

# "Watchman, what of the night?"

*The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come. Isaiah 21:11-12*

## THE WITNESS OF JESUS

The Adult Sabbath School Lessons for the Second Quarter, 1980, were written by Dr. Jean Zurcher, Secretary of the Euro-Africa Division, and entitled - "The Witness of Jesus." This title derived from Scripture has a special restricted meaning to Seventh-day Adventists when the translation as found in the KJV is used. The phrase is found six times in the book of Revelation, and we use two of those times in a very specialized sense. In these two references - 12:17 & 19:10 - the KJV translates the Greek as "the testimony of Jesus" and declares this "testimony" to be "the spirit of prophecy." The other references in the book of Revelation are 1:2; 1:9; 19:10 - used twice - and 20:4. Its first use, and therefore its primary meaning, is connected with the revelation which God gave to Jesus to reveal things which must shortly come to pass. John bore record of this word of God, and witness of Jesus ["testimony of Jesus" - KJV] and the things which he saw which revealed that word and witness. The word of God and the witness of Jesus constituted "the words of this prophecy" which if read and heard, a blessing follows. (Rev. 1:3) The witness of Jesus is simply in its fullest sense the unfolding of the prophetic word - the spirit and living force of prophecy, God's evaluation of history to be.

This prophecy and its execution has been placed in the hands of the covering cherubim. It was Gabriel, who took Lucifer's place, who revealed to Daniel that he would show him "that which is noted in the scripture of truth" and there was no one who held with him "in these things, but Michael your prince." (Dan. 10:21) To the word and testimony of the prophets, Jesus appealed in justification of Himself as the Messiah. To the two on the way to Emmaus, Jesus said - "Behoved it not the Christ [Messiah] to suffer these things, and to enter into His glory? And beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself." (Luke 24:27 RV) The very spirit or essence of prophecy is the witness to Jesus, and Jesus in turn witnesses to us, the purpose of God through prophecy. To this sure word of prophecy - the witness of Jesus - we need to heed, for it is a light that shines amid the gross darkness that is covering the earth till the true Day Star - the Sun of righteousness - comes without sin unto salvation.

Zurcher, not only wrote the Sabbath School lessons, but also a book which paralleled the weekly lessons. This book - Christ of the Revelation - was published by the Southern Publishing Association. In it he calls attention to a key sign which Jesus prophesied - witnessed to - which relates to this our own time, and reveals to us God's word and purpose. We dare not forget that Jesus was foretold to be that "Prophet" whom the Lord would raise up, and in Whom He would place His words, which if not heeded, God would hold that person accountable. Of this

prophecy of Jesus - words which God placed in His mouth - Zurcher wrote:

We shall not linger over the numerous signs given by Jesus in this discourse. [Matthew 24; Mark 13; Luke 21] One only will occupy our attention, the one that especially deals with time. Even in our days it constitutes a critical point in the political world: Jerusalem. In fact, Jerusalem is both the beginning and the culmination of Jesus' prophecy. For Him, as for Daniel the prophet, the history of nations, as that of the people of Israel, is written in the setting of the tragic history of Jerusalem. The latter is the sign by which the fate of the former is determined. So having predicted the destruction of Jerusalem and the dispersion of the Jews "into all nations," Jesus declared, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21:24)

Few today would deny the precision of this prophecy. The destruction of Jerusalem by the Roman armies in AD 70 is a historical fact commemorated on the triumphal arch of Titus in Rome. The dispersion of the Jews among all nations is still a reality. As for Jerusalem, nineteen centuries of history should provide adequate proof that it has been "trodden down of the Gentiles" - first by the Romans, then by the Arabs, next by different Christian nations during the Crusades, fourth by the Turks up to the end of the first world war, then by the British, and finally by the Jordanians until the Six-Day War in June, 1967.

This prophecy of Jesus was a sign for the Christians of the Apostolic Church, who lived at the beginning of the times of the Gentiles, and it remains a sign for us who live at the end of the times of the Gentiles. Again, we must know how to discern its meaning.

It is not a matter of our seeing in the return of the Jews to Palestine and in the Israeli conquest of Jerusalem a sign of the approaching conversion of the Jews, as so many Christians think. Nothing in Jesus' prophecy allows such an interpretation. However, if we cannot see that Jerusalem is an exceptional sign of the times, then might we not be placing ourselves in the same position as the religious leaders who knew how to "discern the face of the sky" but could not discern the obvious "signs of the times"?

