

*"Watchman,  
what of the night?"*

"BEHOLD, THE BRIDEGROOM!  
Come out to meet Him."

(Matt 25:6 RSV)

# ANOTHER COMFORTER

## (Part Two)

As we continue our study of the revelation of the Holy Spirit in the New Testament, we turn first to the prison epistles - Ephesians, Philippians and Colossians. The primary references are found in the letter to the church at Ephesus. There Paul sets forth the Holy Spirit as the builder of the Church. (Eph. 2:22) Then he specifically warned the church - "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." (4:30)

In Hebrews, the Holy Spirit is portrayed as One who speaks. "The Holy Spirit saith" (3:7); and "The Holy Spirit...had said before" (10:15). The first quote is from the 95th Psalm, while the second is taken from Jeremiah. (31:33) The early church recognized that the Holy Spirit spoke "by the mouth of David." (Acts 1:16) However, Jeremiah clearly says that what he wrote was a "Thus saith the Lord." (31:31) There is a relationship between the "Lord" of the Old Testament, and the Holy Spirit of the New. As noted in Part I, Paul declared - "Now the Lord is that Spirit." (II Cor. 3:17) We also noted the same picture in the epistles of Peter. Peter wrote that "holy men of God spake as they were moved by the Holy Spirit." (II Peter 1:21) Yet these men - prophets - searched "what manner of time the Spirit of Christ which was in them did signify." (I Peter 1:10-11) Peter also adds that this "Spirit" was "sent down from heaven" as a co-laborer with the Apostles as they preached the gospel. (I Peter 1:12)

The final writings of the New Testament - those of the beloved John - give a full revelation of the Holy Spirit which completes the picture and solves for us the problems intimated in the rest of the New Testament, occasioned by the Incarnation. In fact, the test by which we can know we are confronted by the true Holy Spirit, and that the Spirit is indeed guiding a professed messenger of the gospel involves the doctrine of the Incarnation. John wrote - "Hereby know ye the Spirit of God." And how do we know? "Every spirit that confesseth that Jesus Christ is come



in the flesh is of God." (I John 4:2)

There is in the first Epistle of John an interpolation which John did not write, but which those who hold to papal trinitarianism grasp as evidence of the Trinity. In I John 5:7-8, the words beginning with "in heaven" in verse 7, and ending with "in earth" in verse 8 appear in no Greek manuscript of the New Testament prior to the 11th Century. These words were first found in a Latin treatise of the 4th Century, and inserted into the Sacred Scriptures during the noonday of the Papacy. The verses should read - "For there are three that bare record, the Spirit, and the water, and the blood: and these three agree in one."

The book of Revelation while using symbolic language adds much to our understanding of the Holy Spirit. When the door was opened in heaven, and John was asked to enter, he saw a throne on which sat the Eternal One - He "which is, and which was, and which is to come." Before the throne were seven lamps of fire which are stated to be "the seven Spirits of God." (4:5) Then John beheld "a Lamb as it had been slain" with seven horns and seven eyes. These horns and eyes are declared to be the same "seven Spirits of God sent forth into all the earth." (5:6) With the fulness of omnipotence, and the completeness of omnipresence, the Holy Spirit is sent forth into "all the earth." But the symbolism indicates that when the "Lamb" as the sacrifice appeared, the Spirit of God was so closely identified with the "Lamb" so as to be even as the horns and eyes are to an animal.

This Spirit speaks to the seven churches. (Rev. 2:7, 17) Yet the messages are declared to be coming from Christ to the same seven churches. (Rev. 2:1, 8, etc.) There is one voice. The voice of the Spirit is also heard speaking of those who have heeded the Three Angels' Messages. (Rev. 14:13) First John hears "a voice from heaven" pronouncing a blessing; then comes the voice of the Spirit which was sent forth into all the earth - the same area to be covered by the angel messages. (Rev. 14:6) The same Person who directed the Church in its beginning as revealed in the Book of Acts also directs the giving of the final messages of God to earth's inhabitants. In fact, the New Testament presents the Holy Spirit as the new commander of the "ministering spirits" in the warfare between good and evil till earth's last hour, when Jesus himself shall return as Lord of lords and King of kings.

