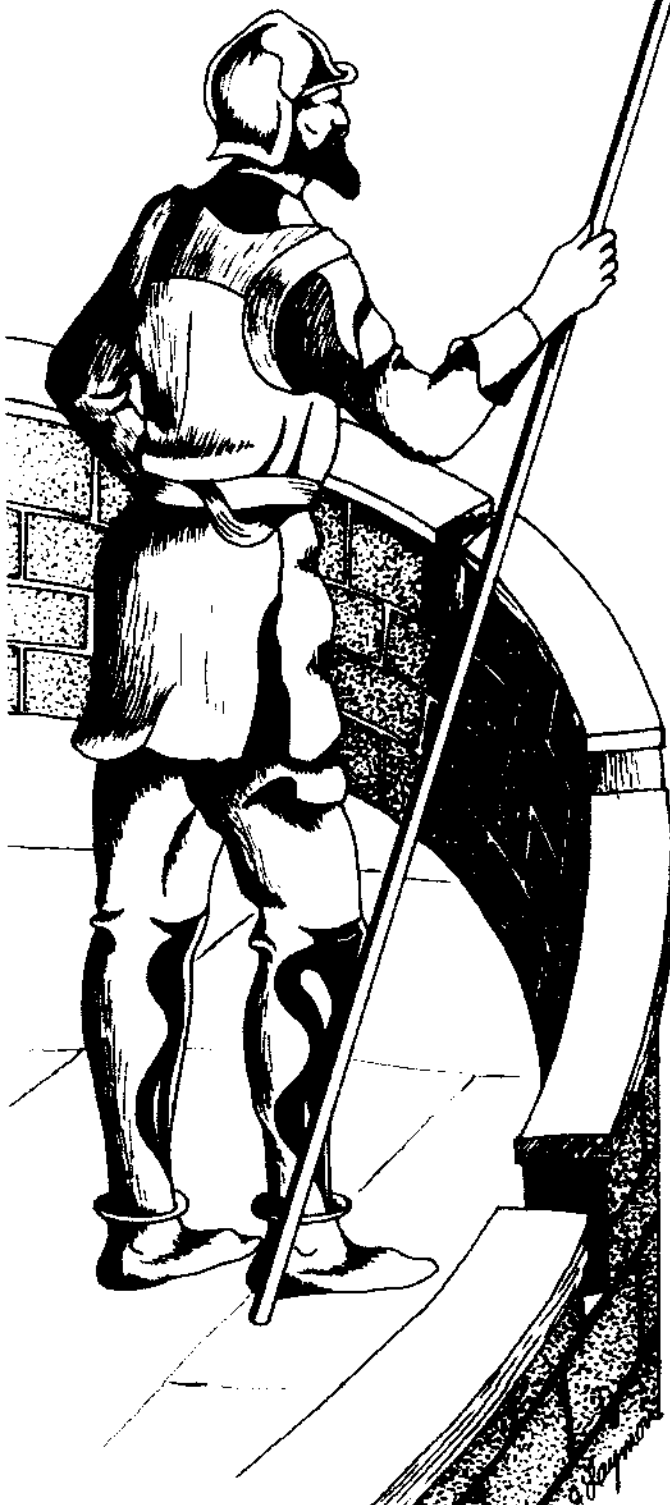


"Watchman,  
what of the night?"

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

Eze. 7:6 (Moffatt)



## THE TRACK RECORD of HISTORIC ADVENTISM

Page 2

## "Is It Right To Judge?"

Page 4

## SUING THE STATE OF MARYLAND

Page 5

### *Editor's Preface*

Words do have meaning. With the fragmentation of the Community of Adventism various descriptive adjectives have been chosen to designate what kind of a Seventh-day Adventist one is. Little thought is given to the real significance of the choice. Just because certain leading "voices" adopt a word, the "sheep" go along as reflectors of other's thoughts, instead of thinking for themselves. Paul admonished the Corinthians - "Stand fast in the faith, quit you like men, be strong." (1 Cor. 16:13) Speaking of the end time, Jesus counseled - "Let your loins be girded about [with truth - Eph. 6:14], and your lights burning; and ye yourselves like unto men that wait for their lord." (Luke 12:35-36) There is no encouragement for an "animal" mentality; we are to think as men - men who have been endowed by their Creator with "the power to think and to do." (See *Education*, p. 17) One of the descriptive adjectives which one reads constantly in many of the publications from "independent" ministries is the word, "historic." The lead article in this issue tracks the record of "historic" Adventism noting another designation with similar meaning from our past history that was used in the same way.

