



We shall not find any occasion against this Daniel, except we find *it* against him **concerning the law of his God.** (Daniel 6:5)

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil. Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay *ye* tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour. (Romans 13:1–7)

Render therefore unto Caesar the things which are
Caesar's; and unto God the things that are God's.
(Matthew 22:21)

A. T. JONES AND THE NATIONAL SUNDAY LAW

AN ARGUMENT WAS MADE
UPON THE NATIONAL
SUNDAY BILL INTRODUCED
BY SENATOR BLAIR IN THE
FIFTIETH CONGRESS BY A.
T. JONES BEFORE THE
SENATE COMMITTEE.
(1888)



A NATIONAL SUNDAY LAW IS A QUESTION OF NATIONAL INTEREST. . . . THE SUBJECT IS WORTHY OF THE CAREFUL ATTENTION OF THE WHOLE AMERICAN PEOPLE. THE PRINCIPLES OF THE AMERICAN CONSTITUTION, THE PROPER RELATIONSHIP BETWEEN RELIGION AND THE STATE, THE DISTINCTION BETWEEN MORAL AND CIVIL LAW, THE INALIENABLE CIVIL AND RELIGIOUS RIGHTS OF MEN,—THESE ARE QUESTIONS THAT NEVER SHOULD BECOME SECONDARY IN THE MIND OF ANY AMERICAN CITIZEN. (NSLS27 III.2)



“A BILL TO SECURE TO THE PEOPLE THE ENJOYMENT OF THE FIRST DAY OF THE WEEK, COMMONLY KNOWN AS THE LORD’S DAY, AS A DAY OF REST, AND TO PROMOTE ITS OBSERVANCE AS A DAY OF RELIGIOUS WORSHIP.” (NSLS27 v.3)



“That no person, or corporation, or the agent, servant, or employee of any person or corporation, shall perform or authorize to be performed any **secular work**, labor, or business to the disturbance of others, works of necessity, mercy, and humanity excepted; nor shall any person engage in any **play, game, or amusement, or recreation**, to the disturbance of others, on the first day of the week . . .” (*NSLS27* v. 4)

“SEC. 2. That no **mails** or mail matter shall hereafter be transported . . .”

The principle upon which we stand is that civil government is civil, and has nothing to do in the matter of legislation, with religious observances in any way. The basis of this is found in the words of Jesus Christ in Matthew 22:21. When the Pharisees asked whether it was lawful to give tribute to Cesar or not, he replied: “Render therefore unto Cesar the things which are Cesar’s; and unto God the things that are God’s.” (*NSLS27 11.1*)

In this the Saviour certainly separated that which pertains to Cesar from that which pertains to God. We are not to render to Cesar that which pertains to God; we are not to render to God by Cesar that which is God’s. (*NSLS27 11.2*)

Our duties under civil government pertain solely to the government and to our fellowmen, because the powers of civil government pertain solely to men in their relations one to another, and to the government. (*NSLS27* 19.1)

Senator Blair.—You oppose all the Sunday laws of the country, then?

Mr. Jones.—Yes, sir.

Senator Blair.—You are against all Sunday laws?

Mr. Jones.—Yes, sir; we are against every Sunday law that was ever made in this world, from the first enacted by Constantine to this one now proposed; and we would be equally against a Sabbath law if it were proposed, for that would be antichristian, too.

Senator Blair.—State and national, alike?

Mr. Jones.—State and national, sir. (*NSLS27* 23.1–.6)

George Washington . . . said, “Every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and is to be protected in worshiping God according to the dictates of his own conscience.” (*NSLS27 23.7*)

My argument throughout is that the civil government can never have anything to do with men's duties under the first four of the ten commandments; and this is the argument embodied in Washington's words. These duties pertain solely to God. Now **polygamy** is adultery. . . . This comes within the inhibitions of the second table of the law of God—the commandments embracing duty to our neighbor. How men should conduct themselves toward their fellow-men, civil government must decide; that is the very purpose of its existence. (*NSLS27* 24.2)

There are also people who believe in **community of property** in this world. Suppose they base their principles of having all things in common upon the apostolic example. Very good.

