

# "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*

"MEN AND BRETHREN, WHAT SHALL WE DO?"

[This is the final essay of the series on Corporate Accountability]

When convicted of the reality that God does hold individuals accountable for the actions of leaders and officers in a corporate identity, "devout men" of the House of Israel realizing that they had shared in the crucifixion of the Son of God, cried out from an anguished heart - "Men and brethren, what shall we do?" In response to this heart cry, Peter outlined certain specific steps to be taken by which they could escape the judgment of God. He said - "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38) Part of what Peter recommended is not recorded, but his counsel closed with the appeal - "Save yourselves from this untoward [crooked] generation." (2:40) These Spirit-indited directives if studied in the setting of the time when given can profit a professed people of God who face the fast approaching hour when "the church - the Lord's sanctuary" will be "the first to feel the stroke of the wrath of God" because the leadership, "those to whom God had given great light, and who had stood as guardians of the spiritual interests of the people, had betrayed their trust." (5T:211)

Peter told the "devout men" of Israel to "Repent." This word - μετανοεω - in its basic use means simply to change one's mind. This change of mind for the men of the house of Israel involved a change of understanding in regard to Jesus Christ. They had knowledge concerning the fact that "Jesus of Nazareth" had been a man "approved of God." (Acts 2:22) Why then had they not accepted Him prior to the day of Pentecost? While approved of God, Jesus had not been approved by the leadership of the Church to which they belonged. In fact, it was the leadership of that Church which had turned Him over to the Romans for crucifixion. While these "devout men" had not taken part in the deliberations, nor voted the death of Jesus, they had in reality consented to the crime committed by continuing in the forms and ceremonies of that Church, and quietly acquiescing to the direction the leadership was taking them. Why?

"The Jewish people cherished the idea that they were the favorites of heaven, and that they were always to be exalted as the church of God. They were the children of Abraham, they declared, and so firm did the foundation of their prosperity seem to them that they defied earth and heaven to disposses them of their rights." (COL, p. 294) And "the foundation" upon which they built their hope was none other than the "word of God" to Jeremiah. (See Jer. 31:35-37) How could this word fail? Here was a promise of "eternal favor" - the House of Israel was going through. All they had to do was to stay with "the House." But they overlooked the "conditions" upon which the promise was made. "To a

people in whose hearts His law is written, the favor of God is assured." They are one with Him." (DA 106) But here was a people whose leaders had made of none effect the commandments of God by their tradition - teaching for doctrine, the theology of men, instead of the truth of God. (See Matt. 15:6-9) And these devout Jews assembled together on the day of Pentecost were following those leaders right or wrong. [Concerning this very concept held by the Jews that they were to be always exalted as the church of God, the servant of the Lord wrote - "These things 'are written for our admonition, upon whom the ends of the world are come.'" (DA 106)] Peter told these men of Israel to "repent" - change your mind, come to your senses, cease to be deluded by a false sense of security.

The admonition of Peter carried the same theme as sounded by John the Baptist as he prepared the way for the ministry of Jesus. John told his hearers - "Bring forth therefore fruits answerable to an amendment of life and begin not to say within yourselves, We have Abraham to our fathers." (Matt. 3:8 margin; Luke 3:8) Get this theory that you are and always will be the favorites of heaven out of your mind for God is able to raise up out of these "stones children unto Abraham." (Luke 3:8) The challenge of Peter carried even greater inward conviction than did John's message, for Peter had heard Jesus Himself declare - "Your house [no longer God's house] is left unto you desolate." (Matt. 23:38) The temple veil had been rent, and the apartment of the Unseen Presence could be gazed upon by human eyes with no fear of retribution, because that Presence was no longer there. (Matt. 27:51) [It dare not be overlooked that similar phraseology is used of the present time concerning the Church: "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)" "My Father's house is made a house of merchandise, a place whence the divine presence and glory have departed!" (8T:250)]

