

*"Watchman,  
what of the night?"*

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

*Eze. 7:6 (Moffatt)*

## BEYOND THE BORDERS

WHAT IS DANIEL 7:10 NOT SAYING?

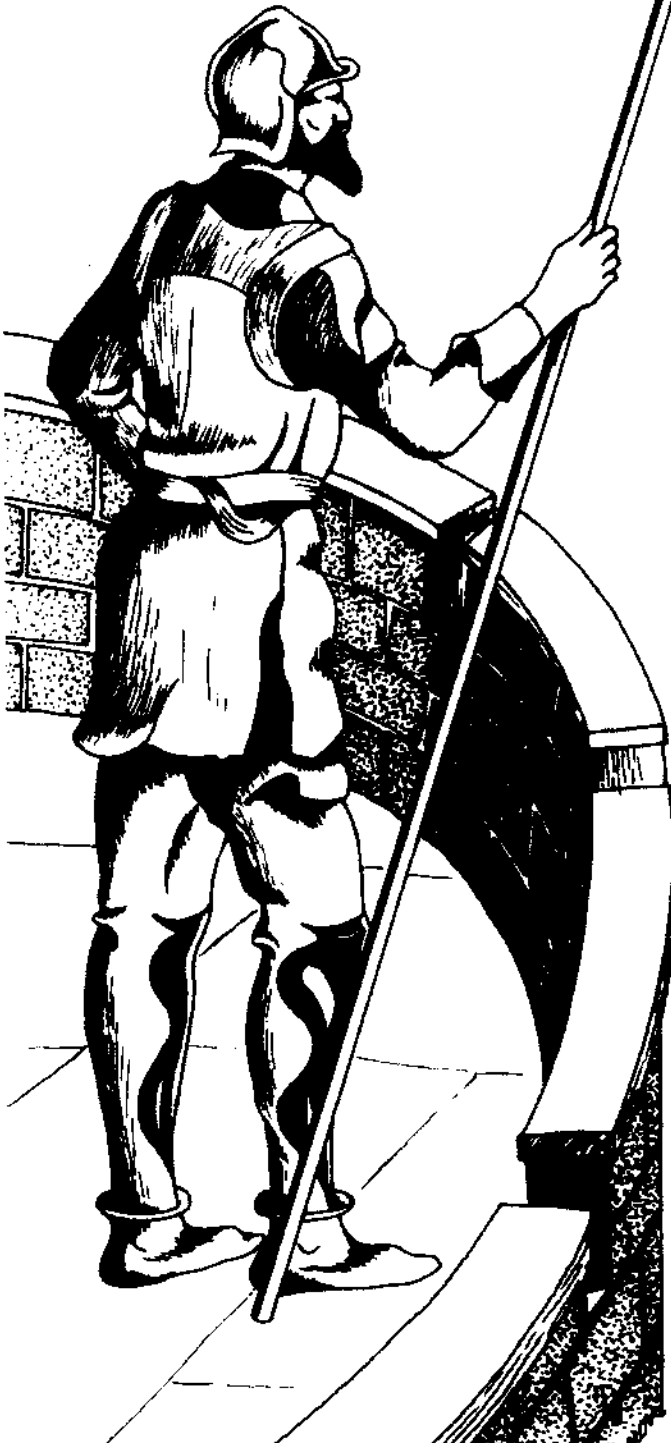
(Concluded)

In previous issues of WWN, we have discussed the prophecy of Daniel, chapter seven. This prophecy does not restrict the "borders" of Adventism, but traditional Adventism has restricted itself in its study of this prophecy. This prophecy given to Daniel in the first year of Belshazzar is basic to all the other visions which followed. It is true that to Nebuchadnezzar, God gave an outline of the nations of earth which were to succeed his golden kingdom. (Daniel 2) It was, however, only an outline. The vision given to Daniel detailed the outline, and focused on end-time events.

