



*"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

AN IMAGE TO THE BEAST

Findings in Fact by a Federal Judge

Prophecy is how God views a given event, an institution, a government, which by His divine foresight He reveals will take place or come into existence. Prophecy is God's prejudgment of history. This serves a very specific purpose. When the event or entity occurs or appears in history, the children of God can then know how to react in harmony with God's revelation. Inasmuch as a chief focus of prophecy is to unmask the workings of Satan in and through earthly powers, the children of God can in fulfilled prophecy discern "the wiles of the devil" and sound a note of warning to all who will hear. Those who read, hear, and keep the things revealed in sacred trust need not be deceived by the workings of "wicked spirits in heavenly places." (Eph. 6:11-12 margin)

While any given prophecy is specific and its fulfillment can be discerned because the facts of its fulfillment fit no other event, nevertheless lessons in principle can be learned from a fulfilled prophecy as the cycles of history repeat themselves. Further, while given prophecies may remain as yet unfulfilled, the principles indicated in the prophecies may be applied and understood in events which anticipate the actual fulfillment of any given prophecy.

In Revelation 13, two "beast" powers are symbolized. One through an "image" of the

other causes distress to those who did not have either "the mark, or the name of the beast, or the number of his name." (Rev. 13:17) Certain things have been fulfilled in history which coincide with the prophetic delineation so that the first "beast" can be identified. There are close parallels between this "beast" of Revelation 13, and the seventh chapter of Daniel.

In Daniel 7, there are four beasts - and only four - the lion, bear, leopard and a non-descript animal symbol. These four came up in succession, not simultaneously. The Bible language is too clear to warrant any other conclusion: "The first... and behold another... after this I beheld, and lo another... After this I saw... a fourth beast." (7:4,5,6,7) The lion with eagle wings, the national symbol of Babylon, is clearly identified in the Bible as that power. (Jer. 49:19, 22, 28) The succession follows - Medo-Persia, Greece and Rome. From Rome comes forth not only ten horns, three of which are plucked up "by the roots," but a "little horn." It must be kept in mind this "little horn" is ever nurtured by that fourth beast - its roots remain in that beast's head to the end of the "beast."

This non-descript beast with its "little horn" continues till Daniel beholds it given "to the burning flame." (7:11) The other beasts "had their dominion taken away: yet their lives were prolonged for a season and time." (7:12)

This 12th verse of Daniel 7 serves as a preface to Revelation 13, for the first beast of Revelation 13 is pictured as a composite of all the beasts of Daniel 7. It was like a leopard, with the feet of

a bear, and a mouth of a lion, with itself being non-descript having seven heads and ten horns. (13:1-2) It is significant to observe that here the exact order - only in reverse designation - of the beasts of Daniel 7 are incorporated into this first "beast." Further, there is a parallel between the two non-descript beasts keeping in mind that "the little horn" is ever a part of the fourth beast of Daniel 7. The "horn" speaks "great words against the most High," seeks to "wear out the saints of the most High," being allotted "a time and times and the dividing of time." (7:25) The first "beast" of Revelation 13 has "a mouth speaking great things" against God, makes "war with the saints" and overcomes them" with an allotted time of "forty and two months." (13:5-7) The conclusion is inescapable - the "mouth speaking" in Revelation 13 is to be identified with "the little horn" speaking in Daniel 7. The Papacy is the single fulfillment of both of these prophecies.

The first "beast" of Revelation 13 is both political and ecclesiastical. It is given a "seat," "power," and "great authority" by the dragon - the Devil and Satan. (13:2; 12:9) The Devil boasted to Christ that the kingdoms (governments) of this world belonged to him, and "to whomsoever" he would give them." (Luke 4:6) But this beast is also ecclesiastical - worship is involved. (13:4)

The second "beast" of Revelation 13 is likewise both political and ecclesiastical. It exercises all the power of the first beast whose power was derived from the dragon. (13:12,2) It has ecclesiastical overtones - it "causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed." (13:12) But its horns of power are separated - "two horns like a lamb." This power arising out of "the earth" rather than "the sea" has been accurately identified with the American nation. From the United States is to come the suggestion of the formation of the "image to the beast." (13:14)

In the formation of this image which will demand obeisance to the beast through a mark, name, or number is a vital principle interlocked with the Third Angel's Message. The message is - "If any man worship the beast and his image, and receive his mark..."

