



*"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)*

## THE HIGH CALLING OF GOD

When Madison College closed, I requested to be sent to Andrews University to complete my studies toward a Master's degree. A counter proposal was made suggesting that in addition to studies in Religion, I strengthen my history minor from college so as to fill a contemplated assignment which did not materialize. The result was that besides a major in New Testament, I completed a minor emphasis in Systematic Theology, History and Education. During the time at Andrews, I took two courses which taught conflicting concepts. Dr. E. F. J. Harder taught an educational course in Inductive Bible Teaching. The class was conducted as an example of this type of instruction. We began at Genesis I. He attempted to show that this first chapter, rather than a detailed account of what took place, was simply a piece of Hebrew literature structurally arranged to convey a spiritual lesson. In another class - Science & Religion - Dr. Frank L. Marsh likewise directed the emphasis to the first chapters of Genesis, but we studied them as a matter of inspired historical record of the creation of the world in six literal days about 6,000 years ago.

In 1974, I returned to Andrews University to attend one section of the North American Division Bible Conferences. One evening, I was sitting with Dr. W. G. C. Murdoch who was Dean of the Seminary when I was there in study. That evening Dr. E. F. J. Harder was giving a response to the afternoon presentation. He read for quite a period of time from a series of file cards, quotation after quotation from the Writings of Ellen G. White. I was amazed. I could hardly believe the performance I was seeing. I turned to Dr. Murdoch and asked, "When did he get converted?"

In 1975, the then Southern Publishing Association published a book, Perfection - the Impossible Possibility. This book contained the essays of four men - Douglass, Heppenstall,

LaRondelle, and C. Mervyn Maxwell. These four essays presented two conflicting and diametrically opposed points of view on the same subject. In a book review appearing in the student publication - Southern Accent - the insightful reviewer categorized these essays on the use of the Bible in comparison with their quotes from the Writings. Douglass on one side of the question quoted the Bible 47x, but used the Writings 101x. LaRondelle taking a position diametrically opposed to Douglass quoted the Bible 232x and the Writings but 4x. The conclusion was drawn:

It cannot be doubted that sinlessness is not usually implied in the Biblical concept of perfection; the "impossibles" have proved their point. Yet they have largely ignored the Spirit of Prophecy in doing so. ... It is difficult to deny that Ellen G. White taught sinlessness as a requirement for translation; many of her statements are simply too plain to be explained away. (September 16, 1975, p. 6)

In the Adventist Review (May 30, 1991) a short article appeared from the pen of LaRondelle - "The Final Generation of Christians." In this article there are three direct quotes from the Bible and 23 from the Writings. We might ask, "When did LaRondelle get converted?" He didn't; he, this time around, quoted the Writings to sustain the same position he took previously in 1975. After quoting at length from the Writings, he writes:

The close of probation, then, marks the divine settlement of everyone's destiny... The righteous will continue in victory over Satan and his allied powers. They cannot be lost any longer! And this is not because they cannot sin anymore, nor because they have achieved sinless perfection. The decree of Revelation 22:11 speaks only of the finality of God's decision regarding the trend of their character. (p. 9; emphasis his)

Now we have Ellen G. White teaching just what

the "new theology" teaches on the sinlessness of those to be translated out of the last generation, in other words, the 144,000.

This manipulation of the Writings has been a constant pattern since the SDA-Evangelical Conferences of 1955-56. Take a look at the Appendices in the book, Questions on Doctrine. There one finds gathered together from the Writings, series of statements which seek to justify the positions taken in the book on major points of Christology. It is true, statements teaching differently in the Writings are omitted, but this points up the fact that one can find statements in the Writings coming down on both sides of each major Christological tenet now in contention. I became painfully aware of this when doing the original research in drafting the manuscripts on the Incarnation which are available through the Foundation. Here are some examples:

In 1901, Ellen G. White wrote in a manuscript:

In Christ were united the divine and the human - the Creator and the creature. The nature of God, whose law had been transgressed, and the nature of Adam, the transgressor, meet in Jesus - the Son of God, and the Son of man. (Ms. 141, 1901; 7BC:926)

