



*"Watchman,
what of the night?"*

*"The hour has come, the hour is striking, and striking at you,
the hour and the end!"*
Eze. 7:6 (Moffat)

"IN EARTHEN VESSELS"

The Apostle Paul, in his second letter to the Church at Corinth, declared that through the ministry of the Spirit, the glory of the Lord is to be revealed in the believers. This glory was to be "in earthen vessels" so that it would be recognized as a manifestation of divine power at work, and not human effort. He wrote:

We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory as by the Spirit of the Lord. Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of the invisible God, should shine on them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. (II Cor. 3:18 - 4:7)

The "earthen vessel" is this mortal body, for the life of Jesus is to be "manifest in our mortal flesh." (verse 11)

There are two factors in these verses - the gospel and the objective of the gospel, the life of Jesus manifest "in the earthen vessel." There

are those who extol the gospel emphasizing the work God has done for us, and either ignoring or seeking to minimize the objective of the gospel - the God bestowed "treasure in earthen vessels." Then on the other hand are those who would emphasize the objective of the gospel even to the extent that human effort is substituted for "the excellency of the power" provided by God alone.

While our primary concern in this study is what God has to say about "the earthen vessels," we need to review briefly the gospel which Paul was called to proclaim. He writes that he "was separated unto the gospel of God" which concerned His Son, Jesus Christ, "made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (Rom. 1:1, 3-4) What is the good news about this? Jesus Christ was "delivered for our offenses," and "raised for our justification" that "being justified by faith, we have peace with God" through Him. (Rom. 4:25-5:1) We are "justified freely by [God's] grace through the redemption that is in Christ Jesus." (Rom. 3:24) "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12)

To this gospel, God has required a response on our part. With our minds, we must believe, so that "the glorious gospel of Christ" might shine upon us, unless we wish to continue in darkness, blinded by the god of this world. (II Cor. 4:3-4)

This obedience is simply but forcibly stated. To the jailer at Philippi, Paul declared - "Believe [imperative] on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31) Too many are either afraid of this command, or

think that Paul omitted some of the conditions in order to be saved. Not so; Jesus Himself told Jairus who desired the saving of his daughter - "Fear not: believe only, and she shall be made whole." (Luke 8:50) The clause, "she shall be made whole," is from one word, the root of which is, sozo, meaning "to save." To fail to obey the gospel command - "believe" - is to face judgment. For "when the Lord Jesus shall be revealed from heaven with His mighty angels," He shall take vengeance on those who "know not God, and that obey not the gospel." (II Thess. 1:7-8) We need to face the fact that this text does not say, "obey not the Law," but "obey not the gospel." Unless one obeys the gospel, he will never obey the law, because without the gospel, he cannot even keep the commandments.

While God alone has provided the redemption in Christ Jesus, there is still another factor in the redemptive process. It is the interaction with the one who believes, the "earthen vessel." The one tabernacling in mortal flesh is to house "the glory of the Lord" through the ministry of the Spirit. God is to shine in our hearts to give His glory as revealed in Jesus. (Note again, I Cor. 3:18, 4:6) Jesus came and dwelt in our mortal flesh, and there was revealed a glory "as the glory of the only begotten of the Father" - a glory "full of grace and truth." (John 1:14) In this redemptive process, the action is by God as He uses the same creative power that called the light into existence that expelled darkness. We are merely "earthen vessels" holding "this treasure" of grace and truth.

God has some very definite things to say about this "earthen vessel" in which He would place the "treasure" of His glory. We read:

"What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (I Cor. 6:19-20)

This "earthen vessel" is to be dedicated as "the temple of the Holy Spirit." Thus glorifying God in our "body" and in our "spirit" because we are no longer our own, and have been bought with a price, means simply a careful, intelligent consideration of, and adherence to, what we so often call "standards" and "reforms." Here a point needs to be made with strong emphasis. In no way does the carrying out of the "reforms" God outlines for the "temple" become a contributing factor in what God has done for us in Christ Jesus, or is doing for us through the ministry of the Spirit. But to fail to do

what God asks us to do in regard to "the temple" can hinder "the ministry of the Spirit" in our lives to the extent of destroying our usefulness as reflectors of the glory of the Lord. This reflection can be marred by "extremes" either to the right or to the left. How then should one relate to "standards" or "reforms"?