The first point that needs to be recognized, and which must be "set in concrete" is that to Daniel was given a **succession** of events in symbolic representations, one to follow the other. He first saw a "lion" and "behold another beast" followed - a bear (7:4-5). "After this" he beheld a leopard-like beast with four heads and four wings (7:6). "After this" he saw a non-descript beast "dreadful and terrible" with ten horns (7:7). As he was considering "the horns," another, "a little horn," came up among them (7:8). He continued to look "till ... the Ancient of days did sit," and "the judgment was set and the books were opened" (7:9-10).

Here is where "historical" Adventism placed a period. God does not so do. Daniel "beheld **them** because of the voice of the great words which the horn spake" (7:11) Why did we place a "period," when God placed only a "comma"? It would appear we confused this verse with Daniel 7:25, when in the explanation given by "one of them that stood by" (7:16), "words" were to be spoken by the little horn during the prophetic period of "a time and times and the dividing of time" (7:25) The word "great" is supplied in Daniel 7:25; the "great" words were to follow the convening of the judgment.

While the deeds done and words spoken by the Papacy during the Dark Ages were blasphemous, God evaluates the pronouncements of the Papacy following the setting up of the judgment as "great." These "words" have been uttered up to this present era. To note these, and what they are saying, that God would call attention



to such, in prophecy, makes relevant this basic prophecy to our very time. By not doing so, we can blame only ourselves for the theological "gap" which imperils fundamental Adventism for a new generation.

The time allotted to the Middle Ages's reign of "the little horn" - "a time and times and dividing of time" (7:25) reached to 1798, when the French general, Berthier, declared the government of the Papacy at an end. The Judgment was to follow, and the enlarging prophecy of Daniel 8, focuses on the time of that judgment - the cleansing of the sanctuary - at the close of the 2300 prophetic days (8:14). This brings us to 1844, and the beginning of the First Angel's Message which heralded the fact that "the hour of [God's] judgment is come." (Rev. 14:7) It was "then" that Daniel beheld "because of the voice of the great words which the horn spake" (7:11). What words have been spoken?

In 1854, the Dogma of the Immaculate Conception was promulgated which taught that when "the Word was made flesh" he was born into humanity of a different kind of a mother than the rest of daughters of Eve. This was not the concept given to those to whom was committed the trust of the "everlasting gospel" (Rev. 14:6) Has it become an issue today in the community of Adventism? Then is not the prophecy involving the judgment relevant for this time?

In 1870, the dogma of papal infallibility was issued. Man infallible, and his pronouncements on a par with the Word of God? Has not the issue of ecclesiastical authority marked the history of Adventism? Is it not much alive today?

In 1950, the bodily assumption of Mary into heaven was proclaimed, and with it a door has been opened for the inroads of Spiritism in the garb of Mary.

We do not need to celebrate the 150th anniversary of a past experience, the prophecy which marked the convening the judgment is on-going in its fulfillment. We need to step beyond the "borders" we have set, and follow the continuing vistas set by the prophecies of Daniel.

After Daniel is shown the final end of the beast and the little horn nourished by the beast, he sees in the night visions "one like the Son of man" being brought to the Ancient of days, not to determine who will make up the kingdom, but to receive "dominion, and glory, and a kingdom." His priestly work is finished; his kingly reign is

about to begin. Did Jesus not appear before the seat of judgment when it was set, and the books were opened? Yes, assuredly! How do we know? The typology of the Hebrew service of the Day of Atonement serves "unto the example and shadow of heavenly things." (Heb. 8:5) However, that "example" also teaches that after the High Priest appeared in the Most Holy Place, he carried forward a three-fold cleansing, which was concluded at the Altar in the Court. The prophecy of Daniel indicates that having completed His work, He returns to the Ancient of days to be inaugurated as King of kings and Lord of lords. All of this data must be harmonized into one complete picture. If this is done, the relevancy of the sanctuary truth becomes once again a present truth that it was in its beginning phase in 1844.