Besides changing their way of thinking - repentance - the "devout Jews" were to make an outward confession which would publicly declare their change of thought. Each one who changed his mind was to be "baptized. . . in the name of Jesus Christ." Among those assembled to hear Peter on the Day of Pentecost were "proselytes." (Acts 2:10) These had been baptized as a symbol of their acceptance into Judaism so as to be numbered among "the House of Israel." (8BC:113) Now they were told to be baptized again, and the other "devout Jews" who would also change their thinking, would by this act change their identity from the corpus of Israel to the corpus Christi. Only thus could they find remission from the sin of the ages - the crucifixion of Jesus of Nazareth, which was in reality the crucifixion of truth - doing the desire of their father, the devil, who abode not in the truth. (See John 8:44) [Rebaptism of "devout" Seventh-day Adventists, when truth is truly understood, is also called for. See Evangelism, p. 375]

Peter concluded his advise and counsel, by telling those convicted to "save themselves from this crooked generation." (Acts 2:40) In so advising, Peter was bringing together a concept from the Pentateuch, and a charge that both Jesus and John the Baptist had used in meeting the Jewish hierarchy. Moses had written that God was "the Rock" upon which Israel was founded - "a God of truth." But Israel had "corrupted themselves" and had become "a perverse and crooked generation." (Deut. 32:4-5) Both Jesus and John the Baptist had zeroed in on the why of Israel's predicament. John the Baptist seeing many of the Pharisees and Sadducees among the crowd that gathered to the Jordan to hear him, spoke directly

to them - using a symbol of crookedness - saying:- "O generation of vipers, who hath warned you to flee from the wrath to come?" (Matt. 3:7) Jesus was even more emphatic. Addressing the scribes of the Law and the Pharisees, He declared:- "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23:33) Thus Peter, knowing through the Holy Spirit, the damnation upon the hierarchy, warned those who did not wish to be included in the corporate guilt, and thus the corporate judgment to "Save [themselves] from this crooked generation."

Those who responded to the counsel of Peter were baptized - signifying the passing from the corpus of Israel to the corpus Christi - and "continued steadfastly in the apostles' doctrine and fellowship." (Acts 2:41-42) Through Christ the Truth, and by the coming of the Spirit of Truth, the original faith was restored to men. No more need men follow the traditions and perverted concepts of the scribes and Pharisees. The truth as given by the Rock of Israel became the basis of the corpus Christi.

In the final hour of human history, when the power of the enemy to deceive the world would appear to be supreme - "It seemed the whole world was on board; that there could not be one left" - the messenger to the Remnant was advised to "look in an opposite direction" and she saw "a little company travelling 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, 88-89) Thus the basis of the final revelation of the corpus Christi is the same as it was in its inauguration - Truth, not human organization. This group - brought about by the Third Angel (EW, 118) - come unto Mt. Zion, and unto the city of the living God, the heavenly Jerusalem." (Heb. 12:22) These realize that the Jerusalem "which now is. . . is in bondage with her children," therefore, they transfer their allegiance and loyalty to the "Jerusalem which is above" which "is free, which is the mother of us all." In this they find the answer to the question - "Men and brethren, what shall we do?"

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#### UPDATE ON FORD

[In the May, 1979, issue of "Watchman, What of the Night?" we presented certain articles, and documents regarding the controversy in the Seventh-day Adventist Church of Australia. One of these was a digest of the brochure - Dr. D. Ford's Dangerous Doctrines - signed by eight concerned senior ministers of the Australasian Division. This brochure was given wide circulation by laymen both before and during the Medford, Oregon Campmeeting this year where Dr. Desmond Ford was one of the principal speakers. Those interested in a copy of this brochure can write to Mr. Paul Miller, 5616 Gebhard Rd., Central Pt., OR 97501]