When one speaks forthrightly, or writes pointedly even to the extent of naming names in harmony with inspired counsel (See *Prophets and Kings*, p. 141), there are those who quote the words of Jesus from the Sermon on the mount without bothering to quote his other admonition to "judge righteous judgment." (John 7:24) Apparently others who have faced similar accusations have had "their fill" and are striking back. An interesting tract which was received by this editor is reviewed in the article which questions - "Is It Right to Judge?"

One would never have believed the day would come when a Seventh-day Adventist educational institution would sue the State because they could not get tax funds to support the program of the school. Yet, believe it or not, the *Baltimore Sun* carried an article telling of such a suit. Has the spirit of sacrifice so completely vanished from the Church that it must lean upon State monies to carry forward their educational program, or is there a far more serious reason? Have the schools of the Church failed to give the kind of education they were founded to give, so that they have lost the confidence of their supporting constituencies? Then to cap this breach in the wall of separation of Church and State is the advocacy by an editor of the *Adventist Review* calling for a piece of the "tax pie" to support his "kids" in school. He doesn't tell you how much the Church helps him with his children's tuition! Such editorial musings are reprehensible.

# The Track Record of "Historic" Adventism

Assessing the attitude and reaction to the message of Righteousness by Faith at the 1888 General Conference Session, Ellen White wrote - "There was much talk about standing by the old landmarks." (Ms. 13, 1889) These defenders of the faith could be called, or could have called themselves "Landmark" Adventists. Translating this designation into the terminology now in vogue a century later, we have the designation of "historic" Adventism. However, it needs to be kept in mind that it was the "landmark" Adventists who rejected the message of 1888! The reasons need to be carefully noted.

*In Minneapolis God gave precious gems of truth to His people in new settings. This light from heaven by some was rejected with all the stubbornness the Jews manifest in rejecting Christ.* (ibid.)

These "some" who rejected the "light from heaven" were the ones who were calling for the Conference to remain "historic" and stand by the "old landmarks." They could not discern between the periphery and the substance, and see the substance of truth in "new settings." These "historic" Adventists refused to understand that "the truth is an advancing truth" and that to be in line with God, "we must walk in the increasing light" of that truth. (Review & Herald, March 25, 1890) The moment we place a "period" on either our knowledge of truth, or our experience in the truth, and seek to rest in that "historic" experience, we place ourselves in a position to reject the light of advancing truth which God has for His professed people. Even as the Jews of old, who stubbornly rejected the source of truth - Jesus Christ Himself, we commit the same crime. There is no difference in the ultimate end between rejecting Christ, or rejecting "advancing truth" inasmuch as Jesus is the truth, and the way. That way is "the path of the just" which "is as the shining light, that shineth more and more unto the perfect day." (Proverbs 4:18)

The attitude, that was manifest in 1888 by "landmark" Adventists toward the message God sent, is the same attitude manifest today toward the same message by those who claim to be leaders in the crusade to maintain "historic" Adventism. The "followers" of these leaders are imbibing the same attitude because of devotion to men, even as in 1888. When are we going to learn the lessons of history instead of being a part of past history repeated?

The issue is serious. It concerns the gospel whereby men are saved. It is verily the heart of the Three Angels' messages - "the everlasting gospel" itself. Of

this we shall have more to say, but for now let us continue the history of the track record of "historic" Adventism.

In the providence of God, the attention of the leadership of the Church was called in 1950 to the fiasco of 1888. The warning and its reception to this call for "denominational repentance" has been documented in a manuscript by that name. However few realize the extent to which the hierarchy went to mute the validity of the call. At the time the call was made, few were aware of the manuscript - *1888 Re-Examined* - which had been submitted to "the brethren" in responsible places. The result was that the measures taken to defuse any active interest would not be suspected as related.

Two years following the submission of the manuscript by Elders R. J. Wieland and D. K. Short, the president of the General Conference, Elder W. H. Branson, called for a Bible Conference which was reported in a two volume work - *Our Firm Foundation*. A "General Introduction" written by the Secretary of the 1952 Bible Conference, D. E. Rebok, after the completion of the conference, contains some interesting observations. Rebok began his summary with the assertion - "The Seventh-day Adventist Church is the remnant of God's church." He begins with Noah "and his message of righteousness by faith" and continues to cite various Biblical personages - Abraham, Moses, Ezra, Nehemiah - as well as voices from the period of the Reformation - Luther, Calvin, Knox and Wesley, concluding that as these proclaimed their message of righteousness by faith "so are Seventh-day Adventists and their message of righteousness by faith in this last crisis hour of earth's history. (Vol. I, p. 11) No mention is made of the fact that the Church rejected its message in 1888. All was well.