As the data is related, the fundamental axiom previously enunciated must be kept in mind. The judgment on sin must begin where sin began, and that is in heaven. To this axiom we must add the corollary that the adjudication in the judgment must assure God that sin will never arise a second time. This involves both the sovereignty of God, and the free moral agency of all created beings including the angels among whom sin arose the first time. Indeed, when the Ancient of days did sit in judgment and the books were opened, an angel proclaimed, "the hour of the judgment of Him is come." (Rev. 14:7, Gr.)

The sovereignty of God involves His unchangeableness. "I am the Lord, I change not," He declares of Himself. (Mal. 3:6) God had a purpose in His plan for the creation of man. He was to be made in His own image, and was to be only a "little while inferior" to the angels. (Gen. 1:26; Heb. 2:7, margin) Over this plan, Lucifer started his rebellion. He wanted to "be like the Most High." (Isa. 14:14) Two persons cannot occupy the same place at the same time. Man could not be made in the image of God, like the Most High, and Lucifer occupy that place also. There was conflict in heaven. How can God carry out His original objective, and sin never arise again?

Circumstances are vastly different than when God first introduced His plan. Man was only on the drawing board, a concept in the mind of God. According to the prophecy of Daniel, the first act of judgment is the assembling of the angelic host. The books are opened. What a sorry record is the human story - all have sinned, all have joined Lucifer in his rebellion against God. Can God carry out His original plan, and find

among men, those in whom He can recreate His image, and exalt to the place He intended Adam to occupy? Will the Angelic host concur?

Here is where the typology answers the questions. The blood of the bullock provided by the high priest, and the blood of the Lord's goat were mingled for the symbolic cleansing of the individual so that he might be clean of all his sins before the Lord. (See Leviticus 16) Now with the typology in mind, let the imagination grasp the scene when the hour of God's judgment commenced. With the books opened before the Angelic record-keepers - they know what is written down - the Great High Priest steps forward and, with His nail pierced hands outstretched, asks - "Have I given enough to have those who have confessed Me to be with Me where I am?" They recall those scenes of earth: - Gethsemane, the Judgment Halls of political and priestly rulers. They recall how they veiled their faces at the agony of Calvary.

The Father then asks - "Did I give enough when I gave One who was my Fellow to become a member of the fallen race, forever to retain His human nature? The Angelic host recall that night when the Word, who had "emptied Himself," was born a Babe in Bethlehem's manger. How well they recall vying for the honor to proclaim Him to the shepherds. With one voice they consent for God to carry out His original plan even though man's depravity had lowered him further in the scale of moral worth. One condition alone was attached - every one who would be recreated must, as they, accept the sacrifice made by Jesus Christ.

With one unified purpose, all Heaven moved to the final objective of the Atonement - "the manifestation of the sons of God." (Rom. 8:19) Three Angels would assist the Son of man through their supervised Messages to prepare a people who would "keep the commandments of God and the faith of Jesus." When His work of ministering the cleansing would be completed, He would return "with the clouds of heaven," lay aside the white linen garment, with its writer's ink horn, and return to the Throne of the Ancient of days to claim his kingdom. (Compare Lev. 16:4 with Eze. 9:2, 11)

The books are not closed in the vision of Daniel 7. They remain open, and from them the "dead" were judged out of those things which were written in the books, according to their works." (Rev. 20:11-12) However, there is another book that was opened - the Lamb's book of life. In that book are registered the names of those who

have accepted His sacrifice, eaten His flesh and drunk His blood, thus having life. (John 6:53) Those not written therein are "dead" though they stand before the Great White Throne.

The Sanctuary Truth is not stale nor unprofitable, but vibrant with life and immortality. We have made it dull and uninteresting to a new generation in Adventism because we have not moved forward with advancing light, and have failed to search diligently to see if every position that we have taken could be sustained by the Word of God. Instead a period was put to the perception of truth, and the word, "historic," was coined.