You do not find this quotation in the section of the Appendix of QonD captioned, "Took Sinless Human Nature," nor in the section, "Assumed Liabilities of Human Nature." Why? It does not sustain the position taken in the book. But you do find this one:

Christ came to earth, taking humanity and standing as man's representative, to show in the controversy with Satan that man, as God created him, connected with the Father and the Son, could obey every divine requirement. (ST, June 9, 1898; QonD, p. 650; emphasis theirs)

The troublesome clause which places this quotation into contradiction with the 1901 Manuscript is - "as God created him." In checking this out you have some problems. The facsimile reproduction of this Signs of the Times article is not in the Signs reproductions of the Ellen G. White articles because it appeared in Selected Messages, bk. I, pp. 252-256. It reads there just as quoted in QonD. One would have to go back to the original autograph and the secretarial draft of that autograph before final verification could be made relative to the clause in question. This becomes a major hurdle. Let me explain.

There is another quotation on the same subject printed twice in the original edition of the Seventh-day Adventist Bible Commentary, 7A, but one had an added word which altered its

meaning from the other. This quotation printed in the Youth's Instructor in 1901 is in the same time frame as Manuscript 141 quoted above. As quoted in 5BC:1108, it reads:

When Christ bowed His head and died, He bore the pillars of Satan's kingdom with Him to the earth. He vanquished Satan in the same nature over which in Eden Satan obtained the victory. (April 25, 1901)

However, in 7BC:924, the last sentence reads - Christ "vanquished Satan in the same nature over which in Eden Satan had obtained the victory." The addition of the word, "had," changes the meaning completely and conforms it to the concept set forth in Manuscript 141 which was written the same year.

At the first opportunity, I sought to check the article as it actually appeared in the Youth's Instructor. (This was before the facsimile reproduction of the articles) Going to Andrews University, I checked with the Ellen G. White Estate office there. Mrs. Helwig Jemison, who was in charge, produced the article on screen. The entry in 5BC had been correctly transcribed from the article. There was no "had." Had the "had" been omitted through secretarial error? Here in the same year were two contradictory concepts coming from what was purported to be the pen of Ellen G. White. Or had the press typesetter omitted the word? I asked to see the autograph and/or secretarial copy, preferably the autograph. I was told that they had been burned. This stunned me. I asked no further questions, but left for a contact in a neighboring city. All the way there, the idea that they had been burned bothered me to such an extent that after the contact, I returned to Andrews University to ask Mrs. Jemison some more questions. She told me they had been burned in the Battle Creek Review & Herald fire in 1902. But I asked, "Did Ellen G. White send the autograph, and all secretarial copies of each article to the publishers?" I was assured that this was the case. I know that carbon copies of articles and manuscripts were made, for I have some on file. To think that all source documents were sent to the publishers is unbelievable, as well as totally unacceptable as an explanation as to why this autograph was burned.

Let us check another major area of Christology - the Atonement. In 1884, Ellen G. White wrote in Spirit of Prophecy, Vol. IV as follows:

The intercession in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after the resurrection He ascended to complete in

Heaven. (p. 313; emphasis supplied)

In 1911, when Acts of the Apostles was published, this concept was set forth:

Listen as [Paul] makes plain the work of the Redeemer as the great high priest of mankind, - the One who through the sacrifice of His own life was to make atonement for sin once for all, and was then to take up His ministry in the heavenly sanctuary. (p. 246; emphasis supplied)

What adds problems to this contradiction is that the parallel paragraph in Sketches from the Life of Paul published in 1883 does not say this, but is in harmony with the statement in Vol. IV of the Spirit of Prophecy series.

Let it be clearly understood that the issue is not whether Ellen G. White had a spiritual gift, the evidence is too clear to question that point. The question is why these theological contradictions; and more could be cited than the above. To this problem, the Ellen G. White Estate has given no satisfactory explanation as yet. Until this is explained, in the areas of doctrinal understanding, one must rely solely on the Bible and quote only those statements from the Writings which harmonize with Scripture. Furthermore, in so doing, we would be but following the counsel given by Ellen White herself.