There is one final picture in the book of

Revelation: - "The Spirit and the bride say, "Come." (Rev. 22:17) Even as Revelation pictures Jesus and the Spirit speaking as one voice; so also does the bride of Christ and the Spirit speak ultimately as one voice. A question: Is this symbolism suggesting that even as the Holy Spirit consummated the Incarnation so that He might be one flesh with us, so also the same Spirit effects the "bride" of Christ so that she might be one spirit with Him?

We turn now to the final revelation in the New Testament concerning the Holy Spirit - the Gospel of John. Here Jesus is recorded as promising to give "another Comforter" to His followers on earth. (John 14:16) In speaking of this "Comforter" in relationship to Himself, He chose the word, allos, rather than heteros. Both words mean, another, in the Greek, but with a difference in the comparison. Thayer in his Greek Lexicon remarks - "Every heteros is an allos, but every allos is not a heteros." (p. 29) To see this difference, we have only to note how these words are used in other New Testament references:

Romans 7:23 - "But I see another (heteros) law in my members, warring against the law of my mind."

Acts 7:18 - "Till another (heteros) king arose, which knew not Joseph."

Galatians 1:6-7 - "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another (heteros) gospel: which is not another (allos); but there be some that trouble you, and would pervert the gospel of Christ."

From these illustrations, it can be seen that allos distinguishes between two of the same kind, and which are on an equal level, while heteros denotes two of a different kind not on the same level. In other words, Jesus was saying that the Holy Spirit was of the same kind as He, but a distinct Being from Him. This is further illustrated in the fact that Jesus called the Holy Spirit, the "Comforter" (paracletos). In his first Epistle, John speaks of Jesus as "an Advocate" (paracletos) I John 2:1.

As Jesus continued the conversation in the upper room, He comforted the disciples with the assurance that He would not leave them orphans, but stated - "I will come to you." (John 14:18, margin) Though He had stated that the Holy Spirit was a distinct Person from Himself, He indicated that in the coming of the Spirit, He would be coming to them. The only way that I have found to express this relationship is to use the term - Alter-Ego. Jesus Christ and the Holy Spirit as a result of the Incarnation are in an Alter-Ego

relationship.

John as he further reports that upper room conversation notes Jesus as referring to the Holy Spirit as "He" - "That One" (ekeinos). The text reads - "But the Comforter, which is the Holy Spirit, whom the Father will send in my name, He (ekeinos) shall teach you all things." (John 14:26) This same designation is used again by Jesus in John 16:7-8, 13-14. The Gospel of John clearly presents the Holy Spirit - the Spirit of truth, the Paracletos - a distinct Being, the Allos of Jesus Christ even to the coming "in (His) name."

There is a final revelation we dare not overlook. It was the Holy Spirit who overshadowed Mary. The result:- Jesus - a new distinct Being - the God-man. In the final hour, there will be earth-people who, when demanded to testify for their faith, will open their mouths to speak. But they will not speak themselves, for being so fully possessed of the Spirit, it will be the Holy Spirit which will speak. (Mark 13:11) Then when all things are made new, the Revelation indicates that "the Tabernacle of God", even Jesus, (John 1:14, Gr.) will dwell with man, and "God Himself shall be with them, and be their God." (Rev. 22:3) Again Two as revealed in the Old Testament. But the same revelation in the same context declares the Holy Spirit speaking as one voice with "the bride." (Rev. 22:17) Is not this the same experience as recorded in Mark 13:11, which describes earth's final witnesses? Then could it not be suggested that "the bride" of Christ becomes in consort with the Lamb, the "third" in the picture as a result of the Incarnation, and the wonder of the Plan of Redemption? Even as the "how" of the Incarnation remains a mystery to angels as well as to man, so also "how" this ultimate plan of God will be accomplished remains mysterious. We only read, and wonder, and in faith say as did Abraham - "Amen." (Gen 15:6)

[The word translated, "believed" in Gen. 15:6 is the Hebrew word, amin. In the Greek it is amen (verily in John 3:3). In English, we say - Amen (So be it).

