



# "Watchman, what of the night?"

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

## THE CORPUS CHRISTI

[This the second part in the series on Corporate Accountability]

Jesus declared - "I am the way, the truth and the life: no man cometh unto the Father, but by Me." (John 14:6) The only access back to the Father and to life - for "in Adam all die" - is through Jesus Christ. When alone with His disciples in the region of Ceasarea Philippi, Jesus questioned them about what the people perceived Him to be. The disciples had heard various comments as they mingled with the multitudes who came to listen and to be healed. Then Jesus asked them directly - "But whom say ye that I am?" (Matt. 16:15) To this question Peter replied - "Thou art the Christ, the Son of the living God." This perception of reality in contradiction to what He appeared to be - the Son of man - came only through revelation. It could not be comprehended through the insight available to "flesh and blood" but came by the "Father which is in heaven." Upon this revelation of truth - divine in origin, solid as a rock - Jesus declared He would build His Church. (Matt. 16:17-18) He, the very embodiment of Truth, became the head of that body - the Corpus Christi.

Paul perceived this nature of the Corpus Christi when he wrote to Timothy. He counselled the young minister in these words:

These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and the stay of the truth. (1 Tim. 3:14-15 margin)

The Corpus Christi is to be the pillar, the stay, the visible means through which truth is revealed to man. And only as it adheres to truth can it truly be the church of the living God.

It is most informative, and also most revealing how the Apostolic Church viewed themselves and how they were viewed by the Jewish church of which they had been a part. When Paul, as Saul, sought to apprehend heretics, dissidents, or whatever name they might have been called in the synagogues of Damascus, his letters of authority described these people as the followers "of the way." (Acts 9:1-2 Greek) Following his conversion, when on his third missionary journey, Luke tells of an experience which Paul had at Ephesus, and what he did about it. The record reads:

And he [Paul] went into the synagogue, and spake boldly for the

space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of the way [Greek] before the multitude, he departed from them, and separated the disciples, . . . (Acts 19:8-9)

After this decision by the Apostle Paul, the word of God grew mightily and prevailed so that "there arose no small stir about the way." (19:23, Greek) This concept of "The Way" was again used by Paul as he addressed the riotous mob from the stairs of the Tower of Antonia, adjacent to the Temple, which housed Roman soldiers charged with the responsibility to maintain peace and order. Addressing the mob in the Hebrew tongue, he told of his education and training in Jerusalem "at the feet of Gamaliel," his zeal "toward God," and how he "persecuted this way unto death." (Acts 22:4). It is clear from the book of Acts, that while the disciples of Christ were first called Christians at Antioch (11:26), they were known throughout Jewry as simply followers of The Way.

This concept of the way of truth which brings life is very interestingly projected in the New Testament. Christ presented the devil as a murderer - the one who brings death, and the reason given is that he "abode not in the truth." (John 8:44) Christ on the other hand is set forth as "the Prince of life." (Acts 3:15) He, the Word made flesh, was full of grace and truth. (John 1:14) Through the atoning sacrifice of Calvary, Jesus made it possible for the sons of Adam to become the sons of God, thus changing their identification from the corpus of Adam to the corpus of Christ. This accomplishment of Christ, and the provision thus made for man, is spoken of as "the way out," or the "exodus." Luke in portraying the Transfiguration, the coming of Moses and Elijah to talk with Jesus, tells that they spoke of "His decease which He should accomplish at Jerusalem." (Luke 9:31) The word translated "decease" is in the Greek - exodus - or "the way out." Thus those who proclaimed Him as the only way to the Father, as the sole source of salvation (Acts 4:12) were dubbed by the Jewish religious leaders as the followers of "the Way." And to the Hebrew Christians, Paul wrote of that "new and living way, which He hath consecrated for us, through the veil, that is to say His flesh." (Heb. 10:20)