In order for us to understand Jesus' statement, three questions need answering. First, what exactly does the expression "the times of the Gentiles" mean? Then, what should be understood by the fulfillment of the times of the Gentiles? Finally, what connection is there between the retaking of Jerusalem by the Jews and the fulfillment of the times of the Gentiles?

As I understand the Biblical language, the times of the Gentiles is the period set aside by God for the evangelization of the heathen nations. It is not the time needed for them to be converted to Christianity, as some think, but for them to hear the gospel. It is in this sense that Jesus said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

(Matt. 24:14)

I believe that the times of the Gentiles began in AD 34, when the prophetic seventy weeks that God set aside for the people of Israel ended. The baptism of the first "heathens" - the Ethiopian eunuch and the centurion Cornelius - as well as the conversion of Paul as the apostle to the Gentiles mark the beginning of these new times when the gospel would be preached to the nations. And if I have understood the prediction of Jesus properly, this time will be "fulfilled" when Jerusalem will cease to "be trodden down of the Gentiles." The fact that since 1967 Gentiles no longer have occupied Jerusalem means, therefore, that we are now living at the end of "the times of the Gentiles."

Jerusalem here constitutes the last sign of the times by which the Lord shows us that the history of this world is coming to its climax and that the restoration of all things is at hand. (pp. 71-72, Emphasis his)

This position of Dr. Zurcher is in sharp contrast with the dogma expressed by Dr. Herbert Douglass at the 1974 North American Bible Conferences who was adhering to the line of the hierarchy. Douglass unequivocally stated - "Adventists do not see theological importance in the establishment of the Jewish state in 1948 or the annexation of Old Jerusalem in 1967." ("Adventist Eschatology," p. 6) This combining of two distinct events, though related, only serves to confuse the issue. Jesus did not talk about a Jewish state in His prophecy, only the city which was to be surrounded and destroyed by alien armies. It is also interesting to observe that when the editors of the Adventist Review began a new feature in their journal - "Books in Review" - the first book to be reviewed was Zurcher's - Christ of the Revelation. Dr. Kenneth Strand of Andrews University, the reviewer, noted the section which we have quoted above with this comment - "Two pages are devoted to the interpretation of the expression, 'until the times of the Gentiles are fulfilled' of Luke 21:24, but probably few Adventist readers will concur with Dr. Zurcher's personal viewpoint that this period terminated in the events of the six-day war in 1967." (May 29, 1980, p. 19) This is a sad comment on the level to which the members of the church have sunk in their desire and ability to study and to know for themselves the truth as revealed in the witness of Jesus. If the presentation of Dr. Zurcher is merely a matter of his "personal viewpoint" that is one thing, but if it is a valid exegesis of the prophecy that Jesus Himself gave, it is tragically freighted with eternal consequences, and too vital to ignore. What if someone, calling attention to the fact that alien armies had surrounded the city of Jerusalem in 66 AD, was brushed off with the comment that this is merely Brother Agabus' "personal viewpoint"! The disciples of Jesus are those only who "continue in [His] word." (John 8:31) Not a Christian perished in the siege of Jerusalem in AD 70, but this is not saying how many professed Christians died because they chose to ignore the literalism of Jesus' prophecy.

What Dr. Zurcher has written needs more than merely a passing comment in a Book Review. He clearly points out that this prophecy of Jesus - the witness of Jesus - "was a sign for the Christians of the Apostolic Church. . . and it remains a sign for us who live at the end of the times of the Gentiles." What if some editor of the Apostolic Church had written - "The Church sees no importance or significance in the approach of the armies of Rome against the city of Jerusalem, because Jerusalem is no longer the chosen city of God, nor Israel of the flesh, His people.

We must remember there has been a change from a literal Israel as the chosen of God to a new spiritual Israel, and therefore, we must interpret in a symbolic manner this prophecy of Jesus." But with 20/20 vision we clearly perceive past history. We say emphatically that the surrounding the literal, ancient city of Jerusalem by Roman armies was verily the sign that Jesus gave by which Christians were to know the time had arrived to flee from its midst. But now in our Laodicean blindness, we perceive not the hour of our visitation! As Zurcher so honestly suggests - "If we cannot see that Jerusalem is an exceptional sign of the times, then might we not be placing ourselves in the same position as the religious leaders who knew how to 'discern the face of the sky' but could not discern the obvious 'signs of the times.'"

