

Protestantism's Principle's.

"The principles contained in this celebrated Protest . . . constitute the *very essence of Protestantism*. Now this Protest opposes *two abuses* of man in *matters of faith*: the first is *the intrusion of the civil magistrate*, and the second the *arbitrary authority of the church*. Instead of these abuses, *Protestantism sets the power of conscience above the magistrate, and the authority of the word of God above the visible church*. In the *first* place, it rejects the *civil power in divine things*, and says with the prophets and apostles, 'We must obey God rather than man.' In presence of the crown of Charles the Fifth, it uplifts the crown of Jesus Christ. But it goes *farther*: it lays down the principle *that all human teaching should be subordinate to the oracles of God.*"—Ibid., b. 13, ch. 6. The protesters had moreover affirmed their right to utter freely their convictions of truth. They would not only believe and obey, but teach what the word of God presents, and *they denied the right of priest or magistrate to interfere*. The Protest of Spire was a solemn witness against religious intolerance, and an assertion of the right of all men to worship God according to the dictates of their own consciences. {GC 203.4}

Note: Separation of Church and State. But does this mean the intrusions of the Church on the State to legislate: religion, religious doctrines, Man's personal duty to worship God—religious principles-laws are acceptable?—No! it works to separate both, the Church from the State and the State from the Church, so that either does not, or will not use the other.—Read on.

The Protest denied the right of civil rulers to legislate in matters between the soul and God, and declared with prophets and apostles, "We ought to obey God rather than men." It rejected also the *arbitrary power of the church*, and set forth the unerring principle that all human teaching *should be in subjection to the oracles of God*. The protesters had thrown off the yoke of man's supremacy, and had exalted Christ as supreme in the church, and his Word in the pulpit. *The power of conscience was set above the State, and the authority of the Holy Scriptures above the visible church*. The crown of Christ was uplifted above the pope's tiara and the emperor's diadem. The protesters had moreover affirmed their right to freely utter their convictions of truth. They would not only believe and obey, but teach what the Word of God presents, and *they denied the right of priest or magistrate to interfere*. The Protest of Spire was a solemn witness against religious *intolerance*, and an assertion of the right of all men to worship God according to the dictates of their own consciences. {GC88 203.2}

Notes: Everyone believes it, was not their authority. It rejects the "arbitrary authority-power of the church" over the State. Here is the reason for the 1st Amendment

Amendment 1 - Freedom of Religion, Press, Expression. Ratified 12/15/1791.

Congress shall make *no law respecting an establishment* of religion, *or prohibiting* the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

The grand principle maintained by these Reformers—the same that had been held by the Waldenses, by Wycliffe, by John Huss, by Luther, Zwingli, and those who united with them—was the infallible authority of the Holy Scriptures as a rule of faith and practice. *They denied the right of popes, councils, Fathers, and kings, to control the conscience in matters of religion.*

The Bible was their authority, and by its teaching they tested all doctrines and all claims. Faith in God and His word sustained these holy men as they yielded up their lives at the stake. "Be of good comfort," exclaimed Latimer to his fellow martyr as the flames were about to silence their voices, "we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."—Works of Hugh Latimer, vol. 1, p. xiii. {GC 249.1}

Note: By Fathers is meant of the Church.

EG White Comments-Revelation Chapter 13:1,2,11

Here is a striking figure of the rise and growth of our own nation. And the lamb like horns, emblems of innocence and gentleness, well represent the character of our government, as expressed in its two fundamental principles, republicanism and protestantism. 7BC975, (4SP277) (GC441)

The Hon. J. A. Bingham gives us the clue to the whole matter when he states that the object of those who first sought these shores was to found "what the world had not seen for ages; viz., *a church without a pope, and a state without a king.*" Expressed in other words, this would be a government in which the ecclesiastical should be *separate* from the civil power, and *civil and religious liberty reign supreme.* {D&R 1897 537.2}

Religious Liberty, GEORGE WASHINGTON ON CONSTITUTIONAL GUARANTEE OFF.—If I could have entertained the slightest apprehension that the Constitution framed by the convention where I had the honor to preside might possibly endanger the religious rights of *any* ecclesiastical society, certainly I would never have placed my signature to it; and if I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny and every species of religious persecution. For, you doubtless remember, I have often expressed my sentiments that *any* man, conducting himself as a good citizen and being accountable to God alone for his religious opinions, ought to be protected in worshiping the Deity according to the dictates of his own conscience.— *George Washington, to Baptist delegation, Aug. 8, 1789; "A History of the Baptists," Thomas Armitage, D. D., LL. D., pp. 806, 807. New York: Taylor & Co., 1887.*

"The framers of the Constitution recognized *the eternal principle that man's relation with his God is above human legislation,* and his rights of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own bosoms. It is this consciousness which, in defiance of *human laws,* has sustained so many martyrs in tortures and flames. They felt that their duty to God was superior to human enactments, and that *man* could exercise no authority over their consciences. It is an inborn principle which nothing can eradicate" James Madison – Congressional documents (USA). Serial No. 200. document No.

Jefferson's Letter to the Danbury Baptists
The Final Letter, as Sent

To messers. Nehemiah Dodge, Ephraim Robbins, & Stephen S. Nelson, a committee of the Danbury Baptist association in the state of Connecticut.

Gentlemen

The affectionate sentiments of esteem and approbation which you are so good as to express towards me, on behalf of the Danbury Baptist association, give me the highest satisfaction. my duties dictate a faithful and zealous pursuit of the interests of my constituents, & in proportion as they are persuaded of my fidelity to those duties, the discharge of them becomes more and more pleasing.

Believing with you that religion is a matter which lies solely *between Man & his God*, that he owes account to none other for his faith or his worship, that the legitimate powers of government reach actions only, & not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should "make no law respecting an establishment of religion, or prohibiting the free exercise thereof," *thus building a wall of separation between Church & State*. Adhering to this expression of the *supreme will of the nation* in behalf of the rights of conscience, I shall see with sincere satisfaction the progress of those sentiments which tend to restore to man all his natural rights, convinced he has no natural right in opposition to his social duties.

I reciprocate your kind prayers for the protection & blessing of the common father and creator of man, and tender you for yourselves & your religious association, assurances of my high respect & esteem.

Th Jefferson
Jan. 1. 1802.

ARMY REUNION SPEECH
IOWA SEPTEMBER 1875
GENERAL GRANT

Let us labor for the security of free thought, free speech, free press, pure morals, unfettered religious sentiments, and equal rights and privileges for all men, irrespective of nationality, color, or religion; encourage free schools, resolve that not one dollar appropriated to them shall go to the support of any sectarian school; resolve that neither state nor nation shall support any institution save those where every child may get a common school education, unmixed with any atheistic, pagan, or sectarian teaching; leave the matter of religious teaching to the family altar, the church and the private school, supported entirely by private contributions, and *keep church and state forever separate*.

The Declaration Of Independence:--

We hold these truths to be self-evident, that all men are created equal, that they are endowed *by their Creator* with certain unalienable rights, that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed. That whenever any form of government becomes

destructive to these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. (para. 2)

JFK speech 9-12-1960:—

► The Primary Source: JFK's 1960 Speech - YouTube

But today in the religious world there are multitudes who, as they believe, *are working for the establishment of the kingdom of Christ as an earthly and temporal dominion. They desire to make our Lord the ruler of the kingdoms of this world, the ruler in its courts and camps, its legislative halls, its palaces and market places. They expect Him to rule through legal enactments, enforced by human authority.* Since Christ is not now here in person, they themselves will undertake to act in His stead, to execute the laws of His kingdom. The establishment of such a kingdom is what the Jews desired in the days of Christ. They would have received Jesus, had He been willing to establish a temporal dominion, to enforce *what they regarded* as the laws of God, and to *make them* the expositors of His will and the agents of His authority. But He said, "My kingdom is not of this world." John 18:36. He would not accept the earthly throne. {DA 509.2}{GC 587.1}{5T 712.1; 714-715.1}

The government under which Jesus lived was corrupt and oppressive; on every hand were crying abuses,—extortion, intolerance, and grinding cruelty. Yet the Saviour attempted no civil reforms. He attacked no national abuses, nor condemned the national enemies. He did not interfere with the authority or administration of those in power. He who was our example kept aloof from earthly governments. Not because He was indifferent to the woes of men, but because the remedy did not lie in merely human and external measures. *To be efficient, the cure must reach men individually, and must regenerate the heart.* {DA 509.3}

Not by the decisions of courts or councils or legislative assemblies, not by the patronage of worldly great men, is the kingdom of Christ established, but by the implanting of Christ's nature in humanity through the work of the Holy Spirit. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12, 13. Here is the only power that can work the uplifting of mankind. And the human agency for the accomplishment of this work is the teaching and practicing of the word of God. {DA 509.4}

When the apostle Paul began his ministry in Corinth, that populous, wealthy, and wicked city, polluted by the nameless vices of heathenism, he said, "I determined not to know anything among you, save Jesus Christ, and Him crucified." 1 Cor. 2:2. Writing afterward to some of those who had been corrupted by the foulest sins, he could say, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ." 1 Cor. 6:11; 1:4. {DA 510.1}

Now, as in Christ's day, the work of God's kingdom lies not with those who are clamoring for recognition and support by earthly rulers and human laws, but with those who are declaring to the people in His name those spiritual truths that will work in the receivers the experience of Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Gal. 2:20. Then they will labor as did Paul for the benefit of men. He said, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20. {DA 510.2}

Authored by American diplomat Joel Barlow in 1796, the following treaty was sent to the floor of the Senate, June 7, 1797, where it was read aloud in its entirety and unanimously approved. John Adams, having seen the treaty, signed it and proudly proclaimed it to the Nation.

5th CONGRESS.]

No. 122.

[1st SESSION.

TRIPOLI.

COMMUNICATED TO THE SENATE, MAY 26, 1797.

UNITED STATES, *May 26,*

1797.

Gentlemen of the Senate:

I lay before you, for your consideration and advice, a treaty of perpetual peace and friendship between the United States of America and the Bey and subjects of Tripoli. of Barbary, concluded, at Tripoli, on the 4th day of November, 1796.

JOHN ADAMS

Treaty of peace and friendship between the United States of America and the Bey and Subjects of Tripoli, of Barbary.

Art. 11. *As the Government of the United States of America is not, in any sense, founded on the Christian religion;* as it has in itself no character of enmity against the laws, religion, or tranquillity, of Mussulmen; and, as the said States never entered into any war, or act of hostility against any Mahometan nation, it is declared by the parties, that no pretext arising from religious opinions, shall ever produce an interruption of the harmony existing between the two countries.

