

# THRONES OF WORSHIP

# CHARLES M. SNOW

- 1868–1933
- Born in Bridgewater, Maine (Aroostock Co.—census 605)
- Assistant editor *ST*
- Associate editor *RH*
- Associate editor, then chief editor *Liberty*
- Ordained minister
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- Author *Religious Liberty in America; On the Throne of Sin*
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- Composed hymns and poems





“There sits today on the throne of sin one who has grown old in evil, cunning in subtlety, and cruel in deceit. He has waged war in heaven and on earth. He filled heaven with discord and earth with death, and both with sorrow. He challenged every purpose of God, and coveted the throne of the Eternal, planning to rule the universe or plunge it into chaos and ruin.

“That conflict, older than man, explains the presence of every conflict that disturbs our race today, every pestilence that afflicts humanity, every sorrow and pain and death that tortures the children of earth. Lucifer, the one-time covering cherub of heaven, is the Satan of our smitten world, the demon leader of the hosts of darkness that oppose, in this world, every purpose of God and the Saviour of men.





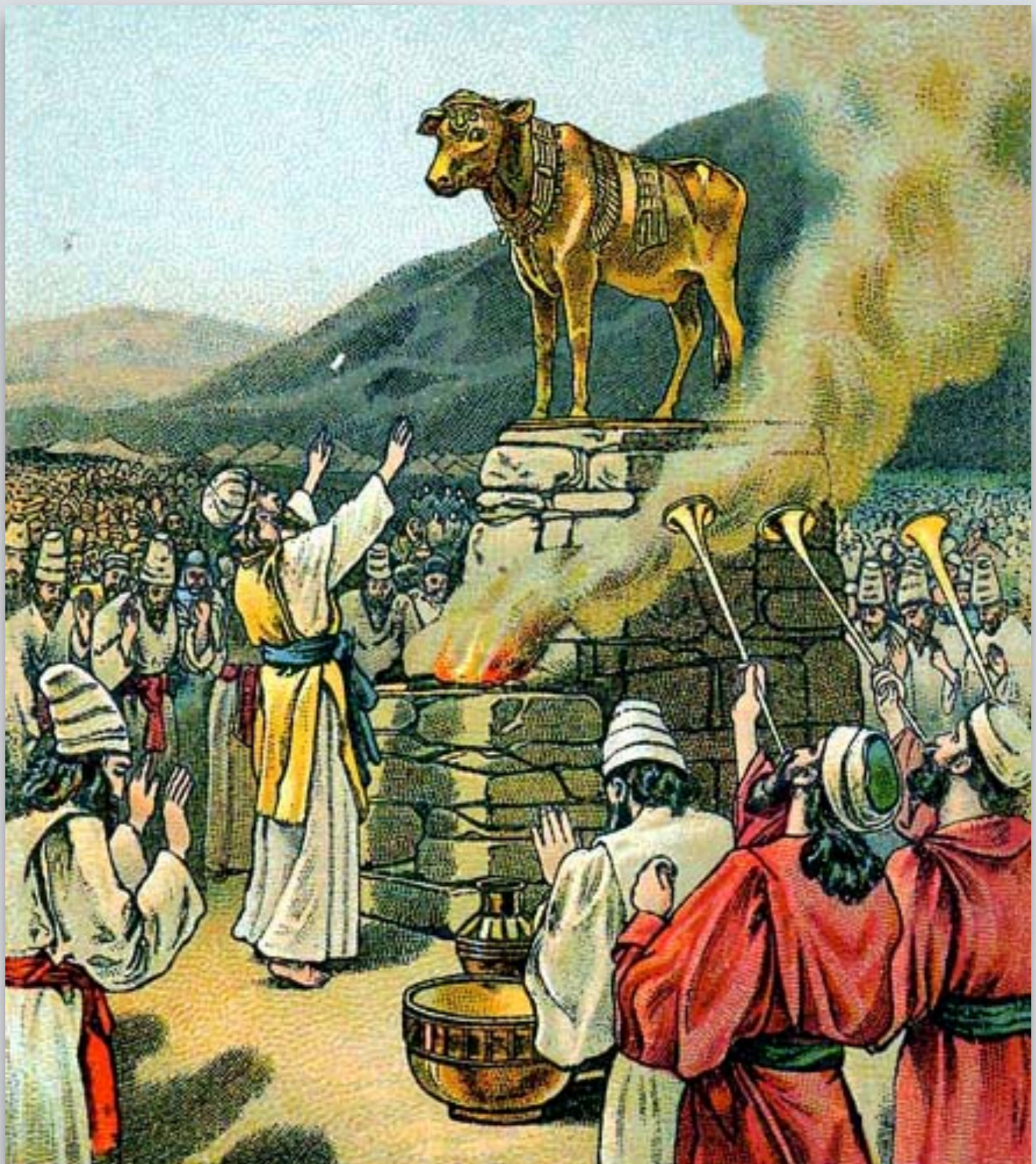
“The throne of sin is no figure of speech, and the occupant of that throne is no figment of the imagination. Jesus Christ called him ‘the prince of this world.’ John 14:30. The apostle Paul describes him as ‘the prince of the power of the air, the spirit that now worketh in the children of disobedience.’ Eph. 2:2. John the revelator designated him as ‘the great dragon,’ ‘that old serpent, called the devil, and Satan.’ Rev. 12:9.” (Charles M. Snow, *On the Throne of Sin* (1927), Chapter 1)