Following the Silver Lake II convocation, I responded to speaking appointments elsewhere in Northern California and Southern Oregon including the Medford area. When in the Medford area, I received a copy of a tape which Dr. Ford had prepared as an answer to the brochure - Dr. D. Ford's Dangerous Doctrines. Dr. Ford in his taped reply seeks to make a conflict of personalities from his interne

days in the Australasian Division a factor in the reason why these senior ministers, and one in particular, were so writing, by suggesting that certain questions he asked regarding "the king of the North" of this Evangelist placed himself as a "threat" to this man. This could very well be for such circumstances have been known to have happened in other instances. However, the heart of Dr. Ford's reply concerns not only the Church in Australia, but every Seventh-day Adventist in the whole world. His key defense is based on minutes from the records of the Biblical Research Institute of the Division. The part he quotes from these minutes is not only revealing but alarming! He stated:

In the minutes of the Biblical Research Institute that were issued in March, 1976, it was stated, as follows: "The Biblical Research Institute has on two occasions, February 3, 1976, at Avondale College, and February 4, 1976, at the office of the Australasian Division heard the plea of a number of senior ministers who have expressed their concern about the teaching of theology at Avondale College particularly in the area of the sanctuary, the age of the earth, and inspiration. It now desires to present its findings to the administration of the Australasian Division, as follows:

"1.(a) The Theology Department of Avondale College is committed to generally accepted Seventh-day Adventist doctrinal positions as central from the Bible and the Spirit of Prophecy. And Dr. Ford ably demonstrated that such stances as he takes which appear to diverge from what some senior men hold as present truth, can be justified by reference to majority positions taken by current Seventh-day Adventist quarters and scholars. . .

"2. The senior ministers as represented by their speakers were somewhat unaware of the movement in Adventist thought and the style of doctrinal presentation in recent years, a fact which explains their reaction to some contemporary expositions." (Tape dated, June 10, 1979)

The absence of such words and phrases as "historical," "fundamental," "the landmarks and pillars of our faith;" and in their place the use of "generally accepted Seventh-day Adventist doctrinal positions;" "majority positions taken by current Seventh-day Adventist. . . scholars;" and "contemporary expositions" in itself justifies the deepest concern. The phraseology used by the Biblical Research Institute of Australia is the language of the books and reports of those who have been leading the apostasy in the Church during the last three decades. We cite two examples:

In the book, Movement of Destiny - bearing the imprimatur of both the present president of the General Conference and his immediate predecessor, Elder R. H. Pierson - Dr. Leroy E. Froom sought to justify the changes made in Bible Readings for the Home Circle in 1949, by Professor D. E. Rebok, then president of the Seventh-day Adventist Theological Seminary, by stating that the change represented a correction of an "erroneous minority position" which had crept into the 1914 edition. (p. 428) In making the change in the study on "A Sinless Life" it was suggested that the true "majority" position of the Church all along had been the position on the incarnation which Froom was advocating in his book, namely, that Christ took the nature of Adam before the Fall. (p. 497) However, from the very

beginning of the Movement, until the 1950's, the consistent teaching of the leaders of the Church in regard to the Incarnation is that Christ took upon Himself the fallen nature of the sons of Adam. This we have documented in the manuscript - An Interpretive History of the Doctrine of the Incarnation as Taught by the Seventh-day Adventist Church. The only exception to this in our history up to 1950 was the Holy Flesh Movement in Indiana which did teach the same doctrine on the Incarnation as advocated by Froom in his book, Movement of Destiny. Of that movement, Ellen G. White stated - "There is not a thread of truth in the whole fabric." (See our manuscript - The Holy Flesh Movement 1899-1901)

The second example is from the report of Elder T. E. Unruh found in the Adventist Heritage magazine (Vol. 4, #2) regarding "The Seventh-day Adventist Evangelical Conferences of 1955-1956," commonly known as the Barnhouse-Martin Dialogues. In describing what took place, Unruh noted that the Evangelicals were satisfied that the Adventist representatives - which included Froom and R. Allan Anderson - "were presenting contemporary Adventist doctrines" in contrast to the historical faith. (p. 38) Further in defending the book - Questions on Doctrine - which resulted from the conferences, Unruh writes that this book was but "clarifying and amplifying the doctrines most generally believed by contemporary Seventh-day Adventists." (p. 44) [This whole presentation in Adventist Heritage has been analyzed in the second section of a Special Report under the title - "Now It Can Be Told in Part." It can be obtained from the Foundation office for \$1.00.]

