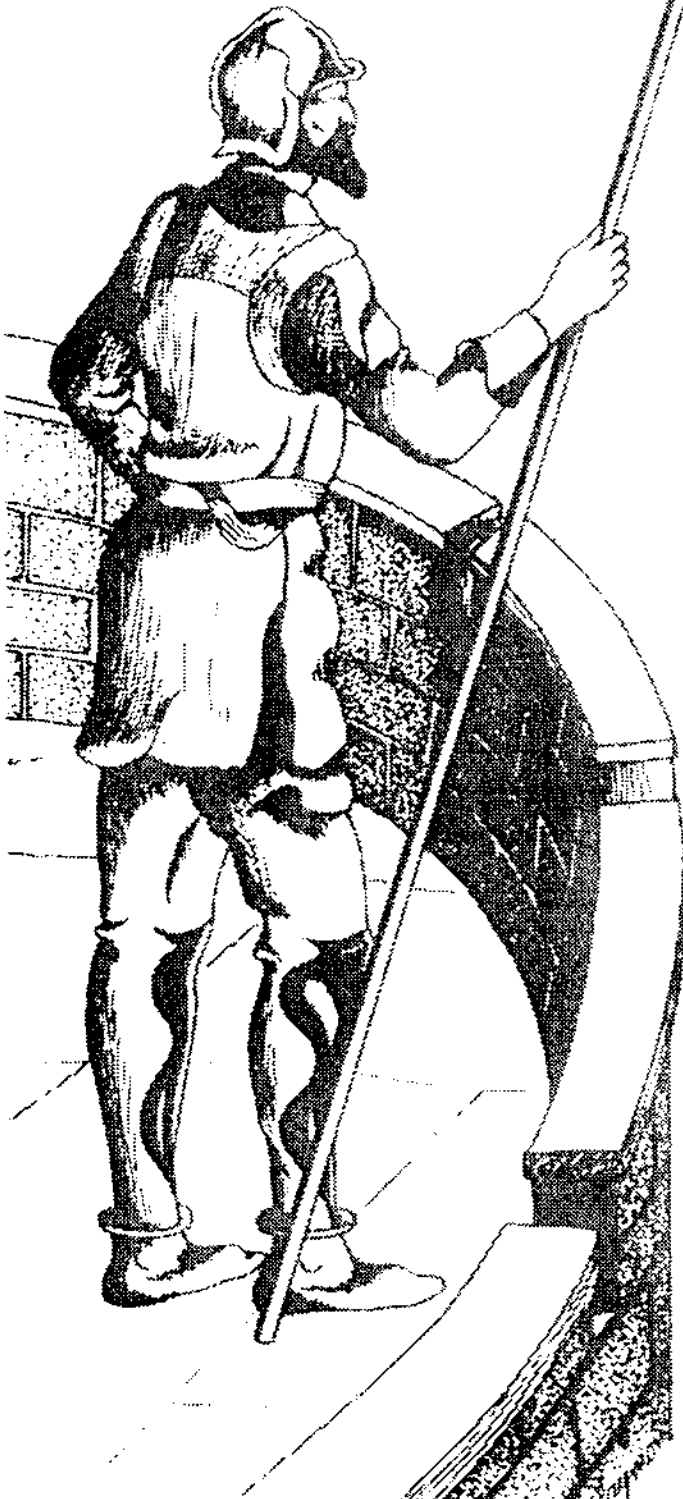


*"Watchman,
what of the night?"*

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

Eze. 7:6 (Moffatt)



THE LINES ARE DRAWN

MINISTRY Issues Its Special Edition

When attending the second National 1888 Message Conference at Andrews University in 1986, I observed a young man with an official manner coming and going, yet at no time did I see him participating in the program. His presence and activity interested me. Finally, I engaged him in conversation. He was the Executive Editor of the Ministry. He had come, the same as I, as an observer. He reminded me in two years would be the 100th anniversary of the 1888 General Conference. I knew that something was afoot.

