

# "Watchman, what of the night?"

*The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come. Isaiah 21:11-12*

## THE BATTLE OF THE GREAT DAY OF GOD ALMIGHTY - I

We in our thinking have come to consider Armageddon to be a battle, while the Scripture is clear that it is the place of the battle. The battle is the battle of the great day of God Almighty (Rev. 16:14).<sup>1</sup> And for that battle, "the spirits of devils" gather the leadership of the whole world "together into a place called in the Hebrew tongue Armageddon." (Rev. 16:16) In this series of studies we shall note three separate, yet interrelated topics. The first study will be merely to direct attention to certain Old Testament texts with brief observations.

In the third chapter of the Bible, we read:

Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea hath God said, Ye shall not eat of every tree of the garden? (Gen. 3:1)

In the third chapter from the close of the Bible, this serpent is defined as it is used in the symbolism of prophecy. There it reads:

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. (Rev. 20:2)

The medium which was used to seduce our first parents, became the representation of Satan, and that symbol is used for him in the prophecies of the second section of the book of Revelation, save in Rev. 16:13-14, 16, where the spirits of devils are symbolized as "frogs."

In the first gospel promise - also found in the third chapter of the Bible - there is pictured a conflict. It reads:

I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. (Gen. 3:15)

This promise is symbolized in prophecy as the last section of the book of Revelation is introduced. A woman, with child, is revealed in vision to John, and standing before the woman is the dragon or serpent seeking to devour the child as soon as it should be born. But this seed of the woman - as Michael - enters into battle with the dragon, or serpent, and overcomes him, so that a voice is heard in heaven saying - "Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ." (Rev. 12:1-10) This conflict portrayed

in prophecy continues through the prophetic representations of this second section of Revelation, and climaxes in the battle of the great day of God Almighty.

Consider now a second text -

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war anymore.

O house of Jacob, come ye, and let us walk in the light of the Lord.

Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers.  
(Isa. 2:2-6)

Certain concepts should be carefully noted from these verses which direct our attention to "the last days." A group of people consider themselves to be the followers of truth. This people inspired by what appears to be the exaltation of the "Lord's house" call for a gathering to the "mountain of the Lord" where they assume "the God of Jacob" will appear to teach them "his ways" - for they say that "out of [what they call] Zion shall go forth the law, and the word of the Lord from Jerusalem." But we must consider that the Law of God has already been proclaimed - gone forth - from Mount Sinai, and thus any law going forth from a false "Mt. Zion" would be an altered law. God's response to this proposed gathering, and the people inspired thus to call such a gathering is clear and distinct - "Thou hast forsaken thy people the house of Jacob." Interestingly, throughout these verses, the term "Jacob" - a supplanter, a deceiver - is used rather than "Israel," which signifies, an overcomer.

Consider now a third verse -

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which did weaken the nations!

For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

I will ascend above the heights of the clouds; I will be like the most High. (Isa. 14:12-14)

In these verses God has revealed the heart of Lucifer - his plans, and his objectives. One of these objectives is especially important as we consider the battle of the great day of God Almighty. Lucifer declares as one of his intents to sit also upon the mount of the congregation in the sides of the north. In the Psalms we read:

Beautiful for situation, the joy of the whole earth, is mount Zion,  
on the sides of the north, the city of the great King. (48:2)

Inspiration reveals to us that Satan - that old serpent - has designs upon Jerusalem. Consider - with Isaiah 2:2-6 - the people of earth who are deceived by the exaltation of the house of the Lord, direct a call to go there to receive their religious instruction from the one they assume to be the Lord, but he is only the God of the Jacobites, those who deceive and are deceived! An ultimate in deception is here prophesied to come "to pass in the last days." (Isa. 2:2)

[In the next thought paper, we shall consider the Seven Last Plagues in the light of the Battle of the Great Day of God Almighty.]

