Fundamental Beliefs and Directory

OF THE

DAVIDIAN SEVENTH-DAY ADVENTISTS



"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain"

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"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

Isa. 60:1

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand."

Joel 2:1

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins."

Isa. 58:1

FUNDAMENTAL BELIEFS

Emerging in 1930 from within the Seventh-day Adventist denomination ("the church of the Laodiceans"), the Davidian Seventh-day Adventist Association has ever been committed to the prophetic work (predicted in Isaiah 52:1) of preparing the Laodicean church, the last with "the tares" among "the wheat," for the final proclamation of the gospel "in all the world." Matt. 24:14.

This Association, in common with the Seventh-day Adventist denomination, holds ''certain fundamental beliefs, the principal features of which, together with a portion of the Scriptural references upon which they are based," are originally summarized as follows:

"1. That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain an all-sufficient revelation of His will to men, and are the only unerring rule of faith and practice. 2 Tim 3:15-17.

"2. That the Godhead, or Trinity, consists of the Eternal Father, a personal, spiritual Being, omnipotent, omnipresent, omniscient, infinite in wisdom and love; the Lord Jesus Christ, the Son of the Eternal Father, through whom all things were created and through whom the salvation of the redeemed hosts will be accomplished;

the Holy Spirit, the third person of the Godhead, the great regenerating power in the work of redemption. Matt. 28:19.

"3. That Jesus Christ is very God, being of the same nature and essence as the Eternal Father. While retaining His divine nature He took upon Himself the nature of the human family, lived on the earth as a man, exemplified in His life as our Example the principles of righteousness, attested His relationship to God by many mighty miracles, died for our sins on the cross, was raised from the dead, and ascended to the Father where He ever lives to make intercession for us John 1:1, 14; Heb. 2:9-18; 8:1, 2; 4:14-16; 7:25.

"4. That every person in order to obtain salvation must experience the new birth; that this comprises an entire transformation of life and character by the recreative power of God through faith in the Lord Jesus Christ. John 3:16; Matt. 18:3; Acts 2:37-39.

"5. That baptism is an ordinance of the Christian church and should follow repentance and forgiveness of sins. By its observance faith is shown in the death, burial, and resurrection of Christ. That the proper form of baptism is by immersion. Rom. 6:1-6; Acts 16:30-33.

"6. That the will of God as it relates to moral conduct is comprehended in His law of ten commandments; that these are great

moral, unchangeable precepts, binding upon all men, in every age. Ex. 20:1-17.

"7. That the fourth commandment of this unchangeable law requires the observance of the seventh day Sabbath. This holy institution is at the same time a memorial of creation and a sign of sanctification, a sign of the believer's rest from his own works of sin, and his entrance into the rest of soul which Jesus promises to those who come to Him. Gen. 2:1-3; 1; Ex. 20:8-11; 31:12-17; Heb. 4:1-10.

"8. That the law of ten commandments points out sin, the penalty of which is death. The law can not save the transgressor from his sin, nor impart power to keep Him from sinning. In infinite love and mercy, God provides a way whereby this may be done. He furnishes a substitute, even Christ the Righteous One, to die in man's stead, making 'Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.' 2 Cor. 5:21. That one is justified, not by obedience to the law, but by the grace that is in Christ Jesus. By accepting Christ, man is reconciled to God, justified by His blood for the sins of the past, and saved from the power of sin by his indwelling life. Thus the gospel becomes 'the power of God unto salvation to every one that believeth.' This experience is wrought by the divine agency of the Holy Spirit, who convinces of sin and leads to the Sin-Bearer,

inducting the believer into the new covenant relationship, where the law of God is written on his heart, and through the enabling power of the indwelling Christ, his life is brought into conformity to the divine precepts. The honor and merit of this wonderful transformation belong wholly to Christ. 1 John 3:4; Rom. 7:7; Rom. 3:20; Eph. 2:8-10; 1 John 2:1, 2; Rom. 5:8-10; Gal. 2:20; Eph. 3:17; Heb. 8:8-12.

