

"Watchman,  
what of the night?"

"The hour has come, the hour is striking, and striking at you,  
the hour and the end!"

Eze. 7:6 (Moffat)



## AXIOMS AND POSTULATES of THE SCRIPTURES

Page 2

## Mary and the Flag of Europe

Page 4

## "REDISCOVERING THE SABBATH"

Page 6

### Editor's Preface

The first article in this issue is a condensation of the Sabbath morning message which the editor brought to the annual fellowship, following a seminar on the Eternal Verities - the Godhead, Incarnation, and Atonement. We are advised to study the Bible in a systematic way, but fail to recognize a system by which to study the Word of God. There are verily axioms and postulates for the understanding of the will of God, even as there are axioms and postulates in Geometry. The God who will act in the closing of time is the same God who has acted in time. With Him there is no variableness nor shadow of turning.

A recent issue of *Newsweek* alerted the whole world to the agitation currently sweeping through the Roman Catholic Church in regard to Mary. However, unknown to us was the involvement of the Mary-issue in the establishment of the European Union. Material received from Germany reveals the background of the flag chosen for this union. We share with you the information received in this issue of *WMN*.

The final essay which is a review of an article in a current issue of *Christianity Today* should prove not only interesting but also provocative. The material produced by Marcussen on a national Sunday law, while enhancing his income, has been "flown" in the face of the reality of the present. *Sunday Is Coming* makes a good sale's title for Adventist reading. There is no question that the issue will become a point of agitation and in time result in severe repression. But will it come as we anticipated, and in such a way that it will be obvious so we can be ready for the end? When "time and place" are not considered in exegesis of the Writings, delusion can result. In the study of the Scriptures, we have taken "traditional" concepts, called them "historic;" and closed our eyes to the advancing light of truth. True, it leaves us very "comfortable" and satisfied that we are no longer Laodiceans, when we are as Laodicean as we ever were, if not more so!

# Axioms and Postulates of the Scriptures

Coming into the homes of the members of the Adventist Community is a vast amount of printed material via the Postal Service. This is not counting the TV, Video, and Short-wave propaganda which many tune into on their own volition. The question which Pilate asked Jesus cries out for an answer - "What is truth?" (John 18:38)

It is obvious that the mass of that which is being published cannot be truth for two reasons: 1) It is contradictory; truth is not; and 2) It is confusing; truth is not. Truth may be divisive, but it does not confuse.

What answer can be found? In High School, I enrolled in classes both for Plain Geometry and Solid Geometry. In fact, if I were to be asked to draw up a curriculum for an undergraduate student desiring to enter the ministry, I would require, at least, that such a student take a course in Plain Geometry and pass it with no less than a "B" average. Why? Because a student in such a class, in working out the theorems required, "develops a habit of thought which is invaluable to him." While students should be trained to be thinkers, this training should not cease when formal schooling ceases. The adults in the pews of the Church, or in the atmosphere of a "home church" should likewise be taught to think and not be mere reflectors of other men's thoughts. But for a teacher or a pastor to lead *those under his care* to think, he must himself, likewise think.

What is happening is very different from this. A "parrot" ministry has developed in the Church. The local pastor "parrots" what the conference says, which in turn has parroted the Union Conference leadership, which but echoes the Division mouthings, which in its turn reflects the General Conference position. This same "parrot" mentality dominates most of the "independent" ministries who instead of thinking through what the Bible teaches, quote the Writings without considering the "must" imposed by Ellen White herself - "time and place must be considered." (SM, bk 1, p. 57) This is compounded when these "voices" refuse to recognize the clear counsel - "The truth is an advancing truth, and we must walk in the increasing light." (Review & Herald, March 25, 1890) Instead, they remain in "historic" Laodiceanism.

In Geometry, theorems are worked. conclusions are reached and proven. Basic in this process are axioms and postulates. An axiom is a proposition regarded as self-evident. As an illustration, we note from a Solid Geometry textbook the axiom - "If equals are added to equals, the sums are equal." A postulate is an hypothesis advanced as an essential premise of a train of reasons. An illustration of a postulate is given in the same textbook - "One

straight line, and only one, can be drawn through two points." If such clear-cut perception would dominate the theological thinking of the Adventist Community, we wouldn't be plagued with three positions on the Incarnation.

