



"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

CORPORATE ACCOUNTABILITY

Ever since the revival of the interest in what took place at the 1888 General Conference Session in Minneapolis, with its aftermath, there has been projected upon the Adventist consciousness, the concept of "corporate repentance." This has been due largely to the research, writing, and preaching of Elders R. J. Wieland and D. K. Short since 1950. If such an experience as these brethren called for had occurred, then there would be no need for further consideration of other aspects of corporate accountability. While our God is a God of mercy, He is also a God of justice. His Spirit does not always strive with men. (Gen. 6:3) While the times and seasons are at His discretion (Acts 1:7), there is no record in all Sacred Writ where He granted unlimited time in which to repent. Thus there comes a very real aspect of corporate accountability - corporate guilt. And with this, there is involved our individual responsibility.

That we might understand what we are talking about, we should keep before us a clear definition of the term - corporate. This word came from the Latin - corpus - meaning, body. To corporate is to make into a body, a single unit composed of many members. Such a corporate body, religious in nature, is called a church. In Scripture, such a body is compared to the human organism. (I Cor. 12:12) The legal aspects of a corporation is a body formed and authorized by law to act as a single person although constituted by more than one person, and legally endowed with the right of succession. This right of succession is more than a legal endowment; it is a fundamental Scriptural teaching.

Over and above, and within a corporate concept, there is granted to every individual, the power of choice. In most instances, I choose to become a part of a "corpus," the only exception being my natural birth, with its gift of family ties, nationality, race, and citizenship. But even here, I can spurn my family; I can renounce my citizenship. However, in the area of the corpus we call the church, I must choose what that church shall be. Then what are my responsibilities by so choosing? What is my accountability because of the choice? What choices do I have once I am a part of such a "corpus"?

There is and has always been a tension between individual responsibility and corporate accountability. Man was created in the image of God, and with this image came a certain power - power to think and to do. It is stated thus:

Every human being, created in the image of God, is endowed with a power akin to that of the Creator, - individuality, power to think and to do. . . . It is the work of true education to develop this power; to train youth to be thinkers, and not mere reflectors of other men's thoughts. (Education, p. 17)

Since "in the highest sense, the work of education and the work of redemption are one" (ibid., p. 30), the church, though a corpus, to be true to its trust must seek the development in the individuals composing its body, that restoration of the image of God, which gives to them the power to think and to act.

It is the object of this study, and the ones to follow in successive thought papers on this subject, to explore what God has to say about corporate accountability, so that we may know how to relate as individuals to the crisis of corporate identity at this present time. The entire study with footnotes, comments and other texts not used in the main study will be made available on tape for those who wish to pursue the subject in depth.

God created the first corporation. Its formation is described in these words:

And the Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.
(Gen. 2:21-24)

Here we have two individuals, with individual responsibility, yet declared to be one in a corporate identity. The next picture presented in the Scripture record is the seduction of Eve by the serpent to partake of that which God had forbidden. But the question comes - Did Adam have to sin because he was ONE with Eve? No! He had been created in the image of God with the power to think and to do. How God would have met the situation had Adam not chosen to eat of the fruit offered to him by Eve is a moot question. However, the Scripture does not state that by Eve sin entered the world, but by "one man." (Rom. 5:17) Out of Adam's deliberate disobedience, he not only surrendered his individual responsibility, thus denying his individuality, but also incurred for the human race corporate guilt. "As in Adam all die." (I Cor. 15:22a.) And since a corporation has the power of succession, death has passed upon all men because of our identity in that first corporation. Paul stated it this way - "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12)

God has provided another corporation. There is the corpus of Adam; there is the corpus of Christ. "As in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22) "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life." (Rom. 5:18) Since I by natural birth am involved in the corpus of Adam, how do I change corpora? To as many as receive the Word made flesh, "to them gave He power to become sons of God [not sons of Adam], even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:12-13) With the indentification of God in humanity - the Word was made flesh and dwelt among us (John 1:14) - the corpus Christi is as real as the corpus of Adam. This new corpus brought about by God, as was the first corporation in Eden, has likewise the power of succession. To that new corpus Christi, Jesus committed the great

commission, and clearly stated that it was to endure to the end of the age, for He would be with them by His Holy Spirit through all this period of time. (Matt. 28:19-20; John 14:16-18)

Is this succession organizational, or is it the succession of truth? In other words, - Do we find the truth by submitting to the church; or do we find the church by submitting to the truth? In the next thought paper, we shall consider what constitutes the "corpus Christi."