Some idea of "the mystery, which was kept secret since the world began" but is made manifest in the revelation of the Gospel of Jesus Christ can be perceived when one recognizes that "human beings were a new and distinct order." (R&H, Feb. 11, 1902) Man made "in the image of God" was "designed to be a counterpart of God." (R&H, June 18, 1895)

The significance of what this "counterpart" design of God is to be can be perceived in part by a comparison of Scripture. When Christ returns the second time, there will be two groups of the redeemed: 1) The "corruptible" - those who have died. These put on "incorruption." 2) The "mortal" - those who are alive on the earth - put on "immortality." Here is a significant word use in the Greek. The word translated, "immortality", here in I Cor. 15:53-54 is athanasia, and is used in only one other place in the New Testament also in Paul's writings. This other use in I Timothy 6:16 is in reference to God - "Who only hath immortality."

Truly Christ became one flesh with us that we might become one spirit with Him. In a special sense in the revelation which God gave to Him to show to His servants (Rev. 1:1), this applies to the group which that revelation designates as "the remnant of her seed," "the bride" of Christ - the 144,000.

This experience can only be ours in this final generation as we permit the mind of Jesus to be our mind. That mind calls for a complete emptying of self, the ekenosen of Philippians 2:7, which in the KJV reads - He "made Himself of no reputation." The Greek reads - "But Himself, He emptied."

WHG

### COMMENTARY I-3

In a few weeks, the third issue of Commentary will be ready to go to press. Already, the first issue is exhausted, and there are only a small number of the second remaining. Still the requests are coming in. If you have not sent in your name, and wish to receive the up-coming issue, please do so at once. Here's a preview of what you will find:

This third issue will contain a limited critique of the all new publication - 1888 RE-Examined. As we carefully noted certain sections - material which was not found in the first edition - we discovered gross error, and omissions in direct quotes that even some of the most daring apostates, such as Froom, would shun. Besides this, Wieland continues to deceive his readers with linguistic error, however, this time altering the untenable comparison of the faulty premise as it appeared in "As Many As I Love".

Recently, there has been circulated a paper entitled - "Fall, Final Atonement, and Vindication" - which teaches in a more overt

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# O JERUSALEM, JERUSALEM!

Each month as I ponder what to write for the Thought Paper I ask myself, "what is the need of the people in the field?" As we attempt to document the apostasy for those who have not as yet been exposed to the current events in Adventism, there is a need to provide spiritual food and encouragement for those who are aware of the events happening. Many today need the courage to follow their convictions regarding the sentence of the heavenly sanctuary, "Thou art weighed in the balances, and art found wanting."

Proverbs 6 tells us that there are seven special sins that God hates; these are an abomination to Him. One of those listed is "a lying tongue." Without question the tongue is the most difficult member of the body to tame. James says: "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!" (James 3:5). God knows that when lying words are spread about today, the spark that is kindled quickly becomes a large fire. The problem today however is not a spark, but rather a roaring flame that is taking God's people down to the flaming fires of a real hell.

Shortly after the death of good king Josiah the people of Israel were ready to quickly return to the Baal worship which had prospered under the reign of Manasseh. It was during this time that "The Iron Prophet" Jeremiah told the people: "Behold, ye trust in lying words, that cannot profit." (Jeremiah 7:8) What were the "lying words" that the people trusted in? "Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these." (Verse 4) Concerning this is the following insightful comment:

Evidently the false prophets maintained that God would never allow the Temple, His dwelling place, to fall into profane hands; that the presence of that Temple in Jerusalem would serve as a kind of charm to protect the city and its inhabitants...**Similarity today many church members trust in external church connections for salvation.** They are more ready for outward religious activities than for the inner preparation of the heart. This phrase repeated three times, expressed the pride that the people felt in the greatness of the religious institution represented by the Temple. S. D. A. Bible Commentary, p. 387 Emphasis mine.