Now to the question raised by LaRondelle - the perfection of "The Final Generation of Christians"? We shall seek the Bible answer.

Paul addresses the question of perfection in his letter to the Church at Philippi. It reads:

What things were gain to me, those I counted loss for Christ.

Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having my own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead.

Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus.

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the **high calling of God in Christ Jesus.**

Let us therefore, as many as be perfect, be thus minded. (3:7-15a; emphasis mine)

It should be observed that Paul desired to attain unto "the resurrection of the dead" and with this he connected, perfection. He designated it "the high calling of God." But this calling is "in Christ Jesus." This "in" concept is emphasized by Paul in other references. Observe the following:

Being justified freely by His grace through the redemption that is in Christ Jesus. (Rom. 3:24)

For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power. (Col. 2:9-10)

There is therefore now no condemnation to them which are in Christ Jesus, ... for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. (Rom. 8:1-2)

This same idea was expressed by Ellen G. White, when she challenged the errors of the Holy Flesh Movement in a prepared statement read to the delegates at the 1901 GC Session on the morning of April 17. The statement read:

We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ, our Substitute. Ye are accepted in the Beloved. The Lord shows, to the repenting, believing one, that Christ accepts the surrender of the soul, to be molded and fashioned after His own likeness. (SM, bk 11, p. 33)

There is another emphasis in Paul's teachings which we dare not overlook. This is the emphasis of what shall be the experience of those who are in Christ Jesus. Observe these verses:

Thanks be to God, which giveth us the victory through our Lord Jesus Christ. (1 Cor. 15:57)

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. (Rom. 5:1)

Wherefore He is able also to save them to the uttermost that come unto God by [Greek - through] Him, seeing He ever liveth to make intercession for them. (Heb. 7:25)

We have redemption in Him; we have victory through Him. But the point is that the victory through Him is resultant from His intercession

as High Priest whereby He saves to the uttermost. That uttermost means full and complete restoration, in other words, absolute perfection. Whether through the grave, or via translation, perfection is required. The nature of that perfection which involves both groups - the resurrected and the translated - is given by Paul. "As many as be perfect, be thus minded." (Phil. 2:15a) By faith the high calling of God in Christ Jesus will be realized, and we press toward that mark. Our minds do not doubt the possibility, nor do we manipulate our theology to accommodate our present and obvious weaknesses. We believe that what He has promised in Christ Jesus, He is able to perform through Jesus Christ.

Previous in this same letter to the Philippians, Paul makes it imperative that the mind of Christ must be our mind. (Phil. 2:5) Christ made Himself of no reputation - He emptied Himself. (verse 7) Only the Father's will was to be done. (John 5:30) Paul tells us that Jesus loved righteousness and hated iniquity. (Heb. 1:9) This must be our "mind" if we would be presently perfect. The resultant "uttermost" comes to those who trust the High Priestly intercession of Jesus.

Here is our problem: What do we do about the "fallen nature" - the forces that surge through

our beings - the flesh? One who has the mind of Jesus will come forth from the grave no longer possessing this "flesh." How will he live? Hating iniquity, loving righteousness, with no counter forces intruding, he will no longer sin, nor desire to sin. But what about those alive when probation closes? How can they live in fallen flesh and not sin?

On this point in an early vision, the angel of the Lord directed the attention to the "heavenly sanctuary" in reference to a perfected people who will keep not only the commandments of God but also the faith of Jesus. It reads:

The third angel closes his message thus: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making His final intercession for all those for whom mercy still lingers, and for all those who have ignorantly broken the law of God. This atonement is made for the righteous dead as well as for the righteous living. (Early Writings, p. 254; emphasis mine)

We can understand the meaning of this "final intercession" only through the services of the typical which foreshadowed the heavenly

mediation. The book of Hebrews plainly states that the earthly priests "serve unto the example and shadow of heavenly things." (Heb. 8:5) This LaRondelle completely ignored in his article "The Final Generation of Christians."