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ELLEN G. WHITE LETTERS AND THEIR RELEASE

Prior to her death, Ellen G. White made a will dated, February 9, 1912, in which she provided for the care and the use of her writings. Five Trustees were chosen to administer not only her modest estate, but also to be responsible for the care and promotion of her books in the English language, and to prepare adequate translations for publication of her writings in foreign languages. These Trustees were also charged with "the custody of the manuscript and letter files, and the selection of matter therefrom for general circulation." (The Custody and Use of Ellen G. White Writings, p. 7)

It is this last provision that has created some basic problems in the use of the writings of the Spirit of Prophecy. Five men hold absolute power over when, how and what statements found in the letters and manuscripts shall be released to the rank and file of the Seventh-day Adventist Church. The statements released - many of them only in part and fragmentary - can be out of context, and thus project a contradictory concept to what appears in other published writings. This brings the Spirit of Prophecy into disrepute through the actions of the very Trustees who were charged with upholding these writings. We shall cite as an example a letter written to Elder Wm. L. H. Baker in 1895.

Before an analysis of this particular letter, we should note problems involved in the release of letters which the Trustees face. Some letters do contain personal items, which have no value for this present time. It is also possible that some letters might contain observations which could embarrass the descendants of the person to whom the letter was addressed. We can well understand the decision of the Trustees to delete any such references from all releases for publication.

Now to the Baker letter. Elder Wm. L. H. Baker to whom the letter was addressed was born in Kellogg, Iowa, in 1858. At the age of ten, he with his parents united with the Seventh-day Adventist Church. At 24, he began employment with the Pacific Press, and five years later was sent to Australia to engage in publishing work there. Within a few years he was called to field evangelism. He was thus laboring in Tasmania in 1895 when Ellen G. White wrote the nineteen page testimony which is documented as Letter 8, 1895. Two years following this letter-testimony, Baker was called to the presidency of the New South Wales Conference with Willie C. White as vice-president. After serving in the same capacity in New Zealand, Victoria, and West Australia, Baker was appointed as Bible teacher at Avondale

College in 1914. In 1922, the Bakers returned to the States where he served as a Bible teacher and chaplain in two sanitariums. He died in 1933 at Springdale, Arkansas.

Parts of the nineteen page letter written to Elder Baker in 1895 are to be found in Evangelism, pp. 329, 296, 154, 284-285, 158, 297, 650, 628, 326; Welfare Ministry, p. 89, and in the Bible Commentary, Vol 5, pp. 1128-1129, besides two Manuscript Releases #286 and #355, prior to the current #414. (The paging in Evangelism indicates the order of the paragraphs quoted as they appear in Letter 8, 1895.) The release from this letter which has caused the most concern is the part to be found in the Bible Commentary (5:1128-29). This has been used by the advocates of the incarnation theory that Christ took the un-fallen nature of Adam when He took upon Himself our humanity. Thus this statement has been placed in opposition to all the clear-cut statements found in the publications of the Spirit of Prophecy which teach without question that Christ "took upon Himself fallen, suffering human nature, degraded and defiled by sin." (4BC:1147) Due to the request of Dr. Raoul Dederen of Andrews University, and one of his students in Christology, Lyle Heise, "for a fuller context of the important 'nature of Christ' statement" a new release was produced - #414.

When we were bringing together the material for the manuscript - An Interpretive History of the Doctrine of the Incarnation as Taught by the Seventh-day Adventist Church - all that we had available was the section of this letter which was quoted in the Bible Commentary, Vol. 5. To harmonize this statement with the rest of the consistent statements from the pen of Ellen G. White, and the teachings of the church as found in its publications, we had only the internal evidence upon which to base the analysis as found in Appendix A of the manuscript. However, the fuller Manuscript Release #414 contains an admonition which clarifies the whole picture. It reads:

The popular opinion of what saith the Fathers will not help in my case. My work is given me of God to know and understand His will for my own individual self. By thoughtful, prayerful study, I must seek to know for myself the true meaning of the Scriptures. We should thank God every day that we are not left to human traditions and man made assertions. We cannot be safe in trusting to any other word except "It is written." (p. 9)

The statement from Letter 8, 1895 as found in the Bible Commentary, Vol 5, was placed out of full context which when given in its complete setting indicates that Sr. White was writing about certain theories of the Church Fathers which Elder Baker had been reading and using in his presentations on the Incarnation of Christ. This analysis of the Letter in question has been explored in a very scholarly manner by Elder Ralph Larson, pastor of the Campus Hill Church at Loma Linda, California, in his pamphlet - The Fraud of the Unfallen Nature.

