lord finally indicated definitely that beautiful southern California was no longer to remain the center of His work." It was God who chose Los Angeles, California to be the place for the angel of Rev. 7:2 (1 S.R. p. 10) to arrive, and it was God who chose Waco, Texas to be the place for the Mt. Carmel Center Headquarters. Up until Brother Houteff's death, all Davidians accepted the fact that only God could chose the direction (eastward) and the place (United States) for His Headquarters. After his death, some Davidians erroneously think God's Headquarters can be located wheresoever they choose contrary to the Rod message.

The "knockout blow" had indeed knocked the Davidians senseless, so to speak, so that they were unconscious of the fact that "beautiful southern California was no longer to remain the center of His work." As a result they set up "temporary headquarters in Arlington, California." Had their senses been restored, and they were no longer in a dazed condition, the Davidians would have at least mentioned at the 1961 Session that God's Headquarters must go "eastward" from Waco, Texas. In fact, if their full senses had been restored, and they were no longer unconscious, they would have had their session in Waco, Texas with the central thought of going eastward from there. Yet, there they were in California. But God had other plans for them--to move His Headquarters eastward, by causing their newly organized association to split over the Bashan idea, not too long after the session.

The paragraph already quoted (see p. 11, par. 2), regarding the Ba-

shan study given by Brother Bingham, concluded by stating that "(This entire study will be published as soon as possible)". The editor, of course, would be the one responsible for the publication of the Bashan study. And when the officers were elected, the very one who gave the study was elected as the editor: "...M.J. Bingham reluctantly consented to serve as editor of publications" (Sym. Code, Vol. 1, No. 1, Aug.-Dec., 1961 p. 14

The reason for his reluctance was because he refused to accept the office of editorship unless he had final authority. This special request was not too readily accepted at first by the session because they knew that only the Executive Council was to have "full executive and administrative power" (Lev. page 9); and to give the editor full power over what was published would place him above the Executive Council's authority. But the popularity of Brother Bingham was too much for their better judgment; and because he was well liked they gave him, not God, the credit for the session being held in California, as stated in their session code: "The Session extended a vote of thanks to Brother and Sister Bingham for their untiring efforts in working to bring about Constitutional Association,..."--Sym. Code, Vol. 1, No. 1, Aug.-Dec., 1961, p. 20. Thus, in spite of their better judgment, the Session voted to give the editor final authority. And this is what brought about the split.

Also, it was passed that "...Brother and Sister Bingham were voted a six-months leave of absence,..." (S. Code, Vol. 1, No. 1, Aug.-Dec., 1961, p. 14) to go on an all-expence-paid vacation to one of the West Indies Islands. The reason he gave for this request was that he had worked so hard to bring about the session, that his stomach ulser was hurting him again, and he needed six months to recuperate. (During this particular business meeting he was drinking milk from a quart bottle to soothe his ulser). It was while they were gone on vacation after the session was over that the new editor, being fully satisfied with his position of final authority, wrote his Bashan ideas in manuscript form and sent it to the new Council at Arlington, California for them to publish it as he directed. Evidently the manuscript contained some additional viewpoints or different doctrinal ideas that conflicted with the limited Bashan study given at the session, or else the new Council began to regain their spiritual senses to some degree and realized that the Bashan study did not agree with the teachings of the Rod message, because they absolutely refused to publish it. When the editor found out about it, he hastily returned from his vacation, confronted the vice-president and his council at Arlington, and demanded a reason for their violation of his right as editor with final authority. The Council's vice-president was Brother Warden (Symbolic Code, Vol. 1, No. 1, Aug.-Dec., 1961, p. 13), who was elected at the same 1961 Session, and he informed Brother Bingham that the Executive Council had "full...power," according to The Leviticus, not the editor. And because the Council did not accept his Bashan study in manuscript form as being in harmony with the Rod message, they had voted not to publish it. As a result, the newly organized Association was split in half. Some followed Brother Warden and some Brother Bingham.

#### 1961 ASSOCIATION SPLIT IN HALF

The original Association with its duly elected officers of the Executive Council continued with most of the Davidians staying with it in membership, because they accepted the final authority of the Council, not the editor. The editor broke away from the original Association

and carried many Davidians with him to form another association, which was established on the basis of his Bashan study. He called his headquarters "Bashan Hill," and all Davidians joining him are recognized as "Bashan Davidian Seventh-day Adventists." In the late 1960's he moved to Missouri, where he has been ever since.

