

# "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*

## PRESENT TRUTH

[This is a thought provoking article from the pen of Ward P. Hill of Lodi, CA. It deserves careful study and attention. Our comments appear following the article.]

Truth is always truth. Of course the situation may vary as to time, place, and attendant circumstances. For such situations there are truths applicable to no other time. Truth concerning the future must depend upon information available to the source; his reliability, and his ability to communicate. Since God's word "is the truth" we may be sure that if we understand it aright, we have reliable and dependable information.

Present truth may differ from eternal truth only in that it must be applied to a given time or condition. That which constituted present truth in the second, third, and fourth decades of the nineteenth century may be superseded by later issues of more compelling interest. Are there such momentous issues now confronting the church?

Ellen G. White has words of sound advice - "The people are to be educated to read the sure word of prophecy in the light of the living oracles. They need to know that the signs of the times are fulfilling." (7T:158) Notice the tense. It is present. Again - "I saw that the last-day signs should be brought out clearly, for the manifestations of Satan are on the increase." (EW, p. 96) What last-day signs? The stars fell on the earth in 1833. Are there to be no more visible signs?

"In the twenty first chapter of Luke Christ foretold what was to come upon Jerusalem, and with it He connected the scenes that were to take place in the history of this world JUST PRIOR TO THE COMING OF THE SON OF MAN with power and great glory." (Counsels to Writers and Editors, p. 24) To a miner this is a discovery notice of potentially valuable ore to be later developed. Since the discoverer is no longer able to direct the "dig," perhaps our feeble efforts may produce something of value. Also since Ellen G. White's notice included all Seventh-day Adventists as partners, we must to be perfectly honest, share our "finds."

The Mother Lode of Christianity runs through the gospels of Matthew, Mark, Luke, and John with peaks of prophetic insight in the first three. Preliminary examination reveals that "float" not found on the first two peaks appears on the third to indicate deep veins of valuable ore. Luke 21:23 begins the recital of woes to come upon Jerusalem, and then follows the prophecy - "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

The N. E. B. reads - "until their day has run its course." The word here translated "Gentiles" may be also translated aliens or foreigners, so any non-Jewish peoples are indicated. "Times of the Gentiles" plainly refers to the tenure of the conquering foreigners. Any other meaning is difficult to sustain.

Daniel the prophet, who himself studied the previous prophets, "understood by the books" that the temple to be rebuilt after the seventy years of Babylonian captivity was in turn to be destroyed and remain in desolation for many years so far as the Jews were concerned. Read the eighth chapter of Daniel. He specifically asked in regard to the temple site as well as concerning "the fairest of all lands" (Palestine). He was told that a period of 2300 years must pass before the period of foreign domination should come to an end - according to verse 26, a very long time. At last poor Daniel, astounded at the complete foreknowledge of God, the wars and intrigues of nations unnamed nor yet in existence - perhaps slightly confused - asked the angel a most pertinent question, "How long will it be before these portents cease?" (Dan. 12:6) Now a portent is an omen or sign so the query might be paraphrased thus, "What will be the last sign?"

Did Daniel have a right to expect a direct reply to such a plea? Has not God said - "For the Lord God does nothing without giving to His servants the prophets knowledge of His plans." (Amos 3:7 N. E. B.) The angel by the most solemn oath swore that a period of 1260 years must elapse during the period of dispersal and then - "When the power of the holy people ceases to be dispersed, all these things shall come to an end." (Dan. 12:7 N. E. B.) What things? Daniel had asked for the last sign!

Now back to Luke 21. One line gives some people much frustration and some deny faith in the Scriptures because they have not applied it correctly. It reads - "I tell you this, the present generation will live to see it all." (Luke 21:32 N. E. B.) It is clear that this cannot be applied to the ones listening to Jesus at that time. Who, then? Each generation seeing a sign foretold lived to see the event presaged by that sign. Thus the Christians who fled Jerusalem when Festus withdrew in 67 A. D. lived to recognize the event in the destruction of AD 70. The Dark Day of 1780 preceded by only eighteen years the close of the 1260 year period. The faithful who saw the meteoric shower of 1833 had but eleven year to see by faith their Mediator pass into the Holy of Holies. Thousands who saw each sign given, saw its event occur. Now we recognize the last sign. What stupendous event is foreshadowed?