(14:9) This is clearly defined by the "wisdom" of God. Those who accept God's wisdom have "understanding." The text says - "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man." (13:18) The worship of the beast in principle is the worship of man. The image to the beast in principle is the setting up of an organization in which man appropriates to himself that which belongs to God alone, and causes the adherents to that organization to give their allegiance under threat of excommunication.

When God sent Elders A. T. Jones and E. J. Waggoner with the message of righteousness by faith to His chosen people in 1888, this message was declared to be "the third angel's message in verity." (R&H, April 1, 1890) The reason why this message was sent is twofold.¹ Not only was the message as given in 1888 "to bring more prominently before the world the uplifted Saviour" (TM, p. 91); but also it was a message to thwart "Satan's determined purpose to eclipse the view of Jesus" that would "lead men to look to man, and trust to man, and be educated to expect help from man." (Ibid, p. 93) And why?

The answer is given:

For years the church has been looking to man, and expecting much from man, but not looking to Jesus, in whom our hopes of eternal life are centered. Therefore God gave to His servants a testimony that presented the truth as it is in Jesus, which is the third angel's message in clear, distinct lines. (Ibid)

The third angel's message cannot be given in clear, distinct lines now without taking into consideration those events involved in the 1888 rejection which culminated in the pragmatic call in 1901 for a "reorganization... to begin at the foundation, and to build upon a different principle." (1901 GC Bulletin, p. 25) While a start was made in the adoption of a new Constitution at that session, "thorough work" was not done, and the tragedy of 1903 followed. (8T:105-106) At the 1903 session another Constitution was implemented. During the floor discussion of this proposed Constitution, P. T. Magan stated:

The proposed new constitution reverses the reformatory steps that were taken, and the principles which were given, and which were adopted as the principles of reorganization, at the General Conferences of 1897 and 1901, and which were incorporated in the constitution

of 1901.

Now I am not here for a moment to state that the constitution of 1901 is a perfect one. To my mind, in many respects, it is very imperfect. To my mind, in many respects it is very clumsily drawn. But I have learned this, that all reforms come gradually; and in that constitution, clumsy though you may call it, defective though you may mark it, there are principles of reformation and reorganization for the head of the work which are right; and those principles are absolutely subverted and swept aside in the proposed new constitution.

It may be stated there is nothing in this new constitution which is not abundantly safeguarded by the provisions of it; but I want to say to you that any man who has ever read Neander's History of the Christian Church, Mosheim's, or any other of the great church historians, - any man who has ever read those histories can come to no other conclusion but that the principles which are to be brought in through this proposed constitution, and in the way in which they are brought in, are the same principles, and introduced in precisely the same way, as they were hundreds of years ago when the Papacy was made. (1901 GC Bulletin, p. 150)

The seed planted in the adoption of the 1903 Constitution has now reached its fruition. In principle an image to the beast was set up at the 1985 General Conference session, and has been so recognized by a Federal Judge in the United States. Judge William T. Hart of the United States District Court, Northern District of Illinois, Eastern Division, in an opinion handed down on October 29, 1986 declared in "The Findings of Fact, Section B, Church Objectives and Structures":

Church documents that prescribe the Church's structure and governance confirm that all parts of the Church are parts of a single entity. Next to the Roman Catholic Church, the Adventist Church is the most centralized of all the major christian denominations in this country." ("Derrick Proctor v. General Conference of Seventh-day Adventist" Case #81 C 4938, "Findings of Fact," #77, p. 22; Emphasis mine)

What Magan declared was placed in operation in 1903 - the principles of the Papacy - now has become a reality recognized by the Federal Judiciary in 1986.