We have been awaiting the release of the "Righteousness by Faith - Special Edition" of the Ministry. This February issue of the monthly journal is double size, containing 64 pages. It is comprehensive in scope. Even though the Executive Editor states - "We do not seek to examine every nook and cranny of what happened in 1888" - this edition addresses major issues and introduces documentation which must be evaluated. There is no way that anyone who has been discussing the 1888 history and message can ignore some of the challenges set forth in the different articles of this issue of Ministry.

Knight Descends on Jones (Part Three) - p. 3

1888 Re-Examined, Examined (Part Six)
(To Be Continued in XXI-5)

Inasmuch as many of our readers do not have access to this journal, we shall briefly give a synopsis of the articles, and then in following Thought Papers discuss in detail the major issues raised in the substantive articles. It must be kept in mind that each writer is on the payroll of the Church, as would be expected, and therefore, cannot deviate far from the official line. In another sense, Ministry is the official voice of the Church's hierarchy to its ministers, and therefore, sets the line. This

issue of Ministry can be viewed as the outline setting the perimeter and content for the presentations to be given at the 1988 Centennial in Minneapolis.

Certain theological issues will be avoided. J. David Newman, the Executive Editor, wrote in his editorial - "First Glance" - "Our people do not need more material on character perfection, sinlessness, or the nature of Christ..." (p. 2) As true as this may appear to be, they do need a **correct** understanding in each of these areas. Further, no true picture of righteousness by faith as envisioned in 1888 can ignore these doctrinal areas. To avoid them is not only permitting self-deception, but practicing deception on the rank and file of the ministry as well as the laity.

Four objectives stand out as the paramount aim of the Centennial celebration:

- 1) The rehabilitation of Ellen G. White as the authoritative figure and voice in the Church.
- 2) The complete denigration of Jones and Waggoner as the messengers of the 1888 Message.
- 3) Resetting the guidelines of permissible theological beliefs in the Church with the emphasis that we need to "love" and accept even one teaching rank heresy. In other words, heresy is being clothed as accepted belief within the new perimeter being established.
- 4) An attempt to make this Centennial celebration an occasion to begin a revival in the Church - but in the same old format - the numbers game - as the measure of success.

Survey of the Articles

No one can question that the editorial - "First Glance" - was written as Newman sincerely sees the picture. He wrote:

Our prayer is that the Holy Spirit will use this special issue to bring revival and reformation to our church. We want to see Jesus come in our generation. We take seriously Jesus' words to the church of Laodicea: (Rev. 3:18 NIV quoted) (p. 2)

All of us want to see Jesus come quickly, and He will in this generation. Prophecy is clear on that point. The question is - Has the Church as a corporate body crossed the unseen line? In other words where are we in relationship to the Laodicean message - post-verse 16, or still pre-verse 16? And if a revival is achieved will it be "the false latter rain"? These are not academic questions.

The first article - "1888 - Issues, Out-

comes, Lessons" - was written by R. W. Olson, secretary of the Ellen G. White Estate. As to be expected, Olson spearheads the number one objective of the Centennial year, the rehabilitation of Ellen G. White. He notes that a "much more important" issue was at stake at the 1888 session than the horns of Daniel 7, or the law in Galatians. It was "the acceptance or rejection of Ellen White as a special spokesperson for the Lord." (p. 6) In his section on "Lessons" for our day, he tackles the denominational repentance issue by stating that "in the 27 years" Ellen White "lived following the Minneapolis meeting she never once suggested that we pass an official action in which we would formally dissociate ourselves from the un-Christlike attitude manifested by so many at Minneapolis." (p. 8) This carefully worded justification must be addressed for two reasons: 1) The message to Laodicea does call for repentance, and 2) Ellen G. White did call for corporate repentance.

The second article by Knight follows the same approach as his book, supposition ("It can be conjectured" (p. 13), and assasination ("Jones's personality was particularly calibrated against winning friends and gaining the sympathy of his enemies"). (p. 11)

C. Mervyn Maxwell, chairman of the Church History Department of the Theological Seminary writes not only the third article in which he "scratches" his colleague Knight's back; but he also reviews the 1987 edition of 1888 Re-Examined (p. 63) In this review, he notes as one of his first points the changed position taken by Wieland and Short from the 1950 edition, writing: -

Mercifully, no mention is made of "corporate repentance" and very little of the "sinful nature of Christ", terms that have been a stumbling block to many of earstwhile Wieland and Short admirers.

