

the MARK of the BEAST

PART TWO BY E.G. WHITE

PART ONE —

THE TRUTH ABOUT THE MARK

PART TWO —

THE CRISIS OF THE MARK

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MARK OF THE BEAST

Part Two - by E.G. White
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MARK OF THE BEAST

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There is

A signature of control !

The MARK is Real

The Warning is Clear

You need to know it

What is the MARK?

Who will receive it?

How can it be avoided?

In this small, easy to read book –

- ✓ The four crucial Bible chapters are explained
- ✓ Over 200 historians and religious authorities are quoted
- ✓ Nearly 300 Bible passages are quoted or referred to

Time is passing rapidly and a major crisis is ahead

THE TRUTH ABOUT THE MARK

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MARK OF THE BEAST

Introduction

A CRISIS IS FACING Us. It is one of the most serious in all history. Ecological disasters, international events, technological warfare,—all are speaking to us. They seem to be focusing on something terrible that is just ahead of us all. We are rapidly nearing a global catastrophe greater than any before experienced in the history of mankind.

YET THERE ARE FEW WHO REALIZE THE EXACT NATURE OF THAT CRISIS, or the reasons why our planet is so quickly hurtling toward it.

But we are not left alone at a time like this. We need not be ignorant of what is ahead—or what to personally do about it. The God of heaven—our heavenly Father—has provided information we need. Bible prophecy explains the issues in this crisis. In our time — in these last days — it is to take place,—and it will culminate in the giving of a mark,—a Mark that will identify men with the Beast.

WHAT IS THAT MARK? HOW WILL IT BE RECEIVED? HOW CAN IT BE AVOIDED?

In the book you are about to read, Bible prophecy and historical fact will combine to open before you the truth about this crisis of the Mark.

Two of the most important prophetic books in the Bible are Daniel and the Revelation. God's voice is speaking to men today through those books. We need to listen to their message, for we will find as we read them, that they are pointing us directly to events just ahead of us.

The book of Daniel explains many aspects of this crisis; Revelation gives still more. These two books are closely connected. And the most solemn of their warnings are to be found in certain chapters that we are now to examine.

There are two startling facts of Bible prophecy: First, that God can predict the future. Second, that He tells us that a terrible crisis is just ahead of us today.

The great apostasy that is soon to reach its climax had already begun to develop in the days of the apostles. And this apostasy was to result in erasing important Bible truths from men's minds for centuries.

Paul wrote: "The mystery of iniquity doth already work." 2 Thessalonians 2:7. Elsewhere he declared: "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29—30.

The antichrist who was to bring on the crisis of the Mark at the end of time, began growing into power back in those early days. Paul told us that this departure from the faith was to deepen and become immense. A great "falling away," or apostasy, would ultimately result in "that man of sin" "the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thessalonians 2:34. And the apostle John tells us

more: "This is the spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. " 1 John 4:3.

The centuries that followed brought an exact fulfillment of these Scriptures. By the determined efforts of half-converted pagans, truth was turned into error, and apostasy gained control of the leadership positions of Christianity.

On the next page begins the first of several key Bible prophecies that overlap and dovetail together. They sweep through the centuries — bring us down to our own time in history — and unveil before our startled eyes the basic issues facing us today.

THIS IS A SHORT BOOK — IT CONTAINS INFORMATION YOU NEED JUST NOW — TAKE TIME TO READ IT —NOW — YOU WILL BE THANKFUL YOU DID.

CHAPTER 1

TEARING DOWN THE FOUNDATIONS-

DANIEL SEVEN

In a vision of prophetic history, Daniel the Hebrew prophet-statesman of Babylon was shown the rise and fall of four vast empires: Babylon, Medo-Persia, Greece and Rome. This is recorded in Daniel 2 and 7—in two parallel prophecies. About a thousand years before the events occurred, he foresaw the dismemberment of Western Rome, the rise of the Papacy, and the establishment of the "ten kingdoms" which have developed into the great nations of Southern and Western Europe, Regarding the correctness of this fulfillment, nearly all conservative Protestant students of prophecy agree.

The Seventh Chapter of Daniel especially goes into detail on the prediction of the antichrist power that for long ages was to seek to crush God's people and do away with His Moral Law.

Daniel 7 gives a careful description of the rise of this power. Daniel calls it the "Little Horn." After seeing in vision a series of four symbolic animals arise out of the sea, an angel explained: 'The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break in pieces.' Daniel 7:23.

This fourth beast is further described as having ten horns arising out of its head, and we are told what they represent: 'The ten horns out of this kingdom are ten king's that shall arise.' Daniel 7:24.

Then in the dream, Daniel, as he slept, was to watch as a little horn grew in the midst of the ten horns. As it arose, it uprooted three of those horns. The angel explained this to Daniel: "Another [king] shall rise after them; and he shall be diverse from the first, and he shall subdue three kings." Daniel 7:24. And then, continuing, he gives us the most important verse in Daniel Seven —Daniel 7:25, the verse that explains the three basic

things the man of sin, or little horn power, would do, and how long he would have this power:

"And he shall [1] speak great words against the Most High, and [2] shall wear out the saints of the Most High, and [3] think to change times and laws. And they shall be given into his hand until a time and times and the dividing of time. " Daniel 7:25.

Elsewhere in this chapter we are told more about this little horn power: 'And behold, in this [little] horn were eyes like the eyes of man, and a mouth speaking great things. " Daniel 7:8.

"That [little] horn. . . had eyes, and a mouth that spake very great things, whose look was more stout than his fellows." Daniel 7:20. I beheld, and the same [little] horn made war with the saints, and prevailed against them." Daniel 7:21. This vision of Daniel 7 is described in verses 2.14, and mentions the . . . little horn power in only one verse (7:8). But the work of this little horn in trying to destroy both God's Law and His people was so terrible that, in the explanation that followed (verses 17-28), most of it is about this fourth beast and its little horn.

Clearly, the little horn was to be a deadly power reigning among the kings of the earth that would assume the right to control the faith and consciences of men.

Just what is this fourth beast—with its ten horns—out of which this little horn power was to arise? Students of history I recognize that the fourth world kingdom after Daniel's time was the kingdom of Rome.

The Roman Empire controlled civilization in the days of Jesus Christ, and it indeed was a power to "devour the whole earth, and. . . tread it down, and break it in pieces." Daniel 7:2,3. (compare verse 7).

But prophecy foretold that this fourth beast, pagan Rome was to be divided. Ten horns were to grow out of its head, representing ten kings, or kingdoms, that would arise out of the Roman Empire. Students of history will again recognize that Rome was indeed divided—and it was divided into ten divisions: the Franks, Ostrogoths, Visigoths, Heruli, Burgundians, Suevi, Saxons, Lombards, Alamanni, and Vandals.

The prophecy said that still another horn was to arise after Rome had been divided into its ten parts. Let us now consider this Little Horn:

(1) This little horn is to be a kingdom as the other horns are kingdoms. "The ten horns out of this kingdom are ten kings that shall arise. And another shall rise after them, and he shall be diverse from the first, and he shall subdue three kings. "Daniel 7:24.

(2) This little horn power is to come from the same source that the other ten horns, or kingdoms, came from. "I considered the horns, and, behold, there came up among them another little horn." Daniel 7:8. Therefore, it was to come out of Rome.

(3) We can get the approximate date when this little horn was to arise. It would gain its regal powers after the other horns had arisen. "And another shall rise after them." Daniel 7:24. This could not take place until the last of the ten divisions of Rome was formed.

(4) It was to uproot three horns, or three of Rome's divisions. Seven of these divisions have existed down to our time. Anglo-Saxon modern England. Franks—France. Lombards—Italy. Alamanni—modern Germany. ,Burgundian modern Switzerland.

Suevi—modern Portugal. Visigoths—modern Spain. But the Heruli, Vandals, and Ostrogoths have no modern counterpart. They were uprooted by the little horn power at the time it was arising.

(5) "He shall be diverse from the first." Daniel 7:24. Although a kingdom, it would be a radically different kind of kingdom. The others were civil—this one would be religious.

(6) This religion, exercising the power and force of a worldly kingdom, was to have a leader at its head, for it speaks through the "mouth of a man." "And behold in this [little horn] were eyes, like the eyes of a man, and a mouth speaking great things." Daniel 7:8. A man was to be at the head of this power, a man with human eyes and a human mouth:

(7) This mouth would speak great things. Revelation 13 is a parallel prophecy of this apostate power and its blasphemies. And elsewhere we are told: "He opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven." (Revelation 13:6), which agrees with the statement of Daniel 7:25: "He shall speak great words against the most High." This man is to be guilty of blasphemy. He is to speak great words against the God of Heaven.

(8) This power will try to destroy God's people for not submitting to its teachings. "I beheld, and the same horn made war with the saints, and prevailed against them" It was predicted that he would "wear out the saints of the most High." Daniel 7:21,25.

(9) We are told the length of time that this power would have supremacy. "And they shall be given into his hand until a time and times and the dividing of time." Daniel 7:25. In Revelation 13, speaking of the same power, we are told, "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue 1. [margin: make war] forty and two months." Revelation 13:5. . (Compare Revelation 11:2). And, again, in Revelation 12:6, the length of time (a time span parallel to 11:3) is spoken of as 'a thousand two hundred and threescore days." Read each of the above passages carefully. A "day" in prophecy stands for a year (Numbers 14:34, Ezekiel 4:6). A "time" in prophecy is the same as a year (Daniel 11:13, margin, and Revised Version). Three and a half times would be three and a half years. This is the same as 42 months. And both are equal to 1260 days or years. (A prophetic year was composed of 360 days or 12 months of 30 days each).

This is the symbolic time of Bible prophecy. And so as it was predicted "for over a thousand years the Little Horn power ruled men's lives.

The decree of the emperor, Justinian, issued in A.D. 533, recognized the pope as the "head of all the holy churches." (Code of Justinian, book 1, title 1, section 4.). The overwhelming defeat of the Ostrogoths in the siege of Rome, five years later (A.D. 538), was a death blow to the third of the three horns that were uprooted. With the year 538, then, begins the 1260 years of this prophecy of Papal control, which would extend to the year 1798. In that year the Reign of Terror occurred in the French Revolution and the Roman Catholic religion was set aside in France, and the French army, under Berthier, entered Rome and took the pope prisoner. He died in exile at Valence, France, the following year. The long prophetic time span of papal rule was ended. The "deadly wound" of Revelation 13:3 was inflicted—a wound which prophecy says is to be healed.

THE 1260 DAY PROPHECY

A.D. 538 .-----A.D. 1798

THE PROPHECY OF DANIEL

"Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another . . . "And behold a fourth beast, dreadful and terrible, and It had great Iron teeth . . . and it had ten horns.

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

"I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. . . Then I would know the truth of the fourth beast. . . And of the ten horns that were in his head, and of the other which came up, and before whom three fell; and of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

"I beheld, and the same horn made war With the saints, and prevailed against them. . .

"And he shall speak great words against the most High, .and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.."—Daniel 7:2-3, 7-8, 16, 19-21, 25.

THE PROPHECY OF REVELATION

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea . . . And I saw one of his heads as It were wounded to death; and his deadly wound was healed: and all the world wondered after the beast . . . And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months."—Revelation 13:1, 3, 5.

The Bible predicted that the terrible little horn power of Daniel 7 and 8 was to rule the world for 1260 years. It has been well-known for centuries that this little horn of Daniel 7 and the first beast of Revelation 13 symbolize the papacy. Also called the "man of sin" (2 Thessalonians 2: 3-4), and the "antichrist" (1 John 4:3), the papacy was definitely prophesied to have this ruling power for 1260 years. When did this predicted time span begin and when did it end? The next page will give you this information.

THE AMAZING 1260 DAY PROPHECY

Here is the amazing prophecy of the 1260 days; also called the "time, times, and dividing of time," and the "forty-two months."

A day stands for a year in Bible prophecy (Numbers 14:34, Ezekiel 4:6). A "time" in prophecy is the same as a year (Daniel 11:13, margin and Revised Version). This time-span prophecy is first mentioned in Daniel 7:25, where we are told that it is the length of time that the terrible "little horn" power was to bear rule and destroy God's people. During that time it would also try to change God's Law: "And he, [the little horn] shall speak

great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand for a time and times and a dividing of time." Daniel 7:25.

This, in Hebrew, equals "a time, 2 times and half a time." Using the ancient reckoning of 360 days to a year: $360 + 720 + 180 = 1260$. And since a day is equivalent to a year in Bible prophecy, this little horn power would rule for 1260 years. In Revelation 12:6 we are told that the persecution would continue for "a thousand two hundred and threescore days", which is 1260 prophetic days, or years. (Also note Revelation 11:3).

The God of heaven gave this important prophecy in yet a third way: The little horn of Daniel 7 and 8 is the same as the first beast of Revelation 13: "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months."—Revelation 13:5. (Compare Revelation 11:2.) Forty-two months equals 1260 days. And Revelation also calls this time, times, and times, and half a time" (Revelation 12:14 ,—just as Daniel does.

When did the little horn, symbolizing the papaya, have this rule? The decree of the emperor, Justinian, in A.D. 533, recognized the pope as the "head of all the holy churches" (Code of Justinian, Book 1, title 1, section 4). The overwhelming defeat of the Ostragoths in the siege of Rome, just five years later (A.D. 538) was a death blow to the third of the three horns that were uprooted (see Daniel 7:8).

With the year 538, then, begins the 1260 years of this prophecy of papal domination, which would extend to 1798. In that year as the Reign of Terror continued in the French Revolution and the Roman Catholic religion was set aside in France, the French army, under Berthier, entered Rome and took the pope prisoner. The date: February 10, 1798. The imprisoned pope died in exile the following year in Valence, France. A great cry was heard, "Catholicism is dead." The papacy had received the "deadly wound" of Revelation 13:3. But we are told that the wound is to be healed, and that the time is coming when all the world will "wonder after the beast" (Revelation 13:3).

Only Papal Rome answers to the description of Daniel Seven. This chapter unveils before us the Great Babylon of Revelation 12.17, and reveals the work it was to do in tearing out part of God's holy Law and in hunting to the death His people.

"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws. And they shall be given into his hand until a time and times and the dividing of time. " Daniel 7:25.

Consider the following:

(1) The papal power occupies a unique place in the world—for it not only is a religion but a kingdom as well. At the present time representatives and ambassadors from more than forty major nations of the world come to counsel with its head of state, the pope. Among these are representatives from the United States.

(2) The papacy came out of the Roman Empire, just as the little horn came out of the fourth beast (Dan 7:7-8, 19-20, 23-25). It still has its headquarters in the same capital of the ancient Roman Empire—Rome by the banks of the Tiber, in what is today called Italy.

"Long ages ago, when Rome through the neglect of the Western emperors was left to the mercy of the barbarous hordes, the Romans turned to one figure for aid and protection, and asked him to rule them; and thus commenced the temporal sovereignty of

the popes. And meekly stepping to the throne of Caesar, the vicar of Christ took up the scepter to ' which the emperors and kings of Europe were to bow in reverence through so many ages."—American Catholic Quarterly Review, April, 1911.

"Out of the ruins of political Rome, arose the great moral Empire in the 'giant form' of the Roman Church"—A.C. Flick, *The Rise of the Mediaeval Church*, 1909, p. 150.

"Under the Roman Empire the popes had no temporal powers. But when the Roman Empire had disintegrated and its place had been taken by a number of rude, barbarous kingdoms, the Roman Catholic church not only became independent of the states in religious affairs, but dominated secular affairs as well.

At times, under such rulers as Charlemagne (768-814), Otto the Great (936-973), and Henry III (1039-1056), the civil power controlled the church to some extent; but in general, under the weak political system of feudalism, the well-organized, unified, and centralized church, with the pope at its head, was not only independent in ecclesiastical affairs but also controlled civil affairs." —Carl Conrad Eckhardt, *The Papacy and World-Affairs*, The University of Chicago Press, 1937, p.1,

(3) It, was given its religious power over the nations at exactly the time predicted. The last of the ten divisions was formed in A.D. 476, and three of them, the Heruli in 493, the Vandals in 534, and the Ostrogoths in 538, were destroyed at the instigation of the papacy because they held divergent religious views. The last of these was wiped out just five years after emperor, Justinian, by decree proclaimed the pope to be the visible head over all churches everywhere.

The recognition of; the Roman See as the highest ecclesiastical authority remained the Cornerstone of his [Justinian's] policy in relation to the west."—G. Kruger, "Justinian I, Emperor of the East, "in *The New Shaff-Herzog Encyclopedia of Religious Knowledge*, Vol. 6, p. 286.

"Down to the sixth century all popes are declared saints in the martyrologies. Vigilius (537-555) is the first of a series of popes who no longer bear this title, which is henceforth sparingly conferred. From this time on the popes, more and more involved in worldly affairs, no longer belong solely to the Church;—they are men of the state, and then rulers of the state."—Charles Bémont and G. Monod, *Medieval Europe from 395 to 1270*, pp.120-121 [It is widely recognized that Vigilius' reign began in 538, the year that so much power was given to the papacy by Justinian. His predecessor, Pope Silverius, did not die until June, 538].

The Constitution of Justinian (chapters 1 and 2 in his Civil Law) decreed that the pope of Rome was henceforth to be legally recognized as the first pontiff of all world churches.

(4) The 1260 year rule of the papacy continued exactly in accordance with the time prophecy. From A.D. 638, when the sword of Belisarius elevated Pope Vigilius as universal pontiff, to the time when the sword of Berthier thrust Pope Pius VI from office, in 1798, was exactly 1260 years.

"When in 1797, Pope Pius VI fell grievously ill, Napoleon gave orders that in the event of his death no successor should be elected to his office, and the Papacy should be discontinued. But the Pope recovered. The peace was soon broken: Berthier entered Rome on the tenth of February, 1798, and proclaimed [Rome to be] a republic. The aged Pontiff refused to violate his oath by recognizing it, and was hurried from prison to prison in France. Broken with fatigue and sorrows, he died on the seventeenth of August, 1799, in

the French fortress of Valence, aged 82 years. No wonder half of Europe thought Napoleon's veto would be obeyed, and that with the Pope, the Papacy was dead."—Joseph Rickaby, *The Modern Papacy*, p.1. .

(5) The papacy is a religious power, and the man at its head that is both the center and the key to the whole organization—is the pope. Without him there would be no papacy. It is the religion of a "man. "

(6) "And upon his heads the name of blasphemy." Revelation 13:1. He will speak "great things" (Daniel 7:8), "very great things" (Daniel 7:20). "great words against the most High" (Daniel 7:25), and "great things and words of blasphemes (Revelation 13:5). "And he opened his mouth in blasphemy against God, to blaspheme His name." Revelation 13:6. "Who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thessalonians 2:4.

"All the names which in the Scriptures are applied to Christ, by virtue of which it is established that he is over the church, all the same names are applied to the Pope."—Robert Bellarmine, *On the Authority of the Councils*, chapter 17, 1628 ed., vol. 1, p. 266

"We hold upon this earth the place of God Almighty." —Pope Leo XIII, Encyclical Letter of June 20, 1894.

. . "For not man, but God separates those whom the Roman Pontiff (who exercises the functions, not of mere man, but of the true God), having weighed the necessity or benefit of the churches, dissolves, not by human but rather by divine authority."—The Decretals of Gregory IX, book I, title 7, chap. 3, in *Corpus Juris Canonici*, 1555 ed., vol. 2, col. 203.

"The pope is supreme judge of the law of the land. . He is the vicegerent of Christ, and is not only a priest. forever, but also King of kings and Lord of lords." — *La Civiltà Cattolica*, March 18, 1871.

"Christ entrusted His office to the chief pontiff . . but all power in heaven and in earth has been given to Christ; . . therefore the chief pontiff, who is His vicar, will have this power."—*Corpus Juris Canonici*, 1555 ed., vol. 3, *Extravagantes Communes*, book 1 chap. I, col. 29.

"Hence the Pope is crowned with a triple crown, as king of heaven and of earth and of the lower regions [inferiorum the fiery place] :"—Lucius Ferris, *Prompta Bibliotheca*, "Papa" (the Pope), art. 2, 1772—1777 edition, vol. 6; p. 29.

"All the faithful must believe that the Holy Apostolic See and the Roman Pontiff (the Pope) possesses the primacy over the whole world, and the Roman Pontiff is the successor of Blessed Peter, Prince of the Apostles, and is true vicar of Christ, and head of the whole church, and father and teacher of all Christians; and that full power was given to him in blessed Peter to rule, feed. and govern the universal Church by Jesus Christ Our Lord:"—First Dogmatic Constitution on the Church of Christ, "Eternal Pastor," published in the fourth session of the Vatican Council, 1870, chap. 3, in Philip Schaff, *Creeds of Christendom*, vol. 2, p. 262..

(7) 'He "shall wear out the saints. of the most High" (Daniel 7:25). He shall tread down the host, or the people of God (Daniel 8:13, a parallel prophecy to Daniel 7). "And. . the dragon [Satan, through the apostate church] . . persecuted the woman [the true church] which brought forth the man-child. [Christ]. And to the woman were given two wings of a

great eagle. that she might fly into the wilderness, into her place, where she is nourished for a time, and times and half a time [1260 years], from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. Revelation 12:13-15. "And it was given unto him to make war with the saints, and to overcome them, and power was given Him over all kindreds, and tongues, and nation. Revelation 13:1

"That the church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history. . . It is impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realize their sufferings."—W.E.H. Lecky, *History of the Rise and Influence of the Spirit of Rationalism in Europe*, vol. 2, p. 32, 1910 edition.

(An excellent though lengthy article describing in detail the right of the Roman Catholic Church to do this, will be found in *The Catholic Encyclopedia*, vol.12,p. 266)..

"For professing faith contrary to the teachings of the Church of Rome history records the martyrdom of more than one hundred million people. A million Waldenses and Albigenses [Swiss and French Protestants] perished during a crusade proclaimed by Pope Innocent III in 1208. Beginning from the establishment of the Jesuits in 1540 to 1580, nine hundred thousand were destroyed. One hundred and fifty thousand perished by the Inquisition in thirty years. Within the space of thirty-eight years after the edict of Charles V against the Protestants, fifty thousand persons were hanged, beheaded, or burned alive for heresy. Eighteen thousand more perished during the administration of the Duke of Alva in five and a half years."—*Brief Bible Readings*, p. 16.

[On August 24, 1572, Roman Catholics in France, by prearranged plan, under Jesuit influence, murdered 70,000 Protestants within the space of two months. The pope rejoiced when he heard the news of the successful outcome. Read "Great Controversy," chapter 15, for the details. "Catholics say only 30,000 were slain. Protestants put the number at 70,000. We prefer the latter figure. If there were 70,000 Huguenots [French Protestants] in Paris the night of the massacre, so much the more justification for the slaughter. . . We have heard ring out many times the very bells that called the Catholics together on that fatal night. They always sounded sweetly in our ears" —*Western Watchman*, Nov. 21, 1912 [Roman Catholic]

"The Catholic has some reason on his side when he calls for the temporal punishment of heretics, for he claims the true title of Christian for himself exclusively, and professes to be taught by the never-failing presence of the Spirit of God...it is not more 'morally' wrong to put a man to death for heresy than for murder, . . . [and] in many cases persecution for religious opinions is not only permissible, but highly advisable and necessary."— "The Lawfulness of Persecution," in *The Rambler*, 4, June, 1849, pp. 119, 126[Roman Catholic].

"You ask if he [the Roman Catholic] were lord in the land, and you were in a minority, if not in numbers yet in power, what would he do to you? That, we say, would entirely depend upon circumstances. If it would benefit the cause of Catholicism, he would tolerate you: If expedient, he would imprison you, banish you, fine you; possibly, he might even hang you. But be assured of one thing: He would never tolerate you for the sake of 'the glorious principles of civil and religious liberty' . . . Catholicism is the most intolerant of creeds. It is intolerance itself, for it is truth itself."—*Civil and Religious Liberty*," in *The Rambler*, 8, Sept., 1851, pp. 174, 178. {"The Rambler" was an English Roman: Catholic journal published from 1848 to 1862}.

(8) The Bible predicted that Rome would try to change the law of God, and in its place substitute laws of its own making. "And he shall speak great words against the most High, and think to change times and laws." Daniel 1:25. "And it cast down the truth to the ground, and it practiced and prospered." Daniel 8:12. "And the dragon was wroth with the woman [the true church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:11.

Seals and Marks have been used for thousands of years to mark and separate people—and God predicts in the book of Revelation that in the time just ahead a massive marking and sealing of men's mind will be done.

OUTLINE OF DANIEL SEVEN

1-6, 17 — Dream of three great beasts, representing three successive world empires (Babylon, 603-538 B.C.; Medo-Persia, 538-331; Grecia, 331-168 B.C.)

7, 19,23 — The fourth beast (Pagan Rome 168 B.C.c. A.D.-538).

8; 20, 24 — The ten horns proceeding from it (see p- 8 for listing).

8,11,28-22, 24-26 — The terrible little horn power (Papal Rome, A.D. 538-1798, with a later healing of its wound).

9-10,13-14, 22,26 — The Judgment Session in Heaven.

27 —The Second Advent of Christ, an eternity with Him.

CHAPTER 2

SPANNING THE CENTURIES

REVELATION 12

The prophecy of the crisis begins in Revelation 12. "There appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Revelation 12:1.

A corrupt woman symbolized in Scripture a corrupt church (Ezekiel 23:2-4, Revelation 17:3-6, 15-16). A pure woman symbolizes the true church (2 Corinthians 11 :2, Jeremiah 6:2, Hosea 2:19, Isaiah 62:5). This woman of Revelation 12:1 clearly represents the true church. Around her is the sun —the glory of the New Testament church, the moon —the types and shadows of the Old Testament, and the twelve stars—the twelve tribes and the twelve apostles.

"She brought forth a man child, who was to rule all nations with a rod of iron." Revelation 12:6. The man child born to the woman was Christ. He it is who is destined to one day rule the world in the radiant strength of His divinity. Revelation 12:5 is quoted from the prophecy of Psalm 2 :7-9. Jesus, after His victory over sin and death, was caught up or ascended to the throne of God (Revelation 12:5, Ephesians 1 :20-21, Hebrews 8:1).

"There appeared another wonder in heaven, and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth:—And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." Revelation 12:3-4.

A dragon is a large snake. This dragon is primarily a symbol of Satan (Revelation 12:9). Secondly, it is a symbol of the power he worked through to destroy Christ—pagan Rome—the Roman Empire. This was the legally constituted power through which Satan tried to devour the man child. In Daniel 8:25 we read of pagan Rome: "He shall also stand up against the Prince of princes." The nations of earth are mentioned in Scripture when they have something to do with the people or work of God. The "third part of the stars" are the angels that were "cast to the earth" when Lucifer was thrust out of heaven (Revelation 12:1). The dragon had ten horns, as did the fourth beast of Daniel Seven. This represents the ten divisions of pagan Rome. It was Rome that brought Joseph and Mary to Bethlehem to enroll for taxation, and there Jesus was born (Luke 2 :1-5, 11). Rome, through Herod tried to destroy Jesus while He was an infant (Matthew 2 :3-8). And Rome, under Pilate, put Christ to death, sealed His tomb with a Roman seal, and guarded it with a Roman guard.

"The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days" Revelation 12:6. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness into a place, where she is nourished for a time, and times and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth." Revelation 12:14-16.

Jesus and Satan had met in conflict before—in heaven when Lucifer was first cast, out. And now, in Revelation 12, we are shown a view of this massive warfare that first cast Satan out of heaven.

"There was war in heaven. Michael and His angels fought against the dragon and the dragon fought and his angels, and prevailed not. Neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world. He was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven: Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: For the accuser of our brethren is cast down, which accused them before our God day and night:' Revelation 12:7-10.

Satan is here called the "great dragon" and, "that old serpent." Michael is another name for Christ. At His second advent His voice will awake the dead (Jude 9, 1 Thessalonians 4:16, John 5:28). Christ is the Archangel—or leader of the angels. "Archangel," in the Greek, means the "creator of the angels."

The work that Satan tried to do in heaven—to destroy God and His people,—this work he has carried on in our world.

Earlier in this study, we clearly saw that a day stands for a year in Bible prophecy (Numbers 14:34, Ezekiel 4:6)..As we have seen, 'a time, times, and half a time' is the same as 1260 days, or years (Revelation 12:14 and 6). During the Dark Ages, Satan for 1260 years tried to destroy the people of God. The woman of Revelation 12 is the "saints"

of Daniel —the true Church. Both periods of time are the same (the 1260 years — A.D. 538 to 1798), during which papal Rome persecuted the saints. It was Satan that led out in this evil work.

"From the birth of popery to the present time, it is estimated by careful and credible historians, that more than fifty millions of the human family, have been slaughtered for the crime of heresy by popish persecutors,—An average of more than 40,000 religious murders for every year of the existence of popery. Of course the average number of victims yearly, was vastly greater, during those gloomy ages when popery was in her glory and reigned despot of the world; and it has been much less since the power of the popes has diminished to tyrannize over the nations, and to compel the princes of the earth, by the terror of excommunication, interdiction, and deposition, to butcher their heretical subjects."—John Dowling, *The History of Romanism*, PP. 541-542.

" 'The church,' says [Martin] Luther, has never burned a heretic.' . . I reply that this argument proves not the opinion, but the ignorance or impudence of Luther. Since almost infinite" numbers were either burned or otherwise killed,' Luther either did not know it, and was therefore ignorant, or if he was not ignorant, he is convicted of impudence and falsehood, —for that heretics were often burned by the [Catholic] Church may be proved from many examples."—Robert Bellarmine, *Disputationes de Controversiis*, Tom. ii, Lib. III, cap. XXII, 1682 edition [Bellarmine is one of the most respected Jesuit teachers in the history of the Gregorian University in Rome, the largest Jesuit training school in the world].

"There are many unquestionable cases of Protestants punished as heretics in nearly all the lands where Roman Catholics have had power, right down to the French Revolution [right down to 1798] ."—G.G. Coulton, *The Death-Penalty for Heresy*, *Medieval Studies*, No. 18, 1924 edition, pp. 62 [The author was a well-known member of the French Academy and an enthusiastic champion of Catholicism].

[Here are nine of the 27 "Dictates [Commands] of Hildebrand," who under the name of Gregory VII, was Pope from 1073-1087:] "2.- That the Roman pontiff alone is justly styled universal. 6.-That no person may live under the same roof with one excommunicated by the Pope. 9.- That all princes should kiss his feet only. 1-That it is lawful for him to depose emperors. 18- That his sentence is not to be reviewed by any one; while he alone can review the decisions of all others. 19.- That he can be judged by no one. 22.- That the Roman Church never erred, nor will it, according to the Scriptures, ever err. 26.-That no one is to be accounted a Catholic who does not harmonize with the Roman Church. 27-That he [the pope] can absolve subjects from their allegiance to unrighteous rulers."—Quoted in Cesare Baronius, *Annals*, year 1076. sec. 31-33, vol. 17, 1869 edition; pp. 405-406.

And at the same time, he tried through the Roman apostasy to take away the truths of Scripture from men's minds and in their place introduce during these centuries a multitude of errors, invented or received from heathenism. Consider the following: .

A.D. 300—Prayer for the dead, and the Sign of the cross.

321—Sunday laws and enforced Sunday-keeping.

375—Veneration of angels and dead saints, and the use of Images.

394—Daily celebration of the heathen Mass.

400—Persecution of Bible (Seventh-day) Sabbath-keepers begins.

431—Exaltation 1 of Mary, as she is called "Mother of God."

450—Death Sentence for Sabbath-keepers.

500—Priests dress differently.

526—Extreme Unction.

593—Purgatory.

600—Latin language alone in prayer and worship, and prayers directed to Mary, dead saints and angels.

607— Title of Pope or universal Bishop first used.

709—Kissing the pope's foot.

750—Civil power of the pope.

786—Worship of the cross, images, relics, and bones.

850 —Holy water.

927—College of cardinals.

965—Baptism of bells.

995—Canonization of dead saints.

998—Fasting on Fridays and Lent.

1079—Celibacy of the priests.

1090— The Rosary and mechanical praying with beads.

1184— The Inquisition.

1190Sale of Indulgences

1215—Auricular Confession of sins to a priest instead of to God.

1220—Adoration of the wafer [the "host"].

1229—Bible officially forbidden to laymen (placed on the "Index of Forbidden Books").

1251—The Scapular.

1414—Cup forbidden to the people.

1508— The Ave Maria to be said with the beads.

1634—Jesuit order founded.

