

Note: It should be understood that the descendants of Noah had knowledge of God. Of whom Paul said: Rom. 1:28 “And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;” And these are they of whom God had told they in Moses day Due. 12:30 Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. *Jer. 44:17.* Rom. 8:6 For to be carnally minded is death; but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God. Gen 6:12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

This objection is surely uttered without thought. Where is Christ?—In heaven. Can he, while there, be trodden underfoot? If so, the sanctuary where he ministers can also be trodden underfoot. And Paul says emphatically that Christ is trodden underfoot by a certain class of sinners, crucified afresh, and put to an open shame. Hebrews 10:29: “Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God?” How do they commit this great sin?—Simply by becoming apostate, and counting his blood as an unholy thing, and doing despite to the Spirit of grace. And how do they tread underfoot the sanctuary?—By erecting rival sanctuaries, and endeavoring to turn mankind away from the true. While the sanctuary was upon this earth, this sometimes involved the literal destruction of the tabernacle; but this was only a subsidiary feature, not the main circumstance in this work. LUJ 208.1

The two powers which were to tread down the host and sanctuary were paganism and the papacy. How have they done it?—By maintaining rival sanctuaries, under the direct instigation of Satan. In the days of the judges and of Samuel, *Satan’s rival sanctuary was the temple of Dagon, where the Philistines worshiped. Judges 16:23, 24. After Solomon had erected a glorious sanctuary upon Mount Moriah, in Jerusalem, Jeroboam, who made Israel to sin, erected a rival sanctuary at Bethel,* and drew away ten of the twelve tribes from the worship of the living God to that of the golden calves. 1 Kings 12:26-33; Amos 7:13, margin. In the days of Nebuchadnezzar, the rival of the sanctuary of God was the temple of old Belus in Babylon. At a later period, there was the Pantheon, or temple of “all the gods,” at Rome, which, after the typical sanctuary had given place to the true, was baptized, and called Christian. Thenceforward Satan had at Rome a “temple of God,” in which was a being “exalted above all that is called God, or that is worshiped,” the man of sin, the son of perdition. And of this papal abomination it was expressly predicted that it should make war upon the saints, or tread underfoot “the host,” and make war upon the tabernacle of God in heaven, or tread underfoot the sanctuary above. Revelation 13:6. And it has done both these evil deeds by

harassing to death millions of the saints of God, and by turning away them that dwell on the earth, over whom it had control, from reverence to the temple of God above to the worship of its own sanctuary at Rome. It has trodden underfoot the Son of God, the minister of the heavenly sanctuary, by making the pope the vicegerent of God upon earth and the head of the church instead of Christ, and by leading men to worship this son of perdition as one not only able like God to forgive past sins, but to go beyond what God ever proposed to do, in forgiving them before their commission. Surely there is propriety in speaking of this work as treading underfoot the host and the sanctuary, or “blaspheming God’s tabernacle and them that dwell in heaven.” And thus all the objection that can be urged on this score, to the position taken in this work, is removed out of the way. LUJ 208.2

Note: The rival sanctuaries mentioned above began with the Philistines, spread to Israel by Jeroboam then to Judah.

Eze. 8:5 Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry. 6 He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations. 7 And he brought me to the door of the court; and when I looked, behold a hole in the wall. 8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. 9 And he said unto me, Go in, and behold the wicked abominations that they do here. 10 So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about. 11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. 12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth. 13 He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. 14 Then he brought me to the door of the gate of the LORD's house which was toward the north; and, behold, there sat women weeping for Tammuz. 15 Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these. 16 And he brought me into the inner court of the LORD's house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east. 17 Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which

they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. 18 Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them.

Note: These brought on the work of :—

Eze. 9:4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. 5 And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: 6 Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house. 7 And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city. 8 And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem? 9 Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The LORD hath forsaken the earth, and the LORD seeth not. 10 And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head. 11 And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

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*. Some 21 years after the crucifixion. 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} I’ve heard from an elder “the apostles were saved” inspite of and during their mis-treatment of Paul. Really, then why did they repent of that treatment?

Note: One Need only look to the Old Testament to see this principle play out over and over in the history it chronicles of compromise 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 prophets and alternatives forms of worship. It is why we’re seeing this very principle play out today.

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}

And now occurred a series of events, which, though seeming to bring only defeat and loss to the cause of Christ, were to result in its triumph, giving to the world one of the noblest examples

of Christian faith, and winning from the ranks of its opposers their most active and successful champion. Most of the early believers were cut off from family and friends by the zealous bigotry of the Jews. ***Many of the converts had been thrown out of business and exiled from their homes***, because they had espoused the cause of Christ. It was necessary to provide this large number, congregated at Jerusalem, with homes and sustenance. Those having money and possessions cheerfully sacrificed them to meet the existing emergency. Their means were laid at the feet of the apostles, who made distribution to every man according as he had need. LP 14.2

Note: So to protestants prevent those who oppose them from being and selling. Rev. 13:15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. 16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: 17 And **that no man might buy or sell, save he that had the mark**, or the name of the beast, or the number of his name.