It is tragic to what extent men, whom God once called, will go to gain acceptance with their peers. This tragedy is compounded when laity and some of the rank and file of the ministry, lacking the "Gift" of discernment (I Cor. 12:10), hail this compromised revision as something to be promoted.

Maxwell's folksy presentation is followed by a doctored-up account of the 1888 session taken from a diary kept by a delegate from Virginia, Elder R. DeWitt Hottel. Written by Ron Graybill, formerly of the White Estate, the diary is noted as being among "the

KNIGHT DESCENDS ON JONES

(PART THREE)

Apart from "his primary aim... to write an interpretive biography" of A. T. Jones, Knight digresses along the way to note a few facts involving the presentations of E. J. Waggoner at the 1888 session. Noting the actual records available to the researcher, he comments:

Noticeably absent from the list of existing documents are Waggoner's sermons. They have probably been permanently lost, despite claims to the contrary. (p. 37)

The seriousness of this assumption is the conclusion drawn from it by Knight. After noting that two more sources of information "have recently joined the records of the 1888 General Conference meetings," he writes:

None of these records demonstrate that the divinity of Christ, the human nature of Christ, or "sinless living" were topics of emphasis or discussion at the 1888 meetings. (*Ibid.*)

Before discussing this conclusion, we must have before us the data for Knight's assumption that "Waggoner's sermons" are "permanently lost, despite claims to the contrary." This point of emphasis is repeated in the "Special Editions" of both the Adventist Review and the Ministry. In the Review, Knight writes:

The exact message of Waggoner probably has been lost forever. It might be suggested, given the way Adventists have quibbled over these things, that the words of Waggoner, like the location of Moses' grave, have been providentially hidden so that we could not worship them. (Jan. 7, 1988, p. 4)

In the Ministry, Maxwell repeats the assumption, writing -

When all is said and done, the simple truth is that no one knows precisely what Waggoner and Jones actually said in Minneapolis in 1888. Attempts to discover transcripts of their messages have not been successful, and claims that such transcripts have been located have not been validated. (Feb., 1988, p. 15)

This conclusion is flawed because we do know what Jones presented at Minneapolis in 1888 on his own word. Knight does not go this far, but admits we have "Jones's sermons on religious liberty." (From 1888 to Apostasy,

p. 37) Neither Knight nor Maxwell have to prove their assertions in regard to Waggoner for all they have to say is - "Produce the documentation - Waggoner's sermons." Knight footnotes his conclusions of the "claims to the contrary" by citing three sources, two of which make the claim, the other stating the same flawed assertion as Maxwell. These sources are Wieland, McMahon, and Froom. Let us note them one at a time.

In 1972, the Pacific Press republished Waggoner's book - The Glad Tidings, a series of studies on Galatians. It was "revised" and "edited" by Elder R. J. Wieland. In the "Foreword", Wieland wrote:

I discovered that the message of this book was in reality a transcript of studies that Dr. Waggoner gave personally to a gathering of ministers in Minneapolis, Minnesota, in the fall of 1888. (p. 6)

However, there is no documentation as to the source of Wieland's discovery. The picture is complicated further. Wieland "edited" the original book first published in 1900, giving it "a more contemporary literary dress." Besides this - "Certain other passages not vital to the basic teachings of righteousness by faith have been **deleted** as not relevant to present-day concerns." (*Ibid.*, emphasis mine) According to McMahon, Wieland "editorially removed some pantheistic statements." (Ellet Joseph Waggoner: The Myth and the Man, p. 74) This concurs with Wieland's own statement to this editor.

Now if this book - Glad Tidings - is "in reality a transcript of studies" given by Waggoner at the 1888 session, then Waggoner was teaching "pantheism" from the very beginning, and Wieland has attempted to re-write history in editing the book. However, it is not true that Waggoner taught "pantheism" in 1888, and thus the assumption that the book is a "transcript" is not valid. The material for this book "was first published in the Signs of the Times in 1898-1899 as a series entitled 'Studies in Galatians'. It was repeated in the Review and finally published as a book in 1900." (McMahon, op. cit.)