From the pen of the Lord's messenger to the Adventist Church, we must conclude that "nearly" or "almost" 6000 years were to be spent in the cosmic experiment with sin. This she mentions no less than ten times. Also, seeming to accept Bishop Ussher's chronology, she mentions the 4000 years between the creation and the birth of Christ, thus giving some additional data with which to work. But did you notice the adjectives limiting the period to LESS than the round figures? How much less no one can tell.

The return of all Jerusalem with the site of the ancient temple to Israeli jurisdiction occurring on June 7, 1967, we recognize as the LAST SIGN. The date of establishing the State of Israel cannot be used for at that time most of the capitol city and the temple site remained under Arab control. Daniel specifically included the site of the temple in his query. So what? Jesus in giving the LAST

SIGN indicated the city which they were viewing from Olivet.

The hierarchy (Elder R. H. Pierson swears that it is such) on the Potomac has determined that this vital message shall not be preached since all of our theologians are not in agreement as to details of the message and all that it implies. BUT THIS MESSAGE IS PRESENT TRUTH! No more important message will follow. This is it! And the hierarchy is willing to incur the awful woes pronounced in Testimonies for the Church, Vol. V, pp. 211, 212, rather than seem to be lacking in understanding or unity. When Christ rode His donkey into Jerusalem, the hierarchy of His day demanded that He silence the exuberant followers. He replied - "I tell you, if my disciples keep silence the stones will shout aloud." (N. E. B.) Not stones, brother, but we poor clods of laymen. What's to be done?

Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above, are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort, they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. . .

When this work shall have been accomplished, the followers of Christ will be ready for His appearing. (GC, p. 425)

The followers of Christ are to become like Him, - by the grace of God to form characters in harmony with the principles of His holy law. This is Bible sanctification. (Ibid., p. 469)

Only minutes to midnight! Where now are those voices which swell to the Loud Cry? Where are the sighers and criers for the abominations so apparent among us? Where are the ministers weeping in futility between the porch and the altar? Where are the voices crying in the wilderness (of Arkansas or elsewhere) to prepare the way of the Lord? We spend precious time criticizing the little peccadillos of our leaders(?), and neglect the crying need of our own souls. Rise, clods! Remove the callouses from your minds and develop a new set on your knees. Eleven and half years have passed since THE Sign. We do nothing. No one is alarmed. God send us a trumpeter with good lungs. BLOW, trumpeter, BLOW! Gabriel blows next.

++++++

Comments - It is true as Brother Hill points out in the above unsolicited thought provoking essay, the hierarchy of the Church do not want the import of Christ' prophecy, and the last great sign which He gave, preached or proclaimed. Dr. Herbert E. Douglass, then associate editor of the Review, now a book editor at PPPA, stated emphatically at the North American Bible Conferences of 1974 - "Adventists do not see theological importance in the establishment of the Jewish state in 1948 or the annexation of Old Jerusalem in 1967." (p. 6, Douglass presentation, "The Unique Contribution of Adventist Eschatology") The reason is also

very clear. A veteran editor, now retired, when confronted with this fulfilled prophecy by a laymen responded in essence - "We cannot accept this prophecy as fulfilled, because if we do, we will have to recognize that God has withdrawn His commission from the Church, and this cannot be."

Until, therefore, the laity have their allegiance removed from man, and placed on the sure word of prophecy, the import of what must be done in our characters at this hour will continue to be a thing of little moment. We need another Pentecost, and Peters who will tell the "devout" in spiritual Israel that so long as they look to these men for counsel, and wait for them to acknowledge the truth of fulfilled prophecy, before they will accept its message and import, they never will, and will thus be left without that character preparation so essential prior to the completion of the intercession of Christ in the Holy of Holies. (See Acts of the Apostles, p. 43, par. 3)

The prophecy which Jesus gave in Luke 21:24 was a part of the messages which were given this past summer at the Silver Lake retreat, and may be obtained by writing to:

The Threshingfloor  
371 S Roop St.  
Carson City, NV 89701

The total cost of the tapes - 10 in all covering the entire retreat - is \$20.00.

Also, if there are those interested in getting a group together for a "live" study of this important prophecy, we shall work with you. Write to us at P. O. Box 178, Lamar, AR 72846.