And even though the original Davidian Association, which was organized in 1961, continued to function in California, the Davidians had not yet recovered from their "knockout blow," because their Headquarters was not eastward from Waco, Texas, and they were not using the correct name. The name was discussed at the 1961 Session as recorded in their Symbolic Code.

*"The question as to what name we should choose for the Association, brought considerable discussion. After careful consideration of what the message teaches on the subject, it was unanimously voted that the name be that established by the Rod, THE DAVIDIAN SEVENTH-DAY ADVENTIST ASSOCIATION (The Leviticus, preface; 3:1; 12:1; 13:3; F. B. D. 3:1; 11:2; 36:1; 5 Ans. 82:3)."--Symbolic Code, Vol. 1, No. 1, August-Dec., 1961, page 10*

Even though the Rod message does use the name "Davidian Seventh-day Adventist Association" in several places, it also referred to the name "Davidian" in other places in different ways, such as: (1) Davidic-Levitical Institute (5 Ans. 93), (2) Davidian organization (12 S.C. 6:14), (3) Davidian Seventh-day Adventists (2 T.G. 34:25), and (4) Davidian Association (2 T.G. 10:28). But the name Brother Houteff was divinely led to choose for God's international Headquarters was to be "General Association of Davidian Seventh-day Adventists." That's the name he used on the "Bequeathment Certificate" in Answerer Book 5, page 63; that's the name he used on his letter-head for correspondence; and that's the name of God's Headquarters which has the "keys of the kingdom of heaven" (2 T.G. 29:10). But since it was too early for the Davidians to have recovered from their dazed condition as a result of the "knockout blow," they set up an Association with its temporary headquarters in Arlington, California, and with a temporary name of "Davidian Seventh-day Adventists," until they could have time to recuperate from the "blow."

With Brother Warden still the vice-president, the Association carried on with its headquarters in Arlington, California until it was moved to Stover Avenue in Riverside, California, according to their Symbolic Code, Volume 4, No. 2, May-June, 1965, page 5. By 1966, the headquarters was at Brother Warden's home on Edgehill Road in Vista, California, according to their Symbolic Code, Vol. 5, No. 3, August-Sept., 1966, page 4. And they stayed there until 1969 when they had their session that year. It was during this time that they began to recuperate from the "knockout blow" sufficiently to realize that God's Headquarters must be in the east. Especially was the study in Volume 2 of "The Shepherd's Rod" book agitated in the minds of the Davidians regarding the "stream" of Ezekiel 47 which was flowing "eastward" from "California" (2 S.R. 297) since 1929 when the angel (message) arrived with the Rod message (1 S.R. pocket edition, page 10) to seal the 144,000. Having known that Brother Houteff had a branch of the Mt. Carmel Headquarters at Salem, South Carolina (see page 7), they decided that this would be the place in the east where God's Headquarters should be. And also knowing that Brother Houteff had stated in his 1935 Symbolic Code that "the Lord finally indicated that beautiful southern California was no longer to remain the center of his work,"

they felt that it would be wrong to try to maintain a California Headquarters contrary to the Rod message and the prophet's instructions, and still expect God's blessings. So at their 1969 Session they made the first decision regarding their intended move to Salem, South Carolina, as quoted from their 1969 Session Code.

✓ "SESSION OF THE DAVIDIAN SEVENTH-DAY ADVENTIST ASSOCIATION  
Sunday, August 31, 1969

"The Session was opened with prayer by Brother Glen Green and Sister Yvonne Bishop.

"The first order of business was for the vice president to appoint a chairman and a secretary. Sister Bishop was appointed secretary and Brother Don Adair was appointed chairman....

"Next on the agenda was a discussion on whether we would move to Salem, South Carolina, or should we remain in California another year. Each one was asked for their thoughts and suggestions, and recommendations, and after a lengthy discussion it was agreed by all that it would be in the best interest of all to leave the office in Vista until the next Session....

"In view of the contemplated move, the Session decided to split the Council having four (4) in Vista and three (3) in Salem, that would leave a quorum in California. Any major decision could be handled by mail or phone depending upon the urgency....

"The meeting was closed with prayer and all the delegates expressed the feeling that the Lord was about to do something for us."  
--Symbolic Code, Vol. 8, November 5, September-November, 1969, pp 8-10

### SALEM HEADQUARTERS IN 1970

True to the Council's 1969 decision, the California brethren called for the next session to be held at Salem, So. Carolina, which was reported in their 1970 Session Code following the session:

"We are sure that all eyes in Davidia have been turned to Salem, South Carolina since the announcement that the Session would be held here. With this thought in mind and our sincere desire to acquaint everyone with developments, we wish to share some of our blessings with you.