The concept as to what constitutes succession in the Corpus Christi, whether it be organization, or whether it be truth, is vividly contrasted in the confrontation between Paul and the lawyer for the hierarchy of Jerusalem at the time Paul was arraigned for his first hearing before Felix. When permitted to speak in his own defense, he declared - "I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." (Acts 24:14) His basis of belief was the same as it always had been - he still accepted the truth of the Word of God. He still worshipped the God of his fathers. To Paul, he was merely continuing in the truth which the Word had revealed - the revelation of the promised Messiah. But because Paul was willing to walk in that Way, how was he viewed by the hierarchy of Jerusalem? Tertullus, advocate for the religious leaders declared him to be "a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes." (Acts 24:5) What really was Paul's crime? He could no longer support the hierarchy, nor the program they projected for the people. To him, the leadership of Israel had rejected the Truth; they had perverted the Word committed to them. He with Stephen believed they had resisted the Holy Spirit to their damnation, and though they

had received the law by the disposition of angels, they had not kept it. (Acts 7:51, 53)

These concepts form the basis for Paul's teaching in the book of Romans: "They which are the children of the flesh [the succession upon which the corpus of Israel was based] these are not the children of God: but the children of the promise [succession based upon the Word of God - truth] are counted for the seed." (Rom. 9:8) Therefore, "hath God cast away His people?" To this Paul answers - "God forbid." What then is the answer? Noting the history of Israel in the days of Elijah, Paul concludes - "Even so then at the present time also there is a remnant according to the election of grace." (Rom. 11:1-5) Let us make this practical for the present time. Has God cast away the Advent Movement? God forbid! How can He deny that which is the fulfillment of prophecy which He Himself gave and ordered? So even at this present time, there is a remnant according to the election of grace.

What did Paul want those to see - those still attached to the succession of the flesh? "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal 3:29) The inheritance would not come by organization, but by following The Way - truth that leads to life. To remain attached to the earthly Jerusalem was not the answer. Paul declared that city controlled by the hierarchy to be "in bondage with her children. But the Jerusalem which is above is free, which is the mother of us all." (Gal. 4:25-26) He told the Hebrews - those considered to be of the sect of the Nazarenes - they had come "unto Mt. Zion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels [who still abode in the truth], to the general assembly and church of the firstborn, which are written in heaven, and to God the judge of all." (Heb. 12:22-23) And the only way - The Way - to that God with Whom we have to do, is by Jesus Christ, "the way, the truth and the life." The succession which God recognizes is not the way of organization, but the way of truth. Organization is ever only a vehicle, a means, by which truth is carried. Loyalty is not to be to a vehicle, but to truth itself. Those who are thus loyal to truth constitute the Corpus Christi.

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#### TEENAGERS AND RIGHTEOUSNESS BY FAITH

In the previous thought paper, we scored heavily the fact that the leadership of the Church in the Pacific Northwest would seek to justify the moratorium placed by the "first minister" of the Church on the discussion of righteousness by faith because the youth are saying - "O have you heard now in the Adventist Church it is righteousness by faith." Elder Torkelsen indicated that the youth "can sit back and smile and shake [their] heads over all the arguments in the old gray hairs of the Church." (See August issue, pp. 5-6) In our comments (p. 10) we wrote - "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." We called this lack of understanding - "Spiritual Illiteracy." On the following pages we are reproducing two short articles in full from the Review written by a teenager

which show what a youth can understand if he or she will devote their time to the study of the Word of God, and seek to be guided by the counsels of the Spirit of Prophecy. It is true that one article contains a linguistic error which further education would correct, and some of the theological concepts would be understood with more clarity and deepen with maturity. The first article is from the Review and Herald, December 23, 1937, pp. 7-8:

### Spiritually Illiterate

The world today is spiritually illiterate. Illiteracy is especially noticeable in the fields of political science and economics. It is considered gross ignorance not to be intelligently informed about one's government or not to be able to deal successfully in the business world. Is it not worse to be uninformed about the government of God and the most advantageous methods of saving souls? Spiritual illiteracy ranks as one of the outstanding deficiencies of the world in which we live.

The other day I showed a friend an article written on a Biblical theme. As he read, he questioned the meaning of such words and phrases as these: "atonement," "decalogue," and "pure and undefiled doctrines." This person had studied Latin, and yet when it came to applying his knowledge to a spiritual theme in order to understand the word "decalogue," it just "never occurred to him" to do so. As to atonement, he had never before heard of it. Yet this person stands high in scholastic attainments, and is studying to enter one of the professions.