+++++

#### WHEN THE DAY OF PENTECOST IS FULLY COME

The servant of the Lord wrote the following incisive paragraph:

Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time, to prepare a people for the Lord's second coming. The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it, by introducing a counterfeit. In those churches which he can bring under his deceptive power, he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world. (Great Controversy, p. 464)

Observe closely the vital points made in this paragraph:

- 1) There is to be a "revival of primitive godliness" such as was witnessed in apostolic times.
- 2) There is to be proclaimed the great truths which are "to prepare a people for the Lord's second coming."
- 3) There will be a separation from "those churches in which the love of this world has supplanted love for God and His word."
- 4) There is to be introduced "a counterfeit" in the churches which Satan can bring under his deceptive power.
- 5) This counterfeit will consist of a great religious interest which will be interpreted as the pouring out of "God's special blessing." Those involved "will exult that God is working marvelously for them."
- 6) Satan will use "a religious guise. . .to extend his influence over the Christian world." A parallel earlier testimony states that Satan "has different delusions prepared to effect different minds. (EW, p. 261)

All of this will be involved in a replay of the experiences found in the book of Acts - that inspired history of "apostolic times." While we may think of the Day of Pentecost as the "early rain" - which it was in relationship to the whole of Christian history - nevertheless, it stands as a type of the "latter rain." Prior to Pentecost, Jesus had "breathed" on His disciples, and said to them - "Receive ye the Holy Ghost." (John 20:22) In a meeting in the upper room, after His resurrection, Jesus had opened their understanding "that they might understand the scriptures." (Luke 24:45) Yielding their hearts to the impress of the Holy Spirit, searching the Scriptures with a new diligence during the ten days after the Ascension, the disciples were prepared for the baptism by fire which enabled them to speak forth truth with a holy boldness contrary to their human nature.

What Peter said in his sermon, and the results which followed, must be understood in the full context as revealed in Acts 2. In that comprehension, we shall be better able to evaluate the incisive statement of the servant of the Lord quoted on the previous page.

The group which came together as a result of the manifestation of the gift bestowed by the Holy Spirit were "devout men." (Acts 2:5) They were God's professed people. (Keep in mind that this was before A. D. 34.) The sermon on the day of Pentecost, and the resulting conversions, was given to, and came from among the church of the living God. The outpouring of the Holy Spirit was not given to the world, and its witness was not to the world, but to the church! In comparison to the multitude which came together, those who received the outpouring of the baptism of the Holy Spirit were but a "remnant of Israel." Some of the multitude who came together were citizens of Jerusalem and had been present at the trial of Jesus. These had been influenced by the hierarchy to cry - "Crucify Him" - and accept a murderer whom Pilate had offered in His place. (Acts of Apostles, pp. 42-43) Others of the multitude had not been present in Jerusalem at the Passover, but had arrived for the Feast of Pentecost. This group included not only Jews by birth, but also "proselytes." (Acts 2:10)

During the sermon, Peter told the diverse assembly - "Men of Israel, listen to me: I speak of Jesus of Nazareth. . . When He had been given up to you, by the deliberate will and plan of God, you used heathen men to crucify and kill Him." (Acts 2:22-23 NEB) But the multitude stood their smugly as ever in their self

righteousness. Those who had not been present for the Passover season reasoned that since they were absent, they were not guilty. The others justified themselves that they had not done the killing - the Roman soldiers had done that on the authority of a Roman governor, even as Peter indicated. But then under the direct impress of the Holy Spirit, Peter stated clearly - "Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye crucified, both Lord and Christ." (Acts 2:36) Here was different approach - it was the "House of Israel" - corporate Israel - which committed the crime of the ages. In that multitude were those which realized that they could not deny their participation in that corporate guilt, whether present or not present, whether actually committing the murder or not. Convicted of the Holy Spirit, they cried out, "Men and brethren, what shall we do?" (Acts 2:37)