Article. VI. - Debts, Supremacy, Oaths

This Constitution, and the Laws of the United States which shall be made in Pursuance thereof; and *all Treaties made, or which shall be made, under the Authority of the United States, shall be the supreme Law of the Land;* and the Judges in every State shall be bound thereby, any Thing in the Constitution or Laws of any State to the Contrary notwithstanding.

To *protect* liberty of conscience *is the duty of the state,* and this *is the limit of its authority in*

matters of religion. Every secular government that attempts to regulate or enforce religious observances by civil authority ***is sacrificing the very principle for which the evangelical Christian so nobly struggled.*** {GC 201.1}

Note: What of the Churches display of State or Countries Flags, this a violation of the principles of Spires.

When enemies appealed to ***custom*** and ***tradition***, or to the assertions and authority of the pope, Luther met them with ***the Bible and the Bible only.*** Here were arguments which they could not answer; therefore the slaves of formalism and superstition clamored for his blood, as the Jews had clamored for the blood of Christ. "He is a heretic," {GC 132.4; 205.2; 243.2; 235.3; 448.2; 595.1; 625.4}

Such action would be ***directly contrary to the principles*** of this government, to the ***genius*** of its free institutions, to the direct and solemn ***avowals*** of the Declaration of Independence, and to the Constitution. ***The founders of the nation wisely sought to guard against the employment of secular power on the part of the church, with its inevitable result—intolerance and persecution.*** The Constitution provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," and that "no religious test shall ever be required as a qualification to any office of public trust under the United States." ***Only in flagrant violation of these safeguards to the nation's liberty, can any religious observance be enforced by civil authority.*** But the inconsistency of such action is no greater than is represented in the symbol. It is the beast with lamb-like horns--***in profession pure, gentle, and harmless—that speaks as a dragon.*** {GC 442.2}

Note: Why "no religious test"? See reference {GC 297.1} below!

The great principle so nobly advocated by Robinson and Roger Williams, that truth is progressive, that Christians should stand ready to accept all the light which may shine from God's holy word, ***was lost sight of by their descendants. The Protestant churches of America,--and those of Europe*** as well,—so highly favored in receiving the blessings of the Reformation, ***failed to press forward in the path of reform.*** Though a few faithful men arose, from time to time, to proclaim new truth and expose long-cherished error, the majority, like the Jews in Christ's day or the papists in the time of Luther, ***were content to believe as their fathers had believed and to live as they had lived. Therefore religion again degenerated into formalism; and errors and superstitions which would have been cast aside*** had the church continued to walk in the light of God's word, ***were retained and cherished. Thus the spirit inspired by the Reformation gradually died out, until there was almost as great need of reform in the Protestant churches*** as in the Roman Church in the time of Luther. ***There was the same worldliness and spiritual stupor, a similar reverence for the opinions of men, and substitution of human theories for the teachings of God's word.*** {GC 297.2}

See below how!

In Revelation 12, where this same papal persecution is brought to view, we read that the earth

helped the woman by opening her mouth, and swallowing up the flood which the dragon cast out after her. The great Reformation by Luther and his co-workers furnished the help here foretold. The German states espoused the Protestant cause, protected the reformers, and restrained the work of persecution so furiously carried on by the papal church. ***But when they should be helped, and the cause begin to become popular, many were to cleave unto them with flatteries, or embrace the cause from unworthy motives, be insincere, hollow-hearted, and speak smooth and friendly words through a policy of self-interest.*** {1912 UrS, DAR 290.1}

Struggle of Protestantism.

It is worthy of notice that at least one of the reformers of considerable prominence—Carlstadt—was a Sabbatarian. It is impossible to read the records of the Reformation without the conviction that Carlstadt ***was desirous of a more thorough work of reformation than was Luther. And that while Luther was disposed to tolerate certain abuses lest the Reformation should be endangered, Carlstadt was at all hazards for a complete return to the Holy Scriptures.*** {1873 JNA, HSFD 446.1}

The Sabbatarian principles of Carlstadt, his intimate connection with Luther, his prominence in the early history of the Reformation, and the important bearing of Luther's decision concerning the Sabbath upon the entire history of the Protestant church, render the former worthy of notice in the history of the Sabbath. We shall give his record in the exact words of the best historians, none of whom were in sympathy with his observance of the seventh day. The manner in which they state his faults shows that they were not partial toward him. ***Shortly after Luther began to preach against the merit of good works, his deep interest in the work of delivering men from popish thralldom led him to deny the inspiration of some portion of those scriptures*** which were quoted against him. Dr. Sears thus states the case:— {1873 JNA, HSFD 447.1}

The principles at the foundation of their ideas of the Reformation were these: Carlstadt insisted on ***rejecting everything in the Catholic church not authorized in the Bible***; Luther was determined ***to retain everything not expressly forbidden.*** Dr. Sears thus states their primary differences:— {1873 JNA, HSFD 451.1}

"Carlstadt maintained, that 'we should not, in things pertaining to God, regard what the multitude say or think, but look simply to the word of God. Others,' he adds, 'say that, on account of the weak, we should not hasten to keep the commands of God; but wait till they become wise and strong.' In regard to the ceremonies introduced into the church, he judged as the Swiss reformers did, that all were to be rejected which had not a warrant in the Bible. 'It is sufficiently against the Scriptures if you can find no ground for it in them.' {1873 JNA, HSFD 451.2}

"Luther asserted, on the contrary, 'Whatever is not against the Scriptures is for the Scriptures, and the Scriptures for it. ***Though Christ hath not commanded adoring of the host, so neither hath he forbidden it.***' 'Not so,' said Carlstadt, 'we are bound to the Bible, and no one may decide after the thoughts of his own heart.'" {1873 JNA, HSFD 451.3}

It is of interest to know what was the subject which caused the controversy between them, and what was the position of each. Dr. Maclaine thus states the occasion of the conflict which now arose:— {1873 JNA, HSFD 451.4}

"This difference of opinion between Carlstadt and Luther concerning the eucharist, was the true cause of the violent rupture between those two eminent men, and it tended very little to the honor of the latter; for, however the explication, which the former gave of the words of the institution of the Lord's supper, may appear forced, yet the

sentiments he entertained of that ordinance as a commemoration of Christ's death, and *not as a celebration of his bodily presence*, in consequence of a consubstantiation with the bread and wine, are infinitely more rational than the doctrine of Luther, which is loaded with some of the most palpable absurdities of transubstantiation; and if it be supposed that Carlstadt strained the rule of interpretation too far, when he alleged, that Christ pronounced the pronoun this (in the words This is my body) pointing to his body, and not to the bread, what shall we think of Luther's explaining the nonsensical doctrine of consubstantiation by the similitude of a red-hot iron, in which two elements are united, *as the body of Christ is with the bread of the eucharist?*" 1 {1873 JNA, HSFD 451.5}

That Luther was the one chiefly in error in this controversy will be acknowledged by nearly every one at the present day. D'Aubigne cannot refrain from censuring him:— {1873 JNA, HSFD 452.3}

"When once the question of the supper was raised, Luther *threw away the proper element of the Reformation*, and took his stand for himself and his church in an exclusive Lutheranism." {1873 JNA, HSFD 452.4}

Dr. Sears alludes to Carlstadt's observance of the seventh day, but as is quite usual with first-day historians in such cases, does it in such a manner as to leave the fact sufficiently obscure to be passed over without notice by the general reader. He writes thus:— {1873 JNA, HSFD 457.1}

"Carlstadt differed essentially from Luther in regard to the use to be made of the Old Testament. With him, the law of Moses was still binding. Luther, on the contrary, had a strong aversion to what he calls a legal and Judaizing religion. Carlstadt held to the divine authority of the Sabbath from the Old Testament; Luther believed Christians were free to observe any day as a Sabbath, provided they be uniform in observing it." 2 {1873 JNA, HSFD 457.2}

We have, however, Luther's own statement respecting Carlstadt's views of the Sabbath. It is from his book "Against the Celestial Prophets:"
—{1873 JNA, HSFD 457.3}

"Indeed, if Carlstadt were to write further about the Sabbath, Sunday would have to give way, and the Sabbath—that is to say, Saturday—must be kept holy; he would truly make us Jews in all things, and we should come to be circumcised: for that is true, and cannot be denied, that he who deems it necessary to keep one law of Moses, and keeps it as the law of Moses, must deem all necessary, and keep them all." 3 {1873 JNA, HSFD 457.4}

When the Reformation had lifted the veil of darkness that covered the nations of Europe, Sabbath-keepers were found in Transylvania, Bohemia, Russia, Germany, Holland, France, and England. It was not the Reformation which gave existence to these Sabbatarians, for the leaders of the Reformation, as a body, *were not friendly to such views*. On the contrary, these observers of the Sabbath appear to be remnants of the ancient Sabbath-keeping churches that had witnessed for the truth during the Dark Ages. {1873 JNA, HSFD 460.2}

The light of the Reformation necessarily dissipated into thin air many of the most substantial arguments by which the Sunday festival had been built up during the Dark Ages. The roll that fell from Heaven—the apparition of St. Peter—the relief of souls in purgatory, and even of the damned in hell—and many prodigies of fearful portent—none of these, nor all of them combined, were likely longer to sustain the sacredness of the venerable day. True it was that when these were swept away there remained to sustain the festival of Sunday, the canons of councils, the edicts of kings and emperors, the decrees of the holy doctors of the church, and, greatest of all, the imperious mandates of the Roman pontiff. Yet these could be adduced also in behalf of the innumerable festivals ordained by the same great apostate church. Such authority would answer for the Episcopalian, who devoutly accepts of all these festivals, because commanded so to do by the church; but for those who acknowledge the Bible as the only rule of

faith, the case was different. *In the latter part of the sixteenth century, the Presbyterians and Episcopalians of England were involved in such a controversy as brought this matter to an issue. The Episcopalians required men to observe all the festivals of the church; the Presbyterians observed Sunday, and rejected all the rest. The Episcopalians showed the inconsistency of this discrimination, inasmuch as the same church authority had ordained them all. As the Presbyterians rejected the authority of the church, they would not keep Sunday upon that ground, especially as it would involve the observance also of all the other festivals. They had to choose therefore between the giving up of Sunday entirely, and the defense of its observance by the Bible. There was indeed another and a nobler choice that they might have made, viz., to adopt the Sabbath of the Lord, but it was too humiliating for them to unite with those who retained that ancient and sacred institution.* The issue of this struggle is thus related by a distinguished German theologian, Hengstenberg: — {1873 JNA, HSFD 474.1}