They have the right to do that. Every one who sells his property and puts it into a common fund, has a right to do that if he chooses; but suppose these men in carrying out that principle, and in claiming that it is a religious ordinance, were to take without consent your property or mine into their community. Then what?—The State forbids it. It does not forbid the exercise of their religion; but it protects your property and mine, and in exercising its prerogative of protection, it forbids theft. (*NSLS27 25.1*)

It is every man's right in this country, or anywhere else, to **worship an idol** if he chooses. That idol embodies his conviction of what God is. He can worship only according to his convictions. It matters not what form his idol may have, he has the right to worship it anywhere in all the world, therefore in the United States. But suppose that in the worship of that god he attempts to take the life of one of his fellow-men, and offer it as a human sacrifice. The civil government exists for the protection of life, liberty, property, etc., and it must punish that man for his attempt upon the life of his fellow-man. The civil law protects man's life from such exercise of any one's religion, but in punishing the offender, the State does not consider the question of his religion at all. (*NSLS27 25.2*)

It would punish him just the same if he made no pretensions to worship or to religion. It punishes him for his incivility, for his attempt at murder, not for his irreligion. I repeat, the question of religion is not considered by the State; the sole question is, Did he threaten the life of his fellow-man? Civil government must protect its citizens. This is strictly within Cesar's jurisdiction; it comes within the line of duties which the Scripture shows to pertain to our neighbor, and with it Cesar has to do. (*NSLS27 25.2*)

. . . the State can never of right legislate in regard to any man's religious faith, or in relation to anything in the first four commandments of the decalogue. But if in the exercise of his religious convictions under the first four commandments, a man invades the rights of his neighbor, as to life, family, property, or character, then the civil government says that it is unlawful. Why? Because it is irreligious or immoral?—Not at all; but because it is uncivil, and for that reason only. It never can be proper for the State to ask any question as to whether any man is religious or not, or whether his actions are religious or not. The sole question must ever be, Is the action civil or uncivil. (*NSLS27* 26.1)

Senator Blair.—Now apply that right to this case—
to the institution of the Sabbath among men for
the good of men. (*NSLS27 26.2*)

Higher good is that which is shared and beneficial
for all (or most) members of a given community.
An example might be an art collector donating
their collections to a public museum so all could
enjoy the artwork rather than just the privileged
few who see it in private.

Be vaccinated for the good of others.

Mr. Jones.—Very good, we will consider that. Here are persons who are keeping Sunday. It is their right to work on every other day of the week. It is their right to work on that day, if they desire; but they are keeping that day, recognizing it as the Sabbath. Now while they are doing that which is their right, here are other people who are keeping Saturday, and others who are keeping Friday. The Mohammedans recognize Friday. But we will confine ourselves to those who keep Saturday, the seventh day, as the Sabbath. Those who keep Sunday, and who want legislation for that day, ask that other people shall be forbidden to work on Sunday, because they say it disturbs their rest, it disturbs their worship, etc.; and they claim that their rights are not properly protected. Do they really believe that **in principle**? Let us see. They will never admit . . . that their work on Saturday disturbs the rest, or the worship, of the man who rests on Saturday. (*NSLS27 26.3*)

If their work on Saturday does not disturb the Sabbath rest, or the worship, of the man who keeps Saturday, then upon what **principle** is it that our work on Sunday disturbs the rest of those who keep Sunday? . . . If their work does not disturb our rest and our worship, our work cannot disturb their rest or their worship.