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<sup>1</sup>Perhaps a technical clarification needs to be made. A "battle" is often named for the "place" where it was fought, such as the "Battle of Lexington," in our own Revolutionary War. This battle had wider connotations - the liberty of a people was at stake. Just so, we could call the final battle of earth, "The Battle of Armageddon," if in so doing, we do not miss the focus that it is in reality, the battle of the great day of God Almighty. The Greek word - πολεμον - translated "battle" in Rev. 16:14, could be just as accurately translated, "war". It is so translated in Matt. 24:6. If so considered, we could call it the "battle" of Armageddon for the "place" - and then consider it a part of the "war" of the great day of God Almighty.

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"There are only two parties in our world, those who are loyal to God, and those who stand under the banner of the prince of darkness. Satan and his angels will soon come down with power and signs and lying wonders to deceive those who dwell on the earth, and if possible the very elect. The crisis is upon us. Is this to paralyze the energies of those who have a knowledge of the truth? Is the influence of the powers of deception so far reaching that the influence of truth will be overpowered?

"The battle of Armageddon is soon to be fought. He on whose vesture is written the name, King of kings and Lord of lords is soon to lead forth the armies of heaven on white horses clothed in fine linen, clean and white. John writes: - (Rev. 19:11-21 is quoted) - E. G. White, Ms. 172, 1899 (See also, Testimonies, Vol. 6, p. 406)

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## A FURTHER UPDATE

Evidently, the thought paper for August found its way to the desk of the Editor of the Adventist Review. In the August issue of "Watchman, What of the Night?" we suggested (pp. 7-8) that those who might be interested regarding Sandor Palotay, the man who invited Billy Graham to hold a Crusade in Hungary, write to the Editor of the Adventist Review, and ask why such a strange silence regarding this man, who is in our own publications - Voice of Prophecy News, for example - referred to as a Seventh-day Adventist. I suggested that if any would receive a reply from Editor Wood to share his answer with us. Understandably, the Editor does not wish a repeat of the last time when he wrote behind our back concerning the gold medallion given to the Pope, and so has decided to write direct. We appreciate this new approach in communications. His response through his assistant, and our reply to that letter follows:

# **Adventist Review**

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS ♦ TAKOMA PARK, WASHINGTON, D.C. 20012, U.S.A. ♦ TELEPHONE, 202 723-3700

OFFICE OF THE EDITOR

August 7, 1978

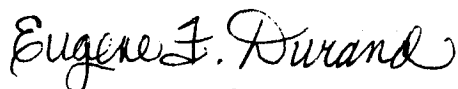
Mr. William H. Grotheer  
P. O. Box 178  
Lamar, Arkansas 72846

Dear Brother Grotheer:

We have read with interest your comments on the activities of Sandor Palotay, president of the Council of Free Churches in Hungary and thought you might be interested in the following information.

Sandor Palotay is not and never has been a Seventh-day Adventist minister. As you noted, the absence of his name in the latest Seventh-day Adventist Yearbook confirms this. Mr. Palotay is no longer even a member of the Seventh-day Adventist Church. At one time he was a member and a colporteur. In spite of being no longer a member he apparently has identified himself to the secular and religious press as a Seventh-day Adventist. We thought you would appreciate hearing from us directly as soon as possible so that you would not have to wait for roundabout information by way of others who might write to us concerning this matter.

Sincerely your brother,



Eugene F. Durand  
Assistant to the Editor

EFD cwr

Our Reply:

COPY

August 22, 1978

Mr. Eugene F. Durand  
Adventist Review  
Takoma Park, Washington D C 20012

Dear Brother Durand;

We appreciated your letter of explanation regarding Sandor Palotay. However, your letter still leaves some unanswered questions.