"The opinion that the Sabbath was transferred to the Sunday was first broached in its perfect form, and with all its consequences, in the controversy which was carried on in England between the Episcopalians and Presbyterians. The Presbyterians, who carried to extremes the principle, that every institution of the church must have its foundation in the Scripture, and would not allow that God had given, in this respect, greater liberty to the church of the New Testament, which his Spirit had brought to maturity, than to that of the Old, *charged the Episcopalians with popish leaven*, and superstition, and subjection to the ordinances of men, because they retained the Christian feasts. The Episcopalians, on the other hand, as a proof that greater liberty was granted to the new-Testament church in such matters as these, appealed to the fact that even the observance of the Sunday was only an arrangement of the church. The Presbyterians were now in a position which compelled them either to give up the observance of Sunday, or to maintain that a divine appointment from God separated it from the other festivals. The first day could not do, for their Christian experience was too deep for them not to know how greatly the weakness of human nature stands in need of regularly returning periods, devoted to the service of God. They therefore decided upon the latter." 1 {1873 JNA, HSFD 475.1}

Thus much for the occasion of that wonderful discovery by which the Scriptures are made to sustain the divine appointment of Sunday as the Christian Sabbath. The date of the discovery, the name of the discoverer, and the manner in which he contrived to enforce the first day of the week by the authority of the fourth commandment, are thus set forth by a candid first-day historian, Lyman Coleman: — {1873 JNA, HSFD 476.1}

"The true doctrine of the Christian Sabbath was first promulgated by an English dissenter, the Rev. Nicholas Bound, D. D., of Norton, in the county of Suffolk. About the year 1595, he published a famous book, entitled, 'Sabbathum Veteris et Novi Testamenti,' or the True Doctrine of the Sabbath. In this book he maintained 'that the seventh part of our time ought to be devoted to God—that Christians are bound to rest on the Lord's day as much as the Jews were on the Mosaic Sabbath, the commandment about rest being moral and perpetual; and that it was not lawful for persons to follow their studies or worldly business on that day, nor to use such pleasures and recreations as are permitted on other days. This book spread with wonderful rapidity. The doctrine which it propounded called forth from many hearts a ready response, and the result was a most pleasing reformation in many parts of the kingdom. 'It is almost incredible,' says Fuller, 'how taking this doctrine was, partly because of its own purity, and partly for the eminent piety of such persons as maintained it; so that the Lord's day, especially in corporations, began to be precisely kept; people becoming a law unto themselves, forbearing such sports as yet by statute permitted; yea, many rejoicing at their own restraint herein.' The law of the Sabbath was indeed a religious principle, after which the Christian church had, for centuries, been darkly groping. Pious men of every age had felt the necessity of divine authority for sanctifying the day. Their conscience had been in advance of their reason. Practically they had kept the Sabbath better than their principles required. {1873 JNA, HSFD 476.2}

It is worthy of notice that *Calvin does not assign to Christ and his disciples the establishment of Sunday in the place of the Sabbath*. He says this was done by the "ancients," 3 or as another translates it, "the old fathers." Nor does he say "the day which John called the Lord's day," but "the day which we call the Lord's day." And what is worthy of particular notice he did not insist

that the day which should be appropriated to worship should be one day in every seven; for he was not tied to "the septenary number." The day might come once in six days, or once in eight. And this proves conclusively that he did not regard Sunday as a divine institution in the proper sense of the word; for if he had, he would most assuredly have felt that the festival must be septenary, that is, weekly, and that he must urge "the church to an invariable adherence to it." But Calvin does not leave the matter here. He condemns as "FALSE PROPHETS" *those who attempt to enforce the Sunday festival by means of the fourth commandment*; and who to do this, *say that the ceremonial part, which requires the observance of the definite seventh day, is abolished, while the moral part, which simply commands the observance of one day in seven, still remains in force.* Here are his words:— {1873 JNA, HSF 439.1}

"Thus vanish all the dreams of false prophets, who in past ages have infected the people with a Jewish notion, affirming that nothing but the ceremonial part of the commandment, which according to them is the appointment of the seventh day, has been abrogated, but that *the moral part of it, that is the observance of one day in seven, still remains.* But this is only changing the day in contempt of the Jews, while they retain the same opinion of the holiness of a day." 1 {1873 JNA, HSF 437.1}

Note: Here Protestants are defending Sunday not because it is of the Papacy but for their own purpose.

"But," says one, "I supposed that Christ changed the Sabbath." A great many suppose so, and it is natural that they should; for they have been so taught. And while we have no words of denunciation to utter against any such persons for so believing, we would have them at once understand that it is, in reality, one of the most enormous of errors. We would therefore remind such persons that, according to the prophecy, the only change ever to be made in the law of God, was to be made by the little horn of Daniel 7, the man of sin of 2 Thessalonians 2; and the only change that has been made in it, is the change of the Sabbath. Now, if Christ made this change, he filled the office of the blasphemous power spoken of by both Daniel and Paul,—a conclusion sufficiently hideous to drive any Christian from the view which leads thereto. {1897 UrS, DAR 557.3}

Why should any one labor to prove that Christ changed the Sabbath? Whoever does this is performing a thankless task. The pope will not thank him; for if it is proved that Christ wrought this change, then the pope is robbed of his badge of authority and power. And no truly enlightened Protestant will thank him; for if he succeeds, he only shows that the papacy has not done the work which it was predicted that it should do, and so that the prophecy has failed, and the Scriptures are unreliable. The matter would better stand as the prophecy has it, and the claim which the pope unwittingly puts forth would better be granted. When a person is charged with any work, and that person steps forth and confesses that he has done the work, that is usually considered sufficient to settle the matter. So, when the prophecy affirms that a certain power shall change the law of God, and in due time that very power arises, does the work foretold, and then openly claims that he has done it, what need have we of further evidence? The world should not forget that the great apostasy foretold by Paul *has taken place*; that the man of sin for long ages held almost a monopoly of Christian teaching in the world; that the mystery of iniquity *has cast* the darkness of its shadow and the errors of its doctrines over almost all Christendom; and that out of this era of error and darkness and corruption, the theology of our day has come. *Would it, then, be anything strange if there were yet some relics of popery to be discarded ere the reformation will be complete?* A. Campbell (Baptism, p. 15), speaking of the different Protestant sects, says:— {1897 UrS, DAR 558.1}

Note:—Not one jesuit or any subsidiary of them was involved, Protestants of their own accord are to be blamed.

In England the establishment of Protestantism as the national religion diminished, but did not wholly stop, persecution. While many of the doctrines of Rome had been renounced, *not a few of its forms were retained. The supremacy of the pope was rejected, but in his place the monarch was enthroned as the head of the church. In the service of the church there was still a wide departure from the purity and simplicity of the gospel.* The great principle of religious liberty was not yet understood. Though the horrible cruelties which Rome employed against heresy were resorted to but rarely by Protestant rulers, yet the right of every man to worship God according to the dictates of his own conscience *was not acknowledged. All were required to accept the doctrines and observe the forms of worship prescribed by the established church. Dissenters suffered persecution, to a greater or less extent, for hundreds of years.* {GC 251.4}

What should have been their Work and ours!

The circumstances under which this new doctrine was framed, the name of its author, and the date of its publication, will be given in their place. *That the body of the reformers should have failed to recognize the authority of the fourth commandment, and that they did not turn men from the Romish festivals to the Sabbath of the Lord, is a matter of regret rather than of surprise. The impropriety of making them the standard of divine truth is forcibly set forth in the following language:—* {1873 JNA, HSF 448.1}

"Luther and Calvin reformed many abuses, especially in the discipline of the church, and also some gross corruptions in doctrine; *but they left other things of far greater moment just as they found them.* . . . It was great merit in them to go as far as they did, and it is not they *but we who are to blame if their authority induce us to go no further.* We should rather imitate them in the boldness and spirit with which they called in question and rectified so many long-established errors; and availing ourselves of their labors, make *further progress* than they were able to do. Little reason have we to allege their name, authority, and example, when they did a great deal and we do nothing at all. In this we are not imitating them, but those who opposed and counteracted them, willing to keep things as they were." 1 {1873 JNA, HSF 448.2}

Protestantism's Condition!

There will also be noticed a logical connection between the messages themselves. Taking our stand just before the first message was introduced, we see the Protestant religious world sadly in need of reformation. Divisions and confusion reigned among the churches. *They were still clinging to many papal errors and superstitions.* The power of the gospel was impaired in their hands. To correct these evils, the doctrine of the second coming of Christ was introduced, and proclaimed with power. they should have received it, and been quickened by it into new life, as they would have been had they received it. Instead of this, they rejected it, and suffered the consequences spiritually. Then followed the second message, announcing the result of that rejection, and declaring what was not only a fact in itself, but a judicial judgment of God upon them for their recreancy in this respect; namely, that God had departed from them, and they had met with a moral fall. {1912 UrS, DAR 664.3}

Those who received the great blessings of the Reformation did not go forward in the path so nobly entered upon by Luther. A few faithful men arose from time to time to proclaim new truth and expose long-cherished error, but the majority, like the Jews in Christ's day, or the papists in the time of Luther, *were content to believe as their fathers believed, and to live as they lived. Therefore religion again degenerated into formalism;* and errors and superstitions which would have been cast aside had the church continued to walk in the light of God's Word, **were retained and cherished.** Thus the spirit inspired by the Reformation *gradually died out, until there was almost as great need of reform in the Protestant churches as in the Roman Church in the time of Luther. There was the same spiritual stupor, the same respect for the opinions of men, the same spirit of worldliness, the same substitution of human theories for the teachings of God's Word. Pride and extravagance were fostered under the guise of religion. The churches became corrupted by allying themselves with the world. Thus were degraded the great principles* for which Luther and his fellow laborers had done and suffered so much. {SR 354.1}

As Satan saw that he had failed to crush out the truth by persecution, he again resorted to the same plan of *compromise* which had led to the great apostasy and the formation of the church of Rome. He *induced Christians to ally themselves*, not now with pagans, *but with those who, by their worship of the god of this world, as truly proved themselves idolaters.* {SR 354.2}

Satan could no longer keep the Bible from the people; it had been placed within the reach of all. But he led thousands *to accept false interpretations and unsound theories, without searching the Scriptures to learn the truth for themselves. He had corrupted the doctrines of the Bible, and traditions which were to ruin millions were taking deep root. The church was upholding and defending these traditions,* instead of contending for the faith once delivered to the saints. And while wholly unconscious of their condition and their peril, the church and the world were rapidly approaching the most solemn and momentous period of earth's history--the period of the revelation of the Son of man. {SR 355.1} {GC 297.2-298.2}