The Judge deduced very clearly the nature of the structure of the Church. His opinion

of fact continued as follows:

The General Conference, as the worldwide governing body of the Adventist denomination, is the Church's highest legislative, judicial and ecclesiastical authority. The General Conference has ten world divisions. The United States is in the North American division. As the Church's highest level of organization, the General Conference may create constituent organizations, arbitrate disputes within and among parts of the Church, establish and revise Church policy, and impose discipline. The General Conference periodically audits the union and local conferences, as well as other church institutions, to determine their compliance with its policies and requirements regarding church and financial matters, and takes action as appropriate to ensure proper compliance. The General Conference also prepares guidelines and structures budgets for the union and local conferences.

Union conferences are created by the General Conference. Union conferences are composed of representatives of local conferences within each union. Each union conference in North America holds a constituency meeting every five years. Any member of the General Conference Committee may attend the constituency meeting of any union conference as a voting member.

Each local conference holds periodic meetings, at which General Conference Committee members and executive committee members of the union conference in that area may attend as voting members. Local conference executive committees follow directives from the union conference of which they are a part. (Ibid, ¶ 78-80)

What difference remains - except perhaps theological - between the individual member of the Roman Catholic Church and the Vatican; and the individual member of the Seventh-day Adventist Church and the General Conference Committee? Is it little wonder then that within two weeks following the 1903 General Conference session, Ellen G. White quoted the question of the divine "Instructor" whose all-seeing eye penetrated the future to this very hour - "How is the faithful city become an harlot?" (8T:250) In 1903, there was a solution proposed by the Lord's messenger - "Unless the church which is now [1903] being leavened by her

own backsliding shall repent and be converted..." (Ibid.) It requires much more than merely an acknowledgement of the rejection of a Heaven-designed experience; it requires a "reorganization" built upon "a different principle."

What William T. Hart merely did was to bring "the findings of fact" up to date in regard to the Seventh-day Adventist Church structure. Had his opinion been given prior to 1985, his conclusions could not have been what they were of this date. It was at the New Orleans General Conference session that the papal "image" was completed in principle in the far reaching organizational actions of that session.² Thus the Third Angel's Message comes home to each member of the Seventh-day Adventist Church - "If any man worship the beast and his image... the same shall drink ..." (Rev. 14:9, 10)

¹The two-fold aspect of the 1888 Message is not being just ignored, but is being actually rejected in the revived emphasis of this message today. God sent two messengers - Jones and Waggoner - each with his own individual emphasis. While in the years following 1888, both expressed themselves in both areas of emphasis, today only what Jones and Waggoner stated theologically is considered as a valid part of the 1888 Message. Jones on individuality in religion is attributed to Jones the "bitter" apostate. (See WNN (XIX-11))

²One recent reviewer of the Proctor case indicated in his opinion, relative to Judge Hart's findings - "The truth is that this is not so." It is obvious that this writer does not know what "truth" is. He tried to cover his lack of knowledge by concluding - "It is not correct on paper, but it may be more so than many realize in practice." Perhaps the reporter has been so busy publishing "leaves" he has plucked off the "tree" that he has not had time to examine the "roots."

The recent General Conference session in New Orleans restructured the levels of church administration making each "division" merely the voice of the General Conference in their respective areas. Then it created the North American Division a distinct division in and of itself. Further it noted that all unions were the creation of the General

Conference. That which is created is subject to its creator. With the power of the members of the General Conference committee to attend union committee meetings as voting members, there is no question as to the power and authority of the General Conference hierarchy.

The failure to recognize the present structure for what it is - an "image to the beast in principle" - and to deny that it has been so adjudicated, continues the confusion everywhere present in the Adventist community today. To continue to pluck "leaves" and to take pages to describe the make-up of the "leaf" without giving a solution to why the leaf is deformed, is to be a "false" prophet deceiving the people.