The theme, according to Rebok, of "the everlasting gospel" - Believe on the Lord Jesus Christ, for He is our Righteousness" ran through "every one of the eighty messages given until a grand spiritual climax was reached in the communion service and the praise and testimony hour on that never-to-be-forgotten Friday afternoon," prior to the final Sabbath of the Conference. Then Rebok concluded - The conference "was indeed a high-water mark of the Advent Movement. Such was the power and influence of one of the greatest convocations of God's people this side of Pentecost." (ibid., p. 12)

Who were the men that spoke? Individual names are not the critical issue, even though some of what they presented was deleted in the editing process. They were in Rebok's words - "sincere, honest, earnest, devoted, loyal men - Seventh-day Adventists, first, last, and always - who tried to give expression to our conceptions of the great truths believed, held and taught by Seventh-day Adventists generally in all parts of the earth." (ibid., p. 13)

In fairness, it should be noted that while the Conference held to fundamental Adventism in doctrinal presentation, they did not hold these presentations to be the last word on any subject presented. Rebok concluded his introduction by stating - "The Spirit of truth will most assuredly continue to impress men everywhere with other aspects of these great truths, for they are inexhaustible." (*ibid.*, p. 13) As a conviction it was good, the outworking was not so good.

Near the close of the conference, Elder W. H. Branson gave a study on "The Lord Our Righteousness." As he concluded his study, he said,

*To a large degree the church failed to build on the foundation laid at the 1888 General Conference... But the message of righteousness by faith given in the 1888 Conference has been repeated here...*

*And this great truth has been given in this 1952 Bible Conference with far greater power than it was given in the 1888 Conference... No longer will the question be, "What was the attitude of our workers and people toward the message of righteousness by faith that was given in 1888? What did they do about it?" [A clear reference to the manuscript, 1888 Re-Examined] From now on the question must be, "What did we do with the light on righteousness by faith as proclaimed in the 1952 Bible Conference?" (Vol. II, pp. 616-617)*

The final question asked by Branson has indeed become the question. It has been answered in two ways: 1) by the regular church in the SDA-Evangelical Conferences, and 2) by most of the independent ministries, as the point to put the period and call it "historic" Adventism. Both involve how we relate to "advancing truth."

Within three years of this Bible Conference, the Church Leadership would begin the fateful dialogue with Barnhouse and Martin which ended in compromises of the basic doctrines held by Seventh-day Adventists. In the list of names of those who placed their stamp of approval on the contents of the book, *Questions on Doctrine* were many who had presented papers at the 1952 Bible Conference. Their approval denied what they had declared to be truth in 1952. Why? They had failed to do what they confessed was the obligation of truth - walk in its advancing light, and thus they were easily persuaded that the Evangelicals presented to them advanced light. Here profession of "historic" Adventism will not save one from apostasy from the truth. The track record of "historic" Adventism proclaims this loud and clear.

What has happened now because those placing a "period" on their Adventist perceptions of truth have stopped with the enunciations of the 1952 Bible Conference? While the 1952 Bible Conference was loudly proclaimed to be a greater presentation of the 1888 Message than

1888 itself, those who see the 1952 Bible Conference as the period point for "historic" Adventism have joined in the rejection of the 1888 Message, and in its place these leaders are selling a modified Tridentine version of the "Everlasting Gospel."

The track record in Adventism of placing a period at any point in the study of and experience with truth should cause some careful reflection on the part of individuals who, having become disillusioned with the mainline body's continued apostasy, have thought themselves safe in the "historic" Adventism being offered by various voices professing to be upholding fundamental Adventism. Just what is involved in this crisis over the "everlasting gospel" committed in sacred trust to the Advent Movement?