More than this: In a general Sunday convention held in San Francisco, at which I was present, there was a person who spoke on this very question. Said he: “There are some people, and a good many of them in this State, who do not believe in Sunday laws, and who keep Saturday as the Sabbath; but,” said he, “**the majority must rule**. The vast majority of the people do keep Sunday; their rights must be respected, and they have a right to enact it into law.” I arose and said, “Suppose the Seventh-day people were in the majority, and they should go to the legislature and ask for a law to compel you to keep Saturday out of respect to their rights. Would you consider it right?” There was a murmur all over the house, “No.” (*NSLS27 26.3*)

Senator Blair.—Upon what ground did they say, No?
(*NSLS27* 28.1)

Mr. Jones.—That is what I should like to know. They were not logical. Their answer shows that there is no ground in justice nor in right for their claim that the majority should rule in matters of conscience. (*NSLS27* 28.2)

Senator Blair.—That does not follow. At least it does not strike me that it follows. The majority has a right to rule in what pertains to the regulation of society, and if Cesar regulates society, then the majority has a right in this country to say what we shall render to Cesar. (*NSLS27* 28.3)

Mr. Jones.—Very good, but the majority has no right to say what we shall render *to God*; nor has it any right to say that we shall render *to Cesar* that which is *God's*. If nine hundred and ninety-nine out of every one thousand people in the United States kept the seventh day, that is, Saturday, and I deemed it my right, and made it my choice, to keep Sunday, they would have not right to compel me to rest on Saturday.
(*NSLS27 28.4*)

Senator Blair.—In other words, you take the ground that **for the good of society**, irrespective of the religious aspect of the question, **society may not require abstinence from labor on Sabbath**, if it disturbs others? (*NSLS27 28.5*)

Mr. Jones.—As to its disturbing others, I have proved that it does not. The **body** of your question states my position exactly. (*NSLS27 28.6*)

Then someone brought up the question of blasphemy:

Senator Blair.— . . . This question was passed me to ask: “Is the speaker also opposed to all laws against blasphemy?”

(NSLS27 28.7)

Mr. Jones.— Yes, sir. But not because blasphemy is not wrong, but because civil government cannot define blasphemy, nor punish it. Blasphemy pertains to God, it is an offense against him . . .

Senator Blair.—Suppose it be hurtful to society in this way: **A belief in the existence of God, and reverence for the Creator, and a cultivation of that sentiment in society, is for the good of society; is, in fact, the basis of all law and restraint.** If the Almighty, who knows everything, or is supposed to, and has all power, has no right to restrain us, it is difficult to see how we can restrain each other. (*NSLS27 29.4*)

Mr. Jones.—He has the right to restrain us. He does restrain us. (*NSLS27 29.5*)

Senator Blair.—To commonly blaspheme and deride and ridicule the Almighty, would, of course, have a tendency to bring up the **children** who are soon to be the State, in an absolute disregard of him and his authority. Blasphemy, as I understand it, is that practice which brings the Creator into contempt and ridicule among his creatures. (*NSLS27 29.6*)

Senator Palmer.—There is an infection in blasphemy or in covetousness. For instance, if one covetous man in a neighborhood should infuse the whole neighborhood with covetousness to such an extent that all would become thieves, then covetousness would be a proper subject of legislation.

Mr. Jones.—Never! You forbid the theft, not the covetousness. You cannot invade the condition of mind in which lies the covetousness.

Senator Blair.—We do not say that we must invade the condition of mind; but society has a right to make regulations, because those regulations are essential to the good of society. **Society by a major vote establishes a regulation, and we have to obey what is settled by the majority.** (*NSLS27* 31.4–.6)

. . . it declares in the **first amendment to the Constitution**,
“Congress shall make no law respecting an establishment of
religion, or prohibiting the free exercise thereof.” This first
amendment was adopted in 1789, by the first Congress that
ever met under the Constitution. (*NSLS27* 43.2)

At this point I am brought to the assertion of the second of
the principles upon which we stand in our opposition to
Sunday laws, or any other form of religious legislation: that
is, the principle of the Constitution of the United States; and
upon this principle I maintain that this proposed Sunday law
is unconstitutional.