McMahon in his book on Waggoner, a Verdict [Brinsmead] Publication, after citing Uriah Smith's brief summaries of the first three of Waggoner's eleven studies given at the 1888 session, and Waggoner's own summation in the Signs of the Times, concludes for his

CHRIST OUR RIGHTEOUSNESS

Lesson # 14

The Victory of Faith

<u>Question</u>	<u>Answer</u>
1. How are the just to live? Before continuing, please read 2 Chronicles 20:1-24.	Romans 1:17
2. Whose God did Jehoshaphat claim Yahweh was?	2 Chron. 20:6, 7 (See note 1)
3. What Scriptural requirement did Jehoshaphat meet?	Hebrews 11:6
4. Whom were the eyes of Israel upon?	2 Chron. 20:12
5. Does God need help in saving man?	2 Chron. 14:11
6. Why do the eyes of the LORD run to and fro throughout the whole earth?	2 Chron. 16:9
7. The prayer of Jehoshaphat was in conformity to what apostolic injunction?	Heb. 12:2
8. According to the prophet Jehaziel, to whom did the battle belong?	2 Chron. 20:15
9. After the command to go forth in the morning, what were the children of Israel to see?	2 Chron. 20:17
10. After admonishing the people to believe in the LORD and His prophets, what did Jehoshaphat do?	2 Chron. 20:21
11. When the singers began to sing, what did the LORD do?	2 Chron. 20:22
12. What is the victory that overcomes the world?	1 John 5:4 (See note 2)
13. Why were these things written?	Romans 15:4

NOTES

1. "That was an excellent beginning of a prayer. It starts with a recognition of God in heaven. So the model prayer begins, 'Our Father who art in heaven.' What does this signify? That God, as God in heaven is Creator. It carries with it the recognition of His power over all the kingdoms of the world and of the powers of darkness; the fact that He is in heaven, the Creator, shows that in His hand there is power and might, so that none is able to withstand Him." (Christ Our Righteousness, p. 83 - E. J. Waggoner)

2. "Let us apply this illustration in a case of conflict against sin. Here comes a strong temptation to do a thing known to be wrong. We have often proved to our sorrow the strength of the temptation, because it has vanquished us, so that we know that we have no might against it. But now our eyes are upon the Lord, who has told us to come with boldness to the throne of grace, that we may obtain mercy and find grace in time of need. So we begin to pray to God for help. And we pray to the God that is revealed to us in the Bible as

the Creator of heaven and earth. We begin, not with a mournful statement of our weakness, but with a joyful acknowledgement of God's mighty power. That being settled, we can venture to state our difficulty and our weakness. If we state our weakness first, and our discouraging situation, we are placing ourselves before God. In that case, Satan will magnify the difficulty and throw his darkness around us so that we can see nothing else but our weakness; and so, although our cries and pleading may be fervent and agonizing, they will be in vain because they will lack the essential element of believing that God is, and that He is all that He has revealed Himself to be. But when we start with a recognition of God's power, then we can safely state our weakness, for then we are simply placing our weakness by the side of His power, and the contrast tends to beget courage.

"Then as we pray, the promise of God comes to our mind, brought there by the Holy Spirit. It may be that we can think of no special promise that exactly fits the case; but we can remember that 'this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners' (1 Tim. 1:15); and that He 'gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father' (Gal. 1:4); and we may know that this carried with it every promise, for 'He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?' Rom. 8:32.