- 1) In the SDA Year Book (1976), under "Directory of Workers" all credentialed Literature Evangelists are listed, and are thus classified among the ministers of the Church. This is as it should be in harmony with the counsel that the "God-fearing, truth-loving" Literature Evangelist "occupies a position equal to that of the gospel minister." (CE, p. 15) (The tragedy is that there are so few who qualify with this description today from the top to the bottom.) In what Year Book was Sandor Palotay listed as a colporteur?
- 2) You state that Palotay is no longer a colporteur, nor a member of the Church. When and what do the records state was the cause of his dismissal from the work and the Church?
- 3) Since you have access to the RNS to which I have access, you are no doubt aware that RNS reported that the Council of Free Churches chaired by Sandor Palotay, includes the Seventh-day Adventist Church. If this man was such that he was disfellowshipped and removed from the colporteur ministry, how is it the Church in Hungary is still under his influence - an influence evidently great enough that he could represent himself as an ordained minister and attend the General Council meeting of the Baptist World Alliance, and invite Billy Graham to Hungary on behalf of the Council of Free Churches? And the press did not note him as a Baptist, but as a Seventh-day Adventist!
- 4) Why have the editors of the Review waited so long to issue an explanation - and then only because of the proding of the Adventist Laymen's Foundation - when the Voice of Prophecy News carried information almost a year ago that Sandor Palotay was a Seventh-day Adventist, and the official organ of the Southern Union Conference stated the same thing in its September, 1977, issue of Southern Tidings?
- 5) Can it be that so long as Sandor Palotay's name was associated with Billy Graham and his Hungarian Crusade with the suggestion that he was a Seventh-day Adventist, it was expedient to keep quiet so as to reap as many PR column inches as possible? But since Spotlight focused in on Palotay as a grasping communist agent of the state, it was better to get part of the truth out? How about now the whole truth and nothing but the truth?

Sincerely yours,

(Signed)

Wm. H. Grotheer, Manager  
Publications and Research

[Note - As of this date - August 31,  
as we go to press, we have received  
no further reply.]

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#### IN RETROSPECT - A REPORT

While in Southern California on a business trip, we were able to hold three meetings regarding prophecies with significant meaning for the Church today. These gatherings were arranged by a friend of the Adventist Laymen's Foundation. We appreciated the excellent response, and the opportunity of meeting many whom we had known only via correspondence, and also some new folk who are concerned Seventh-day Adventists, beside friends of past years. From Southern California we went to the week-end Campmeeting retreat in the high Sierras at Silver Lake. "Beautiful for situation" - this is the best way to describe the setting. The chapel where the services were held, framed in a picture window, the beauty of the lake and a towering rugged mountain which rises from its shore. Lifted out of the mundane to a contemplation of the Creator through His created works, the heart is better able to perceive truth.

At this meeting were four who spoke - Elder David Bauer, Pastor Jon Vannoy, Dr. Kirby Clendenon, and myself. Each was free to choose his own topic - none knew exactly what the others were going to say - but each could in sincerity say "Amen" to what the others presented in their studies. After it was all over, a unity of thought and concept marked the whole of the chapel meetings. It has been a long time since I have had opportunity to attend and participate in a meeting so evidently guided by the Spirit of Truth - so that even though various human voices spoke - a single voice of truth threaded its way through all the presentations. God through the Holy Spirit will fulfill the prayer of Christ which He prayed in John 17. To Him be the glory.

Of course the "brethren" were not happy that these meetings should take place. Elder David Bauer was called in before the Nevada-Utah Conference committee for a four-hour session. He was threatened that if he did not warn folk against attending the meetings, and if he himself took any speaking appointments at the meetings, he would be disfellowshipped from the conference church - the conference committee being the ones who determine who should, and who should not be members of that church. The pastor of the Carson City Seventh-day Adventist Church, H. E. Darby, wrote a very unusual letter to "his" flock. In part it said:

This past week we all received in the mail an invitation to attend a weekend of meetings at Silver Lake Campground. Speakers for the series include three former Seventh-day Adventist ministers.

Because one of the promoters of this rally is at present a member of the

local congregation does not mean that these meetings are sponsored by the Carson City Seventh-day Adventist Church, nor do they have the approval of the Conference, Pacific Union or the General Conference of Seventh-day Adventists. [All emphasis his]

Further in this letter, he commented, and then asked and answered a question:

You may attend these meetings without hearing one word of heretical doctrine -- or NEW LIGHT!

Then, why not attend? You may -----BUT -----

THERE IS POISON IN THE POT

. . . .

We have the Bible and The Spirit of Prophecy. Let us drink deeply of these fountains of the precious Water of Life -- and avoid the poison in the common pot.