A careful survey of the Three Angels' Messages of Revelation 14 leads to the inescapable conclusion that the heart of these angel messages is what is termed "the everlasting Gospel." All other aspects are ancillary and reveal aspects of "present truth" to be proclaimed as adjuncts of the gospel to every nation, kindred, tongue, and people. The thrust of the gospel is primary. This is not a new gospel, but the everlasting gospel which was first intimated in the promise of Genesis 3:15. This gospel in its final proclamation will point the way for the revelation of a people of whom it will be said - "Here are they that keep the commandments of God and the faith of Jesus." (14:12)

The conflict within the community of Adventism today is not which day is the Sabbath, but what is the everlasting gospel. When we realize the full import of the warning that "not all who profess to keep the Sabbath will be sealed" (5T:213), we need to take more than merely an academic look at what constitutes the seal of God as it relates to the "everlasting" Gospel. In Ezekiel 9, the command was given - "Mark a tau" (Heb) - on the foreheads of those sealed. The tau is the last letter of the Hebrew alphabet, and is not only symbolic of the last work to be done, but also in the days of Ezekiel, it was written in the form of "X" or a cross.

Every aspect of apostasy is a perversion of some reality of truth. Making the "sign of the cross" is one such perversion. What is the reality? Note carefully the question asked, and the answer given:

*What is the seal of the living God, which is placed in the foreheads of His people? It is a mark which angels, but not human eyes, can read; for the destroying angel must see this mark of redemption. The intelligent mind has seen the sign of the cross of Calvary in the Lord's adopted sons and daughters. The sin of the transgression of the law of God is taken away. They have on the wedding garment, and are obedient and faithful to all God's commands." (Letter 126, 1898)*

"Redemption" is the objective of the gospel; the "cross" is the place where the sacrifice - "the condition of the atonement" - was made. The everlasting gospel in sum and substance is the proclamation of "the redemption that is in Christ Jesus." (Rom. 3:24) Here the battle lines are being drawn in the community of Adventism today. Are we going to stay by "landmark" Adventism and reject the "increasing light" which was sent by two "messengers" in 1888? (This question can be translated into the terminology of the present hour) There are not two "gospels" There is only one "everlasting" gospel. It is the same gospel which Paul declared he was taught "by the revelation of Jesus Christ." (Gal. 1:12) However, there is a false gospel, and the true and the false anathematize each other.

Paul wrote - *"Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed (Gr. anathema) (Gal. 1:8)*

The false Tridentine gospel of Rome also pronounces an anathema. Canon XII of the Council of Trent reads: *If any saith, that justifying faith is nothing else but confidence in the divine mercy which remits sins for Christ's sake; or that this confidence alone is that whereby we are justified; let him be anathema.* There can be no modification of the everlasting gospel, but there can be varying shades of the Tridentine gospel, and these are the "shades" which we are seeing in what is being set forth by "voices" proclaiming themselves to be the upholders of "historic" or "landmark" Adventism. One may say that he is proclaiming the Three Angels' Messages but unless he is proclaiming the "everlasting gospel" as set forth by the Apostle Paul directly from Jesus Christ, he is not preaching the Three Angels' Messages but is proclaiming a false message. No proclamation of the Three Angels' Messages is a genuine proclamation which does not produce in the hearer "the mark of redemption" - "the sign of the Cross of calvary" in the professed sons and daughters of Jesus Christ.

In the light of how serious this battle within the community of Adventism really is, it is our intention in the January 1997 issue of *WVN*, to begin a series of studies on "the redemption that is in Christ Jesus." We will seek to set forth this redemption as revealed by Jesus Christ to the Apostle Paul. We do not propose to compromise with Rome to escape her anathema, nor to set forth a gospel which deceptively retains the human ego as a contributing factor in redemption. Further, we will accept the counsel given by the messenger of the Lord in regard to the message of 1888, that to "landmark" Adventists, God gave precious light and it was their responsibility "to walk in this increasing light." We will seek to turn devotion from men to the message - "Fear God and worship Him." #

# Paper Airplanes

*Communique*, the General Conference Staff Newsletter for June 6, 1996, was received by this editor from a friend in the area of circulation. The lead article was captioned - "Paper Airplane Flying Contest Takes Off." The suggestion was made -

*If you have aspirations of having the longest hang time and Chuck Yeager is your childhood hero, then start saving your scrap paper and get your arm in shape for the fifth annual Paper Airplane Flying contest being held June 12 from 10:30 a.m. to 11:45 a.m. in the [General Conference office building's] atrium.*

Awards were given for the greatest distance and longest time aloft. The previous year's record was a 97 feet hurtle, and the longest time aloft was 10 seconds. The awards were presented at the 15th annual employee picnic in the afternoon at Smokey Glen.