#

FOLLOW-UP ON BAKERSFIELD

In the September issue of "Watchman, What of the Night?" we reported on the intended disfellowshipping of Marvin Richardson from the Central Seventh-day Adventist Church in Bakersfield, California. Unless this young man answered correctly the questions and answers formulated by the pastor, Elder Wellesley Muir, he would be excommunicated. This was done July 20, 1986. In a letter from Brother Richardson, he tells of his experience before the church. He writes:

I was allowed only thirty minutes to try and tell who was the real dissident group. I really didn't get to witness as effectively as I wanted, but with the church members' preconceived ideas from Pastor Muir, I was a condemned man anyway. It seems no one wants to listen to anyone who tells how bad the apostasy in the SDA organization really is. A question came up from one of the church members, whom I didn't even know. He asked, "Brother Marvin, can you support the Seventh-day Adventist organization?" I said, "No." A church elder, John Wilson, took his finger across his throat and said, "You've really done it now!"

It was interesting that Wellesley Muir gave me only thirty minutes to speak, while he gave negative connotations about ex-pastors etc., for at least three times as long. The vote was unanimous to remove my membership from the church books. All that I would have had to say was "Yes" - I would stop listening to non-pastors, stop attending "dissident" meetings, and support the organization. I guess I was guilty by association. John 16:2 was and is the intent of

To page 7, col.1 →

Why No Report in the ADVENTIST REVIEW?

Irregularities in Wisconsin

On November 18, 1986, the Enforcement Division filed a "Petition for Order" before the Commissioner of Securities for the State of Wisconsin. On the same day the Order was signed because Patricia D. Struck, Assistant General Counsel, believed such an order was "necessary and appropriate in the public interest and for the protection of investors." The Order was primarily directed against Nelson E. Boon, Boon and Boon, Inc.

The Petition for Order signed by Fred Reed, Securities Examiner of the Enforcement Division, and Stephen K. Mueller, Staff Attorney, stated that during 1981, 1982 and 1983 when certain irregularities were alleged to have taken place, Nelson E. Boon, Jr., "acted as treasurer of the Sharon Seventh-day Adventist Church in Milwaukee, Wisconsin." The Petition for Order further implicates Auldwin Humphrey who at the time was pastor of the church. Another named person is Zaddock J. B. Reid of Zaddock & Co., who was introduced to "investors" as a "brother-in-law" of the Minister of Finance in Jamaica.

The Petition for Order alleges that "on November 9, 1982, Boon, Reid, and Humphrey offered and sold an unsecured promissory note of Zaddock & Company, Inc. in the amount of \$21,641 to Dorothy Collins in Milwaukee, Wisconsin." The money received from Mrs Collins were the proceeds of her husband's life insurance death benefits. She was informed that the money would be used in "Japan Import/Export, John Crook, Ltd. - Spare Parts," a business venture of Zaddock and Co., Inc., and would be repaid [to her] on May 15, 1983 with 20% interest." However, according to the Petition, she was not informed that this money "had been used by Zaddock & Co., Inc. and Boon to repay interest and principal to previous investors, invested in real estate in Jamaica, and loaned to friends and relatives of Reid."

On November 29, 1982, according to the Peti-

tion, "Boon offered and sold an unsecured promissory note signed by Nelson E. Boon, Jr., as President of Boon and Boon, Inc., in the amount of \$12,080.20 to Collins." This was in exchange for her husband's pension plan disbursement check in the amount of \$12,580.20. The \$500 difference was given to Mrs Collins by Boon. Mrs Collins was to receive the principal and 20% interest on May 29, 1983. She was assured there was no risk involved because the loan was for a good cause - "that of feeding hungry people in a foreign country." According to the Petition, Boon had a "third party" with him whom he described as a "'tax man'" and who would "'fix it'" so that "Collins would not have to pay any tax on a pension payout." Boon prepared Collins' 1982 income-tax returns, and "caused the payment to Collins of the pension-plan disbursement check... not to be reported on that tax return."