"9. That God 'only hath immortality.' 1 Tim. 6:15. Mortal man possesses a nature inherently sinful and dying. Eternal life is the gift of God through faith in Christ. Rom. 6:23. 'He that hath the Son hath life.' 1 John 5:12. Immortality is bestowed upon the righteous at the second coming of Christ, when the righteous dead are raised from the grave and the living righteous translated to meet the Lord. Then it is that those accounted faithful 'put on immortality.' 1 Cor. 15:51-55.

"10. That the condition of man in death is one of unconsciousness. That all men, good and evil alike, remain in the grave from death to the resurrection. Eccl. 9:5, 6; Ps. 146:3, 4; John 5:28, 29.

"11. That there shall be a resurrection both of the just and of the unjust. The resurrection of the just will take place at the second coming of Christ; the resurrection of the unjust will take place a thousand

years later, at the close of the millennium. John 5:28, 29; 1 Thess. 4:13-18; Rev. 20:5-10.

"12. That the finally impenitent, including Satan, the author of sin, will, by the fires of the last day be reduced to a state of non-existence becoming as though they had not been, thus purging God's universe of sin and sinners. Rom. 6:23; Mall 4:1-3; Rev. 20:9, 10; Obadiah 16.

"13. That no prophetic period [meaning prophetic time-setting of the exact date of Christ's coming] is given in the Bible to reach to the second advent, but that the longest one the 2300 days of Dan. 8:14, terminated in 1844, and brought us to an event called the cleansing of the sanctuary.

"14. That the true sanctuary, of which the tabernacle on earth was a type, is the temple of God in Heaven, of which Paul speaks in Hebrews 8 and onward, and of which the Lord Jesus, as our great high priest, is minister; and that the priestly work of our Lord is the antitype of the work of the Jewish priests of the former dispensation; that this heavenly sanctuary is the one to be cleansed at the end of the 2300 days of Dan. 8:14; its cleansing being, as in the type, a work of judgment, beginning with the entrance of Christ as the high priest upon the judgment phase of His ministry in the heavenly sanctuary foreshadowed in the earthly

service of cleansing the sanctuary on the day of atonement. This work of judgment in the heavenly sanctuary began in 1844. Its completion will close human probation.

"15. That God, in the time of the judgment and in accordance with His uniform dealing with the human family in warning them of coming events vitally affecting their destiny (Amos 3:6, 7), sends forth a proclamation of the approach of the second advent of Christ; that this work is symbolized by the three angels of Revelation 14; and that their three-fold message brings to view a work of reform to prepare a people to meet him at His coming.

"16. That the time of the cleansing of the sanctuary, synchronizing with the period of the proclamation of the message of Revelation 14, is a time of investigative judgment, first with reference to the dead, and secondly, with reference to the living. This investigative judgment determines who of the myriads sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation. 1 Pet. 4:17, 18; Dan. 7:9, 10; Rev. 14:6, 7; Luke 20:35. " 1 7 . That the followers of Christ should be a godly people, not adopting the unholy maxims nor conforming to the unrighteous ways of the world, not loving its sinful pleasures nor countenancing its follies.

That the believer should recognize his body as the temple of the Holy Spirit, and that therefore he should clothe that body in neat, modest, dignified apparel. Further, that in eating and drinking and in his entire course of conduct he should shape his life as becometh a follower of the meek and lowly Master. Thus the believer will be led to abstain from all intoxicating drinks, tobacco, and other narcotics, and the avoidance of every body-and-soul-defiling habit and practice. 1 Cor. 3:16, 17; 9:25; 10:31: 1 Tim. 2:9, 10; 1 John 2:6.

"18. That the divine principle of tithes and offerings for the support of the gospel is an acknowledgment of God's ownership in our lives, and that we are stewards who must render account to him of all that He has committed to our possession. Lev. 27:30; Mal. 3:8-12; Matt. 23:23; 1 Cor. 9:9-14; 2 Cor. 9:6-15.