The one sending me the *Communique* wrote a brief note in the margin of the publication asking - "What are the GC folks up in the air about?" Another could wonder - "Flying paper airplanes while "Rome burns" to borrow an observation from history. There is nothing wrong with some time out, and freeing the mind from the intensity of decision making, but did not Paul say - "When I was a child, I spake as a child, ... I thought as a child; but when I became a man, I put away childish things." (I Cor. 13:11) #

## "Is It Right to Judge?"

Recently we subscribed to a fundamental evangelical bi-monthly publication so as to assess the viewpoint of Evangelicals opposed to the E&CT Accord. With each issue they include samples of tracts which they publish, one of which bore the above title. We suspect that it was written in response to the flak which they received for their outspoken opposition to the Accord. They do not hesitate to name names in their publication. Sadly the same attitude is exhibited in the Community of Adventism when error is noted and the names of those teaching the error are given. The response is defensive - "Don't judge" - instead of exercising good judgment to discern the error being promoted. The problem is that many concerned Adventists are attached to men rather than to truth. These have merely transferred allegiance from "church" to an "independent." They refuse to use their God-given power to think, and choose rather to be lulled into a fatal sense of security because of an attachment to a "voice" sounding in Adventism today. (Continued - page 6, col. 1)

## Suing the State of Maryland

# Adventist school sues state, alleging bias in denial of subsidy

Rejection resulted from religious activities

By DAVID FOLKENFLIE  
STAFF

A small Takoma Park private college affiliated with the Seventh-day Adventist Church has sued the state of Maryland, saying the state discriminated against the school in denying it an educational subsidy because of its religious activities.

For the past five years, the Maryland Higher Education Commission has ruled against Columbia Union College in its efforts to secure money for its students in the Father Sellinger Program. That 25-year-old initiative, named for the late president of Loyola College in Baltimore, grants private colleges in the state about \$1,070 annually for each Maryland student enrolled.

More than \$31 million was appropriated under the program to private Maryland campuses for the academic year that began last fall.

For Columbia Union, with a \$12 million annual operating budget, the approximately \$750,000 a year it would receive could have a significant impact.

The suit was filed on behalf of the school Wednesday in U.S. District Court by the Washington-based Center for Individual Rights, a conservative public interest law firm.

Charles W. Scriven, president of Columbia Union, said his school was the only one that otherwise qualified for the program and was deemed too religiously oriented for the state grant. He said the rebuff was an unwarranted intrusion into how the college handles its religious affairs.

The decision by Maryland to subsidize private schools creates a First Amendment balancing act. State officials must allow freedom of religion while not violating the establishment clause forbidding government sanction of a particular religion.

The challenge is the mirror image of a previous challenge to the Maryland program that sought to maintain the separation of church and state and led to a 1978 U.S. Supreme Court ruling that a school where the curriculum and operations were "pervasively sectarian" was not eligible for the state subsidy.

Roman Catholic schools such as Loyola and the College of Notre

Dame of Maryland, despite strong religious ties, were deemed to have separated education and religion enough to pass muster.

"In shorthand, they're more religious," said William F. Howard, the Maryland assistant attorney general handling the case, said of Columbia Union.

The members of the Maryland Higher Education Commission are the principal defendants, along with the state Board of Public Works, Howard and J. Joseph Curran Jr., the state's attorney general.

Howard said several factors led him to deny the school's claim:

- The school receives about one-quarter of its funds from the Seventh-day Adventist Church.

- At the time of Howard's review, all but 16 of 150 full-time faculty members were Adventists.

- Students were required to participate in religious-based service.

The report in the *Baltimore Sun* is not only startling, but in some respects ironical. The state funded program was named for the late president of Loyola College in Baltimore, and has for 25 years made grants to private colleges. It would not be far from the mark to assume that the Church through its Religious Liberty department spoke against this program when it was put through the Maryland legislature. Now a college affiliated with the Church is suing the state's Higher Education Commission because they were denied what they considered their share of the grants. It is obvious that some "church" thinking has changed or is muddled.

This trend was voiced by the associate editor of the *Adventist Review* when he editorialized that he wanted a piece of the tax pie for education so that he could be helped with his "kids" tuition. Adams even suggested that it would be "prudent to make common cause with Catholics" to obtain this kind of assistance for students in private religious schools. He added - "Think how much we stand to gain - as parents and as a church!" (August 30, 1990, p 4) This is just another example of the warped thinking that comes from this editor's pen in other areas as well.