Peter's response brought them to the realization that they had misplaced their allegiance and loyalty. They were to turn from their allegiance to men and human organization to an allegiance to Jesus as the Lord of their lives. They were to receive a new guidance, even the guidance of the Holy Spirit of truth. (Acts 2:38) All the give and take in the question and answer period which followed the convicting work of the Holy Spirit is not given, but what is recorded is enough that we need not miss the point. Peter told them plainly - "Save yourselves from this untoward generation." (Acts 2:40) He was referring to the same "generation" which both Jesus and John the Baptist called a "generation of vipers." (Matt. 23:33; 3:7) Peter was using the same language as was used by Moses in describing Israel. (Deut. 32:5) The only way that the truly "devout" Israelite could escape the corporate guilt of the "house of Israel" was to accept repentance, and to separate from the hierarchy which had led them in committing the crime of the ages. This conclusion is the clear statement in the Spirit of Prophecy itself. It reads:

Peter urged home upon the convicted people the fact they had rejected Christ because they had been deceived by priests and rulers; and that if they continued to look to these men for counsel, and waited for them to acknowledge Christ before they dared to do so, they would never accept Him. These powerful men, though making a profession of godliness, were ambitious for earthly riches and glory. They were not willing to come to Christ to receive light. (Acts of the Apostles, pp. 43-44)

There are some very pertinent statements made concerning those who responded to the convicting influence of the Holy Spirit, and were baptized for the remission of their sin in the crucifixion of Jesus Christ:

1) "They continued steadfastly in the apostles doctrine and fellowship." (Acts 2:42) They settled intellectually and spiritually into the truth, so that they could not be moved by the winds of doctrine being circulated by the hierarchy.

2) They mingled in the temple services with the other worshipers, but they found their fellowship with those who had found a new allegiance in Jesus Christ. (Acts 2:46) This is emphasized in the fact that when Peter and John were released by the Jewish hierarchy in the hearing over the healing of the lame man, they "went to their own company." (Acts 4:23) The picture of the early church in the book of Acts - the remnant of Israel - those upon whom the Holy Spirit was bestowed - closely parallels the picture of the results of the Third Angel as described in

the Spirit of Prophecy. This picture reads: - "I saw a little company traveling a narrow pathway. All seemed to be firmly united, bound together by the truth, in bundles or companies. Said the angel, 'The third angel is binding, or sealing, them in bundles for the heavenly garner.'" (EW, pp. 88-89; See also, p. 118) This group also appears in the verbal description found in Testimonies for the Church, Vol V, p. 210. These are the "sighing, crying ones" who have held forth "the words of life." Some respond to the faithful entreaties, and humble their hearts before God. "But the glory of the Lord had departed from Israel; although many still continued the forms of religion, His power and presence were lacking." This is the same as in the days of the first Pentecost. Christ had declared the temple house of worship to be no longer His, and desolate. (Matt. 23:38) The main purpose of the mingling of the early disciples in the temple worship as described in the book of Acts, was to bear witness to the "some" of their own fellow "church" members that may might hear the truth as it was and is in Jesus, and thus respond to the Gospel. (See SDA Bible Commentary, Vol 6, p. 150). Such an experience is that which is recorded in Acts 3 & 4.

After A. D. 34, we find a very challenging experience in the actions of Paul. His custom in all of his missionary travels, when coming to a new city, if there was a Jewish congregation, to first give them an opportunity to hear the truth about Jesus. In Corinth a rather unusual experience took place. When the Jews refused the light of truth, the believers in the Gospel began meeting each Sabbath in a house which joined hard beside the synagogue. Picture if you will on a Sabbath morning, two groups of people coming down the same street, and one group turns into the synagogue, and another into the home next door. It even came to the place, where the first elder of the synagogue joined the group who met in the home next door. (Acts 18:6-8)

We need more upper rooms, where small companies are gathering together to study and know the will of God. We need more homes open for true worship and fellowship as in apostolic times. How much we need a true "revival of primitive godliness."

Peter on the day of Pentecost under the direct impress of the Holy Spirit charged the "devout men" of Israel with the crucifixion of the Lord of glory. Have we not crucified the Son of God afresh and put Him to open shame in the presentation of the gold medallion to the late Pope Paul VI as a "symbol of the Seventh-day Adventist Church." (Review, August 11, 1977, p. 23) True we are prone to say, "I didn't do it. What they did in Europe is no concern of mine." But remember, the "house of Israel" is a corporate entity, and what is done by the leadership of that body, all share in the guilt. It was your money which purchased the gold medallion, and it was your minister who in an audience with the Pope presented the medallion in your behalf. It was he, who also received the blessing of the Pope to carry back to each member of the Church. Indeed as Peter said - "Save yourself from this crooked generation."