"All have been informed of the decision to accept the generous offer made by the group here for headquarters. In many different ways it was made clear that Providential events and circumstances pointed to a change which indicated leaving Vista, California. The printing equipment was brought here several months ago, and repair work on the Rest Home was begun. Most of the office equipment and materials were brought from California by some who attended the Session. Some work still needs to be done before everything will be in readiness. But we are working toward producing as soon as possible, and will make added improvements as we go along....

~ "We were all encouraged to learn that Brother Nations, who pastored the flock here since the inception of the Shepherd's Rod Message, had been told by Brother Houteff, that Mount Carmel would one day move to Salem."--Symbolic Code, Vol. 9, No. 3, July-Sept., 1970, page 3

At last, God's Headquarters was established at Salem, South Carolina in August of 1970, which was eastward from the Mt. Carmel Headquarters in Waco, Texas; and the next year (1971) an application was filed with the State for a charter under the international name of "General Association of Davidian Seventh-day Adventists," which was secured and which was announced in their 1971 code.

*"We are happy to announce that on September 4, 1971, we received the Charter from the State of South Carolina. This is the culmination of about fourteen month's work with both South Carolina and California legal authorities in obtaining the necessary legal procedure for a clear title to a Charter. We, the Council, believe that the Lord has led us and the way is open to republish religious literature. Our chief aim is to print the Shepherd's Rod Message as given by Brother V. T. Houteff. Publishing is to be done under the above name--'The General Association of Davidian Seventh-day Adventists.'--Symbolic Code, Vol. 10, No. 2, July-September, 1971, page 9*

Happy indeed they were to make this announcement, because with God's Headquarters being in the east with the right name, it clearly indicated that the Davidians of that Association had fully recovered from the dazed condition of the "knockout blow," and were no longer unconscious. It was only a small group of Davidians that were a part of that Association when it began, compared to the many Davidians in 1959 who received the "blow." Many of them, including the leaders, fell away from the Rod message because the "blow" not only knocked them unconscious, but being weak in faith they died (spiritually). A very few Davidians who lived at Mt. Carmel were there at the 1970 Session. Some were old time Davidians, but never went to Mt. Carmel or personally knew Brother Houteff, and others were new Davidians. What a day of rejoicing it was to see the Association reestablished as it was before. It might be compared to the rebuilding of the temple anciently in the days of Israel when Zerubbabel was governor, Joshua was the priest, and Zechariah was the Prophet.

*"After the destruction of the temple by Nebuchadnezzar, it was rebuilt about five hundred years before the birth of Christ,...there were then among them aged men who had seen the glory of Solomon's temple, and who wept at the foundation of the new building, that it must be so inferior to the former."--Great Controversy, page 23*

So likewise, when the older Davidians saw the reestablished Association in Salem, South Carolina compared to the magnificent establishment at Mt. Carmel Center in Waco, Texas with the Prophet's presence, they felt like weeping, but instead they rejoiced as did the Israelites who "...shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off." (Ezra 3:12, 13). Even though it was not like Mt. Carmel's headquarters, they were happy to have God's Headquarters reestablished so that all the Rod literature could be printed and the work for Laodicea be continued in the Carmel pasture before probation closes and it withers (Amos 1:2; 11 S.C. 12:32).

The recovery of these Davidians from the devil's "knockout blow" only angered him the more, for he thought it would stop the sealing work for Laodicea. Thus, he sent one of his usurpers to the 1970 Session (who claimed he was Elijah who would never die, but he died in 1978) to destroy the Association before it could be reestablished in



the east. He claimed he was God's prophet of the Branch movement, and that "the Davidians had no right to set up an association without his permission." And therefore, he came to "break it up." But instead, the Association was reestablished, and he went home to Texas defeated.

But the faith of those Davidians could not be weakened by this false prophet, or all the other usurpers; nor the fact that the beginning of the Salem Association was small, because they were not despisers of "small things." "For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven;..." (Zech. 4:10).