God will have a people upon the earth to maintain the Bible, **and the Bible only**, as the standard of all doctrine, and the basis of **all reforms**. (SP IV, p. 413)

The question then is what does the Bible teach in regard to reforms in general, and to certain reforms in particular? Paul addresses the issue in general by reiterating the fact that we are to be the temple of the Holy Spirit, and that that temple is to be kept holy. Here are his words:

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. (I Cor. 3:16-17)

This warning is couched in similar terms to the warning God gave our first parents in Eden. If they ate of the forbidden fruit, dying they would die. (Gen. 2:17 margin) If one defiles the temple, he, too, shall die. The word translated, "defile" and "destroy" - phtheiro - is in every other instance of use in the New Testament, translated, "corrupt." The noun form of the word, is used by Paul to describe those who see death, corruption. (I Cor. 15:53) To corrupt by my acts this body, God permits that process to accelerate - "dying thou shalt die." Basically then, all reform is the recognition of the laws that govern the physical life, and augmenting these laws in the daily life.

God is as truly the author of physical laws as He is the author of moral law. His law is written with His own finger upon every nerve, every muscle, every faculty, which He has entrusted to man. (COL, pp. 347-48)

All true reform, and adherence to standards must begin with the heart. The wiseman wrote - "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23)

Christianity proposes a reformation of the heart. What Christ works within, will be worked out under the dictates of a converted intellect. The plan of beginning outside and trying to work inward always fails, and always will fail. God's plan with you is to begin at the very seat of the difficulties, the heart, and then from out of the heart will issue the principles of righteousness.. (Series A, #9, p. 54)

Herein is the reason for so much tension in the matter of reforms. The outward appearance and life-style according to the standard or reform is "perfect" but the inward life remains unchanged. The tongue is still untamed; the temper, uncontrolled; the mean-spirit, still manifest; and an evident love for deception rather than truth, still cherished. This is exactly what Jesus was talking about when He said:

Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. (Matt. 23:25-28)

Today's modern "scribes and Pharisees" can be found in the ranks of reformers and those whose whole religion consists of standards devoid of heart transformation. Let us consider, as an example, the matter of dress reform. What does the Bible teach? Paul wrote:

I will... in like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. (I Tim. 2:9-10)

Peter adds this counsel:

Likewise, ye wives,... whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, ~~even the ornament of a meek and quiet spirit, which is~~ in the sight of God of great price. (I Peter 3:3-4)

One concise statement can summarize the dress style of a Christian lady - modest apparel which shuns display. While the Bible does not define detail in inches from the floor, neither does "modest apparel" include the mini-skirt nor the bikini attire. In fact, if the heart is truly transformed, there is no need even to talk about this reform. How far afield is the zeal of some ardent dress reformers from the recommended approach to the subject. The counsel reads:

Those who seek to correct others [in manner of dress] should present the attractions of Jesus. They should talk about His love and compassion, reveal His spirit, and they need not touch the subject of dress at all. There is no need to make the dress question the main

point of your religion. Talk of Christ, and when the heart is converted, everything that is out of harmony with the Word of God will drop off. It is only labor in vain to pick leaves off a living tree. The leaves will reappear. The ax must be laid at the root of the tree, and then the leaves will fall off, never to return." (ST, July 1, 1889)

But how can one who herself is using the "reform" to cover an unchanged heart, lead another into an heart experience with the Lord Jesus Christ? One who is devoid of the love of Jesus cannot tell anyone else about that great love.

