

Those temptations are most dangerous which come from the *professed servants of God, and from our friends*. When persons who are uniting with the world, yet claiming great piety and love, *counsel the faithful workers for God to be less zealous and more conservative, our answer must be an appeal to the word of God*. When they plead for *union* with those who have been our determined opposers, we should fear and *shun them* as decidedly as did Nehemiah. Those who would lead away from the old landmarks to *form* a connection with the ungodly, *cannot be sent of Heaven*. Whatever may have been their former position, their present course tends to unsettle the faith of God's people. { ST January 3, 1884, par. 14 }

Such counselors are prompted by Satan. They are time-servers. The testimonies, reproofs, and warnings of God's servants are unpalatable to them, being a reproof to their worldly, pleasure-loving propensities. *We should shun this class as resolutely as did Nehemiah*. { ST January 3, 1884, par. 15 } *See EW 124.3-125.1*.

When God raises up men to do His work, they are false to their trust if they allow their testimony to be shaped to please the minds of the unconsecrated. He will prepare men for the times. They will be humble, God-fearing men, *not conservative, not policy men; but men who have moral independence* and will move forward in the fear of the Lord. They will be kind, noble, courteous, yet they will not be swayed from the right path, but will proclaim the truth in righteousness whether men will hear or whether they will forbear.—Testimonies for the Church 5:262-263. { ChL 73.3 }

The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding, circumstances. The warnings that worldly conformity has silenced or withheld, must be given under the fiercest opposition from enemies of the faith. *And at that time the superficial, conservative class, whose influence has steadily retarded the progress of the work, will renounce the faith, and take their stand with its avowed enemies, toward whom their sympathies have long been tending.* These apostates will then manifest the most bitter enmity, doing all in their power to oppress and malign their former brethren, and to excite indignation against them. This day is just before us. The members of the church will individually be tested and proved. They will be placed in circumstances where they will be forced to bear witness for the truth. Many will be called to speak before councils and in courts of justice, perhaps separately and alone. The experience which would have helped them in this emergency they have neglected to obtain, and their souls are burdened with remorse for wasted opportunities and neglected privileges.—Testimonies for the Church 5:463. { ChS 158.1 }

Whenever the people of God are growing in grace, they will be constantly

obtaining a clearer understanding of His word. They will discern new light and beauty in its sacred truths. This has been true in the history of the church in all ages, and thus it will continue to the end. ***But as real spiritual life declines, it has ever been the tendency to cease to advance in the knowledge of the truth. Men rest satisfied with the light already received from God's word, and discourage any further investigation of the Scriptures. They become conservative, and seek to avoid discussion.*** { CW 38.3 }

How they work.

The disciples themselves yet cherished a regard for the ceremonial law, and were too willing to make concessions, hoping by so doing to gain the confidence of their countrymen, remove their prejudice, and win them to faith in Christ as the world's Redeemer. {LP 213.2}

Note Not Only did the Disciples pursue this course but forced Paul to compromise his teaching sending him to the temple to observe the things Jesus removed *Acts 21*. EGW Said of their direction “the advice given was not consistent with that decision” (*Acts 15*) “which **had also been sanctioned** by the Holy Spirit. The Spirit of God ***did not prompt this advice.*** It was the fruit of ***cowardice.***” and of Paul that “he was not ***authorized*** of God to ***concede*** so much ***as they had asked.*** This concession was ***not in harmony with his teachings,*** nor with the firm integrity of his character.” {LP 212.1; 213.2} What was the result? “But ***instead*** of accomplishing the desired object, ***these efforts for conciliation*** only precipitated the crisis, ***hastened*** the predicted sufferings of Paul, ***separated*** him from his brethren in his labors, ***deprived*** the church of one of its strongest pillars, and ***brought sorrow to Christian hearts in every land.***” {LP 214.1}

Note: One Need only look to the Old Testament to see this principle play out over and over in the history it chronicles between the Jews and the nations they were brought in contact with. Here is the reason why most of the Jews failed to return to Jerusalem in Ezra's day, why they chose an earthly King in Samuels day, why they chose false profits and alternatives forms of worship.

The English Reformers, while ***renouncing*** the doctrines of Romanism, had retained many of its forms. Thus though the authority and the creed of Rome were rejected, not a few of her customs and ceremonies were incorporated into the worship of the Church of England. ***It was claimed that these things were not matters of conscience; that though they were not commanded in Scripture, and hence were nonessential, yet not being forbidden, they were not intrinsically evil. Their observance tended to narrow the gulf which separated the reformed***

churches from Rome, and it was urged that they would promote the acceptance of the Protestant faith by Romanists. { GC 289.1}

Note: “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 449.1}

Now we are prepared by the quotes above to understand this one.

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 union, **this country** will follow in the steps of Rome in trampling on the rights of conscience. {GC 588.1}

. . . 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. . . { GC 297.2}

A company was presented before me under the name of Seventh-day Adventists, who were advising that the banner or sign which makes us a distinctive people **should not be held out so strikingly; for they claimed it was not the best policy in securing success to our institutions**. This distinctive banner is to be borne through the world to the close of probation. In describing the remnant people of God, John says, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. 2SM 385.2

Note: "If we preach that (*Rev. 18*) they'll shut us down." All these were informed choices, not made in ignorance.

The Complete Testimony Of The Early fathers

By J N Andrews

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"5. And now mark the work of apostasy: This work never begins by thrusting out God's institutions, but always by bringing in those of men and at first only asking that they may be *tolerated*, while yet the ones ordained of God are sacredly observed. This, in time, being effected, the next effort is to make them *equal* with the divine. When this has been accomplished, the third stage of the process is to *honor them above* those divinely commanded; and this is speedily succeeded by the fourth, in which the divine institution is thrust out with contempt, and the whole ground given to its human rival." *See 1 Sam. 8:5 "judge us like all the nations," and make us pastors "after the manner of the nations of other lands" 2Chron. 13:9.*

"We all can believe something different," "We can agree to disagree," It doesn't matter what you believe." All these say the same thing.

The Health Institute has been established ... to relieve the afflicted, to disseminate light, to awaken the spirit of inquiry, and to advance reform. This institution is conducted upon principles which are different from those of any other hygienic institution in the land. Money is not the great object with its friends and conductors. They conduct it from a conscientious, religious standpoint, aiming to carry out the principles of Bible hygiene. Most institutions of the kind are established upon different principles, and are conservative, making it their object to meet the popular class halfway, and so to shape their course that they will receive the greatest patronage and the most money.... { RH May 21, 1914, par. 1 }