The object of this Sunday bill is wholly religious. (*NSLS27*
44.3–45.1)

Mr. Jones.— . . . That is the point I am making here, that if you allow this legislation, you lead to the establishment of a new theocracy after the model of the papacy, and **civil government has nothing to do with religious things. This bill is wholly religious;** and if you begin this course of religious legislation, you will end only in a theocracy,—a man-made theocracy,—and that will be **the papacy repeated.** (*NSLS27 78.2*)

Senator Blair.—We have had the Sunday laws in this country for three hundred years. They have constantly become more and more liberalized. **Have you ever known an instance**, though the sentiment in favor of the Sabbath seems to be growing constantly stronger, where any State in this Union undertook to **enact a law that anybody should go to church**, which is the danger you seem to apprehend?

(NSLS27 78.3)

Mr. Jones.—Not yet. They are now after the first law. This will lead to that.

Senator Blair.—Have you ever heard of a proposition's being made in any legislative body to **compel any one to attend church on Sunday?** (*NSLS27 80.1*)

Mr. Jones.—The propositions that are made are for that very purpose, to stop the Sunday trains, the Sunday newspapers,—in short, to stop all work on Sunday, so that the people can go to church. (*NSLS27 80.2*)

Senator Blair.—But these people come here and say that they have no such purpose, and they have been doing these things in the States for a hundred years, and during the Colonial period anterior to that time. **Have you ever heard on the American continent, within the territory of what is now the United States, a proposition or a suggestion in a legislative body to compel anybody to attend church?** (*NSLS27 80.3*)

Mr. Jones.—Not in legislative body, but in ecclesiastical bodies. (*NSLS27 80.4*)

Senator Blair.—Ecclesiastical bodies do not make the laws. Congress is not an ecclesiastical body. (*NSLS27 80.5*)

Mr. Jones.—But it is an ecclesiastical body that is seeking to secure and enforce this law... (*NSLS27 80.6*)

. . . This is the first step in that direction. The whole object which they have in view in stopping work on Sunday, is identical with that of the fourth century; namely, in order that the people may be devoted, in order that they may go to church. The very intention of these men in securing the law is religious. (*NSLS27 81.6*)

The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, **this country will follow in the steps of Rome in trampling on the rights of conscience.**

(GC 588.1)

By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. **When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this threefold union,** our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near.

(5T 451.1)

As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may **this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return.** The people of God will then be plunged into those scenes of affliction and distress which prophets have described as **the time of Jacob's trouble.** (*5T* 451.2)

The Lord is doing His work. All heaven is astir. The Judge of all the earth is soon to arise and vindicate His insulted authority. **The mark of deliverance** will be set upon the men who keep God's commandments, who revere His law, and who refuse the mark of the beast or of his image. (*5T* 451.3)

God has revealed what is to take place in the last days, that His people may be prepared to stand against the tempest of opposition and wrath. Those who have been warned of the events before them are not to sit in calm expectation of the coming storm, comforting themselves that the Lord will shelter His faithful ones in the day of trouble. We are to be as men waiting for their Lord, not in idle expectancy, but in earnest work, with unwavering faith. It is no time now to allow our minds to be engrossed with things of minor importance. While men are sleeping, Satan is actively arranging matters so that the Lord's people may not have mercy or justice. (5T 452.1)

The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the undercurrent is tending. Its professions are mild and apparently Christian, but when it shall speak it will reveal the spirit of the dragon. It is our duty to do all in our power to avert the threatened danger. We should endeavor to disarm prejudice by placing ourselves in a proper light before the people. We should bring before them the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience. We should search the Scriptures and be able to give the reason for our faith. Says the prophet: “The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.” (5T 452.1)

The decree of Nebuchadnezzar, calling upon Shadrach, Meshach, and Abednego, to fall down and worship the golden image on the day of its dedication, did not prohibit these three Hebrews from worshiping Jehovah on the seventh day, the day dedicated to his worship, and yet **they refused to bow down, and the “Judge of all the earth” sanctioned their refusal and rewarded their “anarchy” with a marvelous deliverance from the fiery furnace.** (ATJ, *AMS [American Sentinel]* December 13, 1894, p. 386.12)