Another area which becomes the subject of unnecessary contention is the subject of health reform. God gave to man his original diet. It consisted of grains, fruits and nuts, the "seed" of the herbs, and the "fruits" of the trees. (Gen. 1:29) The first modification of this diet came with the entrance of sin. God added to man's diet, the diet of the brute beast. (Compare Gen. 1:30 with 3:18) A second modification came after the Flood. It reads:

Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. (Gen. 9:3)

While the difference between the clean and the unclean was known to the antediluvians (Gen. 7:2), it was not until God chose for Himself a "peculiar" people was the diet involving flesh foods restricted to the "clean" animals. This is the extent of the Bible prohibition on flesh food by direct command, except for details negating blood, and even the fat of clean animals. (Lev. 7: 23, 27) However, when Jesus introduced the symbols of the New Covenant, He made provision for the return to the original diet. Before Him at the Last Supper was the lamb which had represented His coming sacrifice for centuries. But He took bread, and said - "This is my body which is given for you." (Luke 22:19)

Had not Jesus changed the Passover symbolism, there could not be a Christian vegetarian, because everytime he celebrated the services of the Lord's house, he would eat meat. This fact, the change the Lord made, dare not be overlooked by those who have entered into the New Covenant relationship with their Saviour. The care of the temple of the Holy Spirit, which temple we are, involves even our daily menu.

One of the problems with which all reforms are plagued is extremism and fanaticism. This was illustrated by an article in the Ministry, and

the response to it. In the October, 1990, issue is to be found an article by Dr. J. A. Scharffenberg - "The Story of Fat in the Diet." (pp. 22-25) Key points of the article were highlighted by the editors. These read:

- 1) It is a misconception that refined oils increase the risk of heart disease.
- 2) Scientific groups recommend that at least one third of our fat be from polyunsaturated fatty acids.
- 3) The Bible not only does not condemn the use of oil, but even commands its use.

The first response published in "Letters" (Feb., 1991, p. 2) came from a Loma Linda doctor who decried the poor timing on the release of the article by Dr. Scharffenberg. After the second response in "Letters" (April, 1991, p. 2), the editors of Ministry asked Dr. Scharffenberg to reply. He did. The reply reads in part:

Adequate oil (linoleic) acid in the diet lowers blood cholesterol further than a "no oil" diet, decreases the platelet stickiness and therefore the tendency to clot, reduces heart attack risk, lowers blood pressure, and increases heart muscle contractibility...

Regarding my reference to the Bible and Ellen White's writings: People consumed many of the sacrificial offerings - including bread prepared with oil. And when in 1868, Ellen White spoke against the use of "grease" (CDF, p. 83) she was still using butter. "Grease" in her mind did not include butter. As far as can be ascertained she also used oil...

The strictest diet Ellen White spoke of is one without milk or eggs. Some today have been attempting to develop a diet stricter than her strictest. (ibid.)

The Apostle Paul sets forth the Biblical basis for a balanced attitude in regard to all kinds of reforms. It is found in Romans 14. We have been so involved with certain aspects of this chapter from a doctrinal viewpoint that we have overlooked the sane counsel it gives in human relations. While Paul is meeting two issues that were creating controversy - the observance of certain feast days, and the eating of food sacrificed to idols - he also set forth certain principles which apply in human judgment of another's life-style. He wrote:

Who art thou that judgest another man's servant? to his own master he standeth or falleth. (verse 4)

But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. (verse 10)

Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way. (verse 13)

Too many of us **love** to play the Holy Spirit. His work has not been assigned to us. We are to preach the gospel. There are many not knowing what the gospel really is, nor the objective of the gospel, who preach far more for gospel than is defined as gospel in the Bible. Can we not let the Holy Spirit take care of convicting what is appropriate and proper for the "temple" in which He desires to dwell? Does not the Holy Spirit know and respect the individuality of each "earthen vessel" which accepts His ministry? The Bible sets forth the principles which govern all necessary reforms. Let these be presented, and then let the Holy Spirit apply the conviction individually to the human heart.