In Australia, the attack by the concerned ministers has been against Dr. Desmond Ford, and this has washed ashore over here; but those who have become concerned have failed to realize that Dr. Ford is merely articulating in a more forceful way the apostasy which has been going forward in the Adventist Church since 1950. This apostasy from the very beginning has had the approbation of the hierarchy in Washington D. C. A case in point concerning the failure to recognize this connection is what has become known as the Bangkok tapes. Twin brothers, Dr. Colin Standish of Weimar Institute, and Russell Standish M. D., of the Bangkok Adventist Hospital have delineated in a forceful and scholarly manner the history of the Brindmead era in Australia and the part which Dr. Desmond Ford played in it, which placed the leadership of the Australasian Division in debt to him. These tapes note that the leadership of the Division in the late 1950's and 60's were willing to embrace the errors of Ford to stop the tide of Brinsmeadism which was sweeping the sub-continent.<sup>1</sup> However, these men have failed to discern that Ford is merely one voice of what has become "contemporary Adventism" in contrast to the historical position once held and taught.<sup>2</sup> The Standish brothers seek to clear the hierarchy in Washington, and Pierson in particular, evidently willing to overlook the fact that it was Pierson who placed his imprimatur along with Elder Neal C. Wilson on Froom's book - Movement of Destiny. "Contemporary Adventism" is one whole package, and cannot be labeled with a single name.

Dr. Ford on his defense tape, documents that the leadership in Australia were following the dictation from Washington in regard to the sanctuary question which at that time was basic in Brinsmeadism. He quotes the then president of the Australasian Division who wrote in the 60's as follows:

I note that when Uriah Smith in 1910 wrote the Fundamental Principles

in the Year Book, he stressed the position of Christ' ministry in the heavenly sanctuary, whereas, the Year Book since 1933 has been emphasizing the phases of Christ's ministry. We counsel you men to direct where necessary that all future discussions on the subject of the sanctuary should be in harmony with the General Conference reply to our inquiry, that is, that we refrain from bringing the detail literalism of the heavenly sanctuary to the forefront of discussion. (Tape dated, June 10, 1979)

It is interesting also, in further justifying his position that there are not two apartments in the heavenly sanctuary, Dr. Ford quotes various Adventist authors including Arthur Spalding, and then comments:

That is the emphasis of all our Bible scholars in the denomination. And my position is identical with that of my brethren in this respect. Indeed as one of our Bible department chaimen commented when he saw the paper - Dr. Ford's Dangerous Doctrines - "Why is this thing leveled at Dr. Ford?" And he went on to say that to his knowledge the positions taken by our scholars around the world are pretty much one on such matters as this. (Ibid.)

If we really want to get down to the basic roots for the existence of a "contemporary Adventism" in contrast to the "firm platform" established at the beginning of the Movement following the disappointment in 1844, we need only to recognize that the leadership of the Church has encouraged, and in many cases supported<sup>3</sup> our Bible teachers in obtaining advanced degrees from the theological seminaries and universities of Babylon. The result is that all manner of false doctrines have come in which have destroyed the historic faith of our fathers. But the tragedy does not end there. The younger ministers of the Church who have sat at the feet of these apostates are now going forth into the pulpits of the church "with the torch of false prophecy in their hands, kindled from the hellish torch of Satan." (TM, 409-410)

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<sup>1</sup>The thrust of the Bangkok tapes in regard to the Australian Division is to pinpoint the fact that the leadership there was willing to use error to combat error, and are thus stuck with the defense of the man who was their champion against Brinsmead. On the tapes, as I recall, the Standish brothers do not tell why, if Dr. Ford was so far out of line from "contemporary Adventism," he was given a place on the faculty of theology at Pacific Union College, a move which widened his influence rather than curtailing it. It is, however, evident in listening to the tapes that these doctors have fallen into the same error which they condemned in the leadership of Australia. Seeking to put distance between themselves and Dr. Desmond Ford, they, too, have set forth errors in theology. Those listening to the tapes will need to keep this fact in mind, and compare Scripture with Scripture as they listen. The historical data presented, along with the personal sidelights, is so overwhelming that one is apt to become so involved in this phase of the tapes that he will fail to discern the pitfalls of the theology which are also interwoven in the presentation.