The false prophets prophesied falsely saying "Peace, peace," when there was no peace. (See Jeremiah 5:31; 6:14) To help the people realize that the presence of the temple and the organization could not save them, The Lord directed their attention to Shiloh. "But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickness of my people Israel." (Jeremiah 7:12) Just as the presence of the ark did not save Shiloh from destruction, so the ark, nor any other part of the temple could save them from destruction if they continued in their disobedience.

The Jews never learned the lesson that God had for them. When finally having been rejected of God in 34 A.D., and having been given over to satanic control, they still worshipped in the temple and presumed themselves the favorites of heaven. During the years just prior to the destruction of Jerusalem the Jews' trust in the outward had reached its zenith.

Yet in their blind and blasphemous presumption the instigators of this hellish work publicly declared that they had no fear that Jerusalem would be destroyed, for it was God's own city. To establish their power more firmly, they bribed false prophets to proclaim, even while the Roman legions were besieging the temple, that the people were to wait for deliverance from God. To the last multitudes held fast to the belief that the Most High would interpose for the defeat of their adversaries. But Israel had spurned the divine protection, and now she had no defense. (The Great Controversy, p. 29)

The question comes down to us today, are we any different than the thousands of Jews who today visit the Wailing Wall in Jerusalem to offer their prayers? Do we not have many leading in the move to the Wailing Wall, calling for a corporate repentance when the corpus has already been weighed in the balances and found wanting?

Where are those today that will stand as firm as "the Rock of Gibraltar"? Where are the men who will not compromise or try to rationalize the reality of heaven away? They are not to be found hiding behind a paycheck preaching "peace and safety" sermons. The people trust in the ship going through to the heavenly harbor and taking them with it.

Like the Jews of old who clung to the Temple and Jerusalem believing that God's presence could not be withdrawn, many today believe that God's presence will not, yea even cannot leave the General Conference. This was not the teaching of Ellen G. White.

Many will today tell you that the church "may appear about to fall, but it does not fall." However, most of these pious individuals have never read the whole testimony to discover the context under which it was written. In the letter to Elders Butler and Haskell dated December 8, 1886 from which the above quote is found, Sister White draws a parallel between Jerusalem and the church. In this letter there are portions reprinted in books and periodicals which make available to the church member choice statements the hierarchy would desire for the membership to read without giving a balance to the picture so as to properly educate the laity. As good as fresh vegetables are, eaten alone they are not enough to provide a good diet without fruits, grains, etc. So today the church member is hungry to know what the total picture is. Not only do they need to know the total picture, but they must know how Jesus would have them react and they must build an experience so that they have the courage to follow the leadings of the Holy Spirit. Concerning the parallel between Jerusalem and the church, there is the following interesting portion of the letter which has been released, but not published by the church.

I think of His great sorrow as He wept over Jerusalem, exclaiming, "O Jerusalem, Jerusalem, thou which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not" [Luke 13:34.] God forbid that these words shall apply to those who have great light and blessings. In the rejecting of Jerusalem it was because great privileges were abused which brought the denunciation upon all who lightly regarded the great opportunities and precious light that were entrusted to their keeping. Privileges do not commend us to God, but they commend God to us. No people are saved because they have great light and special advantages, for these high and heavenly favors only increase their responsibility.

The more and increased light God has given make the receiver more responsible. It does not place the receiver in any safer position unless the privileges are wisely improved, prized and used to advance God's glory. Christ said, "Woe unto thee, Chorazin! Woe unto

