

*"Watchman,  
what of the night?"*

"BEHOLD, THE BRIDEGROOM!  
Come out to meet Him."

(Matt 25:6 RSV)



# A NATIONAL SUNDAY LAW

**PAST? PRESENT? FUTURE?**

(Part Two)

During the crucial years of 1901-1903, Ellen G. White introduced three factors into the events of the last days. Not only did she indicate that we would have to remain many more years in this world because of insubordination (M-184-1901), but she also wrote immediately following the 1903 General Conference session that - "In the balances of the sanctuary the Seventh-day Adventist church is to weighed." (8T:247) In simple terms this was telling the Church, that it, too, as a corporate entity had to pass the review of the Judgment. The Church could not take for granted that its status, as the recipient in trust of "the last warning message for a perishing world" (9T:19), would place it beyond accountability as to how it ministered that sacred trust. If it did not prove true to that trust, it would be "found wanting." (8T:247)

Further, in 1902, Ellen White wrote - "All need wisdom to carefully search out the mystery of iniquity that figures so largely in the winding up of this world's history." (Testimonies to Ministers, p. 118) The working of "the mystery of iniquity" in the final affairs is not going to be as simple as  $2+2=4$ , but must be "carefully searched out." Simply printing a national Sunday Law booklet and urging its distribution is not searching out "the mystery of iniquity," but is rather lulling the unsuspected into a fatal delusion that the final issues will be very obvious. While it is true that "the day of the Lord" is not to overtake us "as a thief in the night," it is conditioned upon the premise that we must be "children of the light." (I Thess. 5:1-6) One cannot be a child of the light, following the principles set forth to understand that light - "time and place;" and yet be the devotees of the hawkers of the sensational who are soliciting through that means a "fast buck."

Not only did Ellen G. White call attention to the

working of "the mystery of iniquity;" but in 1901, she observed that Christ connected specific historical events with the scenes that were to take place "just prior" to His return a second time. It would be a new "signal" as the Sunday Law was intended to be in the preceding decade. She wrote:

In the twenty-first chapter of Luke, Christ foretold what was to come upon Jerusalem, and with it He connected the scenes which were to take place in the history of this world just prior to the coming of the Son of man in the clouds of heaven with power and great glory. (Counsels to Writers and Editors, pp. 23-24)

By specifying Luke 21, rather than Matthew 24 or Mark 13 which are parallel chapters, Ellen G. White was focusing on a specific prophecy in Luke concerning Jerusalem which the other two gospel writers did not. All the synoptic writers - Matthew, Mark and Luke - call attention to the prophetic sign Jesus gave in regard to the destruction of Jerusalem in A.D. 70, but **only** Luke records that Jesus also said - "Jerusalem shall be trodden down of the Gentiles (nations) until the times of the Gentiles (nations) be fulfilled" (21:24) This Ellen White wrote would signal the time "just prior" to Christ's return. This time we have reached. It is the "now" time for us!

This factor does not exclude an "oppressive" Sunday Law, but it does place it as an "International Sunday Law" rather than the emphasis on a "National" Sunday Law. In the same year - 1901 - Ellen White wrote:

The substitution of the false for the true is the last act of the drama. When this substitution becomes universal, God will reveal Himself. When the laws of men are exalted above the laws of God, when the powers of earth try to force men to keep the first day of the week, know that the time has come for God to work. He will arise in majesty, and will shake terribly the earth. (R&H, April 21, 1901)

Observe this statement carefully. Note and retain in memory the words - "exalted" and "substitution." We will see them again in use. Carefully consider that the final issue is not some "Sunday Closing Law" but a forcing by law the observance of "the first day of the week." At that point in time, God "will arise in majesty, and shake terribly the earth."

What persuasive power will overcome all "pluralistic" factors which now stand as a barrier to "oppressive" religious legislation? Observe carefully this paragraph from a

letter written in 1893:

Fallen angels upon earth form confederations with evil men. In this age antichrist will appear as the true Christ, and then the law of God will be fully made void in the nations of our world. Rebellion against God's holy law will be fully ripe. But the true leader of all this rebellion is Satan clothed as an angel of light. Men will be deceived and will exalt him to the place of God, and deify him. But Omnipotence will interpose, and to the apostate churches that unite in the exaltation of Satan, the sentence will go forth, "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." (Testimonies to Ministers, p. 62)

It should be obvious that these two quotations - one written in 1901, and the other in 1893 following "a national Sunday Law" - end with a focus on the same point of time, a time when God "will arise in majesty" thus interposing His "Omnipotence." The future "oppressive" Sunday Law coincides with the deification of Satan by the "apostate churches." In the final drama, it is to be a universal Sunday Law originating at the instigation of Satan as "an angel of light."