<sup>2</sup>This year, 1979, there was published by the Religion Department of Pacific Union College, where Dr. Desmond Ford is presently teaching, Study Papers, a series of essays on "Righteousness by Faith." The contributors of these papers not only included Dr. Ford, but all the members of the faculty of Religion, and the Pastor of the College Church, Morris L. Venden. An Appendix featured an article by Elder R. J. Wieland. Each paper presented was to include a study of three basic questions. Interestingly, these three areas of study followed the same basic outline and questions as set forth in the paper written by Gillian Ford entitled - "The Soteriological Implications of the Human Nature of Christ." (See Introduction, p. 2) [This paper received the approval of the faculty of theology of Avondale College, when Dr. Ford was its chairman.] The basic questions include: Anthropology (the Incarnation and the nature that Christ assumed); Soteriology (the relationship between justification and sanctification); and Eschatology (Will the saints be perfect before the close of probation?). As an example to show how Ford is integrated into "contemporary Adventism" in one area alone - the Incarnation - observe the close affinity between the position of the head of the Religion Department at PUC, Dr. Fred Veltman, and Ford's position:

Christ came as a "second Adam" with a human nature like that of Adam before his fall, i.e., an unfallen, sinless human nature, to overcome where the first Adam fell, and to be the "progenitor" of the "second humanity," i.e., those who are "in Christ Jesus."  
- Veltman, pp. 9-10

For Christ to be the second or last Adam, He, the Divine One, must possess a sinless human nature, otherwise He could never have met the law's demand for such, and neither could He have been an acceptable Representative, or Substitute, to provide infinite merits for imputation to the guilty. - Ford, p. 22

And this is the position which Froom set forth in the book, Movement of Destiny which received the approbation of both Pierson and Neil C. Wilson. How can you fault Ford without including Veltman, Pierson, and Wilson? To return the Church to the "firm platform" from which these men have stepped, one would have to start removing men in high places, starting with Wilson and decimating the Seminary Faculty at Andrews University, besides leaving large gaps in the Bible Departments of our senior colleges. (Re-read - "Men and Brethren, What Shall We Do?")

A plank in the "firm platform" on the subject of the Incarnation reads: "Think of Christ's humiliation. He took upon Himself fallen, suffering human nature, degraded and defiled by sin." (Y. I., Dec. 20, 1900: 4BC:1147)

<sup>3</sup>A prominent case in point is that of Dr. Samuele Bacchiocchi presently teaching on the Seminary faculty of Andrews University who received his doctoral degree from the Pontifical Gregorian University at Rome. In his book - From Sabbath to Sunday - he expresses his "heartfelt gratitude" to the Seventh-day Adventist Church for assisting him "during my doctoral studies." (p.5) To what extent the Australian Division assisted Dr. Desmond Ford in his doctoral program at Manchester University has not surfaced yet.

[The next thought paper will continue the Ford Update - An Exchange of Letters.]

### "New-model the Cause"

"What was the origin of the great apostasy? How did the church first depart from the simplicity of the gospel? By conforming to the practices of paganism, to facilitate the acceptance of Christianity by the heathen. The apostle Paul declared, even in his day, 'The mystery of iniquity doth already work.' (2 Thess. 2:7) During the lives of the apostles the church remained comparatively pure. But 'toward the latter end of the second century most of the churches assumed a new form; the first simplicity disappeared, and insensibly, as the old disciples retired to their graves, their children, along with new converts, . . . came forward and new-modeled the cause.' To secure converts, the exalted standard of the Christian faith was lowered, and as a result 'a pagan flood, flowing into the church, carried in its customs, practices, and idols.' As the Christian religion secured the favor and support of secular rulers, it was nominally accepted by multitudes; but while in appearance Christians, many 'remained in substance pagans, especially worshiping in secret their idols.'