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CHRIST OUR RIGHTEOUSNESS

Lesson # 9

Question	Answer
1. Who shall be justified?	Romans 2:13
2. How many have sinned; (broken the law of God)?	Romans 3:23, 10 (See Note 1)
3. Can we be justified by the deeds of the law?	Romans 3:20 (See Note 2)
4. Can our righteousness exceed God's?	PsaIm 16:2
5. What is the heart of man like?	Jeremiah 17:9
6. Did Jesus know man's heart?	John 2:25-26
7. Can the carnal man please God?	Romans 8:7-8
8. What is man's righteousness?	Isaiah 64:6
9. How did Jesus teach that good deeds cannot proceed from a sinful heart?	Luke 6:44-45 (See Note 3)
10. Therefore, can there be such a thing as a righteous person?	Isaiah 3:10
11. Does the Bible speak of a righteous nation?	Isaiah 26:1-2
12. What is the truth they keep?	PsaIm 119:142
13. Who will enter God's kingdom?	Matthew 7:21

NOTES

1. To justify means to make righteous. Perfect obedience to a perfectly righteous law would then constitute a righteous person. This was God's design from the beginning. (See Christ Our Righteousness, p. 54) "But for one to be judged 'a doer of the law,' it would be necessary that he had kept the law in its fullest measure every moment of his life...The law speaks to all who are within its sphere; and in all the world there is not one who can open his mouth to clear himself from the charge of sin, which it brings against him." (Christ Our Righteousness, p.54)
2. "The law, being 'holy and just, and good,' cannot justify a sinner. In other words, a just law cannot declare that the one who violates it is innocent." (Ibid., p.55)
3. "That is to say, a man cannot do good until he first becomes good. Therefore deeds done by a sinful person have no effect whatever to make him righteous; but, on the contrary, coming from an evil heart, they are evil, and so add to the sum of his sinfulness. Only evil can come from an evil heart, and multiplied evil cannot make one good deed; therefore it is useless for an evil person to think to become righteous by his own efforts. He must first be made righteous before he can do the good that is required of him, and which he wants to do." (Ibid., p. 58 Emphasis mine) This will be the subject of the next lesson.

O Jerusalem, Jerusalem! - From page 5

thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon they would have repented long ago in sackcloth and ashes." [Matt. 11:21.]

When Jerusalem was divorced from God it was because of her sins. She fell from an exalted height that Tyre and Sidon had never reached. And when an angel falls he becomes a fiend. The depths of our ruin is measured by the exalted light to which God has raised us in His great goodness and unspeakable mercy. Oh, what privileges are granted to us as a people! And if God spared not His people that He loved because they refused to walk in the light, how can He spare the people whom He has blessed with the light of heaven in having opened to them the most exalted truth ever entrusted to mortal man to give to the world? (Letter 55, 1886 Emphasis mine.)

Coupling this with the following statement from Vol. 8 the picture becomes crystal clear. "Jerusalem is a representation of what the church will be if it refuses to receive and walk in the light that God has given. Jerusalem was favored of God as the depository of sacred trusts. But her people perverted the truth, and despised all entreaties and warnings. They would not respect His counsels." (page 67) What have we done with the truth of the atonement entrusted to us? How dare we to have compromised with the Evangelicals. Has not the General Conference said in her heart, "I sit a queen, and am no widow, and shall see no sorrow." (Rev. 18:8) Lest one think that a great injustice has been done with the text let us state clearly that we are not calling the church, Babylon the Great. We are merely using the imagery of the text to describe the attitude of the leadership. Ellen G. White used it in the same way to describe the attitude of the Jewish leadership before the destruction of Jerusalem. (See G.C. p. 17)

"And when He was came near, he beheld the city, and wept over it, saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." (Luke 19:41-44) Just as Jesus wept over Jerusalem He must surely weep over His professed people today. We are

told that in the destruction of Jerusalem that there was not one Christian lost. Why were the Christians able to escape the fate of Jerusalem? Because they understood the decision of the heavenly sanctuary about the Jewish Church, and when the signal given by Jesus occurred, they acted. In the final conflict there will not be one Christian lost to the enemy of souls, even though there will be many church members lost. Why? Because they, like their early Christian Brethren, are able to say "Amen" to the decision concerning the judgement of the corpus and relate to it as God would have them.