1545—Tradition (the sayings of Catholic leaders) officially declared of equal authority with Scripture.

1546—Apocryphal books officially added.

1854—Immaculate Conception proclaimed.

1864—Papal "Syllabus of Errors" condemns freedom of religion, speech, conscience, press, and scientific discoveries.

1870 —Infallibility of the pope.

1930—Public, and all non-Catholic, schools condemned.

1950—Assumption (translation and ascension) of Virgin Mary proclaimed.

1965—Mary is made the mother of the church. Add to these many others: monks, nuns, hermits, monasteries, convents, Lent, holy week, Palm Sunday, Ash Wednesday, All Saints day and Halloween, fish day, flagellation (beating oneself to increase holiness), incense, holy oil, medals, charms, novenas, and on and on.

Such errors took the place of God given truths such as baptism of believers by immersion, salvation by faith in Christ alone, the Seventh-day Sabbath, Bible study directly by the people, and other truths.

These errors of the Dark Ages came directly from paganism. The Church of the Apostasy searched for them through-out the East and the West,—and adopted them as they were discovered: "Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions. Officers for whom the Primitive disciples could have found no place, and titles which to them would have been altogether unintelligible, began to challenge attention, and to be named apostolic: .. — William D. Killen, *The Ancient Church*, p. xvi.

"Remember: said [Pope] Gregory the Great, when issuing his instructions to a missionary to the Saxon heathens, 'that you must not interfere with any traditional belief or religious of service that can be harmonized, with Christianity.'" —Gordon J. Laing, *Survivals of Roman Religion*, 1911, pp. 129-110.

'Nor did Christianity stop there, It took from its opponents their own weapons, and used them; the elements of paganism were transferred to the new religion.'" —Grant Showerman, Introduction, in Franz Cumont, *Oriental Religions in Roman Paganism*, p. xi.

"The belief in miracle-working objects, talismans, amulets, and formulas was dear to . . . Christianity, and they were received from pagan antiquity.. The vestments of the clergy and the papal title' of 'pontifex-maximus' were legacies from pagan Rome. The [Catholic] Church found that rural converts still revered certain springs, wells, trees, and stones; she thought it wiser to bless these to Christian use than to break too sharply the customs of sentiment. . Pagan festivals dear to the people, reappeared as Christian feasts, and pagan rites were transformed into Christian liturgy. . The Christian calendar of saints replaced the Roman 'festi' [gods]; ancient divinities dear to the people were, allowed to revive under the names of 'Christian saints' . . Gradually the tenderest features of Astarte, Cybele, Artemis, Diana,' and Isis were gathered together in the worship of Mary."—Will Durant, *The Age of Faith*, 1950, pp. 745-746.

Langdon tells us that Mary worship came from ancient Babylon where the virgin mother-goddess was worshiped under the name "Ishtar." Elsewhere in the Near East, the mother goddess was called "Astarte, Ashtoreth, Persephone, Artemis [Diana] of Ephesus, Venus, and Isis." This goddess; considered to be greater than any god, was called by

these heathen the "virgin mother, merciful mother, Queen of Heaven, and my lady" [which is what "Madonna" means in Italian] . Langdon says she was often sculptured in mother-and-infant images, or as a "mater dolorosa" [sorrowful mother] interceding for me" with a wrathful god. And thus ancient paganism was brought into the churches and lives of Christians.—see S H. Langdon, *Semitic Mythology*, 1911 edition, pp. 12-14, 108-111. 141-144. Laing mentions several other corruptions by which the mother goddess was worshiped by heathens, that Rome adopted into Christianity: holy water, votive, offerings, elevation of sacred objects [lifting of the host], the priest's bells, the decking of images, processions, festivals, prayers for the dead, the worship of relics and the statues of saints—see Gordon L. Laing, *Survivals of Roman Religion*, 1911 edition, pp. 92-95, 121-111,218-241.

"Worldly-minded bishops, instead of caring for: the salvation of their flocks, were often but too much inclined to travel about, and entangle themselves in worldly concern. . . In the time of Constantine. . .the bishops voluntarily made themselves dependent on him in their disputes, and by their determination to make use of the power of the state for the furtherance of their aims. . . [a list of Sunday laws enacted in the fourth and fifth centuries is given] . In this way the church received help from the state for the furtherance of her ends. . . But had it not been for that confusion of spiritual and secular interests, had it not been for the vast number of mere outward conversions, thus brought about, she would have needed no such help."—August Neander, *General History of the Christian Religion and Church*, vol. 2, pp.16, 132, 300,301.

Millions of martyrs suffered and died during those long centuries of papal power. But "the earth helped the woman." The people of God that were not immediately slain fled into the wilderness regions of Europe and into retired places—as far from Rome as they could flee. Men and women of God were willing to go to the ends of the earth if thereby they might worship their Creator according to the Bible and train their children in Bible religion. We need more such men and women today.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17.

Satan's effort to destroy the people of God and to remove Bible principles from their lives continues even to the present time. First, he persecuted Christ through pagan Rome. Next he persecuted the church in the first centuries through pagan Rome. Then he brought the world into the church and persecuted the faithful followers of God through papal-Rome for 1260 years. Finally, according to Bible prophecy, he will seek to destroy those at the end of time who by faith are obeying God. Revelation 12:17 tells us that he ultimately makes war "with the remnant of her seed." The "remnant", church is the "Last" church in these last days. Revelation 14:12 is a parallel verse. Two verses before the second coming of Christ we are told, "Here is the patience of the saints: Here are they that keep the commandments, of God, and the faith of Jesus. " God is calling out from the world a; people that will, by faith in the overcoming power of Christ to obey all of His commandments. The time has come to throw off the last vestiges of papal corruption and return to a pure Bible religion. For that is the only religion that God ever intended that we have.

[Two dominant elements brought into Christianity from paganism by Rome were Sun worship symbols and the religious practices of ancient Babylon]. "the solar theology of the Chaldeans [Babylonians], had a decisive effect. . . [upon the] final form reached by the religion of the pagan Semites, and following them, by that of the Romans when [the Roman emperor] Aurelian, the conqueror of Palmyra, had raised 'Sol Invictus' [the

invincible sun-god] to the rank of supreme divinity in the Empire."—The Cambridge Ancient History, vol. 11, pp. 643, 646-647. From Palmyra he transferred to the new sanctuary the images of Helios [the sun-god] and Bel, the ancient patron god of Babylon—see Cumont, *The Oriental Religions in Roman Paganism*, 1911 edition, pp. 114-115. 124.

"They have assumed infallibility, which belongs only to God. They profess to forgive sins, which belongs only to God. They profess to open and shut heaven, which belongs only to God. They profess to be higher than all the kings of the earth, which belongs only to God. And they go beyond God in pretending to loose whole nations from their oath of allegiance to their kings, when such kings do not please them. And they go against God, when they give indulgences for sin. This is the worst of all blasphemies." Adam Clarke, *Commentary, on Daniel 7:25*.

"The [Catholic] Church took the pagan philosophy and made it the buckler of faith against the heathen. She took the pagan Roman Pantheon, temple of all the gods, and made it sacred to all the martyrs; so it stands to this day. She took the pagan Sunday and made the Christian Sunday. She took the pagan Easter and made it the feast we celebrate during this season. . The Sun was a foremost god with heathendom. .The sun has worshipers at this hour in Persia and other lands. . Hence the Church would seem to say, 'Keep that old pagan name [Sunday]. It shall remain, consecrated, sanctified: And thus the pagan Sunday, dedicated to Balder, became the Christian Sunday, sacred to Jesus."—William. L Gildea, "Paschale Gaudium," in *The Catholic World*, 58, March, 1894, p. 809 [A Roman Catholic weekly].

Over the centuries since Martin Luther began the Great reformation in the sixteenth century, many truths have been gradually rediscovered. Luther found only a few of them. Many have been recovered since his day. And in our time the work has not yet ended.

The special truth for our day is a call to return to the Bible Sabbath —the Seventh-day Sabbath of the Fourth Commandment 'of the Decalogue (Exodus 20:8-11). Just as the papal apostasy that would seek to destroy this truth was prophesied in Scripture (Daniel 7:25), so also is the work of God's people in the last days to restore it.

"Some non-Catholics object to Purgatory because there is no specific mention of it in Scripture. There is no specific mention of the word Sunday In Scripture either. The Sabbath is mentioned, but Sabbath is [a keeping of] Saturday. Yet the Christians of almost all denominations worship on Sunday not on Saturday. The Jews observe Saturday. Nowhere In the Bible is it stated that worship should be changed from Saturday to Sunday."—Martin J. Scott, *Things Catholics are Asked About*, 1927, p. 236 [Roman Catholic].

"Question—How prove you that the Church hath power to command feasts and holy days? Answer— By the very act of changing the Sabbath Into Sunday, which Protestants allow of [by observing It}, and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church."—Priest Henry Tuberville, *An Abridgment of the Christian Doctrine*, p. 58 {Roman Catholic}.

"It is quite clear that however rigidly or devotedly we may spend Sunday, we are not keeping the Sabbath. . The Sabbath was founded on a specific divine command. We can plead no such command for the observance' of Sunday. .There is not a single line in the New Testament to suggest that we incur any penalty by violating the supposed

sanctity of Sunday."—Dr. R.W. Dale, *The Ten Commandments*, p. 106.107 [British Congregationalist].

"The Roman [Catholic] Church. . . reversed the Fourth Commandment by doing away with the Sabbath of God's Word, and instituting Sunday as a holiday." ...Nicholas Summer bell, *History of the Christian Church*, 3rd edition, 1873, p. 415 {Christian Church (Christian Connection)}..

"There is no word, no hint in the New Testament about abstaining from work on Sunday. The observance of Ash Wednesday, or Lent, stands exactly on the same footing as the observance of Sunday. Into the rest of Sunday no divine law enters. —Canon Eyton,' *The ten Commandments* {Presbyterian}.

"And where are we told in the Scriptures that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day. The reason why we keep the first day of the week holy instead. of the seventh is for the same reason that we observe many other things, not because the Bible, but because the church, has enjoined [commanded] it."—Isaac Williams. *Plain Sermons on the Catechism*, vol. 1, pp. 334,336 [Anglican].

"God says without distinction, 'Remember that you observe the seventh day' . . . Concerning Sunday it is known that men have instituted it . . . It is clear however, that you should celebrate the seventh day."—Andres Kamtadt, *Concerning the Sabbath and Commanded Holidays*, 1524, chapter 4, pp. 23-24 [Karlstadt was a co-worker with Martin Luther at Wittenberg].

"And they that shall be of thee shall build the old waste places: Thou shalt raise up the foundations of many generations—and thou shalt be called the repairer of the breach, the restorer of paths to dwell in.—If thou turn away thy foot from the Sabbath, from doing thy pleasure on My Holy Day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor Him,—not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words,—then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father. For the mouth of the Lord hath spoken it." Isaiah 58:12.14.

God is calling upon His people to restore the ancient foundation and rebuild the old waste places in His Moral Law. The Bible Sabbath must yet be restored in the lives of the followers of Christ in these last days. And those who would stand in loyalty to God and His Word will take hold of this work. And they are told that they will meet misunderstanding and opposition for doing it,—but that it must be done anyway. "The dragon was wroth with the woman and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17. A .remnant is the tail-end of a bolt of cloth. Down at the end of time Satan will seek to destroy those who would stand faithful to the standards God gave His people to guide their lives the Ten Commandments"

"The moral law, contained in Ten Commandments, and enforced by the Prophets, he [God] did not take away. It was not the design of His coming to revoke any part of this; Every part of this law must remain in force upon all mankind, and in all ages; as not depending either on time of place, or any other circumstances liable to change, but on the nature of God, and the nature of man, and their unchangeable relation to each other:—John Wesley, "Upon Our Lord's Sermon on the Mount," Discourse, 5, in *Works*, vol. 5, 1829 edition, pp.311-312.

"This rule [of Ten Commandments] is unchangeable because it is in harmony with

the unchangeable nature of God . . . This rule of God among men is an expression of His holiness. It must be eternally what it has ever been."—O.C.S. Wallace, *What Baptists Believe*. 81,1934.

"Unlike the ceremonial [sacrificial] and civil codes which were given to Israel as the chosen people and holy nation, the Moral Law [the Ten Commandments] is intended for all mankind, and it has never been abrogated nor repealed." — William C. Procter, *Moody Bible Institute Monthly*, Dec. 1933,p. 160.

"God threatens to punish all who transgress these [Ten] Commandments. . . But He promises grace and every blessing to all who would keep them. We should, therefore, love and trust in Him, and gladly obey His Commandments:"—Martin Luther, *Small Catechism*, in Philip Schaff, *The Creeds of Christendom*, vol. 3, p. 77.

"Christ's teaching goes beyond the Ten Commandments, but does not thereby make the Commandments of non-effect. Quite the contrary! Christianity strengthens the authority of the Commandments."—*The Episcopal Church Sunday School Magazine*, June-July, 1942, vol. 105, no. 6, pp.-183-184.

"The major creeds of Christendom accept the unchangeable nature of the Ten Commandments and our duty to keep them: Lutheran-Formula of Concord, article 6, p. 131. Reformed Church—Second Helvetic Confession, chapter 12, p. 855. Church of England— Thirty Nine Articles of Religion, article— 7, pp. 491-492. Protestant Episcopal—Thirty Nine Articles, revised, article 6, p. 808. Presbyterian-Westminster Confession of Faith, Chapter XIX, sections V, VII, XX, pp. 643-644. Congregational-Savoy Declaration, p. 718. Baptist Philadelphia Confession, p. 738, and New Hampshire Confession, article 12, p. 476.

But the explanation of all this is not yet ended Revelation Twelve leads directly into Revelation Thirteen —and here we are told more. The God of Heaven— is giving special counsel to our time in these chapters—warning us of a crisis—the final crisis before Christ returns.

We can be thankful that we have the Bible. Hold tightly to this precious treasure! Never let it go. And never submit to the errors of the Beast or his Image. Let us now learn about this terrible power in Revelation Thirteen.

OUTLINE OF REVELATION TWELVE

1 —A woman clothed in light, with twelve stars upon her head (A symbol of the true church down through the ages of history.)

2 — The promised child of Genesis 3:15 is about to be born (The Christ of Matthew 1-2 and Luke 1-2).

3, 9 — The great red dragon, covered with blood, has seven heads and ten horns. (Verse 9 identifies this dragon as Satan; the seven-headed, ten-horned beast of Revelation 13:1-7 is paralleled by the little horn power of Daniel 7:8, 11,20-22, 24-25,—showing it also to represent the agent of Satan-Rome.

4 — The dragon tries to kill the Messiah when He was born (Herod the Great. attempted to kill Christ upon learning of His birth Matthew 2).

5 — The Man-child that would rule all nations (Psalm 2) was caught up to the throne of God (Matthew 28, Acts 2).

7-9 — The war in heaven, when Satan was cast out (A recall of this earlier event when the devil and his angels [one-third of the stars of heaven verse 4] were cast down to the earth).

6, 10-13 —The flight into the wilderness by the true church, and the promise that through faith in the blood of the Lamb and by their unflinching testimony to His power; God's people could be saved.

14 — This flight to the solitary places of the earth would continue for a time, times, end half a time (Rev 12:14; Dan 7:25),42 months (Rev 13: 5; 11:2), and 1260 days or years (Rev 12:6). (This period began in A.D. 538 and ended in 1798.)

15-16— Peoples and armies ("waters"—Rev 17:15) were sent by Rome after the faithful people of God, who refused to lay down the simple truths of Scripture. But the "earth" their retired country homes—were a protection to them.

17 — Down at the end of time, there will be a final remnant, or remainder, of the people of the true faith. These will be easily identified, for they will keep the commandments of God by faith in Christ (Rev12-17; 14:12) and will have the testimony of Jesus Christ which is the Spirit of prophecy (Rev :19:10)

CHAPTER 3

TIME OF THE MARK

REVELATION 13

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion. And the dragon gave him his power, and his seat, and great authority." Revelation 13:1,2.

The leopard beast of Revelation 13 is the same as the little horn power of Daniel Seven —papal Rome. The little horn came up among the ten kingdoms of Europe. The leopard beast came up "out of the sea"—which means that it arose among many peoples (waters in Bible prophecy symbolize people—Revelation 17 :15). Both the great red dragon of chapter 12. and the leopard beast of chapter 3 have seven heads and ten horns,—identifying them both as Roman. The one is Satan working through pagan Rome, and the other is his activity through its successor, papal Rome. The terrible beast of Daniel 1 (pagan Rome) had ten horns, and then the little horn arose. And in the book of Revelation, the leopard beast, or papal Rome, follows the dragon beast, or pagan Rome. "The beasts of Daniel and John are empires. The ten horned beast is the Roman power. . The head is the governing body. The heads of this beast represent successive governments. —H.Grattan Guinness, Romanism and the Reformation, pp.144-145.

The leopard beast had the feet of a bear and the mouth of a lion, thus combining the symbols of Daniel Seven in which a lion stood for Babylon, a bear for Medo-Persia, and the leopard for Grecia. And the leopard beast had seven heads and ten horns as Rome did. Thus as history confirms, the beliefs and practices of papal Rome are a hybrid or composite of the heathen religions of these ancient nations—Babylon, Medo-Persia,

Greece and Rome. Many books have been written in the last one hundred years proving this. Roman Catholic writers admit it—the teachings and church organization of Catholicism is derived from ancient paganism. The papacy is the direct heir of the mystery religions of the east and especially of ancient Babylon. And so Bible prophecy described it as "Babylon the Great, the mother of harlots." Revelation 17:5.

"The mighty Catholic Church was little more than the Roman Empire baptized."...:A.C. Flick, *The Rise of the Mediaeval Church*, 1909 edition, p. 148. From ancient Babylon came the cult of the virgin mother—goddess, who was worshiped as the highest of gods—see S.H. Langdon, *Semitic Mythology*, 1931 edition. This worship was taken over as Mary worship by Rome. Heathen sun-worship on Sunday was like-wise adopted by the Roman apostasy.

Cardinal Newman lists many examples of things of "pagan origin" which the papacy brought into the church "in order to recommend the new religion to the heathen:" "The use of temples, and these dedicated to particular saints, and ornamented on occasions with branches of trees; incense, lamps, and candles; holy water; asylums [hermitages, —monasteries and convents]; [pagan] holydays, processions, sacerdotal vestments, the tonsure, the ring in marriage, turning to the East, images,. . . and the Kyrie Eleison." J.H. Newman, *An Essay on the Development of Christian Doctrine*, 1920 edition, p. 373 {Roman Catholic}.

Just after Emperor Constantine of the Roman Empire decreed Sunday-keeping in the fourth century, he moved east and built Constantinople as his new capital. The western half of the empire was left more to the control of the pope. Then in 538, the emperor, Justinian, gave the pope still more civil and religious, authority over the nations,—and the 1260 years of papal supremacy began. The dragon (pagan Rome) gave the leopard beast (papal Rome) its religious power, seat of government (the City of Rome, the largest and most important city in the world in the early centuries), and its civil or governmental authority. The word "see" used in the "Holy See" means "seat." And there the pope sits today, in the city of Rome; the seat of the ancient pagan empire. Pagan Rome gave papal Rome its seat or see.

"The removal of the capital of the Empire from Rome to Constantinople in 330, left the Western Church, practically free from imperial power, to develop its own form of organization. The Bishop of Rome, in the seat of the Caesars, was now the greatest man in the West, and was soon [when the barbarians overran the Empire] forced to become the political as well as the spiritual head."—A.C. Flick, *The Rise of the Mediaeval Church*, p. 168.

"Whatever Roman elements the barbarians and Arians left. . [came] under the protection of the Bishop of Rome, who was the chief person there after the Emperor's disappearance .: The Roman Church in this way privily pushed itself into the place of the Roman World-Empire, of which it is the actual continuation; the empire has not perished, but has only undergone a transformation . . It, [the Catholic Church] is a political creation, and as imposing as a World—Empire, because it is a continuation of] the Roman Empire. The Pope, who calls himself 'King' and 'Pontifex Maximus' [the title of the Roman Emperor in the time of Christ] , is Caesar's successor;" —Adolf Hamack, *What is Christianity?* 1903, pp. 269-270.

(Speaking of the time, about 500 A.D., when the Roman Empire was crumbling to pieces, "No, the [Catholic] Church will not descend into the tomb. It will survive the Empire. At length a second empire will arise, and of this empire, the Pope will be the master—more than this, he will be the master of Europe. He will dictate his orders to kings who will obey

them." —Andrea Lagarde, *The Latin Church in the Middle Ages*, 1915 p. vi.

"And I saw one of his heads as it were wounded to death, and his deadly wound was healed—and an the world wondered after the beast." Revelation 13:3.

The wound took place the very year the 1260 Years ended—1798. Berthier, the French general under Napoleon entered Rome and took the pope, (Pius. VI) captive. He was hurried from prison to prison and died eighteen months, later in the French fortress of Valence. In 1870 another blow came to the papacy when Italy seized the city of Rome as its capital. The Pope became a voluntary "prisoner of the Vatican." But the deadly wound was to be healed. In 1929 Cardinal Gasparri met Premier Mussolini in the palace of St. John Lateran and the Treaty of the Vatican was signed, returning temporal power to the papacy, as it was again made into a kingdom with its own territory.

Even the world recognized the historic significance of this act. Its result was to "heal a wound of 59 years," according to *The Catholic Advocate of Australia*, April 18, 1929, p. 16. The front page of the *San Francisco Chronicle* of February 12, 1929 carried pictures of Gasparri and Mussolini, signers of the concordat, with the headline, "Heal Wound of Many Years." The *Associated Press* dispatch said of the event, "In affixing the autographs to the memorable document, healing the wound which has festered since 1870, extreme cordiality was displayed on both sides." Again, just before its final destruction, the papacy could say, "I sit a queen and am no widow, and shall see no sorrow." Revelation 18:7 (Isaiah 47:7-15, Revelation 17:18).

In 1929 the Italian government recognized the Vatican City as an independent state. The pope was again a king. On March 9, 1929, the pope said, "The peoples of the entire world are with us." Gradually the papacy is regaining power. "Yet since then [1798] the Papacy has been lifted to a pinnacle of spiritual power unreached it may be, since earliest Christian history."—*The Modern Papacy*, page 1 [Roman Catholic].

'This is the little horn power of Daniel Seven, that was to rule for "forty and two months" (Revelation 13:5), which equals 1260 days of prophetic years. And he . "opened his mouth in blasphemy against God to blaspheme His name, and His tabernacle, and them that dwell in heaven." Revelation 13:6. "There was given unto him a mouth speaking great things and blasphemies." Revelation 13:5, compare Daniel 7:8,20, 25. By Claiming to be vicar of Christ on earth, he "sitteth in the temple of God, showing himself that he is God." 2 Thessalonians 2:4.

And he was to "make war with the saints, and to overcome them, and power was given him over all kindreds, and tongues, and nations." Revelation 13:7, Here is another view of the persecution of the true church in the wilderness through long ages of papal darkness (Revelation 12: 13.16), by that power that prophecy said would "wear out the saints of the most high." Daniel 7:25.

"During the 2,000 years the [Roman Catholic] Church has been on this earth, she has warred with nearly every government in this world. The world is full of their ruins. Their thrones have toppled over and fallen, their dynasties have come to dust. And the governments of the world today will meet the same fate if they challenge the hostility of the church of God. She remains; she is today what she was 2,000 years ago; she is today what she was during the Middle Ages; she is today what she was during the times of Protestant persecution during and since the sixteenth century; she is the invincible church of God. God help the state that attacks her; God help the king that provokes her hostility."—from a sermon by the Catholic priest D.S. Phelanon Sunday, Dec. 12, 1909, published in the *Roman Catholic* (St. Louis) periodical, *The Western Watchman*, Dec. 16,

1909.

"Under these bloody maxims [Roman Catholic decrees to kill Protestants] those persecutions were carried on . . . After the signal of open martyrdom had been given in the canons of Orleans, there followed the extirpation of the [French] Albigenses, under the form of a crusade, the establishment of the inquisition, the cruel attempts to extinguish the [Swiss] Waldenses, the martyrdoms of the [English] Lollards, the cruel wars to exterminate the Bohemians, the burning of Huss and Jerome, and multitudes of other confessors, before the Reformation; and afterwards, the ferocious cruelties practiced in the Netherlands, the martyrdoms of Queen Mary's reign, the extinction by fire and sword of the reformation in Spain and Italy, by fraud and open persecution in Poland, the massacre of Bartholomew, the persecution of the [French] Huguenots by the [Catholic] League,.. and all the cruelties and perjuries connected with the revocation of the edict of Nantes [in France].. These are the more open and conspicuous facts which explain the prophecy [of Daniel Seven], besides the slow and secret murders of the holy tribunal of the inquisition."—T.R. Birks "The Four Prophetic Empire" 1845 ed., pp.,248-249. ..

This Apostasy of the Dark Ages is to have a marvelous revival of power in the near future. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the lamb slain from the foundation of the world. If any man hear, let him hear." Revelation 13:8-9. But of this, we shall learn more later in this study.

"And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon," Revelation 13:11.

The previous beast came up out of the sea, " indicating it would arise in an area of many "peoples and nations and tongues," for this is what water symbolizes (Revelation 11:15). But this second beast was to come up out of the "earth" in an area comparatively low in population. In 1798, when the Papal power received its deadly wound, the United States, located in the western continent, was the only great world power then coming into prominence in such a relatively uninhabited territory. Only nine years previously (in 1789), the United States had adopted its national constitution. It is within the territory of the United States that we are to look for a fulfillment of this prophecy.

John Wesley in his note on Revelation 13:11, written in 1754, says of the two-homed or second beast of Revelation 13: "He is not yet come, though he cannot" far off. For he is to appear at the end of the forty-two months of the first beast." John Wesley, Explanatory Notes upon the New Testament, 1791 edition, vol. 3, p. 299.

"A prominent writer, describing the rise of the United States, speaks of the 'the mystery of her coming forth from vacancy and says, like a silent seed we grew into empire.' [G.A.Townsend, The New World Compared with the Old, 1869, p.462). A European journal in 1850 spoke of the United States as a wonderful empire, which was 'emerging' and 'amid the silence of the earth daily adding to its power and pride.' (The Dublin Nation)."—Great Controversy, p. 440.

"He had two horns like a lamb." Revelation 13:11. The nations of the past were pictured in the Bible as beasts of prey, filled with intolerance, persecution and oppression. In contrast, the United States was founded upon the principles of civil and religious liberty, equality and tolerance. These principles were written into the Constitution and its Bill of Rights. For many years those who sought relief from persecution and strife, sought its shores.

"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 First Amendment to the Constitution of the United States of America, in United States Code, 1958 edition, p. 46.

"The 'establishment of religion' clause of the First Amendment means at least this: Neither a state nor the Federal Government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. Neither can force nor influence a person to go to or to remain away from church against his will or force him to profess a belief or disbelief in any religion. No person can be punished for entertaining or professing religious beliefs or disbeliefs, for church attendance or nonattendance. . . No tax in any amount, large or small, can be levied to support any religious activity or institutions" whatever they may be called, or whatever form they may adopt to teach or practice religion. Neither a state nor the Federal Government can, Openly or secretly, participate in the affairs of any religious organizations or groups and vice versa. In the Words of Jefferson, the clause against establishment of religion by law was intended to erect 'a wall of separation between Church and State: "—US. Supreme Court Decision, *Everson v. Board of Education*, 330 US. 1 (Feb. 10, 1947), in US. Reports, pp. 15-16.

"And he spake as a dragon." Revelation 13:11. The voice of intolerance and persecution. We would rather that such might never happen in this free land. But farseeing statesmen have long recognized that the tendency to enforce religious dogmas by civil law is all too common with mankind, and is liable to break out in active persecution in unexpected places unless specifically guarded against.

"And exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders. . . 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, which had the wound by a sword, and did live. 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." Revelation 13:12-16.

Thomas Jefferson, in a letter to a Jewish rabbi: "Your universal spirit of religious intolerance is inherent in every sect . . . Our laws have applied the antidote to the vice . . . but more remains to be done; for although we are free by the law, we are not so in practice. Public opinion erects itself into an Inquisition, and exercises its office with as much fanaticism as fans the flames of an auto da fe [a burning of heretics] ."Letter to Mordecai M. Noah, May 28, 1818, Thomas Jefferson Papers vol. 213, p. 37988. Library of Congress.

The "first beast before him". —Papal Rome—was foremost is persecuting all who differed with it in religious matters. This second beast will be empowered by Satan to work apparent miracles to win the multitudes to follow its dictates. And it will cause an image of the first beast to be made. The first beast—the Papacy—was a combining of church and state, that then used its civil powers to crush all opposition to its religious decree.

An image, or duplicate, of this beast is to be made—for the purpose of opposing the principles and laws of God, an image that will seek to destroy all who stand in its way. Those who do not accept the dictates of this image—beast will be ordered slain. We are here viewing the basics of an immense crisis that is to occur in our time.

"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. 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." —Revelation 13:16-17.

In order to understand the methods and objectives of the image-beast, we must understand those of the beast. We find these policies and aims listed in Daniel 7 :25. "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws." The objectives given here are three in number: 1—Blasphemy against God by pretending to assume power that belongs to Him alone. 2—Persecution of the people of God because they will not accept these blasphemous claims and its religious teachings. 3—An attempt to 'change the laws of God especially His "time" law and to enforce these changes upon all men.

This is the basis of the image beast of Revelation Thirteen. This is the reason for the persecution and the crisis described there. This is the key to an understanding of the Mark of the Beast.

The Mark of the Beast is based on worship (Revelation 13: 15). The worship of God on the Seventh-day Sabbath is the most rejected law of God in our day. The test of the final crisis will be centered around this issue. Will we obey man or God? Men will be marked. Sunday worship will be the deciding factor. This will be the basis for deciding who will buy or sell. Those who refuse to disobey God's Time Law—the Seventh-day Sabbath will be persecuted for not accepting the mark of loyalty to earthly powers. It will be decreed that they must die. In that day, only God will be the defense and Protector of His people. The prayer of His people will be, "It is time for Thee, Lord, to work,—for they have made void Thy law." Psalm 119:126.

It will have come to pass that which has not occurred since the time of Noah—the whole world will be opposed to a small group who alone stand in defense of the God of Heaven and His laws. At such a time, if God were to wait longer,—righteousness and truth and the people of God would be wiped from the face of the earth. The time will have come for God to step in.

"The Pope is not only the representative of Jesus Christ, but he is Jesus Christ Himself hidden under the veil of the flesh. Does the Pope speak? It is Jesus Christ who speaks. Does the Pope accord a favor or pronounce an anathema? It is Jesus Christ who pronounces the anathema or accords the favor. So that when the Pope speaks we have no business to examine. We have only to obey. We have no right to criticize his direction or discuss his commands."—The Archbishop of Venice, prior to becoming Pope Pius X.

"We have taken this principle for a basis: that the Catholic religion with all its rites ought to be exclusively dominant, in such sort that every other worship shall be banished and interdicted. It is a cause of supreme bitterness to the heart of the Holy Father [the pope] not to be able otherwise to impose a limit to so much evil, as he certainly would if he could make use of other means to bridle their insane license." —Pope Pius IX.

"The Adventists are the only body of Christians with the Bible as their teacher, who can find no warrant in its pages for the change of day from the seventh to the first. . Reason and common sense demand the acceptance of one or the other of these alternatives: either Protestantism and the keeping holy of Saturday, or Catholicity and the keeping holy of Sunday. Compromise is impossible." Catholic Mirror, Sept. 2 and Dec. 23, 1893 {This Baltimore journal was at that time the official organ of Cardinal Gibbons}. .

OUTLINE OF REVELATION THIRTEEN

1-2— The leopard-like beast with seven heads and ten horns arises out of the sea.

He is easily identified by his names of blasphemy. (John the Revelator is here given yet another vision of this hideous beast that would spend long ages in the destruction of God's truth and His people.) And the dragon gave him his power, seat and great authority.

3 — The wounding of the head of the leopard-like beast. (This took place in A.D. 1798, when General Berthier took the pope captive and he died in exile the following year. The 1260 years had come to an end.).

3-4 — But—later—all the world would again stand in awe of the Beast when his wound is healed. And the world will worship the Beast at that time.

5 — The length of time that this terrible beast would have power, prior to being wounded, also identifies it: It would continue for 42 months, which equals 1260 days or prophetic years (A.D. 538 to 1798).