"Then we remember that God can speak of those things that are not as though they were. That is, if God gives a promise, it is as good as fulfilled already. And so, knowing that our deliverance from evil is according to the will of God (Gal. 1:4), we count the victory as already ours, and begin to thank God for His 'exceeding great and precious promises.' As our faith grasps these promises and makes them real, we cannot help praising God for His wonderful love; and, while we are doing this, our minds are wholly taken from evil, and the victory is ours. The Lord sets ambushments against the enemy. Our ascription of praise shows to Satan that we have obtained reinforcements; and, as he has tested the power of the help that is granted to us, he knows that he can do nothing on that occasion, and so he leaves us. This illustrates the force of the apostle's injunction:—

"Be careful for nothing [that is, do not worry about anything]; but in everything by prayer and supplication with thanksgiving let your request be made known unto God.' Phil. 4:6" (Ibid., pp. 86-88)

"Absolutely nothing which does not bear the test of truth will be triumphant in the Judgment." (1888 Re-Examined, 1950 ed. p.2; omitted in the 1987 edition)

"Knight Descends on Jones" from p. 3

own purposes - "the lack of a complete record of Waggoner's presentation has made it easy for some to read their own views on righteousness by faith into the 1888 conference." (p. 74) Knight would concur in this evaluation.

We next turn to Froom and note his undocumented assumptions in Movement of Destiny, and their implications. Two chapters are devoted to "E. J. Waggoner's Actual Message at Minneapolis." (Chapters 11 & 12, pp. 188-217) Citing three separate sources for verification of what was said, Froom writes of the third source -

The third - and unquestionably most significant of all - are what we have every reason to believe are the actual studies themselves, given by Waggoner at the conference, preserved through the shorthand reports taken down by Jessie F. Moser-Waggoner at the time. Here neither tricks of memory nor the slant of other minds intrude. These transcribed studies were edited by Waggoner himself, then put in book form. (p. 189) [The book referred to is Christ and His Righteousness]

But with this statement there is no documentation. Froom cites correspondence between Jessie F. Moser-Waggoner and himself. (See pp. 240, 243) But nowhere does he cite correspondence to support his contention as to how we know what was said by Waggoner at Minneapolis in 1888. As Maxwell wrote, attempts to discover these transcripts "have not as yet been successful, and claims that such transcripts have been located have not been validated." (Maxwell, op. cit.)

Froom at the close of Chapter 11 seeks to establish his assertion by repetition and additional assumption. He wrote:

For documentary record, three small books grew out of Waggoner's series of studies at the 1888 Minneapolis Conference, giving them permanent record. Taken down in shorthand by Jessie F. Moser-Waggoner, the talks were issued in the following order, the first one giving the heart of the presentation. (p. 200)

Three books were then listed: Christ and His Righteousness, The Gospel in Creation, and The Glad Tidings. This represents a total of 537 pages, and according to Waggoner's own testimony only "one hour a day" was devoted to his studies on "justification by faith." (Signs of the Times, Nov. 2, 1888) Waggoner gave eleven studies on this topic during the session.

The undocumented assumption of Froom has now been challenged in this Centennial review of

1888. The books, Froom's and Knight's, were both published by the Review and Herald Publishing Association. But the fallout and the implications go far beyond the fact of two contradictory books being produced by the same Church publisher. The book, Movement of Destiny was prepared under a "Guiding Committee". This committee was chaired by Neal C. Wilson, who also placed his imprimatur on the book. (pp. 16-17) Thus the challenge to Froom's credibility also constitutes a challenge to Wilson's credibility.

[In the reenactment of the 1888 session this fall, will Wilson play the role of Elder Butler and stay away, or will he come and be made to look "sick" because of his close association with Froom's book?]

More are involved than just Wilson, and the whole system of forging a book to influence the thinking of the laity is called into question by this one incident. Froom in his acknowledgements lists among his dozen or more consultants, not only "Administrator Neal Wilson" but also Arthur L. White, and Kenneth Wood. He declared he was "protected by verifiers and copy editors," besides "a counseling committee of six of our headquarters leaders." (p. 8) The tragedy of this whole picture is compounded when what Waggoner supposedly said at 1888 is twisted and Waggoner is made to say the exact opposite of what he did write in the book, Christ and His Righteousness. (See An Interpretive History of the Doctrine of the Incarnation, pp. 82-87)

While the structure of historical evidence is being challenged in the Centennial publications, the error which Froom was trying to protect is still being kept in place by Knight. Knight writes that the extent records on what was said at Minneapolis "demonstrate that the divinity of Christ, the human nature of Christ" were not topics "of emphasis or discussion at the 1888 meetings." (From 1888 to Apostasy, p. 37) These two subjects loom large in Froom's book as he sought to underwrite the compromise between Seventh-day Adventists and the Evangelicals worked out in the conferences of 1955-1956.