The real problem that many are having today in accepting the decision of heaven is that they have trusted in the church to save them. Then when they see the church is lost, they being so closely aligned with it, see themselves lost with it and therefore cannot accept such a decision. Just as Jerusalem appeared impregnable to the Jews, the General Conference must appear impregnable to the church membership, so that if 95% of the leadership were in apostasy, they would still support it. Sabbath by Sabbath the people sing, "My hope is built on nothing less, than Jesus' blood and righteousness." When instead of having their hope on the solid Rock, it is really upon man. "Give us help from trouble: for vain is the help of man. Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD." (Psalm 108:12; Jeremiah 17:5) Why is it that we cannot accept the simple statements of Jesus?

I am the way; the truth, and the life; no man cometh unto the Father, but by me. I am the true vine...Abide in me...I am the door: by me if any man enter in, he shall be saved....I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die...My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. (John 14:6; 15:1,4; 10:9; 11:25; 10:27-29)

Jesus says, "Look unto me, and be ye saved." (Isaiah 45:22) Being educated to look to man and to trust in man, the confidence of many is in man and man's organization. However, "It is better to trust in the LORD than to put confidence in man." (Psalm 118:8)

Reader of the Thought Paper, how is it with you today? Is your confidence in the Lord Jesus, or merely man? Are you looking to the GC to guide you along the pathway that leads to the heavenly Canaan? Jesus says that if you are His, no man, devil, or organization can take you out of His Father's hand. Some fear being cast out of the synagogue. But to the life hid in Christ, it does not matter if our names are not on the church roll here on this earth as long as our names are written in the Lamb's book of life.

If we would quit listening to the lying tongue of man we could make confession with our mouth that Jesus is Lord. Today we are worried about being cast out just as much as the people did in the days when Jesus walked among men. When Jesus healed the man blind from birth (see John chapter 9) the leaders asked the blind man's parents by what means their son was healed. Their answer was: "we know not: he is of age; ask him: he shall speak for himself." (John 9:21) Why did the parents answer such when they knew better? The answer is in the next verse. "These words spake his parents, because they feared the Jews." (NOTE: In the gospel of John, the term "Jews" is used for the leadership of the Israelites.) What was it that they feared? "For the Jews had agreed already, that if any man did confess that He was Christ, he should be put out of the synagogue." Is this why some do not confess Him today? "For fear of the Jews?" Do some not confess today for fear of being put out of the synagogue? No doubt many believe that the church holds the keys to the kingdom of heaven not realizing that the keys are the words of Christ. (See Desire of Ages, p. 414; John 1:12; 17:3)

There is another reason beside the thought of losing one's membership that many do not confess Christ. "They loved the praise of men more than the praise of God." (John 12:43) What do we love today? Where are our affections centered? Do we love the praise of man more than the praise of God? Do we love the fine pew in the synagogue with the "peace and safety" sermons, or do we love Jesus more than anything the world has to offer?

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the

Scripture saith, Whosoever believeth on him shall not be ashamed. (Romans 10:9-11)

God is calling for watchmen upon the walls of Zion today: - men who will accept the decision of the heavenly sanctuary, men who are not ashamed. God is not looking for jellyfish, but men with backbone. God wants people who have such a love for their fellow brother that they are willing to be put out of the synagogue if necessary. "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them for me." (Ezekiel 33:7) A.S.

Commentary I-3 (From page 3, col. 2)

way the insidious error of Brinsmeadism-Decade I. This we shall also critique, and in doing so, note the warning given in the Writings about the dangers of continuing to hold on to past error. Interestingly, this paper is published by "1888 Message Revival." Could this be why the cover of the new 1888 Re-Examined notes it being written by "the Original Authors"?

The Assistant Editor plans to review certain principles violated in an article captioned - "Thrown Out of the Synagogue." All in all Commentary I-3 promises to be an interesting and enlightening issue. Don't miss your copy!

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There is positive danger that some who profess to believe the truth will be found in a position similar to that of the Jews. They take the ideas of the men they are associated with, not because by searching the Scriptures they conscientiously accept the teachings in doctrine as truth.

Ms. 15, Nov. 1, 1888

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