A time is coming when the law of God is, in a special sense, to be made void in our land. The rulers of our nation will, by legislative enactments, enforce the Sunday law, and thus God's people be brought into great peril. When our nation, in its legislative councils, shall enact laws to bind the consciences of men in regard to their religious privileges, enforcing Sunday observance, and bringing oppressive power to bear against those who keep the seventh-day Sabbath, the law of God will, to all intents and purposes, be made void in our land; and **national apostasy will be followed by national ruin.**

(EGW, *RH* December 18, 1888, Art. A, par. 6)

We see that efforts are being made to restrict our religious liberties. The Sunday question is now assuming large proportions. An amendment to our Constitution is being urged in Congress, and when it is obtained, oppression must follow. I want to ask, Are you awake to this matter? and do you realize that the night cometh, when no man can work? Have you had that intensity of zeal, and that piety and devotion, which will enable you to stand when oppression is brought upon you? It does not seem possible to us now that any should have to stand alone; but **if God has ever spoken by me, the time will come when we shall be brought before councils and before thousands for his name's sake, and each one will have to give the reason of his faith. Then will come the severest criticism upon every position that has been taken for the truth.** We need, then, to study the word of God, that we may know why we believe the doctrines we advocate. We must critically search the living oracles of Jehovah. (*RH* December 18, 1888, Art. A, par. 12)

The means we are devoting to our comfort here, the time that we allow to go to waste, ought to be devoted to the charge that God has given us: “Search the Scriptures;” and much time should be spent in prayer to God, that our garments, the robes of character, the inmost adornment, may be washed in the blood of the Lamb. But this cannot be, unless we keep the commandments of God in verity and truth; and unless we are awake to the times in which we are living, we shall be unfaithful servants. **Obedience to the law of God will give protection from his wrath.** (*RH* December 18, 1888, Art. A, par. 13)

God help us to arouse from the stupor that has hung over us for years! There are more souls to be saved, and a far greater work to be done in warning our world, than has yet been accomplished. We should seek God, especially that his grace and his power may be revealed in behalf of his people. We believe that God lives. We do not think the time specified in prophecy, when our liberties should be restricted, has fully come. (*RH* December 18, 1888, Art. A, par. 14)

Revelation 7:1, says: “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.” It seems that the breaking loose of the four winds is about to take place. Verses 2, 3: “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.”

Here was a work to be done before the angels should let go the four winds; and if we shall awake to what is transpiring right around us, we must admit that we are not ready for the contest and the perplexities which are to be brought upon us, after the decree shall go forth. **We are to cry to the God of heaven in earnest, united prayer, for the angels to hold the four winds** till missionaries shall be sent to all parts of the world, till we have proclaimed the warning against **disobedience to the law of Jehovah**, and against **worshiping the beast and his image**. The claims of God’s law must be made known to the inhabitants of the earth. This is our work; but every conceivable thing that the enemy can do will be done to hinder the people of God from awaking. (*RH* December 18, 1888, Art. A, par. 15–16)

It is in a crisis that character is revealed. When the earnest voice proclaimed at midnight, “Behold, the bridegroom cometh; go ye out to meet him,” and the sleeping virgins were roused from their slumbers, it was seen who had made preparation for the event. Both parties were taken unawares; but one was prepared for the emergency, and the other was found without preparation. So now, a sudden and unlooked-for calamity, something that brings the soul face to face with death, will show whether there is any real faith in the promises of God. It will show whether the soul is sustained by grace. The great final test comes at the close of human probation, when it will be too late for the soul’s need to be supplied. (*COL 412.1*)

God would have his people prepared for the soon-coming crisis. Prepared or unprepared, we must all meet it. **Only those whose characters are thoroughly disciplined to meet the divine standard will be able to stand firm in that testing time.** But when enemies shall be on every side, watching them for evil, the God of Heaven will be watching his precious jewels for good. When secular rulers unite with the ministers of religion to come between God and our conscience, then those who cherish the fear of God will be revealed. When the darkness is deepest, then the light of a noble, Godlike character will shine the brightest. When every other trust fails, then it will be seen who have an abiding trust in God. (*LP 252.1*)