Zurcher contends that to understand Jesus' prophecy, "three questions need answering." Let us observe these three questions, and Zurcher's answers. 1) "What exactly does the expression 'the times of the Gentiles' mean?" To this he answers - "The times of the Gentiles is the period set aside by God for the evangelization of the heathen nations." 2) "What should be understood by the fulfillment of the times of the Gentiles?" His answer is: "This time will be 'fulfilled' when Jerusalem will cease to be 'trodden down of the Gentiles.'" And 3) "What connection is there between the retaking of Jerusalem by the Jews and the fulfillment of the times of the Gentiles?" Zurcher's answer to this third question is simply the acceptance of the historical facts of life: - "The fact that since 1967 Gentiles no longer have occupied Jerusalem means, therefore, that we are living at the end of 'the times of the Gentiles.'"

If it were only the last two questions involved, the majority of Adventists would not find it too difficult to see light in this prophecy or witness of Jesus. But that first question, which leads to a basic fourth question is the stumbling block. If the "times of the Gentiles" is that period set aside by God for the evangelization of the heathen nations, and that time is up, what then is God saying to us to whom He committed the last message of salvation to the world in the Three Angels' Messages of Revelation 14, which was to go to every nation? Zurcher points out and rightly so - this period, the times of the Gentiles, is not the time needed for them to be converted to Christianity, as some think, but for them to hear the gospel." Then he quotes Matthew 24:14 which reminds us that all that Jesus said was the Gospel was to be preached "for a witness unto all nations; and the shall the end come." If then the preaching of the Gospel as a witness has been completed, how valid is all the evangelistic promotion? Does it not then serve only as a propaganda instrument by which to cement the ever widening crevices appearing in the church body so that the hierarchy can still maintain their control of the structure? Are we not because of all the evangelism emphasis diverting the attention of God's people from heaven's revelation of how God looks at the present world situation, and what He is about to do? For the leadership thus to continue to mislead God's heritage will in the ultimate bring a heavy retribution of Divine Judgment.

But then, what did Jesus mean, when He said - "then shall the end come"? Have we not always understood the end to be the close of probation? But has not the "witness of Jesus" - the testimony of Jesus given us some enlightenment even on this vital point? Read carefully - "After the truth has been proclaimed as a witness to all nations, [Does it say, that probation will close, and Jesus will come in the clouds of heaven?] every conceivable power of evil will be set in operation, and minds will be confused. . . Then there will be a removing of the landmarks, and an

attempt to tear down the pillars of our faith." (R&H, Dec. 13, 1892) One has to be totally blind not to see where we are in the stream of time. If since 1967, there has not been an attempt at removing the pillars of our faith, I am at a loss for words to adequately describe what has been done and is being done in this regard.

Following the great evangelistic witness of the 40's and early 50's, the leadership of the Church condoned the sell-out of the basic historic truths committed to our trust in the Seventh-day Adventist Evangelical Conferences of 1955-1956. [See newly prepared brochure of the documents available about these conferences.] By imposing the denial of basic commitments of the Advent Movement on the church, the leadership betrayed their trust as guardians of the spiritual interests of the people, and God permitted prophecy to be fulfilled. In this fulfilled prophecy He is telling all who will listen that the hierarchy of the church is no longer capable of rightly representing the truth, and therefore, He has removed from them the trust He had committed into their hands. By calling an end to the period of the evangelization of the nations, God has ordered that "the last work," "the closing work for the church" be set in operation. (See 3T:266) But as Dr. Strand says - "few Adventist readers will concur." They would rather take the position of the Jewish people of old who faced the end of their times as guardians of a sacred trust, and defy earth and heaven "to dispossess them of their rights" as "the children of Abraham." They "cherished the idea that they were the favorites of heaven, and that they were always to be exalted as the church of God." (COL, p. 294) What God has said in the fulfillment of the witness of Jesus is abhorrent to the vast majority of the professed people of God, just as were the words of John the Baptist prior to "the coming of Christ" as the Messiah to His professed people of that hour. John cried out:

O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now the axe is laid unto the root of the trees: every tree therefore which bringeth not forth fruit is hewn down, and cast into the fire. (Luke 3:7-9)

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## LESSONS FROM THE PAST

During His ministry, Jesus told His disciples of the immediate future, and what was to transpire. He was to "suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." (Matt. 16:21) However, when these events did occur, the minds of the disciples became so confused; their hopes crushed that they did not remember nor understand the prophecy of Jesus that He would rise again the third day. They doubted even the testimony of those to whom Christ appeared following His resurrection. Why? "The news of Christ's resurrection was so different from what they had anticipated, that they could not believe it. It was too good to be true, they thought. They had heard so much of the doctrines and the so-called scientific theories of the Sadducees,

that the impression made on their minds in regard to the resurrection was vague. They scarcely knew what the resurrection from the dead could mean. They were unable to take in the great subject." (Desire of Ages, p. 793)