+++++

"IT IS THE REJECTION OF BIBLE TRUTH WHICH MAKES MEN APPROACH TO INFIDELITY. IT IS A BACKSLIDING CHURCH THAT LESSENS THE DISTANCE BETWEEN ITSELF AND THE PAPACY."

E. G. White, Signs, Feb. 19, 1894

NOTE:- The Special Report which was published regarding the audience with the late Pope Paul VI by Dr. B. B. Beach, Secretary of the Northern Europe-West Africa Division of the Seventh-day Adventist Church has been placed in a plastic binder along with two other articles - "The Roots of the Ecumenical Movement" and "Now It Can Be Told in Part" - a resume of the origins of the book, Questions on Doctrine. This combination of documented materials can be obtained for \$1.00 postpaid from the Adventist Laymen's Foundation, P. O. Box 178, Lamar, AR 72846. Single reprints of the Special Report are available on a donation basis.

The reason why these two other articles have been combined with the Special Report is that the Church has been deeply involved in the Ecumenical Movement at various levels including the Faith and Order Commission of the World Council of Churches. While the initial contact with the World Council of Churches began on an international level, and finally led to the audience with the Pope due to our participation in the World Confessional Families, this has been discontinued. A reliable official source states - "At present there are no SDA/WCC conversations on the international level; these conversations are taking place at the regional or national level." Further, it was the publication of the book - Questions on Doctrine, which ultimately - though unintentionally - opened the door for a Seventh-day Adventist theologian from Andrews University to sit on the Faith and Order Commission of the WCC. Faith and Order Paper #62 states:

In 1957 the General Conference of Seventh-Day Adventists sponsored a careful and representative exposition of their church's doctrine which was published under the title Seventh-Day Adventists answer Questions on Doctrine. That study simplifies the task of this paper which is to show where they agree doctrinally with the churches and communions belonging to the World Council of Churches. (p. 3)

The plastic covered edition of the Special Report with the other research articles should receive wide circulation so that "the devout men" of spiritual Israel might awaken to the gravity of the betrayal of truth which had been committed to the Church by the Lord of glory. Remember that the betrayal and crucifixion of truth is a betrayal and crucifixion of Christ Himself who is the way, the truth and the life. (John 14:6)

+++++

#### A LETTER AND A REPLY

Some friends wrote just at the close of the year - "We are still enjoying the Thought Paper each time it comes; sort of think that you may be a bit hard on Elder Pierson; [a reference to letter in December issue] it is probably somewhat like the U. S. Congress and the President. He can't always override what they decide. So perhaps that is the case in Washington, SDA. Anyway, I know that that session with the Pope was about as shocking as one could hear of in our organization." Since others of our readers might have the same reaction to the letter to Elder Pierson in the December issue, we are giving our reply.



December 29, 1978

Dear -----

Your brief note and observation was much appreciated. I realize that you know Elder Pierson from a different perspective than I since he was president of the Kentucky-Tennessee Conference at one time. There are some personal aspects of relationships between some friends and a relative and Elder Pierson which are conundrums, and because they are personal, I do not choose to discuss them, except in correspondence direct with him. There has been one such personal exchange in recent weeks.

That which I make public concerns the man in the stewardship of his office as "the first minister" as he chooses to designate himself. Perhaps, I have been a bit hard on him, but was not Paul also of Peter as recorded in Galatians (2:11f.) I am sure that Elder Pierson has taken certain stands in committee against things, and has been overridden; but when the committee has acted, he goes along with it. This is in my judgment where organization becomes an idol. If principle is involved, I do not care how many committee actions are taken, I will not bow, but will oppose by every means available to me. And, I guess, honestly, that is why I am where I am, and not a recognized leader in some official capacity in the Church organization.

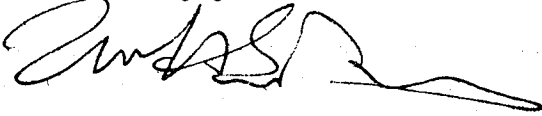
Pierson needed not to have signed Froom's book. I personally sent him a documented letter showing as I did later in the manuscript on the History of the Incarnation, wherein Froom grossly misrepresented Dr. E. J. Waggoner's teaching on the Incarnation. I even sent a carbon copy of this letter to Froom himself. Only Froom replied with a very vitriol letter, which I published in the back of the monograph. [Times of the Gentiles Fulfilled] Even with all the evidence, Pierson did not tell the laity the truth about Froom's book. Now this is what I consider a misconception of organizational loyalty.