We will let those who wish to judge for themselves determine about the "poison in the pot" - and where and what is the "common pot" which contains poison. All the messages given at Silver Lake Chapel were taped with fidelity, and these tapes are available by writing to Dr. Kirby Clendenon, 371 S Roop St., Carson City, NV 89701. Or you can call - (702) 882-0680 - for the cost of the set, and give your order.

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#### AN INTERESTING SIDELIGHT

All who have read carefully the Great Controversy are aware of the following sentences:

The clergy will put forth almost superhuman efforts to shut away the light, lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, . . .  
(p. 607)

With the letter to the members of the Carson City Seventh-day Adventist Church was the following: - (on a separate piece of note paper)

#### PLEASE ATTACH TO THE CHURCH DIRECTORY

The Carson City Seventh-day Adventist Church Directory is the property of the church and is loaned to the members of the church as a sacred trust to be used in church sponsored activities only. Any unauthorized use of the church's mailing list is subject to prosecution by the U S Postal Service.

Sorry that this is necessary.  
Your Pastor,  
H. E. Darby

AN EXCHANGE OF CORRESPONDENCE

Copy

The Adventist Forum Association

Copy

Baker, Oregon 97814 USA  
August 19, 1978

Dr. George Rue  
Mr. Tom Durst

Dear Brethren George and Tom:

Thank you so much, George, for the tapes of Grotheer's study at the recent meeting. It would seem that he has presented most of this material in his thought paper from month to month.

Before commenting on this and your letter, . . . let me tell you there is scheduled a meeting of Tom, Bob White, Luther Ross and myself here in Baker beginning September 1st. . . . [Deleted part has to do with other personalities]

In my opinion Grotheer has painted himself into a corner with no place to go--easily or conveniently. He says the Jews are NOT GOD'S PEOPLE NOW. He also says they are not a part of "the nations." Then what are they? When in the history of this earth has God had His people, the nations, and then a nation that is neither?

It is my understanding that when God rejected the Jewish nation it became part of "the nations" from which it was called just as the Seventh-day Adventists who are rejected of God again become part of either Babylon or the world from which they were called when they became a part of God's people.

The text upon which Grotheer builds his whole program has a very simple and easy exposition: The literal city of Jerusalem was to be possessed by the nations of earth until their time was fulfilled --at the second advent. At the third advent the New Jerusalem will take its place. At the present moment it matters not one whit whether the Israeli or Arab portion of the nations is occupying Jerusalem. All his evidence about the sad state of affairs in the world is only too true--but it does not support his position.

The same thing is true of the Seventh-day Adventist church--but it doesn't support his position. Grotheer now has the nations all washed up. The Seventh-day Adventist church all washed up and the Jews no place at all on the face of the earth.

Obviously a sizeable segment of Seventh-day Adventists are going back into Babylon. Years ago the head of the School of Theology at WWC moved off campus on Sabbath to become an Episcopal priest in a near-by town. He was one of my favorite professors.

What did Dave Bauer do with Grotheer and the other fellow at the meeting. It was my understanding before the meeting that he was going to "take care of" both of them!



Prophetically, the situation is not all this complicated: We are in a transition between the third and fourth angels' messages. As in previous transitions, part of the "movement" will move forward and part of it will fall back. It's just that simple--and awful. This transition will be finalized at the time the third message reaches its climax--the beast-image issues. We are probably close to this--but not there yet. Grotheer is running ahead of God and badly confusing things.

But the church administration is equally bad on the other side--refusing to look at the facts of life. But a lot of them are looking--and they are scared! But to take Grotheer's position is certainly jumping out of the frying pan into the fire.

So I can't evaluate administration as Grotheer evaluates them because the evidence simply is not there; neither can I evaluate Grotheer as administration evaluates him. He isn't any further on the left than they are on the right.

But when organized Seventh-day Adventism relates itself to the beast-image issues, and it cannot avoid this, then, and then only will she experience the corporate repentance for which Wieland calls or be fully rejected of God as Grotheer alleges. Actually what is going to happen on the basis of history is that part will go one way and part will go the other way.

In the meanwhile, it seems quite clear that every dog is on his own!!

[All emphasis his]

Sincerely,

(Signed) AI

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"WATCHMAN, WHAT OF THE NIGHT?"