There is an interesting parallel between the three phases of the priestly ministry on the typical Day of Atonement, and the Three Angels' Messages of Revelation 14. The services of the typical Day of Atonement involved a "cleansing" of the Most Holy Place; the Holy Place; and finally, at Altar in the Court. In the Most Holy Place before the Ark of the Covenant, the blood of both the bullock and the Lord's goat had been sprinkled separately. The reason given was "because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." (Lev. 16:16) It was twofold, the one resulting from the other. We sin because we are unclean. It should be observed in passing that while the uncleanness is noted, it was not until the final act with the mingled blood that the uncleanness is mediated. (16:19)

The second phase of the Day of Atonement mediation was in the holy place where corporate confession had been recorded on the horns of the Altar of Incense. Then the third or final act was at the Altar where the individual confession had been made.

These same three steps can be observed in the progression of the last warning messages of the Three Angels. First, it is the announcement that the hour of God's judgment is come. It focuses on God; "give glory to Him, ... and worship Him," the Creator. Keep in mind that God had a plan and purpose in that creation. The second message calls the nations to account - corporate confession. Finally, the Third Angel is an individual accounting - "If any man shall worship the beast and his image." (Rev. 14:9) Those who refuse to so worship are cleansed so that it can be said of them - "Here are they that keep the commandments of God and the faith of Jesus." (14:12) Further, as we noted in the series of studies on "Exegesis of Revelation," the tense changes from the aorist (Greek past) in the first

two messages to the present tense in the Third. This is not without significance.

If we had but caught the vision of the Psalmist - "Thy way, O God is in the sanctuary" (Ps. 77:13), and had been willing to carefully follow the dictum of Hebrews 8:5 that the priests of the typical served unto the example and shadow of the Heavenly, the crisis in Adventism might have been contained. It is true that some painful decisions would have had to be made. They will still have to be made. "It is necessary that our unity today be of a character that will bear the test of trial. ... We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed." (TM, p. 30)

In the survey that Dr. Greenwalt took in his Sophomore Bible class regarding basic prophetic concepts, he noted that 95% of the "new" generation of Adventists believed "the church should 'stop trying to prove time prophecies altogether and move on to bigger, more important issues.'" (Spectrum, Vol. 24, #2, p. 43; see also WWN, 10(95), p. 5) Two factors have produced this reaction: 1) We have stated, and rightly so, that time is no longer a test since 1844; however, to place a period at that date, and memorialize it by commemoration ceremonies does not meet the need or expectation of a "new" generation. 2) While time is not a test, events still are. These events if placed in the setting of prophecy, can be shown to be significant as God sees them and they do impact on present day Adventism.

For example, the Second Angel's message indicated that "all nations" have made a decision. They have yielded to drink of the wine of Babylon. This decision would close their probation. When did this occur? Keep in mind that the message is not talking about individuals, but nations, corporate bodies. (Individuals are focused in the Third Angel's message) Jesus gave us the prophecy that when literal Jerusalem returned to the control of the nation of Israel, the probationary time of the nations (Gentiles) would be "fulfilled." (Luke 21:24) This event occurred in 1967, and was officially ratified in 1980. What has been done about this fulfilled prophecy? The official church recognized its possibility in the 1952 Bible Conference; published a book containing the recognition of its

fulfillment, and then has now become "deadly" silent. The "historic" Adventist either ignores the prophecy, or contradicts the very words of Jesus, or seeks to spiritualize its force away - anything but face the truth.