Knight's first assumption that "the divinity of Christ" was not brought into the discussion is contradicted by an "additive" with which Graybill embellished Hottel's diary. The entry dated Monday, October 15, reads:

Smith must have been all the more upset when young Brother Waggoner spoke in the afternoon on the law in

Galatians. He even threw in a few remarks about the divinity of Christ. (Ministry, Feb. 1988, p. 20)

Graybill's footnote entry reveals:

Most of the details in this day's entry are taken from W. C. White Handwritten Notes from Various Meetings Held in 1888. (E. G. White Estate)

Knight's evaluation of these "Notes" differs radically from Graybill's "quotes." Knight noting these "Notes" and Hottel's diary writes:

Persons holding that these topics [Christ's divine and human nature] were central to the theology of the meetings generally read subsequent developments in Jones and Waggoner's treatment of righteousness by faith back into the 1888 meetings. That interpretation, however, is becoming even more difficult to sustain - especially since the discovery of the W. C. White memoranda booklets and the Hottel diary. (p. 37)

Now the question remains: "Was "the human nature of Christ" introduced by Waggoner at the 1888 session during his studies on the law in Galatians?"

Prior to the 1888 session, there had been for several years contention over what "law" Paul was referring to in Galatians. The president of the General Conference, George I. Butler, held and vigorously promoted the "law" to be the ceremonial. Waggoner on the other hand just as vigorously contended that the "law" was the moral law. At the 1887 session, public discussion had been avoided, but it was impossible to do so in 1888. Waggoner prepared an answer to Butler in the form of a letter dated Feb. 10, 1887, but did not send it. In fact the release of this letter was delayed almost two years.

In the early summer of 1888, in preparation for the Minneapolis conference, Waggoner, Jones, W. C. White, and a few other ministers met for several days in a mountain retreat. W. C. White states: "We spent... one day in the examination of Elder Butler's Law in Galatians, and other topics bearing on that question, at the close of which Elder Waggoner read some manuscripts which he had prepared in answer to Elder Butler's pamphlet... Elder Waggoner asked us if it would be right for him to publish his manuscripts and at the next General Conference place them in the hands of the delegates, as Elder Butler had his. We thought this would be right, and encouraged him to have 500 copies printed." Waggoner published his book The Gospel in the Book of Galatians and took a good supply with him when he went to Minneapolis. (Ministry, Feb, 1988, p.6)

This book would clearly reflect Waggoner's thinking at the time of the 1888 session, and would reveal whether "the human nature

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Ministry - from page 2

historical treasures of the General Conference archives." (p. 19) However, the contents of the actual diary have been "enriched" with other data known to have taken place on the given dates of the various entries. These "supplements" have been footnoted. If one took away these literary "additives", there would not be much left but a recitation of Elder Hottel having "a bad cold and a sore throat," and becoming sick to the point of almost "fainting." He also tells of sightseeing trips while at the conference. One entry, his layover on Friday in Chicago, gives the tone of at least one delegate's preparation for the issues he would meet while there. It reads:

Left for Chicago [from Battle Creek] at 1:20 in the morning, slept some, arrived at 8:30 a.m. Since my train did not leave again till evening, I started out to see a few things. Walked down State Street, Wabash Avenue, Michigan Avenue. Went to see "Jerusalem on the Day of the Resurrection." It was good. Left at 5:30 p.m. and rode all night. It rained some. I have a bad cold, don't feel good. (Ibid.)

The next seven articles, prefaced by a study document produced in 1980, give the core of the church's official position on the 1888 Message, its aftermath, and how they view it today. In these articles, the question of "corporate repentance" and "Have we delayed the Advent?" are discussed. The questions raised and the answers given, whether historical, theological, or the functional approach to such study must be carefully considered. What is written cannot be dismissed out of hand, neither can it be swallowed "hook, line and sinker." In successive issues of the Thought Paper, we will discuss the major questions raised, and the positions taken by these spokesmen for the hierarchy.