August 25, 1978

Dr. George Rue  
Hesperia, CA 92345

Dear Dr. Rue;

A letter addressed to you and Tom Durst dated August 19 from A. L. Hudson was also - a copy - sent to me. A notation at the top read - "Grotheer, Hi, there. Come on out to the meeting. We'll listen to you also answer you." Interestingly, I was advised that Hudson called Darby, the pastor of the Carson City Church asking that if he would go with him, he would come down and attend the meeting at Silver Lake. But Darby was forbidden by conference order, and perhaps personal reasons. So Hudson did not come.

The meeting at Silver Lake was unique - there was no tearing apart, or debate. Each presented his own topic - none had been assigned. None really knew what the others would say, but when it was over, there was an unity of thought and concept, and each could say "Amen" to what the others had said. It has been years since I have attended a meeting so obviously controlled by the Holy Spirit of Truth, where the prayer of Jesus in John 17 was answered. There was no undue excitement, but there was an enthusiasm born of enlightenment as truth dawned upon the mind.

Now to Hudson's letter in particular. In his zeal to undercut and debate - perhaps he would call it critiquing - but it lacks the documentation and insight that such a procedure demands - he has overlooked some very basic factors, or has ignored them in seeking to accomplish his objective.

He ignores the counsel of the servant of the Lord which clearly states that events concerning Jerusalem given by our Lord in Luke 21 are associated with the very last scenes of this earth's history. Counsels to Editors, pp. 23-25. Further in this testimony, she indicates that in the solemn warnings the danger signal is lifted, and that this instruction is what the church and the people of the world need, "for it is present truth." (p. 25) What gives support to the sacred, solemn warnings is that the prophecy of Luke 21 concerning Jerusalem has been fulfilled, and we have arrived at "the last remnant of time" in which the marvelous workings of Satan are being, and are about to be, fulfilled before our eyes, if we are not still in Laodicean blindness. (Elder Bauer pointed out in one of his studies at Silver Lake, that in 1888, the coupling of fulfilled prophecy regarding the image to the beast with the message of righteousness by faith was what gave it, its peculiar power and emphasis.) The fact remains - uncontroverted - that the only thing in Luke 21, concerning Jerusalem, not found in Matt. 24 and Mark 13, is the prophecy concerning the "times of the Gentiles." And the servant of the Lord designated Luke 21 when she spoke of Jerusalem in regard to the events at the end!

Further, Hudson makes quite a to-do about the nations - Gentiles and Jews. He must know, if he has studied at all, the Biblical concepts on this point. In the Old Testament, there were only two classes of nations - Israel, God's chosen, and the other nations, or Gentiles. This concept holds also in the New Testament, except there is a third factor - the Church, or the "new" Israel. But the import of Luke 21:20-25 must be understood in the light of the setting in which was given. Concerning Israel, God had concluded "there was no more remedy" (II Chron. 36:14-16) and sent them off to Babylon (or had permitted His servant Nebuchadnezzar to come and carry them off into Babylon, and destroy the city and temple). While in the period of captivity, God revealed to Daniel that Israel would have another opportunity - 70 prophetic weeks would be allotted to them. While God was dealing with Israel in a special relationship, He was also dealing with the nations, or Gentile world. This is the message of Daniel 10.

So now we come to Luke 21 - Israel is still officially the chosen people of God, Jerusalem, the city of God. The nations outside of Israel were still the Gentiles. In this setting with these given factors, the prophecy was uttered by Jesus, and understood thus by His disciples. Soon the situation would change - 34 AD would take place. BUT - even so - the same Jerusalem, no longer the Holy City, would

in the events of its history have fulfilled in 66 AD a part of the prophecy of Jesus, and this event would speak to the professed people of God - the church in a corporate, material sense. The true people of God would respond to this sign and the church of God would be delivered from Jerusalem, though the corporate church of Jerusalem, never would be again.