[In this schema of events as portrayed by Ellen G. White, one obtains the answer as to the decision made in the Sanctuary when the Church was weighed in the balances. For many it will be too late. She wrote commenting on Ezekiel 9 - "Here we see that the church - the Lord's sanctuary - was the first to feel the stroke of the wrath of God." (5T:211) The "first stroke" is upon those that "had the mark of the beast, and upon them which worshipped his image." (Rev. 16:2)

The issue is far more than "a national Sunday Law" for many of those "who profess to keep the Sabbath" will not be "sealed." (5T:213-214) And if one is not sealed with the seal of God, with what is he marked? But today, Satan is using his agents to profiteer and to deceive concerned Adventists in agitation over a National Sunday Law issue instead of studying the Writings as to "time and place."]

Interestingly, Ellen G. White places the setting of the "oppressive" Sunday law in the context of Luke 21:24. She wrote:

After the truth has been proclaimed as a witness to all nations [in other words, the times of the nations was fulfilled], every conceivable power of evil will be set in operation, and minds will be confused by many voices crying, "Lo, here is Christ, Lo,

he is there. This is the truth, I have a message from God. He has sent me with great light." Then there will be a removing of the landmarks, and an attempt to tear down the pillars of our faith. A more decided effort will be made to exalt the false Sabbath, and to cast contempt upon God himself by supplanting the day He has blessed and sanctified. This false Sabbath is to be enforced by an oppressive law. (R&H, Dec. 13, 1892)

This prophetic warning, again written after a National Sunday Law, can serve several purposes. It not only tells us about the nature of the coming "oppressive" Sunday Law, but also alerts sincere seekers of truth as to what they face in this "now" time of the fulfilled prophecy of Luke 21:24.

First, let us note in passing the "red" alert this warning gives. One has only to mark the date of the complete fulfillment of Luke 21:24 in 1980 when Jerusalem was proclaimed by the Knesset of Israel to be the Capital of its government, to see that after that date there came on the periphery of Adventism, the "many voices" as foretold. Ellen G. White indicated these "voices" would be confusing voices which would deceive. Ask yourself when you listen to tapes sent to you, when did that voice begin its ministry, or when you receive a newsletter, check the date of first publication of that journal or paper, and you will have a key that will keep you from deception no matter how good it looks or sounds.

We need to consider next the implications of the words describing the nature of the "oppressive" Sunday Law which is to occur in this "now" time. It states that there will be a "a more decided effort to exalt the false Sabbath, and to cast contempt upon God Himself by supplanting the day He blessed and sanctified." Now go back to the reference from the Review & Herald, April 21, 1901, (p. 2) and compare these same words, and the synonym used for "supplanting" - "substitution." It should be obvious that these two quotations are referring to the same Sabbath law that is to be enacted.

While we do not believe in verbal inspiration, nevertheless words give thought as perceived by the writer. In the paragraph preceding the one quoted from the Review and Herald, Dec. 13, 1892, Ellen G. White speaks of Sunday as a "rival Sabbath," a "spurious Sabbath." But "after" the truth has been proclaimed as a witness to all "nations," this rival and spurious Sabbath is "exalted"

and made to "supplant" the true in seeking to cast contempt upon God. Supplant means "to take the place of and serve as a substitute for especially by reason of superior excellence of power." Thus the exaltation leads to supplanting. There is an interesting calendar in use today in various parts of the world which alters the arrangement of the week, and gives to Sunday the place which God assigned for the true Sabbath - the seventh day. (See page 4)

The details of the future are not open before us, and will be known only as the scroll unfolds. Today, we can see only the broad outlines. However, one has only to do a minimum of thinking to grasp the implications if this calendar form should become universal, and a world-wide law were enacted enforcing the observance of the seventh-day as outlined in this calendar. Do not forget there are forces within society today who would return to such "sabbath regulations." See WWN XX-6; "Now You Can Hear the Thunder"

The concept from Puritanism giving to Sunday the status of the seventh-day Sabbath and robbing "the Lord's day" with the sanctity of the Sabbath is firmly held by the Lord Day Alliance. The cover of Sunday (Jan./March, 1989), the official organ of the LDA in the United States, reads - "May God's **JOY** of the Sabbath Enter Your Heart THIS SUNDAY!" Of import is the theology of Pope John Paul II on this point. During his 1987 visit to the United States, the Pope observed concerning Sunday:

Today is Sunday: the Lord's Day. Today is like the "seventh day" about which the Book of Genesis says that "God rested from all the work he had undertaken." (Gn 2:2) Having completed the work of creation, he "rested." God rejoiced in his work; he "looked at everything that he had made, and found it very good." (Gn 1:31) So God blessed the seventh day and made it holy" (Gn. 2:3).