Are there borders in Adventism? Yes, but we have drawn them, not God. God's call is the same now as to ancient Israel - "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes." (Isa. 54:2) ‡

### CHRIST OUR COMPLETE SALVATION

"Our acceptance with God is **not** upon the ground of our good works, but our reward will be according to our works. 'For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit.' (Rom. 8:3-4)

"'The carnal [or natural] mind is enmity against God; for it is not subject to the law of God, neither indeed can be.' (8:7) **Human nature could not keep the law, even if it would.** Apart from Christ, without union with Him, we can do nothing. 'Not that we are sufficient of ourselves to think anything of ourselves, but our sufficiency is of God.' (II Cor. 3:5) The law requires us to present to God a holy character. It demands of men to-day just what it demanded of Adam in Eden, - perfect obedience, perfect harmony with all its precepts in all relations of life, under all circumstances and conditions. No unholy thought can be tolerated, no unlovely action can be justified. **As the law requires that which no man of himself can render,** the human family are found guilty before the great moral standard, and it is not in the province of law to pardon the transgressor of law. ... Standing before a holy, good, and just law, and finding ourselves condemned because of transgression, we may well cry out, What shall we do to be saved?

"There is but **one way of escape** for the sinner. There is but **one agency** whereby he may be cleansed from sin. He **must** accept the propitiation that has been made by the Lamb of God, who taketh away the sins of the world. The shed blood of Christ cleanseth us from all sin." (Signs, May 30, 1895; emphasis supplied)

# THE "ULTIMATE SIGN AND SEAL"!

The book of Revelation pictures two groups of people as existing in the final hours of human history, and each are marked. One group is sealed with "the seal of God," and the other is marked with "the mark of the beast." Adventism has taught that "the mark of the beast" results from the observance of Sunday in place of the Sabbath of the Fourth Commandment of the Law of God. The "seal of God" is presented as revealed in the very commandment itself.

Of interest, in the light of this conclusion is the fact that in the chapter, "The Seal of God" (5T:213-214), it reads: - "Not all who profess to keep the Sabbath will be sealed. There are many even among those who teach the truth to others who will not receive the seal of God in their foreheads." This should alert us to the fact that there may be more to the seal-of-God and mark-of-the-beast issue than we have been willing to consider previously. It is true that the context of the statement noted indicates that the "seal of God" involves more than a theoretical assent; truth must be lived.

I recall that in evangelism a few decades ago in lecturing on "The Mark of the Beast" - a lecture now either omitted from an evangelistic series or diluted - I relied heavily on a letter written in 1895 by the Chancellor of Cardinal Gibbons which stated - "Of course the Catholic Church claims that the change [of the Sabbath from Saturday to Sunday] was her act. It could not have been otherwise, as none in those days would have dreamed of doing anything in matters spiritual and ecclesiastical and religious without her. And the act is a **mark** of her ecclesiastical power and authority in religious matters." (Quoted in Facts of Faith, pp. 292-293; emphasis supplied) It is still a mark of the power and authority of Rome, but is it "the mark of the beast"? Or, is Rome attempting another approach to its goal of dominance with another "mark" or "seal"?

At the Seventh Assembly of the WCC in Canberra, Australia in 1991, the issue surfaced as to why the Roman Catholic clergy present could not take part officially in the celebration of the eucharist at the Assembly. At an international press conference, a questioner suggested to Archbishop, now Cardinal, Edward Cassidy, that since the Pope had sent a message to the

Assembly decrying the divisions in Christendom, a "concession" should be allowed which permitted Catholic participation in the eucharistic celebration. To this Cassidy responded - and his response should be carefully noted - "He judged that sharing the eucharist is the '**ultimate sign and seal**' of church unity." (EPS, 91.02.74) Furthermore, he projected a new dimension in the ecumenical process. He stated - "We are not working towards **uniformity** among the Churches of the world. We are working towards the **unity** in faith and communion." (The Catholic Leader, Feb. 24, 1991, p. 3; emphasis his) Unity in **diversity** is the new theme, yet a unity based "in faith and communion." "Communion" involves the eucharistic "sign and seal."