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 aim of the great rebel has ever been *to justify himself and to prove* the divine government responsible for the rebellion. To this end he has bent all the power of his giant intellect. He has worked deliberately and systematically, and with marvelous success, leading vast multitudes to accept *his version* of the great controversy which has been so long in progress. For thousands of years this chief of conspiracy has palmed off falsehood for truth. But the time has now come when the rebellion is to be finally defeated and the history and character of Satan disclosed. In his last great effort to dethrone Christ, destroy His people, and take possession of the City of God, the archdeceiver has been fully unmasked. Those who have united with him see the total failure of his cause. Christ's followers and the loyal angels behold the full extent of his *machinations* against the government of God. He is the object of universal abhorrence. GC 670.1

The Judas Effect on the Church.

"From that time he" Judas "*expressed doubts that confused* the disciples. He *introduced controversies and misleading sentiments, repeating* the arguments urged by the scribes and Pharisees against the claims of Christ. All the little and

large troubles and crosses, the difficulties and the apparent hindrances to the advancement of the gospel, Judas interpreted as evidences against its truthfulness. **He would introduce texts of Scripture that had no connection** with the truths Christ was presenting. **These texts, separated from their connection, perplexed the disciples, and increased the discouragement** that was constantly pressing upon them. Yet all this was done by Judas **in such a way as to make it appear that he was conscientious**. And while the disciples were searching for evidence to confirm the words of the Great Teacher, Judas would lead them ***almost imperceptibly on another track***. **Thus in a very religious, and apparently wise, way he was presenting matters in a different light** from that in which Jesus had given them, and **attaching to His words a meaning that He had not conveyed**. His suggestions were constantly ***exciting an ambitious desire for temporal preferment***, and thus turning the disciples from the important things they should have considered. The dissension as to which of them should be greatest ***was generally excited by Judas***. DA 719.2

Note: As Cain introduced an alternative system of doubts, so toady they are introducing sunday theology in the SDA church causing skepticism about the SDA pioneers.

The fate of Balaam was similar to that of Judas, and ***their characters bear a marked resemblance to each other***. Both these men tried to unite the service of God and mammon, and met with signal failure. Balaam acknowledged the true God, and professed to serve Him ; Judas believed in Jesus as the Messiah, and united with His followers. But Balaam hoped to make the service of Jehovah the steppingstone to the acquirement of riches and worldly honor; and failing in this he stumbled and fell and was broken. ***Judas expected by his connection with Christ to secure wealth and promotion in that worldly kingdom which, as he believed, the Messiah was about to set up***. The failure of his hopes drove him to apostasy and ruin. Both Balaam and Judas had received great light and enjoyed special privileges, but ***a single cherished sin poisoned the entire character*** and caused their destruction. PP 452.1

It is a perilous thing to allow an unchristian trait to live in the heart. One cherished sin will, little by little, debase the character, bringing all its nobler powers into subjection to the evil desire. The removal of one safeguard from the conscience, the indulgence of one evil habit, one neglect of the high claims of duty, breaks down the defenses of the soul and opens the way for Satan to come in and lead us astray. The only safe course is to let our prayers go forth daily from a sincere heart, as did David, “Hold up my goings in Thy paths, that my footsteps slip not.” Psalm 17:5. PP 452.2

There have ever been two classes among those who profess to be followers of

Christ. While one class study the Saviour's life and earnestly seek to correct their defects and conform to the Pattern, *the other class shun the plain, practical truths which expose their errors.* Even in her best estate the church was not composed wholly of the true, pure, and sincere. *Our Saviour taught that those who willfully indulge in sin are not to be received into the church;* yet He connected with Himself men who were faulty in character, and granted them the benefits of His teachings and example, that they might have an opportunity *to see their errors and correct them.* Among the twelve apostles was a traitor. Judas was accepted, not because of his defects of character, but notwithstanding them. *He was connected with the disciples, that, through the instruction and example of Christ, he might learn what constitutes Christian character, and thus be led to see his errors, to repent, and, by the aid of divine grace, to purify his soul "in obeying the truth."* *But Judas did not walk in the light so graciously permitted to shine upon him. By indulgence in sin he invited the temptations of Satan. His evil traits of character became predominant. He yielded his mind to the control of the powers of darkness, he became angry when his faults were reproved, and thus he was led to commit the fearful crime of betraying his Master. So do all who cherish evil under a profession of godliness hate those who disturb their peace by condemning their course of sin. When a favorable opportunity is presented, they will, like Judas, betray those who for their good have sought to reprove them.* GC 43.2,