Rome withheld the Bible from the people and required all men to accept her teachings in its place. It was the work of the Reformation to restore to men the word of God; but is it not too true that in the churches *of our time* men are taught to rest their faith upon their creed and the teachings of their church rather than on the Scriptures? Said Charles Beecher, *speaking of the Protestant churches: "They shrink* from any rude word against creeds with the same sensitiveness *with which those* holy fathers would have shrunk from a rude word against the rising veneration of saints and martyrs which they were fostering. . . . **The Protestant evangelical denominations have so tied up one another's hands, and their own,** that, between them all, a man cannot become a preacher at all, anywhere, *without accepting some book besides the Bible....* There is nothing imaginary in the statement that *the creed power is now beginning to prohibit the Bible* as really as Rome did, though in a subtler way."--Sermon on "The Bible a Sufficient Creed," delivered at Fort Wayne, Indiana, Feb. 22, 1846. {GC 388.3}

Charles Beecher, in a sermon in the year 1846, declared that the ministry of "the **evangelical Protestant denominations**" is "not only formed all the way up under a tremendous pressure of merely human fear, but they live, and move, and breathe in a state of things radically corrupt, and appealing every hour to every baser element of their nature to hush up the truth, and bow the knee to the power of apostasy. **Was not this the way things went with Rome? Are we not living her life over again?** And what do we see just ahead? Another general council! A world's convention! **Evangelical alliance,** and universal creed!"—Sermon on "The Bible a Sufficient

Creed," delivered at Fort Wayne, Indiana, Feb. 22, 1846. When this shall be gained, then, in the effort to secure complete uniformity, it will be only a step to the resort to force. {GC 444.3}

This second angel did not go on his mission and deliver his message in company with the first angel; but he "followed" after the first had delivered the burden of his message. *The first message was to the churches; but soon their religious papers refused to publish it, and the doors of their houses of worship were closed against it.* In this way they shut out the "everlasting good news" of the coming kingdom; and when that was accomplished, Jesus, and the Spirit of truth *left them for ever, and the churches or Babylon fell.* There were a few living souls in all these churches who had received the advent message, whose "meat and drink," and very life was to talk of the coming of Jesus, and the restitution; but *they were not allowed to bear that testimony. Then the way was fully prepared for the second message—"Babylon is fallen, is fallen," "Come out of her my people."*

Every advent believer knows that we heard just this message. We have not forgotten the excellent sermons that were preached and published by Eld. Joseph Marsh and many others, on this very point. Neither have we forgotten the effect that it had upon God's people, for they obeyed the message *and with haste left the churches.* This prophecy was exactly fulfilled, and in the right time, and place. Some tell us that Babylon here, is the Roman Catholic church; but God's people were not in that church. The first message was to the churches, from about 1840 to 1843; and the second angel "followed," therefore the message—"Babylon is fallen"—"Come out of her my people" was in 1844.—We heard it with our ears, our voices proclaimed it, and our whole being felt its power, and with our eyes we saw its effect, and the oppressed people of God burst the bands that bound them to the various sects, and made their escape from Babylon. {TAM. JW. 3,4 reprint}

And since the fall here introduced is a moral one, it must apply to some branch of Babylon besides, or outside of, the pagan or papal divisions; for from the beginning of their history, paganism has been a false religion, and the papacy an apostate one. And further, as this fall is said to occur but a short period before Babylon's final destruction, certainly *this side of the rise and predicted triumph of the papal church, this testimony cannot apply to any religious organizations but such as have sprung from that church.* These started out on reform. They ran well for a season, and had the approbation of God; but fencing themselves about with creeds, they have failed to keep pace with the advancing light of prophetic truth, and hence have been left in a position where *they will finally develop a character as evil and odious in the sight of God as that of the church from which they first withdrew* as dissenters, or reformers. As the point before us is to many a very sensitive one, we will let members of these various denominations here speak for themselves. {1897 DAR 664.1}

The *Tennessee Baptist* says: "This women [popery] is called the *mother* of harlots and abominations. Who are the daughter's? The Lutheran, the Presbyterian, and the Episcopalian churches are all branches of the [Roman} Catholic. Are not these denominated 'harlots and abominations' in the above passage?—*I so decide.* I could not, with stake before me, decide otherwise. Presbyterians and Episcopalians compose a part of Babylon. The hold the distinctive principles of the *papacy in common* with papist." {1897 DAR 664.2}

Alexander Campbell says: "The worshiping establishments now in operation throughout Christendom, incased and cemented by their respective voluminous confessions of faith, and their ecclesiastical constitutions, are not churches of Jesus Christ, but the legitimate daughters of that mother of harlots, the Church of Rome." {1897 DAR 664.3}

Again he says: "A reformation of popery was attempted in Europe full three centuries ago. *It ended in a Protestant hierarchy*, and swarms of dissenters. Protestantism has been reformed into Presbyterianism, that into Congregationalism, and that into Baptistism, etc., etc. Methodism has attempted to reform all, but has reformed itself into many forms of Wesleyanism. *All of them retain in their bosom—in their ecclesiastical organizations, worship, doctrines, and observances—various relics of popery. They are at best a reformation of popery, and only reformations in part. The doctrines and traditions of men yet impair the power and progress of the gospel in their hands.*"—*On Baptism*, p. 15. {1897 DAR 665.1} {GC 444.3}

Mr. O. Scott (Wesleyan Methodist) says: "The church is as deeply infected with a desire for worldly gain as the world.

"The churches are making *a god of this world*. 1897 DAR 665.6}

"Most of the denominations of the present day mite be called *churches of the world* with more propriety the churches of Christ. 1897 DAR 665.7}

"The churches are so far gone from the primitive Christianity that they need a fresh regeneration, a new kind of religion." 1897 DAR 665.8}

Says the *Golden Rule*: "*The protestants are out-doing the popes in splendid, extravagant folly in church building*. Thousands of thousands are expended in gay and costly ornaments to gratify pride and a wicked ambition, that might and should go to redeem the perishing millions! Does the evil, the folly, and the madness of these proud, formal, fashionable worshippers stop here?

"*These are splendid monuments of popish pride*, upon which millions are squandered in our cities, virtually exclude the poor, for whom Christ died, and for whom he came Especially to preach." 1897 DAR 665.9}

The report of the Michigan Yearly Conference, published in the *True Wesleyan* of Nov. 15, 1851, says: "*The world, commercial, political, and ecclesiastical, are alike, and are together going in the broad way that leads to death. Politics, commerce, and nominal religion, all connive at sin, reciprocally aid each other, and unite to crush the poor*. Falsehood is unblushingly uttered in the forum and in the pulpit; *and sins that would shock the moral sensibilities of the heathen go unrebuked in all the great denominations of our land*. These churches are like the Jewish church when the Saviour exclaimed, 'Woe unto you, scribes and Pharisees, hypocrites.'" Is their condition any better now than it was then? {1897 DAR 665.10}

Robart Atkins, in a sermon preached in London, says: "The truly religious are diminished from the earth, and no man layeth it to heart. The professors of religion of the present day, in every church, are lovers of this world, conformers to the world, lovers of creature-comforts, and aspirers after respectability. They are called to suffer with Christ, but they shrink even from reproach. {1897 DAR 666.1}

"Apostasy, apostasy, apostasy, is engraven on the very of every church; and did they know it, and did they feel it, there might be hope, but alas! they cry, 'We are rich, and increased with goods, and have need of nothing.'" {1897 DAR 666..2}

G. F. Pentecost, the noted evangelist, said in the *Independent*, in February, 1883, that the conversion of sinners was becoming "a lost art." {1897 DAR 666.3}

Abundance of similar testimony might be produced from persons in high standing in these various denominations, written, not for the purpose of being captious and finding fault, but from a vivid sense of the fearful condition to which these churches have fallen. *The term Babylon, as applied to them, is not a term of reproach, but is simply expressive of the confusion and diversity of sentiment that exists among them. Babylon need not have fallen, but might have been healed (Jer.51:9) by the reception of the truth; but she rejected it, and confusion and*

dissensions still reign within her borders, and worldliness and pride are fast choking out every plant of heavenly growth. {1897 DAR 666.4}

Chronology of This Movement.—At what time do these verses have their application? When may this movement be looked for? If the position here taken is correct, that these churches, this branch of Babylon, experienced a moral fall by the rejection of the first message of chapter 14, the announcement in the chapter under consideration could not have gone forth previous to that time. It is, then, either synchronous with the message of the fall of Babylon, in chapter 14, or it is given at a later period than that. But it cannot be synonymous with that; for that merely announces the fall of Babylon, while this adds several particulars which at that time were neither fulfilled nor in process of fulfillment. As we are therefore to look this side of 1844, where the previous message went forth, for the announcement brought to view in this chapter, we inquire, Has any such message been given from that time to the present? The answer must still be in the negative; *hence this message is yet future.* But we are now having the third angel's message, which is the last to be given before the coming of the Son of man. We are therefore held to the conclusion that the first two verses of this chapter constitute a feature of the third message which is to appear when this message shall be proclaimed with power, and the whole earth be lightened with its glory. {1897 DAR 666.5}{GC 389.2}

A marked change then came over the churches in respect to their spiritual condition. On the hypothesis that the proclamation of the second coming of Christ was in the order of prophetic fulfillment, and that the message was the "present truth" for that time, the result could not have been different. When a person refuses the light, he necessarily puts himself in darkness; when he rejects truth, he inevitably forges the shackles of error about his own limbs. Loss of spirituality—a moral fall—must follow. This the churches experienced. They chose to adhere to old errors, and still promulgate their false doctrines among the people. The light of truth must therefore leave them. Some of them felt and deplored the change. A few testimonies from their own writers will describe their condition at that time. {1897 UrS, DAR 612.2}

The *Christian Palladium* of May 15, 1844, spoke in the following mournful strain: "In every direction we hear the dolorous sound, wafted upon every breeze of heaven, chilling as the blast from the icebergs of the north, settling like an incubus on the breasts of the timid, and drinking up the energies of the weak, that lukewarmness, division, anarchy, and desolation are distressing the borders of Zion." {1897 UrS, DAR 613.1}

In 1844 the *Religious Telescope* used the following language: "We have never witnessed such a general declension of religion as at the present. Truly, the church should awake, and search into the cause of this affliction; or as an affliction every one that loves Zion must view it. When we call to mind how 'few and far between' cases of true conversion are, and the almost unparalleled impenitence and hardness of sinners, we almost involuntarily exclaim, 'Has God forgotten to be gracious? or is the door of mercy closed?'" {1897 UrS, DAR 613.2}