6-7 — Still another identifying mark would be its persecuting power which was to continue for so long a period of time (Carefully read Revelation 13:5-7 with Daniel 7:25. Both are parallel and speak about the same power).

8-9 — All will, in the last days, bow down before him except the faithful. Listen and be warned of what is coming. But the promise is given that the enemies of God's people will finally be broken without remedy—Babylon will fall (Rev 13:10 and Rev 17-18). .

11-14 — A second beast would arise—this one from the "earth," where few people are located. At first, lamblike, but later fierce as a dragon, it would eventually unloose the terrible engines of destruction against the righteous as the first beast before it had done for so many centuries. And this beast will be empowered to do wonders that all will bow down before.

14-15 — The second beast will make an image to the first beast, and obedience will be commanded on pain of death.

15-18 — Here is wisdom: Learn the meaning of the Mark of the Beast. Learn it now . . . while there is still time.

CHAPTER 4

VALLEY OF DECISION

REVELATION 14

God's final message before the crisis and in the crisis—is forceful and decisive, and it is given to us in Revelation Fourteen, in the symbol of three mighty angels declaring it to the whole world just before the Second Coming of Christ.

The First Angel's Message: "Fear God and give glory to Him, for the hour of His Judgment is come. And worship Him that made heaven and earth, and the sea and the fountains of waters." Revelation 14:1.'

"Reverence God and glorify Him alone—for the Hour of His Judgment of mankind has come, in this solemn hour worship the Creator." In Bible times, the people of God Clearly showed that they were worshiping the Creator by worshiping Him on His day—the Memorial of Creation—the Seventh-day Sabbath. This is the call of the First Angel.

The Second Angel's Message: "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication:" Revelation 14:8.

"Roman Babylon is fallen, that mystic city, having made all nations drink of her pagan errors." Babylon and her daughters are uniting men in the worship of man, and all together are fallen. Because of this, the mighty cry of the angel of Revelation 18 will repeat this message (Revelation 18:2-3), and will add to it the additional call: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Revelation 18:4). God is calling men to come out from error, into the marvelous light of Bible truth. —A faith based on a salvation through Christ that enables men to obey His Written Word.

In 1560, the creed of Pope Pius IV was adopted by the Roman Catholic Church in the Council of Trent as the official creed of the Roman Catholic Church. Article Ten of this Creed states: "I acknowledge the Holy Catholic Apostolic Church for the mother and mistress of all churches." And all churches that bow down to her mandates would be included in this category. "And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth:" Revelation 17 :5.

The Third Angel's Message: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,—the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation. . Here is the patience of the saints: Here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:9-12.

This is the most terrible threatening to, be found in the Word of God. And this solemn warning against receiving the Mark of the Beast, given just two verses before the Second Advent of Christ, concludes with a description of those who alone will be found resisting the Beast at the end of time those who keep the Commandments of God by the enabling faith of Jesus Christ. Only in Christ can they overcome and obey and resist the massive power of the Beast and his Image. But in the strength of Christ they DO resist and remain faithful—to the very end.

Thank God for His Word. The Revelation 12 description of the Dragon ended with a portrayal of God's last-day people (Revelation 12:11). And the Revelation 13 and 14 description of the Beast ends with a parallel description (Revelation " 14:12. No question here as to the Christian standard God would have His people uphold in the final crisis. The Ten Commandments by faith in Christ—this is the Seal that will be upon His people in these last days.

"Erelong there will be a state religion in the United States, and that state religion is to be Roman Catholic. . The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendancy in this country." —Priest Hecker in the Catholic World, July, 1870.

"Protestantism in discarding the authority of the Church, has no good reasons for its Sunday theory, and ought logically to keep Saturday as the Sabbath." —Priest John G. Shea, 'The Observance of Sunday and Civil Law for its Enforcement, "in the American Catholic Quarterly Review, Jan, 1883, p. 152.

"All Catholics should exert their power to cause the constitution of states to be modeled after the principles of the Catholic Church." —Pope Leo XIII, Papal Encyclical. "The Catholic Church has decreed for many centuries that Christians observe this day of rest on Sunday."—Pope John XXIII, Mater et Magistro (the Church is Mother and Teacher), sect. 251, May 15, 1961. "Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles. . . From beginning to end of scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first." —The Catholic Press, Sydney, Australia, August, 1900.

"The Church of Rome is one monarchy overall the kingdoms of the earth, and is, among temporal bodies, as the mind or the soul of the body of man, or as God in the world. Therefore the Church of Rome must not only have the spiritual power, but also the supreme temporal power."—Encyclical of Pope Leo XIII, 1879. "There is no crime that the dotting warrior [General Miles] charges against us to which we must plead guilty. He says that we are trying to make the United States a Catholic country. We most certainly are doing all in our power to accomplish it." — The Catholic Register, Kansas City, April 16, 1914— "Protestants . . . accept Sunday rather than Saturday as the day for public worship after the Catholic Church made the change. . . But the Protestant mind does not seem to realize that in accepting the Bible, in observing the Sunday, they are accepting the authority of the spokesman for the Church, the Pope."—Our Sunday visitor, Feb. 5, 1950 [One of the largest Catholic. weekly magazines in America]. "It is well to remind the Presbyterians, Baptists, Methodists, and all other Christians, that the Bible does not support them anywhere in their observance of Sunday. Sunday is an institution of the Roman Catholic Church, and those who observe the day observe a commandment of the Catholic Church."—Priest Brody, in an address at Elizabeth, N.J. on March 17, 1903, reported in the Elizabeth, N.J. News of March 18, 1903.

This is the objective of Rome. But Bible prophecy tells us that the Papacy will not be able to do this directly, but rather through an 'Image-beast' to be set up by the lamb-like beast when it begins speaking as a dragon. Rome is not able to directly take over America. This has been obvious for some time. Although she seeks to grow in power, yet Protestantism remains in the majority. The objective can be achieved in one way: (1) A change in our Constitution will have to be effected, setting aside the freedom of religion clause in the First Amendment, and (2) a passage of a National Sunday Law, under Protestant direction, will be necessary; Only on Sunday legislation and enforcement can all be agreed—for the various churches are at sword's points on all other of their teachings. And it is, the Sunday that is the basic proof underlying Roman Catholic claims to supremacy over the churches of Christendom. This she has taught for centuries. Our acceptance of the Roman day of rest—Sunday—is the underlying basis by which the Catholic Church proves her Traditions as being higher than Scripture.

"Question—Why do we observe Sunday instead of Saturday? Answer—We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea, 336 A.D., transferred the solemnity from Saturday to Sunday:' Peter Geiermann, A Doctrinal Catechism, 1934 edition, p. 50.

"About 590, pope Gregory, in a letter to the Roman people, denounced as the prophets of Anti-christ those who maintained that work ought not to be done on the seventh day." —James T. Ringgold, The Law of Sunday, p. 267.

"They [the Catholics] allege the change of the Sabbath into the Lord's day, as it seemeth, to the Decalogue; and they have no example more in their mouths than the change of the Sabbath. —They will needs have the [Catholic] Church's power to be very

great, because it hath dispensed with a precept of the Decalogue [Ten Commandments]." — The Augsburg Confession, 1530 A.D., part 2, art. 7, in Philip Schaff, *The Creed's of Christendom*, vol. 3, p. 64 {This is the most important Lutheran statement ever penned. It was written by Melancthon, Martin Luther's closest friend}.

"The Scripture teaches: Remember that you sanctify the Sabbath day; you will, labor six days and do all your work, but on the seventh day is the Sabbath of the Lord your God, etc., etc.;—nevertheless the [Catholic] Church has changed the Sabbath to the Lord's day by its own authority, concerning which you have no scripture. John Eck, 1533 A.D. "Handbook of commonplaces Agonist Lutherans" {Eck was the leading Catholic opponent of Luther. He contended that the Catholic Church and Catholic Tradition was proven greater than Scripture by the fact that it changed one of the Ten Commandments and that Protestants keep it. This change was made official in the Council of Trent, and has been repeated by Rome ever since then}.

On the 18th of January, 1563, the Council of Trent ruled that Tradition (Catholic sayings) are greater than Scripture, after a powerful speech by the Archbishop of Reggio, in which he said that the fact that the Church had changed the Fourth Commandment clearly proved that Tradition was greater than Scripture.—see H. J. Holtzman, *Kanon and Tradition*, 1859 edition, p. 263.

"From a doctrinal and disciplinary point of view, it [the Council of Trent] was the most important council in the history of the Roman Church, fixing her distinctive faith and practice in relation to the Protestant Evangelical churches." The Schaff-Herzog Encyclopedia, art. "Council of Trent."

"Protestants often deride the authority of Church tradition, and claim to be directed by the Bible only; yet they, too, have been guided by customs of the ancient [Catholic] Church, which find no warrant in the Bible, but rest on Church tradition only. A striking instance of this is the following: The first positive command in the Decalogue is to 'Remember the Sabbath Day to keep it holy,' .. But the Sabbath Day, the observance of which God commanded, was our Saturday. Vet who among either Catholics or Protestants, except a sect or two, ever keep that commandment now? None. Why is this? The Bible which Protestants claim to obey exclusively, gives no authorization for the substitution of the first day of the week for the seventh. On what authority, therefore, have they done so? Plainly on the authority of that very Catholic Church which they abandoned, and whose traditions they condemn." —John L. Stoddard, *Rebuilding a Lost Faith*, p. 80 (Roman Catholic).

Several organizations in America today are lobbying for a National Sunday Law—and one with teeth in it. This would include groups such as the National Reform Association, the International Reform Federation, the Lord's Day Alliance of the United States, the New York Sabbath Committee, the Federal Council of the Churches of Christ in America, among others. On a radio broadcast forum in 1956, a representative of one such group contended that those that would not obey such a law, once it were passed, should be stoned to death. It is generally recognized that the Constitution stands in the way of such a coercive religious law in America, but as one Catholic writer said, "constitutions can be changed."

"To secure such an [Sunday law) amendment to the Constitution of the United States as will . . . indicate that—this is a Christian —nation, and place all the Christian laws, institutions, and usages of our government on an undeniably legal basis in the fundamental law of the land."—David McAllister, *The National Reform Movement—A Manual of Christian Civil Government*, "Article II of the Constitution. II pp. 15-16:

"We Cordially, gladly recognize the fact that in South American Republics, and in France and other European countries, the Roman. Catholics are the recognized advocates of national Christianity, and stand opposed to all the proposals of secularism. . . Whenever they are willing to cooperate in resisting the progress of political atheism, we will gladly join hands with them in a World's Conference for the promotion of National Christianity,—which ought to be held at no distant day —many countries could be represented only by Roman Catholics." Christian Statesman, p. 2 {published by the National Reform Association}.

"Protestants. . . accept Sunday rather than Saturday as the day for public worship after the Catholic Church made the changes. . . But the Protestant mind does not seem to realize that in . . . observing the Sunday, . . . they are accepting the authority of the spokesman for the church, the Pope."—Our Sunday Visitor, Feb. 5, 1950 {Roman Catholic weekly newspaper}.

"Business can easily be put in its place, if you Christian people want to put it there. . . If you would boycott them, not only on Sunday but also during the week, they would have to quit their desecration of the Lord's day, or go out of business .. It's up to you to put the stigma of public censure on Sunday business." —Peter Eldersveld, radiobroadcast, Back to God Hour, March, 1955, and printed in a pamphlet, "Save Our Sunday." ["stigma" means "mark" and is the Greek word used in Galatians 6:17 'I bear about in my body the marks of. . .']

"There is a class of people in this country who will not keep the Christian Sabbath [Sunday] unless they are forced to do so; but this can easily be done... If we would say we will not sell anything to them, we will not buy anything from them, we will not work for them or hire them to work for us, the thing could be wiped out, and all the world would keep the Christian Sabbath:"—Dr. Bascom Robins, in a lecture "The Decalogue," Burlington, Kansas, January, 1904.

"Every 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." — Writings of George Washington. vol. 30 p. 321..

"The time for reflection and planning is past" in religious and moral fields and the time for action has arrived. . . The battle in religious and moral fields hinges, on five points: Religious culture, the sanctifying of Sunday, the saving of the Christian family, social justice, and loyalty and truthfulness in dealings. Pope Pius XII on September 7, 1947, quoted in Evening Star News (Washington D.C.), Sept. 8, 1947.'

"This organization proposes in every possible way to aid in preserving Sunday as a civil institution. Our national security requires the active support of all good citizens in the maintenance of our 'American Sabbath'. Sunday laws must be enacted and enforced."—Quoted as "principles contained in the Constitution of the original organization," of The Lord's Day Alliance [Formerly called the American Sabbath Union], in its Twenty-fifth Report, p. 6.

"All encroachments upon the claims and the sanctities of the Lord's Day should be stoutly resisted through the press, the Lord's Day associations and alliances, and by such legislation as may be secured to protect and preserve this bulwark of our American Christianity." —Resolution passed in the first, meeting of the Federal Council of Churches of Christ in America, and published in its first Biennial Report, p. 103.

"During nearly all of our American history the churches have influenced the States to make and improve Sabbath laws." —W.F.' Crafts, in Christian Statesman, p. 5 [official

publication of the National Reform Association].

"The first Sunday Law imposed on an American colony [Virginia, 1610] required church attendance, and prescribed the death penalty for the third offense."—Peter Force, *Tracts Relating to the Colonies in North America*, vol. 3, no. 2, p. 11.

"On the baseless assumption that the Seventh day [Sabbath] , set apart and established in the law [of God] , has been in some way superseded by the first day, . . . a good deal of hurtful legislation has been enacted on the pretext of 'sanctifying' the Sabbath and honoring God: Men who really do know better are willing to wrest the Scriptures and appeal to popular ignorance in order to gain a point. Such conduct is unworthy of any good cause....

"This error [of Sunday observance] had its origin in the Iniquitous union of church and state, and is a relic of that oppressive system. . . In current usage the so-called 'Sabbath legislation' does not apply to the Bible Sabbath at all, but to the first day of the week. The practical effect of such legislation generally is to annul the divine commandment, and to put in its place a human statute. The vicious assumption underlying such legislation, is that divine law may be changed or amended by human enactment. In thousands of minds today the law of God concerning the Sabbath day is rendered of none effect by the so-called Sabbath legislation enacted by civil governments. Such legislation belittles the authority of God." —J.J. Taylor, *The Sabbatic Question*, 1914. pp. 51-52, 58. [Dr. Joseph J. Taylor was a Baptist minister and vice-president of the Home Mission Board of the Southern Baptist Convention.

While Jesus was here on earth, He would not obey manmade laws of His time that were not in holy Scripture, and because of this the religious leaders were filled with madness and sought to destroy Him (Luke 6:7-11), Mark 3:2-6). And Daniel 7:25 predicted that the same persecution would come to God's people later in history. "He shall speak great Words against the most High, and shall wear out the saints of the most High, and think to change times and laws."

We have clearly identified this power as the Papacy which had supremacy over the minds and bodies of men for over a thousand years. —And this power persecuted the people of God because they refuse to acknowledge its "great words" against God as true, and because they refused to obey its pretended changes in the law of God. For centuries men and women were hunted and slain because they would not worship on the papal Sunday-Sabbath. "Others were tortured, not accepting deliverance, that they might obtain a better resurrection. And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment. . . choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, wherefore God is not ashamed to be called their God, for He hath prepared them a city." Hebrews 11:35,36. 25, 16.

When God's people lost the Sabbath in the Dark Ages, it really hurt—for, you see, they didn't "lose" the Sabbath. It was taken away from them. It's bad enough to lose something you value.. But it is a cruel blow when a strong man walks up and makes you throw it down-and step on it-and keep stepping on it-till even your children and their descendants no longer recognize it anymore for the beautiful thing it once was.

The prophecy was that the Great Apostasy would 'wear out the saints.'" Daniel 7:25. It wore them out because they refused to accept its errors -for by accepting those errors they knew they would be worshiping the apostasy rather than God. The descendants today of those men and women of God in ages gone by, have forgotten the past.

You see, Bible prophecy not only tells what we lost, but also how we lost it. The men that did those inhuman things back then were souls that needed God, and didn't realize their own undone condition. Humility before God is what is needed now, lest we fall as they did. For daily we are being tested. Pray that God will help you, today, to be true to the precious Bible, which you now have, again, thanks to your spiritual ancestors who protected it at the cost of their blood. Pray for strength to stand for the Bible truths you are learning. Pray for others-that God will help them make the right decisions in these serious times as you are trying to do.

And remember: If the Sabbath is important enough for your life, it's important enough for others also. Share the precious Sabbath truth with them. Let them read about it. Pray with and for them. And your own experience will grow strong, and with it your determination to stand for God, whatever the cost may be.'

There is not only a Mark. There is a Seal as well. It is apparent that the Mark of the Beast is a symbol of rebellion and disloyalty to the government of God, for it calls forth the most serious warning in the entire Word of God. The Beast has a Mark that He wishes to place on men,-but thank God, Heaven has a Seal for those faithful to the laws of the Creator.

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And, I saw another angel ascending from the east, having the seal of the living God: And he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Revelation 7:1-3.

A seal is an official mark on legal papers to show that they are genuine. Where shall we look for such a seal? We can expect to find it in the Bible-the only authentic source of Christian doctrine and knowledge. Where in the Bible should we look? In the world around us we would look, for a seal attached to a law or decree. This is where we should find it in Scripture. It should be part of the Law of God. Reading through the Ten Commandments (Exodus 20:3-17), we find among them only one that has all three of the requirements.

A seal is a written mark on documents to give them authenticity. Every official seal contains three essential parts: (1) The name of the one in authority. (2) His official title. (3) The territory under his jurisdiction. Since, a seal is a legal instrument we should expect to find it in connection with a law. God's seal is found in His Moral Law-in the Fourth of the Ten Commandments. "Bind up the testimony, seal the Law among My disciples" (Isaiah 8:16). Only one command of the Ten reveals the name, authority, and dominion of the Author of the Moral Law of Ten Commandments. Carefully read Exodus 20: 8-11. "In six days, the Lord(name), made (office, Creator), heaven and earth (dominion)." Every governmental seal contains these three identifying facts. The Fourth Commandment alone contains the Seal of the Living God. This commandment shows God's authority to enact all commandments and shows all other gods to be false gods. "Thou art worthy, O Lord, to receive glory and honor and power ..for Thou hast created all things, and for Thy pleasure they are and were created. " Revelation 4:11. O come, let us worship and bow down,-let us kneel before the Lord our Maker. " Psalm 95:6, compare Jeremiah 10:11.

And the Sabbath itself, which is given us in this commandment, is inseparably connected with this seal. It identifies the Creator of the heavens and earth, and shows who His people are. The One who made the world, made the Sabbath as a memorial of that creative Act. Those who keep, genuinely keep, His Sabbath holy, honor Him and by their

observance, declare to all men that He is the Creator, and that they belong to Him,—not only by Creation, but by "their, own voluntary choice.

In the Bible the terms "sign" and "seal" are synonymous. This is shown in several passages of Scripture. "Now, O king" establish the decree, and sign the writing, that it be not changed" (Daniel 6:8). In ancient times a king signed documents by impressing his signet into the hot wax of the seal affixed to them. In addition, Paul shows the identity of the two: "And he received the sign of circumcision, a seal of the righteousness of the faith which he had" (Romans 4:11). The Sabbath is the sign or seal of the law. By observing it, His Law is sealed within our lives. "Seal the law among My disciples" (Isaiah 8:16).

"It is a sign between Me and the children of Israel forever, for in six days the Lord made heaven and earth, and on the Seventh day He rested, and was refreshed." Exodus 31 :17. "And hallow My Sabbaths, and they shall be a sign between Me and you, that you may know that I am the Lord." Ezekiel 20:20. "Verily My Sabbaths ye shall keep, for it is a sign between Me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you." Exodus 31:13.

The Sabbath is a sign not only of His Creative power but also of His Re-creative or Redemptive power. It requires the same divine power to redeem that it does to create. "Create in me a clean heart." Psalms 51:10. "We are created in Christ Jesus unto good works. " Ephesians 2:10.

"He that observes the Sabbath aright holds the history of that which it celebrates to be authentic. He, therefore, believes in the creation of the first man; in the creation of a fair abode for man in the space of six days; in the primeval and absolute creation of the heavens and the earth, and as a necessary antecedent to all this,—in the Creator, who at the close of His creative effort, rested on the Seventh day .The Sabbath thus becomes a sign by which the believers in a historical revelation are distinguished from those who have allowed these great facts to fade from their remembrance."—James G. Murphy, in the Moody Bible Institute Monthly, Nov. 1930.

"And I looked, and Lo, a lamb stood on the mount Sion, and with Him an hundred and forty four thousand, having His Fathers name written in their foreheads" (Revelation 14:1). The Name of God is expressive of His character—what He is like. When Moses asked to see what God was like, the Lord passed before him and declared "His name," by describing His character (read Exodus 33:15,19, 34:6). God's Law is a transcript or written statement of His character—or is what— He is like written down. God's people will be like that law. They will be like God.

"And in their mouth was found no guile, for they are without fault before the throne of God. "Revelation 14:5. The book of Revelation predicts that in the last days, God's people will be living clean lives, in harmony with His moral Law. This is "the remnant. .Which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17. "Here is the patience of the saints: Here are they that keep the commandments of God and the faith of Jesus." Revelation 14:12. This is told us but two verses before the second coming of Christ (verse 14). Prophecy declares that in the last days there will be a return to obedience to God's moral code of Ten Commandments, kept by faith in the enabling strength of Jesus Christ His Son.

"And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God" Revelation 14:9.10.

The beast power of Revelation 13 and 14 represents the papal power of Daniel

7:25 which thinks to change times and laws. They belong to God who, by faith in Christ, obey His laws. They will one day belong to the beast power who refuse God's laws by turning from them that they may bow down to man-made substitutes. The image to the beast is a church-state power that will be produced by the two-horned beast of Revelation 13. And over against the Seal of God stands the Mark of the Beast —the mark of rebellion and apostasy against the Word of the Living God. The Creator of heaven and earth is warning men in these last days against this false and idolatrous worship —and the terrible danger of receiving the Mark.

This drama of the ages now being climaxed in our time, has been conducted on a scale so vast —totaling nearly 1500 years or more —and involving a warfare of such mammoth proportions against God, His truth, and His people, that it is deserving of a special mention in Scripture: Daniel called it the little Horn (Daniel 7 and 8), and the King of Fierce Countenance (Daniel 8:23-25). Paul called it the Man of Sin (2 Thessalonians 2:3-4), and the Mystery of Iniquity (2 Thessalonians 2:7). John called it the Antichrist (John 2:3-4,22,3:4). God in the Revelation titled it Babylon the Great (Revelation 14 and 16 through 18), the Beast (Revelation 13 through 17 and 19 and 20), the Flood of the Dragon (Revelation 12:13-16), the Scarlet Woman sitting drunken with the kings of the earth (Revelation 17) (Read also Matthew 24:24, Revelation 2:9, 3:9,2:14-15,20,6:8-11 ,11 :7-10). This is the sweeping topic of large sections of the book of Revelation, especially from chapters 12 through 20. It must be of the most vital importance to you and to me today. Carefully read the book of Daniel with the book of Revelation. They go together. And they focus on our time and the end of history.

And what is the Papacy's Mark?—the Sign or Symbol of its authority? We have seen it stated repeatedly in quotations already cited. Just as the Bible Sabbath Worship Day is the "sign" of God's power and ownership of His people (Exodus 31 :13,17, Ezekiel 20:12,20, Isaiah 8:16), so a man-made counterfeit Worship Day is the "mark" of the beast authority for worship is the heart of religion.

"The observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church." —Monsignor Louis Segur, 'Plain Talk About the Protestantism of Today', 1868, p. 213.

A man-made imitation day of worship handed to the people of God, in place of the true day given them by their Creator is the "mark" of the beast's religious authority—for worship is the basis of religion. A clear understanding of this fact will lead those who honestly but ignorantly have been observing Sunday as the Sabbath of Jesus and the Bible, to the earnest desire to be right with their God. They will refuse any longer to pay' homage to apostasy, and they will return to the observance of that which is the sign of loyalty to the Creator —the only weekly day of rest which God in His Word ever commanded men to keep holy —the Seventh day.

The counterfeit day of rest—Sunday—is the supreme monument, by the Church's own statements, of Roman Catholic authority. Her power comes through the very act of people worshiping on her day. For in doing it, they honor Catholicism above their Creator. Her substituted day is the basis of her power over the minds of men—and yet there are few today that recognize this.

You see, it's like this: I acknowledge and honor God's authority when I obey His commands and encourage others to do so. But I declare my independence of God when I set aside His Law and refuse to keep it, or—knowing the issues— keep another day in its place. But I set myself up as a rival god, when having set aside His law, I establish in its place a counterfeit and then require others to keep it in place of that which God has

commanded.

"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and Laws." Daniel 7:25. Only God can change the law,—and so' the Bible predicted the rise of a man who would call himself God. "Let no man deceive you by any means for, that day shall not come [the second coming of Christ], except there come a falling away first, and that Man of Sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped,—so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thessalonians 2:34.

"The Pope is of so great dignity and so exalted that he is not a mere man. but as it were God, and the vicar of God . . . The Pope by reason of the excellence of his supreme dignity is called bishop of bishops .. He is likewise bishop of the universal church. . He is likewise the divine monarch and supreme emperor, and King of kings. Hence the Pope is crowned with a triple crown, as King of heaven and earth and of the lower regions.—Lucius Ferraris, *Prompta Bibliotheca*, vol. 6, p. 29, art. "papa" {pope}. "We hold upon this earth the place of God Almighty." Pope Leo XIII, Encyclical Letter dated June 20, 1894, *The Great Encyclical Letters of Leo XIII*, p. 304.

God predicted the papal change of His Law. Does the Papacy deny the charge? She not only does not deny the charge, but she claims the change of the Sabbath from Saturday to Sunday as her "MARK."

First, the Church of Rome proves her power by this let: "The pope is of so great authority and power that he can modify, explain, or interpret even divine laws. . . The pope can modify divine law, since his power is not of man, but of God, and he acts as vicegerent [the one who has been given the authority of another] of God upon earth."—Lucius Ferraris, *Prompta Bibliotheca*, 'Papa' {pope}, art. 2 {Roman Catholic}.

"Of course the Catholic Church claims that the change [of the Sabbath to Sunday] was her act. It could not have been otherwise, as none in those days would have dreamed of doing anything in matters spiritual and ecclesiastical and religious without her. AND THE ACT IS A MARK of ecclesiastical power and authority in religious matters."—James Cardinal Gibbons, in a letter to J .F. Snyder of Bloomington, Illinois, dated November 11, 1895, and signed by H.F. Thomas, Chancellor for the Cardinal

The Bible reveals only one way to escape receiving the Mark of the Beast—and that is to obey God's Commandments by faith in Jesus' enabling strength. In the Third Angel's Message of Revelation Fourteen, we are told about those who will receive the Mark,—and then about those who won't: 'If any man worship the Beast and his Image, and receive his Mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation. . . Here is the patience of the saints, here are they that keep the Commandments of God and the faith of Jesus." Revelation 14:9-10, 12. Can I say, Will I by God's grace, through the faith of Jesus,. keep the true Sabbath so that I may stand among those that John saw on the sea of glass in heaven With the victory over the Mark of the Beast?" (Revelation 15:2-3). The issue of the Seal of God versus the Mark of the Beast reduces itself to this: Those who keep the Seventh-day Sabbath as Christ commands in that day will be distinguished as His followers; those who at that time keep the first day of the Papacy will be distinguished as its followers.

We live in an age when men will dare to stand in the pulpit and declare that men no longer need to obey God or His laws. This is a terrible error. Mankind will always be

accountable to its God. The time will never come when men will not be expected to obey Him. Can you imagine what heaven would be like if those there did not think they needed to obey God? It would very soon be a miserable place to live.

Jesus died to forgive our past sins and to empower us by His grace to obey His Father's laws in the future. This is what the Redemption plan, is all about. "And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2:34. "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? . . . even so we also should walk with Him in newness of life. . . Our old man was crucified with Him that the body of sin might be destroyed, that henceforth we should not serve sin. . . Let not sin therefore reign in your mortal bodies, that ye should obey it." Romans' 6:1-2, 4, 6, 12. Christ died to take away our sins, not His Moral Law. He died so that. through obedience by faith we need no longer be "under the law" under its condemnation as transgressors of it. Jesus died to enable us to live clean, honest lives and prepare for the holy living of heaven. Would you want to go to heaven if the people there didn't obey the laws of God? Would you want to go there with people who didn't obey them? "Do we then make void the Law [of God] through faith? God forbid,—yea, we establish the Law!" Romans 3:23. Jesus' plan is to take sin out of our lives—not to save us in sin. And without enabling us to obey the Ten Commandments, he cannot remove the sin from us, for "sin is the transgression of the Law." 1 John 3:4. Sin is disobeying. It is disobeying God's rules for right living. Christ died to empower us to turn around—and stop following Satan's ways, and begin following God's ways. And in order to do that we must be enabled to give such obedience, for it is not in our fallen natures, apart from grace, to be able to do such a thing.

Apart from Christ we can do no good thing (John 15 :5). But in Christ we can do all things—through Him that strengthens us (Philippians 4: 13).

"Our King has not come to abrogate [abolish] the law, but to confirm and reassert it. His commands are eternal; and if any of the teachers of it should through error break His law, and teach that its least command is nullified, they will lose rank, and subside into the lowest place (Matthew 5:17-19). The peerage of His kingdom is ordered according to obedience . . . The Lord Jesus does not set up a milder law, nor will He allow anyone of His servants to presume to do so. Our King fulfills the ancient law, and His Spirit works in us to will and to do of God's good pleasure as set forth in His immutable statutes of righteousness." —Charles H. Spurgeon, *The Gospel of the Kingdom*. 1893 edition, p. 48..

"Jesus did not give a new code, but He also did not say that the moral teachings of the Old Testament were suspended. The ceremonial and ritualistic laws of the Old Testament are abrogated for the Christian, but not the Ten Commandments." —J. Philip Hyatt, "God's Decrees for Moral Living," in *The Teacher*, October, 1943, vol. 57, no. 10, p. 5. {Baptist}.

Question—"Have you any other way of proving that the Church has power to institute festivals of precept?" Answer "Had she not such power, she could not have done that in which all modern religionists agree with her, —she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority." —Priest Stephen Keenan, *A Doctrinal Catechism*, chap. 2, P. 174 {Imprimatur by John Cardinal McCloskey, archbishop of New York. Roman Catholic}.

Question—"How prove you that the church hath power to command feasts and holy days?" Answer—"Because by keeping Sunday they acknowledge the church's power

to ordain feasts, and to command them under [penalty of] sin." Priest Henry Tuberville, An. Abridgment of the Christian Doctrine, p. 58..

"If Protestants would follow the Bible, they should worship God on the Sabbath Day. In keeping the Sunday they are following a law of the Catholic Church."—Albert Smith, Chancellor of the Archdiocese of Baltimore, replying for the Cardinal in a letter of Feb. 10, 1920.

"By what authority did the church change the observance of the Sabbath from Saturday to Sunday? The Church changed the observance of the Sabbath to Sunday by right of the divine, infallible authority given to her by her Founder, Jesus Christ. The Protestant, claiming the Bible to be the only guide of faith, has no warrant for observing Sunday. In this matter the Seventh-day Adventist is the only consistent Protestant." — The Catholic Universe Bulletin, Aug. 14, 1942, p. 4, [Catholic Weekly of the Cleveland Diocese}.

Second, the Church of Rome claims the act and its significance as a MARK of her power! "Prove to me from the Bible alone that I am bound to keep Sunday holy.— There is no such law in the Bible! It is a law of the holy Catholic Church alone, The Bible says, 'Remember the Sabbath day to keep it holy.' The Catholic Church says, No. By divine power I abolish the Sabbath day and command you to keep holy the first day of the week.—And Lo! The entire civilized world bows down in reverent obedience to the command of the Holy Catholic Church." —Priest Thomas Enright, C.S.S.R., president of Redemptorist College, Kansas City; Mo., in a lecture at Hartford, Kansas, Feb. 18, 1884, and in The American Sentinel, a Roman Catholic journal of June, 1893, p. 173 {Roman Catholic}.