Consideration needs to be given to this new emphasis and what it means. But first, a review of the Roman Catholic perception of the eucharist. In theological terms, the Roman Catholic position is called, Transubstantiation, meaning that the bread and wine become literally, the body and blood of Jesus. How this becomes so, is blasphemous. The sainted doctor of the Roman Church, Alphonsus de Liguori, wrote:

"St. Bernadine of Sienna has written: 'Holy Virgin, excuse me, for I speak not against thee: the Lord has raised the priesthood above thee.' The saint assigns the reason of the superiority of the priesthood over Mary; she conceived Jesus Christ only once; but by consecrating the Eucharist, the priest, as it were, conceives him as often as he wishes, and that if the person of the Redeemer had not as yet been in the world, the priest, by pronouncing the words of consecration, would produce this great person of a Man-God. 'O wonderful dignity of the priests,' cries out St. Augustine; 'in their hands, as in the womb of the Blessed Virgin, the Son of God becomes incarnate.' ...

"Thus the priest may, in a certain manner, be called the creator of his Creator, since by saying the word of consecration, he creates, as it were, Jesus in the sacrament, by giving him a sacramental existence, and produces him as a victim to be offered to the eternal Father. ... And St Augustine has written, 'O venerable sanctity of the hands! O happy function of the priest! He that created (if I may say so) gave me the power to create him; and he that created me without me is himself created by me!'" (Dignity and Duty of the Priest, pp. 32-33)

Already the "communion" part of Cassidy's formula for unity has been addressed by the

Faith and Order Commission of the WCC in what is known as the Lima Text, or BEM - Baptism, Eucharist and Ministry. It must be kept in mind that the Faith and Order Commission has 12 Roman Catholic theologians as full members, and the current vice moderator of the Commission, Jean Tillard, is a Roman Catholic. Further, the preface to the Lima Text, Faith and Order Paper No. 111, observes that the stated aim of the Commission is "to proclaim the oneness of the Church of Jesus Christ and to call the churches to the goal of visible unity in one faith and **one eucharistic fellowship**, expressed in worship and common life in Christ, in order that the world might believe." (p. viii) [Emphasis supplied]

The preface expressed the success which attended the formulation of the Lima text by observing that "those who know how widely the churches have differed in doctrine and practice on baptism, eucharist and ministry, will appreciate the importance of the large measure of agreement registered here. ... That theologians of such widely different traditions should be able to speak so harmoniously about baptism, eucharist and ministry is unprecedented in the modern ecumenical movement." (p. ix)

The Lima Text itself speaks to the point of the presence of Christ in the eucharist, calling it "the sacrament of his real presence." The text reads:

"Christ fulfills in a variety of ways his promise to be always with his own even to the end of the world. But Christ's mode of presence in the eucharist is unique. Jesus said over the bread and wine of the eucharist" 'This is my body ... this is my blood...' What Christ declared is true, and this truth is fulfilled every time the eucharist is celebrated. The Church confesses Christ's real, living and active presence in the eucharist." (p. 12)

The text defines how this "presence" is accomplished. It reads - "The Spirit makes the crucified and risen Christ really present to us in the eucharistic meal, fulfilling the promise contained in the words of institution. ... The bond between the eucharistic celebration and the mystery of the Triune God reveals the role of the Holy Spirit as the One who makes the historical words of Jesus present and alive." (p. 13) Observe, while this text does assert that the actual presence of Christ is present in the bread and wine as "contained in the words of institution," it places the Holy Spirit where the Roman Catholic Church places its priests. A commentary note (#13) suggests that a decision

remains to be seen if the differing views on the meaning of the "true presence" in the bread and wine "can be accommodated within the convergence formulated in the [Lima] text itself.

The Lima text was adopted in 1982. The statement made by Cardinal Cassidy at the time of the Seventh Assembly of the WCC was in 1991 noting the eucharist as "the ultimate sign and seal" of church unity. A Handbook for Today's Catholic was published in 1978, and "revised and expanded [in] 1991." One section on "How to Receive Communion" reads: (Observe the substitution of "minister" for "priest," and the concept of "the presence of Christ in eucharist" and **how** it may be received)

"Holy Communion may be received on the tongue **or in the hand** and may be given under the form of bread alone or under both species.

"When the minister of the Eucharist addresses the communicant with the words 'The Body of Christ,' 'The Blood of Christ,' the communicant responds 'Amen.'