Jesus has given prophecies that pertain to this our own day, the chief example of which is Luke 21:24 - "Jerusalem shall be trodden down . . . until the times of the Gentiles be fulfilled." It is just as clear as the prophecies which marked the fall of Jerusalem, and the approach to the end of the prophetic period of the 2300 Days - the alien armies surrounding the city, the Dark Day, and the Falling of the Stars. Not one word of what Christ foretold has failed of fulfillment. Yet we stumble, and doubt the meaning of the last great sign. Why? It involves the Church, as dear to us as was the Temple to the Jews. And we have so long listened to the hierarchy tell us what the church is, that we have become confused in our thinking even as the disciples concerning the resurrection. We have been presented a series of Ellen G. White statements arranged to fit the objective of the prelates of power. In reading these statements we fail to understand the context in which was written, and some of the prophetic statements made by the same author, plus her quotes from the divine "Instructor." The hierarchy would have you believe that the Church is going through, just as the Sadducees of Christ's day would have the laity believe that there was no resurrection. But these modern Sadducees do not tell you Sister White warned in 1903:

In the balances of the sanctuary the Seventh-day Adventist church is to be weighed. She will be judged by the privileges and advantages that she has had. If her spiritual experience does not correspond to the advantages that Christ, at infinite cost, has bestowed on her, if the blessings conferred have not qualified her to do the work entrusted to her, on her will be pronounced the sentence, "Found wanting." By the light bestowed, the opportunities given, will she be judged. (8T:247)

Can anyone produce a series of statement prepared by the hierarchy on the Church going through, where they quote the above? To clear our minds from the foggy thinking we have been subjected to by the hierarchy, let us ask ourselves some forthright questions, and be willing to give some honest answers. If the Church - the corporate body - is going through to the Kingdom, then why should the Church be subject to the judgment of the sanctuary? Is an irrevocable fact subject to judgment with the possibility of being revoked? The very fact that God has determined that the Seventh-day Adventist Church is to be weighed in the balances of the sanctuary should tell us that there is a question on its going through. Unless certain conditions set by heaven are met in the investigation, the sentence will be pronounced - "Found Wanting!"

Further, the propaganda machine works overtime in the curias on the Sligo to convince you that for you to recognize apostasy in the church, and to speak out against it, is to call the church, Babylon. A series of quotations are produced written in 1893 - ten years prior to the above quotation - that to call or infer that the church is Babylon is the work of the devil. It becomes almost an overwhelming delusion. In the same testimony written in 1903, the servant of the Lord quoted the divine "Instructor" as asking - 'How is the faithful city become a harlot?' (8T:250) It is saying simply that the Church was once "the faithful city;" this no one can deny. She has carried the truth of the downtrodden Sabbath

to the ends of the earth; she has proclaimed that Christ in the performance of His mission took upon Himself the seed of Abraham according to the flesh; she has proclaimed that Christ began in 1844, His final atonement in behalf of the dead and the living. But because she did, does this mean that God will overlook the apostasy and departure from truth which became so marked in the Seventh-day Adventist Evangelical Conferences of 1955-1956? She played the harlot in basking in the approbation of Babylon, and denying basic, historic Adventist teaching to do so. Not only this in 1955-1956, but now in 1980 - this our very day - she has continued her departure from truth by making provision within the voted Statement of Beliefs to meet the basic requirements doctrinally for membership in the World Council of Churches. Has not God taken into account these things? Or are we saying? - "The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment" (5T:211) When God by fulfilled prophecy says the times of the Gentiles or nations are up, He is saying the trust to give the final gospel warning to those nations has been altered. A faithful city that becomes a harlot cannot give the trumpet the correct, nor right sound!

Another lesson comes from the events associated with Calvary. "From the crucifixion to the resurrection many sleepless eyes were constantly searching the prophecies, some to learn the full meaning of the feast they were then celebrating, some to find evidence that Jesus was not what He claimed to be; and others with sorrowful hearts were searching for proofs that He was the true Messiah. Though searching with different objects in view, all were convicted of the same truth, - that prophecy had been fulfilled in the events of the past few days, and that the Crucified One was the world's Redeemer." (DA, p. 775) These who were thus studying were not seeking to develop a theology of the atonement, that would come later. They were searching the prophecies so they could understand the events which had transpired before their own eyes. Many who so studied understood what the death of Christ actually meant to the Jewish ceremonial services, and these, obedient to the light which prophecy revealed, acted accordingly. It says - "Many who at that time united in the services never again took part in the paschal rites." (Ibid) Prophecy had been fulfilled. They asked the meaning of what God was saying in the events of Calvary, and having perceived, they acted out their faith.