In the typical service of final atonement, not only "sins," but also "uncleanness" was involved. (Lev. 16:16) The high priest, after the mediation in the most holy and holy places of the sanctuary, approached the altar of the court with the mingled blood of the bullock and the "Lord's goat" to "cleanse it, and hallow it from the uncleanness of the children of Israel." (16:18-19) The objective of the Day of Atonement is clearly stated - "For on that day shall the [high] priest make an atonement for you, to cleanse you, that ye may be clean of all your sins before the Lord." (16:30) Two things are here involved: 1) The record of sins was not only blotted out, but the uncleanness that caused sin was cleansed. 2) The work was done by the high priest, not the people whose sole active requirement on that day was to afflict their souls. (Lev. 23:27)

This is the picture of the final atonement in type. What does it mean in reality? How will it be accomplished? These are the questions to which our study and attention should be not only directed but devoted in these final hours

of human history. Two experiences are found in the Bible, one in the Old Testament, one in the New, which suggest answers to these questions.

In Genesis 18, an experience in the life of Abraham and Sarah is recorded. The Lord and two angels visit the tent home in the plains of Mamre. In the conversation which ensued, the Lord promises, "I will certainly return unto thee according to the time of life; and lo, Sarah thy wife shall have a son." (18:10) Sarah laughed for she was already eighty-nine years of age, and was physically incapable of having a child - that time of life had passed. However, the Lord responded - "Is there anything too hard for the Lord?" (18:14) Now think, what did God have to do so that Sarah could bear a son? That which was dead, incapable of functioning, was given life, and functioned perfectly.

In the New Testament, it says of Jesus in our fallen humanity, "God giveth not the Spirit by measure unto Him." (John 3:34) Can we not ask ourselves, is the latter rain, therefore, "the Spirit without measure" unto those whom through the final intercession, Jesus as High Priest provides for their cleansing? Are we not advised to pray - "that the mighty energies

of the Holy Spirit, with all their quickening, recuperative, and transforming power, may fall like an electric shock on the palsy-stricken soul, causing every nerve to thrill with new life, restoring the whole man from his dead, earthly, sensual state to spiritual soundness." (5T:267)

LaRondelle's essay in the book, Perfection, the Impossible Possibility, did not discuss "perfection" in the book of Revelation, nor was Revelation 22:11 among the 232 Biblical references used. But in the present article in the Adventist Review, the book of Revelation is made central in connection with the references from the Writings, and Revelation 22:11 is emphasized above the few Biblical citations. To this text, we need to direct our attention.

It is impossible to translate Revelation 22:11 directly into the English from the Greek. The four verbs of this verse are in the third person of the imperative mood. In the English language there is no third person imperative form. Thus the force of this verse must be amplified.

Using the reconstructed Greek text by F. H. A. Scrivner "which directly underlies the KJV," we note the two categories of the wicked as designated by verbal nouns in the active voice - "the one who is doing unjustly" and "the one who is being filthy" and the verb in each category is active imperative - let them continue to do and to be! On the other hand the two categories of the righteous are designated as "the righteous one" and "the holy one." These nouns are followed by verbs in the passive voice, indicating that the subject is being acted upon, rather than acting themselves. Having been acted upon, they remain in that state.

We ourselves can act unjustly; we can of ourselves be filthy; but of ourselves, we can be neither righteous nor holy. This final experience as far as the holy ones are concerned is well pictured in the vision of Zechariah where Joshua "clothed in filthy garments" stands before the angel of Lord. The Lord says, "Take away the filthy garments from him." Then He informs Joshua how this is possible. "Behold I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment." (Zech. 3:3-4) Only the final intercession of the great High Priest can produce that condition which will receive the mandate from the Throne - "Let him be holy still." On those only who truly "afflict" their souls and cease from "works" as a means of grace will these blessed words fall.