THE SYSTEM OF WORSHIP  
GOD HAD ESTABLISHED







Jeroboam's greatest fear was that at some future time the hearts of his subjects might be won over by the ruler occupying the throne of David.  
(PK 99.2)



In arranging this transfer, Jeroboam thought to appeal to the **imagination** of the Israelites by setting before them some visible representation to symbolize the presence of the invisible God. Accordingly he caused to be made two calves of gold, and these were placed **within shrines** at the appointed centers of worship. In this effort to represent the Deity, Jeroboam violated the plain command of Jehovah: “Thou shalt not make unto thee any graven image. . . . Thou shalt not bow down thyself to them, nor serve them.” Exodus 20:4, 5. (*PK 100.1*)



The Lord through His messenger had spoken plainly to Jeroboam regarding **the necessity of dividing the kingdom**. This division must take place, He had declared, “**because that they have forsaken Me**, and have worshiped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in My ways, to do that which is right in Mine eyes, and to keep My statutes and My judgments, as did David.” Verse 33. *(PK 87.4)*



- Let none seek to tear away the foundations of our faith—the foundations that were laid at the beginning of our work by prayerful study of the word and by revelation. Upon these foundations we have been building for the last fifty years. Men may suppose that they have found a new way and that they can lay a stronger foundation than that which has been laid. But this is a great deception. **Other foundation can no man lay than that which has been laid.** (8T 297.1)





- We invite all to compare the testimonies of the Holy Spirit through Mrs. W., with the word of God. . . . The trinitarian may compare them with his creed, and because **they do not agree with it**, condemn them. The observer of Sunday, or the man who holds eternal torment an important truth, and the minister that sprinkles infants, may each condemn the testimonies of Mrs. W. because they do not agree with their peculiar views. (James White, "Mutual Obligation," *RH* 6-13-1871, p. 204)





The accession of Ahaz to the throne brought Isaiah and his associates face to face with conditions more appalling than any that had hitherto existed in the realm of Judah. Many who had formerly withstood the seductive influence of idolatrous practices were now being persuaded to take part in the worship of heathen deities. Princes in Israel were proving untrue to their trust; false prophets were arising with messages to lead astray; even some of the priests were teaching for hire. Yet the leaders in apostasy **still kept up the forms of divine worship** and claimed to be numbered among the people of God. (*PK 322.1*)



In Christ's day the religious leaders had so long presented human ideas before the people, that the teaching of Christ was in **every** way opposed to their theories and practise. His **sermon on the mount** virtually contradicted the doctrines of the self-righteous scribes and Pharisees. They had so misrepresented God that he was looked upon as a stern judge, incapable of compassion, mercy, and love. . . .  
(White, *R&H*, September 11, 1894)



Though they professed to know and to worship the true and living God, they wholly misrepresented him and **the character of God, as represented by his Son, was as an original subject, a new gift to the world.** Christ made every effort so to sweep away the misrepresentations of Satan, that the confidence of man in the love of God might be restored. He taught man to address the Supreme Ruler of the universe by **the new name—“Our Father.”** This name signifies his true relation to us, and when spoken in sincerity by human lips, it is music in the ears of God. Christ leads us **to the throne of God by a new and living way,** to present him to us in his paternal love. (White, *R&H*, September 11, 1894.