God has set forth by His Word certain "axioms" and "postulates" so that truth, pure and unadulterated, can be determined. Regardless of all the theorizing, there are absolutes; and Biblical truths are a part of those absolutes. By being guided by Biblical axioms and postulates, we can stand on these absolutes - the Rock, a solid foundation amid all the confusion, which is nothing less than capacity to Babylon.

One area of prime confusion today is in the realm of Bible prophecy. What methodology is to be used - historic, preteristic, futuristic, or the allegorical? To add to the confusion, Dr Desmond Ford introduced his theory known as the apotelesmatic concept. To compound the confusion, some, such as Larry Wilson, use one hermeneutic for the book of Daniel and a different one for the prophecies of Revelation.

We set forth the "theorem" that the *only* valid method of prophetic interpretation is the historic. The proof is found in the basic introductory prophecy of the book of Daniel itself. In the dream given to Nebuchadnezzar, he was told, "Thou art this head of gold." (2:38) There was to come "after" him another kingdom, and a "third," to be followed by a "fourth kingdom." History but responded to the voice of prophecy. In a vision given to Daniel himself, he was plainly told by Gabriel that the "ram which thou sawest having two horns are the kings of Media and Persia." (8:20)

Does this method of interpretation apply to the book of Revelation? In speaking with Daniel, Gabriel had informed him that as far as "the scripture of truth" was concerned, "none" except "Michael your prince" held with him in these things. (10:21) The same "two" are introduced in the very first verse of Revelation - "Jesus Christ" and "His angel." Nowhere in the book is an indication that a different methodology would be followed than had been set forth in Daniel. Returning to our illustration - Geometry - the textbook being cited observed that; "postulates of plane geometry are equally applicable to solid geometry." Perhaps Larry Wilson and those who are parroting him, might better take a course or two in Geometry and thus learn to think consistently.

Early in human history, God set forth a postulate. To Noah, He declared - "My Spirit shall not always strive with man." (Gen. 6:3) A time was set on the activities of man. There is a corollary to this. This postulate applies equally to nations, corporate entities as well as to man as an individual.

Israel is an illustration of this postulate's all encompassing

intent. The nation chosen of God received some key promises upon which its religious leadership relied, and defied God to displace them. God had said to Jeremiah:

*Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, ... if those ordinances depart from Me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. (31:35-36)*

Based on these promises, the leadership of Israel presumed themselves eternally secure. "They defied earth and heaven to dispossess them of their rights." (COL, p. 294; see also DA, p. 106) Yet God through the prophet Daniel warned them that they would be called into account. "Seventy weeks are determined upon thy people," was the message of God through the prophet. The record of its fulfilment is left on record for us to take heed.

We refuse today to recognize this postulate and its corollary. Because God bestowed upon the corporate Church in sacred trust "the most solemn truths ever entrusted to mortals ... to proclaim to the world" (9T:19), we feel that we are exempt from the postulate and corollary. We fail to recognize that there is an equivalency between Israel's fate and our own. Israel rejected and crucified the Lord of truth; today the Church has crucified the truth of the Lord. A clear warning has been given. In 1903, the messenger of the Lord wrote:

*In the balances of the sanctuary the Seventh-day Adventist church is to be weighed. She will be judged by the privileges and advantages she has had. ... By the light bestowed, the opportunities given, will she be judged. (8T:247)*

The consequence of finding the Church remiss in its sacred trust is plainly stated:

*If her spiritual experience does not correspond to the advantages that Christ, at infinite cost, has bestowed on her, if the blessing conferred has not qualified her to the work entrusted to her, on her will be pronounced the sentence, "Found wanting." (ibid.)*

As if in defiance of the evidence of apostasy, we hear voices as strident as the Jews of old defying earth and heaven to dispossess the Church of its trust. Other "voices" recognizing the facts but unwilling to face them squarely and act accordingly, declare that they will make the necessary moves when informed by a "prophet," all unmindful that He who is the source of all prophecy gave "the Sign" of the close of probation for the Church. This brings us to the next and a related postulate.