Paul has still more to say:

The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit. For he that in these things [righteousness, and peace, and joy] serveth Christ is acceptable to God, and approved of men. Let us follow after the things which make for peace, and things wherewith one may edify another. (verses 17-19)

Hast thou faith? have it to thyself before God. Happy is the man that condemneth not himself in that which he alloweth. (verse 22)

One text summarizes the whole picture for our "earthen vessels" that we may possess the "treasure" of "the light of the knowledge of the glory of God in the face of Jesus Christ." Paul writes this summary:

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: Even as I please all men in all things, not seeking my own profit, but the profit of many, that they may be saved. Be ye followers of me, even as I also am of Christ. (I Cor. 10:31 - 11:1)

This is a condensation of the second message of the 1991 Convocation series given here on the Ozone campus of the Foundation. The cassette tape of the full message may be obtained by writing to the Foundation. Cost \$3.00 postpaid. Do not order in conjunction with another order, but separately.

THIS & THAT

PROTEST AT SEVENTH ASSEMBLY OF WCC

The Record, the official voice of the South Pacific Division, detailed the protest made at the Seventh Assembly of the WCC at Canberra on February 19th by individuals representing various independent ministries in Australia. As the WCC Assembly was discussing a report on the Vatican-WCC Joint Working Group (JWG), "three protesters entered the convention hall from a side door. They held a large banner tied to many helium-filled balloons. The banner proclaimed that 'Seventh-day Adventists believe... this prophesied [sic] Romeward unity is the spirit of Antichrist!' The balloons and banner drifted up to the ceiling, where they hung for the remainder of the plenary session." (March 23, 1991, p. 10) The reaction was mixed - some were amused, others angered - but "other observers generally agreed that the demonstration had been cleverly carried out."

Elder Ray Coombe, the Director of the South Pacific Division's Communication Department, commented:

It could not have been more perfectly timed. Even delegates within the plenary session could not have predicted the time when the report of the JWG would be considered. There is no way the demonstrators could have known that the closer links between the WCC and the Roman Catholic Church were being discussed at the very moment that they released their banner. (*ibid.*)

This should tell any honest soul something. If no man knew, and the timing was perfect, Who knew? And Who directed by His Spirit?

Of course, Dr. B. B. Beach, General Secretary of the Adventists' Council on Inter-Church Relations, who was present as the only "official observer" for the Seventh-day Adventist Church, made an apology indicating that the small group of protesters had not been sponsored by the Church. Deploring "such a breach of etiquette and lack of common Christian courtesy," he said, "Like other churches, we have our dissidents and people who use their liberty in inappropriate though somewhat comical ways."

We wonder if Beach thought the cartoon involving him, as the "dissidents" attacked the involvement of Seventh-day Adventists at the WCC Assembly, was also comical. In a cartoon banner, Beach was depicted as "linking arms with 'The Beast' and 'His Image,' enfolded in

the arms of the devil." The Communications Director cried "poor taste" and indicated that the cartoon did not impress "most of the delegates" because they did not "understand the apocalyptic language of the banners." However, a more descriptive representation could not have been made which focused in one picture Beach's activities since 1965. (See, So Much in Common)

The report in the Record concluded with this summary:

Although the Seventh-day Adventist Church is not a member of the World Council of Churches, Dr. Bert Beach was attending as an official "observer," Dr. Bryan Ball (president of the South Pacific Division) and Dr. Arthur Ferch (field secretary of the SPD) were accredited "visitors," and Dr. Roy Adams (Adventist Review) and Pastor Ray Coombe, (Record, SPD) attended as reporters.

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B. B. BEACH AT SOUTHERN COLLEGE

On the first weekend in November, 1990, Dr. B. B. Beach was "the presenter of the annual Robert H. Pierson lecture series at Southern College." An adapted article of his Sabbath sermon was published in Adventist Perspectives (Vol. V, #1, pp. 13-17). This publication, "A Journal of Topics in Religion," published by Southern College, is the "voice" of the Adventist Theological Society through the Ellen G. White Memorial Chair at the College. Beach's presentation asked the question - "Can a College Be Christian and Free?" While he surveyed the Christian and Adventist concept of education in contrast to the secular philosophy of education, a major portion of his discussion, as reported, was devoted to "the question of academic freedom."