Others identified in the Petition as having placed money with Boon in exchange for promissory notes were Allen and Karen Horwath, and Larry Jeter. The latter gave Boon a total of \$25,000 for four notes with interest ranging from 15 to 25%.

"During at least 1982 and 1983, Reid, Boon, and Humphrey solicited investments from the parishioners of the Sharon Seventh-day Adventist Church in Milwaukee, Wisconsin, in the Sharon Investment Project, which involved individual parishioners making contributions, in a total amount yet to be determined, during regular church services to a fund which was to be, and was, transferred by Boon to Reid and Zaddock and Co., Inc. as an investment for which the contributors were to receive repayment of their contributions plus interest at various stated interest rates." (Emphasis supplied) The individual parishioners received receipts for their contributions, and unsecured promissory notes were given in the name of the Sharon Seventh-day Adventist Church, in consideration of the transfer to Reid and Zaddock and Co., Inc., by Boon of the monies raised in this project with a promised return of 25% interest. The Petition further alleges that Boon

received "compensation in the form of the differential in interest rates between interest obligations" of Boon to the Church, and the interest obligation of Reid to Boon.

"On or about January 3, 1984, Boon, acting as Treasurer of the Sharon Seventh-day Adventist Church, caused \$39,000 of that church's funds to be invested with Reid and Zaddock and Co., Inc. without the knowledge of or approval of the church pastor or members in accordance with the rules of the church."

On June 29, 1984, the creditors of Reid and Zaddock and Co., Inc., filed an involuntary petition in bankruptcy against Reid and his company in Chicago, Illinois. An interim trustee in bankruptcy was appointed on July 2, 1984, and one week later, Reid declined in a hearing held by the trustee to answer all pertinent questions taking the Fifth Amendment.

On July 13, 1984, Boon and Boon, Inc., by Boon as President, filed for bankruptcy in Milwaukee, Wisconsin, listing among his creditors, Collins for \$12,996.24; and Jeter for \$31,071.88, besides others.

The unsecured promissory notes given by Reid and Boon are defined as "securities" according to the Wisconsin Statutes in Sec. 551.02 (13) (a), and were never registered for offer or sale under Chapter 551 of the same statutes.

According to the North American Division Committee minutes September 18, 1986 (86-107) an action was voted relative to a "Lake Region Survey." The report of this survey was to have been reported to a constituency meeting of the Lake Region Conference on October 24, 1986, but was postponed till December 7, 1986. What took place and what action was taken is not known at present to this editor; however, this would afford a good opportunity for the Adeventist Review to cover the whole story in reporting this constituency meeting to the church at large.

There is a possibility that this "Lake Region Survey" involves more than merely the Sharon Seventh-day Adventist Church of Milwaukee. If the Adventist Review does not give a full disclosure, you might wish to telephone the Associate Editor, Myron Widmer. If he can close his office door before answering your question, he might give you the same answer he gave another brother who called him.

In the "Findings of Fact" of the Judge of the United States District Court for the Northern District of the State of Illinois (Eastern Division), it was noted - "Local conference executive committees follow directives from the union conference of which they are a part." (See p. 3, col. 2) If the survey made by the committee appointed by the North American Division reveals that Elder Robert H. Carter was remiss in any way in his oversight as the Union President, or negligent in the administration of corrective measures when this was first brought to his attention, he should resign and let someone more competent serve as Union President. It should now be evident that "cover-up" administrators only diminish the credibility of the hierarchy in the eyes of an informed laity. A prime example - the Davenport scandal!

Sadly, when any item is brought forth showing the activities of Black leaders in the community of Adventism, the cry is raised - "Racism." Because this is shouted, long and loud, the sincere laity among the Black Adventist community are not informed as to what has been perpetrated against them, and are led to blindly follow the leadership installed over them by the North American Division. The best service that could be rendered by the president of the North American Division to the Black Adventist Community would be to likewise resign.