Through Amos, God declared that He "will do nothing, but He revealeth His secret unto His servants the prophets." (3:7) This axiom closely follows the de-facto assertion of God in the days of Noah. When He determined the Flood,

He sent a message through Noah. When God decided to punish Judah for its apostasy, He sent Jeremiah. When at last He sent His Son, the way was prepared by John the Baptist. Now in this final hour, God has refocused the attention of mankind upon Jerusalem. Jesus had already prophesied - "Jerusalem shall be trodden down of the Gentiles [Gr. "nations"] until the times of the [nations] be fulfilled." (Luke 21:24) This prophecy has been fulfilled. It has been so recognized in various Church publications, but when the full implications of its meaning dawned upon the consciousness of the Church's leadership, it was dismissed by deceptive interpretations of the Word of God. (See: "Why This Ignorance?" in WWN, XXX 3 & 4(97); or write for the tract, "Jerusalem in Bible Prophecy")

A postulate which is closely linked to these fundamental axioms is found in Paul's epistle to the Corinthians. He wrote - "God is not the author of confusion." (I Cor. 14:33) The significance and verification of God taking singular steps to insure no confusion can be seen in a series of direct pronouncements in both the Old and New Testaments. To Isaiah, He revealed Himself, stating unequivocally:

*"There is no God else beside Me; a just God and a Saviour; there is none beside Me. Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." (45:21-22)*

Jesus Christ left no room for doubt or confusion. He declared:

*I am the way, the truth, and the life: no man cometh unto the Father, but by Me. (John 14:6)*

To the apostate leadership of Israel who had crossed the unseen line, Peter stated:

*Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. (Acts 4:12)*

Now ask yourself and answer a series of questions based on Bible revelation: How many arks did God have built and how many Noah's did God send to the antediluvian world? To how many peoples did God entrust the "giving of the law" and the sanctuary patterned after Heavenly things? How many Christs did God send to reveal Him? To how many churches did God entrust the giving of the Three Angels' Messages? Can you imagine the confusion which would have resulted had God given the Three Messages to the Baptists and one or more branches of the Pentecostals? God is not the Author of confusion, and He did not so do. Neither is He doing so today!

Closely associated with this postulate is the corollary - "Be established in the present truth." (II Peter 1:12) To every generation, God has a present truth. This is not a denial of truth from previous ages, for truth is as eternal as

God Himself. The First Angel's Message proclaimed the "everlasting gospel" but it also announced present truth: - "the hour of His judgment had come" and "worship Him who made." This day, God has a present truth in which we need to be established.

Let us consider one more axiom or postulate. Paul wrote in Romans:

*By the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin... Therefore we conclude that a man is justified by faith without the deeds of the law. (Rom. 3:20, 28)*

Paul is likewise emphatic that there is only one gospel, and this gospel was the gospel he proclaimed - "a man is justified by faith without the deeds of the law." To the Galatians, he wrote:

*Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed. (Gal. 1:8-9)*

God is not the author of confusion. He does not have multiple ways to His throne, and various gates by which one may enter the pathway to Heaven. Neither has He provided various "gospels" by which men can be saved. It is not the Tridentine gospel proclaimed by Rome and any modification of it to fit a "works oriented" program. It is justification by faith alone in Jesus Christ only. He is not only the singular means of our justification, but He has been "made unto us... sanctification, and redemption." (I Cor. 1:30) We are complete "in Him." (Col. 2:10)

In this hour when confusion reigns supreme in the community of Adventism and it is difficult to determine what is "babylon" and what is not, we truly need to heed the admonition given by Paul to Timothy:

*"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim 2:15)*

One can no more rightly divide the Word of truth, without the Divine axioms and postulates of the Word itself, than one can work Geometric theorems apart from the axioms and postulates of Geometry. This is why there is so much confusion in the community of Adventism today, because that is what is being done. Sadly, many concerned souls not recognizing or giving due consideration to these axioms and postulates, have "bought" into this confusion.

(This summary of the Sabbath morning message given at the 1997 Annual Fellowship can be secured separately from the Seminar series. You may request a cassette of the full message by writing to the Foundation office. [\$5.00 post-paid])

#

# Mary and the Flag of Europe

*Newsweek* (August 25, 1997) pictured on its cover a photo of the image of the "Virgin of the Annunciation." Eight pages of the issue were devoted to "The Meaning of Mary." The cover indicated that a struggle is growing within the Roman Catholic Church over her role. The article itself, "Hail Mary," was captioned - "A growing movement in the Roman Catholic Church wants the pope to promulgate a new, controversial dogma that Mary is a Co-Redeemer." In the last four years, Pope John Paul II has received 4,340,420 signatures on petitions asking him to exercise the power of papal infallibility to proclaim "Mary as Co-Redemptrix, Mediatrix Of All Graces and Advocate for the People of God." Also of interest was that this article was not placed under the usual category of "Religion," but rather under the heading, "Lifestyle." (p. 48)