This deficiency is a sign of the last days. "This know also, that in the last days perilous times shall come. For men shall be . . . ever learning, and never able to come to the knowledge of the truth." 2 Tim. 3:1-7. Marvelous things have been wrought through the increased knowledge which God has allowed to enlighten mankind in the closing hours of earth's history. But, alas, instead of delegating that knowledge to bring to man the realization of the soon-coming Saviour, man has tried by the knowledge given him to prove the nonexistence of the God of all light. By his so doing there has arisen a generation that knows not God, and that has no desire to learn of Him. This generation considers Christianity as just another theory trying to bring mankind to the desired Utopia. As a result, gross darkness is converging on the people. The command of the Lord to the Seventh-day Adventist is: "Arise shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee." Isa. 60:1, 2

We should have a religion that works, not just theory. We have light and knowledge contained in the Bible and the Spirit of Prophecy that will carry us through to the end of time. Our duty is very clear. We should so live, by the grace of God, that our beliefs, becoming a vital part of our lives, will shine out as a great light penetrating the darkness of this world. Jesus said, "Ye are the light of the world." This light comes from within, shining out to enlighten mankind. Or as the text in Isaiah said, "His glory shall be seen upon thee."

The glory of the Sun of righteousness shines upon our lives, and we, as reflecting

agents, transmit the light to others. But our lives, like a spiritual mirror, cannot reflect the glory of God if we have not been freed from the dross of the flesh. Worldliness must be swept aside. The carnal desires must be superceded by spiritual achievements. We must show to a spiritually illiterate world, by our everyday life, the meaning of the gospel of Jesus Christ. Many throughout the world are watching the progress we are making in putting our beliefs into everyday living. The sum total of our efforts is to put into action, in this wicked world, the character God desires us to possess. This is not impossible, for all things are possible with God: and when He says, "Be ye holy, for I am holy," He does not set a goal impossible of attainment. Since men today will not study the Bible to learn of the holiness of God, we must be a living Bible, so that by our lives we may exemplify the holiness of God.

The world will stand guilty before the judgment bar of God. How will the spiritually illiterate, whose learning is of such a perverted nature that they cannot comprehend the holiness of God in the Bible, be guilty before God? It will be by this one means, - by the Christians having displayed in the everyday life the perfect moral image of the Master.

Our goal should ever be to have our lives at all times an unmarred mirror, through which a spiritually illiterate world may behold Jesus Christ, so that by beholding Him they may have kindled in their hearts a desire to serve Him.

With the acceptance and publication of the first article, the challenge to try again, resulted in this second article appearing in the Review and Herald, May 26, 1938:

#### Blessings in the Curse

To Adam, as he stood before the Lord God to receive the just sentence for partaking of the forbidden fruit, were these words directed, "Cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life." This pronouncement has dogged the steps of each son of Adam as he has trudged the weary path of life.

Some, as they have faced the unalterable fact of life, have lifted their heads toward heaven and cursed God for giving them such a hard life. Others have lifted their hearts to God and thanked Him for the curse, for have they not, when bowed down under the load of life, turned to Him and found His blessed peace. These latter are the children of faithful Abraham. Sojourning among the thorns and the thistles of life as strangers and pilgrims, they realize that, "we've no abiding city here," but look for "a city which hath foundations, whose builder and maker is God."

We plan a future; we build a foundation. We seek to transform our dreams into realities. We strive to obtain the honor of this world. But alas, cursed is the ground, and in sorrow we lay aside our ambitions, remembering that that which is of the earth is earthly. Then it is we turn and seek Him who has placed flowers upon the thistles and covered the thorns with roses. Our attempts to beautify the cursed ground fail. Only in obedience to the God above

can we realize the fullest life, the greatest, most beautiful life.

Many times we fail to see the flowers, and view only the thorns and the thistles of the curse. The cares of this life, coupled with its perplexing problems, produce clouds of doubt and woe. We cry,

"Truth forever on the scaffold. Wrong forever on the throne."