"19. That God has placed in His church the gifts of the Holy Spirit, as enumerated in 1 Corinthians 12 and Ephesians 4. That these gifts operate in harmony with the divine principles of the Bible, and are given for the perfecting of the saints, the work of the ministry, the edifying of the body of Christ. Rev. 12:17; 19:10; 1 Cor. 1:5-7.

"20. That the second coming of Christ is the great hope of the church, the grand climax of the gospel and plan of salvation. His coming will be literal, personal,

and visible. Many important events will be associated with His return, such as the resurrection of the dead, the destruction of the wicked, the purification of the earth, the reward of the righteous, the establishment of His everlasting kingdom. The almost complete fulfillment of various lines of prophecy particularly those found in the books of Daniel and the Revelation, with existing conditions in the physical, social, industrial, political, and religious worlds, indicates that Christ's coming 'is near, even at the doors.' The exact time of that event has not been foretold. Believers are exhorted to be ready, for 'in such an hour as ye think not, the Son of man' will be revealed. Luke 21:25-27; 17:26-30; John 14:1-3; Acts 1:9-11; Rev. 1:7; Heb. 9:28; James 5:1-8; Joel 3:9-16; 2 Tim. 3:1-5; Dan. 7:27; Matt. 24:36, 44.

"21. That the millennial reign of Christ covers the period between the first and the second resurrections, during which time the saints of all ages will live with their blessed Redeemer in Heaven. At the end of the millennium, the Holy City with all the saints will descend to the earth. The wicked, raised in the second resurrection, will go up on the breadth of the earth with Satan at their head to compass the camp of the saints, when fire will come down from God out of Heaven and devour them. In the conflagration which destroys Satan and his host, the earth itself will be regenerated

and cleansed from the effects of the curse. Thus the universe of God will be purified from the foul blot of sin. Rev. 20; Zech. 14:1-4; 2 Peter 3 :7- 10.

"22. That God will make all things new. The earth, restored to its pristine beauty, will become forever the abode of the saints of the Lord. The promise to Abraham, that through Christ he and his seed should possess the earth throughout the endless ages of eternity, will be fulfilled. The kingdom and dominion and the greatness of the kingdom under the whole heaven will be given to the people of the saints of the Most High whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. Christ, the Lord, will reign supreme and every creature which is in heaven and on the earth and under the earth, and such as are in the sea will ascribe blessing and honor and glory and power unto Him that sitteth upon the throne and unto the Lamb forever and ever. Gen. 13:14-17; Rom. 4:13; Heb. 11:8-16; Matt. 5:5; Isa. 35; Rev. 21:1-7; Dan. 7:27; Rev. 5:13." – Year Book of the Seventh-day Adventist Denomination, 1940 Edition, pp. 5-8.

IN ADDITION to these fundamental tenets of faith held in common with the Seventh-day Adventists, the Davidian Association holds:

1. That the prophetic gift in the Seventh-day Adventist church (through the

medium of which the church was brought forth in 1844 and nurtured and preserved for seven decades) ceased its manifestation in 1915 and was not remanifested until 1930, and that this cessation and this remanifestation are paralleled by the cessation of the prophetic gift in the Old Testament and the remanifestation of it in the New.

2. That the present manifestation was timed to the 430-year prophecy of Ezekiel 4, and that it is the "addition" anticipated in Early Writings, p. 277.

3. That it was manifested anew in the closing work for the church to effect the sealing of the 144,000 servants of God (Testimonies, Vol. 3, p. 266), and to give power and force (Early Writings, p. 277) to the Three Angel's Messages (Rev. 14:6-11) so that the 144,000 might be empowered to accomplish the closing work for the world, and to gather all their brethren out of all nations (Isa. 66:19, 20; Rev. 18:4).

4. That the destruction of the tares from among the first fruits of the living (Matt. 13:30, 48, 49; Ezek. 9:6, 7) results in the purification of the church.

5. That immediately thereafter, the angels let loose the four winds (Rev. 7:1-3), whereupon ensues the time of trouble and Michael's standing up to deliver from

it, all whose names are written in the Lamb's Book of Life (Dan. 12:1).