Then to the matter regarding the audience with Pope Paul VI. It is true that the action was a committee action of the Northern Europe-West Africa Division Committee, and the report in the Review was written by Elder Eva, a vice president of the General Conference. However, Eva's article said the church was presented in symbol to the Pope. How tragic! But Pierson did not raise his voice in public protest disassociating himself from the act. Why? Eva is a friend and a part of his team. Team rules forbid such an action. When "team" concepts, and loyalty take precedence over truth, something is tragically wrong. This, again I say, is why I am where I am, and why I am doing what I am doing, be the price what it may be. I cannot buy, nor countenance these concepts.

It is my belief that when a man - no matter how personally sincere he may be - takes a position in life where loyalty to man or any human organization is prime over truth and loyalty to God, this man must be called to task openly by any and every means possible. I will be loyal to organization, to a committee so long as that organization or committee is loyal to truth and to God, but when there is a departure, then there is a break and a protest from me. This explanation may help you all to see why I write as I write and have written even in regard to Elder Pierson.

Thank you for your gift of support, and may you all have a good New Year of many spiritual blessings.

Sincerely yours,



+++++

#### FOR YOUR INFORMATION

(The following article is published with permission from "The Voice of the Martyrs" a publication of Jesus To the Communist World, Inc.)

#### PERSECUTED ADVENTISTS

Several minor denominations walk the same way. The Adventist Review of October 19 described the marvelous religious liberty in the Soviets. [Pierson's article, pp. 4-7] A document secretly smuggled from there by the "Union of Faithful and Free Adventists" denounces the official Adventist leaders of Russia as stooges of Communism who lie to their Western brethren about nonexistent liberties. It gives the names of Adventists who are now in jail for their faith: Anatolii Miller, Karpenko Boris, P. Kovaltchuk, and many others. Alexander Gortshenko was badly beaten. The child Mihail Kozak was kidnapped by the Communists from his parents because they taught him the Adventist faith. When the child, interned in an atheist boarding school, insisted on going back to his parents, he was put in a psychiatric asylum, "to be healed" of this desire. Please write letters of love and encouragement to the parents, Kozak Vasile, Dniepropetrovskaiia Oblast, Selo Novo-Balovka, ul. Pionershaia 11. Whatever your denomination, please also ask the World Leaders of the denomination (General Conference of S. D. A., 6840 Eastern Ave. NW, Washington D. C. 20012) to tell the truth about the Communist persecution and to start helping the victims. Meanwhile, we continue to help persecuted Adventist among others. (12/1978, p. 2)

Comment - Isn't it tragic that one who does not understand the "Truth," as we profess to so understand, has to ask that the leadership of the Church tell all the truth to the laity of the Church instead of covering up in the Review as the past president of the General Conference did in his report on his trip to Russia. Many need to write to the Editor of the Adventist Review, and ask for a complete and detailed explanation. A copy of the answers you receive will be appreciated by us.

+++++

A NEW TAPE (A-12) - "The Baptism of the Holy Spirit, What Is It?" On this tape we review aspects of the Charismatic Movement both in the Catholic Church, and in general. We present the Bible and Spirit of Prophecy answers to what is really the baptism of the Holy Spirit, and what will the Latter Rain be like. This tape will be \$1.00 postpaid to regular supporters of the work of the Foundation; \$2.50 to others.

BACCHIOCCHI - JESUITICAL ADJUSTMENT

Below are the same two pages from different releases of Bacchiocchi's book - From Sabbath to Sunday. Note the change of just a single word - "radically" to "somewhat." But within the book, there is no change of his "interpretation of certain Biblical texts (such as Revelation 1:10 and Colossians 2:14-17) and of historical data" wherein he differed "radically" from the historic position of the Adventist Church on these texts, and historical data. This is another attempt at a clever cover-up. As Peter said on the Day of Pentecost - "Save yourselves from this crooked generation." (Acts 2:40 ARV)