But we fail to see beyond the clouds,

"Behind the dim unknown,  
Standeth God within the shadow, keeping watch above His own."

When by persevering faith we pierce the darkness, the glory of the Sun of righteousness shines forth in a new splendor we never before visualized.

Jesus has said, "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; nor more can ye, except ye abide in Me. I am the vine, ye are the branches." John 15:4, 5. Here is a plant of life - the vine and the branches - that knows not the thorns and the thistles.

The vine sends its roots far down into the soil to gather minerals and water to aid the branches with its leaves through the process of photosynthesis to manufacture food for the sustenance of life. So it is in the spiritual life. Christ as the vine, by His sacrifice on Calvary, can obtain from the Father all the help and power necessary for the Christian as the branch, to live a victorious life. When He says, "Abide in Me, and I in you," He gives us the formula for success. He gives us not only success in this life, but also the means whereby we can attain the life beyond.

By abiding in Him we attain that peace, the eternal peace. "Peace I leave with you. My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. Surrounded by the thorns and the thistles of life, the curse of the ground, we by abiding in Him can experience that peace which passeth understanding.

## OBSERVATIONS

No doubt by now from your reading, you have suspected, and rightly so, I was that teenager. Re-reading these articles after four decades of time from the microfilm card of the Reviews in our library, I recognized some errors that I made, and the phraseology which does not express as clearly as it should my beliefs, hopes, and aspirations, and so hesitated in reproducing them. But while the product of immaturity, I believe these should encourage some other youth that they, too, can by the study of the Word have deeper insights into truth than they are presently experiencing, and so I have reproduced the articles.

The first article was written as I was beginning my last semester of my senior year at the public High School in Boone, Iowa. By mid-school term, I had completed all requirements for graduation. It was in the midst of the Depression years, and jobs were hard to come by. I spent my time, when unable to pick up

the occasional odd job, reading and studying my Bible and the Spirit of Prophecy. The second article reflects my reading of Steps to Christ. Interestingly, the publication of the first article came as a "Christmas present" to me - one of the best I ever received, and the second article came as a "graduation gift" at the time of the final exercises of my Senior class.

The background up to that point in my life was very simple. My mother, a devout Baptist, had dedicated me to the Lord prior to my birth. This fact of her life she never let me forget. She backed up her dedication by providing for me only Bible stories till I went to school at five. From her reading to me from The Story of the Bible by Foster, and Hurlbut's Story of the Bible, I knew the history the Bible contained forward and backward prior to attending school. Then reading these books for myself after I learned to read, I had riveted into my mind the structure of the Bible upon which to build spiritual concepts. At eleven, when we studied with a retired Bible Worker, the Advent Message, I was able to grasp, and enter into these studies with the decision which followed. It was then that I was introduced to the works of the Spirit of Prophecy. The book - Messages to Young People - had an effect on my life second only to the Bible. The summer prior to my fourteenth birthday, I received a challenge to preach, and prepared and presented my first sermon on "Prepare to Meet Thy God, O Israel." At the time the articles were written, I was preaching on alternate Sabbaths at Ames and Perry, Iowa, and on the fifth Sabbath, I would go with youthful friends to their home in Knoxville, and speak there.

As I have tried to analyze this past experience, and the opportunities that teenagers have today, I asked myself, did I have an advantage they do not have, or do they have advantages that I didn't have. I have been forced to conclude that I had the advantage. Living in poverty - coming home often to just one bowl of food in the center of the table - having a mother who knew her God, and who loved me - she didn't hesitate to use a trunk strap on me, until one day in the process it broke - and who provided for me the Word of God from the first dawn of intelligence; and then, a God who in the greatness of His wisdom opened before me the richness of the spiritual gift He had bestowed upon His people at just the right time in my life; yes, I say I did have an advantage.