One will need to watch for the response, if any, to come from the *Liberty* magazine over this lawsuit. The veteran editor of many years has retired, and a novice has taken his place. Has the Seventh-day Adventist Church a new position on separation of Church and State? Adams would have one believe that the issue of separation of church and state is not involved but that it is merely the matter of "equal treatment under the law." That is what public education is all about. One can choose otherwise, but he must pay for it.

- The faculty agreement required professors to work toward the mission of the school, which upholds the mission of the Adventist Church.

Columbia Union officials rejected Howard's reasoning. "How is it possible that attorneys who work for the state of Maryland — attorneys of the secular state — can make judgments as to which institutions are just a little bit religious and which are pervasively religious?" Scriven asked.

Columbia Union has more than 1,000 students, of whom about 700 are traditional, four-year undergraduates. Annual tuition at the school will reach about \$10,900 next year.

"Is It Right to Judge?" - from p. 4, col. 2

The tract confronts the question forthrightly by stating - "Many do not know that the Scripture commands us to judge." Then the following references are cited:

"The Lord Jesus Christ commanded, 'Judge righteous judgment' (John 7:24). He told a man, 'Thou hast rightly judged' (Luke 7:43). To others, our Lord asked, 'Why even of yourselves judge ye not what is right?' (Luke 12:57).

"The Apostle Paul wrote, 'I speak as to wise men: judge ye what I say' (I Cor. 10:15). Again, Paul declared, 'He that is spiritual judgeth all things' (I Cor. 2:15). It is our positive duty to judge."

The tract then proceeds to note what things we are to judge, the first being "false teachers and false teaching." Matthew 7:15 is quoted - "Beware of false prophets" and the comment made - "But how could we 'beware' and how could we know they are 'false prophets' if we did not judge?" The admonition of Paul is cited from Romans 16:17-18:

*Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.*" (Rom. 16:17-18)

The comments in this tract on these verses are worth not only careful but prayerful consideration: "This apostolic command could not be obeyed were it not right to judge. God wants us to know His Word and then test all teachers and teaching by it. Notice also that it is the false teachers who make the 'divisions,' and not those who protest against their false teachings. And these deceivers are not serving Christ, as they profess, 'but their own belly,' or their own 'bread and butter,' as we would put it. We are to 'mark them' and 'avoid them.'" Begin now such a judgment. Check the mail you receive, and note if it contains a small white envelope. What is that for? From that point on you will begin an eye-opening process if honest and sincere. You will as Paul commanded - "Mark them" and "avoid them." It is a sure commentary on the validity of the truth presented, when the leader of a "ministry" brags about how many "deep pockets" he gets his hand into. Yet the gullible Laodicean who has merely transferred allegiance from "the church" to that "ministry" falls for such deception instead of exercising "righteous judgment."

The little tract gives consideration to the command of Jesus in the Sermon on the Mount - "Judge not, that ye be not judged." (Matt. 7:1) They suggest that one read carefully the verse in full context - Matt. 7:1-5. We suggest that you do the same before reading their obser-

vation on these verses, which we shall note for you. The author of the tract stated:

*Notice that it is addressed to a hypocrite!--not to those who sincerely want to discern whether a teacher or teaching is true or false to God's Word. ... Many who piously quote, 'Judge not,' out of its context, in order to defend that which is false to God's Word, do not see their own inconsistency in thus judging those who would obey God's Word about judging that which is untrue to the Bible. It is tragic that so much that is anti-Scriptural has found undeserved shelter behind a misuse of [this] Scripture. ... The reason the professed church of Christ [or "ministry"] is today honeycombed and paralyzed by satanic [liberalism or pharisaic conservatism] is because Christians have not obeyed the commands of God's Word to judge and put away and separate from false teachers and false teaching when they first appeared in their midst. Physical health is maintained by separation from disease germs. Spiritual health is maintained by separation from germs of false doctrine. The greatest peril of our day is not too much judging, but too little judging of spiritual falsehood. (Emphasis theirs)*

This same peril is found in the community of Adventism today. "Voices" are sounding from every direction. A false gospel is being proclaimed as "the everlasting gospel" by many "voices" professing themselves to be "historic" Adventists. Even as in 1888, so today it is "Satan's determined purpose to eclipse the view of Jesus, and lead men to look to man, and trust to man, and be educated to expect help from man." (See IM, p. 93) What is the answer - "Judge righteous judgment." (John 7:24) #

## Briefs

Columbia Federal Credit Union - This credit union serves Adventist employees in the Washington D.C. area including the General Conference, Columbia Union College, and Shady Grove Adventist Hospital. In a recent circular the Credit Union announced an expanded list of locations where its services were offered. The new locations, among others, includes the Roman Catholic Holy Cross Hospital. A recipient of the circular called the main office and asked if the funds of all these institutional credit unions were held in a common account. The answer received - "Absolutely."