6. That the angels' letting loose the four winds to blow over the four corners of the earth (Rev. 7:1), does not anticipate a World war but rather a world wide decree enforced throughout Babylon by the image-beast, and that then no one may buy or sell save he who worships "the image." Rev. 13:15-17.

7. That subsequently, the time of Jacob's trouble (Jer. 30:7) for the 144,000, the sons of Jacob, logically develops on their way home (Gen. 32:1, 24) to the land of their fathers (Ezek. 36:28; 37:21, 25).

8. That the foregoing epochal event shall cause the 144,000 to have their names changed as did their father, Jacob (Gen. 32:28), and as a body receive a new name which the mouth of the Lord shall name (Isa. 62:2).

9. That these events shall ultimate in the setting up of the Kingdom (Dan. 2:44; Isa. 2:1-4; Mic. 4; Ezek. 37), wherein the 144,000, those who follow the Lamb "withersoever He goeth" (Rev. 14:4), shall stand with Him on Mt. Zion (Rev. 14:1), and there "receive the forces of the GentiIes. " Isa. 60:5, 11.

10. That with this sequence of events will ensure the Loud Cry of the angel that lightens the earth with his glory (Rev. 18:1),

as the other Voice cries, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

11. That in response to this call, many nations will say: "Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." Mic. 4:2.

12. That the Voice will cease to cry when all the saints shall have been gathered out of all nations. Then shall "the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:11, 12.

13. That then will follow the dissolution of the world-wide organization of the image of the beast (Rev. 19:1-3), the close of the investigative judgment of the living (Rev. 15:5-8), the end of probationary time (Rev. 22:11), and the pouring out of the seven last plagues upon the wicked (Rev. 16).

14. That under the seventh plague, the hosts arrayed for the battle of Armageddon

will fight with, and will be decimated by, the armies of Heaven (Testimonies, Vol. 6, p. 406), and that Christ shall appear in all His glory, destroy the remaining wicked, resurrect the righteous dead (1 Thess. 4:15-17), and usher in the millennium (Rev. 20:5).

15. That for a little season (Rev. 20:3), a hundred years (Isa. 65:20), after the millennium, the wicked shall live again and then finally be destroyed by fire (Rev. 20:9), whereupon all things shall be renewed, and God's original plan shall proceed to perfect fulfillment in an uninterrupted eternity of heavenly joy (Rev. 21:4).

DIRECTORY
TERRITORY

INITIALLY: "The streets and lanes of the city" (Luke 14:17-21) – the church.

FINALLY: "The highways and hedges" (Luke 14:23; Matt. 24:14) – "every nation and kindred, and tongue, and people" (Rev. 14:6), even "in the isles of the sea" (Isa. 24:15), – the "isles afar off." Isa. 66:19.

HOME OFFICE ADDRESS

Telegraphic: Davidian Seventh-day Adventists, Mt. Carmel Center, Waco, Texas.

Express and Freight: International Mercantile Assn., Mt. Carmel Center, Waco, Texas.

Postal: Universal Publishing Association. Mt. Carmel Center, Waco, Texas.

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THE ELEVENTH-HOUR CHARGE

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side." Isa. 60:1-4.

"Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4:35.

Truly the harvest is great. "but the labourers *are* few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into His harvest." Matt. 9:37, 38.

"Great demands are everywhere made for the light which God has given to His people; but these calls are for the most part in vain. Who feels the burden of consecrating himself to God and to His work? Where are the young men who are qualifying themselves to answer these calls? Vast territories are opened before us where the light of truth has never penetrated.

Whichever way we look we see rich harvests ready to be gathered, but there are none to do the reaping. Prayers are offered for the triumph of the truth. What do your prayers mean, brethren? What kind of success do you desire? – a success to suit your indolence, your selfish indulgence? – a success that will sustain and support itself without any effort on your part?

"There must be a decided change … which will inconvenience those who are reclining on their lees, before laborers who are fitted for their solemn work can be sent into the field. There must be an awakening, a spiritual renovation. The temperature of Christian piety must be raised. Plans must be devised and executed for the spread of truth to all nations of the earth. Satan is lulling Christ's professed followers to sleep, while souls are perishing all around them, and what excuse can they give to the Master for their negligence?