As impossible as the prospect appears to human judgment and possibility, nothing is too hard for the Lord. I, therefore, believe that God will have a people, who not only reflect the image of Jesus in the denial of self, who love righteousness and hate iniquity; but who by the authority and power bestowed upon them as sons of God, will sin no more. In fact, "the whole creation is on tiptoe to see the wonderful sight of the sons of God coming into their own." (Rom. 8:19, Phillips) Why can we not also unite in the expectation of the universe as the final atoning ministry is being completed in the sanctuary above, instead of limiting the power of God. Let us with steadfastness "through the Spirit wait for the hope of righteousness by faith," (Gal. 5:5)

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[This was the fourth message of the 1991 Convocation series. It is available on cassette tape for \$3.00 postpaid. Order separately from the Adventist Laymen's Foundation of Arkansas, P. O. Box 69, Ozone, AR 72854]

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# INTERNATIONAL WORSHIP CONFERENCE

The North Pacific Union Conference's official organ, The Gleaner (May 20, 1991), published a feature article by its editor telling of an International Worship Conference held in Portland, Oregon's Sunnyside Church in April. The 300 in attendance came from Australia, New Zealand, South Africa, England and Switzerland, as well as the United States and Canada.

The keynote address was given by the editor of the Adventist Review, who according to the report based remarks around the First Angel's Message of Revelation 14 - "Worship Him that made heaven and earth." Johnsson is quoted as saying:

We have come to worship the living God, to enter into that worship and to learn how better to bring out that experience. For we are called to worship Him, the Creator of heaven and earth, who is judge of all and who is the soon appearing King, to call others to the

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## LET'S TALK IT OVER

In the July issue of *The Sabbath Sentinel*, the section called, "The Mailbox" contained a letter worth thinking about. It read:

I am so thankful for spiritual deep thinkers, for those who are enlightened by the Holy Spirit. I am thankful for God's patience with those who are not; and I pray for all those who are honest in heart. Both the Biblical prophets and our inspired E. G. White made some prophecies not (yet) fulfilled; but God will cause earnest souls who study to continue to believe He fulfills all in His time. Please send no more! I pray that Desmond Ford (whose opinions sometimes appear in TSS) has not sinned away his day of grace! He surely has led many astray. 99% truth, but that 1% error has been lethal. (p. 20) Former Reader

It should be noted in passing that the editor of *The Sabbath Sentinel* is himself a devotee of Desmond Ford, but that is not the point upon which I wish to comment from this "former reader's" letter. While I would differ considerably on the ratio between truth and error in Ford's teaching, the idea that even 1% error is lethal spiritually, and thus eternally, is a point that few Adventists take into consideration when seeking truth amid the present apostasy in the Church.

In 1888, the Lord did send a most precious message to the Church. That message of Christ's righteousness was defined as "pure, unadulterated truth." (TM, p. 65) There was no room for 1% error. Then in 1950, God sent two other messengers calling for a revival of that message to be paralleled by a "denominational repentance." But to make it acceptable, it was compromised in 1987. The percent of compromise is immaterial, but it was more than 1%, which has made it lethal. Do your own research. Secure a copy of A Warning and Its Reception, which contains the original 1888 Re-Examined, and compare it with the 1987 edition. A Warning and Its Reception can be obtained through the Foundation office. See Order Form.

When Dr. Desmond Ford initiated his attack on the sanctuary teaching of the Church in 1979, some fellow Australians, with more zeal than knowledge, counter attacked through various publications. To distance themselves from Ford, they took the opposite side on most of Ford's teachings, forgetting that error cannot stand alone, but must have some truth for its main stay. (See Evangelism, p. 589) Thus their zeal introduced into their counter teachings more than that lethal 1%.

How long will it be, before we recognize that the devil's first success has been his key weapon in every phase of the running controversy he had with truth from the beginning. Just mix it, ever so little, only 1%, and he repeats his Garden of Eden success, and those who eat of the fruit will find themselves outside of the City of God wherein is the Tree of Life. Those who prefer the concealed 1% lethal dosage of error will some day discover the price of that 1%. How tragic to contemplate!