This places the Pope, himself a devotee of the worship of Mary, in the middle of some issues and aims of the Roman Church. In his encyclical, *Tertio Millennia Adveniente*, outlining the preparation planned for the Jubilee of the year 2000, he wrote:

*There is...a need for a synod on the occasion of the Great Jubilee in order to illustrate and explain more fully the truth that Christ is the one mediator between God and man and the sole redeemer of the world, to be clearly distinguished from the founders of other great religions[Buddhism and Hinduism]. (The Pope Speaks, Vol. 40, No. 2, 1995, p. 105)*

If, therefore, he consents to the requests of the growing voice within the Roman Church to proclaim Mary as "co-mediatrix" and "co-redemptrix," how will he reconcile such a promulgation with his position in this encyclical? Then there is the reaction to be expected from voices outside of Romanism which would impede the Pope's goal to be recognized as the head of Christendom, and beyond that, the supreme voice of the world's religions. What will the Pope do? Is this public release on the issue within Romanism a "trial balloon" to test the reaction from voices outside of Romanism, so as to assess what the "fall out" would be, should the Pope heed the petitioners within his own church, and do what the evidence indicates is the true desire of his own heart?

To those who have noted this August issue of *Newsweek*, may I suggest that you not overlook the following article - "My Eve, My Mary." (p. 56)

At the same time that we received *Newsweek*, we also received an article from Europe on the flag which it is anticipated will wave along side of the national flags of a European Union. On a background of blue, the color of the mantle of Mary, are placed twelve stars. What is thus symbolized? The article captioned, "Europe, Mary, Peace" explains that "the flag of Europe [is] a Symbol of Mary." The following documentation is given:

# EUROPA Maria Frieden



## Die Flagge Europas - ein Mariensymbol

On September 12, 1958, the Archbishop Montini of Milan, later Pope Paul VI, dedicated on Mount Serenissima a 20 meter tall statue of Mary and called it: "Our Loving Lady and Mistress of Europe." The Roman Church perceives Mary to be the Biblical figure of "a woman clothed with the sun", and upon her head a crown of

twelve stars. John Paul II has prayed, "Turn again our sight to the Mother of the Redeemer of this world, the woman of John's Revelation secret, the woman clothed with the sun." The Flag of Europe is designed to express that Mary is the mistress of Europe.

Pope Pius XII, demanded on December 24, 1941 "to build a new Europe and a new world." An alleged vision of Mary called, "Lady of all Nations", demanded on March 3, 1953: "Nations of Europe, unite." On March 25, 1957 the European Common Market was founded. Bishop Dr. Graber said on September 9, 1978 - "I have demanded a Marianic European International... We pray and ask in silence, that the occident will be once more what it used to be, an IMPERIUM MARIANUM."

At Fatima in 1917 an apparition of Mary promised peace on the condition that the peoples of the world would be consecrated to her. "The peace-conditions of Heaven are condensed in two parts: The Rosary-Prayer and the consecration of the world to the immaculate heart of Mary. Another vision states that as the world languishes for unity in regard to their needs, the Lord and Master will bring spiritual unity to the Nations of this world. That is why he sends Mary as 'The Lady of all Nations.'"

Europe is taking the first step by aligning itself under the flag of the virgin Mary. In Revelation there is pictured another woman, distinct from the "Woman clothed with the sun," the real "mistress," with whom the kings of the earth commit fornication. (Rev. 17:3-6) The day is far spent. Are we about to see another "dark age" settle upon the world as it enters a new millenium, and the eternal day dawn as the earth enters its seventh millenium? If so, we have a choice. Either a thousand years as a corpse on a earth desolated by God's response to the whoredoms of earth, or a thousand years with the blessed and only Redeemer in anticipation of an eternity when time shall be no more.

#

## 1997 Seminar Cassettes

The Eternal Verities - the Godhead, the Incarnation, and the Atonement

Six tapes plus diagrams, documents, and helps  
US\$ 20.00 postpaid

For videos and price, contact Gary Patrick - (515) 423-8975  
(Don't let the answering service overwhelm you)

# "Rediscovering the Sabbath"

When I received the September issue of *Christianity Today* (CT), I observed that a special section was being dedicated to "Christian fiction." I turned the pages, and in the non-fiction section, I opened to the title above (p. 38). There I stopped and didn't put the issue down until I had scanned the whole article excerpted from a book by Dorothy C. Bass, *Practicing Our Faith*. Ms. Bass directs the Project on the Education and Formation of People in Faith at the Valparaiso University in Indiana.