"...'Why stand ye here all the day idle?' Why are you not at work in some capacity in his vineyard' Again and again he has bid you, 'Go ye also into my vineyard, and whatsoever is right that shall ye receive.' But this gracious call from Heaven has been disregarded by the large majority. Is it not high time that you obey the commands of God? There is work for every individual who names the name

of Christ. A voice from Heaven is solemnly calling you to duty. Heed this voice, and go to work at once in any place, in any capacity. Why stand ye here all the day idle? There is work for you to do, a work that demands your best energies. Every precious moment of life is related to some duty which you owe to God or to your fellowmen, and yet you are idle!" – *Testimonies*, Vol. 5, pp. 203, 204.

"Let me tell you," continues the Spirit of Prophecy, "if your heart is in this work, and you have faith in God, you need not depend upon the sanction of any minister or any people: if you go right to work in the name of the Lord, in a humble way doing what you can to teach the truth, God will vindicate you. If the work had not been so restricted by an impediment here, and an impediment there, and on the other side an impediment, it would have gone forward in its majesty. It would have gone in weakness at first; but the God of heaven lives." – *Review and Herald*, April 16, 1901. (See also *Testimonies*, Vol. 7, p. 25.)

"A great work of saving souls remains yet to be done. Every angel in glory is engaged in this work, while every demon of darkness is opposing it. Christ … expects corresponding self-denial and sacrifice on the part of those whom he came to bless and save. Every one is required

to work to the extent of his ability. Every worldly consideration should be laid aside for the glory of God." – *Testimonies*, Vol. 5, p. 204. This underlies all

Laborers' Qualifications.

Those who will today hear His voice and harden not their hearts as in the day of provocation, will He make His future servants.

"Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Zech. 4:6. The workers will be "taught rather by the unction of His Spirit, than by the outward training of scientific institutions...God will manifest that He is not dependent on learned, self-important mortals." "The most weak and hesitating in the church will be as David – willing to do and dare." – *Testimonies*, Vol. 5. pp. 82, 81.

"I will take illiterate men," says the Lord, "obscure men, and move upon them by My Spirit, to carry out My purposes in the work of saving souls. The last message of mercy will be given by a people who love and fear Me." – *Review and Herald*, Sept. 21, 1904. "He will use men for the accomplishment of His purpose whom some of the brethren would reject as unfit to engage in the work." – *Review and Herald*, Feb. 9, 1895.

In this last call for laborers, all – small or great rich or poor, learned or illiterate

– have the high and exalted privilege of becoming ministers of Christ

Men of Honor and Destiny.

"Present truth leads onward and upward, gathering in the needy, the oppressed, the suffering, the destitute. All that will come are to be brought into the fold. In their lives there is to take place a reformation that will constitute them members of the royal family, children of the heavenly King." – *Testimonies*, Vol. 8, pp. 195, 196.

To these workers, the 144,000, the Lord graciously promises: "And strangers shall stand and feed your flocks, and the sons of the alien [those who are not of the 144,000] shall be your plowmen and your vinedressers. But ye shall be named the Priests of the Lord: *men* shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves" (Isa. 61:5, 6), if now ye arise and hasten to effect full

Occupational Transition.

As this ministry, of which "there hath not been ever the like, neither shall he any more after it" (Joel 2:2), is to be free from all earthly encumbrances, let not anyone longer delay in effecting the transition which will ultimately see him engaged heart and soul in the Lord's "closing work for the church," in the ingathering of the "firstfruits" who are to be sealed

from among the living in Laodicea. And while giving himself to this work, he will at the same time be preparing himself to give the message in the time of the Loud Cry, which the purification of the church – the deliverance of the sealed and the destruction of the unsealed – is to usher in, and which the purified are to proclaim.

Let each one wisely make this imperative transition by gradually curtailing pursuit of his own interests, and increasing pursuit of the Lord's. In this way, each one will steadily climb from an empty and unsung past of self-enterprise, to a full and glorious future of divine enterprise which will inspire "from the uttermost part of the earth...songs, even glory to the righteous" Isa. 24:16.