Has not the same process been repeated in nearly every church calling itself Protestant? As its founders, those who possessed the true spirit of reform, pass away, their descendants come forward and 'new model the cause.' While blindly clinging to the creed of their fathers and refusing to accept any truth in advance of what they saw, the children of the reformers depart widely from their example of humility, self-denial, and renunciation of the world. Thus 'the first simplicity disappears.' A worldly flood, flowing into the church, 'carries with it its customs, practices, and idols.'" *Great Controversy*, pp. 384-385

To set up a false theology - a study of God - is to create a false god; and to accept such a theology is verily idolatry. "Thousands have a false conception of God and His attributes. They are as verily serving a false god as were the servants of Baal. Are we worshiping the true God as He is revealed in His word, in Christ, in nature, or are we adoring some philosophical idol enshrined in His place? God is a God of truth." (5T:173-174) It was Lucifer who abode not in the truth. (John 8:44). When we therefore, step down from the "firm platform" we are following the steps of the devil, and reveal who our new father is.

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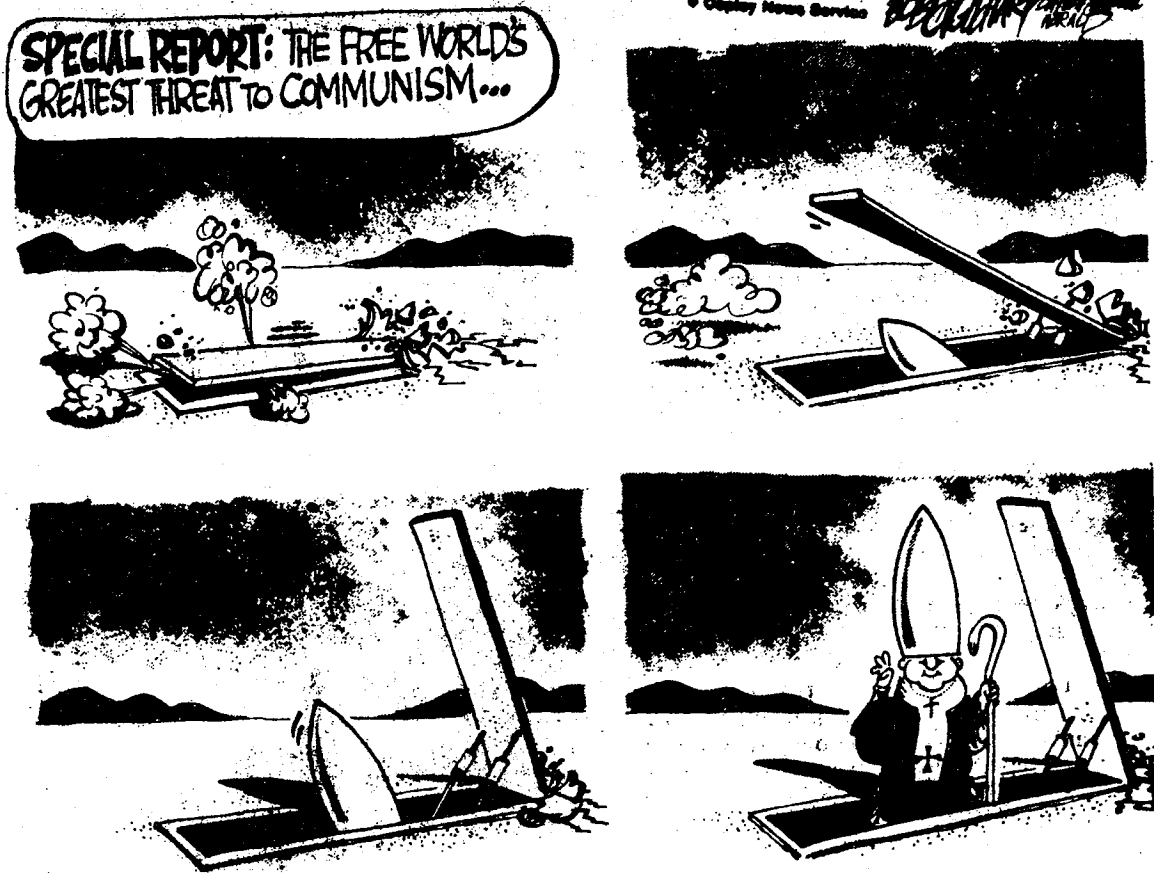
### Think on This