BUT, Manuscript Release #414 still does not contain the whole of Letter 8, 1895. There are still deleted parts. Among those sections still deleted are to be found these two statements:

When a minister is appointed to a certain work, he is not to consider that he must ask the president of the conference how many days he

should labor in a certain locality, but he must seek wisdom from One who has appointed him to his work, one who has promised to given wisdom and unerring [word in question], who giveth liberally and upbraideth not. Eph. 1:17, 18.

Let no man become another's shadow. The promise is "ask of God;" and if you present the divine credentials, He will hear your petition. Asking counsel from men largely robs one of that experience [that] he can and ever should obtain for himself. If any man lack wisdom, let him ask of other men? No; "Let him ask of God." (James 1:5)

You ask why should these two statements - which contain no personal references - still be withheld? That is a good question! But just ask yourself - If this counsel were followed, how long would the hierarchy presently enthroned whether on the Sligo, or in a local conference or union office continue to exercise its present domination over men? In answering this question, you have the answer to the first question, and with this will come the realization that the White Estate is being used - consciously or unconsciously - as a tool of the powers that be to maintain the status quo. Further, and this is far more dangerous - the release of letters and unpublished manuscripts in part, and out of context, so that there is seeming contradictions in the writings of Ellen G. White, only tends to make of non-effect the testimonies of the Spirit of God. Thus the Trustees who were entrusted to uphold and sustain the gift that God gave to His people are in reality contributing to its mitigation.

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"COOL IT!" BRETHREN, "COOL IT!"

In "An Open Letter to the Church" (Adventist Review, May 24, 1979, pp. 4-5) Elder Neal C. Wilson as the "First Minister" of the Church wrote - "We are requesting that we refrain from involving ourselves in public presentations of the fine points and the controversial aspects of the theology of righteousness by faith." (The same letter also appeared in the Ministry, June, 1979, pp. 10-11). In response to an inquiry regarding this letter at a Question and Answer session at the Medford, Oregon, Campmeeting, June 7-9, 1979, Elder Max C. Torkelsen, President of the North Pacific Union Conference commented:

Righteousness by faith is a tremendously important teaching. And all that Neal Wilson was trying to do my dear brethren - I have been at meetings with him too many times - he was trying to say in the modern word without using it - COOL IT! That's what the young people would say - COOL IT! We are getting so all absorbed in this, like I said, the young people are laughing at us. They are saying, "O have you heard now in the Adventist Church it is righteousness by faith." And I say, if you read between those lines, it is sure tragedy that our young people feel that way. They are saying in effect, "You old timers can't get it together, what are you asking us to do." That's what they are saying. And some of you are here. I have one at home. He can sit back and smile and shake his head over all the arguments in the old

gray hairs of the Church. And Neal Wilson is saying to this Church, in that article if you will read it carefully, Let's talk about all the Church, and get out of our little shell and our little narrow understanding here that we are putting all our energy and time and effort into - righteousness by faith. Let us not ignore it by any means. Let us know what we believe about it. But what about getting out there and proclaiming the Word as the simple Gospel and some of these other things we need to be doing. (From a Cassette Taped Recording of the Question and Answer Period)