There are those in our time who think that every man should select his own day. But only God's presence makes something holy (Exodus 3:1-5), and God by His own express act made this one day holy (Genesis 2 :1-3, Exodus 20:8.11). And there are those who think the Sabbath is "Jewish." To say this is to deny the Inspiration and authority of the Bible. God gave us the Sabbath, not the Hebrews. It is the "Sabbath of thy Lord thy God" (Exodus 20:10), and it "was made for man", all men, not for a special race (Mark 2:27-28). And then there are those who say, "I don't believe in new ideas and teachings.." , The Seventh-day Sabbath is by no means new. It is older than everything around you except the earth itself. It dates back to Creation (Genesis 2:1-3). To deny it is to deny Creation, and the Creator, and His Written Word. God says, "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jeremiah 6:16). And more—God asks that you restore those old paths—the Sabbath paths—that others, too, may find that rest also.

"And they that shall be of thee shall build up the old waste places. Thou shalt raise up the foundations of many generations, and thou shalt be called, 'The Repairer of the Breach [broken out place in the law] ' 'The Restorer of paths to dwell in.—If thou turn away thy foot from the Sabbath, from doing thy pleasure on My Holy Day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."—Isaiah 58 12-14.

The Bible pattern is simple, clear and right: "There remains a Sabbath rest for the people of God, for whoever enters God's rest also ceases from his labors as God did from His." (Hebrews 4:9-10 RSV, compare verse 4).'

Think about this: If a close friend wrote out directions for you to meet with him at the seventh house on the street, would you find him by going to the first house instead? Having read the directions on the paper—why would you even stop at the first house? You know that isn't where he told you to meet him. No, for this special visit, you would pass by the first six houses and approach the seventh, saying, "This is the place my friend asked me to come to. He promised that if I would come here, this is where I would find him."

The Sabbath forms the meeting place and the connecting link between you and your God. For within it is to be found the very center of your worship experience with Him.

There is excellent thinking in the statement by the Protestant leader, Alexander Campbell, the founder of the Disciples of Christ Church: " 'But,' say some, 'it was changed from the seventh to the first day.' Where? When? and by whom? .. No, it never was changed, nor could it be, unless creation was to be gone through again,—for the reason assigned must be changed before the observance or respect to the reason, can be changed!" (Writing in *The Christian Baptist*, Feb. 2, 1824, vol. 1, no. 1). The reason given in Scripture is the Creation of the world in six days. It would require a blotting out of this world and a second creation of it to change the Sabbath given us by our Creator to another day!

Can a person change his birthday from the day of the month on which he was born to another day? "Impossible," you say. And, indeed, it is. In the same manner, the Seventh day Sabbath—the birthday of our world—cannot be changed to any other day of the week. Folk may try to do it, but it can't be done. Christ never changes. He established the Sabbath for man on the Seventh day, thus showing that He is the Lord, the Creator-God, and the only Saviour. Only God has the authority to select the day our Sabbath should be on. Any man that pretends to change it—is merely pretending to be God. Man cannot change the Sabbath any more than Christ can be changed from being our Lord and our Creator.

The Issue of obedience determines on which side you and I stand in the conflict of the ages between Christ and Satan. Thus the Word of God lays down this decisive principle, "Whom ye yield yourselves servants to obey, his servants ye are." Romans 6: 16. When a Christian keeps the Seventh-day as the divinely appointed sign that Christ is the Lord and Creator-Redeemer; whom does he obey in this? The Bible tells us, the Lord Jesus Christ. Hence, he is Christ's servant.

When a Christian keeps Sunday, whom is he obeying? Many honestly think they are obeying Christ, because He arose from the dead on this day (although it is baptism that is the memorial of His death and resurrection (Romans 8:1-3). But according to the Bible, Jesus never asked anyone to keep the first day of the week—for any reason. When a Christian keeps Sunday he obeys the Catholic power, which first brought that day into the Christian worship and then proceeded, to, inflict heavy penalties and eventually death upon those Who refused to submit to the keeping holy of Sunday. The Christian who keeps Sunday, while knowing the truth of the matter, is a servant of this power, and Sunday-keeping stands as a mark of his obedience to it, for he has rejected Christ in this matter of the Sabbath. He has honored the Papacy as another god above the lord God of Heaven, the Creator of this earth.

Obedience is the key—for it reveals whose side we are on. We are all obeying one or the other of the two great powers contending for the souls of men. We are obeying God by doing as He asks. Or we are disobeying Him by not doing as He asks. "As it was in the days of Noah, so shall it be also in the days of the [coming of the] Son of man" (Luke 17 :26). In his days a world-wide confederation was rapidly uniting to destroy the earth. At the

end of time this will happen again. And the key will be a requiring by legislation of universal disobedience to the moral Law of God. "And He causeth all . . . to receive a Mark in their right hand, or in their foreheads that no man might buy or sell, save he that had the Mark" (Revelation 13:16-17). The Mark will be in their hand if men keep Sunday by worshiping upon that day. It will be in their, forehead if with their mind they accept this man—made substitute. Either way —understanding the issue and knowing the Word of God—they will receive the Mark.

It is before this crisis that we should make our decision, for in the crisis it will be a holocaust. And friend, it is just now that you should make your own decision in this matter. For you see the issues clearly now...And every day that you delay may weaken this conviction. In the days of Noah, many people wanted to make the right decision, but they waited until relatives, friends, and religious authorities convinced them that Noah's message was wrong. They perished because they waited for more evidence. I am not Noah, but the issue is as clear as it was in his day.

It is time to build another ark. An ark designed by the hand of God for our protection. The Word "of God is that ark, and the Sabbath is part of it. "By faith Noah being warned of God of things not seen as yet, moved with fear; prepared an ark to the saving of his house. By the which he condemned the world, and became heir of the Righteousness that is by Faith. " Hebrews 11:7.

In that day; all will obey this apostate power and receive the Mark of the Beast except Christ's "remnant" who keep the commandments of God by the faith of Jesus (Revelation 13:8; 14:6-12; 12: 17). Those loyal to Bible principles will be all that prevents Satan from imposing his false system upon the entire world, If he could but wipe them out —his triumph would be complete. So a decree will go forth that all who refuse to keep the false rest day should be killed (Revelation 13: 15). But God will deliver His remnant who cry unto Him (Daniel 12:1, Joel 2:32 Revelation 3:10).

For the sake of Jesus, who died on Cavalry to empower you by His grace to obey His Word—make that decision now! There are tears in my eyes as I pen this, for I know that many that read these pages will turn down God's gracious call. The influence of relatives and friends will be too much for them.

But please don't do this. Whatever the cost maybe, it is no cost at all compared with what God can do for you—if you will obey Him. Satan may whisper that it is impossible to obey. But if you will step forward by faith, God will wonderfully open up a way —through all that which would entangle you. For the honor of His promised Word and His deep love for you, He will do it.

God's way is the Bible way. It Is His expressed will for your life. It has never changed and will continue through all eternity. You and I may have a life that measures with the life of God. Let this coming weekend be the beginning of a new walk with your Creator. Let it be a return to a more complete Bible religion than you have ever before known. The Bible Sabbath Is God's special day, which He wants to share with you. Write us —the publisher of this book—and we will send you additional information on how to do this. May our kind heavenly Father bless and keep you close by His side.

OUTLINE OF REVELATION FOURTEEN

That part of Revelation 14 which here concerns us is the Three Angels' Messages, since they tell us more about the Mark of the Beast and how to avoid receiving it.

1-7 — The First Angel's Message: A worldwide message is here referred to. It is the heart of the ageless gospel of salvation to mankind. And it must go to everyone living on the earth: Reverence God and glorify Him by your obedient life. For He is soon to return (verse 14) and the Hour of His Judgment has come. Return now to the worship of your Creator, remembering that in the beginning (Gen 2:1-3; Ex 20:8-11), the worship of the Creator was based on the proper keeping of His Sabbath.

8—The Second Angel's Message: Babylon is fallen. Revelation 18:15 adds to this message: It is time to leave Babylon and the churches that obey and worship Babylon.

9-12 — The Third Angel's Message: Those that refuse to forsake Babylon and its errors and worship —will receive the Mark of the Beast, and suffer for so doing.

But here (verse 12) are those who will not receive it God's faithful ones who obey His commandments through faith and love in Jesus.

		
A LEGAL SEAL	THE SEAL of GOD	THE MARK of the BEAST

THE LAW OF GOD IN THE NEW TESTAMENT

1

"Thou shalt worship the Lord thy God, and Him only shalt thou serve."-Matthew 4:10.

11

"Little children, keep yourselves from idols." "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."-1 John 5:21; Acts 17:29.

111

"That the name of God and His doctrine be not blasphemed."-1 Timothy 6:1.

IV

"Pray ye that your flight be not in the winter, neither on the Sabbath day." "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." "For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works." "There remaineth therefore a keeping of a Sabbath to the people of God. For he that is entered into His rest, he also bath ceased from his own works, as

God did from His." "For by Him were all things created that are in heaven, and that are in earth."-Matthew 24:20; Mark 2:2728; Hebrews 4:4, 9, 10 margin; Colossians 1:16.

V

"Honor thy father and thy mother."-Matthew 19:19.

VI

"Thou shalt not kill."-Romans 13:9.

VII

"Thou shalt not commit adultery."-Matthew 19:18.

VIII

"Thou shalt not steal."-Romans 13:9.

IX

"Thou shalt not bear false witness."-Romans 13:9.

X

"Thou shalt not covet."-Romans 7:7.

CATHOLICISM SPEAKS

"Sunday is a Catholic Institution, and its claims to observance can be defended only on Catholic principles. . . .From beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first." —The Catholic Press, Sydney, Australia, August, 1900.

"Protestantism, in discarding the authority of the (Roman Catholic) Church, has no good reasons for its Sunday theory, and ought logically to keep Saturday as the Sabbath." —John Gilmary Shea, American Catholic Quarterly Review, January, 1883.

"It is well to remind the Presbyterians, Baptists, Methodists, and all other Christians, that the Bible does not support them anywhere in their observance of Sunday. Sunday is an institution of the Roman Catholic Church, and those who observe the day observe a commandment of the Catholic Church." —Priest Brady, in an address, reported in the Elizabeth, N.J. "News", March 18, 1903.

"Ques.- Have you any other way of proving that the (Catholic) Church has power to institute festivals of precept (to command holy days)?"

"Ans.- Had she not such power, she could not have done that in which all modern religionists agree with her: she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority." —Stephan Keenan, A Doctrinal Catechism, page 176.

"Reason and common sense demand the acceptance of one or the other of these alternatives: either Protestantism and the keeping holy of Saturday, or Catholicity and the keeping holy of Sunday. Compromise is impossible." —The Catholic Mirror, December 23, 1893.

"God simply gave His (Catholic) Church the power to set aside whatever day or days, she would deem suitable as Holy Days. The Church chose Sunday, the first day of the week, and in the course of time added other days, as holy days. —Vincent J. Kelly, *Forbidden Sunday and Feast-Day Occupations*, page 2.

"Protestants. . .accept Sunday rather than Saturday as the day for public worship after the Catholic Church made the change. . .But the Protestant mind does not seem to realize that . . .in observing the Sunday, they are accepting the authority of the spokesman for the church, the Pope." —*Our Sunday Visitor*, February 5, 1950.

Not the Creator of the Universe, In *Geneses 2:1-3*,—but the Catholic Church "can claim the honor of having granted man a pause to his work every seven days." —S.D. Moana, *Storia della Domenica*, 1969, pages 366-367.

"We hold upon this earth the place of God Almighty." —Pope Leo XIII, in an Encyclical letter, June 20, 1894.

"The Pope is not only the representative of Jesus Christ, but he is Jesus Christ Himself, hidden under veil of flesh." —*The Catholic National*, July, 1895.

"If Protestants would follow the Bible, they should worship God on the Sabbath Day. In keeping the Sunday, they are following a law of the Catholic Church." —Albert Smith, chancellor of the Archdiocese of Baltimore, replying for the Cardinal in a letter, February 10, 1920.

"It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest (from the Bible Sabbath) to the Sunday. . .Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the (Catholic) Church." —Monsignor Louis Segur, *Plain Talk about the Protestantism of Today*, page 213.

"We observe Sunday Instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday." —Peter Geiermann, *CSSR, A Doctrinal Catechism*, 1957 edition, page 50.

"We Catholics, then, have precisely the same authority for keeping Sunday holy instead of Saturday as we have for every other article of our creed, namely, the authority of the Church. . .whereas you who are Protestants have really no authority for it whatever; for there is no authority for it (Sunday sacredness) in the Bible, and you will not allow that there can be authority for it anywhere else. Both you and we do, in fact, follow tradition in this matter; but we follow it, believing it to be a part of God's word, and the (Catholic) Church to be its divinely appointed guardian and interpreter; you follow it (the Catholic Church), denouncing it all the time as a fallible and treacherous guide, which often 'makes the commandments of God of none effect' quoting Matthew 15:6." —*The Brotherhood of St. Paul, The Clifton Tracts*, Vol. 4, tract 4, page 15.

"The Church changed the observance of the Sabbath to Sunday by right of the divine, infallible authority given to her by her founder, Jesus Christ. The Protestant claiming the Bible to be the only guide of faith, has no warrant for observing Sunday. In this matter the Seventh-day Adventist is the only consistent

Protestant." —The Catholic Universe Bulletin, August 14, 1942, page 4.

PROTESTANTISM SPEAKS

Baptist: "There was and is a command to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will however be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, where can the record of such a transaction be found? Not in the New Testament —absolutely not. There is no scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week." --Dr. E. T. Hiscox, author of the Baptist Manual.

Congregationalist: "It is quite clear that however rigidly or devotedly we may spend Sunday, we are not keeping the Sabbath. . . The Sabbath was founded on specific, divine command. We can plead no such command for the observance of Sunday. . . There is not a single line in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday." —Dr. R. W. Dale, The Ten Commandments, pages 106-107.

Lutheran Free Church: "For when there could not be produced one solitary passage in the Holy Scriptures which testified that either the Lord Himself or the apostles had ordered such a transfer of the Sabbath to Sunday, then it was not easy to answer the question: Who has transferred the Sabbath, and who has had the right to do it?" —George Sverdrup, A New Day.

Protestant Episcopal: "The day is now changed from the seventh to the first day. . . but as we meet with no Scriptural direction for the change, we may conclude it was done by the authority of the church. —Explanation of Catechism.

Baptist: "The Scriptures nowhere call the first day of the week the Sabbath. . . There is no Scriptural authority for so doing, nor of course, any Scriptural obligation." —The Watchman.

Presbyterian: "There is no word, no hint in the New Testament about abstaining from work on Sunday. The observance of Ash Wednesday, or Lent, stands exactly on the same footing as the observance of Sunday. Into the rest of Sunday no Divine Law enters." —Canon Eyton, in The Ten Commandments.

Anglican: "And where are we told in the Scriptures that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day." —Isaac Williams, Plain Sermons on the Catechism, pages 334, 336.

Disciples of Christ: "There is no direct Scriptural authority for designating the first day 'the Lord's Day.'" —Dr D.H. Lucas, Christian Oracle, January, 1890.

Methodist: "It is true that there is no positive command for infant baptism. Nor is there any for keeping holy the first day of the week. Many believe that Christ

changed the Sabbath. But, from His own words, we see that He came for no such purpose. Those who believe that Jesus changed the Sabbath base it only on a supposition." —Amos Binney, *Theological Compendium*, pages 180-181.

Episcopalian: "We have made the change from the seventh day to the first day, from Saturday to Sunday, on the authority of the one holy, Catholic, Apostolic Church of Christ." —Bishop Symour, *Why We keep Sunday*.

Southern Baptist: "The sacred name of the Seventh day is Sabbath. This fact is too clear to require argument (Exodus 20:10 quoted). . . On this point the plain teaching of the Word has been admitted in all ages. . . Not once did the disciples apply the Sabbath law to the first day of the week—that folly was left for a later age, nor did they pretend that the first day supplanted the seventh." —Joseph Judson "Taylor, *The Sabbath Question*, pages 14-17, 41.

American Congregationalist: "The current notion that Christ and His apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament." —Dr. Layman Abbot, in the *Christian Union*, June 26, 1890.

Christian Church: "Now there is no testimony in all the oracles of heaven that the Sabbath is changed, or that the Lord's Day came in the room of it." —Alexander Campbell, in *The Reporter*, October 8, 1921.

Baptist: "To me it seems unaccountable that Jesus, during three years' discussion with His disciples, often conversing with them upon the Sabbath question, discussing it in some of its various aspects, freeing it from its false (Jewish traditional) glosses, never alluded to any transference of the day; also, that during the forty days of His resurrection life, no such thing was intimated. Nor, so far as we know, did the Spirit, which was given to bring to their remembrance all things whatsoever that He had said unto them, deal with this churches, counseling and instructing those founded, discuss or approach the subject.

"Of course I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers and other sources. But what a pity that it comes branded with the mark of Paganism, and christened with the name of the sun-God, then adopted and sanctified by the Papal apostasy, and bequeathed as a sacred legacy to Protestantism." —Dr. E.T. Hiscox, report of his sermon at the Baptist Minister's convention, in *New York Examiner*, November 16, 1893.

Sunday sacredness is not commanded or practiced in the Bible.

HOW THE SABBATH WAS CHANGED TO SUNDAY

"There is scarcely anything which strikes the mind of the careful student of ancient ecclesiastical history with greater surprise than the comparatively early period at which many of the corruption of Christianity, which are embodied in the Roman system, took their rise; yet it is not to be supposed that when the first

originators of many of these unscriptural notions and practices planted those germs of corruption, they anticipated or even imagined they would ever grow into such a vast and hideous system of superstition and error as is that of popery."

John Dowling, "History of Romanism," 13th Edition, p. 66

"It would be an error to attribute ['the sanctification of Sunday'] to a definite decision of the Apostles. There is no such decision mentioned in the Apostolic documents [that is, the New Testament] ."-*Antoine Villien, "A History of the Commandments of the Church," 1915, p. 23*

"It must be confessed that there is no law in the New Testament concerning the first day."-*McClintock and Strong, "Cyclopedia of Biblical, Theological and Ecclesiastical Literature," Vol 9, p. 196.*

"Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions. [Church] officers for whom the primitive disciples could have found no place, and titles which to them would have been altogether unintelligible, began to challenge attention, and to be named apostolic."-*William D. Killen, "The Ancient Church," p. xvi.*

"Until well into the second century [a hundred years after Christ] we do not find the slightest indication in our sources that Christians marked Sunday by any kind of abstention from work." -*W. Rordorf, Sunday, "p. 157.*

"The ancient Sabbath did remain and was observed.. by the Christians of the Eastern Church [in the area near Palatine] above three hundred years after our Saviour's death."-*'A Learned Treatise of the Sabbath, "p. 77.*

"Modern Christians who talk of keeping Sunday as a 'holy' day, as in the still extant 'Blue Laws,' of colonial America, should know that as a 'holy' day of rest and cessation from labor and amusements Sunday was unknown to Jews .. It formed no tenet (teaching) of the primitive Church and became 'sacred' only in the course of time. Outside the Church its observance was legalized for the Roman Empire through a series of decrees starting with the famous one of Constantine in 321, an edict due to his political and social idea."-*W. W. Hyde, "Paganism to Christianity in the Roman Empire," 1946, p. 257.*

"The festival of Sunday, like as other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a Divine command in this respect, far from them, and from the early apostolic Church, to transfer the laws of the Sabbath to Sunday."-*Augustus Neander, "The History of the Christian Religion and Church," 1843, p. 186.*

"The [Catholic] Church took the pagan buckler of faith against the heathen. She took the pagan Roman Pantheon, (the Roman] temple to all the gods, and made it sacred to all the martyrs; so it stands to this day. She took the pagan Sunday and made it the Christian Sunday . . The Sun was a foremost god with heathendom. Balder the beautiful: the White God, the old Scandinavians called him. The sun has worshipers at this very hour in Persia and other lands . . Hence the Church would seem to have said, 'Keep that old, pagan name. It shell remain consecrated, sanctified.' And thus the pagan Sunday, dedicated to Balder, be-

came the Christian Sunday, sacred to Jesus. The sun is a fitting emblem of Jesus. The Fathers often compared Jesus to the sun; as they compared Mary to the moon."-William L. Gildea, *"Paschale Gaudium," in 'The Catholic World,' 58, March, 1894.*

"The Church made a sacred day of Sunday .. largely because it was the weekly festival of the sun; for it was a definite Christian policy to take over the pagan festivals endeared to the people by tradition, and to give them a Christian significance." *Arthur Weigall, 'The Paganism in Our Christianity,' 1928, p. 145.*

"Remains of the struggle [between the religion of Christianity and the religion of Mithraism] are found in two institutions adopted from its rival by Christianity in the fourth century, the two Mithraic sacred days: December 25, 'dies natalis solis' [birthday of the sun], as the birthday of Jesus,—and Sunday, 'the venerable day of the Sun,' as Constantine called it in his edict of 321." -*Walter Woodburn Hyde, 'Paganism to Christianity in the Roman Empire,-p. 60.*

"Is it not strange that Sunday is almost universally observed when the Sacred Writings do not endorse it? Satan, the great counterfeiter, worked through the 'mystery of iniquity' to introduce a counterfeit Sabbath to take the place of the true Sabbath of God. Sunday stands side by side with Ash Wednesday, Palm Sunday, Holy (or Maundy) Thursday, Good Friday, Easter Sunday, Whitsunday, Corpus Christi, Assumption Day, All Soul's Day, Christmas Day, and a host of other ecclesiastical feast days too numerous to mention. This array of Roman Catholic feasts and fast days are all man made. None of them bears the divine credentials of the Author of the Inspired Word."-*M. E. Walsh.*

"Sun worship was the earliest idolatry."-*A.R. Fausset, 'Bible Dictionary,' p 666.*

Sun worship was "one of the oldest components of the Roman religion." -*Gaston H. Halsberghe, 'The Cult of SolInvictus,' 1972, p. 26.*

" 'Babylon, the mother of harlots,' derived much of her teaching from pagan Rome and thence from Babylon. Sun worship that led her to Sundaykeeping,—was one of those choice bits of paganism that sprang originally from the heathen lore of ancient Babylon: 'The solar theology of the "Chaldeans" had a decisive effect upon the final development of Semitic paganism .. [it led to their] seeing in the sun the directing power of the cosmic system. All the Baals were thence forward turned into suns; the sun itself being the mover of the other stars—like it eternal and 'unconquerable.' .. Such was the final form reached by the religion of the pagan Semites, and, following them, by that of the Romans . . when they raised 'Sol Invictus' [the Invincible Sun] to the rank of supreme divinity in the Empire."-*Franz V.M. Cumont, 'The Frontier Provinces of the East,' in 'The Cambridge Ancient History,' Vol. 11, pp. 643, 646-647.*

"With (Constantine's father) Constantius Chlorus (A.D. 305) there ascended the throne [of the Roman Empire) a solar dynasty which .. professed to have 'Sol Invictus' as its special protector and ancestor. Even the Christian emperors, Constantine and Constantius, did not altogether forget the pretensions

which they could derive from so illustrious a descent"-*Franz F. V.M. Cumont, "Astrology and Religion Among the Greeks and Romans," p. 55.*

"When Christianity conquered Rome, the ecclesiastical structure of the pagan church, the title and the vestments of the 'pontifex maximus,' the worship of the 'Great Mother' goddess and a multitude of comforting divinities, .. the joy or solemnity of old festivals, and the pageantry of immemorial ceremony, passed like material blood into the new religion,-and captive Rome conquered her conqueror. The reins and skills of government were handed down by a dying empire to a virile papacy."-*Will Durant, "Caesar and Christ," p. 672.*

"The power of the Caesars lived again in the universal dominion of the popes."-*H.G. Guinness, "Romanism and the Reformation. "*

"From simple beginnings, the church developed a distinct priesthood and an elaborate service. In this way, Christianity and the higher forms of paganism tended to come nearer and nearer to each other as time went on. In one sense, it is true, they met like armies in mortal conflict, but at the same time they tended to merge into one another like streams which had been following converging courses."-*J.H. Robinson, "Introduction to the History of Western Europe," p. 31.*

"Like two sacred rivers flowing from paradise, the Bible and divine Tradition contain the Word of God, the precious gems of revealed truth. Though these two divine streams are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still, of the two, Tradition (the sayings of popes and councils) is to us more dear and safe."-*Di Bruno, "Catholic Belief, "p. 39*

"Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained, is the edict of Constantine, 321 A.D."-*"Chamber's Encyclopedia," article, 'Sabbath. "*

Here is the first Sunday Law in history, a legal enactment by Constantine I (reigned 306.337): "On the Venerable Day of the Sun ("venerabili die Solis"-the sacred day of the Sun) let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain-sowing or for vine-planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost-Given the 7th day of March, [A.D. 321], Crispus and Constantine being consuls each of them for the second time."-*The First Sunday Law of Constantine I, in "Codex Justinianus,"lib. 3, tit 12, 3; trans in Phillip Schaff, "History of the Christian Church," Vol. 3, p. 380.*

"This [Constantine's Sunday decree of March, 321] is the 'parent' Sunday law making it a day of rest and release from labor. For from that time to the present there have been decrees about the observance of Sunday which have profoundly influenced European and American society. When the Church became a part of State under the Christian emperors, Sunday observance was enforced by civil statutes, and later when the Empire was past, the Church in the hands of the

papacy enforced it by ecclesiastical and also by civil enactments."-Walter W. Hyde, *'Paganism to Christianity in the Roman Empire,'* 1946, p. 261.

"Constantine's decree marked the beginning of a long, though intermittent series of imperial decrees in support of Sunday rest" -Vincent J. Kelly, *'Forbidden Sunday and Feast Day Occupations,'* - 1943, p. 29.

"Constantine labored at this time untiringly to unite the worshipers of the old and the new into one religion. All his laws and contrivances are aimed at promoting this amalgamation of religions. He would by all lawful and peaceable means melt together a purified heathenism and a moderated Christianity .. Of all his blending and melting together of Christianity and heathenism, none is more easy to see through than this making of his Sunday law: The Christians worshiped their Christ the heathen their Sun-god .. [so they should now be combined] ."-H. G. Heggveit, *'Illustret Kirkehistorie,'* 1895, p. 202

"If every Sunday is to be observed joyfully by the Christians on account of the resurrection, then every Sabbath on account of the burial is to be regarded in execration [cursing] of the Jews." *Pope Sylvester, quoted by S.R.E. Humbert, 'Adversus Graecorum Calumnies,' in J.P. Migne, 'Patrologie,' p. 143. [Sylvester (A.D. 314-337) was the pope at the time Constantine I was Emperor.]*

"All things whatsoever that were prescribed for the [Bible] Sabbath, we have transferred them to the Lord's day, as being more authoritative and more highly regarded and first in rank, and more honorable than the Jewish Sabbath."-Bishop Eusebius, *quoted in J.P. Migne, 'Patrologie,' p. 23, 1169-1172. [Eusebius of Caesarea was a high-ranking Catholic leader during Constantine's lifetime.]*

"As we have already noted, excepting for the Roman and Alexandrian Christians, the majority of Christians were observing the seventh-day Sabbath at least as late as the middle of the fifth century [A.D. 450]. The Roman and Alexandrian Christians were among those converted from heathenism. They began observing Sunday as a merry religious festival in honor of the Lord's resurrection, about the latter half of the second century A.D. However, they did not try to teach that the Lord or His apostles commanded it. In fact, no ecclesiastical writer before Eusebius of Caesarea in the fourth century even suggested that either Christ or His apostles instituted the observance of the first day of the week.

"These Gentile Christians of Rome and Alexandria began calling the first day of the week 'the Lord's day.' This was not difficult for the pagans of the Roman Empire who were steeped in sun worship to accept, because they [the pagans] referred to their sungod as their 'Lord.' "-E.M. Chalmers, *'How Sunday Came Into the Christian Church,'* "p. 3.

The following statement was made 100 years after Constantine's Sunday Law was passed: "Although almost all churches throughout the world celebrate the sacred mysteries on the Sabbath every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, have ceased to do this."-Socrates Scholasticus, *quoted in "Ecclesiastical History," Book 5, chap. 22. (Written shortly after A.D. 439.)*

"The people of Constantinople, and almost everywhere, assemble together on the Sabbath, as well as on the first day of the week, which custom is never observed at Rome or at Alexandria" -*Hermias Sozomen, quoted in "Ecclesiastical History," vii, 19, in "A Select Library of Nicene and Post-Nicene Fathers," 2nd Series, Vol. 2, p. 390 (Written soon after A. D. 415.)*

"Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued."-*Lyman Coleman, "Ancient Christianity Exemplified," chap. 26, sec. 2, p. 527.*

"Constantine's [five Sunday Law] decrees marked the beginning of a long though intermittent series of imperial decrees in support of Sunday rest."-*A History of the Councils of the Church, " Vol 2, p. 316.*

'What began, however, as a pagan ordinance, ended as a Christian regulation; and a long series of imperial decrees, during the fourth, fifth, and sixth centuries, enjoined with increasing stringency abstinence from labor on Sunday."-*Hutton Webster, "Rest Days," pp. 122-123,270.*

Here is the first Sunday Law decree of a Christian council. It was given about 16 years after Constantine's first Sunday Law of A.D. 321: "Christians shall not Judaize and be idle on Saturday [in the original: "sabbato"-shall not be idle on the Sabbath], but shall work on that day; but the Lord's day they shall especially honour, and as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out ["anathema," -excommunicated] from Christ"-*Council of Laodicea, c. A.D. 337, Canon 29, quoted in C.J. Hefele, "A History of the Councils of the Church," Vol. 2, p. 316.*

"The keeping of the Sunday rest arose from the custom of the people and the constitution of the [Catholic] Church . . . Tertullien was probably the first to refer to a cessation of affairs on the Sun day; the Council of Laodicea issued the first conciliar legislation for that day; Constantine I issued the first civil legislation." -*Priest Vincent J. Kelly, "Forbidden Sunday and Feast-Day Occupations," . 203. (a thesis presented to the Catholic University of America.*

"About 590, Pope Gregory, in a letter to the Roman people, denounced as the prophets of Antichrist those who maintained that work ought not to be done on the seventh day."-*James T Ringgold, 'The Law of Sunday, -p. 267*

In the centuries that followed, persecution against believers in the Bible Sabbath intensified until very few were left alive. When the Reformation began, the true Sabbath was almost unknown.

"Now the [Catholic] Church .. instituted, by God's authority, Sunday as the day of worship. This same Church, by the same divine authority, taught the doctrine of Purgatory .. We have, therefore, the same authority for Purgatory as we have for Sunday."-*Martin J. Scott, 'Things Catholics Are Asked About,' 1927, p. 236.*

"Of course the Catholic Church claims that the change [of the Sabbath to Sunday] was her act.. AND THE ACT IS A MARK of her ecclesiastical

power."-from the office of Cardinal Gibbons, through Chancellor H. F. Thomas,
November 11, 1895

THE TEN COMMANDMENTS

1. Thou shalt have no other gods before me.
2. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:
3. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.
4. Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.
5. Honour thy father and thy mother.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbour.
10. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

EXODUS 20:3-17

<p>The Law of God</p> <p>As Changed by Man</p> <p>I. I am the Lord thy God. Thou shalt not have strange gods before Me.</p> <p>Please note: The 2nd commandment of the Bible has been removed and the 3rd was moved up!</p> <p>II. Thou shalt not take the name of the Lord the God in vain. Lord the God in vain.</p> <p>III. Remember that thou keep holy the Sabbath day.</p> <p>IV. Honor they father and thy mother.</p> <p>V. Thou shalt not kill.</p> <p>VI. Thou shalt not commit adultery.</p> <p>VII. Thou shalt not steal.</p> <p>VIII. Thou shalt not bear false witness against thy neighbor.</p> <p>IX. Thou shalt not covet thy neighbor's wife.</p> <p>X. Thou shalt not covet thy neighbor's goods.</p> <p><i>See General St. Joseph's Catholic Catechism</i></p>	<p>The Law of God</p> <p>As it is written in the Holy Bible.</p> <p>I. Thou shalt have no other gods before me.</p> <p>II. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments.</p> <p>III. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.</p> <p>IV. Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.</p> <p>V. Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.</p> <p>VI. Thou shalt not kill.</p> <p>VII. Thou shalt not commit adultery.</p> <p>VIII. Thou shalt not steal.</p> <p>IX. Thou shalt not bear false witness against thy neighbor.</p> <p>X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.</p> <p><i>See Exodus 20:1-17</i></p>
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WHY NOT ASK GOD ABOUT THE SABBATH

Q. Tell me, Lord, Do you have a special day of rest for Your followers?

A. "I was in the Spirit on the Lord's day." Rev. 1:10

Q. But which day is the Lord's Day? Which day are You Lord of?

A. "The Son of man is Lord even of the Sabbath day." Matt. 12:8

Q. There are seven days in the week. Which day is the Sabbath day?

A. "The seventh day is the Sabbath of the Lord thy God." (Fourth Commandment) Ex. 20:8

Q. Which day, according to our reckoning, is the seventh day, Saturday or Sunday?

A. "And when the Sabbath was past, Mary Magdalene and Mary, the mother of James,...very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun...And entering into the sepulchre, they saw a young man...And he saith unto them, be not affrighted; Ye seek Jesus of Nazareth, which was crucified; he is risen." Mark 16:1-6. (Note: everybody knows that Sunday was the resurrection day. The Sabbath was past when it dawned. Thus it is evident that the Sabbath is Saturday, the day before Sunday.)