Many of those to whom the people look for instruction are not leading their flocks to the pure river of life. If by reading the Word one is awakened to search for truth, if by seeking to know what the Scriptures teach, he shows that he would become a wise householder, he is charged with doing great mischief. He sees the truth, not as the ministers have declared it, but as Christ presented it in the Old and New Testaments, and as a faithful steward he tells those around him; for he would have them share with him the message of grace. But how is he treated by the religious teachers? - Just as Christ was treated by the Jewish leaders. He is held up for ridicule. The ministers denounce him from the pulpit, declaring that he is causing division in the churches. (Signs of the Times, March 1, 1899)



SIGNS OF THE TRENDS

"A Picture Is Worth a Thousand Words"



"The day will come when the last terrified man will no longer question the nationality of our last shepherd. Among the corpses and the rubble it will scarcely matter whether he came from Europe or America. They will press about his white robe which will be the only light in the darkness at the end of time and suddenly he will raise his hand and the heavens will open and he will point out to them the sign of the cross." (Francois Mauriac, Look, March 8, 1955, pp. 32-33)

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ADVENTISTS INSPIRED BY ANTICHRIST

"The Adventist Church in Poland is entering a new era since the recent visit of Pope John Paul II to Poland, during which Catholicism was strengthened. If anything, the Pope's visit has inspired the Polish Seventh-day Adventists to even greater evangelism and Adventist witness in Poland." (Adventist Review, August 30, 1979, p. 23)

DOES THE ANTICHRIST SPEAK TO ADVENTISTS?

In the Pacific Union Recorder (Sept. 1, 1979, p. 1) an article was captioned - "Pope Speaks on the 'Virtue of Temperance.'" It noted that his first doctrinal discourse bore that title. In appealing for renewal of temperance in the Catholic Church, the pontiff said "that this virtue should not be judged on the basis of 'the criterion of psychophysical health.' He sees it primarily as a spiritual principle." Then the article concludes - "Perhaps he could be speaking also to Seventh-day Adventists." Did not God tell Elijah to say to the messengers of Ahaziah - "Is it not because there is not a God in Israel, that ye go to enquire of Baalzebub, the god of Ekron?" (2 Kings 1:3)

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UPDATE ON RUSSIA

"Imprisoned Soviet Is Not an Adventist" - so proclaimed the Pacific Union Recorder. (Aug. 20, 1979, p. 1) In explaining why the Church will say nothing to effect the release of Vladimir Shelkov, leader of the Union of the Faithful and Free Adventists, the article stated - "The Church makes no contacts with government in instances like these; rather a low profile is kept so that faithful believers will not have their own privileges jeopardized." What privileges? The privilege of sending their children to school of Sabbath? The privilege of refraining from speaking publically on the subject of the Second Coming of Christ? Really, who are the "faithful believers" in Russia?

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XII-11 (Nov., 1979)

The Layworker - G. Harvey Rue, M. D., has published a Special Fall edition of The Layworker. Among other articles, he has edited some of the messages given at Silver Lake II Campmeeting. These are available at 50¢ each, three for a dollar, or ten for two dollars. Write - P. O. Box 916, Hesperia, CA 92345.

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Silver Lake II Tapes - 11 in all, 4 on 120 cassetts; 5 on 90's; and 2 on 60's. TDK quality cassette tapes are being used. The cost is \$34.00 per set postpaid. (If desired by airmail, postal cost must be added to the order.) Order direct from Brother Arvie Seiber, Redwood Creek, Blue Lake, CA 95525. Silver Lake I tapes are still available, but due to the increased cost of the cassettes, the cost will be \$30.00 postpaid. These can be obtained through the same address.

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