



"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

A QUESTION TO CONSIDER

Jesus asked a question - "When the Son of man cometh, shall He find faith on the earth?" (Luke 18:8) There are two things of interest in regard to this question which Jesus propounded. Both are revealed in the Greek text. In the Greek sentence is an untranslatable particle - ἀρα - which marks an inferential question to which a negative answer is expected. However, it is the second aspect of this question that I would have you consider. The question literally reads - "When the Son of man cometh, shall He find the faith on the earth?"

Jesus was not suggesting when He comes, the world will be devoid of religion, theology, or doctrine. He had stated in the Sermon on the Mount that in the final day of judgment, "Many will say to me in that day, Lord, Lord have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?" (Matt. 7:22) Paul tells us "the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (I Tim. 4:1) In fact the whole of the final picture in the Book of Revelation indicates that there will be a deep interest in religious activities. Men will worship - but it will be the beast, and its image! (Rev. 13:15; 14:9) The world of religion - symbolized by the dragon, the beast, and the false prophet - will have a great spiritual revival - "spirits of devils, working miracles." (Rev. 16:14) The question Jesus asked was simply - Would He find THE faith on the earth? - the faith which He left in trust to His followers.

There will be a group of people who will "keep. . . the faith of Jesus" (Rev. 14:12); but compared to the vast throngs of humanity who will deny this faith for "the doctrines of devils" it will seem that the genuine faith will be non-existent. The question thus comes to each professor of truth - "Am I in THE faith?" But this is not all of our responsibility. Jude wrote - "Beloved, when I gave all diligence to write to you of the common salvation, it was needful for me to write to you, and exhort you that you should earnestly contend for the faith which was once delivered unto the saints." (vs. 3) In an hour when every wind of doctrine is blowing, we dare not sit idly by thinking that because we are in THE faith, that is all that will be required. We must earnestly contend for the faith which was once delivered unto the saints.

When God raised up this Movement in 1844 - and let us keep this fact distinct from church "organization" which did not come till 1863 - He gave to the small company "who after the passing of time in 1844, searched for truth as for hidden

treasure" light which enabled them "to understand the Scriptures in regard to Christ, His mission, and His priesthood." It was a "line of truth" that would extend from that date till we should enter the city of God. (Special Testimonies Series B, No. 2, pp. 56-57)

On this sure platform of truth, we are to stand, and for this truth we are to contend. We read:

As a people, we are to stand firm on the platform of eternal truth that has withstood test and trial. We are to hold to the sure pillars of our faith. The principles of truth that God has revealed to us are our only true foundation. They have made us what we are. The lapse of time has not lessened their value. It is the constant effort of the enemy to remove these truths from their setting, and to put in their place spurious theories. He will bring in everything that he possibly can to carry out his deceptive designs. But the Lord will raise up men of keen perception, who will give these truths their proper place in the plan of God. (Ibid., p. 51)

Not only is it the constant work of the enemy to remove these truths from their setting, but God in His mercy has told us when we will have reached the most critical time in that attempt on the part of the devil and his human mouthpieces. Of this we read:

After the truth has been proclaimed as a witness to all nations, every conceivable power of evil will be set in operation, and minds will be confused. . . .

Then there will be a removing of the landmarks, and an attempt to tear down the pillars of our faith. R&H, Dec. 13, 1892 (7BC:985)

We have limited the scope of our thinking to conclude that when the Sabbath truth has been proclaimed to all nations (The Greek can be also translated - "Gentiles") the end that would come would be the very event of the second coming of Christ in the clouds of glory. (Matt. 24:14) But the servant of the Lord, says that the "end" has a much larger meaning than we have previously supposed. It will be the "end time" in which "the devil is come down having great wrath" (Rev. 12:10) as he seeks to prepare the world for his appearance as Christ. "Every conceivable power of evil will be set in operation." "Then there will be a removing of the landmarks, and an attempt to tear down the pillars of our faith" - the faith delivered to us in 1844.