Q. But, Lord, didn't you abolish the law which contains the Sabbath commandment?

A. "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill." Matt. 5:17

Q. Well, at least, didn't you change one of the commandments so that today your followers may keep another day than the seventh day?

A. "For verily I say unto you, Till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18

Q. But, Lord, isn't Saturday a Jewish day? Isn't the seventh day the Sabbath of the Jews?

A. "The Sabbath was made for man." Mark 2:27 (The Sabbath was made and given to man 1500 years before the existence of a Jew. See Gen. 2:1-3)

Q. Someone told me that after Your crucifixion, Lord, your followers no longer kept the seventh-day Sabbath according to the commandment. Is this true?

A. "And that day was the Preparation day and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the Sepulchre, and how His body was laid. And they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:54-56

Q. But didn't the apostle Paul always meet with the early Christians on Sunday in honor of the resurrection? What was his manner in regard to a day of

worship?

A. "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:2

Q. Did he meet with the Gentile converts on the Sabbath, too? Perhaps he met with the Jews on the Sabbath and the Greeks on Sunday. What about that?

A. "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18:4

Q. What did Paul teach in regard to Sabbath keeping?

A. "There therefore remaineth a keeping of the Sabbath (margin) to the people of God. For he that is entered into his rest, he also hath ceased from his own works as God did from His." Heb. 4:9,10

Q. But, which day did Paul mean when he spoke of resting as God did?

A. "For He spake in a certain place of the seventh day on this wise, 'And God did rest the seventh day from all His works'" Heb. 4:4

Q. Is this, then, your instruction in regard to Sabbath keeping?

A. "For I have not shunned to declare unto you all the counsel of God." Acts 20:27 (In the New Testament there are no less than 59 references to the Sabbath. The book of Acts records 84 Sabbaths on which the Apostle Paul and his associates held religious services. Yet there is not one word in the entire Bible authorizing Sunday keeping.)

Q. Then why is it so many people keep Sunday instead of Saturday? If the Bible teaches Sabbath keeping, how and by whom was Sunday keeping introduced into Christianity?

A. "And he (the 'little horn' power) shall speak great words against the Most High,...and think to change times and laws." Dan. 7:25

Q. The Roman Catholic Church is the little horn of Daniel 7; Do you mean that it should think to change the law of God?

A. "Ask now the priests concerning the law." Haggai 2:11

Q. Very well, I will ask Stephen Keenan, a Catholic Priest: Does your church think it has the power to change the law of God?

A. "Had she not such power, she could not have done that in which all modern religionists agree with her; she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day of the week, a change for which there is no Scriptural authority." Doctrinal Catechism, page 174

Q. When was this change made?

A. "We observe Sunday instead of Saturday because the Catholic Church in the Council of Laodicea (364 A.D.) transferred the solemnity from Saturday to Sunday." The Converts' Catechism, Peter Geimann, page 50. (This catechism

received the pope's blessing on Jan. 25, 1910.)

Q. Do Protestant ministers agree with this?

A. Congregationalist: "It is quite clear that however rigidly or devotedly we may spend Sunday, we are not keeping the Sabbath." Dr. R.W. Dale, The Ten Commandments, page 106.

Methodist: "Sabbath in the Hebrew language signifies rest and is the seventh day of the week,...and it must be confessed that there is no law in the New Testament concerning the first day." Buck's Theological Dictionary.

Baptist: "There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will be said, however, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week...Where can the record of such a transfer be found? Not in the New Testament - absolutely not...Of course, I quite well know that Sunday did not come into use in early Christian history...But what a pity that it comes branded with the mark of paganism, and christened with the name of the sun god, when adopted and sanctioned by the Papal apostasy, and bequeathed as a sacred legacy to Protestantism." - Dr. E.T Hiscox, author of the Baptist Manual.

Q. What difference does it make which day I keep? A day is a day isn't it?

A. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? Romans 6:16

Q. Then what shall I do, obey the Sabbath of God's commandment or keep the Sunday of man?

A. "We ought to obey God rather than men." Acts 5:29

Q. Well, Lord, what do You think of Sunday keeping?

A. "Thus have ye made the commandment of God of none effect by your tradition...But in vain they do worship Me, teaching for doctrines the commandments of men." Matthew 15:6,9

Q. But surely the millions of people who keep Sunday can't be wrong, can they?

A. "Enter ye in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction and many there be which go in thereat: because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." Matt. 7:13,14 (Only a few obeyed God in the days of Noah, in the days of Lot, in the days of Christ. The majority were lost.)

Q. But Dr. So-and-so is a very wise man: Why doesn't he and all the great preachers keep the Sabbath?

A. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak

things of the world to confound the things which are mighty." 1 Cor. 1:26,27. (Note: The great religious teachers in Christ's day rejected the truth also. His followers were of the common people.)

Q. But I have accepted Jesus; I know He is my Saviour; I know He has accepted me and I have been keeping Sunday. Surely I would not be lost if I did not keep the Sabbath now, would I?

A. "A time of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts 17:30

Q. I know you, Lord. You wouldn't condemn me for breaking the Sabbath, would you?

A. "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2:4

Q. But isn't it sufficient that I love the Lord and live by the law of love?

A. "If ye love Me, keep My commandments." John 14:15

Q. Does that mean all ten of them?

A. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10

Q. Well, I think that if we try to follow Jesus, that is all that is necessary. Isn't that right, Jesus?

A. "He that saith he abideth in Him, ought himself also so to walk even as He walked." 1 John 2:6

Q. How did you walk, Lord, what was your custom?

A. "And He came to Nazareth, where He had been brought up; and, as His custom was, He went into the synagogue on the Sabbath day and stood up for to read." Luke 4:16

Q. But, Lord, that was over 1900 years ago. Wouldn't you keep some other day than Saturday if you should come to earth today?

A. "I am the Lord, I change not." Mal. 3:6 "Jesus Christ, the same yesterday, and today, and for ever." Heb. 13:8

Q. Does my salvation depend upon my obedience to this Sabbath injunction?

A. "And being made perfect, He became the author of eternal salvation unto all them that obey Him." Heb. 5:9

Q. Do you think it would be absolutely necessary to keep the commandments to receive eternal life?

A. "If thou wilt enter into life, keep the commandments." Matt. 19:17

Q. But I still can't see why You insist on the seventh day, Lord. Isn't Sunday as good as Saturday?

A. "God blessed the seventh day and sanctified it." Gen. 2:3 "He hath blessed and I cannot reverse it." Num. 23:20. "For Thou blessest, O Lord, and it shall be blessed for ever." 1 Chron. 17:27

Q. Well, it seems to me that if I keep one day in seven, regardless of which one, that ought to be good enough.

A. "There is a way that seemeth right unto a man; but the end thereof are the ways of death." Prov. 16:25 "Spiritual things...are spiritually discerned." 1 Cor. 2:13,14

Q. But, Lord! Lord! Can't I do something else? Won't my profession get me to heaven?

A. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven." Matt. 7:21

Q. But I pray.

A. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9

Q. But, Lord, look at the people who work miracles in Your name. Some heal the sick, others talk in tongues and do many wonderful things; yet they do not keep the Sabbath. What about them?

A. "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? And in Thy name have cast out devils? And in Thy name done many wonderful works? And then will I profess unto them, I never knew you: Depart from Me." Matt. 7:22,23

Q. Yes, I know the Sabbath is right; but my business would suffer if I closed on Sabbath. I might lose my job. I wouldn't get ahead in the world!

A. "For what shall it profit a man if he shall gain the whole world, and lose his own soul?" Mark 8:36

Q. Well, for myself I wouldn't care; but what about my family? Wouldn't it be better for me to work on the Sabbath than to let my family starve?

A. "Your heavenly Father knoweth that ye have need of all these things; but seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you." Matt. 6:32,33. I have not seen the righteous forsaken, nor his seed begging bread." Ps. 27:25

Q. My friends will laugh at me and ridicule me.

A. "Blessed are ye, when men shall revile you,...and shall say all manner of evil against you falsely for My sake; rejoice, and be exceeding glad, for great is your reward in heaven." Matt. 5:11,12. "If the world hate you, ye know that it hated Me before it hated you." John 15:18

Q. But suppose my own family does not agree with me. Should I go against their wishes, which would mean in some cases a division in the home?

A. "He that loveth father or mother more than Me is not worthy of Me: And he that loveth son or daughter more than Me is not worthy of Me: And he that taketh not his cross, and followeth after Me is not worthy of Me." Matt. 10: 37,38. "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." Luke 14:33

Q. I am afraid I won't be able to withstand all these trials. I am too weak.

A. "My grace is sufficient for thee: for My strength is made perfect in weakness....When I am weak, then am I strong." 2 Cor. 12:9,10. "I can do all things through Christ which strengtheneth me." Phil. 4:13

Q. Then, Lord, what is the reward for being faithful to You and the commandments?

A. "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting." Luke 18: 29,30. "Blessed are they that do His commandments that they may have a right to the tree of life, and may enter in through the gates into the city." Rev. 22:14

Q. Lord, I'm looking forward to a home in the earth made new, will we keep the Sabbath there too?

A. "For as the new heavens and the new earth which I will make shall remain before Me, saith the Lord, so shall your seed and your name remain; and it shall come to pass that from one new moon to another and from one Sabbath to another shall all flesh come to worship before Me, saith the Lord." Isa. 66: 22,23

Q. Then, Lord, Thy will be done on earth as it is in heaven. With Your help, I will keep the Sabbath.

A. "Well done, good and faithful servant." Matthew 25:21

Author - Erling Calkins

[NOTE: "The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday." Catholic Mirror, Sept. 1893 "Of course the Catholic Church claims that the change was her act. And the act is a mark of her ecclesiastical power and authority in religious matters." C.P.Thomas, Chancellor under Cardinal Gibbons.]

INTRODUCTION TO PART TWO OF THIS BOOK

On the next page begins Part Two of this book. It will provide you with a powerful description of the background, nature, and crisis of the Mark of the Beast. In the pages that follow, you will find a mature - and even astounding - revelation of what is involved in this very real crisis that is just ahead.

Its five chapters (chapters five through nine of this book) have been selected from some of the most important sections of the book, "Great Controversy:"

CHAPTER FIVE is most of chapter 29 of "Great Controversy."
CHAPTER SIX is taken from chapters 1, 2, 3, 4, 8, 16, and 26. CHAPTER SEVEN is from chapters 25 and 35. CHAPTER EIGHT is from chapters 33 and 34. CHAPTER NINE is from chapters 36, 37, 27, and 38.

The complete book is available from this and other publishers. Additional information will be found on page 182.

PART 2

Chapter One— Crisis of the Ages

Bringing a Planet into Rebellion

Before the entrance of evil, there was peace and joy throughout the universe. All was in perfect harmony with the Creator's will. Love for God was supreme, love for one another impartial. Christ the Word, the only begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose,—the only being in all the universe that could enter into all the counsels and purposes of God. By Christ, the Father wrought in the creation of all heavenly beings. "By Him were all things created, that are in Heaven . . . whether they be thrones, or dominions, or principalities, or powers" (Col. 1:16); and to Christ, equally with the Father, all Heaven gave allegiance.

The law of love being the foundation of the government of God, the happiness of all created beings depended upon their perfect accord with its great principles of righteousness. **God desires from all His creatures the service of love,—homage that springs from an intelligent appreciation of His character. He takes no pleasure in a forced allegiance,** and to all He grants freedom of will, that they may render Him voluntary service.

How Sin Began

But there was one that chose to pervert this freedom. Sin originated with him who, next to Christ, had been most honored of God and who stood highest in power and glory among the inhabitants of Heaven. **Before his fall, Lucifer was first of the covering cherubs, holy and undefiled.** "Thus saith the Lord God: Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering." "Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and

down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." *Ezekiel 28:12-15*.

Lucifer might have remained in favor with God, beloved and honored by all the angelic host, exercising his noble powers to bless others and to glorify His Maker. But, says the prophet, "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness" (Eze. 28:17). **Little by little, Lucifer came to indulge a desire for self-exaltation.** "Thou hast set thine heart as the heart of God." "Thou hast said . . . I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation." "I will ascend above the heights of the clouds; I will be like the Most High." *Ezekiel 28:6; Isaiah 14:13-14*. **Instead of seeking to make God supreme in the affections and allegiance of His creatures, it was Lucifer's endeavor to win their service and homage to himself.** And, coveting the honor which the infinite Father had bestowed upon His Son, this prince of angels aspired to power which it was the prerogative of Christ alone to wield.

They Pleaded with Him

All Heaven had rejoiced to reflect the Creator's glory and to show forth His praise. And while God was thus honored, all had been peace and gladness. But a note of discord now marred the celestial harmonies. The service and exaltation of self, contrary to the Creator's plan, awakened forebodings of evil in minds to whom God's glory was supreme. **The heavenly councils pleaded with Lucifer.** The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of His law. God Himself had established the order of Heaven; and in departing from it, Lucifer would dishonor his Maker and bring ruin upon himself. **But the warning, given in infinite love and mercy, only aroused a spirit of resistance. Lucifer allowed jealousy of Christ to prevail, and he became the more determined.**

Pride in his own glory nourished the desire for supremacy. The high honors conferred upon Lucifer were not appreciated as the gift of God, and called forth no gratitude to the Creator. He gloried in his brightness and exaltation, and aspired to be equal with God. He was beloved and revered by the heavenly host. Angels delighted to execute his commands, and he was clothed with wisdom and glory above them all. **Yet the Son of God was the acknowledged sovereign of Heaven, one in power and authority with the Father. In all the counsels of God, Christ was a participant while Lucifer was not permitted thus to enter into the divine purposes.** "Why," questioned this mighty angel, "should Christ have the supremacy? Why is He thus honored above Lucifer?"

Opposed to the Law of God

Leaving his place in the immediate presence of God, Lucifer went forth to diffuse the spirit of discontent among the angels. Working with mysterious secrecy, and for a time concealing his real purpose under an appearance of reverence for God, **he endeavored to excite dissatisfaction concerning the laws that governed heavenly beings, intimating that they imposed an unnecessary restraint.** Since their natures were holy, he urged that the angels should obey the dictates of their own will. He sought to create sympathy for himself, by representing that God had dealt unjustly with him in bestowing supreme honor upon Christ. **He claimed that in aspiring to greater power and honor he was not aiming at self-exaltation, but was seeking to secure liberty for all the inhabitants of Heaven, that by this means they might attain to a higher state of existence.**

God, in His great mercy, bore long with Lucifer. He was not immediately degraded from his exalted station when he first indulged the spirit of discontent, nor even when he began to present his false claims before the loyal angels. Long was he retained in Heaven.

Again and again he was offered pardon, on condition of repentance and submission. **Such efforts as only infinite love and wisdom could devise, were made to convince him of his error. The spirit of discontent had never before been known in Heaven. Lucifer himself did not at first see whither he was drifting; he did not understand the real nature of his feelings. But as his dissatisfaction was proved to be without cause, Lucifer was convinced that he was in the wrong, that the divine claims were just, and that he ought to acknowledge them as such before all Heaven. Had he done this, he might have saved himself and many angels.** He had not at this time fully cast off his allegiance to God. Though he had forsaken his position as covering cherub, yet if he had been willing to return to God, acknowledging the Creator's wisdom, and satisfied to fill the place appointed him in God's great plan, he would have been re-instated in his office. **But pride forbade him to submit. He persistently defended his own course, maintained that he had no need of repentance, and fully committed himself, in the great controversy, against his Maker.**

A Master of Deception

All the powers of his master-mind were now bent to the work of deception, to secure the sympathy of the angels that had been under his command. Even the fact that Christ had warned and counseled him, was perverted to serve his traitorous designs. To those whose loving trust bound them most closely to him, Satan had represented that he was wrongly judged, that his position was not respected, and that his liberty was to be abridged. **From misrepresentation of the words of Christ, he passed to prevarication and direct falsehood,** accusing the Son of God of a design to humiliate him before the inhabitants of Heaven. He sought also to make a false issue between himself and the loyal angels. **All whom he could not subvert and bring fully to his side, he accused of indifference to the interests of heavenly beings. The very work which he himself was doing, he charged upon those who remained true to God.** And to sustain his charge of God's injustice toward him, he resorted to misrepresentation of the words and acts of the Creator. **It was his policy to perplex the angels with subtle arguments concerning the purposes of God. Everything that was simple he shrouded in mystery,** and by artful perversion cast doubt upon the plainest statements of Jehovah. His high position, in such close connection with the divine administration, gave greater force to his representations, and many were induced to unite with him in rebellion against Heaven's authority.

It Takes Time

God in His wisdom permitted Satan to carry forward his work, until the spirit of disaffection ripened into active revolt. It was necessary for his plans to be fully developed, that their true nature and tendency might be seen by all. Lucifer, as the anointed cherub, had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. God's government included not only the inhabitants of Heaven, but of all the worlds that He had created; and **Satan thought that if he could carry the angels of Heaven with him in rebellion, he could carry also the other worlds.** He had artfully presented his side of the question, employing sophistry and fraud to secure his objects. His power to deceive was very great, and by disguising himself in a cloak of falsehood he had gained an advantage. **Even the loyal angels could not fully discern his character, or see to what his work was leading.**

Satan had been so highly honored, and all his acts were so clothed with mystery, that it was difficult to disclose to the angels the true nature of his work. Until fully developed, sin would not appear the evil thing it was. Heretofore it had had no place in the universe of God, and holy beings had no conception of its nature and malignity. They could not discern the terrible consequences that would result from setting aside the

divine law. **Satan had, at first, concealed his work under a specious profession of loyalty to God. He claimed to be seeking to promote the honor of God, the stability of His government, and the good of all the inhabitants of Heaven.** While instilling discontent into the minds of the angels under him, he had artfully made it appear that he was seeking to remove dissatisfaction. When he urged that changes be made in the order and laws of God's government, it was under the pretense that these were necessary in order to preserve harmony in Heaven.

In his dealing with sin, God could employ only righteousness and truth. Satan could use what God could not—flattery and deceit. He had sought to falsify the word of God, and had misrepresented His plan of government before the angels, claiming that God was not just in laying laws and rules upon the inhabitants of Heaven; that in requiring submission and obedience from His creatures, He was seeking merely the exaltation of himself. **Therefore it must be demonstrated before the inhabitants of Heaven as well as of all the worlds, that God's government was just, His law perfect.** Satan had made it appear that He Himself was seeking to promote the good of the universe. The true character of the usurper, and his real object, must be understood by all. He must have time to manifest himself by his wicked works.

The Work will Condemn

The discord which his own course had caused in Heaven, Satan charged upon the law and government of God. All evil he declared to be the result of the divine administration. He claimed that it was his own object to improve upon the statutes of Jehovah. Therefore it was necessary that he should demonstrate the nature of His claims, and show the working out of his proposed changes in the divine law. **His own work must condemn him. Satan had claimed from the first that he was not in rebellion. The whole universe must see the deceiver unmasked.**

Even when it was decided that he could no longer remain in Heaven, infinite wisdom did not destroy Satan. Since the service of love can alone be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. **The inhabitants of Heaven and of other worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice and mercy of God in the destruction of Satan.** Had he been immediately blotted from existence, they would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. **Evil must be permitted to come to maturity. For the good of the entire universe through ceaseless ages, Satan must more fully develop his principles,** that his charges against the divine government might be seen in their true light by all created beings, that the justice and mercy of God and the immutability of His law might forever be placed beyond all question.

A Lesson for All Time

Satan's rebellion was to be a lesson to the universe through all coming ages, a perpetual testimony to the nature and terrible results of sin. The working out of Satan's rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God's government and His law is bound up the well-being of all the creatures He has made. Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy intelligences, to prevent them from being deceived as to the nature of transgression, to save them from committing sin, and suffering its punishment.

To the very close of the controversy in Heaven, the great usurper continued to justify himself. When it was announced that with all his sympathizers he must be expelled from the abodes of bliss, then the rebel leader boldly avowed his

contempt for the Creator's law. He reiterated his claim that angels needed no control, but should be left to follow their own will, which would ever guide them right. **He denounced the divine statutes as a restriction of their liberty, and declared that it was his purpose to secure the abolition of law;** that, freed from this restraint, the hosts of Heaven might enter upon a more exalted, more glorious state of existence.

Cast Out of Heaven

With one accord, Satan and his host threw the blame of their rebellion wholly upon Christ, declaring that if they had not been reprov'd, they would never have rebelled. Thus stubborn and defiant in their disloyalty, seeking vainly to overthrow the government of God, yet blasphemously claiming to be themselves the innocent victims of oppressive power, **the arch-rebel and all his sympathizers were at last banished from Heaven.**

The same spirit that prompted rebellion in Heaven, still inspires rebellion on earth. Satan has continued with men the same policy which he pursued with the angels. His spirit now reigns in the children of disobedience. Like him they seek to break down the restraints of the law of God, and promise men liberty through transgression of its precepts. Reproof of sin still arouses the spirit of hatred and resistance. When God's messages of warning are brought home to the conscience, **Satan leads men to justify themselves and to seek the sympathy of others in their course of sin. Instead of correcting their errors, they excite indignation against the reprov'er,** as if he were the sole cause of difficulty. From the days of righteous Abel to our own time, such is the spirit which has been displayed toward those who dare to condemn sin.

Methods Unchanged

By the same misrepresentation of the character of God as he had practiced in Heaven, causing him to be regarded as severe and tyrannical, **Satan induced man to sin. And having succeeded thus far, he declared that God's unjust restrictions had led to man's fall, as they had led to his own rebellion.**

But the Eternal One Himself proclaims His character: "The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." *Exodus 34:6-7.*

In the banishment of Satan from Heaven, God declared His justice, and maintained the honor of His throne. But when man had sinned through yielding to the deceptions of this apostate spirit, God gave an evidence of His love by yielding up His only begotten Son to die for the fallen race. In the atonement the character of God is revealed. The mighty argument of the cross demonstrates to the whole universe that the course of sin which Lucifer had chosen was in nowise chargeable upon the government of God.

Behold what Love and Hate

In the contest between Christ and Satan, during the Saviour's earthly ministry, the character of the great deceiver was unmasked. Nothing could so effectually have uprooted Satan from the affections of the heavenly angels and the whole loyal universe as did his cruel warfare upon the world's Redeemer. The daring blasphemy of his demand that Christ should pay him homage, his presumptuous boldness in bearing Him to the mountain summit and the pinnacle of the temple, the malicious intent betrayed in urging Him to cast Himself down from the dizzy height, the unsleeping malice that hunted Him from place to place, inspiring the hearts of priests and people to reject His love, and at the last to cry, "Crucify Him! crucify Him!"—all this excited the amazement and indignation of the universe.

It was Satan that prompted the world's rejection of Christ. The prince of evil

exerted all his power and cunning to destroy Jesus; for he saw that the Saviour's mercy and love, His compassion and pitying tenderness, were representing to the world the character of God. Satan contested every claim put forth by the Son of God, and employed men as His agents to fill the Saviour's life with suffering and sorrow. The sophistry and falsehood by which he had sought to hinder the work of Jesus, the hatred manifested through the children of disobedience, his cruel accusations against Him whose life was one of unexampled goodness, all sprung from deep-seated revenge. **The pent-up fires of envy and malice, hatred, and revenge burst forth on Calvary against the Son of God while all Heaven gazed upon the scene in silent horror.**

When the great sacrifice had been consummated, Christ ascended on high, refusing the adoration of angels until He had presented the request, "I will that they also, whom thou hast given Me, be with Me where I am" (John 17:24). Then with inexpressible love and power came forth the answer from the Father's throne, "Let all the angels of God worship Him" (Heb. 1:6). Not a stain rested upon Jesus. His humiliation ended, His sacrifice completed, there was given unto Him a name that is above every name.

Selfishness Unmasked

Now the guilt of Satan stood forth without excuse. He had revealed his true character as a liar and a murderer. It was seen that the very same spirit with which he ruled the children of men, who were under his power, he would have manifested had he been permitted to control the inhabitants of Heaven. **He had claimed that the transgression of God's law would bring liberty and exaltation; but it was seen to result in bondage and degradation.**

Satan's lying charges against the divine character and government appeared in their true light. He had accused God of seeking merely the exaltation of Himself in requiring submission and obedience from His creatures, and had declared that while the Creator exacted self-denial from all others, He Himself practiced no self-denial, made no sacrifice. **Now it was seen that for the salvation of a fallen and sinful race, the Ruler of the universe had made the greatest sacrifice which love could make;** for "God was in Christ, reconciling the world unto Himself" (2 Cor. 5:19). It was seen, also, that while Lucifer had opened the door for the entrance of sin, by his desire for honor and supremacy, **Christ had, in order to destroy sin, humbled Himself and become obedient unto death.**

What God Is Like

God had manifested His abhorrence of the principles of rebellion. All Heaven saw His justice revealed, both in the condemnation of Satan and in the redemption of man. Lucifer had declared that if the law of God was changeless, and its penalty could not be remitted, every transgressor must be forever debarred from the Creator's favor. He had claimed that the sinful race were placed beyond redemption, and were therefore his rightful prey. **But the death of Christ was an argument in man's behalf that could not be overthrown.** The penalty of the law fell upon Him who was equal with God, and man was free to accept the righteousness of Christ, and by a life of penitence and humiliation to triumph, as the Son of God had triumphed, over the power of Satan. Thus God is just, and yet the justifier of all who believe in Jesus.

But it was not merely to accomplish the redemption of man that Christ came to the earth to suffer and to die. He came to "magnify the law" and to "make it honorable." Not alone that the inhabitants of this world might regard the law as it should be regarded; but it was to demonstrate to all the worlds of the universe that God's law is unchangeable. **Could its claims have been set aside, then the Son of God need not have yielded up His life to atone for its transgression. The death of Christ proves it immutable.** And the sacrifice to which infinite love impelled the Father and the Son, that

sinner might be redeemed, demonstrates to all the universe—what nothing less than this plan of atonement could have sufficed to do—that justice and mercy are the foundation of the law and government of God.

It Will End in Ashes

In the final execution of the Judgment it will be seen that no cause for sin exists. When the Judge of all the earth shall demand of Satan, “Why hast thou rebelled against Me, and robbed Me of the subjects of My kingdom?” the originator of evil can render no excuse. Every mouth will be stopped, and all the hosts of rebellion will be speechless.

The cross of Calvary, while it declares the law immutable, proclaims to the universe that the wages of sin is death. In the Saviour’s expiring cry, “It is finished,” the death-knell of Satan was rung. The great controversy which had been so long in progress was then decided, and the final eradication of evil was made certain. The Son of God passed through the portals of the tomb, that “through death He might destroy him that had the power of death, that is, the devil” (Heb. 2:14). Lucifer’s desire for self-exaltation had led him to say, “I will exalt my throne above the stars of God . . . I will be like the Most High.” God declares, “I will bring thee to ashes upon the earth . . . and never shalt thou be any more” (Isa. 14:13-14; Eze. 28:18-19). When “**the day cometh that shall burn as an oven, “all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch”** (Mal. 4:1).

Eternally Secure

The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonor to God, will now vindicate His love and establish His honor before a universe of beings who delight to do His will, and in whose heart is His law. Never will evil again be manifest. Says the Word of God, “Affliction shall not rise up the second time” (Nahum 1:9). The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty. **A tested and proved creation will never again be turned from allegiance to Him whose character has been fully manifested before them as fathomless love and infinite wisdom.**

Enough May Be Understood

To many minds, the origin of sin and the reason for its existence are a source of great perplexity. They see the work of evil, with its terrible results of woe and desolation, and they question how all this can exist under the sovereignty of One who is infinite in wisdom, in power, and in love. Here is a mystery, of which they find no explanation. And in their uncertainty and doubt, they are blinded to truths plainly revealed in God’s Word and essential to salvation. There are those who, in their inquiries concerning the existence of sin, endeavor to search into that which God has never revealed; hence they find no solution of their difficulties; and such as are actuated by a disposition to doubt and cavil, seize upon this as an excuse for rejecting the words of Holy Writ. Others, however, fail of a satisfactory understanding of the great problem of evil, from the fact that tradition and misinterpretation have obscured the teaching of the Bible concerning the character of God, the nature of His government, and the principles of His dealing with sin.

It is impossible to so explain the origin of sin as to give a reason for its existence.

Yet enough may be understood concerning both the origin and the final disposition of sin, to fully make manifest the justice and benevolence of God in all His dealings with evil. Nothing is more plainly taught in Scripture than that **God was in nowise responsible for the entrance of sin;** that there was no arbitrary withdrawal of divine grace, no deficiency in the divine government, that gave occasion

for the uprising of rebellion. **Sin is an intruder, for whose presence no reason can be given. It is mysterious, unaccountable; to excuse it is to defend it.** Could excuse for it be found, or cause be shown for its existence, it would cease to be sin. **Our only definition of sin is that given in the Word of God; it is “the transgression of the law”;** it is the outworking of a principle at war with the great law of love which is the foundation of the divine government.

“This God is our God for ever and ever; He will be our guide even unto death.”

—*Psalm 48:14*

“Unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy.”

—*Jude 24*

“As the heaven is high above the earth, so great is His mercy toward them that fear Him.”

—*Psalm 103:11*

“God is not ashamed to be called their God, for He hath prepared for them a city.”

—*Hebrews 11:16*

SATAN AND SIN

He that committeth sin is of the devil; for the devil sinneth from the beginning.-1 John 3:8.
He [Satan] . . . abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.-John 8:44.

Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God . . . Thou art the anointed cherub that covereth; and I have set thee so. Thou west upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.-Ezekiel 28:12-15.

How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven. I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds; I will be like the most High.-Isaiah 14:12-14.

I will cast thee as profane out of the mountain of God, and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground . . . All they that knew thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.-Ezekiel 28:16-17, 19.

When lust hath conceived, it bringeth forth sin.-James 1:15.

Whosoever sinneth, transgresseth also the Law; for sin is the transgression of the Law.-1 John 3:4.

Sin, when it is finished, bringeth forth death.-James 1:15.

The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.-2 Peter 3:9.

Thou shalt call His name Jesus, for He shall save His people from their sins.-Matthew 1:21.

Chapter Two – Out of the Dark Centuries

— *The Forming of the Beast*

“If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.” *Luke 19:42-44.*

The disciples had been filled with awe and wonder at Christ’s prediction of the overthrow of the temple, and they desired to understand more fully the meaning of His words. The Lord had told them that He would come the second time. Hence at the mention of judgments upon Jerusalem, their minds reverted to that coming, and as they were gathered about the Saviour upon the Mount of Olives, they asked, “When shall these things be? and what shall be the sign of Thy coming, and of the end of the world” (Matt. 24:3)?

Prophecy of the End

The future was mercifully veiled from the disciples. Had they at that time fully comprehended the two awful facts,—the Redeemer’s sufferings and death and the destruction of their city and temple—they would have been overwhelmed with horror. Christ presented before them an outline of the prominent events to take place before the close of time. His words were not then fully understood; but their meaning was to be unfolded as His people should need the instruction therein given. The prophecy which He uttered was twofold in its meaning: while foreshadowing the destruction of Jerusalem, it prefigured also the terrors of the last great day. Jesus declared to the listening disciples the judgments that were to fall upon apostate Israel, and especially the retributive vengeance that would come upon them for their rejection and crucifixion of the Messiah. Unmistakable signs would precede the awful climax.

A Symbol of the World

Christ saw in Jerusalem a symbol of the world hardened in unbelief and rebellion, and hastening on to meet the retributive judgments of God. The woes of a fallen race, pressing upon His soul, forced from His lips that exceeding bitter cry. He saw the record of sin traced in human misery, tears, and blood; His heart was moved with infinite pity for the afflicted and suffering ones of earth; He yearned to relieve them all. But even His hand might not turn back the tide of human woe; few would seek their only source of help. He was willing to pour out His soul unto death, to bring salvation within their reach; but few would come to Him that they might have life.