About that time, proclamations of fasts and seasons of prayer for the return of the Holy Spirit were sent out in the religious papers. Even the Philadelphia Sun of Nov. 11, 1844, had the following: "The undersigned ministers and members of various denominations in Philadelphia and vicinity, solemnly believing that the present signs of the times—the spiritual dearth of *our churches generally* and the extreme evils in the world around us—seem to call loudly on all Christians for a special season of prayer, do therefore hereby agree, by divine permission, to unite in *a week of special prayer to Almighty God*, for the outpouring of his Holy Spirit on our city, our country, and the world." {1897 UrS, DAR 613.3}

Professor Finney, editor of the Oberlin *Evangelist*, in February, 1844, said: "We have had the

facts before our minds, that, in general, the Protestant churches of our country, as such, were either apathetic or hostile to nearly all the moral reforms of the age. There are partial exceptions, yet not enough to render the fact otherwise than general. We have also another corroborative fact,—the almost universal absence of revival influence in the churches. The spiritual apathy is almost all- pervading, and is fearfully deep; so the religious press of the whole land testifies. Very extensively, church-members are becoming devotees of fashion, joining hands with the ungodly in parties of pleasure, in dancing, in festivities, etc. But we need not expand this painful subject. Suffice it that the evidence thickens and rolls heavily upon us, to show that the *churches generally are becoming sadly degenerate*. They have gone very far from the Lord, and he has withdrawn himself from them." {1897 UrS, DAR 613.4}

Should it be said that our views of the moral fall and spiritual dearth of the churches are shown to be incorrect by the great revivals of 1858, the testimony of the leading Congregational and Baptist papers of Boston relative to these revivals would correct that impression. {1897 UrS, DAR 614.1}

The *Congregationalist*, November, 1858, said: "The revival piety of our churches is not such that one can confidently infer, from its mere existence, its legitimate, practical fruits. It ought, for example, to be as certain, after such a shower of grace, that the treasuries of our benevolent societies would be filled, as it is after a plentiful rain that the streams will swell in their channels. but the managers of our societies are bewailing the feebleness of the sympathy and aid of the churches. {1897 UrS, DAR 614.2}

"There is another and sadder illustration of the same general truth. The *Watchman and Reflector* recently stated that there had never been among the Baptists so lamentable a spread of church dissension as prevails at present; and the sad fact is mentioned that this sin infects the very churches which shared most largely in the late revival. And the still more melancholy fact is added that these alienations date back their origin, in most cases, to the very midst of that scene of awakening. Even a glance at the weekly journals of our own denomination will evince that the evil is by no means confined to the Baptists. Our own columns have, perhaps, never borne so humiliating a record of contentions and ecclesiastical litigations as during the last few months." {1897 UrS, DAR 614.3}

A Presbyterian Pastor of Belfast, Ireland (1858), used the following language respecting the then recent revivals in this country, according to the *New York Independent* of December, 1859: "The determination to crush all minters who say a word against their national sin [slavery], the determination to suffocate and suppress the plain teachings of the Scriptures, can be persisted in and carried out at the very time these New York Christians are expecting the religious world to hail their revivals. ***Until the wretchedly degraded churches of America do the work of God in their own land, they have no spiritual vitality to communicate to others; their revivals are in the religious world what their flaunted cries of liberty; intermingled with the groans of the slavery, are in the political.***" {1897 UrS, DAR 614.4}

During the time of the great Irish revival of 1859, the General Assembly of the Presbyterian Church of Ireland held its session in Belfast. Of a strange scene that occurred in that Assembly the Belfast News Letter of September 30, said: "Here in this venerable body of ministers and elders, we find two minters openly giving each other the lie, and the whole General Assembly turned into a scene of confusion bordering upon a riot." {1897 UrS, DAR 615.1}

This is a sad and deplorable picture; and what has been the course of the events, and the tendency in the deportment of professed Christians, since that time? There is considerable spasmodic action in some localities, and much effort put forth by sensational revivalists to elite the emotions, but no permanent good seems to be accomplished, and the standard of godliness

sinks lower and lower. {1897 UrS, DAR 615.2}

Some new features have been added to the facilities for church work, and have now come to be considered almost indispensable appendages to the house of worship; and one of these is nothing less than a well-appointed kitchen, where the feasts can be made ready, and dainty delicacies prepared for the most perverted appetite. One instance may serve as an illustration of all in this line. When the “Centenary Methodist Episcopal Church” was erected in Chicago, the Tribune, of that city, in its description of the building, made particular mention of the following features:— {1897 UrS, DAR 615.3}

“Beneath the vestibule and parlors is the basement, consisting of a large dining-hall, furnished with table accommodations for one hundred and fifty persons; a kitchen, with cooking apparatus, sinks, closets, dressing-rooms, ect. The basement, under the vestibule and parlors, secures some desirable advantages; the social gatherings can be agreeable and pleasant without introducing the refreshments into the lecture room or parlors.” {1897 UrS, DAR 615.4}

Think of a kitchen as being considered a necessary apartment in a house of worship! What would the venerable and godly church fathers and mothers of a generation ago have thought of this? The Scriptures declare that eating and drinking and pleasure-seeking, instead of God-serving, even on the part of professed Christians, will characterize the last days as a sign of the times. Luke 17:26-30; 2Tim. 3:4,4. Have we not reached the time when this has been fulfilled? What indulgence in there in the whole catalog of worldly pleasures which is not openly tolerated in the church—nay, which is not largely fostered by the church? Dancing, card-playing, theater-going, horse-racing, gambling, lotteries, festivals, fairs, and all forms of gluttony, are freely patronized in religious circles, and many of these for so-called religious purposes. {1897 UrS, DAR 616.1}

Not many years ago, an entertainment was deviated for the benefit of a church in New Orleans, of such a nature that it required a handbill to describe it, reading as follows:— {1897 UrS, DAR 616.2}

“Benefit of Christ’s Parochial School. Near the dancing platform are a splendid booth and a large canvas tent, with seats reserved for the accommodation of the ladies and children. The patrons of this church, as well as the public, will here find a soda-water stand and confectionary, a restaurant filled with everything to satisfy the appetite of epicureans; and also a **SPLENDID BAR**, stocked with the choicest kinds of *liquors, cigars*. ect.” {1897 UrS, DAR 616.3}

The New York *Observer* copied this with the following remarks:— {1897 UrS, DAR 616.4}

“This is a copy of a handbill conspicuously posted in New Orleans at the present time. The church for which this splendid bar is to be opened is called *Christ’s church*; but our private opinion is, if Christ attends the fair, he will come with a scourge of large cords, and drive out every man and woman who dishonors his house and name with such things as these. Call it a church if you will; but for Christ’s sake, O New Orleans people, don’t call *Christ’s church*. Anything but that!” {1897 UrS, DAR 616.5}

To whatever denomination this church belonged, it shows just the same what is done in these days in the name of religion. {1897 UrS, DAR 617.1}

As an illustration of the effect of church lotteries, the Watchman relates the following:— {1897 UrS, DAR 617.2}

“A member of his church went to his pastor, and intreated his personal intercession for his favorite son, who had become ruinously addicted to the vice of gambling. The pastor consented, and seeking the young man, found him in his chamber. He commenced his lecture; but before he concluded, the young man laid his hand upon his arm, and drew his attention to a pile of splendid volumes that stood upon the table. ‘Well,’ said the young man, ‘these were won by me at a fair

give in your church; they were my first venture. But for that lottery, under the patronage of a Christian church, I should never have become a gambler." {1897 UrS, DAR 617.3}

A minister, B. F. Booth, speaks as follows in the *Golden Censer*:— {1897 UrS, DAR 617.4}

"I hide my face in shame, when I hear of a governor of a State being compelled to call upon the law-making department of his State to pass laws to counteract the swindling carried on under the auspices of the church, under the name of church fairs, festivals, and other forms of 'pious' church gambling." {1897 UrS, DAR 617.5}

Pages might be filled with statements from leading men and papers in the religious world, acknowledging the low condition of the churches generally, and the many evil practices of which they are unblushingly guilty; but it is unnecessary to multiply testimony on this point. The sad and deplorable fact is too evident to be denied. {1897 UrS, DAR 617.6}

The leading Methodist paper, the *New York Christian Advocate*, of Aug. 30, 1883, contains an article headed "The Greatest of Questions," from which we copy these statements:— {1897 UrS, DAR 617.7}

"1. Disguise it as you like, the church, in a general sense, is spiritually in a rapid decline. While it grows in numbers and money, it is becoming extremely feeble and limited in its spirituality, both in the pulpit and the pew. It is assuming the shape and character of the church at Laodicea. {1897 UrS, DAR 618.1}

"2. There are thousands of ministers, local and conference, and many thousands of the laity, who are as dead and worthless as barren fig-trees. They contribute nothing of a temporal or spiritual nature to the progress and triumphs of the gospel throughout the earth. If all these dry bones in our church and its congregations could be resurrected, and brought into requisition by faithful, active service, what new and glorious manifestations of divine power would break forth!" {1897 UrS, DAR 618.2}

The *New York Independent* of Dec. 3, 1896, gave an article from D.L. Moody, from which the following is an extract:— {1897 UrS, DAR 618.3}

"In a recent issue of your paper I saw an article from a contributor which stated that there were over three thousand churches in the Congregational and Presbyterian bodies of this country that did not report a single member added by profession of faith last year. Can this be true? The thought has taken such hold of me that I can't get it out of my mind. It is enough almost to send a thrill of horror through the soul of every Christian. {1897 UrS, DAR 618.3}

"If this is the case with these two large denominations, what must be the condition of the others also? Are we all going to sit still and let this thing continue? Shall our religious newspapers and our pulpits keep their mouths closed like 'dumb dogs that cannot bark' to warn people of approaching danger? Should we not all lift up our voice like a trumpet about this matter? What must the Son of God think of such a result of our labor as this? What must an unbelieving world think about a Christianity that can't bring forth any more fruit? And have we no care for the multitudes of souls going down to perdition every year while we sit and look on? And this country of ours, where will it be in the next ten years, if we don't awake out of sleep?" {1897 UrS, DAR 618.4}

The second angel's message is addressed to those organizations where the people of God are mainly to be found; for they are specially addressed as being in Babylon, and at a certain time are called out. The message applies to the present generation; and now God's people are to be looked for, certainly, in the Protestant organizations of Christendom. But as these churches depart farther and farther from God, they at length reach such a condition that true Christians can no longer maintain a connection with them; and then they will be called out. This we look for in the future, in fulfilment of Rev.18:1-4. We believe it will come, when, in addition to their

corruptions, the churches begin to raise against the saints the hand of oppression. (See further under the chapter last named.) {1897 UrS, DAR 619.1}

"The second angel's message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most *generally rejected*, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its complete fulfillment in 1844. *The churches then experienced a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete. As they have continued to reject the special truths for this time they have fallen lower and lower.* Not yet, however, can it be said that "Babylon is fallen,... because she made all nations drink of the wine of the wrath of her fornication." She has not yet made all nations do this." {GC 389.2}

"The fallen denominational churches comprise babylon". {TM 61.3} also PP124

"Babylon has been fostering **poisonous doctrines**, the wine of error. This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eternal torment of the wicked, the denial of the pre-existence of Christ prior to His birth in Bethlehem, and advocating and exalting the first day of the week above God's holy and sanctified day. These and kindred errors..." {TM 61.3} also GC 586.

"Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, the great body of Christ's true followers are still to be found in their communion. There are many of these who have never seen the special truths for this time. Not a few are dissatisfied with their present condition and are longing for clearer light. *They look in vain for the image of Christ in the churches with which they are connected.*" {GC 390.2}

When men indulge this accusing spirit, they are not satisfied with pointing out what they suppose to be a defect in their brother. If milder means fail of making him do what they think ought to be done, they will resort to compulsion. Just as far as lies in their power they will force men to comply with their ideas of what is right. This is what the Jews did in the days of Christ and *what the church has done ever since whenever she has lost the grace of Christ. **Finding herself destitute of the power of love, she has reached out for the strong arm of the state to enforce her dogmas and execute her decrees.*** {SSP 257.2} Here is the secret of all religious laws that have ever been enacted, and the secret of all persecution from the days of Abel to our own time. {MB 126.2}

As the controversy extends into new fields, and the minds of the people are called to God's down-trodden law, Satan is astir. *The power attending the message only maddens those who oppose it. The clergy put forth almost superhuman efforts to shut away the light, lest it should shine upon their flocks. By every means at their command they endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, and in this work, papists are **solicited** to come to the help of **Protestants**.* The movement for Sunday enforcement becomes more bold and decided. The law is invoked against commandment-keepers. They are threatened with fines and imprisonment, and some are offered positions of

influence, and other rewards and advantages, as inducements to renounce their faith. But their steadfast answer is, "Show us from the word of God our error,"--the same plea that was made by Luther under similar circumstances. Those who are arraigned before the courts make a strong vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of God. Thus light is brought before thousands who otherwise would know nothing of these truths. {4SP 425.1}

The result of Protestantism's Course towards its Principles?

It was the desire for liberty of conscience that inspired the Pilgrims to brave the perils of the long journey across the sea, to endure the hardships and dangers of the wilderness, and with God's blessing to lay, on the shores of America, the foundation of a mighty nation. Yet honest and God-fearing as they were, the Pilgrims *did not yet comprehend the great principle of religious liberty*. The freedom which they sacrificed so much to secure for themselves, *they were not equally ready to grant to others*. "Very few, even of the foremost thinkers and moralists of the seventeenth century, had any just conception of that grand principle, the *outgrowth of the New Testament*, which acknowledges God as the sole judge of human faith."—Ibid., vol. 5, p. 297. The doctrine that *God has committed to the church* the right to *control the conscience*, and *to define and punish heresy*, is one of the most deeply rooted of papal errors. While the Reformers rejected the creed of Rome, *they were not entirely free from her spirit of intolerance*. The dense darkness in which, through the long ages of her rule, popery had enveloped all Christendom, had not even yet been wholly dissipated. Said one of the leading ministers in the colony of Massachusetts Bay: "It was toleration that made the world antichristian; and the church never took harm by the punishment of heretics."—Ibid., vol. 5, p. 335. *The regulation was adopted by the colonists that only church members should have a voice in the civil government. A kind of state church was formed, all the people being required to contribute to the support of the clergy, and the magistrates being authorized to suppress heresy. Thus the secular power was in the hands of the church. It was not long before these measures led to the inevitable result—persecution.* {GC 292.3}

Eleven years after the planting of the first colony, Roger Williams came to the New World. Like the early Pilgrims he came to enjoy religious freedom; but, unlike them, he saw—what so few in his time had yet seen—that this freedom was the inalienable right of all, whatever might be their creed. He was an earnest seeker for truth, with Robinson holding it impossible that all the light from God's word had yet been received. Williams "was the first person in modern Christendom to establish civil government on the doctrine of the liberty of conscience, *the equality of opinions before the law*."—Bancroft, pt. 1, ch. 15, par. 16. He declared it to be the duty of the magistrate to restrain crime, but never to control the conscience. "The public or the magistrates may decide," he said, "what is due from man to man; but when they attempt to prescribe a man's duties to God, they are out of place, and there can be no safety; for it is clear that if the magistrates has the power, he may decree one set of opinions or beliefs today and another tomorrow; *as has been done in England by different kings and queens, and by different popes and councils in the Roman Church; so that belief would become a heap of confusion.*"—Martyn, vol. 5, p. 340. {GC 293.1}

But continually *increasing* numbers were attracted to the shores of America, *actuated by motives widely different from those of the first Pilgrims*. Though the primitive faith and purity exerted a widespread and molding power, *yet its influence became less and less as the numbers*

increased of those who sought only worldly advantage. {GC 296.4}

The regulation adopted by the early colonists, of permitting only members of the church to vote or to hold office in the civil government (See GC 442.2), led to most pernicious results. This measure had been accepted as a means of preserving the purity of the state, but it resulted in the corruption of the church. A profession of religion being the *condition* of suffrage and officeholding, many, actuated solely by motives of worldly policy, united with the church without a change of heart. Thus the churches came to consist, to a considerable extent, of unconverted persons; and even in the ministry were those who not only held errors of doctrine, but who were ignorant of the renewing power of the Holy Spirit. *Thus again* was demonstrated the evil results, so often witnessed in the history of the church from the days of Constantine to the present, of attempting to build up the church by the aid of the state, of appealing to the secular power in support of the gospel of Him who declared: "My kingdom is not of this world." John 18:36. The union of the church with the state, be the degree never so slight, while it may appear to bring the world nearer to the church, does in reality but bring the church nearer to the world. {GC 297.1}

The great principle so nobly advocated by Robinson and Roger Williams, that truth is progressive, that Christians should stand ready to accept all the light which may shine from God's holy word, was lost sight of by their descendants. *The Protestant churches of America*,—and those of Europe as well,—so highly favored in receiving the blessings of the Reformation, failed to press forward in the path of reform. Though a few faithful men arose, from time to time, to proclaim new truth and expose long-cherished error, the majority, like the Jews in Christ's day or the papists in the time of Luther, *were content to believe as their fathers had believed and to live as they had lived. Therefore religion again degenerated into formalism; and errors and superstitions which would have been cast aside* had the church continued to walk in the light of God's word, *were retained and cherished. Thus the spirit inspired by the Reformation gradually died out, until there was almost as great need of reform in the Protestant churches* as in the Roman Church in the time of Luther. *There was the same worldliness and spiritual stupor, a similar reverence for the opinions of men, and substitution of human theories for the teachings of God's word.* {GC 297.2}

Parentheses and contents mine.

"The *spirit of the papacy,—the spirit of conformity to worldly customs, the veneration for human traditions* above the commands of God,—is permeating the Protestant churches, and leading them on to do the same work of Sunday exaltation which the papacy has done before them. **Would the reader understand the agencies to be employed in the soon-coming contest? He has but to trace the record of the means which Rome employed for the same object in ages past.** Would he know how papists and Protestants united will deal with those who reject their dogmas? Let him see the spirit which Rome manifested toward the Sabbath and its defenders." {4SP 390.3}{GC 573.1}

Protestant churches that have followed in the steps of Rome by forming alliance with worldly powers have manifested a similar desire to restrict liberty of conscience. In the seventeenth century thousands of non-conformist ministers suffered under the rule of the Church of

England. *Persecution always follows religious favoritism on the part of secular governments.* {4SP 277.2} *Rev. 18:3,9-24.*

The line of distinction between professed Christians and the ungodly is now hardly distinguishable. *Church members love what the world loves and are ready to join with them,* and Satan determines to unite them in one body and thus strengthen his cause by sweeping *all* into the ranks of spiritualism. Papists, who boast of miracles as a certain sign of the true church, *will be readily deceived* by this wonder-working power; and Protestants, having cast away the shield of truth, *will also be deluded.* Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and *they will see in this union (of the churches) a grand movement for the conversion of the world and the ushering in of the long-expected millennium.* {GC 588.3}

Matthew. 24:6 And *ye shall hear of wars and rumours of wars:* see that ye be not troubled: for all [these things] must come to pass, but the end is not yet.

24:7 For *nation shall rise against nation, and kingdom against kingdom:* and there shall be famines, and pestilences, and earthquakes, in divers places.

24:8 All these [are] the beginning of sorrows.

24:9 Then shall they deliver you up to be afflicted, and shall kill you: and *ye shall be hated of all nations* for my name's sake.

24:10 And then shall many be offended, and shall betray one another, and shall hate one another.

24:11 And many false prophets shall rise, and shall deceive many.

24:12 *And because iniquity shall abound, the love of many shall wax cold.*

24:13 But he that shall endure unto the end, the same shall be saved.

24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Warning: Will Seventh-Day Adventist's accept interpretations of Bible prophecy by Apostate Protestants—the False Prophet.

*As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light (DA 635.1); and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, *employ their powers to deceive and mislead souls.* They become the most bitter enemies of their former brethren. When Sabbathkeepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them. {GC 608.2} {GC88 608.1} {4SP 426.1} {Mar 196.2} {FLB 336.7} {LDE 180.6}*

Para. and contents mine.

The class of *professed Sabbathkeepers* who try to form a union between Christ and Belial, who take hold of the truth with one hand and of the world with the other, have surrounded their children and clouded the church with an atmosphere *entirely foreign* to religion and the Spirit of Christ. They dared not openly oppose the claims of truth. They dared not take a bold stand and say they did not believe the testimonies; but, while nominally believing both, they have obeyed *neither*. By their course of action they have denied both. They desire the Lord to fulfill to them His promises; but *they refuse to comply* with the conditions on which these promises are based. They will not *relinquish* every rival for Christ. Under the preaching of the word there is a partial suppression of worldliness, but no radical change of the affections. Worldly desires, the lust of the flesh, the lust of the eyes, and the pride of life ultimately gain the victory. This class are all professed Christians. Their names are on the church books. *They live for a time a seemingly religious life and then yield their hearts, too often finally, to the predominating influence of the world.* {5T 52.2}

“The conviction is gaining ground in the world that Seventh-day Adventists are giving the trumpet an uncertain sound, that they are following worldlings.” {TM 86.2} {GCB, April 1, 1897 par. 2} {1888 1332.1}

John. 15:18 If the world hate you, ye know that it hated me before [it hated] you.