The stronger and purer the faith of God's people, and the firmer their determination to obey him, **the more will Satan stir up the rage of those who claim to be righteous**, while they trample upon the law of God. In that coming emergency, rulers and magistrates will not interpose in behalf of God's people. There will be a corrupt harmony with all who have not been obedient to the law of God. In that day, all time-servers, all who have not the genuine work of grace in the heart, will be found wanting. It will require the firmest trust, the most heroic purpose, to hold fast the faith once delivered to the saints. (*LP 252.2*)

In the circumstance of Mary's anointing Jesus' feet, the plague spot of Judas' character was revealed. **The crisis had come in the life of Judas**, and the ruling trait of character took its supremacy over every other trait. Covetousness, which is idolatry, had been cultivated, and had strengthened in his heart, and when temptation came upon him, he was held under its control. The temptations of Satan will ever thus meet a response from the elements of depravity that are in the human character that have not been resisted and overcome. The covetous greed that Judas had indulged for years, now held in control and overpowered every other characteristic of his nature. He harmonized with the drawings of Satan, and evil triumphed as he yielded to temptation. Although he was professedly a follower of Jesus, yet he was in heart strengthening the evil of his character. Jesus knew every transgression, and he now looked sorrowfully upon him who was numbered with the twelve, and who was yet not a doer of the words of Christ. (*ST* December 18, 1893, par. 6)

All heaven is represented to me as watching the unfolding of events. A crisis is to be revealed in the great and prolonged controversy in the government of God on earth. Something great and decisive is to take place, and that right early. If any delay, the character of God and his throne will be compromised. The armory of heaven is open; all the universe of God and its equipments are ready. One word has justice to speak, and there will be terrific representations upon the earth, of the wrath of God. There will be voices and thunderings and lightnings and earthquakes and universal desolation. Every movement in the universe of heaven is to prepare the world for the great crisis.

(SpTA01b 38.3; 1892)

We are standing upon the threshold of great and solemn events. The whole earth is to be lightened with the glory of the Lord as the waters cover the channels of the great deep. Prophecies are being fulfilled, and stormy times are before us. Old controversies which have apparently been hushed for a long time will be revived, and new controversies will spring up; new and old will commingle, and this will take place right early. The angels are holding the four winds, that they shall not blow, until the specified work of warning is given to the world; but the storm is gathering, the clouds are loading, ready to burst upon the world, and to many it will be as a thief in the night. (*SpTA01b* 38.1)

Many smiled and would not believe when we told them, twenty and thirty years ago, that the Sunday would be urged upon all the world, and a law be made to compel its observance, and force conscience. We see it being fulfilled. All that God has said of the future will surely come to pass; not one thing will fail of all that he has spoken. Protestantism is now reaching hands across the gulf to clasp hands with papacy, and a confederacy is being formed to trample out of sight the Sabbath of the fourth commandment; and the man of sin, who, at the instigation of Satan, instituted the spurious sabbath, this child of papacy, will be exalted to take the place of God. (*SpTA01b* 38.2)

Intensity is taking possession of every earthly element; and as a people who have had great light and wonderful knowledge, many of them are represented by the five sleeping virgins with their lamps, but no oil in their vessels; cold, senseless, with a feeble, waning piety. While a new life is being diffused and is springing up from beneath and taking fast hold of all Satan's agencies, preparatory to the last great conflict and struggle, a new light and life and power is descending from on high, and taking possession of God's people who are not dead, as many now are, in trespasses and sins. The people who will now see what is soon to come upon us by what is being transacted before us, will no longer trust in human inventions, and will feel that the Holy Spirit must be recognized, received, presented before the people, that they may contend for the glory of God, and work everywhere in the byways and highways of life, for the saving of the souls of their fellow-men. The only rock that is sure and steadfast is the Rock of Ages. Those only who build on this Rock are secure. (*SpTA01b* 39.1)