One says, How can we tell? Only by the Spirit of truth. (John 14:16-17; 16:13) The promises of Jesus are not mere words. He will send to us the Spirit of truth if we really truly desire His guidance and in the heart have a willingness to follow where that truth leads. We have been warned:

The track of truth lies close beside the track of error, and both tracks may seem to be one to minds which are not worked by the Holy Spirit, and which, therefore, are not quick to discern the difference between truth and error. Series B, #2, p. 52

If this were true in the time of the alpha of deadly heresies, how much more so in this time of the omega of apostasy? Should we not pray and search our Bibles as never before so that we can know truth, pure and unadulterated, and be quick to discern error, even though it may be only 1%, but nevertheless lethal? Only then can we be sanctified by the truth. (John 17:17)

### A TESTIMONY TO CONSIDER

I have been shown that Satan has not been stupid and careless these many years, since his fall, but has been learning. He has grown more artful. His plans are laid deeper, and are more covered with a religious garment to hide their deformity. The power of Satan now to tempt and deceive is ten-fold greater than it was in the days of the apostles. His power has increased, and it will increase, until it is taken away. His wrath and hate grow stronger as his time to work draws to it close.

*Spiritual Gifts*, Vol. II, p. 277

### A WARNING IN THE WORD

Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light.

II Corinthians 11:13-14

International Conference, from p. 5, col. 2

worship of the God of heaven.

Unless our hearts have been redeemed by the blood of the Lamb, we will never worship in spirit or in truth. (p. 7)

It is true that Jesus specifically stated to the woman at Jacob's Well that those who worship the Father "must worship in spirit and in truth." (John 4:24) But what does it mean to worship "in spirit"? The editor of The Gleaner began his feature article with the assertion - "Changes are in the offing for the style of Adventist worship" - but nowhere in the report was there a single reference to Scripture telling what worship "in spirit" meant. In fact, aside from the reference to Revelation 14:7, I found no Biblical support given to justify the suggested changes in worship style advocated by the various speakers.

One speaker, Hyveth Williams from the Boston Temple and "the only Adventist female senior pastor in the United States" based the need for change in worship format on the fact that "we change our cars regularly as well as our homes and yet we insist on keeping the same old program year after year," indicating that "Adventists have had the same style of worship for the past 150 years." [She needs a course in Adventist Church history] Not a single "Thus saith the Lord" just human analogy to justify changes as radical as the celebration style of worship presents.

At this point, we might inject that had the Church followed the Bible guidelines in its criteria for ministerial selection, this conference on worship would never have heard this kind of reasoning. In all the apostasy of ancient Israel, and at times it was exceedingly deep, never once as far as the record indicates did they ever induct a female priestess into the services of the sanctuary. Modern Israel has gone far deeper into deviation from God's arrangements than ancient Israel ever did. Then the results of this apostasy are used to promote further changes without Biblical justification. The end is not yet as the Church accelerates its downward course having discarded "chart and compass."

The basic justification for change given at the International Worship Conference was simply change itself; other churches of Babylon are sensing a need to do it, and we should "be leaders in spirit-filled worship." (Ibid.) While the Seventh-day Adventist Church was entrusted with holding forth to man the worship of the true God as Creator; announcing the hour of His

judgment; and calling man from the false worship of the "beast," its leadership should be aware that what they are now promoting as "spirit-filled worship may indeed be one phase of the very worship of "the beast and his image."

The Writings tell us that those who after 1844 did not follow by faith the entrance of Jesus into His ministry in the Most Holy Place of the Heavenly Sanctuary, were ministered to by Satan. Does the present rejection of the ministry of Jesus in the final atonement produce the same results - the spirit of the "spirit-filled worship" being the spirit of Satan disguised as an angel of light? See Early Writings, pp. 54-56. One final question, where do these who are advocating so strongly a change in worship style stand on the Sanctuary truth once committed to the Church? Take a canvass of their doctrinal teaching in this area, and you can then tell before whose throne they are celebrating. It was not an accident that the keynote address was given by the editor of the Adventist Review. One has only to check his doctoral dissertation at Vanderbilt University to learn where he stands on the basic historical sanctuary teaching of the Church's pioneers.

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It is too late in the day to cry out against men for manifesting too much earnestness in the service of God; to say, "You are excited; you are too intense, too positive." ... We know falsehoods are coming in like a swift current, and that is just the reason why we want every ray of light that God has for us, that we may be able to stand amid the perils of the last days.

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