



"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

A GREAT DIVIDE BRIDGED

Recently - December, 1977 - theologians representing the Methodist and Lutheran Churches met in Dayton, Ohio, to explore their differing concepts on justification and sanctification. Dr. E. Dale Dunlap, dean of St Paul's School of Theology in Kansas City, representing the Methodist viewpoint, stated, John Wesley "doesn't dwell on justification. He gladly accepts God's gracious act of justification and. . . focuses on what he see as the existential business at hand - the business of growing in grace, the business of holy living." (RNS 12/7/77, p. 17) This Methodist theologian defined sanctification as "the simple assertion of divine activity in our lives which makes a difference that is actuated in our growing toward spiritual maturity in love - our human perfection." (Ibid.)

Professor Jerrold A. Eickmann of Concordia Seminary in St Louis stressed the viewpoint of the Lutheran tradition by stating that "each believer's justification is perfect and complete and although God desires that each believer strive for perfection of life, sanctification nevertheless remains imperfect in this life." (Ibid.)

These two differing viewpoints represent "the great divide" in Protestant soteriology, the science of salvation. Herein is the basis of the controversy which has been introduced into the Adventist Church through the Ford-Brinsmead "mationship." And when we consider that the prophetess to the Remnant came from a Methodist background, we would tend to think that her position would be balanced in favor of the Wesleyan tradition. But when God raised up the Movement of 1844, He made "the foundation and central pillar of the Adventist faith. . .the declaration, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.'" (Spirit of Prophecy, IV, p. 258) In the light that God gave His people following the great disappointment, He intended the knowledge and understanding of the sanctuary should bridge that "great divide." This is the uniqueness of Adventism!

In the model Sanctuary erected by Moses under Divine mandate according to the pattern shown in the mount, the Court with its Altar of Burnt Offering prefigured the New Testament doctrine of justification. The Holy Place - also with its Altar - prefigured the doctrinal aspects of sanctification. But there was another room in the sanctuary - the Most Holy Place. This typified and revealed the purpose of God in perfection. The two apartments were distinct and separate, yet they were related. The coals from off the golden altar were used to burn the incense in the golden censer on the Day of Atonement. (Lev. 16:12-13) In like manner also, sanctification and perfection are distinct and separate, yet related.

Thus justification, sanctification, and perfection to be rightly understood must be considered in the light of the sanctuary, which reveals the "way of God." (Ps. 77:13)

The Court of the Sanctuary with its brazen altar taught several things among which are: 1) Man cannot atone of himself for the sins he has committed; a substitute must be provided. 2) Confession and a transfer of his sins in the act of laying his hands on the substitute were required. (Lev. 5:5; 4:24a) 3) The sinner took the life of the victim. (Lev. 4:29) 4) The at-one-ment, the reconciliation was effected by the priest. (Lev. 4:20b) All of this was to find its antitype in the New Testament. Jesus Christ became man's Substitute. We must confess as a prerequisite to forgiveness and cleansing. (I John 1:9) Further, and this the proud heart resists - we by sinning drove the nails into the hands and feet of our Saviour. We thrust the spear into His side. But He whom we murdered arose, and by His own blood makes intercession for us murderers!

The first apartment with its Table of Shewbread, the Golden Candlesticks, and the Altar of Incense represented in symbol many conditions of Christian growth in grace. The study of the Word, morning devotion wherein light from the Word prepares us for the daily conflict, prayer made effective through the incense offered on the altar - these and other rich lessons can be drawn from the study of the types in this apartment. But this is not the thrust of this article. It must not be overlooked that while we are justified - as typified in the services connected with the Altar of Burnt Offering - there is still an Altar in the experience of sanctification. While no burnt offering, no meat or drink offering was to come upon this Altar (Ex. 30:9), yet a continual mediation was required. So Christ was once offered for all time, yet in the book of Revelation, He is portrayed as ministering before the Father in the first apartment of the Heavenly Sanctuary as a "Lamb as it had been slain." (Rev. 5:6) Why?