Those who are carnally minded now, notwithstanding the warnings given of God in his word and through the testimonies of his Spirit, will never unite with the holy family of the redeemed. They are sensual, debased in thought, and abominable in the sight of God. They have never been sanctified through the truth. They are not partakers of the divine nature, have never overcome self and the world with its affections and lusts. These characters are all through our churches, and as the result the churches are weak and sickly and ready to die. There must be no indifferent testimony borne now, but a decided, pointed testimony, rebuking every impurity, and exalting Jesus. We must as a people be in the attitude of expectation, working and waiting and watching and praying. (*SpTA01b 39.2*)

Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.
(Mark 13:35–37)

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. (Luke 21:36)

But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as *do* others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do. (1 Thessalonians 5:4–11)

Therefore be ye also ready: for in such an hour
as ye think not the Son of man cometh.
(Matthew 24:44)

Behold, I come as a thief. Blessed *is* he that watcheth,
and keepeth his garments, lest he walk naked, and
they see his shame. (Revelation 16:15)

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. *Seeing then that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. (2 Peter 3:10–14)

As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position, and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. **They become the most bitter enemies** of their former brethren. When Sabbath-keepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them. (*GC88* 608.1)

Satan came as an angel of light in the wilderness of temptation to deceive Christ; and he does not come to man in a hideous form, as he is sometimes represented, but as an angel of light. He will come personating Jesus Christ, working mighty miracles; and men will fall down and worship him as Jesus Christ. **We shall be commanded to worship this being, whom the world will glorify as Christ.** What shall we do?—Tell them that Christ has warned us against just such a foe, who is man's worst enemy, yet who claims to be God; and that when Christ shall make his appearance, it will be with power and great glory, accompanied by ten thousand times ten thousand angels and thousands of thousands; and that when he shall come, we shall know his voice. (*RH* December 18, 1888, Art. A, par. 25)

- Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not. (**Matthew 24:23–26**)
- For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. (**Matthew 24:27**)
- When the Son of man shall come in his glory, and all the holy angels with him . . . (**Matthew 25:31**)
- And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. (**John 10:4**)

IN CLOSING

Wonderful events are soon to open before the world. The end of all things is at hand. The time of trouble is about to come upon the people of God. **Then it is that the decree will go forth forbidding those who keep the Sabbath of the Lord to buy or sell, and threatening them with punishment, and even death, if they do not observe the first day of the week as the Sabbath. (HS 156.1)**

In the time of trouble, Satan stirs up the wicked, and they encircle the people of God to destroy them. But he does not know that “pardon” has been written opposite their names in the books of heaven. He does not know that the command has been given, “Take away the filthy garments” from them, clothe them with “change of raiment,” and set “a fair mitre” upon their heads.

(HS 156.3)

If we could only see the many dangers from which we are daily preserved by **the holy angels**, instead of complaining of our trials and misfortunes, we would talk continually of the mercies of God. How precious in the sight of God are his people! If Satan had his way, whenever an effort is made to bring souls into the truth, both the minister and those who come to hear would be made to suffer in body and in mind. But angels of God are commissioned to accompany his servants, and to protect them and their hearers. Satan pleads for the privilege of separating these angels from them, that he may compass their destruction; but Jesus forbids it. If it were not for the constant guardianship of these angels, we would not be able to live on the earth and present the truth. (*HS 156.5*)

There have been times since the third angel's message was first proclaimed, when angels in the form of human beings have appeared to men, and conversed with them as they did with Abraham of old. **When the complaints of Satan are entered against the servants of God, angels are often sent down to investigate their course, sometimes conversing with men unbeknown to them. They sometimes question those in error, until they tell all that is in their hearts, and then these angels bear their report back to heaven, relating things just as they exist.**

(HS 156.6)

Be ye ready.

But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. (Mark 13:32–33)

God would have his people prepared for the soon-coming crisis. Prepared or unprepared, we must all meet it. **Only those whose characters are thoroughly disciplined to meet the divine standard will be able to stand firm in that testing time. (*LP* 252.2)**



We shall not find any occasion against this Daniel, except we find *it* against him **concerning the law of his God.** (Daniel 6:5)