God has again spoken to us in prophecy - a prophecy of Jesus. It was a sign to the Christians of the Apostolic Church, who lived at the beginning of the times of the Gentiles, and it has become also a sign to us who are now living at the end of the times of the Gentiles. How many today have the courage to act out what this prophecy is telling us? Believe on the Lord Jesus Christ and thou shalt be saved. To believe on Him is to accept His word. Jesus said - "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8:31-32) The Jerusalem which now is, is in bondage with her children, "but the Jerusalem which is above is free, which is the mother of us all." (Gal. 4:25-26) "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven." (Heb. 12:22-23)

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"The state of the Church represented by the foolish virgins, is also spoken of as the Laodicean state." (R&H, August 19, 1890)

## A LETTER TO THE ADVENTIST CHURCH IN RUSSIA

In a letter dated October 31, 1979, Elders Neal C. Wilson and Alf Lohne addressed the Seventh-day Adventist congregations in the Union of Soviet Socialist Republics. In it was stated General Conference policy. From this letter we quote:

From time to time questions are raised as to the attitude of the General Conference toward believers and their church organization in countries where it has not been possible to follow in detail the organizational procedures Seventh-day Adventists have outlined in their Church Manual and Working Policy. To this we answer that the following principles should be practiced and serve as a guide in such situations:

1) The General Conference can recognize only one Seventh-day Adventist organization in any country. This would normally be the one recognized by the authorities. We conduct our work in harmony with Biblical principles expressed in such texts as Romans 13:1-8 and Acts 5:29. On this basis we encourage all who consider themselves as Seventh-day Adventists to identify with the recognized body of believers. We are convinced that this is harmony with Biblical and Spirit of Prophecy counsel to the church. (Liberty Confidential Newsletter, Vol 2, #5)

Yet, one of the same men who signed this letter - Neal C. Wilson - in a Brief for Appellants, Case #75-1792 in the US Court of Appeals for the Ninth Circuit authorized the following statement to be made:

As an organized religious denomination the Seventh-day Adventist Church insists that it is "wholly exempt" from the cognizance of Civil Authority, and that slight entanglements, practical exceptions, and "reasonable adjustments" are not to be tolerated.

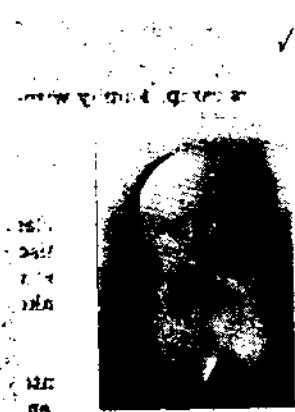
Well did James write:

Doth a fountain send forth at the same place sweet water and bitter?  
Can the fig tree, my brethren, bear olive berries? either a vine,  
figs? so can no fountain both yield salt water and fresh. (James 3:  
11-12)

Elder Vladimir A. Shelkov

1895 - 1980

Chairman, All-Union Church of True and Free  
Seventh-day Adventists





## A REPORT ON FINDINGS

During the month of June, the Foundation Business Manager and I made a quick trip to Galesburg, Illinois, to finalize details regarding Silver Lake East, and to Andrews University to obtain photo-copies of documents which will form the basis of the October issue of "Watchman, What of the Night?" While in the area, I went to Elkhart, Indiana, to make contact with Pastor Georgi Vins who is Secretary-in-exile and International Representative of the Council of Evangelical Christian Baptist Churches in the Soviet Union. Pastor Vins was away on a speaking appointment in Canada, but I did visit with a group in the office which included Vins' daughter. I asked various questions. I wanted to know how closely the underground Baptists, and the underground Seventh-day Adventists worked together. Vins' daughter told me, contrary to the report in The Spokesman Review (April 17, 1977, Spokane, WA), that the Baptists and the Seventh-day Adventists "illegal" church groups while cognizant of each other, do not "maintain close ties." Pastor Vins never met Elder Shelkov. The one exchange prisoner who knows the most about Elder Shelkov is Alexander Ginsburg who eulogized him at a convocation on the La Sierra campus of LLU, Nov. 13, 1979.