Commenting on this very text, the servant of the Lord wrote:

A daily and yearly typical atonement is no longer to be made, but the atoning sacrifice through a mediator is essential because of the constant commission of sin. Jesus is officiating in the presence of God, offering up His shed blood, as it had been a lamb slain. Jesus presents the oblation offered for every offense and every shortcoming.
(SM, bk i, p. 344)

In the same manuscript, the necessity of continual mediation is amplified. It reads:

The religious services, the prayers, the praise, the penitent confession of sin ascend from true believers as incense to the heavenly sanctuary, but passing through the corrupt channels of humanity, they are so defiled that unless purified by blood, they can never be of value with God. They ascend not in spotless purity, and unless the Intercessor, who is at God's right hand, presents and purifies all by His righteousness, it is not acceptable to God. All incense from earthly tabernacles must be moist with the cleansing drops of the blood of Christ. He holds before the Father the censer of His own merits, in which there is no taint of earthly corruption. He gathers into this

censer the prayers, the praise, and the confessions of His people, and with these He puts His own spotless righteousness. Then, perfumed with the merits of Christ's propitiation, the incense comes up before God wholly and entirely acceptable. (Ibid.)

Note, the experience is ascribed to "true believers." If we are honest with ourselves, we must confess and say - "It is verily so." What then is the answer? What will happen when the Intercessor steps aside at the close of probation, if this should continue to be the experience of "the true believer"? In answer to this dilemma, the sanctuary again provides the answer. Christ as High Priest over the household of God has entered into the Most Holy Place of the sanctuary in Heaven to "make a special atonement for Israel." (EW, p. 251) In the type, the High Priest went "alone" once each year into the Most Holy Place, and it is Christ "alone" who shall achieve through His intercession in the final atonement the means for the perfecting of His people prior to the close of probation.

The three-fold growth of the sinner to saint in these final hours of human history is concisely stated in this one sentence:

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)

Geoffrey Paxton in his book - The Shaking of Adventism - claims the writings of Brinsmead make "it supremely evident that the doctrine of justification by faith alone is that which casts out any notion of perfection in this life." (p. 145) In this he errs. When we understand and experience justification by faith alone, we are then prepared to accept "the divine grace alone" which can complete the work in our lives. Just as one must cast his helpless soul upon the mercy of God confessing himself a sinner to go down to his house justified, just so must one believe that in the mercies of that same God through the final intercession of Jesus, power will be bestowed to complete the cleansing and give full victory over sin. It is just as impossible for us to atone for our past sins as it is for us to live in our sin environment free from sin. By faith in the sacrifice and intercession of Jesus, we believe that both are possible. Justification by faith and perfection by faith are in every sense compatible in the light revealed by God through the sanctuary service.

The power provided through the final atonement is what is called "the Latter Rain." This promised blessing is simply the bestowal of the Holy Spirit without measure, even as it was given to Jesus in His earthly life. (John 3:34) This work of the Holy Spirit is clearly outlined by the servant of the Lord. She wrote:

The latter rain, falling near the close of the season, ripens the grain, and prepares it for the sickle. The Lord employs these operations of nature to represent the work of the Holy Spirit. As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to another, the process of spiritual growth. The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ. (TM, p. 506)

Paul tells us that this treasure - a complete transformation into the likeness of Christ - will be in earthen vessels. (II Cor. 4:7) And the reason is given - "that the excellency of the power may be of God, and not of us." But one questions - Does this mean that the "corrupt channels" through which our prayers, praises, and confessions now ascend will be eradicated? No, to so conclude would be to follow "the holy flesh" doctrine. How then are we to understand the expression - "corrupt channels of humanity"? While no man can define, nor limit, the working of the Holy Spirit upon a surrendered life, we can understand to some measure what takes place when the Holy Spirit falls "like an electric shock upon the palsy-stricken soul." (5T:267) We must first consider what took place when mankind fell into sin - what happened to the "channels of humanity." This we shall discuss in the next thought paper.

