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} 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 Samuel’s 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
Page 4 Paragraph 4

"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 }