Jesus did not connect the times of the Gentiles with the nation of Israel, but with the same city which was surrounded by Roman armies. This city in 70 AD passed from Jewish control, and was returned to Jewish control in 1967. This is simply a matter of history. And Jesus indicated that when this should occur, the times of the Gentiles would be up, no matter when we would like to conclude that it will be up. It is not for us to determine the times and seasons. Under the spirit of prophecy, Jesus uttered what He was given of the Father, and the Father who keeps all things in His hands, permitted this prophecy to be fulfilled in 1967. It is left for us to ask and learn what God means by this event, even as the people of God had to so determine in 66 AD.

Now back to the times of the Gentiles in particular. As noted above, God has dealt with the nations in all times. Some have been weighed in the balances and have been found wanting in all time. But God has determined in His foreknowledge when the nations as a whole would fulfill their allotted time. See 5T:208, par. 3. Then the times of all nations would be up - the Jews in 34 AD, the Gentiles in 1967 - and then it would be time for the marvelous workings of Satan, as he prepares the nations of earth - Jew and Gentile - for the final acceptance of himself as God, and the final battle of the great day of God in the last remnant of time. See Testimonies to Ministers, p. 62; Great Controversy, pp. 561-562.

Now if Hudson wishes to shrug off the events of the present time, and state that the accumulative evidence that something momentous and decisive did occur in 1967 but it "does not support [my] position," he will have to continue in Laodicean blindness. The evidence is too overwhelming, and too much to ignore. The same can be said for the corporate church and its actions as of 1967 and since.

The same situation faces us today that faced the church in 66 AD. The headquarters church was located at Jerusalem, a city which Paul said was in bondage with her children. Gal. 4:25. To remain there after 66 AD, placed the professed Christian in the same category with the Jews who had rejected Christ - for to remain would mean the rejecting of the prophecy of Jesus.

Laodicea is today in bondage to Babylon - not Babylon, but in bondage to Babylon. Because of this and its rejection of the counsel given, the prophecy of Rev. 3:16 has been fulfilled, and God does nothing but He lets us know, and has given us the sign. Thus the gathering of the 144,000 from Jerusalem (3T:266-267) and the placing upon them the name of the Jerusalem which is above, which is the mother of us all, is the work of the third angel. (EW, p. 15, 88-89, 118; Gal. 4:26) The fourth angel only unites his voice to the voice of the third angel. (EW, p. 277)

Further, Hudson ignores the whole message of 5T:207-216. The prophecy of Ezekiel 9 is connected with the time when the "nations of this age" which have been recipients of unprecedented mercies, reach the "certain amount which God has fixed."

The servant of the Lord states clearly - "The prophet [Ezekiel], looking down the ages, had this time presented before his vision." (p. 208) She also states that "Jesus is about to leave the mercy-seat" - He hasn't left, when the figures reach the predetermined amount. But - "There is no more pleading of mercy in their [nations] behalf." But what about the church? A command is given on behalf of "spiritual" Jerusalem - "Go through the midst of the city, through the midst of Jerusalem, (3T:267), and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst." (Eze. 9; 5T:210) What had the results been for the sighing, crying ones? "Some who had been dishonoring God, repented and humbled their hearts before Him. But the glory of the Lord had departed from Israel; although many still continued the forms of religion, His power and presence were lacking." 5T:210

This is where we are, and God has given us the knowledge of this through fulfilled prophecy. We are living in a day when we have seen fulfilled verily before our eyes a sign which Jesus gave, even as those living on November 13, 1833, saw fulfilled the sign which Jesus gave concerning the stars of heaven falling. Let us rejoice and look up for our redemption draweth nigh. This generation shall not pass till all be fulfilled. Thank God for the sure word of prophecy. Let us not be moved by detractors, nor former brethren who prefer Laodicean blindness.

May the Lord bless and keep you.

Sincerely yours,

(Signed)

Wm. H. G.

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XI - 10 (Oct., 1978)

Monthly Convocation: Sabbath, October 7 - on campus

Sabbath School - 9:30 am.

Worship and Study - 11:00 am.

The Ordinances of the Lord's House - 3:00 pm.

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"Watchman, What of the Night?" is a thought paper published monthly by the Adventist Laymen's Foundation, P. O. Box 178, Lamar, AR 72846, U. S. A.