"When the minister raises the eucharistic bread or wine, this is an invitation for the communicant to make an Act of Faith, to express his or her belief in the Eucharist, to manifest a need and desire for the Lord, to accept the good news of Jesus' paschal mystery.

"A clear and meaningful 'Amen' is your response to this invitation. In this way you profess your belief **in the presence of Christ in the eucharistic bread and wine** as well as in his Body, the Church." (p. 42)

Just say, "Amen" and you can have "the sign and seal" on your tongue, or in your hand, and you become a part of the one great Church - the great ecumenical unity.

## LET'S TALK IT OVER

In The Great Controversy (p. 480) is to be found an interesting interpretive paragraph of two key texts which were noted in the first article of this issue - Daniel 7:10 and Revelation 20:12. This paragraph reads:

"The books of record in heaven, in which the names and the deeds of men are registered, are to determine the decisions of the judgment.

Says the prophet Daniel, 'The judgment was set, and the books were opened.' The revelator, **describing the same scene**, adds, "Another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

In the context of Scripture, the judgment of Daniel 7:10 takes place prior to Christ assuming His office of King of kings and Lord of lords. The judgment of Rev. 20:12 is set after the 1000 years, or the Millenium. There is no way to harmonize the interpretation given in The Great Controversy with the traditional view that in the judgment beginning in 1844, God and the angels have been scrutinizing the records of the dead and now to the living to see who will be saved. However, the concepts presented in the first article in an attempt to enlarge the "borders" of our thinking in regard to the judgment do permit such an interpretation.

Daniel 7:10 begins a judgment scene which does not close till after the Millenium. In the interpretation of the judgment given to Daniel, it states - "The judgment shall sit, and they shall take away [the little horn's] dominion, to consume and destroy it unto the end." (7:26) That is what Daniel saw - the beast of which the horn was nourished "was slain, and his body destroyed, and given to the burning flame." (7:11) Nowhere is it stated that the "saints" were judged. Judgment was rendered in their behalf, and "the time came that the saints possessed the kingdom." (7:22) The text in Revelation gives the answer - there is "another book... which is of life" - "the book of life of the Lamb slain from the foundation of the world." (Rev. 13:8) In it are written "the names" of those who shall enter the New Jerusalem. (See Luke 10:20; Phil. 4:3; Rev. 21:27) Notice the emphasis on "names" only, not the record of deeds. Only the lost are "judged...according to their works." (Rev. 20:12)

It is the "Book" not the "books" which we should be concerned about. The condition is clearly spelled out. Jesus said:

"Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent Me, hath everlasting life, and shall not come into judgment (Gr.); but is passed from death unto life." (John 5:24)

Our "life is hid with Christ in God" so that "when Christ shall appear," we shall "also appear with Him in glory." (Col. 3:3-4) Those who do the one "work of God" (John 6:29) are enrolled

in the Lamb's Book of Life. They do not come into the judgment of Daniel 7:10. That is why Enoch, Moses, Elijah, and the group at Christ's resurrection are now in Heaven, and why the Thief died with the assurance that he, too, would be there. They do not come into judgment.

If we are willing to enlarge the "borders" of our thinking, keeping it in line with the pattern shown in the Mount, recognizing that the purpose of the sanctuary was to reveal by example and shadow **the service** to be performed in the Temple above, we will not have a message that can be called "stale, flat, and unprofitable," but one which will radiate the truth as it is in Jesus. Neither do we need to jettison the Sanctuary Truth, but it can be a truth as alive and viable as it was to our spiritual forefathers in their limited perceptions.

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"When the question as asked Christ, 'What shall we do that we might work the works of God?' He answered, 'This is the work of God, that ye believe on Him whom He has sent.' We are not to do something in order to purchase our entrance into heaven; for the Lord gives us heaven through the merit of Jesus Christ, and not through any merit of our own." (Signs, May 30, 1895, p. 9)

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