Then there is one thing more - it really "bugged" me. To think that a son of one of the hierarchy would smile and smirk at the "old gray hairs" of the church who are seeking to get together "a most precious message" given by their heavenly Father is beyond my appreciation. I recall that when a teenager on one of my birthdays, I hitchhiked to Nevada, Iowa - twenty-four miles from my home town - to spend the day with a retired minister just to enjoy his fellowship and counsel. This white-haired saint of God - Elder W. A. McKibben - was a great blessing and encouragement to me in my teenage years. May God richly reward him in the first resurrection.

Today, when parents refuse to discipline their children, and those who are ministers advise a righteousness by faith based on the philosophy - "Don't get shook; roll with the boat" - what can we expect of teenagers. Pampered, indulged, and allowed to become spiritually illiterate by parents who are leaders in the Church - what an accounting will have to be given in the day of judgment. Need more be written?

## SIGNS OF THE TRENDS

### WHAT HAPPENED TO CHRISTIAN UNITY?

The Catholic Archbishop of Toronto, Cardinal G. Emmett Carter, and the Anglican Bishop of the same city, Lewis S. Garnsworthy jointly called a two day conference at the University of Toronto on the theme - "What We Share." The Primate of the Anglican Church of Canada, and Chairman of the Central Committee of the WCC, Dr. Edward Scott was the keynote speaker. Before 100 Roman Catholic priests, 100 Anglican clergy, and 100 lay delegates, he urged "unity with Roman Catholics." He said every priest must ask himself - "How deep is my penitence over past prejudices and lack of love toward the other church? How deep is my thankfulness over our common baptism and Christian faith? How deep is my sense of urgency about the need for union? How deeply committed am I really to seeking ways to bring it about?" (Toronto Star, June 8, 1979, A2)

Johannes Cardinal Willebrands, Head of the Vatican's Pontifical Secretariat for Promoting Christian Unity spoke the second day. One Anglican rector commenting on Willebrands' speech said he "had the impression that he was raising the draw-bridge rather than building a bridge." This rector concluded that "the new ecumenical age that began with Vatican II seems to be rapidly fading into history." Two reasons were noted for this change of attitude: 1) The attitude of the Catholic hierarchy to opt for "a new age of triumphalism - the Roman church's view, always held up until Vatican II, that Christian unity was to be achieved by all other denominations submitting themselves to the authority of the one true church led by the Pope." And 2) Roman Catholic delegates attending the two day conference who were disappointed in the posture taken by Willebrands explained "that the church's current ecumenical stance may reflect the style of Pope John Paul II, who, although being a man-of-the-people and a social progressive, is very much a theological conservative." (Toronto Star, June 23, 1979, F6) One must never forget that the present Pope told the Bishops of New Zealand - "Let the work of drawing closer together to our separated brethren be carried on with much understanding, with much patience, with great love, but without deviation from the true Roman Catholic doctrine." (RNS, Nov 14, 1978, p. 11)

Religious News Service in its "Week in Religion" for May 25, 1979, asked the question - "The Ecumenical Movement: Is it Dormant or Dynamic?" One of the leaders of the NCC "lamented that Christian unity had ceased to be essential and had become peripheral within the 32-member Protestant and Orthodox Churches' organization." Catholic leaders on the other hand, including the chairman of the U. S. Catholic bishop's committee on doctrine, Cardinal William Baum, believes the "ecumenical movement is 'fundamentally healthy.'" The director of communications for the Graymoor Ecumenical Institute said: "The Pope has a unique position that extends beyond the Catholic Church. Just as it happened under Pope John XXIII, a creative initiative by Pope John Paul would propel the whole ecumenical movement toward the goal of Christian unity."

At the present moment, the force toward unity in Christendom is the charismatic renewal. Cardinal Leo J. Suenens "contends that the charismatic renewal movement is a principle force currently bringing Christian Churches together." (ibid.)