In 1984, the Annual Council of the General Conference Executive Committee developed guidelines in academic freedom for Seventh-day Adventist higher education. In 1987, these guidelines became a position paper of the General Conference. Beach noted "that Annual Council actions have three difference levels of importance. There are guidelines, there are position papers, and there is policy, which has the higher and more permanent standing." (p. 15) The 1987 action "acknowledges the centrality of academic freedom" granting to the professor freedom to pursue knowledge but only in his "professional specialty." In other words,

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a medical doctor is not covered by the "academic freedom" guideline should he do research in theology, or visa versa.

Connected with the concept of "academic freedom" for the Seventh-day Adventist teacher is what Beach termed, "responsibility." He considered it triple in application: 1) "The professor is responsible as a self disciplined scholar without restraints;" 2) The professor must safeguard "the character and aims of the institution" which employs him; and 3) "The professor has an obligation for the spiritual and intellectual needs of the students." Then he adds, "There is, however, one clear limitation to academic freedom, and only one: Teachers are expected not to teach as truth what is contrary to the 27 Fundamental Beliefs of the church." (p. 16)

Teachers who are truly historic and progressive thinkers in teaching truth will teach contrary to the 27 Statements, for these statements deviate from the truths taught by the Founders of the Seventh-day Adventist Church. Thus to teach in the department of theology in any Adventist College or University, one has to be an apostate. To send their children to any of the presently constituted colleges and universities of the Church, Adventist parents automatically place their children in an apostate environment. Even to place one's child in a school operated by a dissident who will not take his stand on the 27 Statements is to place that child in an atmosphere of compromise, thus teaching him wrong principles of life.

Beach calls attention to a parallel document adopted by the same Annual Council in 1984, "dealing with the theological freedom and accountability of denominational workers in general." According to Beach:

It is stated that the church reserves the right to employ only individuals who believe in and are committed to the 27 Fundamental Beliefs. That is related to the whole question of academic freedom. Dealing with workers who do not believe in the 27 Fundamental Beliefs is not a violation of their freedom, but a protection of the corporate rights, integrity, and identity of the church, because the church also has freedoms. (*ibid.*, emphasis mine)

This raises some very serious questions, and establishes some basic points. The 27 Fundamental Beliefs constitute the position of the present 1991 Seventh-day Adventist church. It is its "corporate identity." It should be obvious, that if you wish to be a Seventh-day Adventist in 1991, and be counted a member of that corporate body, you must be "committed" to

To page 7, column 2

LET'S TALK IT OVER

This past weekend (April 20) at our monthly convocation, I received the documentation of the sad story of what happened in the Indiana Conference involving the pastor of the Elkhart Seventh-day Adventist Church. As I read the letter written to the conference president, Elder John Loor, by a group of the lay members from the Church, my heart went out to the pastor. This group of devoted members had written, "Firstly, ever since Elder Caleb Alonso came to our church, he has preached his heart out and fed us spiritually with the straight truth as he has perceived it." I could not but recall my own experience in Indiana now some thirty years ago, the president then being, T. E. Unruh. The issue then as now, is the book, Questions on Doctrine. But now the stream of apostasy has broadened into an ever widening river.

I was also saddened as I noted some of the "broken reeds" upon which the pastor leaned. This only tended to confuse the issues rather than give clarity to the basic questions of theology involved in the confrontation. This resulted in the mingling of truth and error on each side of the questions raised. The devil had a heyday. No doubt one of the "broken reeds" will incorporate the "fired" pastor into his organization, but unless the embattled pastor can free himself from the deceptive teachings of these "broken reeds," his own spiritual welfare remains in jeopardy as well as his family, and those who have given him their loyalty.