Before going directly to the Open Letter, the comments made by Elder Torkelsen need to be noted in at least one respect. (One needs to keep in mind that as President of the North Pacific Union Conference, he was one of the "Cardinal-Bishops," who along with the "Cardinal-Archbishops" concurred in what the "First Minister" wrote in his "Open Letter." On this point of the "principle of collegiality" we shall comment in a later paragraph.) Torkelsen's appeal to "Cool It!" was based on the reaction that the youth - teenagers - in the Church are having toward the message of Righteousness by Faith. This is not the first time that this writer has noted the injection of the teenage problem into the theme of righteousness by faith. I attended a Sabbath afternoon and evening session several years ago in the Jackson, Mississippi Church, on Righteousness by Faith conducted by Elder Morris Venden. From copious notes which I took of the afternoon study period, Elder Venden analyzed the Steps to Christ supposedly built on the book by the same name written by Ellen G. White. However, the "steps" outlined were so foreign to the "steps" in the book that what Sr White had written was completely destroyed. In the midst of the presentation, Elder Venden threw out to the audience the question - "Do you want to know how to deal with teenagers?" There was an immediate affirmative response. He then counselled - "Don't get shook. Roll with the boat." He illustrated his point. If his fifteen year old son came in and told him that he was going out and get drunk that night, He would respond - "Be sure to turn out the lights when you come in." If this is what righteousness by faith is to do for parents, then we need to do more than "cool it;" we need to cry out against this perversion.

When we seek to justify a mandate from the "first minister" of the Church because the agitation over the subject of righteousness by faith is receiving an adverse reaction from the teenagers, something is wrong. What needs to be done is for parents to sit down and explain to their young people the why of Elder M. L. Andreasen's Letters to the Churches. At family worship, let Waggoner's Studies in Romans be read and explained. Add to this The Consecrated Way by A. T. Jones, and Lessons in Faith, which has been compiled by Dr. John Ford from the writings of both Waggoner and Jones. If this were done, the young people would not have time to smirk and smile at the "old gray hairs." They would be able to intelligently enter into the controversy raging over "a most precious message" which the Lord in His great mercy sent to this people. (TM, p. 91) And when they have comprehended the message as given by the men chosen by God to give it, and have some understanding of what has happened within the Church since 1950, then they will eagerly seek to know the history of the 1888 episode as faithfully chronicled in 1888 Re-Examined by Elders R. J. Wieland and D. K. Short. When our youth are kept in darkness, what else can be expected, than what is happening? Then why close the door further against these "spiritually illiterate" young people? My

people are destroyed for lack of knowledge applies to the youth as well as to the adult.

Now to the Open Letter. Elder Wilson as "First Minister" of the Church assumes the message of righteousness by faith - and he alludes to the reference in Testimonies to the Church which calls it "a most precious message" - "will produce an atmosphere of love and harmony within the church. It will bring about a unifying influence; . . ." Did the message when first given in 1888 produce such a result within the church? No, a controversy continued until an organizational set-up was achieved which imposed unity by control, and the message of righteousness by faith was muted until in 1950 it was revived in the manuscript by Elders Wieland and Short - 1888 Re-Examined. Then the controversy began all over again. Now it is true that righteousness "is sown in peace of them that make peace." (James 3:18) It is also true that "Blessed are the peacemakers." (Matt. 5:9) But - "The peace of Christ is born of truth." (DA, p. 302) A false concept of righteousness by faith will never produce peace nor unity. Neither will a "representative group of lay persons, pastors, evangelists, theologians, church historians, Biblical scholars, editors, and church administrators" appointed by the "First Minister" in consultation with his "bishops" produce unity, but only a compromise. This has been amply demonstrated in the Palmdale meeting with its resulting Accord as arranged by Wilson's predecessor - Elder R. H. Pierson. (See Review & Herald, May 27, 1976, pp. 4-7)

We do well to consider the following:

Jesus prayed that His followers might be one; but we are not to sacrifice the truth in order to secure this union, for we are to be sanctified through the truth. Here is the foundation of all true peace. Human wisdom would change all this, pronouncing this basis too narrow. Men would try to effect unity through concession to popular opinion, through compromise with the world, a sacrifice of vital godliness. But truth is God's basis for the unity of His people. Sanctification, unity, peace, - all are to be ours through the truth. (Review, April 12, 1892. Note the date)

We might simply ask - Did the message of Jesus - who was the very embodiment of righteousness by faith - bring "peace" to the Jewish church? Within the very heart of the Jewish Church - and remember it was still God's church till 34 AD - "there was a division among them." (John 9:16; 10:19) Because of this should Jesus have "cooled it"? On what basis did Jesus operate? Read carefully:

Jesus Himself never purchased peace by compromise. His heart overflowed with love for the whole human race, but He was never indulgent to their sins. He was too much their friend to remain silent while they were pursuing a course that would ruin their souls, - the souls He had purchased with His own blood. He labored that man should be true to himself, true to his higher and eternal interest. The servants of Christ are called to the same work, and they should beware lest, in seeking to prevent discord, they surrender the truth. They are to "follow after the things which make for peace;" but real peace can never be secured by compromising principle. And no man can be

true to principle without exciting opposition. A Christianity that is spiritual will be opposed by the children of disobedience. But Jesus bade His disciples, "Fear not them which kill the body, but are not able to kill the soul." Those who are true to God need not fear the power of men nor the enmity of Satan. In Christ their eternal life is secure. Their only fear should be, lest they surrender the truth, and thus betray the trust with which God has honored them. (Desire of Ages, pp. 355-356)

What does Wilson consider so intolerable as to demand that the ministry and the laity of the Church - "Cool It!?" He lists such subject as "the nature of Christ, the nature of man, the nature of sin, perfection, and the question of whether it is possible for a Christian to live a sinless life," and then states - "In our judgment these complex theological and Biblical issues need not be settled in detail in order to rejoice in the gracious provision of salvation through faith in Christ which includes justification, sanctification, and glorification." The phrase - "in detail" - does have some merit of truth, but let us take one of these subjects as a simple illustration - the nature that Christ assumed when taking upon Himself our humanity. The "how" forever remains a mystery (7BC: 915: Ms. 29, 1899), but what He took, when He took our humanity is no mystery. Is the nature that Christ assumed in humanity to be considered an inconsequential detail that can either be overlooked, or compromised? Then consider another one of Wilson's "concepts" which "in our judgment" ("the principle of collegiality") needs not to be settled in detail - "the question as to whether it is possible for a Christian to live a sinless life." If this is not so, then how do we understand that "those who receive the seal of the living God, and are protected during the time of trouble, must reflect the image of Jesus fully"? (EW, p. 71) Did Jesus live a sinless life in our humanity - or was the humanity He contended with different than ours? What then, does Wilson and his "college of cardinals" understand the expression - "the image of Jesus fully" - to mean? And if we do not receive the "seal of the living God" what will all the preaching about "salvation through Christ" accomplish?

The ministry and the concerned laity of the Church have been asked to "Cool It!" We might ask - why, what is the real reason? The reason that the "First Minister" gave was that the unity of the church was being effected. But the servant of the Lord states the matter much differently. She wrote - "The righteousness of Christ has been ignored by some; for it is contrary to their spirit and their whole experience. Rule, rule, has been their course of action." (TM, p. 363.) Those who exercise this type of administrative policy are declared to be "following in the track of Romanism." (TM, p. 362, 1962 edition) Wilson sought to avoid this appearance by stating - "Therefore, with the concurrence and support of the vice-presidents, including those who are the world division presidents, and of the North American union presidents, I am proposing a plan designated to minimize or to end such controversy." But while the objective of Rome does not change, the "track" twists and turns to accommodate the accomplishment of the objective. Pope John Paul II in his first encyclical - *Redemptor Hominis* - while emphasizing the human dignity of man, and according to Newsweek sounding "almost Protestant in proclaiming that the church must measure its performance by its faithfulness to the 'person' of Jesus Christ," nevertheless showed his "profound appreciation for the institutions of the modern church. Time and again, he pays tribute to the principle of collegiality and exults in the development of collective

decision-making at all levels of Catholicism. The frequency with which he cites the teachings of Vatican II indicates that John Paul II has no intention of returning to an autocratic papacy." (March 26, 1979 Sec: "Religion") It would seem that Wilson took a page right out of the "track of Romanism" as developed in Vatican II, and issued his "Open Letter" based on the "principle of collegiality," in other words by the "concurrence and support" of his "college of Cardinals."

There is another aspect of "the track of Romanism" illustrated in the "Religion Section" of Newsweek (May 14, 1979). It is called "'Holy Watergate' in Baton Rouge." The Catholic Bishop of Baton Rouge removed the Claretian Fathers as the chaplains at LSU because they permitted their facilities to be used by a Methodist group sponsoring a lecture by a liberal Catholic moral theologian. The Bishop in defense of his action issued "an icy public statement declaring that 'the faithful are not expected to be sufficiently informed to make judgments on these matters.'" Is this not almost parallel to what the Open Letter is saying in regard to the "nature of Christ, the nature of man, the nature of sin, perfection, and the question as to whether it is possible for a Christian to live a sinless life," that because the laity are not expected to be sufficiently informed to make judgments on these matters; therefore, a committee will be appointed to determine what the truth is in these areas, and when the highest authority has spoken this should "end such controversy."