15:19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

15:20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

15:21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

15:22 If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.

15:23 He that hateth me hateth my Father also.

15:24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

15:25 But [this cometh to pass], that the word might be fulfilled that is written in their law, They hated me without a cause.

Acts: 18:5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.

18:6 And when they *opposed themselves*, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. Acts 20:26. Eze. 33:8.

“Strong’s 498, from 473, 5021, *To range ones self against.*” Or, to give up what one believes and then oppose it. Oppose what you once proclaimed to believe.

The enemy of souls has sought to bring in the supposition that a great reformation was to take place *among Seventh-Day Adventists*, and that this reformation would consist in *giving up the doctrines which stand as the pillars of our faith*, and engaging in a process of reorganization. Were this reformation to take place, what would result? **The principles of truth that God in His wisdom has given to the remnant church, would be discarded.** Our religion would be changed. **The fundamental principles that have sustained the work for the last fifty years would be counted as error.** A new organization would be established. Books of a new order would be written. A system of *intellectual philosophy* would be introduced. The founders of this system would go into the cities, and do a wonderful work. The sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on sand, storm and tempest would sweep away the structure. {ISM 204.2}

There is to be in the [Seventh-day Adventist] churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, *they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their ideas and expectations they will oppose the work.* "Why," they say, "should we not know the Spirit of God, when we have been in the work so many years?"--RH Extra, Dec. 23, 1890. {LDE 209.3}

The third angel's message will not be comprehended, the light which will lighten the earth with its glory will be *called a false light*, by those who refuse to walk in its advancing glory.—RH May 27, 1890. {LDE 210.1} {Mar chapter 219.}

There are persons in the church who are not converted, and who will not unite in earnest, prevailing prayer. We must enter upon the work individually. We must pray more, and talk less. Iniquity abounds, and *the people must be taught not to be satisfied with a form of godliness without the spirit and power.* If we are intent upon searching our own hearts, putting away our sins, and correcting our evil tendencies, our souls will not be lifted up unto vanity; we shall be distrustful of ourselves, having an abiding sense that our sufficiency is of God. {RH, March 22, 1887 par. 3}

We have far more to fear from within than from without. The hindrances to strength and success are far greater *from the church itself than from the world.* Unbelievers have a right to expect that those who profess to be keeping the commandments of God and the faith of Jesus, will do more than any other class to promote and honor, by their consistent lives, by their godly example and their active influence, the cause which they represent. But how often have *the professed advocates of the truth proved the greatest obstacle to its advancement!* The unbelief indulged, the doubts expressed, the darkness cherished, encourage the presence of evil angels, and open the way for the accomplishment of Satan's devices. {RH, March 22, 1887 par. 4}

*Many will stand in **our pulpits** with the torch of false prophecy* in their hands, kindled from the hellish torch of Satan. If doubts and unbelief are cherished, the *faithful ministers will be removed from the people who think they know so much.* "If thou hadst known," said Christ, "even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." {TM 409.3}

When the power invested in kings is allied to goodness, it is because the one in responsibility is under the divine dictation. When power is allied with wickedness, it is allied to satanic agencies, and it will work to destroy those who are the Lord's property. *The Protestant world has set up an idol sabbath* in the place where God's Sabbath should be, and *they are treading in the footsteps of the Papacy.* For this reason, I see the necessity of the people of God moving out of the cities into retired country [places] where they may cultivate the land and raise their own produce. Thus they may bring their children up with simple, healthful habits. I see the necessity of making haste to get all things ready for the crisis. {12MR 219.4}

Another most significant and alarming step toward the accomplishment of these evil designs, is the position taken by the great "Christian Endeavor" movement, which has arisen to a membership of millions within a few years, and is a common channel through which all denominations can work. The political functions of this great body are centered in a "Christian Citizenship League," which boasts that it will have branches in every state, county, city, village and hamlet in the United States, and see to it that *only Christian men are put into office.* What remarkable "conversions" will then take place! *How politicians will become "Christians"* and the "millennium" hasten on! At the great Christian Endeavor convention, held in Boston, Mass., July 10-15, 1895, W.H. McMillan, as given in the published Proceedings, P. 19, said:—

"Here is a power that is going to wrest the control of affairs from the hands of political demagogues, and place it in the hands of Him who is King over all, and rules the world in righteousness. Our political leaders have been counting the saloon vote, the illiterate vote, and the stay-at-home vote, and all other elements that have hitherto entered into their canvassings of probabilities; but they have not yet learned to count the Christian Endeavor vote. I want to serve notice on them now that the time is drawing near when they will discover that a political revolution has occurred, and they will be found coming home from Washington and our state capitals without a job." {D&R 1897 572.2-573.1 See 541.2} See National Reform Movement.

Sunday laws originated in that dark intrigue between Constantine and the bishops, when, in the language of Draper, "It was the ambition of Constantine to make *theology a branch of politics.*" It was the hope of every bishop in the empire to make *politics a branch of theology.*" The result was the original union of church and state, with full-fledged papacy as the consequences; and Sunday legislation was the key to the whole.—*Judicial Religious Legislation Exposed. AT Jones. para. 2.*

Protestantism's rejections of its OWN Principles and influences the state.

The image which he causes the people to make is an image of the beast. We can determine what an image of the Papacy will be by considering what constituted the Papacy itself in its days of power. As brought to view in the prophecy, it may be defined as an ecclesiastical hierarchy, exercising the self-assumed prerogative of defining heresy, and having the control of the civil arm to punish the same. **An image of this would be an ecclesiastical organization, having control of the civil power to carry out its own decisions and purposes. This would of course be a virtual union of Church and State. This the founders of our government intended to guard against, but for just this thing, by a lamentable oversight, they have left the way all open.** Such an organization in this country would be a *reproduction* of the first beast in character, and surely reenact its tyrannical works. The image is not only an image of the beast, but it is an image made *to* the beast, indicating on the part of those who make the image, *an abject deference to*, and collusion with, that beast; which, to say the least, is most astonishing in a professedly Protestant country. {AC U.S. pg.6.3 reprint}

The men who founded this republic did not intend that any trouble should ever arise in this land over a question of conscience; but they left the evil principle of a religious law in the framework of their political structure, which, though then dormant, was sure to spring to life whenever the opportunity should occur. Through the late unfolding of truth it is now found that God has requirements upon men with which the laws of the land are in conflict. What ought to be done?—Man ought to obey God, and no court or any judge should entertain any case resting on a law which is found to be invasive of any God-given and unalienable right of man; and the Legislatures of every State where such laws exist, should, at the very first possible moment, wipe them off from the statute books. Then there would be no trouble. But, as long as they (State SundayLaws) are allowed to remain, religious bigots, unfeeling judges, and those who have feelings of personal enmity to gratify, will use them to oppress those whose convictions of duty run contrary to such laws, and who will be true to what they consider right. {AC U.S. pg. 11.1 reprint}

Parenthesis and contents mine.

AMERICAN STATE PAPERS
BEARING ON
RELIGIOUS LEGISLATION
By W. A. Blakely
Pg. 109 paragraph 2 footnote 1.

Jefferson foresaw the same retrogradation in public opinion on the matter of the individual's religious rights. He stated explicitly that from the close of the Revolution public opinion would "be going down hill" In Query xvii, of his "Notes on Virginia," he says in closing:

"Besides, the spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. ***A single zealot may commence persecution, and better men be his victims.*** It can never be too often repeated, that the time for fixing every essential right on a legal basis is while our rulers are honest, and ourselves united. From the conclusion of this war we shall be going down

hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. ***The shackles, therefore, which shall not be knocked off*** at the conclusion of this war, will remain on us long, ***will be made heavier and heavier***, till our rights shall revive or expire in a convulsion. " See study on: *Does God intend another Union of Church and State.*

But the stern tracings of the prophetic pencil reveal a change in this peaceful scene. The beast with lamb-like horns speaks with the **voice** of a dragon, and "exerciseth all the power of the first beast before him." The spirit of persecution manifested by ***paganism and the papacy*** is again to be revealed. Prophecy declares that this power will say "to them that dwell on the earth, that they should make an image to the beast." [Revelation 13:14.] The ***image*** is made to the ***first or leopard-like beast***, which is the one brought to view in the ***third*** angel's message. By this first beast is represented the Roman Church, an ecclesiastical body clothed with civil power, having authority to punish all dissenters. The image to the beast represents **another religious body clothed with similar power**. The formation of this image is the work of that beast whose peaceful rise and mild professions render it so striking a symbol of the United States. ***Here*** is to be found an ***image*** of the papacy. ***When*** the churches of our land, uniting upon such points of faith as are held by them in common, shall influence the State to enforce their decrees and sustain their institutions, **then will Protestant America have formed an image of the Roman hierarchy. Then the true church will be assailed by persecution**, as were God's ancient people. Almost every century furnishes examples of what bigotry and malice can do under a plea of serving God by protecting the rights of Church and State. ***Protestant churches that have followed in the steps of Rome by forming alliance with worldly powers have manifested a similar desire to restrict liberty of conscience.*** In the seventeenth century thousands of non-conformist ministers suffered under the rule of the Church of England. ***Persecution always follows religious favoritism on the part of secular governments.*** {4SP 277.2}{4Sp 503.3}{GC 445.1}{GC88 445.1}{D&R 546.3; 518.2-519.3}

" . . our country shall repudiate every principle of its Constitution as a ***Protestant*** and Republican government, . . " --{5T 451. }

Some urge that the Catholic religion is not what it once was; that ***the principles to which Protestants could not concede***, and indignantly rose up to war against, were held by Catholics in the days of their ignorance and barbarism. They say that the present high mental development of ***the people would never allow them to adopt the plan of action carried out in the past,--compelling the conscience upon religious subjects.*** ***But there is nothing in the Scriptures to assure us against the reinstatement of popery. Protestants today are a self-sufficient, world-loving people;*** but ***they must have some religion, and prefer that consisting of forms and outward display, rather than the simplicity of the true religion of Jesus Christ.*** ***They are too wise in their own conceit to seek God for counsel and direction,--to open the Guide Book which points them to the only way that leads to heaven. They close their hearts to Jesus in his humiliation, self-denial, and self-sacrifice, and open the door to the delusions of Satan.*** {RH, January 1, 1889 par. 10}