One of the major questions raised in the confrontation between the pastor, and the faculty of theology at Andrews University was that of "perfectionism." Will God have a people living on the earth who will cease to sin prior to the close of probation? The answer is, Yes, He will! The emphasis that I have given in both the question and the answer is the basic problem. This emphasis effects other questions as well, even the incarnation - Jesus as our Example.

Two things, a concept, and an experience, uniquely Adventist are involved here: 1) The final atonement, and 2) The reason for the 1888 message. Sadly the "broken reeds" upon which the pastor of the Elkhart Church leaned are modern day counterparts of the Butler-Morrison group who opposed Jones and Waggoner at Minneapolis in 1888. The message of 1888 was to bring to the people of God the experience

of justification by faith so that they would be able to perceive the meaning of, and receive the blessings of the final atonement.

The message of the sanctuary, if understood and accepted, clarifies the whole issue of "perfection." On the Day of Atonement, the people were to gather and afflict their souls - and do no work. (Lev. 23:27-31) A work was being done for them by the high priest which they could not do for themselves. They were to be cleansed but not by their own efforts to achieve cleansing. Those who are afflicting their souls today will see in their great Example, who took their "weaknesses," the example for them, and will confess with Him - "I can of mine own self do nothing." (John 5:30) Their faith will be in what their great High Priest can and will do, for and in them, resulting from His final atonement. Their hope will rest in Him who "is able to keep [them] from falling, and to present [them] faultless before the presence of His glory with exceeding joy." (Jude 24)

In their soul affliction, God's people will realize more and more the sinfulness of their own lives, and the total impossibility of realizing by human achievement that which God requires. They will be drawing closer and closer to Jesus. Perceiving the holiness of God rather than glorying in their own righteousnesses, they cast themselves wholly upon the merits and power of the Lamb of God who came to take "away the sin of the world." (John 1:29; note "sin" not "sins") In their soul affliction, they will see that the "treasure" bestowed upon them through the ministry of the Spirit is ever in an "earthen vessel" and will continue to be until "the redemption of the body." (Rom. 8:23) By faith, they will perceive what they cannot see, that before the Throne of God, they stand faultless, because in their mouths will be found no guile. (Rev. 14:5) They are honest before God, because they accept the verdict of God on their own "righteousnesses." (Isa. 64:6) Through affliction of soul, they cease to be self-deceived!

Sadly, not only have the "broken reeds" led the "fired" pastor amiss, but hundreds more of concerned Adventists are likewise being led to accept as "historic" Adventism, the pre-1888 position on righteousness by faith. When will we cease to teach that we must demonstrate our own "righteousnesses," and rely wholly upon the merits of our risen Saviour? "Divine grace is needed at the beginning, divine grace at every step of advance, and divine grace alone can complete the work." (TM, p. 508)

"This & That" from page 6, col. 1

the 27 Statements. Even if you have reservations in regard to the Statements, the control of the church, the pastors you will hear on Sabbath morning, and the teachers to whom you send your children, will give only that which is outlined in those 27 Statements, a mixture of truth and error, thus apostate and deceptive.

In these statements are reflected the work and activities of B. B. Beach since 1965. Little wonder he comes down so positive on this factor. The Australian cartoon was on target!

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Notice: There are two homes available, one on campus, one off, which could be made available to retirees who would wish to live in the Ozark Mountains, and share in the fellowship of the Adventist Laymen's Foundation. If interested, write to the Editor. Details will be given.

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"The destruction of learning brings with it the ruin of everything that is good, - religion, morals, and all things human and divine. The better a man is, the greater his ardor in the preservation of learning; for he knows that, of all plagues, ignorance is the most pernicious."

Melancthon

(Quoted in Living Fountains or Broken Cisterns, p. 240)

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Errors of doctrine are not so much false statements, as partial statements. Half a truth received, while the corresponding half is unknown or rejected, is a practical falsehood.

Tryon Edwards

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Elder Wm. H. Grotheer

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