The church of God below is one with the church of God above. Believers on the earth and the beings in heaven who have never fallen constitute one church.

Every heavenly intelligence is interested in the assemblies of the saints who on earth meet to worship God. In the inner court of heaven they listen to the testimony of the witnesses for Christ in the outer court on earth, and the praise and thanksgiving from the worshipers below is taken up in the heavenly anthem, and praise and rejoicing sound through the heavenly courts because Christ has not died in vain for the fallen sons of Adam. (6T 366.1)



Oh, that we could all realize the nearness of heaven to earth! When the earthborn children know it not, they have angels of light as their companions. A silent witness **guards every soul that lives**, seeking to draw that soul to Christ. As long as there is hope, until men resist the Holy Spirit to their eternal ruin, they are guarded by heavenly intelligences. (6T 366.1)



What a work the angels have to perform in doing the bidding of Christ to minister unto all them who shall be heirs of salvation! In their ministration they are constantly bringing light and strength from heaven to the souls who are striving for eternal life, but they are engaged in a warfare against satanic influences, which are strong, fierce, and determined to overthrow every soul who loves and fears God. As these angels, in their mission and work, come to understand the plan of redemption, [they marvel at] the great change that takes place in human hearts and adore the Lord of all power and grace. With joy they read the names of those whose names are registered in the book of life.

(6LtMs, Ms 51, 1890, par. 30)

The conversion of the human soul is of no little consequence. It is the greatest miracle performed by divine power. (*Ev 289.2*)



BE LIKE THE MOST HIGH

“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.**” Verse 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. (GC 494.1)



When we consider that our probation cost the life of God's only Son, we should cherish the highest principles of integrity, for we are to **be like Christ in character.** "Ye must be born again," Christ says, or you will never see the kingdom of God. (*14LtMs, Ms 113, 1899, par. 10*)

We are to seek to be like Jesus, to reflect His image and imitate His example. (*14LtMs*, Lt 110, 1899, par. 7)