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MONTHLY CONVOCATIONS TO RESUME ON CAMPUS

Starting with the first Sabbath in March, we shall begin the 1978 Monthly Convocations. Sabbath School will be at 9:30 a.m., and the Morning Hour of Study and Worship will be at 11 a.m. The afternoon will be devoted to nature walks, or to questions and discussion of current trends in the Church and religious world. (We will follow the program and standards as last year for the noon lunch together.)

We have secured a bronze replica of the gold plated medallion which Elder B. B. Beach gave to the Pope in an audience with him in May, 1977. You will be able to see this for yourself.

Since every wind of doctrine is blowing, and since the servant of the Lord has warned -

Those who have only a superficial understanding of truth will not be able clearly to expound the Scriptures, and give definite reasons for their faith (FCE, p. 217)

- in an hour of crisis, we are devoting the 1978 Convocation Series of Messages to "What Can I Believe?"

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ANOTHER PIECE IN THE JIG-SAW PUZZLE RE: PALOTAY (See January Thought Paper, p. 9)

In Hungary, "those harassed by the Communists denounce a certain Palyotai as one of the traitors who gave them into the hands of the police; this is the man who invited Billy Graham to preach in Hungary. On his return Billy Graham gave glowing reports about the liberty he had seen there. He dined with the traitor Palyotai instead of speaking with those who were persecuted." "The Voice of the Martyrs", Jan., 78, p. 2. Since the Voice of Prophecy News listed Palotay as a Seventh-day Adventist who is president of the Council of Free Churches in Hungary, why the silence in the Adventist Review?

MANAGED NEWS RELEASE

The Adventist Review (January 12, 1978, p. 32) carried the following under the caption - "Appeals Court Backs Literature Evangelists" -

The Tenth Circuit U. S. Court of Appeals has given literature evangelists a strong tool to use as they meet opposition from Green River Ordinances, which restrict door-to-door salesmen.

In a two-to-one decision the appeals court upheld the U. S. Federal District Court's decision in Wyoming in a case involving literature evangelists who were prohibited from working in Laramie because of the city's Green River Ordinance. The court decision is binding in the area served by the Tenth Circuit, and it carries a great deal of weight in the other circuits across the country.

The decisions of the district and the circuit courts establish the principle that literature evangelism is a ministry of the church that must be removed from the category of commercial door-to-door sales. The courts did not upset the constitutionality of the Green River Ordinances, but rather said these laws did not apply to the work of literature evangelists as it is conducted by the Seventh-day Adventist Church.

It is not yet known whether the city of Laramie will appeal the decision to the U. S. Supreme Court.

Consider - does this news item in the Adventist Review tell you on what basis the Court of Appeals made its decision? What were the arguments used by the Church leadership to obtain this decision? The following is from Religious News Service giving the same news story:

Washington D. C. (RNS) A federal appeals court has ruled that a city ban prohibiting door-to-door commercial peddling does not apply to literature evangelists of the Seventh-day Adventist Church. . .

A federal district court in Wyoming ruled in favor of the Church in 1976 on the basis that "literature evangelism" was a basic ministry of the denomination and that the sale of literature was incidental. The appeals court upheld the Wyoming decision.

"We agree with the trial court," the appeals court said, "that the dominant and primary mission of the colporteur (literature evangelist) is to spread the gospel, and the sale of church literature is incidental thereto and does not convert a minister into a peddler."

The Adventists had argued that literature evangelism is essential to the Church's system of spreading the gospel. They said that while the process does involve selling literature door-to-door, the evangelists were not entirely dependent on commissions for their support. The Church provides subsidies for living quarters, automobile expenses, medical expenses and other incidentals. (Dec. 21, 1977, p. 23)

Every single Publishing Department Secretary at all levels of the hierarchy knows that he was chosen for his position because of his sales promotion ability, and the sales records that he had made. The "sales" factor was a primary qualification and not merely "incidental." Every literature evangelist knows that his "subsides" are based on his sales record. Let a man become a "literature evangelist", and consider his sales only as "incidental" to his work, and see how long he will remain on the working force and draw "subsides." To lead the Court of Appeals to declare the sale of books was "incidental" to the work of the colporteur, someone has opened himself up to the possibility of perjury. It might be well if the City of Laramie, Wyoming were advised that if they could find several ex-literature evangelists, or field secretaries who would be willing to give sworn testimony as to the real emphasis at the colporteur "sales" conventions, an appeal to the Supreme Court might bring to light some hidden things of darkness.