At Princeton Theological Seminary in April, the Cardinal "described the ecumenical and charismatic movements as two rivers coming together, blending and almost imperceptibly becoming one." (ibid.) We must keep in mind that the book of Revelation pictures unto the end - the dragon, the beast, and the false prophet, as distinct, separate, and indentifiable. But from all three come "unclean spirits like frogs" which "are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them together to the battle of that great day of God Almighty." Rev. 16:13-14

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### "JESUS 79: PENTECOST RALLIES SPREAD A GRASSROOTS UNITY"

This caption headed a combined report in Christianity Today (June 29, 1979, pp. 42-43) filed by Senior Editor Edward E. Plowman and Correspondent John Wagner in Oklahoma City. It noted that the Pope's arrival in Poland "wasn't the only big religious story on Pentecost weekend. Jesus 79, a series of day-long rallies sponsored jointly by Roman Catholic and Protestant charismatics to celebrate salvation in Christ and unity in the Holy Spirit, attracted 200,000 persons of all ages, colors, and denominational backgrounds to stadiums and arenas in 27 cities across America."

The idea for Pentecost rallies appears to have originated with Vinson Synan, the assistant general superintendent of the Pentecostal Holiness denomination. He said "his vision for Pentecost weekend celebrations came as he prayed late one night on the steps of the Church of the Holy Spirit in Rome in 1975. Praying with him was Veronica O'Brien, secretary to Cardinal Leon Josef Suenens." She in turn took Synan's idea to the primate of Belgium.

Cardinal Suenens has been commissioned by the Vatican with the oversight of the charismatic renewal in the Catholic Church. Liking the idea of Synan's, he "summoned" him "for a more detailed look at the proposal" which he endorsed. Both the Cardinal and Synan spoke at the Jesus 79 Rally in Oklahoma City. At an interdenominational gathering for the clergy prior to the Rally, Suenens said God told him to come to Oklahoma City. He stated - "Young men have visions and old men have dreams. And since I will be 75 very soon, one of my dreams is to seek the visible unity of the church coming in the not-too-distant future." Then at the close of the evening celebration in the Myriad arena, the 5,000 persons gathered heard Suenens give a moving personal testimony which called for a "visible Christian unity" after four centuries of disunity. He urged the closing forever and ever on the past of "bitterness, war, and hatred" among churchman. To sustained cheers he pleaded - "Let us look at each other with the eyes of Jesus Christ and say, 'I love you.'"

"Clergy and laity from Pentecostal, as well as mainline denominations helped plan the Oklahoma City Rally. The Roman Catholic archbishop of Oklahoma City, Charles A. Salatka, attended the prayer and praise rally along with many Catholic nuns and lay people. A black Nazarene pastor led the audience of 5,000 in singing 'Amazing Grace.'"

Another significant Jesus 79 address was given by Ralph Martin in the Giants Stadium. Martin is a founding leader of the Catholic charismatic renewal movement, and heads the international coordinating office of the movement in Belgium working under Suenens himself. The views of both Martin and Suenens can be regarded, therefore, as reflecting the thinking and direction the movement is heading theologically. Martin in his speech lashed out at "theological liberalism" which he said made the church "ill, weak, and confused." He scored the affluent West for its "gospel of human or psychological development" and noted that the Third World considered the message of Christ to be a "gospel of liberation" one that calls "primarily to help bring about a Marxist revolution." He declared that the church's first task was to evangelize, with peace and human rights goals as secondary.

Martin disclosed that Cardinal Suenens had assembled a group of Catholic charismatic leaders to design a portrait of the normal Christian life. The picture which evolved was that "the normal Christian life is (1) based on a personal relationship with Jesus Christ as Saviour and Lord; (2) lived in the Holy Spirit; (3) yoked with other persons committed to Christ; and (4) fruitful." Notice the absence of a life based on the Word of God. No true relationship can be formed with Jesus as Lord and Saviour, except as founded upon the Word of God. It is truth that makes one free, and that truth can be found only in the Word.

In contrast to this picture which ignores the Word of God, and bases it on a life "lived in the Spirit," Episcopalian Maureen Gross of New York City expressed her gratefulness for the charismatic movement, because as perceived by her, unlike the ecumenical movement which seek unity by pushing aside biblical doctrines, the charismatic renewal brings the experience of "unity of a solid scriptural basis." Thus a subtle deception is compounded. How meaningful the counsel - "So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures. . . None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict." (GC, p. 593)

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