SEEKING TO BE GREAT



Arthur Rubinstein





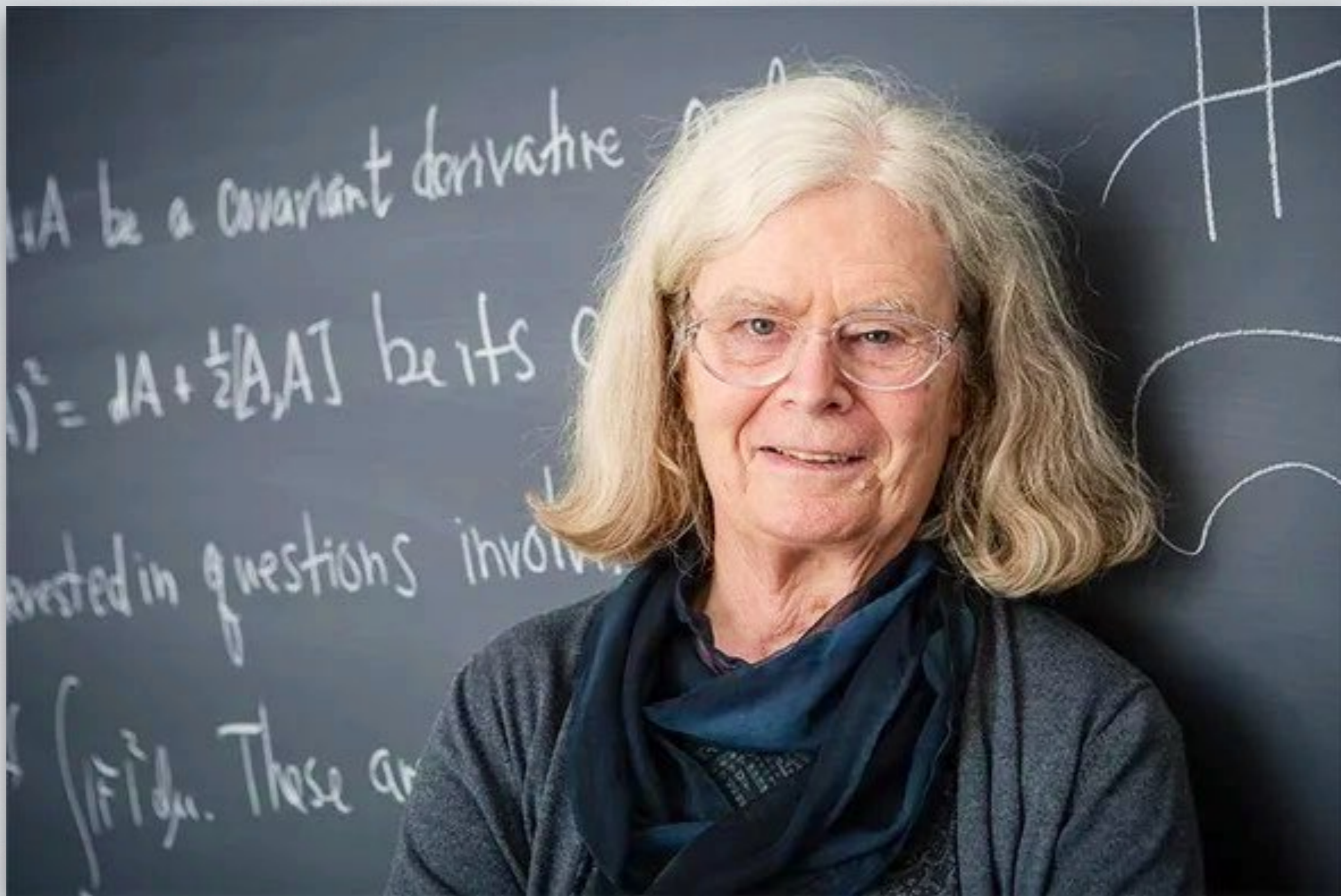
Alice Munro 2013 Nobel Literature Prize





Jerry Lee Rice professional football wide receiver





Abel prize winner Karen Keskulla Uhlenbeck

God holds us **responsible** for all that we might be  
if we would improve our talents. (*TM* 146.2)



We may add to our talents by improving those we already have. **The Lord expects us to gain knowledge, to increase our ability, and to improve our talents;** but we can never do this if we allow our minds to be molded by worldly surroundings. Only by obedience to God's plans can we fulfil his design for us. (*RH* December 1, 1896, Art. A, par. 17)

Your mind, your soul, your strength are all the Lord's. None of these talents will be left out by the Master in the reckoning that is soon to be made. We may leave them out of our reckoning, but the Lord measures with exactitude every possibility for service. He has a right to expect us to acquire other talents. **The unused capabilities are just as much brought into account as those which we improve.** Our talents can only increase by faithful improvement of them. (*Special Testimony to the Oakland and Battle Creek Churches* (1897), p. 15.1)



God holds us responsible for all that we might be if we would improve our talents; and **we shall be judged according to what we ought to have been but were not**; what we might have done but did not accomplish, because we did not use our powers to glorify God. For all knowledge that we might have gained but did not, there will be an eternal loss, even if we do not lose our souls. All our influence belongs to God. All that we acquire is to be used to His glory. All the property that the Lord has entrusted to us is to be held on the altar of God, to be returned to Him again. We are working out our own destiny. May God help us all to be wise for eternity.—Letter 15, 1890, pp. 6, 7. (To Brother Irwin, August 12, 1890.) (8MR 338.2)

We need to reach a higher standard. We are forming our own destiny for eternity. By our words and works we will be justified or condemned. Every day is precious to you and to me, in making the very best use of every opportunity to improve our talents by using them **not to please ourselves, but to glorify God.** (*LtMs*, Lt 2a, 1896, par. 16)



Through Huldah the Lord sent **Josiah** word  
[2 Chronicles 34:23; 2 Kings 22:15] that  
Jerusalem's ruin could not be averted. (*RH*  
July 29, 1915, par. 1)

“Tell the man that sent you to me,” the prophetess declared, “Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: because they have forsaken me, and have **burned incense unto other gods**, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.” 2 Kings 22:15–17. (*RH* July 29, 1915, par. 1)



- Hosea 11:2—burned incense to graven images
- Jeremiah 48:35—I will cause to cease him that burneth incense to his gods
- Jeremiah 44:25—burn incense to the queen of heaven
- Jeremiah 44:5—turn from their wickedness, to burn no incense unto other gods.
- Isaiah 65:3—burneth incense upon altars of brick