After writing the above paragraph, I called a person who had spent over a decade in the Publishing work as a literature evangelist, and as an associate secretary, and he verified from his own experience that every sentence written was true and that he could testify to its truthfulness. Why then do we glory in decisions from the Courts based on deceptive representation?

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BATES AND SMITH ON REVELATION 3

Both Joseph Bates and Uriah Smith recognized the Church of Sardis as representing the Reformed Churches resultant from the Reformation. However, Uriah Smith placed it in a consecutive time sequence to be followed by the Philadelphian period. Smith wrote:

Sardis signifies "prince or song of joy" or "that which remains."
We then have before us, as constituting this church, the reformed churches, from the date above named [1798] to the great movement which marked another era in the history of the people of God.
(Thoughts on Revelation, p. 392, 1912 edition)

Bates stated the application concisely as to what the Reformed Churches had become in his day. He wrote - "Sardis, the nominal church or Babylon." (Second Advent Review and Sabbath Herald, Nov., 1950, p. 8) But to Bates this period was concurrent with the ones to follow. However, in noting the next Church, the Philadelphian, both recognized that this church represented the Advent Movement. Bates declared it to be "the only true church of God on earth." (Ibid.); while Smith wrote:

The word Philadelphia signifies brotherly love, and expresses the position and spirit of those who received the Advent message up to the autumn of 1844. As they came out of the sectarian churches, they left party names and party feelings behind; and every heart beat in unison, as they gave the alarm to the churches and to the world, and pointed to the coming of the Son of man as the believer's true hope.

Selfishness and covetousness were laid aside, and a spirit of consecration and sacrifice were cherished. The Spirit of God was with every true believer, and His praise upon every tongue. Those who were not in that movement know nothing of the deep searching of heart, consecration of all to God, peace, joy in the Holy Spirit, and pure, fervent love for one another, which true believers then enjoyed. Those who were in that movement are aware that language would fail to describe that holy, happy state. (Smith, op. cit., pp. 395-396)

The servant of the Lord also bears testimony to this unique experience that marked the Philadelphian period. In the chapter - "The Midnight Cry" - she wrote:

Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now [1886], after the lapse of forty years, all who shared in that movement and who have stood firm upon the platform of truth, still feel the holy influence of that blessed work, and bear witness that it was of God. (The Great Controversy, p. 250, 1886 ed.)

Inasmuch as we are told that the third angel's message "will close with power and strength far exceeding the midnight cry" (EW, p. 278), we do well to consider the work of the "third angel" in relationship to the religious experience of 1844. Of this work, the Lord's servant counseled:

I then saw the third angel. Said my accompanying angel, "Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention." (Early Writings, p. 118)

The results of this work are further described:

. . . I saw a little company traveling a narrow pathway. All seemed to be firmly united, bound together by the truth, in bundles, or companies. Said the angel, "The third angel is binding, or sealing, them in bundles for the heavenly garner." (Ibid. p. 88-89)

We have only to note the experience that preceded the Midnight Cry to understand the meaning of the work of the Third Angel. "Those who preached the first message had no purpose or expectation of causing divisions in the churches, or of forming separate organizations." (Spirit of Prophecy, IV, p. 236) For a while the nominal churches "welcomed" the labors of William Miller. But when the leadership of these churches "decided against the Advent truth, they desired to suppress all agitation of the subject. Those who had accepted the doctrine were thus placed in a position of great trial and perplexity. They loved their churches, and were loath to separate from them; but as they were ridiculed and oppressed, denied the privilege of speaking of their hope, or of attending preaching upon the Lord's coming, many at last arose and cast off the yoke which had been imposed upon them." (Ibid., p. 237)