There is a very interesting admission made in this Open Letter. Wilson seeks for a Scriptural precedent upon which to base his action by alluding to the first general council of the Christian Church as recorded in Acts 15. He also quotes from the book, Acts of the Apostles, noting "the mind of the apostles regarding this matter was the mind of the Spirit of God." (p. 194) Then he states - "The committee such as we suggested will not be inspired in the same way as the apostles and elders were in the early church." If not, then what authority will the findings of this committee have? Nothing more than the authority of men - the men who are operating on the "principle of collegiality" which is the present operational policy of the Vatican today. In other words, the "encyclical" issued by this committee will "follow the track of Romanism" for its pronouncement and authority will come from the hierarchy on the Sligo, not from the mind of the Spirit of God.

Now there is another and far more reaching question to be considered. The servant of the Lord stated - concerning the message of righteousness by faith as given through Elders A. T. Jones and E. J. Waggoner - "This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure." (TM, p. 92) The Open Letter, and this command of God brings us to a "crisis of authority." God commands that it be given. The hierarchy through the "first minister" of the Church says - "COOL IT!" Who are we going to obey - God or man? This places some voices who have been proclaiming the message of 1888 in a very strange position. They have been declaring themselves - truthfully - in the areas in which Wilson calls "details" that need not be settled, and in the same breath they have counselled complete loyalty to the hierarchy. Now what are they going to do? Elders R. J. Wieland and W. D. Frazee to name two, and Dr. John Ford are facing a crisis in their ministry. And if they do not bow to the hierarchy and "cool it," what will happen to them? They can no longer preach this

message in its fullness in the pulpits of the Church; yet God has commanded them to so preach. They face the challenge of corporate accountability, and their own individual responsibility. These are most interesting days to be alive. May God give us insight to see, and not continue in Laodicean blindness.

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XII - 8 (Aug., 1979)

NOTES AND COMMENTS

"Spiritual Illiteracy" - In the above section of the thought paper, we scored heavily the spiritual illiteracy of the youth of the Church. We recognize that this does not apply to all of the teenagers in the Advent Movement, but does cover the vast majority. If our youth would devote themselves to the study of God's Word, they could understand far more than they do of the deep things of God. If they would read carefully and prayerfully - Messages to Young People - with a willingness to yield to its challenge, wonders would be worked for them spiritually. True, they may in their youthful enthusiasm make technical errors, but continuing education and a growing experience in the things of God would correct these faulty factual understandings. We had planned to follow this previous section with an article from the Review written by a teenager who sought to follow the regimen outlined above, but space did not permit. In fact the article is entitled - "Spiritually Illiterate." We shall reproduce it in the next issue.

Subject Matter - Due to increased costs in production, and the limitations of time, we are endeavoring to keep the thought paper to ten pages each month. The material which comes to our desk which we believe we should share with all concerned believers in the Advent Hope would fill two thought papers each month, but again there is only so much time to meet all the demands we face. These topics which need to be publicized we will present just as quickly as possible. We have more information concerning Sandor Palotay, the "Seventh-day Adventist" who invited Billy Graham to Hungary, and who is chairman of the Council of Free Churches in Hungary. We have been receiving material on the imprisonment of the elderly Adventist minister in Russia, and the reaction of the leadership in Takoma Park to this man, along with taped comments of Elder Pierson on his trip to Russia which didn't appear in the Adventist Review. Other items include testimonials of what has taken place at Adventist Marriage Enrichment sessions on the West Coast; articles appearing in the youth paper, Insight, which help to explain the way the youth are reacting to righteousness by faith. Add to this the storm still circulating around the theology of Dr Desmond Ford of PUC, and you have material to fill a year of thought papers.

Monthly Convocation - The Convocation for August will be held on the second Sabbath rather than the first Sabbath. The date will be August 11. At that time, we shall report on the meetings on the West Coast which will just have been completed. Please keep this in mind as you make you plans to attend.