[All direct quotes, unless otherwise noted, are taken from "Petition for Order" filed before the Commissioner of Securities, State of Wisconsin. File No. X-1958(L)]

#

CONTEMPLATED IN 1987

We have been giving serious consideration to a quarterly publication as an adjunct to this monthly Thought Paper. We would call it - Commentary - and place in its pages actual evidences of the continuing apostasy and corruption in the church, plus ominous trends in the religious world, with studied comment and evaluation. This would leave the monthly Thought Paper free to discuss the truth committed to our "trust," and to present "meat in due season" to the concerned Adventist community.

No one can grow spiritually with a diet

composed of the revelation of apostasy even if it be letters written by church leaders in support of Sunday legislation. The need of the human heart is truth as it is in Jesus - pure and unadulterated. This cannot be supplied by those who are either teaching error, or mingling truth and error in the same publication. O how desperately we need "the Spirit of truth" to guide us into all truth, - and nothing but the truth! We solicit the prayers of each reader to this end so that as we begin our 20th year of publication, we can by God's grace meet the need of "the scattered flock" of God upon the "mountains of Israel."

#

From page 4, col. 2 - Bakersfield

Wellesley Muir.

This young brother who stood in defense of truth closed his letter - "Your prayers requested." Let us remember him in prayer and others facing the reality of the "image of the beast in principle" as it seeks to carry out its own "death" decrees.

Perhaps it might be well to remember that Lewis Walton is a member of this Bakersfield Church. When he is out on speaking appointments in various churches and at campmeetings, he should be asked to explain the actions of the Church in Bakersfield, and where he stands in regard to the truth for which Marvin Richardson stood. His answers could be very revealing.

#

IN RETROSPECT AND PROSPECT - I

This year marks the beginning of our 20th year of continuous publication. As we look back to the first mailing in December of 1967, with barely enough names to meet the postal requirement for the bulk mailing rate, and now scan our present list reaching out to all continents of the earth besides a wide coverage in the United States and Canada, we simply thank God for His prospering Hand upon the work.

As the editor, I think back to the time following the close of Old Madison College, when I was sent to Andrews University to complete my graduate work. During the year on the university campus, I could not erase the impression from my mind that my future ministry in service for the Lord would be

through writing rather than in public speaking or teaching. I did not like to write, but preferred to prepare an organic outline and speak from that outline. I enjoyed evangelism and college teaching. But as the years followed in quick succession, and the apostasy deepened in the Church, it became evident that some publication had to be sent forth to give God's professed people the facts of what was taking place in their midst. I had been in the struggle against the compromise with the Evangelicals from its very beginning - few today can so speak with first hand insight. Most of the "many voices" which today profess to warn against apostasy are merely siren calls leading those who will listen down by-paths to perdition.

I shall never forget the early morning in mid-1967 when driving to an adult educational center in Yazoo, Mississippi, I pulled off into a side road and poured out my heart in prayer with tears flowing freely, telling the Lord that if He opened up certain avenues, I would do that which He wanted me to do - write and publish. He did, and I had no alternative but to follow through the door He opened. I remember vividly as if it were yesterday, one of the first letters which came back, after the first issue, was from Takoma Park asking specifically what I had in mind in writing, and what I intended to accomplish. I sensed in the letter, the writer's concern was not for the uninformed laity, but rather that they be not disturbed from their "slumbering and sleeping." So the publication of the Thought Paper went forward, and documentary manuscripts have also been published over these past 19 years. (To be continued)

"Watchman, What of the Night?" is published monthly by the Adventist Laymen's Foundation of Mississippi, Inc., P. O. Box 789, Lamar, AR 72846, USA.

In Canada, write - The Adventist Laymen's Foundation of Canada, P. O. Box 117, Thorne, Ont. P0H 2J0.

Editor ----- Wm. H. Grotheer
Contributing Editor ----- Allen Stump

Any portion of this Thought Paper may be reproduced without further permission by adding the following credit line - "Reprinted from "Watchman, What of the Night?" Lamar, Arkansas.

Each issue is sent free upon request.