The Majesty of Heaven in tears! The Son of the infinite God, troubled in spirit, bowed down with anguish! The scene filled all Heaven with wonder. That scene reveals to us the exceeding sinfulness of sin; it shows how hard a task it is, even for infinite power, to save the guilty from the consequences of transgressing the law of God. Jesus, looking down to the last generation, saw the world involved in a deception similar to that which caused the destruction of Jerusalem. The great sin of the Jews was their rejection of Christ; the great sin of the Christian world would be their rejection of the law of God, the foundation of His government in Heaven and earth. The precepts of Jehovah would be despised and set at naught. Millions in bondage to sin, slaves of Satan, doomed to suffer the second death, would refuse to listen to the words of truth in their day of visitation. Terrible blindness! Strange infatuation!

Another Fulfillment

The Saviour's prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfillment, of which that terrible desolation was but a faint shadow. In the fate of the chosen city we may behold the doom of a world that has rejected God's mercy and trampled upon His law. Dark are the records of human misery that earth has witnessed during its long centuries of crime. The heart sickens and the mind grows faint in contemplation. Terrible have been the results of rejecting the authority of Heaven. But a scene yet darker is presented in the revelation of the future. The records of the past,—the long procession of tumults, conflicts, and revolutions, the "battle of the warrior is with confused noise, and garments rolled in blood" (Isa. 9:5). What are these, in contrast with the terrors of that day when the restraining Spirit of God shall be wholly withdrawn from the wicked, no longer to hold in check the outbursts of human passion and satanic wrath! The world will then behold, as never before, the results of Satan's rule.

As the Midnight Thief

The world is no more ready to credit the message for this time than were the Jews to receive the Saviour's warning concerning Jerusalem. Come when it may, the day of God will come unawares to the ungodly. When life is going on in its unvarying round; when men are absorbed in pleasure, in business, in traffic, in money-making; when the religious leaders are magnifying the world's progress and enlightenment, and the people are lulled in false security,—then, as the midnight thief steals within the unguarded dwelling, so shall sudden destruction come upon the careless and ungodly, "and they shall not escape" (1 Thess. 5:2-5).

Fierce Wasting Tempests

When Jesus revealed to His disciples the fate of Jerusalem and the scenes of the second advent, He foretold also the experience of His people from the time when He should be taken from them, to His return in power and glory for their deliverance. From Olivet the Saviour beheld the storms about to fall upon the apostolic church; and, penetrating deeper into the future, His eye discerned the fierce, wasting tempests that were to beat upon His followers in the coming ages of darkness and persecution. In a few brief utterances of awful significance, He foretold the portion which the rulers of this world would mete out to the church of God (Matt. 24:9, 21-22). The followers of Christ must tread the same path of humiliation, reproach, and suffering which their Master trod. The enmity that burst forth against the world's Redeemer would be manifested against all who should believe on His name.

The history of the early church testified to the fulfillment of the Saviour's words. The powers of earth and hell arrayed themselves against Christ in the person of His followers. Paganism foresaw that should the gospel triumph, her temples and altars would be swept away; therefore she summoned her forces to destroy Christianity. The fires of persecution were kindled. Christians were stripped of their possessions, and driven from their homes. They "endured a great fight of afflictions" (Heb. 10:32). They "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment" (Heb. 11:36). Great numbers sealed their testimony with their blood. Noble and slave, rich and poor, learned and ignorant, were alike slain without mercy.

Blood Is Seed

Under the fiercest persecution, these witnesses for Jesus kept their faith unsullied. A voice came down to them from the throne of God, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). In vain were Satan's efforts to destroy the church of Christ by violence. The great controversy in which the disciples of Jesus yielded up their lives did not cease when these faithful standard bearers fell at their post. By defeat they conquered. God's workmen were slain, but His work went steadily forward. The gospel continued to spread, and the number of its adherents to increase. It penetrated into

regions that were inaccessible, even to the eagles of Rome. Said a Christian, expostulating with the heathen rulers who were urging forward the persecution: "You may torment, afflict, and vex us. Your wickedness puts our weakness to the test, but your cruelty is of no avail. It is but a stronger invitation to bring others to our persuasion. The more we are mowed down, the more we spring up again. The blood of the Christians is seed."

Thousands were imprisoned and slain; but others sprung up to fill their places. And those who were martyred for their faith were secured to Christ and accounted of Him as conquerors. They had fought the good fight, and they were to receive the crown of glory when Christ should come. The sufferings which they endured brought Christians nearer to one another and to their Redeemer. Their living example and dying testimony were a constant witness for the truth; and, where least expected, the subjects of Satan were leaving his service and enlisting under the banner of Christ.

Deception instead of Persecution

Satan therefore laid his plans to war more successfully against the government of God, by planting his banner in the Christian church. If the followers of Christ could be deceived, and led to displease God, then their strength, fortitude, and firmness would fail, and they would fall an easy prey.

The great adversary now endeavored to gain by artifice what he had failed to secure by force. Persecution ceased, and in its stead were substituted the dangerous allurements of temporal prosperity and worldly honor. Idolaters were led to receive a part of the Christian faith while they rejected other essential truths. They professed to accept Jesus as the Son of God, and to believe in His death and resurrection; but they had no conviction of sin, and felt no need of repentance or of a change of heart. With some concessions on their part, they proposed that Christians should make concessions, that all might unite on the platform of belief in Christ.

Fearful Peril

Now the church was in fearful peril. Prison, torture, fire, and sword were blessings in comparison with this. Some of the Christians stood firm, declaring that they could make no compromise. Others were in favor of yielding or modifying some features of their faith and uniting with those who had accepted a part of Christianity, urging that this might be the means of their full conversion. That was a time of deep anguish to the faithful followers of Christ. Under a cloak of pretended Christianity, Satan was insinuating himself into the church, to corrupt their faith and turn their minds from the Word of truth.

Most of the Christians at last consented to lower their standard, and a union was formed between Christianity and paganism. Although the worshipers of idols professed to be converted and united with the church, they still clung to their idolatry, only changing the objects of their worship to images of Jesus, and even of Mary and the saints. The foul leaven of idolatry, thus brought into the church, continued its baleful work. Unsound doctrines, superstitious rites, and idolatrous ceremonies were incorporated into her faith and worship. As the followers of Christ united with idolaters, the Christian religion became corrupted, and the church lost her purity and power. There were some, however, who were not misled by these delusions. They still maintained their fidelity to the Author of truth, and worshiped God alone.

Desperate Struggle

It required a desperate struggle for those who would be faithful to stand firm against the deceptions and abominations which were disguised in sacerdotal garments and introduced into the church. The Bible was not accepted as the standard of faith. The doctrine of religious freedom was termed heresy, and its upholders were hated and proscribed.

After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry. They saw that separation was an absolute necessity if they would obey the Word of God. They dared not tolerate errors fatal to their own souls, and set an example which would imperil the faith of their children and children's children. To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle. If unity could be secured only by the compromise of truth and righteousness, then let there be difference, and even war.

The Great Apostasy

The apostle Paul, in his second letter to the Thessalonians, foretold the great apostasy which would result in the establishment of the papal power. He declared that the day of Christ should not come, "except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God" (2 Thess. 2:3-4). And furthermore, the apostle warns his brethren that "the mystery of iniquity doth already work" (2 Thess. 2:7). Even at that early date he saw, creeping into the church, errors that would prepare the way for the development of the papacy.

Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, the mystery of iniquity carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions. The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ.

The Man of Sin

This compromise between paganism and Christianity resulted in the development of the "man of sin" foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan's power,—a monument of his efforts to seat himself upon the throne to rule the earth according to his will.

Change Times and Laws

The detector of error having been removed, Satan worked according to his will. Prophecy had declared that the papacy was to "think to change times and laws" (Dan. 7:25). This work was not slow to attempt. To afford converts from heathenism a substitute for the worship of idols, and thus to promote their nominal acceptance of Christianity, the adoration of images and relics was gradually introduced into the Christian worship. The decree of a general council (Second Council of Nice, A.D. 787) finally established this system of idolatry. To complete the sacrilegious work, Rome presumed to expunge from the law of God the second commandment, forbidding image worship, and to divide the tenth commandment, in order to preserve the number.

The spirit of concession to paganism opened the way for a still further disregard of Heaven's authority. Satan tampered with the fourth Commandment also, and essayed to set aside the ancient Sabbath, the day which God had blessed and sanctified (Gen.

2:2-3), and in its stead to exalt the festival observed by the heathen as “the venerable day of the sun.” This change was not at first attempted openly. In the first centuries the true Sabbath had been kept by all Christians. They were jealous for the honor of God and, believing that His law is immutable, they zealously guarded the sacredness of its precepts. But with great subtlety, Satan worked through his agents to bring about his object. That the attention of the people might be called to the Sunday, it was made a festival in honor of the resurrection of Christ. Religious services were held upon it; yet it was regarded as a day of recreation, the Sabbath being still sacredly observed.

To prepare the way for the work which he designed to accomplish, Satan had led the Jews, before the advent of Christ, to load down the Sabbath with the most rigorous exactions, making its observance a burden. Now, taking advantage of the false light in which he had thus caused it to be regarded, he cast contempt upon it as a Jewish institution. While Christians continued to observe the Sunday as a joyous festival, he led them, in order to show their hatred of Judaism, to make the Sabbath a fast, a day of sadness and gloom.

The Day of the Sun

In the early part of the fourth century, the emperor Constantine issued a decree making Sunday a public festival throughout the Roman Empire. The day of the sun was revered by his pagan subjects, and was honored by Christians; it was the emperor's policy to unite the conflicting interests of heathenism and Christianity. He was urged to do this by the bishops of the church, who, inspired by ambition and thirst for power, perceived that if the same day was observed by both Christians and the heathen, it would promote the nominal acceptance of Christianity by pagans and thus advance the power and glory of the church. But while Christians were gradually led to regard Sunday as possessing a degree of sacredness, they still held the true Sabbath as the holy of the Lord, and observed it in obedience to the fourth commandment.

The Commandments of Men

The arch-deceiver had not completed his work. He was resolved to gather the Christian world under his banner and to exercise his power through his vicegerent, the proud pontiff who claimed to be the representative of Christ. Through half-converted pagans, ambitious prelates, and world-loving churchmen, he accomplished his purpose. Vast councils were held from time to time, in which the dignitaries of the church were convened from all the world. In nearly every council the Sabbath which God had instituted was pressed down a little lower while the Sunday was correspondingly exalted. Thus the pagan festival came finally to be honored as a divine institution while the Bible Sabbath was pronounced a relic of Judaism and its observers were declared to be accursed.

The great apostate had succeeded in exalting himself “above all that is called God, or that is worshiped” (2 Thess. 2:4). He had dared to change the only precept of the divine law that unmistakably points all mankind to the true and living God. In the fourth commandment, God is revealed as the Creator of the heavens and the earth, and is thereby distinguished from all false gods. It was as a memorial of the work of creation that the seventh day was sanctified as a rest day for man. It was designed to keep the living God ever before the minds of men as the source of being and the object of reverence and worship. Satan strives to turn men from their allegiance to God and from rendering obedience to His law; therefore he directs his efforts especially against that commandment which points to God as the Creator.

Child of the Papacy

Protestants now urge that the resurrection of Christ on Sunday made it the Christian Sabbath. But Scripture evidence is lacking. No such honor was given to the day by Christ or His apostles. The observance of Sunday as a Christian institution had its origin in that

“mystery of lawlessness” (2 Thess. 2:7, R.V.), which even in Paul’s day, had begun its work. Where and when did the Lord adopt this child of the papacy? What valid reason can be given for a change which the Scriptures do not sanction?

Papal Supremacy

In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Paganism had given place to the papacy. The dragon had given to the beast “his power, and his seat, and great authority” (Rev. 13:2). And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation (Dan. 7:25; Rev. 13:5-7). Christians were forced to choose, either to yield their integrity and accept the papal ceremonies and worship or to wear away their lives in dungeons or suffer death by the rack, the fagot, or the headsman’s ax. Now were fulfilled the words of Jesus, “Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for My name’s sake” (Luke 21:16-17). Persecution opened upon the faithful with greater fury than ever before, and the world became a vast battlefield. For hundreds of years the church of Christ found refuge in seclusion and obscurity. Thus says the prophet: “The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.” *Revelation 12:6.*

The Dark Ages

The accession of the Roman Church to power marked the beginning of the Dark Ages. As her power increased, the darkness deepened. Faith was transferred from Christ, the true foundation, to the pope of Rome. Instead of trusting in the Son of God for forgiveness of sins and for eternal salvation, the people looked to the pope and to the priests and prelates to whom he delegated authority. They were taught that the pope was their earthly mediator, and that none could approach God except through him; and, further, that he stood in the place of God to them, and was therefore to be implicitly obeyed. A deviation from his requirements was sufficient cause for the severest punishment to be visited upon the bodies and souls of the offenders. Thus the minds of the people were turned away from God to fallible, erring, and cruel men; nay more, to the prince of darkness himself, who exercised his power through them. Sin was disguised in a garb of sanctity. When the Scriptures are suppressed, and man comes to regard himself as supreme, we need look only for fraud, deception, and debasing iniquity. With the elevation of human laws and traditions was manifest the corruption that ever results from setting aside the law of God.

Flight into the Wilderness

Among the leading causes that had led to the separation of the true church from Rome was the hatred of the latter toward the Bible Sabbath. As foretold by prophecy, the papal power cast down the truth to the ground. The law of God was trampled in the dust while the traditions and customs of men were exalted. The churches that were under the rule of the papacy were early compelled to honor the Sunday as a holy day. Amid the prevailing error and superstition, many, even of the true people of God, became so bewildered that while they observed the Sabbath they refrained from labor also on the Sunday. But this did not satisfy the papal leaders. They demanded not only that Sunday be hallowed, but that the Sabbath be profaned; and they denounced in the strongest language those who dared to show it honor. It was only by fleeing from the power of Rome that any could obey God’s law in peace.

In Lands Beyond

In lands beyond the jurisdiction of Rome, there existed for many centuries bodies of

Christians who remained almost wholly free from papal corruption. They were surrounded by heathenism, and in the lapse of ages were affected by its errors; but they continued to regard the Bible as the only rule of faith, and adhered to many of its truths. These Christians believed in the perpetuity of the law of God and observed the Sabbath of the fourth commandment. Churches that held to this faith and practice existed in Central Africa and among the Armenians of Asia.

The Waldenses

But of those who resisted the encroachments of the papal power, the Waldenses stood foremost. In the very land where popery had fixed its seat, there its falsehood and corruption were most steadfastly resisted . . . The persecutions visited for many centuries upon this God-fearing people were endured by them with a patience and constancy that honored their Redeemer. Notwithstanding the crusades against them, and the inhuman butchery to which they were subjected, they continued to send out their missionaries to scatter the precious truth. They were hunted to the death; yet their blood watered the seed sown, and it failed not of yielding fruit. Thus the Waldenses witnessed for God, centuries before the birth of Luther. Scattered over many lands, they planted the seeds of the Reformation that began in the time of Wycliffe, grew broad and deep in the days of Luther, and is to be carried forward to the close of time by those who also are willing to suffer all things for “the Word of God and for the testimony of Jesus Christ” (Rev. 1:9).

The Reformation Continues

The Reformation did not, as many suppose, end with Luther. It is to be continued to the close of this world’s history. Luther had a great work to do in reflecting to others the light which God had permitted to shine upon him; yet he did not receive all the light which was to be given to the world. From that time to this, new light has been continually shining upon the Scriptures, and new truths have been constantly unfolding.

Bridging the Chasm

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. To the conservative and compromising, these arguments seemed conclusive. But there was another class that did not so judge. The fact that these customs tended to bridge the chasm between Rome and the Reformation was in their view a conclusive argument against retaining them. They looked upon them as badges of the slavery from which they had been delivered, and to which they had no disposition to return. They reasoned that God has in His Word established the regulations governing His worship, and that men are not at liberty to add to these or to detract from them. The very beginning of the great apostasy was in seeking to supplement the authority of God by that of the church. Rome began by enjoining what God had not forbidden, and she ended by forbidding what He had explicitly enjoined.

Sealing the Law

The work of Sabbath reform to be accomplished in the last days is foretold in the prophecy of Isaiah: “Thus saith the Lord, Keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.” “The sons of the stranger, that join

themselves to the Lord . . . to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer.” *Isaiah 56:1-2, 6-7.*

These words apply in the Christian age, as is shown by the context: “The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him.” *Isaiah 56:8.* Here is foreshadowed the gathering in of the Gentiles by the gospel. And upon those who then honor the Sabbath, a blessing is pronounced. Thus the obligation of the fourth commandment extends past the crucifixion, resurrection, and ascension of Christ, to the time when His servants should preach to all nations the message of glad tidings.

The Lord commands by the same prophet, “Bind up the testimony, seal the law among My disciples” (Isa. 8:16). The seal of God’s law is found in the fourth commandment. This only, of all the ten, brings to view both the name and the title of the Lawgiver. It declares Him to be the Creator of the heavens and the earth, and thus shows His claim to reverence and worship above all others. Aside from this precept, there is nothing in the decalogue to show by whose authority the law is given. When the Sabbath was changed by the papal power, the seal was taken from the law. The disciples of Jesus are called upon to restore it, by exalting the Sabbath of the fourth commandment to its rightful position as the Creator’s memorial and the sign of His authority.

“To the law and to the testimony.” While conflicting doctrines and theories abound, the law of God is the one unerring rule by which all opinions, doctrines, and theories are to be tested. Says the prophet, “If they speak not according to this Word, it is because there is no light in them” (Isa. 8:20).

The prophet thus points out the ordinance which has been forsaken: “Thou shalt raise up the foundations of many generations; and thou shalt be called the repairer of the breach, the restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord.” *Isaiah 58:12-14.* This prophecy also applies in our time. The breach was made in the law of God when the Sabbath was changed by the Roman power. But the time has come for that divine institution to be restored. The breach is to be repaired, and the foundation of many generations to be raised up.

Hallowed by the Creator’s rest and blessing, the Sabbath was kept by Adam in his innocence in holy Eden; by Adam, fallen yet repentant, when he was driven from his happy estate. It was kept by all the patriarchs, from Abel to righteous Noah, to Abraham, to Jacob. When the chosen people were in bondage in Egypt, many, in the midst of prevailing idolatry, lost their knowledge of God’s law; but when the Lord delivered Israel, He proclaimed His law in awful grandeur to the assembled multitude, that they might know His will, and fear and obey Him forever.

From that day to the present, the knowledge of God’s law has been preserved in the earth, and the Sabbath of the fourth commandment has been kept. Though the “man of sin” succeeded in trampling underfoot God’s holy day, yet even in the period of his supremacy there were, hidden in secret places, faithful souls who paid it honor. Since the Reformation, there have been some in every generation to maintain its observance. Though often in the midst of reproach and persecution, a constant testimony has been borne to the perpetuity of the law of God and the sacred obligation of the creation Sabbath.

Truth Is Older than Error

Many urged that Sundaykeeping had been an established doctrine and a widespread

custom of the church for many centuries. Against this argument it was shown that the Sabbath and its observance were more ancient and widespread, even as old as the world itself, and bearing the sanction both of angels and of God. When the foundations of the earth were laid, when the morning stars sang together, and all the sons of God shouted for joy, then was laid the foundation of the Sabbath (Job 38:6-7; Gen. 2:1-3). Well may this institution demand our reverence: it was ordained by no human authority, and rests upon no human traditions; it was established by the Ancient of days, and commanded by His eternal Word.

“Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” —*Revelation 22:14*

“My God shall supply all your need according to His riches in glory by Christ Jesus.”
—*Philippians 4:19*

“Great peace have they which love Thy law, and nothing shall offend them.”
—*Psalms 119:165*

“Take My yoke upon you, and learn of Me, for I am meek and lowly in heart; and ye shall find rest unto your souls.”
—*Matthew 11:29*

PERSECUTION OF THE PEOPLE OF GOD

For this is the message that ye heard from the beginning: that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.—1 John 3:11-12.

Therefore did the Jews persecute Jesus, and sought to slay Him.—John 5:16.

But, as then, he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.—Galatians 4:29.

Yea, and all that will live godly in Christ Jesus shall suffer persecution.—2 Timothy 3:12.

They shall put you out of the synagogues [churches] yea, the time cometh, that whosoever killeth you will think that he doeth God service.—John 16:1-2.

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning. —John 8:44.

He turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of God is not come to destroy men's lives, but to save them.—Luke 9:55-56.

Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.—Matthew 5:10-12.

And when the dragon [Satan] saw that he was cast unto the earth, he persecuted the woman [true church] which brought forth the man child [Christ]. . And the dragon was wroth .. and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus.—Revelation 12:13, 17.

Chapter Three- Preparing for the Mark

—Laying Plans to Destroy

Those who had accepted the light concerning the mediation of Christ and the perpetuity of the law of God found that these were the truths presented in Revelation 14. The messages of this chapter constitute a threefold warning, which is to prepare the inhabitants of the earth for the Lord's second coming.

The Hour of His Judgment

The announcement, "The hour of His Judgment is come," points to the closing work of Christ's ministration for the salvation of men. It heralds a truth which must be proclaimed until the Saviour's intercession shall cease, and He shall return to the earth to take His people to Himself. The work of judgment, which began in 1844, must continue until the cases of all are decided, both of the living and the dead; hence it will extend to the close of human probation. That men may be prepared to stand in the Judgment, the message commands them to "fear God, and give glory to Him," "and worship Him that made heaven, and earth, and the sea, and the fountains of waters." The result of an acceptance of these messages is given in the words, "Here are they that keep the commandments of God and the faith of Jesus."

In order to be prepared for the Judgment, it is necessary that men should keep the law of God. That law will be the standard of character in the Judgment. The apostle Paul declares, "As many as have sinned in the law shall be judged by the law . . . in the day when God shall judge the secrets of men by Jesus Christ" (Rom. 2:12, 16). And he says that "the doers of the law shall be justified." Faith is essential in order to keep of the law of God; for "without faith it is impossible to please Him." And "whatsoever is not of faith is sin" (Heb. 11:6; Rom. 14:23).

By the first angel, men are called upon to "fear God, and give glory to Him," and to worship Him as the Creator of the heavens and the earth. In order to do this, they must obey His law. Says the wise man, "Fear God, and keep His commandments; for this is the whole duty of man" (Eccl. 12:13). Without obedience to His commandments, no worship can be pleasing to God. "This is the love of God, that we keep His commandments." "He that turneth away his ear from hearing the law, even his prayer shall be abomination." 1 John 5:3; Proverbs 28:9.

Worship the Creator

The duty to worship God is based upon the fact that He is the Creator, and that to Him all other beings owe their existence. And wherever, in the Bible, His claim to reverence and worship above the gods of the heathen is presented, there is cited the evidence of His creative power. "All the gods of the nations are idols; but the Lord made the heavens." *Psalms 96:5*. "To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things." "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it . . . I am the Lord; and there is none else." *Isaiah 40:25-26; 45:18*. Says the psalmist: "Know ye that the Lord, He is God: it is He that hath made us, and not we ourselves." "O come, let us worship and bow down: let us kneel before the Lord our Maker." *Psalms 100:3; 95:6*. And the holy beings who worship God in Heaven state, as the reason why their homage is due to Him, "Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things" (Rev. 4:11).

In Revelation 14, men are called upon to worship the Creator; and the prophecy brings to view a class that, as the result of the threefold message, are keeping the commandments of God. One of these commandments points directly to God as the Creator. The fourth precept declares: "The seventh day is the Sabbath of the Lord thy God . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

Exodus 20:10-11. Concerning the Sabbath, the Lord says further: that it is “a sign . . . that ye may know that I am the Lord your God” (*Eze. 20:20*). And the reason given is: “For in six days the Lord made heaven and earth, and on the seventh day He rested and was refreshed” (*Ex. 31:17*).

Sabbath - Worship - Creator

“The importance of the Sabbath as the memorial of creation is that it keeps ever present the true reason why worship is due to God,”—because He is the Creator and we His creatures. “The Sabbath therefore lies at the very foundation of divine worship; for it teaches this great truth in the most impressive manner, and no other institution does this. The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the distinction between the Creator and His creatures. This great fact can never become obsolete, and must never be forgotten.” It was to keep this truth ever before the minds of men that God instituted the Sabbath in Eden; and so long as the fact that He is our Creator continues to be a reason why we should worship Him, so long the Sabbath will continue as its sign and memorial. Had the Sabbath been universally kept, man’s thoughts and affections would have been led to the Creator as the object of reverence and worship, and there would never have been an idolater, an atheist, or an infidel. The keeping of the Sabbath is a sign of loyalty to the true God, “Him that made heaven and earth, and the sea, and the fountains of waters.” It follows that the message which commands men to worship God and keep His commandments will especially call upon them to keep the fourth commandment.

If Any Man Worship the Beast

In contrast to those who keep the commandments of God and have the faith of Jesus, the third angel points to another class, against whose errors a solemn and fearful warning is uttered: “If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God.” *Revelation 14:9-10*. A correct interpretation of the symbols employed is necessary to an understanding of this message. What is represented by the beast, the image, the mark?

The line of prophecy in which these symbols are found begins with Revelation 12, with the dragon that sought to destroy Christ at His birth. The dragon is said to be Satan (*Rev. 12:9*); he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian era was the Roman Empire, in which paganism was the prevailing religion. Thus, while the dragon primarily represents Satan, it is, in a secondary sense, a symbol of pagan Rome.

The Beast of Revelation 13

In Chapter 13 (verses 1-10) is described another beast, “like unto a leopard,” to which the dragon gave “his power, and his seat, and great authority.” This symbol, as most Protestants have believed, represents the papacy, which succeeded to the power and seat and authority once possessed by the ancient Roman Empire. Of the leopard-like beast it is declared: “There was given unto him a mouth speaking great things and blasphemies . . . And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in Heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations.” *Revelation 13:5-7*. This prophecy, which is nearly identical with the description of the little horn of Daniel 7, unquestionably points to the papacy.

Forty and Two Months

“Power was given unto him to continue forty and two months.” And, says the prophet, “I saw one of his heads as it were wounded to death.” And again. “He that leadeth into

captivity shall go into captivity; he that killeth with the sword must be killed with the sword.” The forty and two months are the same as the “time and times and the dividing of time,” three years and a half, or 1260 days, of Daniel 7,—the time during which the papal power was to oppress God’s people. This period, as stated in preceding chapters, began with the establishment of the papacy, A.D. 538, and terminated in 1798. At that time, when the papacy was abolished and the pope made captive by the French army, the papal power received its deadly wound, and the prediction was fulfilled, “He that leadeth into captivity shall go into captivity.”

Lamb-like Beast

At this point another symbol is introduced. Says the prophet, “I beheld another beast coming up out of the earth; and he had two horns like a lamb” (Rev. 13:11). Both the appearance of this beast and the manner of its rise indicate that the nation which it represents is unlike those presented under the preceding symbols. The great kingdoms that have ruled the world were presented to the prophet Daniel as beasts of prey, rising when the “four winds of the heaven strove upon the great sea” (Dan. 7:2). In Revelation 17, an angel explained that waters represent “peoples, and multitudes, and nations, and tongues” (Rev. 17:15). Winds are a symbol of strife. The four winds of heaven, striving upon the great sea, represent the terrible scenes of conquest and revolution by which kingdoms have attained to power.

Out of the Earth

But the beast with the lamb-like horns was seen “coming up out of the earth.” Instead of overthrowing other powers to establish itself, the nation thus represented must arise in territory previously unoccupied, and grow up gradually and peacefully. It could not, then, arise among the crowded and struggling nationalities of the Old World,—that turbulent sea of “peoples, and multitudes, and nations, and tongues.” It must be sought in the Western Continent.

What nation of the New World was in 1798 rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America. Again and again the thought, almost the exact words, of the sacred writer have been unconsciously employed by the orator and the historian in describing the rise and growth of this nation. The beast was seen “coming up out of the earth”; and, according to the translators, the word here rendered “coming up” literally signifies to “grow or spring up as a plant.” And, as we have seen, the nation must arise in territory previously unoccupied. A prominent writer—describing the rise of the United States—speaks of “the mystery of her coming forth from vacancy,” and says, “Like a silent seed we grew into empire” (*Townsend, in The New World Compared with the Old, p. 462*). A European journal in 1850 spoke of the United States as a wonderful empire, which was “emerging,” and “amid the silence of the earth daily adding to its power and pride” (*The Dublin Nation*). Edward Everett, in an oration on the Pilgrim founders of this nation, said: “Did they look for a retired spot, inoffensive from its obscurity, safe in its remoteness from the haunts of despots, where the little church of Leyden might enjoy freedom of conscience? Behold the mighty regions over which, in peaceful conquest . . . they have borne the banners of the cross.”

Like a Lamb

“And he had two horns like a lamb.” The lamb-like horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as “coming up” in 1798. The Christian exiles who first fled to America sought an asylum from royal oppression and priestly intolerance, and they determined to establish a government upon the broad foundation of civil and religious liberty. The

Declaration of Independence sets forth the great truth that “all men are created equal” and endowed with the inalienable right to “life, liberty, and the pursuit of happiness.” And the Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosperity. The oppressed and down-trodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth.

Spake as a Dragon

But the beast with lamb-like horns and dragon voice of the symbol point to a striking contradiction between the professions and the practice of the nation thus represented. The “speaking” of the nation is the action of its legislative and judicial authorities. By such action it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak “as a dragon,” and exercise “all the power of the first beast,” plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopard-like beast. And the statement that the beast with two horns “causeth the earth and them which dwell therein to worship the first beast,” indicates that the authority of this nation is to be exercised in enforcing some observance which shall be an act of homage to the papacy.

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 the 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.

Make an Image

“Saying to them that dwell on the earth, that *they* should make an image to the beast.” Here is clearly presented a form of government in which the legislative power rests with the people, a most striking evidence that the United States is the nation denoted in the prophecy.

But what is the “image to the beast”? and how is it to be formed? The image is made by the two-horned beast, and is an image *to* the first beast. Then to learn what the image is like, and how it is to be formed, we must study the characteristics of the beast itself,—the papacy. When the early church became corrupted by departing from the simplicity of the gospel, and accepting heathen rites and customs, she lost the Spirit and power of God; and in order to control the consciences of the people, she sought the support of the secular power. The result was the papacy, a church that controlled the power of the State, and employed it to further her own ends, especially for the punishment of “heresy.” In order for the United States to form an image to the beast, the religious power must so control the civil government that the authority of the State will also be employed by the church to accomplish her own ends.

Whenever the church has obtained secular power, she has employed it to punish

dissent from her doctrines. Apostasy in the church will prepare the way for the image to the beast.

When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the State to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result.

The Third Angel's Warning

The beast with two horns "causeth [commands] all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: 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" (Rev. 13:16-17). The third angel's warning is: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." "The beast" mentioned in this message, whose worship is enforced by the two-horned beast, is the first, or leopard-like 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. The "mark of the beast" still remains to be defined.

After the warning against the worship of the beast and his image, the prophecy declares, "Here are they that keep the commandments of God, and the faith of Jesus." Since those who keep God's commandments are thus placed in contrast with those that worship the beast and his image and receive his mark, it follows that the keeping of God's law, on the one hand, and its violation, on the other, will make the distinction between the worshipers of God and the worshipers of the beast.

Think to Change

The special characteristic of the beast, and therefore of his image, is the breaking of God's commandments. Says Daniel of the little horn, the papacy, "He shall think to change the times and the law" (Dan. 7:25, R.V.). And Paul styled the same power the "man of sin," who was to exalt himself above God. One prophecy is a complement of the other. Only by changing God's law could the papacy exalt itself above God; whoever should understandingly keep the law as thus changed would be giving supreme honor to that power by which the change was made. Such an act of obedience to papal laws would be a mark of allegiance to the pope in the place of God.

The papacy has attempted to change the law of God. The second commandment, forbidding image worship, has been dropped from the law, and the fourth commandment has been so changed as to authorize the observance of the first instead of the seventh day as the Sabbath. But papists urge, as a reason for omitting the second commandment, that it is unnecessary, being included in the first, and that they are giving the law exactly as God designed it to be understood. This cannot be the change foretold by the prophet. An intentional, deliberate change is presented: "He shall *think* to change the times and the law." The change in the fourth commandment exactly fulfills the prophecy. For this, the only authority claimed is that of the church. Here the papal power openly sets itself above God.