Note: The Judas effect: "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;* 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

Mercy's pleading resisted, the impulse of evil bore final sway. *Judas, angered at an implied rebuke and made desperate by the disappointment of his ambitious dreams, surrendered his soul to the demon of greed and determined upon the betrayal* of his Master. From the Passover chamber, the joy of Christ's presence, and the light of immortal hope, he went forth to his evil work—into the outer darkness, where hope was not. Ed 92.2

"Jesus knew from the beginning who they were that believed not, and who should betray Him." John 6:64. Yet, knowing all, He had withheld no pleading of mercy or gift of love. Ed 92.3

Seeing the danger of Judas, He had brought him close to Himself, within the

inner circle of His chosen and trusted disciples. Day after day, when the burden lay heaviest upon His own heart, ***He had borne the pain of continual contact with that stubborn, suspicious, brooding spirit;*** He had witnessed and labored to counteract among His disciples ***that continuous, secret, and subtle antagonism.*** And all this that no possible saving influence might be lacking to that imperiled soul! Ed 92.4

“Many waters cannot quench love,
Neither can the floods drown it;” “

For love is strong as death.” Song of Solomon 8:7, 6. Ed 93.1

So far as Judas himself was concerned, Christ's work of love had been without avail. But not so as regards his fellow disciples. To them it was a lesson of lifelong influence. Ever would its example of tenderness and long-suffering mold their intercourse with the tempted and the erring. And it had other lessons. ***At the ordination of the Twelve the disciples had greatly desired that Judas should become one of their number,*** and they had counted ***his accession an event of much promise*** to the apostolic band. He had come more into contact with the world than they, he was a man of good address, of discernment and executive ability, and, having a high estimate of his own qualifications, he had led the disciples to hold him in the same regard. ***But the methods he desired to introduce into Christ's work were based upon worldly principles and were controlled by worldly policy.*** They looked to the securing of worldly recognition and honor—to the obtaining of the kingdom of this world. The working out of these desires in the life of Judas, ***helped the disciples to understand the antagonism between the principle of self-aggrandizement and Christ's principle of humility and self-sacrifice***—the principle of the spiritual kingdom. In the fate of Judas they saw the end to which self-serving tends. Ed 93.2

For these disciples the mission of Christ finally accomplished its purpose. Little by little His example and His lessons of self-abnegation molded their characters. His death destroyed their hope of worldly greatness. The fall of Peter, the apostasy of Judas, their own failure in forsaking Christ in His anguish and peril, swept away their self-sufficiency. They saw their own weakness; they saw something of the greatness of the work committed to them; they felt their need of their Master's guidance at every step. Ed 93.3

Note As the Apostles “greatly desired Judas to become one of their number, and had counted his accession of much promise” so Israel wanted Saul to be their king. As Cain introduced an alternative system of doubts, so toady they are introducing Sunday theology in the SDA church causing skepticism about the SDA pioneers.

...Paul's exhortation to Timothy: “Preach the word.” ***In that word are the only safe***

principles of action. It is a transcript of the will of God, an expression of divine wisdom. It opens to man's understanding the great problem of life. It will prove a guide to all who heed it, so that their lives will not be wasted in misdirected efforts. God has declared his will, and it is absolute madness for men to change or even question that which has gone out of his lips. After Infinite Wisdom has spoken, there can be no doubtful questions for man to settle, no wavering probabilities for him to adjust. All the interests of time and of eternity are involved in a frank, earnest concurrence of the mind and will of men with the expressed will of God. Obedience is the highest dictate of reason as well as of conscience. Those who choose to listen to other voices and to follow other guides, will be turned unto fables, and, trusting to these, they will in the day of God meet with infinite loss. LP 324.2 see GC 583.1

“In rejecting the truth, men reject its Author. . . It is as easy to make an idol of false doctrines and theories as to fashion an idol of wood or stone. . .” GC 583.1 see LP 324.2

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 }

I thank the Lord this Friday morning I have had the first good night's rest for weeks. I have spent hours in the night season pleading with God. I have been so very much surprised to see the spirit of dictatorial authority in men. It has seemed to me next to impossible to convince or convert the men, who have received this kind of spirit, of its danger. Their own souls are in peril, but they perceive it not. What is lacking? Consecration of the heart to God. 22LtMs, Ms 156, 1907, par. 25

Note: Men impose alternative explanations of God's word and making it the test of fellowship. These are not sent of God but Satan.