The Lord has not left us in ignorance concerning when this time will be. It is now! When the truth of the Sabbath - see context of statement in 7BC:985 - has been proclaimed as a witness to the Gentiles or nations, their time is up - it is then the "end-time." The prophecy of warning given by Jesus reads - "Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles [nations] be fulfilled." (Luke 21:24) This event was fulfilled in 1967. Thus God has signalled to those who desire truth that we have indeed reached the "end-time" when the enemy is seeking to tear down the pillars of our faith. Sadly the vast majority of the professed people of God are letting this be done without raising a voice in protest, or to contend for the faith once delivered to the saints.

Some who seem to be upholding "the faith" deny the fulfillment of this prophecy and declare they see no significance in it. Thus they are putting out the eyesight of the very saints they are professing to be helping to understand the message of righteousness by faith. What a tragedy!

This tragedy is being compounded in that this very tearing down of the pillars of our faith is being done not from without, but from within with the full approval and blessing of the hierarchy. The leadership appears to be giving lip service to the historic faith through the pages of the Adventist Review, but they continue to permit professors from our schools to have full rein to disseminate their deadly heresies upon the laity of the church. And these same teachers of religion are placing in the minds of the future ministers of the church, these same deadly heresies. Well may we cry with the Psalmist - "Help Lord, for the godly man ceaseth; for the faithful fail from among the children of men." (Ps. 12:1)

Somehow, we seem to have overlooked the prophecy which reads:

Many [not just a few] will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. If doubts and unbelief are cherished, the faithful ministers will be removed from the people who think they know so much. "If thou hadst known," said Christ, "even thou, at least in this thy day, the things which belong to thy peace! but now they are hid from thine eyes." (TM, pp. 409-410)

Keep in mind that today no one can get into the pulpit of the organizational Seventh-day Adventist Church unless he holds valid, up-to-date credentials from the hierarchy. (The only exceptions are Catholic priests, and Apostate Protestant clergy.) Thus this prophecy tells us that the hierarchy will be responsible for the "false prophecy" which will be pressed upon the laity from the pulpits of the church they thought was keeping the faith. The "faithful ministers" will be removed - and many of them have been. This is a matter of record.

Today, not only is Dr. Desmond Ford being given free access to the pulpits of our churches in many conferences, but he is instructing ministers at Worker's Meetings, and teaching future ministerial students in one of our schools - Pacific Union College. Further his damnable heresy of prophetic futurism - which came out of Jesuitism - is being lauded from the Southern Publishing Association which has published his book - Daniel. This publication is being hailed as the greatest work on prophecy in the church since Uriah Smith's Thoughts on Daniel. But Ford is not alone; he has cohorts in apostasy in the area of Justification by Faith and the Incarnation, such as Heppenstall, and others, both active and retired. Remember the servant of the Lord said this "false prophecy" would come right from the pulpits of the Church!

Thank God, the Movement is in His hands, and the firm platform is still solid for the feet of the saints. May God help the laity to see the difference between the church organized in 1863, and the Movement of God founded in 1844. Are you in THE faith? Are you contending for THE faith which was once delivered unto the saints? When the Son of man cometh, He will come to take "the saints" who "keep. . . the faith of Jesus."

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TRUTH UPHELD IN AUSTRALIA

Two veteran ministers of the Adventist Church in Australia - Elders J. W. Kent and George Burnside¹ - have published a small tract entitled:- Dr. D. Ford Versus E. G. White on the Vital Subject of the Man of Sin. (Short title - The Man of Sin) The position of Dr. Desmond Ford is taken from his doctoral dissertation at Manchester University in 1972, a copy of which is in the Avondale College Library. The comparison is headed by a statement from Testimonies to Ministers which reads - "The Lord has called His people. . .to expose the wickedness of the man of sin." (p. 118) The following references are quoted from the Spirit of Prophecy:

God's Estimate of the Papal Power - By their treatment of His Word the popes have exalted themselves above the God of heaven. This is the reason that in prophecy the papal power is specified as the "man of sin." Satan is the originator of sin. The power that he causes to alter any one of God's holy precepts, is the man of sin. Under Satan's special direction the papal power has done this very work. (7BC:911)