Resulting from this experience, the Advent believers recognized the definition

of the church as given by "the gentle and pious Melancthon" who declared - "There is no other church than the assembly of those who have the word of God, and who are purified by it." (Ibid.) This corresponds to the description of the work of the "third angel." As noted above, the work of this angel is to gather the wheat from the tares, and bind them "together by the truth", which is the word of God. No ecclesiastical hierarchy controls the church of God in its final form or mission - the Holy Spirit alone will lead and direct in the final movement, even as Uriah Smith indicated was the experience of the Advent Movement in the beginning of the Philadelphian period. It is the Advent Movement that will triumph and go through to the very end, but it will be marked by the same characteristics that marked its beginning. Of this, all who plan to triumph with this Movement need to be advised.

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A MESSAGE FROM 1887

The eye of Jesus, looking down the ages, was fixed upon our time when He said, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" It is still thy day, O church of God, whom He has made the depository of His law. This day of trust and probation is drawing to a close. The sun is fast westering. Can it be that it will set and thou will not know "the things which belong unto thy peace!"? Must the irrevocable sentence be passed, "But now they are hid from thine eyes" (Luke 19:42)? (Letter 58, 1887)

A QUESTION - Can it be that our failure to read correctly God's dealings with us in our history has brought us to the place where we can not see correctly the fulfillment of Luke 21:24 - It is "hid from our eyes"? Who can affirm that God's purposes and message that came in 1888 - one year after the above warning - have ever been fulfilled or accepted by the Church - even now in 1978?

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STILL UNFINISHED RE: THE AUDIENCE WITH POPE PAUL VI

Two letters from Elder Duncan Eva - dated January 13, and January 24 - stated in substance the same thing. We quote in full the body of the letter of January 24:

Thank you for your letter of January 18. I am trying to get the information you are requesting and, as I mentioned in my letter of January 13, have written to B. B. Beach asking for this further information.

As soon as I receive a reply I will be writing and answering your questions.

As soon as we do receive a reply we will give a full report in the thought paper. If after a reasonable time has elapsed, we have not heard, we will give a complete analysis of what material is available on this issue.

FROM SABBATH TO SUNDAY

A friend sent me this book published by the Pontifical Gregorian University Press in Rome. (Usually we have to spend our own funds on that which is not "bread" so that we can alert the people of God concerning the "stones" they are being fed in place of the Word of Life.) Dr Samuele Bacchiocchi, the author, was the first non-Catholic to graduate from the Pontifical Gregorian University, and is currently teaching theology and church history at Andrews University. From information we are receiving, this book is being given widespread circulation among Seventh-day Adventists. To those who choose to read this book, certain things need to be kept in mind.

The Preface was written by a Jesuit - Vincenzo Monachino, Chairman of the Church History Department of the Pontifical Gregorian University. His last paragraph of commendation needs to be carefully noted for it is revealing in regard to the one writing the book - Samuele Bacchiocchi - and why the Jesuits have chosen to place their imprimatur on the book. It reads:

The strict scientific orientation of the work does not prevent the author from revealing his profound religious and ecumenic concern. Conscious that the history of salvation knows not fractures but continuity, he finds in the rediscovery of the religious values of the Biblical Sabbath, a help to restore to the Lord's Day [Sunday] its ancient sacred character. (p. 8)

This raises at least two questions. Can one with an "ecumenic" concern, really present the truth about the Sabbath? Secondly, since when did Sunday have a "sacred" character? If a book is published which helps to give Sunday a "sacred" character, then that book is open to serious question as having any real value to help us proclaim "the Sabbath more fully." (EW, p. 85) It reminds me of some of my experiences in following up Bible Course Leads in the hills of Old North Georgia. The course that was being used for evangelistic purposes was so watered down in regard to the Sabbath that when finally finding the students who had completed the series of Bible lessons, I was told how much they enjoyed these lessons because it helped them keep Sunday so much better.

