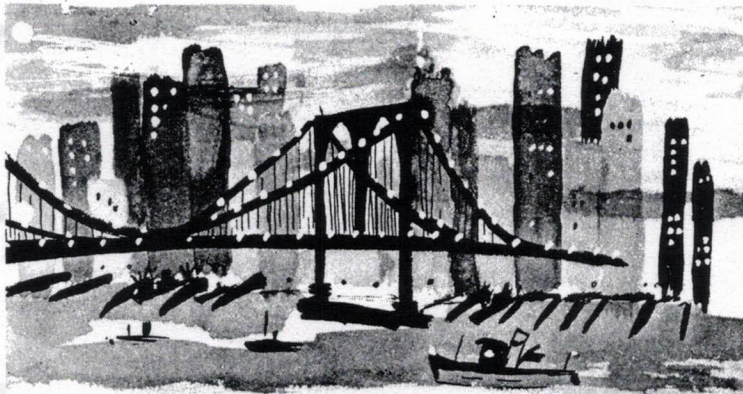


September 13.



"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*

### SHADOWS OF COMING EVENTS

Three times in the Inspired Writings, there is found the statement - "Coming events cast their shadows before." In each instance this comment is connected with an ominous warning "that the world is on the verge of a stupendous crisis," those "great final scenes in the history of the world. . . the sound of their approaching causes the earth to tremble, and men's hearts to fail them for fear."<sup>1</sup> Or it is stated that "everything in our world is in agitation," and that "the Spirit of God is withdrawing from the earth."<sup>2</sup> While a "shadow" may only give a general outline of the "body", these shadows need to be recognized that we might be prepared for the final scenes when they break upon us in crisis fury.

In the Testimonies there is a very significant paragraph. It reads:

By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its constitution as a Protestant and Republican form of government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near.<sup>3</sup>

The first sentence sets forth the ultimate - the decree by which this nation will "fully" disconnect itself from righteousness. The balance of the paragraph notes the steps and the means by which the ultimate act will be committed. A recognition of these forces at work - even in shadowy ways - will give us a knowledge that "the time has come for the marvelous working of Satan, and that the end is near."



In the light of the trek to Rome in the past few years by leaders of the Protestant churches, even including the former leader of the conservative Southern Baptist church; and by the invasion of the Charismatic Movement into the ranks of both the orthodox Protestant and Roman Catholic churches, a very ominous shadow is cast of the potential influence and power of this coming "threefold union." Certain facts need to be kept in mind in connection with this Charismatic Movement. It is referred to as the "'third force' in addition to Protestantism and Catholicism."<sup>4</sup> The Archbishop of Canterbury noted the way this movement "was cutting across denominational lines and said he found the whole development 'an encouraging sign' for the future of Christian unity."<sup>5</sup> Compare these concepts with the thoughts presented in Great Controversy in regard to the outward appearance modern spiritism would assume.<sup>6</sup> A second fact to be noted is in regard to its intrusion into the Catholic church. It began "among a handful of mostly young persons at a retreat in 1967 on the Duquesne University campus in Pittsburg."<sup>7</sup> This date is significant in the light of the fulfillment of a prophecy of Jesus and its meaning.<sup>8</sup>

The section of the paragraph in Testimonies, Vol. 5, dealing with the repudiation of "every principle of [our] constitution as a Protestant and Republican form of government" requires some research to see its significance. This is not talking about the American political parties - the Democrats and the Republicans. Rather it is referring to the political philosophy which dominated the thinking of the men who framed the Constitution. Our founding fathers did not set up a Democracy, but a Republic. This is reflected in the Pledge of Allegiance which states: "I pledge allegiance to the flag of the United States of American and the Republic for which it stands."

One of the fundamental concepts of the Republican political philosophy was that suffrage - voting rights - was based upon evidence of responsibility. It was not considered an inalienable right, nor was it believed that all men were equally



qualified to vote. Our founding fathers based the evidence of responsibility on the possession of property.<sup>9</sup> Although the concept of property ownership was diluted in the change from an agrarian society to an industrial nation, the principle was retained in the restraint placed on voting by the institution of literacy tests. However, in 1965, the Voting Rights Act passed by Congress suspended literacy tests in certain areas of the nation; and in 1970, the Bill was extended five years with the additional provision that prohibited any state using a literacy test to determine voter eligibility.<sup>10</sup> Thus by an act of Congress, this nation has become a pure democracy, and is no longer a Republic.

Another aspect of the Republican political concept was revealed in the checks and balances set up in the Constitution. "The threatened tyranny of a monarchical empire on the one hand, and the democratic mob on the other," caused the framers of the Constitution to devise "the system of checks and balances." They also provided "the right of judicial review by the courts."<sup>11</sup> Today the decisions of the Supreme Court, rather than being a "judicial review" of the acts of Congress with the concurrence of the President of the United States are declared to be "the law of the land." These decrees of the Supreme Court have been implemented by Federal troops. The merits, or demerits, of the emotions associated with these actions is not the question. The question being considered is the mitigation of the checks and balances framed in the Constitution, and the significance of such a repudiation in the light of the shadows cast by coming events.