The Representative of Satan - There is one pointed out in prophecy as the man of sin. He is the representative of Satan. Taking the suggestions of Satan concerning the law of God, which is as unchangeable as His throne, this man of sin comes in and represents to the world that he has changed the law, and that the first day of the week instead of the seventh is now the Sabbath. Professing infallibility, he claims the right to change the law of God to suit his own purposes. By so doing, he exalts himself above God. (7BC:910)

The special characteristic of the beast. . .is the breaking of God's commandments. Says Daniel of the little horn, the papacy, "He shall think to change the times and the law." And Paul styled the same power the "man of sin," who was to exalt himself above God. One prophecy is a compliment of the other. Only by changing God's law could the papacy exalt itself above God; . . . (GC, p. 446)

. . . the beast itself, -- the papacy. (GC, p. 443)

. . . the representative of Satan, -- the bishop of Rome. (GC, p. 50)

The "man of sin," which is also styled the "mystery of iniquity," the "son of perdition," and "that wicked," represents the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. This period ended in 1798. The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ's second coming is to be proclaimed. (GC, p. 356)

¹Elder George Burnside before retirement served as Evangelist and Ministerial Secretary of the Australian Division.

Opposite the quotations which we have copied on page 4, are given these from Dr. Desmond Ford's dissertation:

We have also noticed that many things can be said with certainty regarding what the Antichrist is not. He is not any past personage. He belongs to the future and not to history. (p. 246)

In a bygone polemical era Protestants assumed this usage in 2 Thessalonians and thereby found an effective club to batter the papal antichrist. This view, however, ignored not only the eschatological setting of 2 Thess 2, but also the truth that the Christian church must cease to be such once the Antichrist becomes its tenant. (pp. 248-49)

We have noticed also that the lawless one appears only at the end of time. (p. 242)

In the setting of 2 Thess 2, Antichrist is an individual to be manifested at the end of time. His parousia is a sign that the end has come. Therefore, any interpretation which applies this passage to an individual of past history, or to a succession of such, misses the mark. (p. 238)

Then the conclusion is drawn by Elders Kent and Burnside as follows:

The above statements speak for themselves. Dr Ford says the opposite to God's inspired penman.

Dr. Ford not merely refuses to follow this instruction, but joins with the enemies of Truth. To him the man of sin is not in "past history" but "appears only at the end of time." He joins with the futurists - the most bitter opponents of God's Threefold Message. A careful reading of Dr. Ford's thesis has failed to find one indication that the papacy is the man of sin. His series of articles in the Signs of the Times is likewise silent on this vital truth.

Dr. Ford's strong emphasis on a future antichrist who is to "appear only at the end of time," who "belongs to the future and not to history" is a blunt denial and rebuttal to all that has been clearly stated in Great Controversy, Daniel and Revelation and scores of our other books, as well as Adventist preaching and teaching for over 130 years.

It is apparent that Dr. Ford has gone to the ranks of our opponents. It shows how far on this road he has drifted when F. F. Bruce, a Plymouth Brethren, will write a foreword to Dr. Ford's book and have his name in clear print on the cover. [See Daniel by Dr. Ford published by Southern Publishing Association.]

May God give every lover of the Advent Message grace to continually lift voice, pen, means and influence in combatting this enemy of truth. "If God abhors one sin above another of which His people are guilty, it is

doing nothing in case of an emergency. Indifference and neutrality in a religious crisis is regarded of God as a grievous crime, and equal to the very worst type of hostility against God." (3T:281)

Because Elders Kent and Burnside sought to warn the professed people of God concerning "the hellish torch of false prophecy" kindled in the class rooms of Avondale College, published by the Southern Publishing Association, they were barred from the pulpits of The Greater Sydney Conference of the church in Australia. See the letter reproduced on p. 7. As you read this letter, you will observe that the Conference President, Elder K. J. Bullock, accused these ministers as producing an "unscholarly, unethical" document which "seriously misrepresents Dr. Desmond Ford." An evaluation of this tract has been made by Dr. Colin D. Standish, formerly president of Columbia Union College, and now Academic Dean of Weimar Institute in California. In a signed statement, he wrote:

I have carefully examined the section of Dr. Desmond Ford's thesis presented to Manchester University, 1972, dealing with the man of sin. As one who has served on graduate theses' committees, it is my opinion that the authors of "Dr. D. Ford verses E. G. White on the vital subject of the Man of Sin" have used their sources accurately and in context. I discovered three punctuational errors from the thesis which have no significance to contextual meaning. Two are abbreviation stops and one is a missing comma. There is also a capitalisation and a paging mistake and slight wording error in the references from Ellen G. White. This involves the reference from Great Controversy given as page 442, which in fact is page 443.

In my evaluation there is a very careful effort by the author of the thesis to make his point that the man of sin is not identifiable with the Papacy of the past, and it is my view that, not only are the conclusions to this effect in the paper referred to above, consistent with the thesis material, they are the only possible conclusions than can be made. Dr. Ford's views, as expressed in his thesis are diametrically opposed to, and irreconcilable with, the inspired writings of Ellen G. White on this topic of the man of sin.

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THE PROBLEM

The concerned brethren in Australia are seeking to contend for the faith which has been committed to us as a people against the inroad of apostasy as represented in the teachings of Dr. Desmond Ford now of Pacific Union College. But these brethren have failed to reckon with the "new" official position of the hierarchy of the Church as stated in the Briefs submitted to the United States District Court of Northern California in the case of EEOC vs PPPA. In a Brief filed with the Court on March 3, 1975 by the lawyers for the Pacific Press, it is stated in a footnote:

(To page 8)

THE GREATER SYDNEY CONFERENCE OF THE
seventh-day adventist church

84 THE BOULEVARDE, STRATHFIELD, N.S.W. 2135. TELEPHONE: 747-5866

December 18, 1978.

To: Ministers,
GREATER SYDNEY CONFERENCE

Dear Brethren:

Considerable anguish has been caused in the Conference by the circulation of an anonymous document entitled "The Man of Sin."

Pastor J. W. Kent claims that he and Pastor Burnside are responsible for the document. It has apparently been placed in the hands of some retired ministers and possibly some laymen at Cooranbong who have assisted in its circulation.

The document is unscholarly, unethical and seriously misrepresents Dr. Desmond Ford. The conclusions drawn in the document are totally invalid and the spirit of it is certainly not good.

We consider that while this document is in circulation Pastors J. W. Kent and G. Burnside should not occupy the pulpit in our Conference churches and we are therefore asking you not to list them for preaching appointments.

With very best wishes,

Yours sincerely,



K. J. Bullock,
PRESIDENT.

Although it is true that there was a period in the life of the Seventh-day Adventist Church when the denomination took a distinctly anti-Roman Catholic viewpoint, and the term "hierarchy" was used in a perjorative sense to refer to the papal form of church governance, that attitude on the Church's part was nothing more than a manifestation of widespread anti-popery among conservative protestant denominations in the early part of this century and the latter part of the last, and which has now been consigned to the historical trash heap so far as the Seventh-day Adventist Church is concerned. (p. 4, #2)

The question now arises, how can the officials of the Church - and the Brief quoted above was submitted with their full approval - take sides against Dr. Desmond Ford, who is merely articulating these same concepts from a slightly different viewpoint? What the brethren in Australia fail to realize is how deep and dark the apostasy actually is within the Church. They see only Dr. Desmond Ford, and do not see that he has cohorts in apostasy within and without the hierarchy of the Church. Word has come to this desk that the new president of the General Conference - Elder Neal C. Wilson - is planning to rein in Dr. Ford. But how can he challenge Dr. Ford on his position in regard to the "Man of Sin" when soon after his elevation to the chair of "first minister" he sought to pay a "courtesy visit" on a Catholic cardinal? You can read about it in the Adventist Review. Here is the report:

Church leaders in Britain made contacts with the Archbishop of Canterbury, Donald Coggan, and the Roman Catholic Archbishop of Westminster, Basil [Cardinal] Hume, with a view to Elder Wilson's paying courtesy visits. Unfortunately, the Adventists were not able to give these religious dignitaries sufficient notice for dialogues to materialize on this occasion; however, both archbishops sent greetings and best wishes to the new General Conference president on his assuming office. (March 22, 1979, p. 19)

We dare not forget - "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." (Signs of the Times, Feb. 19, 1894)

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"AND LET IT BE REMEMBERED, IT IS THE BOAST OF ROME THAT SHE NEVER CHANGES." ---
Great Controversy, p. 581

"At a mass officiated by the Pope at the Palafoxian seminary [during his Mexican tour], the official guide stated that John Paul II 'fills the place of Christ, is the greatest human mediator between God and man, and is assisted by the Holy Spirit and cannot err.' During his appearance in Oaxaca, a priest who later received a papal blessing led the crowd in shouting, 'For those who have sight, you, John Paul II, are for us, Christ.'" Christianity Today, March 2, 1979, "News"

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DR D. FORD'S DANGEROUS DOCTRINES

This is the title of a 20 page booklet published in Australia by the Watchman Press (P. O. Box 18, Beecroft, NSW 2119) which covers not only the teaching of Dr. Ford in regard to the "Man of Sin," but also other doctrines which are at variance with the historic faith of the Advent Movement. Elder J. W. Kent in the "Preface" writes:

In the early 1970's the senior ministers, and especially the evangelists in our Australian division faced a serious problem. They found themselves having wide doctrinal differences with the young interns fresh from Avondale College coming to work with them. This very different theology was traced back to the Bible Department, then headed by Dr. D. Ford.

In their perplexity the senior men, some active and some retired talked amongst themselves, and ultimately formed a study group to investigate the new theology. Having studied the new theology, we found it did not harmonize with the foundation Adventist teaching we had been and were still preaching. As a group we have consistently opposed the new theology. To date we have endeavored to confine our approach to the president and officers of the division. Now we are widening our approach to include senior ministers and elders.

The next page carries the names of eight ministers in the Australian Division: J. W. Kent, Herbert White, A. W. Knight, R. N. Heggie, J. E. Cormack, George Burnside, J. B. Keith, and W. G. Ferris. Over these names, it is written concerning this publication:

This is the voice of concerned men. As is well known we have given our lives in the preaching of the Everlasting Gospel - The Three Angels' Messages of Rev. 14:6-12. This is God's last appeal to a sin-doomed world, reaching from 1844 to the coming of our Saviour as King of kings. This message is a line of truth that stretches from 1844 to the End. Not a pin or a pillar is to be removed. This is the instruction of Inspiration. We gladly write in its defense.

Every Adventist who is awakened from his Laodicean nap can say "Amen" to the concern of these men. In the booklet they list the dangerous doctrines of Dr. Desmond Ford as follows:

- 1) "Dr. D. Ford denies there is a Two Apartment Sanctuary in Heaven."
- 2) "Dr. Ford claims that 'Heaven Is the Sanctuary.'"
- 3) "Denies the Papacy is the Man of Sin."
- 4) "The Bible is not unerring." [The Bible contains errors.]
- 5) The Age of the Earth is much older than the Bible or Spirit of Prophecy indicates.
- 6) The Apostle Paul did not write the Book of Hebrews. [Also held at Andrews University.]

- 7) "Christ expected the END in His generation, . . ."
- 8) The four methods of prophetic interpretation - Historicism, Preterism, Futurism, and Idealism - all contain aspects of truth. [The same thing is taught in his book - Daniel - published by SPA. See pp. 68-69. Preterism and Futurism were methods invented by Jesuits.]
- 9) Dr. Ford teaches "The Finished Work of Christ" on the Cross. [So also Dr. Heppenstall, and the books, Questions on Doctrine and Movement of Destiny.]
- 10) "Dr Ford down-grades the imparted righteousness of Christ."