It is very evident that the Board or Committee which recommended Dr Bacchiocchi to a chair of theology at Andrews University did not read his doctoral dissertation very carefully. Let us note only one section as an example. In the discussion of Revelation 1:10 - "I was in the Spirit on the Lord's day" - Dr Bacchiocchi states that there are three possible interpretations as to the meaning of "Lord's day" in this verse: 1) Sunday, the first day of the week; 2) Easter-Sunday; and 3) "The day of the Lord" in an eschatological sense. (pp. 112-113) He does not consider the term "Lord's day" in Revelation 1:10 as meaning the Sabbath of the Lord, or the seventh day. However, in a footnote, he comments - "K Strand [also of Andrews] advances an interesting hypothesis, namely that the 'Lord's day' in Rev. 1:10 might refer to the seventh-day Sabbath." (Fn 99, p. 122) He calls this "a conjecture" and seeks to refute this position by questioning Strand's interpretation of a third century source.

Evidently, the prophet to the Remnant was only expressing a "conjecture" when she wrote:

It was on the Sabbath that the Lord of glory appeared to the exiled prophet. The Sabbath was sacredly observed by John on Patmos as when he was preaching to the people in the towns and cities of Judea. He claimed as his own the precious promises that had been given regarding that day. "I was in the Spirit on the Lord's day," John writes, "and I heard behind me a great voice, as of a trumpet, saying I am Alpha and Omega, the first and the last." (AA, pp. 581-582)

If Dr. Bacchiocchi had spent more time reading what the servant of the Lord had written about the Sabbath instead of the fathers of the Catholic Church, and the theologians of Babylon, he might have understood that the Lord's day of Revelation 1:10 was the Sabbath rather than referring to the truth as "an interesting hypothesis" and "a conjecture." But then, if he had done so, he could not have graduated *summa cum laude* from the alma mater of popes, cardinals, and bishops, and he would not have received a gold medal from Pope Paul VI. And we must keep in mind that these are valuable "credentials" when being considered for a chair of theology at Andrews University to instruct the young ministers of the Church.

The whole question of the change from Sabbath to Sunday has never been better summarized in a few sentences than as was expressed by Dr. E. T. Hiscox before a Baptist ministers meeting at Saratoga, N. Y., August 20, 1893. He said:

Of course I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers and other sources. But what a pity that it comes branded with the mark of Paganism, and Christened with the name of the Sun-god. Then adopted and sanctified by the Papal apostasy, and bequeathed as a sacred legacy to Protestantism, and the Christian world, just as Easter, which the Churches hankering after ritualism are now so lovingly pressing to their hearts, comes bearing the sign Manual of a heathen divinity, instead of -- if something purely Christian could not be had -- at least bearing the sign and designation of pascha from the old dispensation. But in those early ages, when Christian ritualism largely received its form, the mould in which it was cast was rather Pagan than Jewish, as preferred by a carnal and secularized Church establishment.¹

But again - for Dr. Bacchiocchi to have defended this truth - it would have cost him his gold medal from the Pope!

¹*From a certified copy of the paper read by Dr. Hiscox, corrected and approved by him. It was given to the late Elder F. C. Gilbert, who had it notorized in the presence of the late Dr. Frank H. Yost.*

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"SILENCE ISN'T ALWAYS GOLDEN. SOMETIMES IT'S JUST PLAIN YELLOW." - Earl Reeves

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SIGNS OF THE TRENDS (With Comments)

[This new section of the "Thought Paper" will be included from time to time. It will involve current events in the area of religious trends both in the world and in the Church. Comments will be made on the items as we see them. If no comments are made, we leave with you the item for your own evaluation.]