On this day we are called to reflect more deeply on the mystery of creation, and therefore our own lives. We are called to "rest" in God, the Creator of the universe. Our duty is to praise him: "My soul, give thanks to the Lord... Give thanks to the Lord and never forget all his blessings." (Ps. 102(103):1-2) Quoted in Sunday, op. cit., p. 23)

How then can we relate to the present agitation for Sunday Closing Laws that have become issues in some parts of the world?

To Be Continued

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# **SOME THINGS NEED TO BE SAID**

This seems to be the most opportune time to say some things that need to be said in regard to the deception being practiced on concerned Adventists by the "many voices" on the periphery of Adventism today. To say or write things which involve the Writings of Ellen G. White in their proper relationship to the Bible always opens the door to the charge, whether true or not, that one does not believe in "the Spirit of Prophecy." Having set forth in this present and previous issue of "Watchman, What of the Night?" two studies on "A National Sunday Law" using only the writings of Ellen G. White according to the rules which she herself set forth for their use and study, I would hope to allay this charge in writing some things that need to be said. So that there will be no misunderstanding, let me say categorically from the start that this editor believes that Ellen G. White possessed a spiritual gift which is termed "the gift of prophecy."

Today, the "many voices" which Ellen G. White herself prophesied would come after a certain point in time was reached, and have come, are using her Writings to either sustain their theories, or as a facade to give a show of being on the "firm foundation." Tragically, many concerned Adventists, when they become aware of what has and is taking place within the regular organization, grasp at any publication which carries articles by Ellen G. White, believing that here must be the real "historic message." Others are enamoured by studies given by these "voices" which make the whole or major part of their presentations nothing but a series of "quotes" from the Writings.

[There is an exception. In a study or presentation of the history of the Seventh-day Adventist Church, there must be much use made of the Writings, for in them we have God's evaluation of the events and actions that have taken place in that history.]

What has the Lord's messenger actually written as to the people God will have upon the earth to give the final witness? She stated clearly:

God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. (SP, IV, p. 413)

In 1894, Ellen G. White wrote, "Our position and faith is in the Bible. And never do we want any soul to bring in the Testimonies ahead of the Bible. (Manuscript 7; Emphasis supplied) Yet there are those today who will state that the Sacred Scriptures are a composite of the Bible **and** the Writings of Ellen G. White. Yet the one who has so written confesses that he does very little study of theology, but in his spare time reads history and science. Now "theology" in its simplest form is the study of God and His workings in time; in other words, the Bible. What a travesty is being practiced on God's professed people by this one of the "many voices"!

Some of the "voices" express concern for what is termed the "new theology." And there is cause to be alarmed; but what do these voices use? The Bible? No, they seek to exalt Ellen G. White as one of "the major prophets" and declare that you have to have her Writings to even know that the Bible is inspired. The "firm foundation" for the feet of the saints is not Roman Catholic doctrine which teaches that we need an authoritative voice to determine the inspiration of the Bible and how it is to be interpreted. The "new theology" purports to be based on the Bible. Then those who oppose it need to study their Bibles so as to be able to refute it, and show from the Bible wherein it is in error. But these "voices" are not doing it, and when they do use the Bible in public presentations, they pervert its teachings. An outstanding example can be cited. What these "voices" need is to take time to study their Bibles instead of running hither and yon around the world and across the country teaching heresy under the guise of truth.

The Apostle Paul associated heresy with some very heinous sins which he called "the works of the flesh." (See Gal, 5:19-21) Then he wrote this strong language:

**I have told you in time past, that they which do such things shall not inherit the kingdom of God. (vs. 21)**

Further, those who accept the heresy will fail to attain the kingdom of heaven as well as those who teach it. A number of "the works of the flesh" involve the participation of two or more. But to use the Writings of Ellen G. White as a facade for teaching heresy as most of the "many voices" are doing reaches the height of blasphemy.

In 1902, Ellen G. White wrote: "Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light." (Colporteur Evangelist, p. 37) How many by reading the publications of the "many voices" - and some of the more prominent magazines and newsletters could be named - have been led to devote their time to an intense study of the "greater light"? If not then the Writings have been prostituted to serve the personal ends of these "many voices."