The Bible or the Papacy

While the worshipers of God will be especially distinguished by their regard for the fourth commandment,—since this is the sign of His creative power and the witness to His claim upon man's reverence and homage,—the worshipers of the beast will be distinguished by their efforts to tear down the Creator's memorial, to exalt the institution of Rome. It was in behalf of the Sunday that popery first asserted its arrogant claims; and its first resort to the power of the State was to compel the observance of Sunday as "the Lord's day." But the Bible points to the seventh day, and not to the first, as the Lord's day.

Said Christ, "The Son of man is Lord also of the Sabbath." The fourth commandment declares: "The seventh day is the Sabbath of the Lord." And by the prophet Isaiah the Lord designates it "My holy day" (Mark 2:28; Isa. 58:13).

The claim so often put forth, that Christ changed the Sabbath, is disproved by His own words. It is a fact generally admitted by Protestants, that the Scriptures give no authority for the change of the Sabbath. Roman Catholics acknowledge that the change of the Sabbath was made by their church, and declare that Protestants, by observing the Sunday, are recognizing her power.

The Mark of Papal Authority

As the sign of the authority of the Catholic Church, papist writers cite "the very act of changing the Sabbath into Sunday, which Protestants allow of . . . because by keeping Sunday strictly they acknowledge the church's power to ordain feasts and to command them under sin" (*Abridgement of Christian Doctrine*, p. 58, H. Tuberville). What then is the change of the Sabbath, but the sign or mark of the authority of the Romish Church—"the mark of the beast?"

The Roman Church has not relinquished her claim to supremacy; and when the world and the Protestant churches accept a sabbath of her creating—while they reject the Bible Sabbath—they virtually admit this assumption. They may claim the authority of tradition and of the Fathers for the change; but in so doing they ignore the very principle which separates them from Rome,—that "the Bible, and the Bible only, is the religion of Protestants." The papists can see that they are deceiving themselves, willingly closing their eyes to the facts in the case. As the movement for Sunday enforcement gains favor, he rejoices, feeling assured that it will eventually bring the whole Protestant world under the banner of Rome.

Worshiping the Beast

Romanists declare that "the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church" (*Plain Talk About Protestantism*, p. 213). The enforcement of Sundaykeeping on the part of Protestant churches is an enforcement of the worship of the papacy—of the beast. Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath, are thereby paying homage to that power by which alone it is commanded. But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sundaykeeping in the United States would be an enforcement of the worship of the beast and his image.

But Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before Him. But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome and to the power which enforces the institution ordained by Rome. He is worshiping the beast and his image. As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome—"the mark of the beast." And it is not until the issue is thus plainly set before the people—and they are brought to choose between the commandments of God and the commandments of men—that those who continue in transgression will receive "the mark of the beast."

The Warning against the Mark

The most fearful threatening ever addressed to mortals is contained in the third angel's message. That must be a terrible sin which calls down the wrath of God unmingled with mercy. Men are not to be left in darkness concerning this important matter; the warning against this sin is to be given to the world before the visitation of God's judgments, that all may know why they are to be inflicted, and have opportunity to escape them. Prophecy declares that the first angel would make his announcement to "every nation, and kindred, and tongue, and people." The warning of the third angel, which forms a part of the same threefold message, is to be no less widespread. It is represented in the prophecy as proclaimed with a loud voice, by an angel flying in the midst of heaven; and it will command the attention of the world!

Two Great Classes

In the issue of the contest, all Christendom will be divided into two great classes,—those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark. Although church and State will unite their power to compel "all, both small and great, rich and poor, free and bond, to receive the mark" of the beast (Rev. 13:16), yet the people of God will not receive it. The prophet of Patmos beholds "them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name stand on the sea of glass, having the harps of God," and singing the song of Moses and the Lamb (Rev. 15:2-3).

Protestants Are Changing

Romanism is now regarded by Protestants with far greater favor than in former years. In those countries where Catholicism is not in the ascendancy, and the papists are taking a conciliatory course in order to gain influence, there is an increasing indifference concerning the doctrines that separate the Reformed churches from the papal hierarchy; the opinion is gaining ground that, after all, we do not differ so widely upon vital points as has been supposed, and that a little concession on our part will bring us into a better understanding with Rome. The time was when Protestants placed a high value upon the liberty of conscience which has been so dearly purchased. They taught their children to abhor popery and held that to seek harmony with Rome would be disloyalty to God. But how widely different are the sentiments now expressed. The defenders of popery declare that the church has been maligned; and the Protestant world are inclined to accept the statement. Many urge that it is unjust to judge the church of today by the abominations and absurdities that marked her reign during the centuries of ignorance and darkness. They excuse her horrible cruelty as the result of the barbarism of the times, and plead that the influence of modern civilization has changed her sentiments.

Babylon Has Not Changed

Have these persons forgotten the claim of infallibility put forth for nine hundred years by this haughty power? So far from being relinquished, this claim has been affirmed in the twentieth century with greater positiveness than ever before. As Rome asserts that she "*never erred, and never can err,*" how can she renounce the principles which governed her course in past ages?

The papal church will never relinquish her claim to infallibility. All that she has done in her persecution of those who reject her dogmas, she holds to be right; and would she not repeat the same acts, should the opportunity be presented? Let the restraints now imposed by secular governments be removed, and Rome be reinstated in her former power, and there would speedily be a revival of her tyranny and persecution.

Forgetting the Past

The Roman Church now presents a fair front to the world, covering with apologies her

record of horrible cruelties. She has clothed herself in Christ-like garments; but she is unchanged. Every principle of popery that existed in past ages exists today. The doctrines devised in the darkest ages *are still held*. Let none deceive themselves. The popery that Protestants are now so ready to honor is the same that ruled the world in the days of the Reformation, when men of God stood up, at the peril of their lives, to expose her iniquity. She possesses the same pride and arrogant assumption that lorded it over kings and princes, and claimed the prerogatives of God. Her spirit is no less cruel and despotic now than when she crushed out human liberty and slew the saints of the Most High.

The papacy is just what prophecy declared that she would be, the apostasy of the latter times (2 Thess. 2:3-4). It is a part of her policy to assume the character which will best accomplish her purpose; but beneath the variable appearance of the chameleon, she conceals the invariable venom of the serpent. "We are not bound to keep faith and promises to heretics," she declares. Shall this power, whose record for a thousand years is written in the blood of the saints, be now acknowledged as a part of the church of Christ?

What Has Changed

It is not without reason that the claim has been put forth in Protestant countries, that Catholicism differs less widely from Protestantism than in former times. There has been a change; but the change is not in the papacy. Catholicism indeed resembles much of the Protestantism that now exists, because Protestantism has so greatly degenerated since the days of the Reformers.

A prayerful study of the Bible would show Protestants the real character of the papacy, and would cause them to abhor and to shun it; but many are so wise in their own conceit that they feel no need of humbly seeking God that they may be led into the truth. Although priding themselves on their enlightenment, they are ignorant both of the Scriptures and of the power of God. They must have some means of quieting their consciences; and they seek that which is least spiritual and humiliating. *What they desire is a method of forgetting God which shall pass as a method of remembering Him*. The papacy is well adapted to meet the wants of all these. It is prepared for two classes of mankind, embracing nearly the whole world,—those who would be saved by their merits, and those who would be saved in their sins. Here is the secret of its power.

A day of great intellectual darkness has been shown to be favorable to the success of popery. It will yet be demonstrated that a day of great intellectual light is equally favorable for its success.

Following in the Steps

In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the state, Protestants are following in the steps of papists. Nay, more, they are opening the door for the papacy to regain in Protestant America the supremacy which she has lost in the Old World. And that which gives greater significance to this movement is the fact that the principal object contemplated is the enforcement of Sunday observance,—a custom which originated with Rome, and which she claims as the sign of her authority. It is the spirit of the papacy—the spirit of conformity to worldly customs, the veneration for human traditions above the commandments of God,—that is permeating the Protestant churches and leading them on to do the same work of Sunday exaltation which the papacy has done before them.

These records of the past clearly reveal the enmity of Rome toward the true Sabbath and its defenders, and the means which she employs to honor the institution of her creating.

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 history testify of her artful and persistent efforts to insinuate herself into the affairs of nations; and having gained a foothold, to further her own aims, even at the ruin of princes and people. Romanism openly puts forth the claim that the pope “can pronounce sentences and judgments in contradiction to the right of nations, to the law of God and man” (*The “Decretalia”*).

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 Church. And had she but the power, she would put them in practice with as much vigor now as in past centuries. 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.

“In all thy ways acknowledge Him, and He shall direct thy paths.”

—*Proverbs 3:6*

“The blood of Jesus Christ, His Son, cleanseth us from all sin . . . If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

—*1 John 1:7, 9*

“And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.”

—*1 John 3:22*

“Be thou faithful unto death, and I will give thee a crown of Life.”

—*Revelation 2:10*

THE TEST OF LOYALTY

Fear God and keep His commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.—*Ecclesiastes 12:13-14*.

And every man that hath this hope [of desiring Christ's Second Advent] in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that He was manifested to take away our sins.—*1 John 3:3-4*.

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.—*James 2:10-11*.

Why do ye also transgress the commandment of God by your tradition? . . . Thus have ye made the commandment of God of none effect by your tradition.—*Matthew 15:3,6*

But in vain they do worship Me, teaching for doctrines the commandments of men.—*Matthew 15:9*.

He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.—*1 John 2:4*.

Bind up the testimony, seal the law among My disciples.—*Isaiah 8:16*.

Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.—*Matthew 7:21*.

I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.—*John 15:5*.

Chapter Four - Supernatural Power to Destroy

— *Talking with Devils*

With the earliest history of man, Satan began his efforts to deceive our race. He who had incited rebellion in Heaven desired to bring the inhabitants of the earth to unite with him in his warfare against the government of God. Adam and Eve had been perfectly happy in obedience to the law of God, and this fact was a constant testimony against the claim which Satan had urged in Heaven, that God's law was oppressive and opposed to the good of His creatures. And, furthermore, Satan's envy was excited as he looked upon the beautiful home prepared for the sinless pair. He determined to cause their fall that, having separated them from God and brought them under his own power, he might gain possession of the earth and here establish his kingdom, in opposition to the Most High.

"The woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." *Genesis 3:2-5.*

Immortality by Obedience

In the midst of Eden grew the tree of life, whose fruit had the power of perpetuating life. Had Adam remained obedient to God, he would have continued to enjoy free access to this tree, and would have lived forever. But when he sinned, he was cut off from partaking of the tree of life, and he became subject to death. The divine sentence, "Dust thou art, and unto dust shalt thou return," points to the utter extinction of life.

Immortality, promised to man on condition of obedience, had been forfeited by transgression. Adam could not transmit to his posterity that which he did not possess; and there could have been no hope for the fallen race, had not God—by the sacrifice of His Son—"brought life and immortality to light through the gospel" (Rom. 5:12; 2 Tim. 1:10). And only through Christ can immortality be obtained. Said Jesus, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life" (John 3:36). Every man may come in possession of this priceless blessing if he will comply with the conditions. All "who by patient continuance in well-doing seek for glory and honor and immortality" will receive eternal life (Rom. 2:7).

No Immortal Sinner

The only one who promised Adam life in disobedience was the great deceiver. And the declaration of the serpent to Eve in Eden,—“Ye shall not surely die,”—was the first sermon ever preached upon the immortality of the soul. Yet this declaration, resting solely upon the authority of Satan, is echoed from the pulpits of Christendom, and is received by the majority of mankind as readily as it was received by our first parents. The divine sentence, "The soul that sinneth, it shall die" (Eze. 18:20) is made to mean, The soul that sinneth, it shall not die, but live eternally. We cannot but wonder at the strange infatuation which renders men so credulous concerning the words of Satan, and so unbelieving in regard to the words of God.

Had man, after his fall, been allowed free access to the tree of life, he would have lived forever, and thus sin would have been immortalized. But cherubim and a flaming sword kept "the way of the tree of life" (Gen. 3:24), and not one of the family of Adam has been permitted to pass that barrier and partake of the life-giving fruit. Therefore there is not an immortal sinner.

"Ye Shall Not Surely Die"

But after the fall, Satan bade his angels make a special effort to inculcate the belief in

man's natural immortality; and having induced the people to receive this error, they were to lead them on to conclude that the sinner would live in eternal misery. Now the prince of darkness, working through his agents, represents God as a revengeful tyrant, declaring that He plunges into hell all those who do not please Him, and causes them ever to feel His wrath; and that while they suffer unutterable anguish and writhe in the eternal flames, their Creator looks down upon them with satisfaction.

Misrepresenting God's Character

How repugnant to every emotion of love and mercy, and even to our sense of justice, is the doctrine that the wicked dead are tormented with fire and brimstone in an eternally burning hell; that for the sins of a brief, earthly life they are to suffer torture as long as God shall live. Yet this doctrine has been widely taught, and is still embodied in many of the creeds of Christendom. It is urged that the infliction of endless misery upon the wicked would show God's hatred of sin as an evil which is ruinous to the peace and order of the universe. Oh, dreadful blasphemy! As if God's hatred of sin is the reason why He perpetuates sin. For, according to the teachings of these theologians, continued torture without hope of mercy maddens its wretched victims, and as they pour out their rage in curses and blasphemy, they are forever augmenting their load of guilt. God's glory is not enhanced by thus perpetuating continually increasing sin through ceaseless ages.

The Opposite Error

A large class to whom the doctrine of eternal torment is revolting are driven to the opposite error. They see that the Scriptures represent God as a being of love and compassion, and they cannot believe that He will consign His creatures to the fires of an eternally burning hell. But, holding that the soul is naturally immortal, they see no alternative but to conclude that all mankind will finally be saved. Many regard the threatenings of the Bible as designed merely to frighten men into obedience, and not to be literally fulfilled. Thus the sinner can live in selfish pleasure, disregarding the requirements of God, and yet expect to be finally received into His favor. Such a doctrine, presuming upon God's mercy—but ignoring His justice—pleases the carnal heart, and emboldens the wicked in their iniquity.

The Wages of Sin Is Death

God has given in His Word decisive evidence that He will punish the transgressors of His law. Those who flatter themselves, that He is too merciful to execute justice upon the sinner, have only to look to the cross of Calvary. The death of the spotless Son of God testifies that "the wages of sin is death," that every violation of God's law must receive its just retribution. Christ the sinless became sin for man. He bore the guilt of transgression, and the hiding of His Father's face, until His heart was broken and His life crushed out. All this sacrifice was made that sinners might be redeemed. In no other way could man be freed from the penalty of sin. And every soul that refuses to become a partaker of the atonement provided at such a cost must bear, in his own person, the guilt and punishment of transgression.

"He that overcometh shall inherit all things; and I will be his God, and he shall be My son." *Revelation 21:7*. Here, also, conditions are specified. In order to inherit all things, we must resist and overcome sin.

Obedience by Faith in Christ

"No fornicator, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and God." *Ephesians 5:5, R.V.* "Follow peace with all men, and holiness, without which no man shall see the Lord." *Hebrews 12:14*. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and

whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.”
Revelation 22:14-15.

For the Good of All

God executes justice upon the wicked, for the good of the universe, and even for the good of those upon whom His judgments are visited. He would make them happy if He could do so in accordance with the laws of His government and the justice of His character. He surrounds them with the tokens of His love, He grants them a knowledge of His law, and follows them with the offers of His mercy; but they despise His love, make void His law, and reject His mercy.

Those who have chosen Satan as their leader, and have been controlled by his power, are not prepared to enter the presence of God. Pride, deception, licentiousness, and cruelty have become fixed in their characters. Can they enter Heaven, to dwell forever with those whom they despised and hated on earth? Truth will never be agreeable to a liar; meekness will not satisfy self-esteem and pride; purity is not acceptable to the corrupt; disinterested love does not appear attractive to the selfish. What source of enjoyment could Heaven offer to those who are wholly absorbed in earthly and selfish interests?

Life or Death

“The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” *Romans 6:23.* While life is the inheritance of the righteous, death is the portion of the wicked. Moses declared to Israel: “I have set before thee this day life and good, and death and evil.” *Deuteronomy 30:15.* The death referred to in these Scriptures is not that pronounced upon Adam, for all mankind suffer the penalty of his transgression. It is the “second death” that is placed in contrast with everlasting life.

In consequence of Adam’s sin, death passed upon the whole human race. All alike go down into the grave. And through the provisions of the plan of salvation, all are to be brought forth from their graves. “There shall be a resurrection of the dead, both of the just and unjust.” *Acts 24:15.* “For as in Adam all die, even so in Christ shall all be made alive.” *1 Corinthians 15:22.*

But a distinction is made between the two classes that are brought forth. “All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” *John 5:28-29.* They who have been “accounted worthy” of the resurrection of life are “blessed and holy.” “On such the second death hath no power” (*Rev. 20:6*). But those who have not through repentance and faith secured pardon, must receive the penalty of transgression,—“the wages of sin.” They suffer punishment varying in duration and intensity, “according to their works,” but finally ending in the second death.

Since it is impossible for God, consistently with His justice and mercy to save the sinner in his sins, He deprives him of the existence which his transgressions have forfeited, and of which he has proved himself unworthy. Says an inspired writer, “Yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be.” And another declares, “They shall be as though they had not been” (*Ps. 37:10; Obad. 16*). Covered with infamy, they sink into hopeless, eternal oblivion.

An End of Sin

Thus will be made an end of sin, with all the woe and ruin which have resulted from it. Says the psalmist: “Thou hast destroyed the wicked, Thou hast put out their name forever and ever. O thou enemy, destructions are come to a perpetual end.” *Psalms 9:5-6.* John, in the Revelation, looking forward to the eternal state, hears a universal anthem of praise undisturbed by one note of discord. Every creature in Heaven and earth was heard ascribing glory to God (*Rev. 5:13*). There will then be no lost souls to blaspheme God, as they writhe in never-ending torment; no wretched beings in hell will mingle their shrieks

with the songs of the saved.

A Second Error

Upon the fundamental error of natural immortality rests the doctrine of consciousness in death—a doctrine, like eternal torment, opposed to the teachings of the Scriptures, to the dictates of reason, and to our feelings of humanity. According to the popular belief, the redeemed in Heaven are acquainted with all that takes place on the earth, and especially with the lives of the friends whom they have left behind. But how could it be a source of happiness to the dead to know the troubles of the living, to witness the sins committed by their own loved ones, and to see them enduring all the sorrows, disappointments, and anguish of life? How much of Heaven's bliss would be enjoyed by those who were hovering over their friends on earth? And how utterly revolting is the belief that as soon as the breath leaves the body, the soul of the impenitent is consigned to the flames of hell! To what depths of anguish must those be plunged who see their friends passing to the grave unprepared, to enter upon an eternity of woe and sin! Many have been driven to insanity by this harrowing thought.

The Bible Says

What say the Scriptures concerning these things? David declares that man is not conscious in death. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." *Psalms 146:4*. Solomon bears the same testimony: "The living know that they shall die; but the dead know not anything." "Their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." *Ecclesiastes 9:5-6, 10*.

When, in answer to his prayer, Hezekiah's life was prolonged fifteen years, the grateful king rendered to God a tribute of praise for His great mercy. In this song he tells the reason why he thus rejoices: "The grave cannot praise Thee, death cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee, as I do this day." *Isaiah 38:18-19*. Popular theology represents the righteous dead as in Heaven, entered into bliss, and praising God with an immortal tongue; but Hezekiah could see no such glorious prospect in death. With his words agrees the testimony of the psalmist: "In death there is no remembrance of Thee; in the grave who shall give Thee thanks?" "The dead praise not the Lord, neither any that go down into silence." *Psalms 6:5; 115:17*.

And said Paul: "If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." *1 Corinthians 15:16-18*. If for four thousand years the righteous had gone directly to Heaven at death, how could Paul have said that if there is no resurrection, "they which are fallen asleep in Christ are perished?" No resurrection would be necessary.

The Truth of the Resurrection

It is an undeniable fact that the hope of immortal blessedness at death has led to widespread neglect of the Bible doctrine of the resurrection. But when about to leave His disciples, Jesus did not tell them that they would soon come to Him. "I go to prepare a place for you," He said. "And if I go and prepare a place for you, I will come again, and receive you unto Myself." *John 14:2-3*. And Paul tells us, further, that "the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." And he adds, "Comfort one another with these words" (*1 Thess. 4:16-18*).

Paul points his brethren to the future coming of the Lord, when the fetters of the tomb

shall be broken and the “dead in Christ” shall be raised to eternal life.

The Investigative Judgment

Before any can enter the mansions of the blest, their cases must be investigated, and their characters and their deeds must pass in review before God. All are to be judged according to the things written in the books, and to be rewarded as their works have been. This Judgment does not take place at death. Mark the words of Paul: “He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead.” *Acts 17:31*. Here the apostle plainly stated that a specified time, then future, had been fixed upon for the Judgment of the world. Jude refers to the same period (Jude 14-15), and so does John in the Revelation (Rev. 20:12). But if the dead are already enjoying the bliss of Heaven or writhing in the flames of hell, what need of a future Judgment? The teachings of God’s Word on these important points are neither obscure nor contradictory; they may be understood by common minds. But what candid mind can see either wisdom or justice in the current theory?

Glorious Awakening

The Bible clearly teaches that the dead do not go immediately to Heaven. They are represented as sleeping until the resurrection (1 Thess. 4:14; Job 14:10-12). In the very day when the silver cord is loosed and the golden bowl broken (Eccl. 12:6), man’s thoughts perish. They that go down to the grave are in silence. They know no more of anything that is done under the sun (Job 14:21).

Blessed rest for the weary righteous! Time, be it long or short, is but a moment to them. They sleep, they are awakened by the trump of God to a glorious immortality. “For the trumpet shall sound, and the dead shall be raised incorruptible . . . So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.” *1 Corinthians 15:52, 54*. As they are called forth from their deep slumber, they begin to think just where they ceased. The last sensation was the pang of death, the last thought that they were falling beneath the power of the grave. When they arise from the tomb, their first glad thought will be echoed in the triumphal shout, “O death, where is thy sting? O grave, where is thy victory” (1 Cor. 15:55)?

Preparation for Spiritualism

The doctrine of man’s consciousness in death, especially the belief that the spirits of the dead return to minister to the living, has prepared the way for modern spiritualism. Here is a channel regarded as sacred, through which Satan works for the accomplishment of his purposes. The fallen angels who do his bidding appear as messengers from the spirit world. While professing to bring the living into communication with the dead, the prince of evil exercises his bewitching influence upon their minds.

Satanic Counterfeits

He has power to bring before men the appearance of their departed friends. The counterfeit is perfect; the familiar look, the words, the tone are reproduced with marvelous distinctness. Many are comforted with the assurance that their loved ones are enjoying the bliss of Heaven; and without suspicion of danger, they give ear to “seducing spirits, and doctrines of devils.”

When they have been led to believe that the dead actually return to communicate with them, Satan causes those to appear who went into the grave unprepared. They claim to be happy in Heaven, and even to occupy exalted positions there; and thus the error is widely taught, that no difference is made between the righteous and the wicked. The pretended visitants from the world of spirits sometimes utter cautions and warnings which

prove to be correct. Then, as confidence is gained, they present doctrines that directly undermine faith in the Scriptures.

A Supernatural Power

Many will be ensnared through the belief that spiritualism is a merely human imposture; when brought face to face with manifestations which they cannot but regard as supernatural, they will be deceived, and will be led to accept them as the great power of God.

These persons overlook the testimony of the Scriptures concerning the wonders wrought by Satan and his agents. It was by satanic aid that Pharaoh's magicians were enabled to counterfeit the work of God. Paul testifies that before the second advent of Christ there will be similar manifestations of satanic power. The coming of the Lord is to be preceded by "the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness" (2 Thess. 2:9-10). No mere impostures are here foretold. Men are deceived by the miracles which Satan's agents have power to do, not which they pretend to do.

Something for Everyone

The prince of darkness, who has so long bent the powers of his mastermind to the work of deception, skillfully adapts his temptations to men of all classes and conditions. To persons of culture and refinement he presents spiritualism in its more refined and intellectual aspects, and thus succeeds in drawing many into his snare.

Satan beguiles men now as he beguiled Eve in Eden, by flattery, by kindling a desire to obtain forbidden knowledge, by exciting ambition for self-exaltation. It was cherishing these evils that caused his fall, and through them he aims to compass the ruin of men. "Ye shall be as gods," he declares, "knowing good and evil." *Genesis* 3:5. Thus, in place of the righteousness and perfection of the infinite God, the true object of adoration—in place of the perfect righteousness of His law, the true standard of human attainment—Satan has substituted the sinful, erring nature of man himself as the only object of adoration, the only rule of judgment, or standard of character. This is progress, not upward, but downward.

To the self-indulgent, the pleasure-loving, the sensual, spiritualism presents itself under a less subtle disguise than to the more refined and intellectual; in its grosser forms they find that which is in harmony with their inclinations. When the people are thus led to believe that desire is the highest law, that liberty is license, and that man is accountable only to himself, who can wonder that corruption and depravity teem on every hand? Multitudes eagerly accept teachings that leave them at liberty to obey the promptings of the carnal heart.

None Need Be Deceived

But none need be deceived by the lying claims of spiritualism. God has given the world sufficient light to enable them to discover the snare. As already shown, the theory which forms the very foundation of spiritualism is at war with the plainest statements of Scripture. The Bible declares that the dead know not anything, that their thoughts have perished; they have no part in anything that is done under the sun; they know nothing of the joys or sorrows of those who were dearest to them on earth.

Furthermore, God has expressly forbidden all pretended communication with departed spirits. In the days of the Hebrews there was a class of people who claimed—as do the spiritualists of today—to hold communication with the dead. But the "familiar spirits" (as these visitants from other worlds were called), are declared by the Bible to be the "spirits of devils." (Compare Num. 25:1-3; Ps. 106:28; 1 Cor. 10:20; Rev. 16:14.) The work of dealing with familiar spirits was pronounced an abomination to the Lord, and was solemnly forbidden under penalty of death (Lev. 19:31; 20:27).

The very name of witchcraft is now held in contempt. The claim that men can hold

intercourse with evil spirits is regarded as a fable of the Dark Ages. But spiritualism, which numbers its converts by hundreds of thousands, yea, by millions—which has made its way into scientific circles, which has invaded churches, and has found favor in legislative bodies, and even in the courts of kings—this mammoth deception is but a revival, in a new guise, of the witchcraft condemned and prohibited of old. If there were no other evidence of the real character of spiritualism, it should be enough for the Christian that the spirits make no difference between righteousness and sin, between the noblest and purest of the apostles of Christ and the most corrupt of the servants of Satan.

A Terrible Power

There are few who have any just conception of the deceptive power of spiritualism and the danger of coming under its influence. Many tamper with it merely to gratify their curiosity. They have no real faith in it, and would be filled with horror at the thought of yielding themselves to the spirits' control. But they venture upon the forbidden ground, and the mighty destroyer exercises his power upon them against their will. Let them once be induced to submit their minds to his direction, and he holds them captive. It is impossible in their own strength to break away from the bewitching, alluring spell. Nothing but the power of God, granted in answer to the earnest prayer of faith, can deliver these ensnared souls.

Delusion by Choice

Says the prophet Isaiah: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: If they speak not according to this Word, it is because there is no light in them." *Isaiah 8:19-20*. If men had been willing to receive the truth so plainly stated in the Scriptures concerning the nature of man and the state of the dead, they would see in the claims and manifestations of spiritualism the working of Satan with power and signs and lying wonders. But rather than yield the liberty so agreeable to the carnal heart and renounce the sins which they love, multitudes close their eyes to the light and walk straight on, regardless of warnings while Satan weaves his snares about them, and they become his prey. "Because they received not the love of the truth, that they might be saved"; therefore "God shall send them strong delusion, that they should believe a lie" (2 Thess. 2:10-11). Those who would stand in this time of peril must understand for themselves the testimony of the Scriptures.

Know Your Bible

Many will be confronted by the spirits of devils personating beloved relatives or friends, and declaring the most dangerous heresies. These visitants will appeal to our tenderest sympathies, and will work miracles to sustain their pretensions. We must be prepared to withstand them with the Bible truth that the dead know not anything, and that they who thus appear are the spirits of devils.

The Hour of Temptation

Just before us is the "hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:10). All whose faith is not firmly established upon the Word of God will be deceived and overcome. Satan "works with all deceivableness of unrighteousness" to gain control of the children of men; and his deceptions will continually increase. But he can gain his object only as men voluntarily yield to his temptations. Those who are earnestly seeking a knowledge of the truth, and are striving to purify their souls through obedience, thus doing what they can to prepare for the conflict will find, in the God of truth, a sure defense. "Because thou hast kept the word of My patience, I also will keep thee" (Rev. 3:10) is the Saviour's promise. He would sooner send every angel out of Heaven to protect His people, than leave one soul that trusts in Him to be overcome by Satan.

A Covenant with Death

The prophet Isaiah brings to view the fearful deception which will come upon the wicked, causing them to count themselves secure from the judgments of God: "We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves." *Isaiah 28:15*.

Satan's Masterpiece

Satan has long been preparing for his final effort to deceive the world. The foundation of his work was laid by the assurance given to Eve in Eden, "Ye shall not surely die." "In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." *Genesis 3:4-5*. Little by little he has prepared the way for his masterpiece of deception in the development of spiritualism. He has not yet reached the full accomplishment of his designs; but it will be reached in the last remnant of time. Says the prophet: "I saw three unclean spirits like frogs . . . they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." *Revelation 16:13-14*. Except those who are kept by the power of God through faith in His Word, the whole world will be swept into the ranks of this delusion. The people are fast being lulled to a fatal security, to be awakened only by the outpouring of the wrath of God.

Saith the Lord God: "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." *Isaiah 28:17-18*.

ETERNAL LIFE ONLY IN CHRIST

For the living know that they shall die, but the dead know not anything.-Ecclesiastes 9:5.

He that hath the Son bath life; and he that bath not the Son hath not life.-1 John 5:12.

The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.-Romans 6:23.

Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.-John 6:53.

And this is the record, that God hath given to us eternal life, and this life is in His Son.-1 John 5:11.

The blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality.-1 Timothy 6:15-16.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.-1 Thessalonians 4:13.

And many of them that sleep in the dust of the earth shall awake.-Daniel 12:2.

For the Lord Himself shall descend from heaven, . . . and the dead in Christ shall rise first.-1 Thessalonians 4:16

Chapter Five - Entering the Final Crisis

--By Threat or Violence

Satan's power to deceive can be very great—when men choose to remain ignorant. **In every age there has been a decided struggle of truth against error. But the greatest one is just ahead. One of the most massive crises of the ages is just before mankind.** Of Babylon at this time, it is declared in Scripture, "Her sins have reached unto Heaven, and God hath remembered her iniquities."

Revelation 13 predicts that a time is just before us when those who honor fundamental Bible truths will be denounced as enemies of law and order. We must individually know the Word of God for ourselves, that we may stand on the right side in that day —

From the very beginning of the great controversy in Heaven it has been Satan's purpose to overthrow the law of God. It was to accomplish this that he entered upon his rebellion against the Creator; and though he was cast out of Heaven, he has continued the same warfare upon the earth. To deceive men, and thus lead them to transgress God's law, is the object which he has steadfastly pursued. Whether this be accomplished by casting aside the law altogether or by rejecting one of its precepts, the result will be ultimately the same. He that offends "in one point" manifests contempt for the whole law; his influence and example are on the side of transgression; he becomes "guilty of all" (James 2:10).

In seeking to cast contempt upon the divine statutes, Satan has perverted the doctrines of the Bible, and errors have thus become incorporated into the faith of thousands who profess to believe the Scriptures. The last great conflict between truth and error is but the final struggle of the long-standing controversy concerning the law of God. Upon this battle we are now entering,—a battle between the laws of men and the precepts of God, between the religion of the Bible and the religion of fable and tradition.

No Error More Bold

No error accepted by the Christian world strikes more boldly against the authority of Heaven, none is more directly opposed to the dictates of reason, none is more pernicious in its results, than the modern doctrine so rapidly gaining ground that God's law is no longer binding upon men. Every nation has its laws, which command respect and obedience; no government could exist without them; and can it be conceived that the Creator of the heavens and the earth has no law to govern the beings He has made? Suppose that prominent ministers were publicly to teach that the statutes which govern their land and protect the rights of its citizens were not obligatory,—that they restricted the liberties of the people, and therefore ought not to be obeyed; how long would such men be tolerated in the pulpit? But is it a graver offense to disregard the laws of States and nations than to trample upon those divine precepts which are the foundation of all government?