Adventist-Roman Catholic Hospital Accords - Information received indicates that the Washington Adventist Hospital, Shady Grove Adventist Hospital, and the Facility at Hackensack, New Jersey, are working on an accord with the Roman Catholic Holy Cross medical facility in Silver Spring. Another contemplated merger in the New England area is on "hold" due to laity opposition.

# Lets Talk It Over

Communications received from the field concern us. We are challenged for putting, what is termed, too much emphasis on the papacy in the final events of history. Other responses urge us to consider that Islamic forces actually meet better the criteria of the prophecies that have been applied to papal Rome in the past.

To better understand the workings in Catholicism of the conservative forces allied with Pope John Paul II, our library subscribed to a Catholic journal which reflected that perspective. One result was that we are now on numerous mailing lists of Catholic publications as well as other agencies of the Roman church. For better or for worse, we are receiving some very interesting insights into the objectives of Rome. Since the beginning of this last decade, several new Catholic journals have begun publication with the avowed objective of presenting the Roman Catholic church in the way they believe it to be - the true "Bride of Christ." With this objective is connected another goal:- the return to Roman allegiance of all possible "separated" brethren. A little known provision for the married ministers of Protestantism who defect to Rome is a dispensation known as the Episcopal Provision. This permits them to remain married, and yet become priests of the Catholic church.

The most recent of the new Roman Catholic publications of which we have received sample copies is one named, *Sursum Corda!* ("Lift up your hearts") dedicated to "The Catholic Revival." This special promotional edition contained an unique approach. Twelve pages of this 30-page edition were devoted to testimony of recent converts to Catholicism. One, now a married priest from Lutheranism, told of his life's story. His background in the study of history was replete with a grasp of Catholicism of the Dark Ages. He espoused as a Lutheran minister the position that the Papacy was the antichrist of Bible prophecy until - and here is his testimony: "I came to the conclusion that I could not say that this Polish man was the antichrist." This conclusion with incidents in his ministry led him to make contact with a Catholic priest friend and in the end he converted.

In this experience, there is a warning lesson. This man knew the facts of history which justify the prophetic fingering of the Papacy as antichrist. What he did not perceive were the words of Scripture that Satan himself would be "transformed into an angel of light" and hence "his ministers" would also "be transformed as ministers of righteousness." (II Cor. 11:14-15) There is no change in reality, only the appearance is altered. The coming of that "Wicked" one is still "after the working of Satan" with the same deceptive cunning that snared our first parents. (II Thess. 2:8-10)

This is a repeat of the Garden of Eden in the final deception of the last confrontation. When Eve "saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat." (Gen. 3:6) The word of God was clear and beyond question as to intent and result. Eve judged on appearance casting aside that Word.

The prophecies of God's word in Daniel, Revelation, and the writings of Paul are clear and cannot be refuted. The "little horn" of Daniel 7, the "man of sin" in the writings of Paul, and the "wounded head" of the beast of Revelation 13 is the papal antichrist. The current occupant of the papal throne is charismatic and has changed the image of the papacy in the public eye, but the heart and core remain the same. I care not how saintly the present pontiff appears, nor how many compromises are suggested in his encyclical letters, the aims of the papacy dictated by the "energy and power of Satan" have not altered. The Word of God is the true indicator of reality, not the disguised appearance projected by the facade employed by Satan. It is time that we know the truth of Bible prophecy and hold stiffly to the position defined by it. If you have any lingering questions or doubts, may I suggest that you review the taped recordings of the Seminar in Daniel with its documented helps. It's time to stop being entertained each Sabbath by the weekly and/or monthly videos being offered by various "voices" in Adventism, and get your Bibles out and do some serious study of the Word free from the Jesuit "futuristic" speculations so prevalent today.

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