**But because the king [Josiah] had humbled his heart before God, the Lord would acknowledge his promptness in seeking forgiveness and mercy. To him was sent the message: “Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord. Behold therefore, I will gather thee unto thy fathers, ... and thine eyes shall not see all the evil which I will bring upon this place.” Verses 19, 20. (RH July 29, 1915, par. 2)**



The king must leave with God the events of the future; he could not alter the eternal decrees of Jehovah. But in announcing the retributive judgments of Heaven, the Lord had not withdrawn opportunity for repentance and reformation; and Josiah, discerning in this a willingness on the part of God to temper his judgments with mercy, determined to do all in his power to bring about decided reforms. He arranged at once for a great convocation, to which were invited the elders and magistrates in Jerusalem and Judah, together with the common people. These, with the priests and Levites, met the king in the court of the temple.

*(RH July 29, 1915, par. 3)*

To this vast assembly the king himself read “all the words of the book of the covenant which was found in the house of the Lord.” 2 Kings 23:2. The royal reader was deeply affected, and he delivered his message with the pathos of a broken heart. His hearers were profoundly moved. The intensity of feeling revealed in the countenance of the king, the solemnity of the message itself, the warning of judgments impending,—all these had their effect, and many determined to join with the king in seeking forgiveness. (*RH* July 29, 1915, par. 4)





Not for him the descent into the dust of death, but  
the ascent in glory, with the convoy of celestial  
chariots, to the throne on high. (*DA* 301.1)



The rainbow of promise encircling the throne on high is an everlasting testimony that “God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16. It testifies to the universe that God will never forsake His people in their struggle with evil. It is an assurance to us of strength and protection as long as the throne itself shall endure. (DA 493.2)

And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

(Revelation 4:2–3)



I beheld till the thrones were cast down,  
and the Ancient of days did sit, whose  
garment *was* white as snow, and the hair of  
his head like the pure wool: his throne *was*  
*like* the fiery flame, *and* his wheels *as*  
burning fire. A fiery stream issued and came  
forth from before him: thousand thousands  
ministered unto him, and ten thousand  
times ten thousand stood before him: the  
judgment was set, and the books were  
opened. (Daniel 7:9–10)

In the temple in heaven, the dwelling place of God, His throne is established in righteousness and judgment. (*CIHS* 137.2)



# THE TWO COMPANIES

I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. . . . Before the throne I saw the Advent people—the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus; then He would look to His Father, and appear to be pleading with Him. A light would come from the Father to the Son and from the Son to the praying company. (EW 54.2)



Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne. But few would receive this great light. Many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them. Some cherished it, and went and bowed down with the little praying company. This company all received the light and rejoiced in it, and their countenances shone with its glory. (*EW 54.2*)

I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, “Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself.” (EW 55.1)



Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, “My Father, **give us Thy Spirit.**” Then Jesus would breathe upon them the Holy Ghost. In that breath was **light, power, and much love, joy, and peace.** (EW 55.1)

I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, “Father, give us Thy Spirit.” Satan would then breathe upon them an unholy influence; in it there was **light and much power, but no sweet love, joy, and peace.** Satan’s object was to keep them deceived and to draw back and deceive God’s children. (*EW 56.1*)





All heaven is keeping the **Sabbath**, but not in a listless, do-nothing way. On this day every energy of the soul should be awake, for are we not **to meet with God and with Christ our Saviour**? We may behold Him by faith. He is longing to refresh and bless every soul. (CCh 267.3)