More over, if all that these "many voices" can use are the Writings, then the objective of the Writings has not been realized in their own lives, and thus they become blind leaders of those they have blinded and are blinding. No one has a right to claim to be a guide in these final hours of the great controversy unless he has been immersed in the "greater light." It would be well if all who today want truth, pure and unadulterated, would perceive as does the devout Jew the significance of the sacred Scriptures. One scholar has written:

Religious Jews believe that in the Bible the Eternal has entered into time, the Unseen has taken a visible form, the unknown has become apparent, the intangible has become tangible in written documents that we can handle. The Law of God has become incarnate in print. For religious Jews, to read the scriptures, and even to quote from them, is to be put in touch with the divine order of Being. That is why in Judaism the study of the Hebrew scriptures is worship. It is more important to study them than to obey them, it is said, because without study you will obey them in the wrong way. (Bible Review, June, 1989, p. 10; "Caps" supplied)

Well has the "lesser light" stated - "The Bible contains all the principles that men need to understand in order to be fitted either for this life for for the life to come." (Education, p. 123) When are we going to understand this, and cease to be deceived by the facade men make of the "lesser light" to cover their deceptions?

WHG

"Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119:105)

# A FAUX PAS IN AUSTRALIA

## A Twoedged Sword!

[Editor's Note: - The sources used for this article were Australian publications, ALMA Torch and The Anchor. The article in Torch was entitled, "Eggy Faces," while editors of The Anchor devoted an editorial on the faux pas and reprinted two letters, one written by Dr. Russell Standish to Elder Walter Scragg, and the other by Pastor E. B. Price to members of the Waitara Seventh-day Adventist Church in New South Wales.]

According to the information, Elder Robert Dale of the General Conference wrote a letter to Elder Walter Scragg, President of the South Pacific Division of the Church. In this letter, he noted that the Potomac Conference here in the States had not renewed the ministerial credentials of Dr. Colin Standish of Hartland Institute located in the Conference. Elder Scragg in turn passed this information down the chain of command. The reports indicate it created an "uproar" in Australia. To make matters worse, the Potomac Conference through its Secretary, Skip Bell, ultimately conveyed the "card" with an accompanying letter, a copy of which was forwarded to Australia. This faux pas has caused embarrassment to the Australian leadership. The devotees of Colin Standish are making a great issue over it. But it is a twoedged sword!

No one receives credentials in America unless he is in harmony with the 27 Fundamental Statements of Belief as voted at Dallas, Texas, in 1980, that is, at least gives lip-service thereto. One must conclude that Dr. Colin Standish has conveyed in some manner to the leadership of the Potomac Conference his adherence to and belief in those 27 Fundamentals.

In November, 1988, we sent a Memo and a Questionnaire to ten men connected with the "Independent Ministries" in and out of the

Church. The Questionnaire called for a response how each stood on key teachings of the 27 Fundamentals. This Memo and Questionnaire were published in the January, 1989, issue of WVN (XXII-1). The response received, and the listing of the ones who did not respond were reported two months later in the March issue (XXII-3).

Among the ten to receive the Questionnaire was Dr. Colin Standish. His secretary replied advising us that he was on furlough in Australia and that our letter would "be given to him when he returns." We also received a letter in January that Dr. Standish had left Australia the end of December and that he was bringing on behalf of the writer a contribution for the work of this Foundation. To this date - now approaching six months - we have not heard either in regard to the Questionnaire, nor an explanation from him in regard to the contribution he was carrying.

As for Elder Scragg, all in Australia know where he stands, at least all those on the periphery of the Church seem to know. We, in America, also know where he stands after reading the worship book for 1988 - Such Bright Hopes - which he authored. He may have egg on his face over this faux pas, but he doesn't have two faces!

WHG

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## ROE vs WADE

The issue of abortion "has become the single most controversial and volatile issue in America since the Civil War." Thus reads the first sentence of a research paper recently received by this editor. Written by Elder John V. Stevens, Jr., Director of Public Affairs & Religious Liberty of the Pacific Union Conference, it is the **best** yet summary of the issues underlying the present challenge to the Roe vs. Wade Decision which is now before the Supreme Court as a result of legislation passed by the Assembly of the State of Missouri. This research paper presents the last day implications of this whole litigation and its meaning to and for Seventh-day Adventists.

It is **"must"** reading for every one who wishes to be truly informed about the behind-the-scenes working in this abortion controversy.

While many have tried to project the Sunday Closing Laws issue for personal gain, the enemy has subtly introduced the first of the two great errors - "the immortality of the soul" - which he is using to bring the world under his deceptions for the battle of the great day of God Almighty. (See GC, p. 588)

You can write for your copy to Elder Stevens at 2686 Townsgate Rd., Westlake, CA 91361. Do it **today**, and I would suggest that you include a dollar to help cover postage - US, Canadian, or Australian. It will be the best dollar you ever invested to inform yourself as to the basic issue in this abortion controversy.

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**NOTICE** - Due to increased cost of cassettes and boxes, as of July 1, 1989, all tapes will be \$2.50/tape, plus postage.

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