Now is the time when the Heavenly Householder is inquiring, "Why stand ye here all the day idle?" and is urging, "Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive." Matt. 20:6, 7.

My brethren, if you want a part in this never-so-glorious work, the crowning act in the redemption of the world, you must now hasten quickly to make ready. Let not the cares of this life rob you of the crown of eternal life. Do not hold back, letting Satan put in your mouth the excuse: "I have bought a piece of ground,

and I must needs go and see it: I pray thee have me excused:" or, "I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused:" or "I have married a wife, and therefore I cannot come." Luke 14:18-20. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." I John 2:16, 17.

While yet engaged in your present occupation, go into the vineyard of the Lord, and as your interest there grows, your own work will diminish until you find yourselves completely divorced from it and wedded to the Lord's.

"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" But

"Seek Ye First the Kingdom of God"

— Not Wages.

If our uppermost thoughts are for the advancement of the Kingdom, then we will be giving no thought as to who will give us our pay, but will rest joyously in the assurance that our needs will be cared for.

According to the parable, the laborers whom the Master hires, go out in faith not

knowing what they are to receive at day's end. If the message of *The Shepherd's Rod* is God's, then His laborers had better learn that it is to be carried out altogether in His, not in man's, way, and that those who are working for pay as reward for their labors, are not working for Christ, but rather for themselves; also that should the office give financial support to any who labor just part time, there would follow the obligation to pay all who did anything, be it little or much – a precedent which could only damage rather than upbuild both the worker and those for whom he might labor.

Consequently, the only righteous procedure is that all who engage in the work of this sealing message, report their activities to this office, so that it may credit to them the results of their labors. And should there accrue from these efforts sufficient means to enable them to give full time to the teaching of the message, they may be granted full time status, entitling them to a necessary living expense from the financial results of their labors.

"Time," says the Spirit of Prophecy, "is short, and our forces must be organized to do a larger work. Laborers are needed who comprehend the greatness of the work, and who will engage in it, not for the wages they receive, but from a realization of the nearness of the end. The time demands

greater efficiency and deeper consecration" (*Testimonies*, Vol. 9, p. 27) and

Christlike Gentility.

"I have this message for you from the Lord: Be kind in speech, gentle in action. Guard yourself carefully, for you are inclined to be severe and dictatorial, and to say rash things. The Lord speaks to you, saying, Watch and pray, lest ye enter into temptation. Harsh expressions grieve the Lord; unwise words do harm. I am charged to say to you, Be gentle in your speech; watch well your words; let no harshness come into your utterances or into your gestures. Bring into all you do and say the fragrance of Christlikeness. Let not natural traits of character mar and spoil your work. You are to help and strengthen the tempted. Let not self appear in rash words. Christ has given His life for the flock, and for all for whom you labor. Let no word of yours balance souls in the wrong direction. In the minister of Christ there must be revealed Christlikeness of character.

"Rash, overbearing expressions do not harmonize with the sacred work that Christ has given his ministers to do. When the daily experience is one of looking unto Jesus and learning of Him, you will reveal a wholesome, harmonious character. Soften your representations, and let not condemnatory words be spoken. Learn

of the great Teacher. Words of kindness and sympathy will do as good as a medicine, and will heal souls that are in despair. The knowledge of the word of God brought into the practical life will have a healing, soothing power. Harshness of speech will never bring blessing to yourself or to any other soul.

"My brother, you are to be a representative of the mildness and patience and goodness of Christ. In your talks before the public, let your representations be after Christ's order. 'The wisdom that is from above is first pure, then peaceable, gentle, and easy to he entreated, full of mercy and good fruits.' Watch and pray, and subdue the harshness which at times breaks out in you. By the grace of Christ dwelling in you, your words may become sanctified. If your brethren do not act just as you think they should, do not meet them with harshness. The Lord has been grieved at times by your severe expressions." – Gospel Workers, pp. 163, 164.