I, also, asked about the possibility of the hierarchy in Washington betraying the underground Seventh-day Adventists to the KGB, or their informers, in exchange for preferential treatment by the Soviet state. Vins' daughter replied that it was done by Baptist authorities relative to the underground Baptist church.

While visiting at the office of Pastor Vins in Elkhart, I was referred to the Executive Secretary of the Society for the Study of Religion under Communism, Alan Scarfe, in Wheaton, Illinois. On our way home, we stopped by this office and had a profitable visit and obtained information regarding other Adventist prisoners of the underground church, which we will share in this brief report. SSRC was established in 1974 under the directorship of Drs Thomas E. Bird of Queens College, New York, Andrews Q. Blane of Amnesty International, and Paul B. Anderson, former Editor of Religion in Communist Dominated Areas. SSRC is the associate organization of Keston College, England, a research center concentrating on conditions in the communist world.

From my visits, I learned the best way to help these persecuted brethren in Russia is to write directly to them at the prison where they are confined. It is true that they will not receive the letters written - the prison officials will intercept and read them - but the fact that they are receiving overseas mail indicates to the prison officials that the case of these imprisoned believers is widely known, and as a result they will receive better treatment, plus the possibility of being released sooner than the time set in the sentence. Needless to say, one needs to be careful what one writes so that nothing written can be used against the imprisoned. The letters to the prisoners can assure them that you know of their plight and are praying for them. Words of encouragement from the Scriptures and quotations, appropriate, from the Spirit of Prophecy can be used by the Holy Spirit to soften even the hard hearts of atheistic prison wardens. Remember, these imprisoned members of the All-union Church of the True and Free Seventh-day Adventists cannot count on the hierarchy at Takoma Park to do anything for them. Only you can respond.

The office of Pastor Vins has prepared a card to be sent to Leonid Breshnev regarding the Baptist prisoners. A brief letter carrying a similar message to the

The office of Pastor Vins has prepared a card to be sent to Leonid Brezhnev regarding the Baptist prisoners. A brief letter carrying a similar message to the Russian leader could be sent on behalf of our brethren in the true faith. When writing to Brezhnev, the name of the individual needs to be mentioned - one letter for each name. We suggest the following message - with variations - be sent to Brezhnev:

Mr. Leonid Brezhnev, President  
Presidium of the Supreme Soviet  
The Kremlin  
Moscow, U. S. S. R.

Dear Mr. Brezhnev;

We kindly ask you to grant freedom of Christian worship and ministry to \_\_\_\_\_ (name) \_\_\_\_\_, and to all believers imprisoned for their Christian faith in the U. S. S. R.

Sincerely yours for Religious Freedom,

(Signed)

Here is a list of names of the imprisoned believers in Russia, and all available information as to who they are, and where they (when known):

LEPSHIN, Ilya Sergeevich, born 1933. Arrested, March 14, 1978 after a house search. Sentenced March 1979 to five years strict regime camp and confiscation of property. Son-in-law of Vladimir Shelkov. Suffers from a heart condition. Sent to camp in Yaravshan, Kizyl-Kum desert, Uzbek SSR. Wife: Dina Vladimirovna Lepshina, Uzbekskaya SSR, g Tashkent, ul Soyuznaya 56.

SPALIN, Arnold Albertovich, born 1935. Arrested, March 14, 1978. Sentenced to five years ordinary regime camp. In camp in Kurganskaya obl., Kazakh SSR. He was sentenced for "infringing the rights of citizens under the appearance of performing religious ceremonies."

FURLET, Sofiya Prokopenva, Arrested April 6, 1978. Her home had been searched March 29, 1978 and religious literature and writing materials confiscated. Sentenced to three years ordinary regime camp. Camp address unknown.

SPALIN, Rikhard age 42. Arrested September, 1978 and charged with "acquiring and operating a printing press." Sentenced June 25, 1979 to seven years imprisonment. Along with Brother Spalin, three others were arrested - VALENTINA ZAPOROZHETS, EKATERINA RYSKAL, and NIKOLAI RININ. The fate of these three are at present unknown as well as the prison address of Brother Spalin.

(A further note on Valentina R. Zaporozhets. He was born in 1927. He was charged with "criticism of Soviet system and religious policy." Detained in Pyatigorsk prison, Stavropol region. Son: Gennadi N. Zaporozhets; Stavropolsky krai, g. Yessentuki, ul. Pgodina 62. One might wish to write to the son at address given.)

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