"Good SDA Church Members" - Gar Baybrook in his "Leaves of Autumn" advertising brochure recommended the late Donald G. Barnhouse's book - Your Right to Heaven. He advised:

This is the source of the program that was tried by [the] Texas [Conf.] with Elder [G. A.] Coon (see his book - Only for the Undeserving) and Elder [Eldon] Walter (see New Testament Witnessing). They had fantastic initial success in interesting new interests but later found that these new "converts" fell away. There is a terrific opening wedge here but the follow-up should be changed to a program of our old time tried Bible Studies instead of telling the person the Bible guarantees them salvation by mere acceptance. Use this method of approach and drop the "once-saved-always-saved" promises and instead encourage Bible studies and you will develop good SDA Church members.

In Old Testament times, when you mixed the "Egyptian" and the "Israelite faith" you obtained a "mixed multitude." Now by mixing the methods of a "Babylonian" with "old time" Adventist methods you get - "good SDA Church members"! The Lord said through Jeremiah the prophet - "My people have committed two evils; they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jer. 2:13)

"Wanted: Two-legged Donkeys" - This is the title of a sermon outline appearing in the Ministry (Nov., 1977, pp. 9-10) written by O. Afton Linger, a retired Baptist minister. If the hierarchy want the laity to be two-legged donkeys, may they be even as Balaam's ass (Numbers 22:21-32), and speak up to the apostate prophets who are a curse to Israel. (Jer. 28:15-16)

One in Belief - Billy Graham asserts that his beliefs "are essentially the same as those of orthodox Roman Catholics" and draws several parallels: "They believe in the Virgin Birth, and so do I. They believe in the blood atonement, and so do I. They believe in the Resurrection of Jesus and the coming judgment of God, and so do I. We only differ on some matters of later church tradition." (RNS 12-15-77) "When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common," Read the rest in Great Controversy, p. 445

"Special Army of God" - Larry Christenson, chairman of the Lutheran Charismatic Renewal Services, told one of the general sessions of the Kansas City Conference of Charismatics in July, 1977, that Catholics and Protestants are a part of the "special army of God" and that the Charismatic Renewal is a "net work of outposts strategically placed throughout the land. . . that the Lord can count on in the day of battle." - The Week in Religion, RNS 8-12-77

Prayers to Mary - ROME (RNS 12-9-77): Pope Paul made his customary annual visit to Piazza de Spagna where he placed a large basket of roses, gathered from the Vatican gardens at the foot of the column which is graced by a statue of the Virgin Mary. The occasion was the anniversary of the proclamation by Pope Pius IX of the dogma of the Immaculate Conception in 1854. Prior Roger Schuts, Protestant leader of the community of Taize in France, joined in the prayers to the madonna along with the Pope and the rest of the throng.

Look Who's Talking! - "Those who order or practice torture commit a crime that is truly grave. . ." And who said this? None other than Pope Paul VI as he addressed the diplomatic corps accredited to the Vatican, Jan. 14, 1978, in an annual exchange of New Year's greetings. (RNS 1-16-78) What says history?

That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history. The memorials, indeed, of many of her persecutions are no so scanty, that its impossible to form a complete conception of the multitude of her victims, and it is quite certain that no power of imagination can adequately realize their sufferings. (History of the Rise and Influence of the Spirit of Rationalism in Europe, Vol II, p. 32, quoted in Facts of Faith, p. 66)

And we - what have we done? We have given this man a medallion overlaid with pure gold, and have obtained an audience with him through an official representative of the Church. The prophetess to the Remnant asked - "Shall this power, whose record for a thousand years is written in the blood of the saints, be now acknowledged as a part of the church of Christ?" (Great Controversy, p. 571)

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WORTH READING - As every wind of doctrine is blowing in regard to "Health Reform". "A Simple Diet" - a 56 page supplement to Science and Modern Manna in mimeographed form can be obtained by writing direct to Hope Publications, P. O. Box 330, Hope, ID, 83836. Price - \$3.00 postpaid. Foreign orders add 20¢. Please remit with order. Lloyd Rosenvold, M. D. has driven his "thoughts" down the middle of the right side of the road.

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