"It is not so much what you say,
As the manner in which you say it.
It is not so much the language you use,
As the tones in which you convey it.
The words may be mild and fair
And the tones may pierce like a dart;
The words may be soft as the summer air
And the tones may break the heart."

"The truth should he presented with divine tact, gentleness, and tenderness. It should come from a heart that has been softened and made sympathetic. We need to have close communion with God, … we are to watch unto prayer, and be ready always to give a reason for the hope that is in us, with meekness and fear. Lest we shall impress unfavorably one soul for whom Christ died, we should keep our hearts uplifted to God so that when the opportunity presents itself, we may have the right word to speak at the right time." – *Testimonies*, Vol. 6, p. 400. This is

The Science of Success.

"To every worker I would say: Go forth in humble faith, and the Lord will go with you. But watch unto prayer. This is the science of your labor. The power is of God." – *Testimonies,* Vol. 7, p. 272.

"I am instructed to say to my fellow-workers, if you would have the rich treasures of heaven, you must hold secret communion with God. Unless you do this, your soul will be as destitute of the Holy Spirit as were the hills of Gilboa of dew and rain. When you hurry from one thing to another, when you have so much to do that you cannot take time to talk with God, how can you expect power in your work?...

"Commune with your own heart, and then commune with God. Unless you do

this, your efforts will be fruitless, made thus by unsanctified hurry and confusion." – *Gospel Workers*, p. 272.

"Those who teach and preach the most effectively are those who wait humbly upon God, and watch hungrily for His guidance and His grace. Watch, pray, work – this is the Christian's watchword. The life of a true Christian is a life of constant prayer." – *Gospel Workers*, p. 257.

"A certain preacher whose sermons converted many souls, received a revelation from God that it was not his sermons or works by all means, but the prayers of an illiterate lay brother who sat on the pulpit steps pleading for the success of the sermon. It may be with us in the all-revealing day. We may believe, after laboring long and wearily, that all honor belongs to another builder whose prayers were gold, silver, and precious stones, while our sermonizing, being apart from prayer, is but hay and stubble." – C. H. Spurgeon.

"God's messengers must tarry long with Him, if they would have success in their work. The story is told of an old Lancashire woman who was listening to the reasons that her neighbors gave for their minister's success. They spoke of his gifts, of his style of address, of his manners. 'Nay,' said the old woman, 'I will tell you

what it is. Your man is very thick with the Almighty.'

"When men are as devoted as Elijah was and possess the faith that he had, God will reveal Himself as He did then. When men plead with the Lord as did Jacob, the results that were seen then will again he seen. Power will come from God in answer to the prayer of faith." – *Gospel Workers*, p. 255.

Rouse to the work, Present Truth teachers! Do the works of Him Who has sent you, "while it is day," for the night hasteth, "when no man can work." John 9:4. "And whatsoever is right, that shall ye receive'' if ye faithfully teach

That Only Which Should Be Taught.

The Bible and the books of the Spirit of Prophecy being the sole source of the *Shepherd's Rod* message, therefore when the *Rod* is taught, the Bible and the Spirit of Prophecy are taught. And since none but the Spirit of Truth, who transmitted the mysteries of Inspiration, can interpret them, then those who attempt to teach them without this inspired interpretational Authority, inevitably fall into the forbidden practice of private interpretation (2 Pet. 1:20) – the great evil which has brought Christendom into its present almost-boundless state of schism and consequent confusion, strife, and impotency.

As we dare not follow in such a path, we must therefore, as teachers of *The Shepherd's Rod* (the official publications of the Davidian S.D.A. Association), teach only in the light of the *Rod* those passages which in one way or another need to be interpreted. Thus only will all Present Truth believers ever become of the same mind, seeing eye to eye and speaking the same things (1 Cor. 1:10; 1 Pet. 3:8; Isa. 52:8).

And such as do choose to engage in private interpretation are respectfully asked to desist from teaching in the name of the *Rod* and at its expense. Let them, like honest men, teach in their own names and at their own expense.

Finally, brethren, keep the office posted as to your endeavors, and it shall in turn render every possible support to make your work a success. Now, God speed you!