It would be far more consistent for nations to abolish their statutes, and permit the people to do as they please, than for the Ruler of the universe to annul His law and leave the world without a standard to condemn the guilty or justify the obedient. Would we know the result of making void the law of God? The experiment has been tried. Terrible were the scenes enacted in France when atheism became the controlling power. It was then demonstrated to the world that to throw off the restraints which God has imposed is to accept the rule of the cruelest of tyrants. When the standard of righteousness is set aside, the way is open for the prince of evil to establish his power in the earth.

What Lawlessness Will Bring

Wherever the divine precepts are rejected, sin ceases to appear sinful, or righteousness desirable. Those who refuse to submit to the government of God are wholly unfitted to govern themselves. Through their pernicious teachings, the spirit of insubordination is implanted in the hearts of children and youth, who are naturally impatient of control; and a lawless, licentious state of society results. While scoffing at the credulity of those who obey the requirements of God, the multitudes eagerly accept the delusions of Satan. They give the rein to lust, and practice the sins which have called down judgments upon the heathen.

Those who teach the people to lightly regard the commandments of God sow disobedience, to reap disobedience. Let the restraint imposed by the divine law be wholly cast aside, and human laws would soon be disregarded. Because God forbids dishonest practices—coveting, lying, and defrauding—men are ready to trample upon His statutes as a hindrance to their worldly prosperity; but the results of banishing these precepts would be such as they do not anticipate. If the law were not binding, why should any fear to transgress? Property would no longer be safe. Men would obtain their neighbor's possessions by violence; and the strongest would become richest. Life itself would not be respected. The marriage vow would no longer stand as a sacred bulwark to protect the family. He who had the power would, if he desired, take his neighbor's wife by violence. The fifth commandment would be set aside with the fourth. Children would not shrink from taking the life of their parents, if by so doing they could obtain the desire of their corrupt hearts. The civilized world would become a horde of robbers and assassins; and peace, rest, and happiness would be banished from the earth.

And it is Already Happening

Already the doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation and opened the floodgates of iniquity upon the world. Lawlessness, dissipation, and corruption are sweeping in upon us like an overwhelming tide. In the family Satan is at work. His banner waves, even in professedly Christian households. There is envy, evil surmising, hypocrisy, estrangement, emulation, strife, betrayal of sacred trusts, indulgence of lust. The whole system of religious principles and doctrines which should form the foundation and framework of social life seems to be a tottering mass, ready to fall to ruin.

The Last Great Delusion

"To the law and to the testimony: If they speak not according to this Word, it is because there is no light in them." *Isaiah 8:20*. The people of God are directed to the Scriptures as their safe-guard against the influence of false teachers and the delusive power of spirits of darkness. Satan employs every possible device to prevent men from obtaining a knowledge of the Bible; for its plain utterances reveal his deceptions. At every revival of God's work, the prince of evil is aroused to more intense activity; he is now putting forth his utmost efforts for a final struggle against Christ and His followers. The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested.

Those who endeavor to obey all the commandments of God will be opposed and derided. They can stand only in God. In order to endure the trial before them, they must understand the will of God as revealed in His Word; they can honor Him only as they have a right conception of His character, government, and purposes, and act in accordance with them. None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test, Shall I obey God

rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable Word? Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus?

Counterfeit before the Genuine

Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His Word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time, to prepare a people for the Lord's second coming. The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it by introducing a counterfeit. In those churches which he can bring under his deceptive power, he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world.

In many of the revivals which have occurred during the last half century, the same influences have been at work, to a greater or less degree, that will be manifest in the more extensive movements of the future. There is an emotional excitement, a mingling of the true with the false, that is well adapted to mislead. Yet none need be deceived. In the light of God's Word it is not difficult to determine the nature of these movements. Wherever men neglect the testimony of the Bible, turning away from those plain, soul-testing truths which require self-denial and renunciation of the world, there we may be sure that God's blessing is not bestowed. And by the rule which Christ Himself has given, "Ye shall know them by their fruits" (Matt. 7:16), it is evidence that these movements are not the work of the Spirit of God.

False Revivals and the True

In the truths of His Word, God has given to men a revelation of Himself; and to all who accept them they are a shield against the deceptions of Satan. It is a neglect of these truths that has opened the door to the evils which are now becoming so widespread in the religious world. The nature and the importance of the law of God have been, to a great extent, lost sight of. A wrong conception of the character, the perpetuity, and obligation of the divine law has led to errors in relation to conversion and sanctification, and has resulted in lowering the standard of piety in the church. Here is to be found the secret of the lack of the Spirit and power of God in the revivals of our time.

And then the great deceiver will persuade men that those who serve God are causing these evils. The class that have provoked the displeasure of Heaven will charge all their troubles upon those whose obedience to God's commandments is a perpetual reproof to transgressors. It will be declared that men are offending God by the violation of the Sunday-sabbath, that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced, and that those who present the claims of the fourth commandment—thus destroying reverence for Sunday—are troublers of the people, preventing their restoration to divine favor and temporal prosperity.

Double Deception

Satan's policy in this final conflict with God's people is the same that he employed in the opening of the great controversy in Heaven. He professed to be seeking to promote the stability of the divine government while secretly bending every effort to secure its overthrow. And the very work which he was thus endeavoring to accomplish he charged upon the loyal angels. The same policy of deception has marked the history of the Roman

Church. It has professed to act as the vicegerent of Heaven while seeking to exalt itself above God and to change His law. While Satan seeks to destroy those who honor God's law, he will cause them to be accused as law-breakers, as men who are dishonoring God and bringing judgments upon the world.

Religious Law, the Key

God never forces the will or the conscience; but Satan's constant resort—to gain control of those whom he cannot otherwise seduce—is compulsion by cruelty. Through fear or force he endeavors to rule the conscience and to secure homage to himself. To accomplish this, he works through both religious and secular authorities, moving them to the enforcement of human laws in defiance of the law of God.

Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment keepers will be misrepresented and condemned. A false coloring will be given to their words; the worst construction will be put upon their motives.

Enacting a Law

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. The dignitaries of church and state will unite to bribe, persuade, or compel all classes to honor the Sunday. The lack of divine authority will be supplied by oppressive enactments. Political corruption is destroying love of justice and regard for truth; and even in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance. Liberty of conscience, which has cost so great a sacrifice, will no longer be respected. In the soon-coming conflict we shall see exemplified the prophet's words: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17).

Marvelous in her shrewdness and cunning is the Roman 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 enforce it by the very means which she herself employed in bygone 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 the papal leaders how to deal with those who are disobedient to the church?

Preparing for the End

The Roman Church, with all its ramifications throughout the world, forms one vast organization under the control, and designed to serve the interests, of the papal see. Its millions of communicants, in every country on the globe, are instructed to hold themselves as bound in allegiance to the pope. Whatever their nationality or their government, they are to regard the authority of the church as above all other. Though they may take the oath pledging their loyalty to the state, yet back of this lies the vow of obedience to Rome, absolving them from every pledge inimical to her interests.

The Warning Has Been Given

God's Word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures, in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the Word of God will thereby incur reproach and persecution.

To Destroy Faith in the Bible

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 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, 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 almost 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.

Two Great Errors

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.

The Basis of Genuine Revival

Many religious teachers assert that Christ by His death abolished the law, and men are henceforth free from its requirements. There are some who represent it as a grievous yoke; and, in contrast to the bondage of the law, they present the liberty to be enjoyed under the gospel.

But not so did prophets and apostles regard the holy law of God. Said David, "I will

walk at liberty; for I seek Thy precepts” (Ps. 119:45). The apostle James, who wrote after the death of Christ, refers to the decalogue as the “royal law,” and the “perfect law of liberty” (James 2:8; 1:25). And the Revelator, half a century after the crucifixion, pronounces a blessing upon those “that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city” (Rev. 22:14).

The claim that Christ, by His death, abolished His Father’s law is without foundation. Had it been possible for the law to be changed or set aside, then Christ need not have died to save man from the penalty of sin. The death of Christ, so far from abolishing the law, proves that it is immutable. The Son of God came to “magnify the law and make it honorable” (Isa. 42:21). He said, “Think not that I am come to destroy the law”; “till heaven and earth pass, one jot or one tittle shall in nowise pass from the law” (Matt. 5:17-18). And concerning Himself He declares, “I delight to do Thy will, O My God; yea, Thy law is within My heart” (Ps. 40:8).

The First Step in Reconciliation

The first step in reconciliation to God is the conviction of sin. “Sin is the transgression of the law.” “By the law is the knowledge of sin.” *1 John 3:4; Romans 3:20*. In order to see his guilt, the sinner must test his character by God’s great standard of righteousness. It is a mirror which shows the perfection of a righteous character and enables him to discern the defects in his own.

The law reveals to man his sins, but it provides no remedy. While it promises life to the obedient, it declares that death is the portion of the transgressor. The gospel of Christ alone can free him from the condemnation or the defilement of sin. He must exercise repentance toward God, whose law has been transgressed and faith in Christ, his atoning sacrifice. Thus he obtains “remission of sins that are past,” and becomes a partaker of the divine nature. He is a child of God, having received the spirit of adoption, whereby he cries, “Abba, Father!”

Free to Obey

Is he now free to transgress God’s law? Says Paul: “Do we then make void the law through faith? God forbid; yea, we establish the law.” “How shall we, that are dead to sin live any longer therein?” And John declares, “This is the love of God, that we keep His commandments: and His commandments are not grievous” (Rom. 3:31; 6:2; 1 John 5:3). In the new birth the heart is brought into harmony with God, as it is brought into accord with His law.

Satanic Delusions

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.

How Satan Will Appear

Through spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present a new and more exalted system of religious faith; but at the same time he works as a destroyer. His temptations are leading multitudes to ruin. Intemperance dethrones reason; sensual indulgence, strife, and bloodshed follow.

The prophecy of Revelation 13 declares that the power represented by the beast with lamb-like horns shall cause “the earth and them which dwell therein” to worship the

papacy—there symbolized by the beast “like unto a leopard.” The beast with two horns is also to say “to them that dwell on the earth, that they should make an image to the beast”; and furthermore, it is to command all, “both small and great, rich and poor, free and bond,” to receive “the mark of the beast” (Rev. 13:12, 2, 14, 16-17).

A Restoration of Her Power

And prophecy foretells a restoration of her power. “I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast.” *Revelation 13:3*. The infliction of the deadly wound points to the abolition of the papacy in 1798. After this, says the prophet, “His deadly wound was healed; and all the world wondered after the beast.” Paul states plainly that the man of sin will continue until the second advent (2 Thess. 2:8). To the very close of time he will carry forward his work of deception. And the Revelator declares, also referring to the papacy, “All that dwell upon the earth shall worship him, whose names are not written in the book of life” (Rev. 13:8). In both the Old and the New World, the papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Roman Church.

Rapidly Being Fulfilled

In the events now taking place is seen a rapid advance toward the fulfillment of the prediction. With Protestant teachers there is the same claim of divine authority for Sundaykeeping, and the same lack of scriptural evidence, as with the papist leaders who fabricated miracles to supply the place of a command from God. The assertion that God’s judgments are visited upon men for their violation of the Sunday-sabbath will be repeated; already it is beginning to be urged. And a movement to enforce Sunday observance is fast gaining ground.

Come Out of Her, My People

“I saw another angel come down from Heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.” “And I heard another voice from Heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.” *Revelation 18:1, 2, 4*.

This Scripture points forward to a time when the announcement of the fall of Babylon, as made by the second angel of Revelation 14:8, is to be repeated, with the additional mention of the corruptions which have been entering the various organizations that constitute Babylon, since that message was first given, in the summer of 1844. A terrible condition of the religious world is here described. With every rejection of truth, the minds of the people will become darker, their hearts more stubborn, until they are entrenched in an infidel hardihood. In defiance of the warnings which God has given, they will continue to trample upon one of the precepts of the decalogue, until they are led to persecute those who hold it sacred.

Christ is set at naught in the contempt placed upon His Word and His people. As the teachings of spiritualism are accepted by the churches, the restraint imposed upon the carnal heart is removed and the profession of religion will become a cloak to conceal the basest iniquity. A belief in spiritual manifestations opens the door to seducing spirits and doctrines of devils, and thus the influence of evil angels will be felt in the churches.

The Final Warning

Of Babylon, at the time brought to view in this prophecy, it is declared, “Her sins have reached unto heaven, and God hath remembered her iniquities” (Rev. 18:5). She has filled up the measure of her guilt, and destruction is about to fall upon her. But God still has a people in Babylon; and before the visitation of His judgments, these faithful ones must be

called out, that they “partake not of her sins, and receive not of her plagues.” Hence the movement symbolized by the angel coming down from Heaven, lightening the earth with his glory, and crying mightily with a strong voice, announcing the sins of Babylon. In connection with his message the call is heard, “Come out of her, My people.” These announcements, uniting with the third angel’s message, constitute the final warning to be given to the inhabitants of the earth.

A Clear-cut Issue

Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that all, “both small and great, rich and poor, free and bond” (Rev. 13:16), shall conform to the customs of the church by the observance of the false sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death. On the other hand, the law of God enjoining the Creator’s rest day demands obedience, and threatens wrath against all who transgress its precepts.

With the issue thus clearly brought before him, whoever shall trample upon God’s law to obey a human enactment, receives the mark of the beast; he accepts the sign of allegiance to the power which he chooses to obey instead of God. The warning from Heaven is, “If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation” (Rev. 14:9-10).

A Clear-cut Test

The Sabbath will be the great test of loyalty; for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false sabbath in compliance with the law of the State, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God; the keeping of the true Sabbath, in obedience to God’s law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God.

TRUSTING IN JESUS

I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. -Romans 1:16.

This is the victory that overcometh the world, even our faith.-1 John 5:4.

These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.-John 16:33.

And they overcame him [the devil] by the blood of the lamb, and by the word of their testimony; and they loved not their lives unto the death.-Revelation 12:11.

And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; . . . of whom the world was not worthy.-Hebrews 11:36-38.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompence of the reward.-Hebrews 11:24-26.

Knowing this, that the trying of your faith worketh patience.-James 1:3.

Not only so, but we glory in tribulations also: knowing that tribulation worketh

patience.-Romans 5:3.

But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.-James 1:4.

Here is the patience of the saints: here are they which keep the commandments of God, and the faith of Jesus. -Revelation 14:12.

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey? Romans 6:16.

WHAT GOD CAN DO FOR YOU

Overcoming Through Christ

The Ten Commandments are the Moral Standard given by God to all mankind. Each of its ten precepts are timeless principles that are to govern human conduct in relation to God and to man. The first four commandments explain our relation to the true God-the Creator God. The last six reveal how we are to act in relation to our fellow men. All ten of the commandments are moral and must be obeyed. Not to do so is immoral. The standard of our morality is to be this Law,—not our particular culture or thinking or personal viewpoint.

The Ten Commandments are immutable and unchangeable. They were written on stone with the finger of God Himself. He did this in order to show us how important they are. The other statutes, also called laws in the Bible, He told to Moses who then wrote them down on parchment. But the Ten Commandments were spoken by God Himself directly to the people (Exodus 20:1), and then written down with His own finger (Exodus 31:18)—and upon rock which is the most permanent writing material to be found.

The sacrificial laws (governing the slaying of lambs and goats, etc.) passed away at the death of Christ—God's Lamb. But the Moral Law of the Ten Commandments will continue forever (Matthew 5:18-19). If any man tells you that you need not obey the Ten Commandments, tell him that they are the Moral Standard of mankind and that he is immoral to suggest that you should consider disobeying them. All true religion teaches obedience to the Ten Commandments by faith in Christ's enabling power. For it is only through the grace of Christ that we may put away our sins and keep the Law of God.

Here is a brief Bible study on the Moral Law-the Ten Commandments:

The Ten Commandments tell us what God is like (Ex 20:3-17) so that we may be like Him. They are ten statements of what we will not do if we live like God. They cannot be changed since God does not change (Mal 3:6). And because He does not change, He does not change His Law, for it is the standard of morality. There is no lying, theft and murder in heaven, and He does not want any down here. This Law, "holy, just and good" (Rom 7:12), lies at the basis of His covenant of salvation which He has made with His people (Ex 24:3,12; Jeremiah 31:32-34; Heb 10:14-20). This solemn basis of agreement He will not change nor alter (Ps 89:34). This Law which is His covenant with us (Deut 4:13; 5:2-3,6-21), though

often disobeyed by us throughout human history, remains the basis of the New Covenant with His people today. (Heb 8:6-10;10:16). When in the strength of Jesus, Christians obey these commandments, they are keeping His covenant. "If ye keep My commandments, ye abide in My love"(John 15:10).

Jesus came into this world to take away our sins (Matt 1:21, John 1:29), and sin is the transgression-breaking-of the Law (1 John 3:4) Christ did not die to destroy morality or the Law of morality; He died to enable us to obey it.

(If He died to destroy the Ten Commandments, then Calvary legalized sin and we can do anything we want and still go to heaven,—adultery, banditry, and murder. We can curse God and reject Christ and serve other gods and bow down before them,—and we will go to heaven in these sins and do them up there.—All this IF Christ died to do away with the Ten Commandments).

There are only three ways to solve the sin problem: Either abolish the law, destroy all who are breaking it, or find a way to enable them to keep it. God did the third of these at Calvary.

Because of the sin problem, we need help. There has to be a law, or code of morality, and only God can provide a statement of its basic principles. This He did in the Ten Commandments. And in our world there is sin, or the breaking of that law (1 John 3:4). All of us need help, for all have sinned (Rom 3:23), and only God who gave us the Law can forgive our sins and enable us to keep it. And He does this through Jesus Christ, for this is why Jesus died on Calvary.

Here is what the Law does for the sinner: It gives him a knowledge of sin (Rom 3:20; 7:7), and brings guilt and condemnation to the sinner (Rom 3:19), so that he will flee to Christ for help. For the law acts as a spiritual mirror (James 2:9-12), showing each of us our sinful natures and thus leading us to Christ (Gal 3:24).

But there are some things that the Law cannot do for us: It cannot forgive or justify us (Gal 3:21). Our minds, apart from Christ, are carnal and at enmity against the law and do not want to obey it (Rom 8:7). So by ourselves, we cannot get rid of our sins or even want the Law of God around.

But thank God, there is an answer! And it is Jesus: Only He can forgive our sins. Acts 13:38-39; Matthew 1:21). (The law can point out sin but cannot forgive it.) And He gives us enabling grace to keep His moral Law. Grace is the power of God unto salvation. It is not merely forgiveness, that Heaven asks of us. Jesus gives us the salvation that the law of God shows that we lack.

Here is what the Law of God does for us as we accept the grace of Christ into our lives: The law bears witness to the righteousness of Christ that is now within us (Rom 3:21). The spiritual mirror of the law (James 2:9-12) now says, "Look, this man is living like God." But it is by God's power that man is living that way. And THAT is what Calvary is all about—to enable us to live that way! For now the moral law is written within our heart, because Jesus is in our heart, and thus is kept perfectly (Heb 8:10; Ps 119:9-11). In Christ the law has become the way that we now naturally live—as we cling to Christ day by day, studying the His inspired

Word and praying for help and strength. We are no longer lawbreakers, but now obedient. For Jesus is now in our hearts and we live like Him.

Grace brings salvation as a free gift through faith (Eph 2:8-10). But do not misunderstand grace, for it does not permit continued transgression of the law (Rom 6:1-2, 15-16).

And how does obedience relate to all this? First, obedience and faith: Faith brings to us the power we need to overcome sin (1 John 5:4), but genuine faith does not make void the law of God, but instead only establishes it the more solidly (Rom 3:31). And second, obedience and love: Love is the fulfilling of the Law (Rom-13: 10), but true love keeps the commandments (1 John 5:3).

According to the Bible, there are three ways in which people try to gain salvation: the "foolish man" seeks for salvation by his own efforts to keep the law (Gal 3:1-3), for he thinks that he can get rid of sin without Jesus Christ. The "vain man" thinks he needs no good works, but only faith. (James 2:20), for he thinks that he can get rid of sin without obeying the Law of God. And then there is what the Bible calls the "blessed man." He has his sins forgiven (Ps 32:1), and he meditates upon the law of God (Ps 1:1-16), and he obeys it through the grace of Christ (James 1:25). The "blessed man" eliminates sin through the grace of Christ, which enables Him to keep God's standard of morality, the Ten Commandments.

Remember that sin is the problem, not the law. If a man has killed someone, we do something about the sin, --we don't abolish the law against murder. The law had done the job it was made to do--it pointed out wrong-doing. The fault is with man, not with the law.

Some people believe that the law and the gospel are enemies and that the two cannot work together. But the gospel is God's power which enables us to be saved (Rom 1:16), and by it the grace of Jesus Christ is revealed (Eph 2:5,8). The power of Christ working in man enables him to stop sinning. And this is salvation, or deliverance, from sin (and sin is the breaking of the law). But we cannot obey the law apart from Christ. This is why Paul said that those who try to do this are fallen from grace. They are trying to be righteous by their own efforts (Gal 5:4). The Ten Commandments lead us to Christ (Ga. 3:24), but having accepted Him by faith as our Saviour, we are then enabled to keep the law. This is because the law is no longer something outside of us. Now it is within us, written on our hearts (Heb 8:10). For it is placed or established there by our faith in Jesus Christ (Rom 3:31).

When you drive down the highway you have no fear of the law, for you are obeying it. But if you go through a red light, you begin looking in your rearview mirror, for now you are under the law. You are under its condemnation as a transgressor. You know that if you have been seen by a law-enforcement officer, you will be punished. It is the same with the Moral Law of God's government. Those who obey it are not "under the law" --for only law-breakers fall under its condemnation. Only they need fear what that condemnation will bring in the Day of Judgment.

What then was abolished at the cross? It was not the Moral Law of Ten

Commandments. This law, given by God (Ex 20:1-17) will never change (Ps 119:152; Matthew 5:17-19; Ps 111:7-8; 89:34; Eccl 3:14), because it is based on the character of God and that will never change (Mal 3:6; James 1:17).

But there was another law. This was the Ceremonial Law given to govern the ritual of sacrifices and washings that prefigured (symbolized and looked forward to) the death of Christ. This law had to do with meat and drink offerings (Heb 9:9-10), sacrifices and offerings (Heb 10:1; 8:4-5), yearly holy days (2 Chron 8:12-13). These were shadow laws or sacrificial laws (Heb 10:1-3). They foreshadowed the death of Christ, God's Lamb (John 1:29, 35). These laws were temporary and lasted only until Christ's death (Heb 9:9-10). They were abolished at the cross (Eph 2:15).

The other law is the Moral Law. It is eternal (Luke 16:17; Ps 111:7-8) and cannot end until after heaven and earth are blotted out (Matthew 5:17-19). This is the Royal Law (James 2:8-12) that was written by God on stone (Ex 24: 12; 31:18) and placed within the Ark of the Covenant in the Most Holy Place of the earthly Sanctuary (Deut 10:5). This law is spiritual (Rom 7:14), points out sin (Rom 7:7) and judges men (Jas 2:10-12).

The Ceremonial law was different: This was "Moses' Law" (Heb 10:28; John 7:23). It was written by Moses in a book (Deut 31:24) and was placed in the side of the Ark, not within it (Deut 31:26). This carnal law (Heb 7:26), was added because of sin (Gal 3:19), and judges no man (Col 2:16).

It is because the Moral Law had been broken by Adam and all his descendants that Jesus had to die (Rom 5: 12-14; 3:18). If the law could have been changed, He would not have had to do this, for "sin is the transgression of the law (1 John 3:4). Christ bore sin, not the law, on the tree.

And it was because Jesus had to die that the Ceremonial Law was given. It foreshadowed or foretold that death through the slayings of lambs and goats. Then when He died, it "was nailed to the cross" for it was no longer needed.

It is important that we keep all ten of the commandments, for they are all equally important. The Bible says that if we break one commandment, we are guilty of breaking them all (Jas 2:10-12). Jesus died so that you and I might be able to keep the law (Rom 8:30-4), and we know that only those who keep it in the strength of Jesus will enter heaven (Rev 22:14). We must keep them because God knows that it is best for us (Deut 6: 24). Doing right and living right is always best for us. One Bible writer summarizes the whole thing in this way: "Let us hear the conclusion of the whole matter: Fear God and keep His Commandments, for this is the whole duty of man. For God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil."- Ecclesiastes 12:13-14.

God's Law is binding and eternal (Ps 119:152). It reflects God's character and thus is described in similar words. Jesus tells us that we should obey it—or be called least in God's kingdom (Matthew 5:19).

Those that enter heaven will have obeyed God's holy law by faith in Christ—read Revelation 22:14, one of the last verses in the Bible. There are two

predictions that describe the people of God in the last days just before the Second Advent: The first tells us that they will be keeping the Commandments of God and will have the testimony of Jesus (Rev 12:17). The second, just tells us that God's faithful ones who do not receive the Mark of the Beast will be obedient to God's Commandments (Rev 14:6-12). Two verses later the Second Coming of Christ is described. We live in perilous times, just before the end. The Judgment is near and day by day we must cling to Jesus through study and prayer. God bless and keep you - till we meet in heaven. - Vance Ferrell

GOD'S MORAL STANDARD FOR MANKIND

The Ten Commandments

- Exodus 20.3-17, as explained in `Patriarchs and Prophets, pages 305-309.

THE FIRST COMMANDMENT

"Thou shalt have no other gods before Me. "

The eternal, self-existent, uncreated One, Himself the Source and Sustainer of all, is alone entitled to supreme reverence and worship. Man is forbidden to give to any other object the first place in his affections or his service. Whatever we cherish that tends to lessen our love for God or to interfere with the service due Him, of that we make a god.

THE SECOND COMMANDMENT

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them. "

The Second Commandment forbids the worship of the true God by images or similitudes. Many heathen nations claimed that their images were mere figures or symbols by which the Deity was worshipped, but God has declared such worship to be sin. The attempt to represent the Eternal One by material objects would lower man's conception of God. The mind, turned away from the infinite perfection of the Lord, would be attracted to the creature rather than to the Creator. And as his conceptions of God were lowered, so would man become degraded.

"I the Lord thy God am a jealous God." The close and sacred relation of God to His people is represented under the figure of marriage. Idolatry being spiritual adultery, the displeasure of God against it is fitly called jealousy.

"Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me. " It is inevitable that children should suffer from the consequences of parental wrong-doing, but they are not punished for the parent's guilt, except as they participate in their sins. It is usually the case,

however, that children walk in the steps of their parents. By inheritance and example the sons become partakers of the father's sin. Wrong tendencies, perverted appetites, and debased morals, as well as physical disease and degeneracy, are transmitted as a legacy from father to son, to the third and fourth generation. This fearful truth should have a solemn power to restrain men from following a course of sin.

"Showing mercy unto thousands of them that love Me, and keep My Commandments." In prohibiting the worship of false gods, the Second Commandment by implication enjoins the worship of the true God. And to those who are faithful in His service, mercy is promised, not merely to the third and fourth generation as is the wrath threatened against those who hate Him, but to thousands of generations.

THE THIRD COMMANDMENT

"Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain. "

This commandment not only forbids false oaths and common swearing, but it forbids us to use the name of God in a light or careless manner, without regard to its awful significance. By the thoughtless mention of God in common conversation, by appeals to Him in trivial matters, and by the frequent and thoughtless repetition of His name, we dishonor Him. "Holy and reverend is His name." Psalm 111:9. All should meditate upon His majesty, His purity and holiness, that the heart may be impressed with a sense of His exalted character; and His holy name should be uttered with reverence and solemnity.

THE FOURTH COMMANDMENT

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the Seventh day is the Sabbath of the Lord thy God: In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the Seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

The Sabbath is not introduced as a new institution but as having been founded at creation. It is to be remembered and observed as the memorial of the Creator's work. Pointing to God as the Maker of the heavens and the earth, it distinguishes the true God from all false gods. All who keep the Seventh day signify by this act that they are worshipers of the Creator-God. Thus the Sabbath is the sign of man's allegiance to God as long as there are any upon the earth to serve Him. The Fourth Commandment is the only one of that shows by whose authority the Ten Commandment Law is given. Thus it contains the Seal of God, affixed to His Law as evidence of its authenticity and binding force.

God has given men six days wherein to labor, and He requires that their own work be done in the six working days. Acts of necessity and mercy are

permitted on the Sabbath, the sick and suffering are at all times to be cared for; but unnecessary labor is to be strictly avoided. *"Turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and . - honor Him, not doing thine own ways, nor finding thine own pleasure.* Isaiah 58:13. Nor does the prohibition end here. *"Nor speaking thine own words,"* says the prophet Those who discuss business matters or lay plans on the Sabbath are regarded by God as though engaged in the actual transaction of business.

To keep the Sabbath holy, we should not even allow our minds to dwell upon things of a worldly character. And the commandment includes all within our gates. The inmates of the house are to lay aside their worldly business during the sacred hours. All should unite to honor God by willing service upon His holy day.

THE FIFTH COMMANDMENT

"Honor thy father and thy mother, that thy days may be long upon the land which the Lord giveth thee."

Parents are entitled to a degree of love and respect which is due to no other person. God Himself, who has placed upon them a responsibility for the souls committed to their charge, has ordained that during the earliest years of life, parents shall stand in the place of God. The Fifth Commandment requires children not only to yield respect, submission, and obedience to their parents, but also to give them love and tenderness, to lighten their cares, to guard their reputation, and to succor and comfort them in old age. It also enjoins respect for ministers and rulers and for all others to whom God has delegated authority.

This, says the apostle, "Is the first commandment with promise." Ephesians 6:2.

THE SIXTH COMMANDMENT

"Thou shalt not kill. "

All acts of injustice that tend to shorten life; the spirit of hatred and revenge, or the indulgence of any passion that leads to injurious acts towards others, or causes us even to wish them harm (for "whosoever hateth his brother is a murderer"); a selfish neglect of caring for the needy or suffering; all self-indulgence, or unnecessary deprivation or excessive labor that tends to injure health—all these are, to a greater or less degree, violations of the Sixth Commandment.

THE SEVENTH COMMANDMENT

"Thou shalt not commit adultery."

This commandment forbids not only acts of impurity, but sensual thought and desires, or any practice that tends to excite them. Purity is demanded not only in the outward life but in the secret intents and emotions of the heart. Christ, who

taught the far-reaching obligation of the Law of God, declared the evil thought or look to be as truly sin as is the unlawful deed.

THE EIGHTH COMMANDMENT

"Thou shalt not steal."

Both public and private sins are included in this prohibition. The Eighth Commandment condemns manstealing and slave dealing, and forbids wars of conquest. It condemns theft and robbery. It demands strict integrity in the minutest details of the affairs of life. It forbids overreaching in trade, and requires the payment of just debts or wages. It declares that every attempt to advantage oneself by the ignorance, weakness, or misfortune of another is registered as fraud in the books of heaven.

THE NINTH COMMANDMENT

"Thou shalt not bear false witness against thy neighbor."

False speaking in any matter, every attempt or purpose to deceive our neighbor, is here included. An intention to deceive is what constitutes falsehood. By a glance of the eye, a motion of the hand, an expression of the countenance, a falsehood may be told as effectually as by words. All intentional overstatement, every hint or insinuation calculated to convey an erroneous or exaggerated impression, even the statement of facts in such a manner as to mislead, is falsehood. This precept forbids every effort to injure our neighbor's reputation by misrepresentation or evil surmising, by slander or tale bearing. Even the intentional suppression of truth, by which injury may result to others, is a violation of the Ninth Commandment.

THE TENTH COMMANDMENT

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's "

The Tenth Commandment strikes at the very root of all sins, prohibiting the selfish desire, from which springs the sinful desire for that which belongs to another will not be guilty of an act of wrong toward his fellow creatures.

Amazing Grace

Amazing grace! How sweet the sound
That saved a wretch like me!
I once was lost but now am found;
Was blind, but now I see.

'Twas grace that taught my heart to fear,
And grace my fears relieved.
How precious did that grace appear,
The hour I first believed!

Through many dangers, toils, and snares,
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home.

The Lord has promised good to me,
His Word my hope secures;
He will my shield and portion be,
As long as life endures.

The earth shall soon dissolve like snow,
The sun forbear to shine;
But God, who called me here below,
Wilt be for ever mine.

When we've been there ten thousand years,
Brishining as the sun,
We've no less days to sing God's praise
Then when we first begun.
---John Newton

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