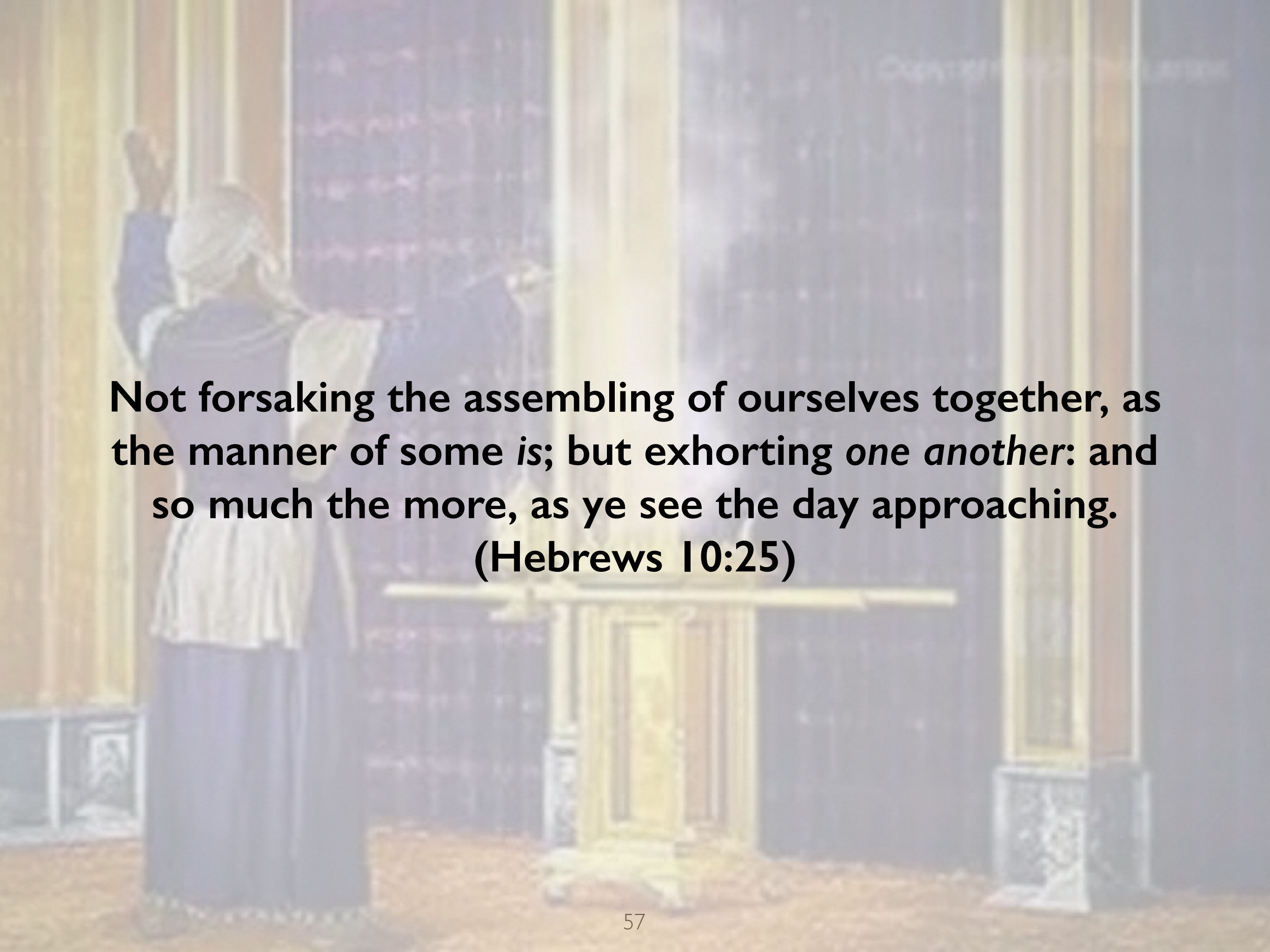
The journey to Jerusalem, in the simple, patriarchal style, amidst the beauty of the springtime, the richness of midsummer, or the ripened glory of autumn, was a delight. With offerings of gratitude they came, from the man of white hairs to the little child, **to meet with God in His holy habitation.** (*Ed 42.1*)

Even Moses could not go at once up into the mount, for he could not immediately approach so nigh unto God, and endure the exhibitions of his glory. **Six days he was preparing to meet with God. His common thoughts and feelings must be put away.** For six days he was devoting his thoughts to God, and sanctifying himself by meditation and prayer, before he could be prepared to converse with God. (3SG 272.2)



In the minds of many there are no more sacred thoughts connected with the house of God than with the most common place. Some will enter the place of worship with their hats on, in soiled, dirty clothes. Such do not realize that they are **to meet with God and holy angels**. There should be a radical change in this matter all through our churches. Ministers themselves need to elevate their ideas, to have finer susceptibilities in regard to it. It is a feature of the work that has been sadly neglected. **Because of the irreverence in attitude, dress, and deportment, and lack of a worshipful frame of mind, God has often turned His face away from those assembled for His worship. (5T 498.3)**





**Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.  
(Hebrews 10:25)**