The article is introduced by the editorial comment - "The Sabbath is the most challenging - and necessary - spiritual discipline for contemporary Christians." As one reads carefully this evaluation of the Sabbath for contemporary Christians, he is in for some surprises, as well as a need for some serious reflection in the light of the emphasis that is being placed on "A National Sunday Law" by Marcussen, and in the book, *Sunday Is Coming*, by Reid. This is not saying that we will not in the future face a Sunday issue, but it will come in a different way than it has been pictured to us. This article in CT introduces us to what that possibility might be.

Starting from the economic aspect of life, the author quotes from the *Overworked American*, a 1991 "surprise best-seller," that we live in "an economy and society that are demanding too much from people." The answer - "In this situation, the historic practice of setting aside one day a week for rest and worship promises peace to those who embrace it. ... We need Sabbath, even though we doubt we have time for it." Then - and read carefully - "As the new century dawns, the practice of Sabbath keeping may be a gift waiting to be unwrapped, a confirmation that we are not without help in shaping the renewing ways of life for which we long. This practice stands at the heart of Judaism, but is also available for Christians."

The writer observes - "For all the spiritual descendants of Abraham - Jews, Christians, Muslims - time flows in seven-day cycles. ... The Sabbatarian pattern - six days of work, followed by one of rest - is woven deep into the fabric of the Bible. The very first story of Hebrew and Christian Scriptures climaxes on the seventh day, the very first time there was a seventh day. Having created everything, God rests, blesses this day, and makes it holy."

Interwoven in the author's motif is the concept that if the economic factors were such that all had sufficient without working overtime, or holding down two jobs, they would have time for a Sabbath. She stresses this as she recites Hebrew history. God gave them manna and connected with it the Sabbath concept before he gave them the Law of the Sabbath, which she noted as "the longest and in some ways the most puzzling" of the Ten.

The author's observations on the Sabbath are insightful. She observes that "unlike any of the others" the Sabbath commandment "takes quite different forms in the two passages where the Ten Commandments appear. Both versions require the same behaviour - work on six days, rest on one - but each gives a different reason. What is wonderful is that each reason arises from a fundamental truth about God's relationship to humanity." (p. 40)

The Exodus version (20:8-11) follows God's pattern as Creator; God's people are to rest because God did. "In both work and rest, human beings are in the image of God. At the same time, they are not God but God's creatures, who must honor God by obeying this commandment." (*ibid.*) The version in Deuteronomy is linked to a people released from bondage. "Slaves cannot take a day off, free people can." Then the comment:

*Together, these two renderings of the Sabbath commandment summarize the most fundamental...beliefs of the Hebrew Scriptures: Creation and Exodus; humanity in God's image, and a people liberated from captivity. One emphasizes holiness, the other social justice. Sabbath crystallises Torah's portrait of who God is and what human beings are most fully meant to be. (ibid.)*

After reviewing Jewish liturgy and ritual in the observance of the Sabbath with approval, the section following begins the discussion of "Sabbath Keeping in a Christian Key." Ms. Bass relates the observance of Sunday to the same principles which she set forth for the keeping of the Sabbath, but suggests that the Christian adds another dimension, that of Christ's victory over the powers of death. She accurately links the change to Sunday with the attitude of the Gentile Christians toward the stigma associated with anything Jewish. The play is on Sunday as "the eighth" day, "the day on which the future burst into the present." with the "twist" that Sunday looks "forward to the great banquet that would occur at the end of time." (*ibid.*, p. 41)

Following a review of various ways Christians have observed Sunday such as the Puritans, whose strict regulations gave rise to "blue laws," the author comments - "Sunday mass has been and continues to be central to Roman Catholics." This should be noted what it does not say, as well as for what it is saying. It does not say that "Sunday" continues to be central to Roman Catholics, but that "Sunday mass" is central. There is a difference!

The next section is clearing the "roadblocks." One "roadblock" interfering with a return to "a Sabbath rhythm" is how "to make Sunday special when it is no longer protected by legislation and custom." The author's observations at this point are most interesting: "Sunday first received special governmental recognition in 321, when the emperor Constantine decreed it a day of rest throughout the Roman Empire. This spawned centuries of government sponsored Sabbathkeeping." No where in the article does the writer suggest a return to this type of legislation.