These men are to be commended on the stand they are now taking. However, there remains some gnawing questions. Where were these men some twenty-five plus years ago when all of this apostasy started in the Church? Are they so naive as to believe this all began with Dr. Desmond Ford? What stand did these men take when the book - Questions on Doctrine - was published? How did they respond to Elder Andreasen's Letters to the Churches? Where were they when the book - Movement of Destiny - was presented to the Church with Pierson's and Wilson's imprimatur? Both - Questions on Doctrine and Movement of Destiny - teach some of the same doctrines these men now consider dangerous. Were their voices raised then to earnestly contend for the faith which was once delivered unto the saints?

This booklet contains another major problem in regard to the truth. No where in its 20 pages does it score Dr. Desmond Ford in regard to his false theory concerning the Incarnation. On this subject there is a strange silence. Yet, Dr. Ford through his wife, Gillian, presented an unequivocal challenge that what one believed in regard to the Incarnation effected what one believed in regard to Righteousness by Faith. (See The Soteriological Implications of the Human Nature of Christ, p. 2) While these venerable men challenge Ford in the area of the imparted righteousness of Christ (See point #10 above), they say nothing in regard to the Incarnation, and the historic position of the Church on this subject. We need to keep in mind that the recent Sabbath School lessons on this topic received open opposition at high levels in Australia. Where did these men stand at that time?

Since these brethren are now "widening" their approach "to include senior ministers and elders" let us pray that they will not only give truth, but the whole truth as it is in Jesus. And when they write - "On these truths we dare not compromise" (p. 18), may they have the courage to include "the most marvelous thing that ever took place in earth or heaven - the incarnation of the Son of God." (Ms. 76, 1903: 7BC:904)

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WHITE MEMORIAL MEDICAL CENTER BEING MORTGAGED?

On the next page is a copy of an advertising letter received by a Catholic family in Wisconsin, -- who turned it over to his Adventist neighbor who did not receive one. All underscoring in the reproduced letter was done by the B. C. Ziegler and Company. With the letter was a colored sheet picturing the \$8,000,000 White Memorial Medical Center. This sheet notes that "holders of the bonds due March 1, 1994 have the option to have such bonds mature on March 1, 1989."



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February 23, 1979

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BACK ORDERS

We have had to back-order some items on the Order Form. Special Testimonies Series B, No 2 & 7 has now been received, and all back orders filled. However, Strong's Exhaustive Concordance of the Bible is still back-ordered to us, but we will fill these orders just as soon as we receive our shipment. We solicit your patience.

MONTHLY CONVOCATION

The Convocation for May will be held May 5, with Sabbath School & Worship at the regular time in the morning. The afternoon study will concern health topics. The study of vitamins which we began last Fall will be continued. This will be followed by considering the use of herbs.

BACK ISSUES OF THE "THOUGHT PAPER"

We can make available to our readers all numbers of the thought paper - "Watchman, What of the Night?" - from December, 1977, to the present at 30¢/copy plus postage. The postage is as follows (Third Class):

1 copy - 20¢	2-3 copies - 40¢	4-5 copies - 53¢
6-7 copies - 66¢	10 copies - 92¢	12 copies - \$1.05

Multiply the number of copies desired by 30¢, and add the postage listed above. For quantities over 12, please contact us, as the postage is figured on your Zip Code in relationship to ours - 72846. The above rates will hold as long the Postal Service holds Third Class rates at these figures.

We do have some copies of issues prior to December, 1977, but these are limited and every issue is not represented.

THINK IT OVER

A little study will show clearly the absolute identity of the Old Testament doctrine of the sanctuary and the New Testament doctrine of sanctification. In fact, we never really understand the glorious theme of sanctification until we study it in the light of the sanctuary; for sanctification is God doing in us, and through us, and with us, just what He did in, and through, and with the sanctuary.

G. E. Fifield, The Signs of the Times, Aug. 8, 1900, p. 4

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