The Supreme Court - whose decrees were declared to be "the law of the land" by a President of the United States -

upheld the constitutionality of the Sunday "blue laws" of Maryland, Pennsylvania and Massachusetts on May 29, 1961, against attacks that they abridge the First Amendment's guarantee of freedom of religion. The rationale of the Court's ruling is that the laws are regulations aimed at protecting the health of the citizens of a State.<sup>12</sup>

Thus the Protestant concept enunciated by Roger Williams that "religious freedom



. . .was the inalienable right of all,"<sup>13</sup> and written into the Bill of Rights as a part of the First Amendment to the Constitution, was abridged by a decree of the Supreme Court. To all practical purposes, the way is open - the shadow is cast - for "the decree *enforcing* the institution of the papacy in violation of the law of God."<sup>3</sup> A President can do it with Federal troops in he so chooses.

It was in the First Amendment to the Constitution that the basic philosophy of true Protestantism and Republicanism met. A research professor at the University of Iowa has written:

Another aspect of human nature, however, was invariably recognized by Republican theory and did much to give that theory its distinctive quality. This might be called the view of man as a moral agent. Freedom and equality, the central ideas of Revolutionary American political thought, were moral ideas, and the purpose of government, both in its forms and functions, was to secure these ideals. In their universal concern for freedom of thought and speech as displayed in their Bill of Rights, Americans were grasping the instrumentalities by which right and value were established. It was perhaps no accident that for orthodox Protestants these were the years in which freedom of the will had become the central theological problem.<sup>14</sup>

Another tenet of the Republican political philosophy is revealed in their basic concept of government: - "That government is best which governs least." They conceived the function of government to be "to keep order, and to prevent men from tyrannizing over each other." As a result, Republicanism "never proposed to face the central theoretical problems of twentieth century democracy, namely, how the general welfare of the community was to be defined, and to what extent it was to be achieved by political action."<sup>15</sup> In recent decades through the New Deal, the Fair Deal, the New Frontier, and the Great Society, the enactment of laws has been greatly accelerated, and the preponderance of the legislation has had to do with what could be called social legislation. It has been through these social and welfare programs that provision has been made for "the propagation of papal falsehoods and delusions."<sup>3</sup>

This writer has had personal experience in observing this inroad into Ameri-



can life. Serving for fourteen months as a supervising counselor for a Federally-funded program operated by the Natchez-Jackson Diocese of the Catholic church via a thinly veiled front, I saw thousands of dollars worth of educational equipment procured for the program, much of which ultimately found its way into its own system. Besides this, millions of dollars of federal funds were provided for this corporation to seek through an adult basic educational program to raise the literacy level in the State of Mississippi. The PR value procured by the Roman church and its acceptance by the "disadvantaged" sector of the State is beyond calculation. This program was conducted almost wholly in their parochial schools, and most of the key members of the headquarter's staff were closely allied with institutions of the Roman church.

It is recognized that the Christian is not to become involved with the "politics" of the world, but by carefully noting certain trends and movements in the political world (The "image to the beast" results from the union of religious and political forces), and comparing the same with the divine revelation given us in the Inspired Testimonies, one can be prepared to act in accord with the truth thus revealed. By these events which cast their shadow before - and we are not writing about things from the remote past, but present day developments - we can know the "time has come for the marvelous working of Satan, and the end is near."<sup>3</sup>

By clearly perceiving truth, we can become aware that the present day religious revival is not the work of the Holy Spirit which "is withdrawing from the earth," but the working of that other spirit which is coming as an angel of light. The cry that Jesus is coming again in the Jesus Movement; the miracles of divine healing and the supernatural wonders being performed by the Charismatic Movement; the large response being given to the preaching of well-known Evangelicals is not a preparation of a people for the coming of the Lord of glory. The ground work is being laid to deceive the whole world, when Satan comes as Christ to accept the



throne as a pretended heir of David, when men will exalt him, and deify him.<sup>16</sup>  
Indeed coming events are casting their shadows before.

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<sup>1</sup>Ellen G. White, Education, pp. 179-180  
<sup>2</sup>Ellen G. White, Testimonies to Ministers, p. 364, The Desire of Ages, pp. 635-635.  
<sup>3</sup>Ellen G. White, Testimonies for the Church, Vol. 5, p. 451  
<sup>4</sup>"Religion in the Star", The Toronto Star, June 9, 1973  
<sup>5</sup>Ibid.  
<sup>6</sup>Ellen G. White, The Great Controversy, pp. 588-589  
<sup>7</sup>"The Spirit Is Moving", Christianity Today, June 2, 1973, p. 37  
<sup>8</sup>"The Times of the Gentiles", Watchman, What of the Night?, May, 1973  
<sup>9</sup>Stow Persons, American Minds, p. 140  
<sup>10</sup>Facts on File Year Book, 1970, p. 442  
<sup>11</sup>Persons, op. cit., pp. 130, 141  
<sup>12</sup>Liberty News, June, 1961, Vol. 7, No. 6, p. 1  
<sup>13</sup>Ellen G. White, The Great Controversy, p. 293  
<sup>14</sup>Persons, op. cit., p. 135  
<sup>15</sup>Ibid., pp. 139-140  
<sup>16</sup>Ellen G. White, Testimonies to Ministers, p. 62

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Next month, October, marks the 129th anniversary of the beginning of the great Antitypical Day of Atonement, October 22, 1844. We shall give consideration to this event in the next thought paper - "The Relevancy of 1844".

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