Another "roadblock" perceived by the author are the economic forces which nibble away at the freedom of Sunday keeping. She perceives it as a vicious cycle. Those who spend extra hours per day in work to balance the family budget, need another day for shopping, "which prompts businesses to hire more Sunday workers." So the question is asked:

*Will it be possible for twenty-first century Christians who need Sabbath but also respect diversity, who need Sabbath but also yearn for joy, who need Sabbath but also struggle to make ends meet, to enter the practice of Sabbath keeping?*

And the answer - "Perhaps. But this can only happen as we help one another develop new forms rooted in the enduring truths of Creation, liberation, and Resurrection." (p. 42)

Then the suggestions come, and not one of them suggests legislation, even though she judges that "most often, Sundays will make the best Sabbaths." In regard to commerce, the one who wanted to keep Sunday could refrain from Sunday shopping. But to the author, "Sunday worship is not just about 'going to church,' it is about taking part in the activity by which God is shaping a new creation. It is a foretaste of the feast to come."

"After worship, what many of us need most is time with loved ones - not useful time for planning next week's schedule - but time 'wasted' on the pleasure of being together, perhaps while sharing our enjoyment of art, nature, or athletics. For others, and for all of us at certain points in our lives, hours of solitude beckon, hours for sleep, reading, reflection, walking, and prayer." (p. 43)

The final section of the article - "Sabbath for the good of all" - the author takes off from a Puritan concept that "good Sabbaths make good Christians," to the motto that "Good Sabbaths make good societies." Here at this point, the legislative power of the State could enter the picture, and regulate each life for the good of society. The author reveals a high degree of respect for the Jewish Community, and its observance of the Sabbath. She is also aware of the diversity of culture that makes up America, thus she realizes that "blue laws" are not the answer from her viewpoint.

But what about the Papacy in this whole picture? A careful review of the recent encyclicals of Pope John Paul II show a complete toning down of Sunday emphasis as he seeks to bring together the three monotheistic religions, and create dialogue with the Eastern religions - Buddhism and Hinduism. In his encyclical outlining his objective for a grand jubilee at the beginning of the 21st century, the suggestion is made for joint meetings to be held involving Christians, Jews and Muslims. These meetings, he says, could be "in places of exceptional symbolic importance like Bethlehem, Jerusalem and Mount Sinai." (*The Pope Speaks*, Vol. 40, #2, p. 110)

Could it be that at this point in time, Satan will appear as

Christ (II Cr. 11:14), and tell them that Sunday is his day. The whole concord would be deceived - the Jews who have been looking for a Messiah to come, the Christians who expect the return of Jesus a second time, and the Muslims who look upon him as a prophet. We have been warned that this will take place "in the last remnant of time," to be followed "by the outpouring of the wrath of God." (See *The Great Controversy*, pp. 561-562) When this occurs, how much time will be available to set one's life in order? How will you know in this quick succession of events the moment that all human probation will close? We need to keep in mind that it is not business as usual and that we can interpret the present in the light of what might have been in the past. Time and place must be taken into consideration. Let us not be beguiled with the history of the past with its proposed "national" Sunday laws, or by a fatal delusion that "Sunday is coming" in the format of traditional interpretations. Christ has given us "the sign of the end of time" (Luke 21:24), and through Daniel the prophet, He made known that sign by which the close of all human probation would be marked (Daniel 11:45-12:1).

It will be fatal for "historic" Adventists who continue in their traditional Laodiceanism; in blindness refusing to recognize that "the truth is an advancing truth, and we must walk in the increasing light" (*R&H*, March 25, 1890). What delusive darkness has settled down on those who think they are following "historic" Adventism, when they are but following men in agendas based on the sparks of these men's kindling?

+++++

"Watchman, What of the Night?" is published monthly by the Adventist Laymen's Foundation of Mississippi, Inc., P. O. Box 69, Ozona, AR 72854, USA.

In Canada, write - The Adventist Laymen's Foundation of Canada, P. O. Box 117, Thorne, ON POH 2J0.

In Australia, write - The Adventist Laymen's Foundation, P.O. Box 846, Belmont, Victoria 3216.

Caribbean Contact - P. O. Box G M 537, Castries, St. Lucia

Editor

Elder Wm. H. Grotheer

Any portion of this Thought Paper may be reproduced without further permission by adding the credit line - "Reprinted from WVN, Ozona, Arkansas, USA."

First copy is free upon request; duplicate copies -- 50c.

+++++

Our 800 Number is 800-4-LAYMEN (800-452-9636)  
FAX - 501-292-3745 Regular Calls - (501) 292-3721