— 6 —

I wish to acknowledge my indebtedness to several writers such as C. S. Mosna, W. Rordorf, J. Daniélou, F. A. Regan and P. K. Jewett, whose recent monographs on the question of the origin of Sunday and challenged me with the mentioned sources in no way detracts from my early work. It is belligerent polemic of the vital life of Christians earnestly striven places my interpretation 1:10 and Colossians 2:14-17 somewhat from the

— 6 —

I wish to acknowledge my indebtedness to several writers such as C. S. Mosna, W. Rordorf, J. Daniélou, F. A. Regan and P. K. Jewett, whose recent monographs on the question of the origin of Sunday observance have enriched my understanding and challenged my thinking. The fact that I openly disagree with the mentioned authors on the interpretation of several sources in no way detracts from my high esteem for their scholarly work. It is my hope that this study will encourage not belligerent polemic but rather positive dialogue and reconsideration of the vital meaning of the Sabbath day for the religious life of Christians today. To reassure the reader that I have earnestly striven for objectivity, I might mention that in a few places my interpretation of certain Biblical texts (such as Revelation 1:10 and Colossians 2:14-17) and of historical data differs radically from the traditional position of my Church.

The reading of Vere and Mrs. V. H. Campbell, colleagues at Andrews University, has contributed to polishing the style by removing unwelcome Italian constructions. Very special thanks go to Dr. Leona Glidden Running, Professor of Biblical Languages at Andrews University, for having gone beyond the second mile in correcting the manuscript and the galley proof and giving helpful suggestions.

The reading of the entire manuscript by Dr. E. K. Vandere Vere and Mrs. V. H. Campbell, colleagues at Andrews University, has contributed to polishing the style by removing unwelcome Italian constructions. Very special thanks go to Dr. Leona Glidden Running, Professor of Biblical Languages at Andrews University, for having gone beyond the second mile in correcting the manuscript and the galley proof and giving helpful suggestions.

I also wish to thank my own students for allowing me over the last three years to test on them many of the ideas in this book. Their response has helped me to put the material

I also wish to thank my own students for allowing me over the last three years to test on them many of the ideas in this book. Their response has helped me to put the material

## SIGNS OF THE TRENDS

### WESBERRY SPEAKS TO ADVENTIST FORUM

Dr. James P. Wesberry, a Baptist minister from Atlanta, Georgia, and executive director of the Lord's Day Alliance, appeared before a meeting of the Andrews chapter of the Association of Adventist Forums on December 2.

The Lord's Day Alliance, organized in 1888 as the American Sabbath Union, is dedicated to preserving the observance of the Sabbath in the United States, said Dr. Wesberry. The Alliance places heavy emphasis on the role of the Sabbath in protecting religious freedom and strengthening individual Christian commitment and family life.

According to Dr. Wesberry, the primary efforts of the alliance are through education of the public in Sabbath observance rather than coercive legislation such as blue laws. Contrary to the beliefs of some, the alliance is indeed interested in the rights of minority groups who worship on other days than Sunday, said Dr. Wesberry.

Dr. Samuele Bacchiocchi, associate professor of religion at Andrews, was instrumental in arranging Dr. Wesberry's appearance. Dr. Bacchiocchi, author of From Sabbath to Sunday, responded to Dr. Wesberry's remarks, finding more areas of agreement than disagreement.

Both Seventh-day Adventists and the Lord's Day Alliance are in agreement on the binding obligation of the fourth commandment, said Dr. Bacchiocchi, differing only on the interpretation of the commandment. The two groups also find common ground, according to Dr. Bacchiocchi, in the recognition of the right of all persons to rest and worship on their respective holy days and distaste for legislation which would deprive individuals of their civil liberties. Dr. Bacchiocchi found that the major differences between the organizations are theological in nature. - Lake Union Herald, Dec. 19, 1978, pp. 7-8

Comment - This is an historical event. Unless there are records to the contrary, this is the first time an officer of the Lord's Day Alliance spoke from an Adventist platform to an Adventist audience. And the one who arranged this occasion was none other than Dr. Bacchiocchi! How much more evidence do we need to awaken us from our Laodicean sleeping sickness.

+++++

XII - 2 (Feb. 79)

"Watchman, What of the Night?" is published monthly by the Adventist Laymen's Foundation of Miss., Inc., P. O. Box 178, Lamar, AR 72846