Those who preach unpopular truth in our day meet with determined resistance, as did the apostles. They need expect no more favorable reception from *a large majority* of professed Christians than did Paul from his Jewish brethren. *There will be a union of opposing elements against them; for however diverse from each other different organizations may be in their sentiments and religious faith, their forces are united in trampling under foot the fourth commandment in the law of God.* {LP 86.2}

Our people have been regarded as too insignificant to be worthy of notice, but a change will come; the movements are now being made. *The Christian world is now making movements* which will necessarily bring the commandment-keeping people to notice. There is a daily suppression of God's truth for the theories and false doctrines of human origin. There are plans and movements being set on foot to enslave the consciences of those who would be loyal to God. *The law-making powers* will be against God's people. Every soul will be tested. O that we would as a people be wise for ourselves and by precept and example impart that wisdom to our children! Every position of our faith will be searched into, and if we are not thorough Bible students, established, strengthened, settled, the wisdom of the world's great men will be too much for us.--Letter 12, 1886. {2SM 386.2}

Marvelous in her shrewdness and cunning is the Romish Church. She can read what is to be. She bides her time, seeing that the *Protestant* churches are paying her homage in their acceptance of the false Sabbath, and *that they are preparing to employ the very means which she herself employed in by-gone days.* *Those who reject* the light of truth will yet seek the *aid* of this self-styled infallible power to exalt an institution that originated with her. How readily she will come to the help of Protestants in this work, it is not difficult to conjecture. Who understands better than popery how to deal with those who are disobedient to the church? {4SP 397.1}

The National Reform movement, exercising the power of religious legislation, will, when fully developed, manifest the same intolerance and oppression that have prevailed in past ages. Human councils then assumed the prerogatives of Deity, crushing under their despotic power liberty of conscience; and imprisonment, exile, and death followed for those who opposed their dictates. If popery or its principles shall again be legislated into power, the fires of persecution will be rekindled against those who will not sacrifice conscience and the truth in deference to popular errors. This evil is on the point of realization. {5T 712.1}

The peculiar work of the third angel has not been seen in its importance. God meant that His people should be far in advance of the position which they occupy today. But now, when the time has come for them to spring into action, they have the preparation to make. When the National Reformers began to urge measures to restrict religious liberty, our leading men should have been alive to the situation and should have labored earnestly to counteract these efforts. It is not in the order of God that light has been kept from our people--the very present truth which they needed for this time. Not all our ministers who are giving the third angel's message really understand what constitutes that message. *The National Reform movement has been regarded by some as of so little importance that they have not thought it necessary to give much attention to it and*

have even felt that in so doing they would be giving time to questions distinct from the third angel's message. May the Lord forgive our brethren for thus interpreting the very message for this time. {5T 714.2}

The people need to be aroused in regard to the dangers of the present time. The watchmen are asleep. We are years behind. Let the chief watchmen feel the urgent necessity of taking heed to themselves, lest they lose the opportunities given them to see the dangers. {5T 715.1}

The *National Reform movement*, that the *world and the church* have linked hands to bring about, *will manifest the same oppression, haughtiness, arrogance, and intolerance which have prevailed in past ages.* The powers of human councils *then* assumed the prerogatives of Deity, crushing under their despotic will, liberty of conscience and the right of individual responsibility; and imprisonment, exile, and death followed for all who opposed their dictates. {RH, January 1, 1889 par. 8}

The iniquity and spiritual darkness that prevailed under the supremacy of Rome were the inevitable result of her suppression of the Scriptures; but where is to be found the cause of the widespread infidelity, the rejection of the law of God, and the consequent corruption, under the full blaze of gospel light in an age of religious freedom? Now that Satan *can no longer* keep the world under his control by withholding the Scriptures, he resorts to *other means* to accomplish the same object. To destroy faith in the Bible serves his purpose as well as to destroy the Bible itself. By introducing the belief that God's law is not binding, he as effectually leads men to transgress as if they were wholly ignorant of its precepts. And *now*, as in former ages, *he has worked through the church to further his designs. The religious organizations of the day (GC 390.2, 389.2; TM 61.3; 7BC 979; PP 124.1) have refused to listen to unpopular truths plainly brought to view in the Scriptures, and in combating them they have adopted interpretations and taken positions which have sown broadcast the seeds of skepticism.* Clinging to the papal error of natural immortality and man's consciousness in death, *they have* rejected the only defense against the delusions of spiritualism. The doctrine of eternal torment has led many to disbelieve the Bible. And as the claims of the fourth commandment are urged upon the people, it is found that the observance of the seventh-day Sabbath is enjoined; and as the only way to *free themselves* from a duty which they are unwilling to perform, *many popular teachers declare* that the law of God is no longer binding. Thus *they cast* away the law and the Sabbath together. As the work of Sabbath reform extends, this rejection of the divine law to avoid the claims of the fourth commandment will become well-nigh universal. *The teachings of religious leaders have opened the door to infidelity, to spiritualism, and to contempt for God's holy law; and upon these leaders rests a fearful*

responsibility for the iniquity *that exists in the Christian world*. {GC 586.2}{GC 281.3}{GC 603.2}

It is time for God's people to work as never before, because of the increase of wickedness. The God-fearing, commandment-keeping people should be diligent, not only in prayer, but in action; and this will bring the truth before those who have never heard it. The world is overborne with falsehood and iniquity, and those whom God has made the depositaries of his law, and of the pure religion of Jesus, must be determined to let their light shine. If they do nothing to disabuse the minds of the people, and through ignorance of the truth our legislatures should abjure the principles of Protestantism, and give countenance and support to the Roman fallacy, the spurious sabbath, **God will hold** his people who have had great light, *responsible* for their lack of diligence and faithfulness. **But if the subject of religious legislation is judiciously and intelligently laid before the people, and they see that through Sunday enforcement the Roman apostasy would be re-enacted by the Christian world, and that the tyranny of past ages would be repeated, then whatever comes, we shall have done our duty.** {RH, December 24, 1889 par. 4} {RH, March 9, 1911 par. 17}

And let it be remembered, it is the boast of Rome that she never changes. The principles of Gregory VII and Innocent III are still the principles of the Roman Catholic Church. And **had she but the power**, she would put them in practice with as much vigor now as in past centuries. *Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent upon the accomplishment of their purpose*, Rome is aiming to re-establish her power, to recover her lost supremacy. **Let the principle once be established in the United States that the church may employ or control the power of the state; that religious observances may be enforced by secular laws;** in short, that the authority of church and state is to dominate the conscience, and the triumph of Rome in this country is assured. {GC 581.1}

The Protestant churches, having received doctrines that the Word of God condemns, **will bring, these to the front and force them upon the consciences of the people, just as the papal authorities urged their dogmas upon the advocates of truth in Luther's time.** The same battle is again to be fought, and every soul will be called upon to decide upon which side of the controversy he or she will be found. {CTr 323.5}

The vision that Christ presented to John, presenting the commandments of God and the faith of Jesus, is to be definitely proclaimed to all nations, people, and tongues. **The churches, represented by Babylon, are represented as having fallen from their spiritual state to become a persecuting power against those who keep the commandments of God and have the testimony of Jesus Christ.** To John this persecuting power is represented as having horns like a lamb, but as speaking like a dragon. . . . {TM 117.4}

At the time when the Papacy, robbed of its strength, was forced to desist from persecution, John beheld a **new power** coming up to echo the dragon's **voice**, and carry forward the same cruel and blasphemous work. **This power, the last that is to wage war against the church and the law of God**, is represented by a beast with lamblike horns. The beasts preceding it had risen from the

sea; but this came up out of the earth, representing the peaceful rise of the nation which it symbolized--the United States. {ST, February 8, 1910 par. 5}

10. ***This beast*** not only compels the earth and its inhabitants to worship the first beast, as above noticed, but ***it causes them that dwell upon the earth to make an image*** to the first beast. This can be done only by a union of church and state, or by so ***subordinating the civil to the ecclesiastical power that the state will be compelled to enforce the tenets and requirements of the church. A religious amendment to the constitution of the united states would speedily insure this result.*** {4Sp 503.3}

"The beast" mentioned in this message, whose worship is enforced by the two-horned beast, is the first, or leopardlike beast of Revelation 13--the papacy. ***The "image to the beast" represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas.*** . {GC 445.2}

As the Protestant churches reject the clear, Scriptural arguments in defense of God's law, they will long to silence those whose faith they cannot overthrow by the Bible. Though they blind their own eyes to the fact, they are now adopting a course which will lead to the persecution of those who conscientiously refuse to do what the rest of the Christian world are doing, and acknowledge the claims of the papal sabbath. {GC 592.2}

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Who performs the miracles and deceives the WHOLE world?

Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of spiritualism, the latter creates a bond of sympathy with Rome. ***The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power;*** and under the influence of this threefold (who leads this three fold union and also performs the miracles Rev. 13:13,14;19:20;16:14? "this country.") union, ***this country*** will follow in the steps of Rome in trampling on the rights of conscience. {GC 588.1}

As spiritualism more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare. ***Satan himself is converted, after the modern order of things.*** He will appear in the character of an angel of light. Through the agency of spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power. {GC 588.2}

The line of distinction between professed Christians and the ungodly is now hardly distinguishable. ***Church members*** love what the world loves and are ready to join with them, and

Satan determines to unite them in one body and thus strengthen his cause by sweeping all into the ranks of spiritualism. Papists, who boast of miracles as a certain sign of the true church, *will be readily deceived* by this wonder-working power; and Protestants, having cast away the shield of truth, *will also be deluded*. Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and *they will see in this union (of the churches) a grand movement for the conversion of the world and the ushering in of the long-expected millennium*. {GC 588.3} Rev. 16: 6th plague.

Parentheses and contents mine. How will they “clasp hands with the roman power” Sunday Law —{ST, November 28, 1900 par. 2}

Rev. 13:14 *And deceiveth them that dwell on the earth by the means of those **miracles** which he had power to do in the sight of the beast; saying to them that dwell on the earth, *that they should make an image to the beast*, which had the wound by a sword, and did live.—Why duplicate the system? Because it works and survived.*

18:23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for *by thy sorceries were all nations deceived*.

18:24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

19:20 And the beast was taken, and with him the *false prophet that wrought **miracles** before him*, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.