One of the last two articles echoes the design which the leadership wishes to accomplish as a result of this Centennial celebration - a revival within Adventism. The final article - "Lessons from 1888 for 1988 Leaders" - merely follows the long standing response given when in 1950 the appeal was made for "denominational repentance" - the numbers game. Elder W. H. Branson closed the 1952 Bible Conference, called for the specific purpose of covertly answering the call in the 1950 edition of 1888 Re-Examined, with these words:

The light of justification and righteousness by faith

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Ministry - from page 6, col. 2

shines upon us today more clearly than it ever shown before upon any people. No longer will the question be, "What was the attitude of our workers and people toward the message of righteousness by faith that was given in 1888? What did they do about it?" From now on the great question must be, "What did we do with the light on righteousness by faith as proclaimed in the 1952 Bible Conference?"

Brethren, what shall be our response?

The reception of the righteousness of Christ by faith will bring the Holy Ghost down from heaven. This will result in the very foundations of the world being shaken by the preaching of the Advent message.

We are engaged in an effort to double our church membership in a four-year period from January 1, 1950, to December 31, 1953. Some have reckoned such a goal to be preposterous. But is it? When the first Pentecost came the church doubled its members in one day.

The reception of the righteousness of Christ by the church today will bring the second Pentecost. Revelation 18:1-3 will be fulfilled. Thousands will be converted in a day as the message of salvation through Christ swells to a loud and mighty cry. With such power in the message, who shall say [his emphasis] that a four-year period is too short a time in which to double the number of those who are brought into the church of God? (Our Firm Foundation, Vol. 2, p. 617; Emphasis mine, except as indicated)

The final article in the Special Edition of Ministry written by the head of the General Conference Ministerial Department suggests -

The church has surely grown in size. There were fewer than 100 delegates to [1888] General Conference session. Today delegations are so large we can no longer meet in a little church, but seek out the world's largest arenas for our General Conference sessions. In 1890 there were fewer than 30,000 Seventh-day Adventists in the world. Today there are more than 5 million. The church is praying that God will lead us into baptizing 2 million precious souls between 1985 and 1990, and I invite those who say the church is failing to become a part of that success. (p. 62, emphasis mine)

Again "success" to be measured in "numbers"! Our Bible tell us that the group outside the New Jerusalem - "the camp of the saints" - is equal in number to "the sand of the sea." (Rev. 20:8) Just ask yourself who in the history of time has always played the numbers game? And we dare to project it again in the Centennial year of 1888!

WHG

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Knight - from page 6, col. 1

of Christ" was involved in the discussion of the "law in Galatians. In the discussion of Galatians 4:4 as to what "law" Christ was "made under" when "God sent forth his Son," the issue of "the human nature of Christ" was introduced. His comment on the verses which he quoted brings the nature of "the humanity of Christ" into sharp focus for 1988. Waggoner wrote:

One of the most encouraging things in the Bible is the knowledge that Christ took on Him the nature of man; to know that His ancestors according to the flesh were sinners. When we read the record of the lives of the ancestors of Christ, and see that they had all the weaknesses and passions that we have, we find that no man has any right to excuse his sinful acts on the ground of heredity. If Christ had not been made in all things like unto His brethren, then His sinless life would be no encouragement to us. We might look at it with admiration, but it would be the admiration that would cause hopeless despair. (The Gospel in Galatians, p. 61)

There is a close parallel between the verses used in support of the nature of Christ's humanity in both of Waggoner's books - The Gospel in Galatians and Christ and His Righteousness. In both publications, they are associated with Galatians 4:4, and in each book Waggoner draws the same conclusion regarding "the human nature of Christ."

While this evidence clearly negates Knight's assumption that "the humanity of Christ" was an issue read back into the 1888 session, a full comparison of the two books does not support Fromm's contention that Christ and His Righteousness is an edited publication from transcribed studies given in 1888.

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Editor Wm. H. Grotheer
Associate Editor Allen Stump

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