*"The day this scripture is fulfilled, is the day in which the Lord of hosts starts a reformatory work in an apparently very small and insignificant way, and those who despise small and insignificant beginnings will at last rejoice and shall see that antitypical Zerubbabel is the one to direct the work along with all (seven) his helpers."--1 Timely Greetings, No. 14, page 21*

In 1929 there were Seventh-day Adventists who despised the day of the Rod's small beginning, but they later "rejoiced" in the message and became a Davidian "helper" to forward the soon-coming Kingdom. The few Davidians who came rejoicing to the 1970 Session did not despise that day of a small beginning, but many other Davidians did despise and still do today "despise the day of small things." The day will come, though, that many of these despisers "shall rejoice" for the Salem Headquarters, and will join with it, even though it began small and appears to be feeble.

*"The world's way is to begin its work with pomp and show and boasting, but all will come to nought. God's way is to make the day of small things the beginning of the triumph of truth and righteousness. For this reason none need to be elated by a prosperous beginning or cast down by apparent feebleness."--7 Testimonies, page 169*

*"It is not safe to trifle with moral responsibilities nor to despise the day of small things."--4 Testimonies, page 618*

Such Davidians who "rejoice" have recovered from the effects of the "knockout blow," but those who "despise" will continue to suffer from their head injury, in their dazed condition, half unconscious, while groping in partial blindness, as they try to find the Lord's Association with the right name. Some of them have joined other Davidian Associations which are in California (the west) and elsewhere, with various names (Branch, Bashan, etc.) attached to the name of Davidian Seventh-day Adventist. And being still groggy from the "blow" because their faith in the Rod was weakened, they vainly seek help from a man (usurper) who claims to have medicine to cure their headaches and dizzy spells. But if they would only trust the Rod message, which has healing powers for all manner of spiritual sicknesses, they would regain their consciousness, their headaches and dizzy spells would disappear, and they would believe that God's Association must be eastward from Waco, Texas, that its name must be General Association of Davidian Seventh-day Adventist and that this Association has the keys of the kingdom. What a day of rejoicing that will be for those Davidians who recuperate from the "knockout blow," and believe all that the Rod message teaches. Otherwise, they cannot find God's true Association with the right name. And if by chance they join it by influence from other Davidians, without being completely healed from the "knockout

blow," they will eventually rise up in total rebellion and apostasy.

### 1973 APOSTASY

Soon after the 1972 Session early in 1973, certain California brethren (members of the Salem Association) lost complete faith in the Rod's teachings that God's international Headquarters must be in the east, and they laid plans to dissolve the Salem Headquarters and move it back to California into their hands. They felt very confident that they could do it, since they were the very ones who led out in bringing the Association to Salem. Not having any scriptural or Rod references to back up their reversal of faith, "admitting one great truth one day [headquarters to be in the east] and forgetting it the next day [headquarters to be in the west]" (1 T.G. 7:9:0), they had to use illegal methods. Contrary to the Council's vote at Headquarters that the next session was to be held at Salem in 1974, they proposed to usurp the Executive Council's "full...power" (Lev. p. 9) and call a session at California in 1973, with the hope of having a majority of apostate members to vote to move the Association back to California into their hands. To counteract their illegal moves, the Salem Council sent three persons to California: (1) Sister Marilyn Mueller (Council member), (2) Brother Craig Mueller (printer), and (3) Brother Don Adair (Bible teacher). The evidences they presented to the honest brethren caused them to see the apostasy of the California leaders and they refused to participate in the intended 1973 session. As a result, the apostates had to call off their intended session. But their rebellion was incurable, in spite of the Rod studies given, and they were determined to "...control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel..." (T.M. 300). So they set up another headquarters in Vista, California, and later moved it to Yucaipa, California, contrary to God's will that "beautiful southern California was no longer to remain the center of His work...but an eastward course was to be seen in the stream..." Truly, they must be suffering from the effects of the "knockout blow," but not knowing it.

*"Whenever men choose their own way, they place themselves in controversy with God. They will have no place in the kingdom of heaven, for they are at war with the very principles of heaven. In disregarding the will of God, they are placing themselves on the side of Satan, the enemy of God and man. Not by one word, not by many words, but by every word that God has spoken, shall man live. We cannot disregard one word, however trifling it may seem to us, and be safe."--M.B. 52.*

#### The Davidian Vanguard

As long as God has a few Davidians (His "Vanguard") whom He knows will obey Him and be saved, then He does not consider the earth to be empty; "for He must have a people in whom to confide His Truth and by whom to save those who choose to go His way..." (1 T.G. 2:22). These Vanguard Davidians belong to the right Association, with the right doctrine (Rod), in the right place (east-Salem), with the right name--  
**GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTIST**

**DAVIDIAN SEVENTH-DAY ADVENTIST ASSOCIATION**  
**SCHOOL OF THE PROPHETS**  
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