

Religious Liberty



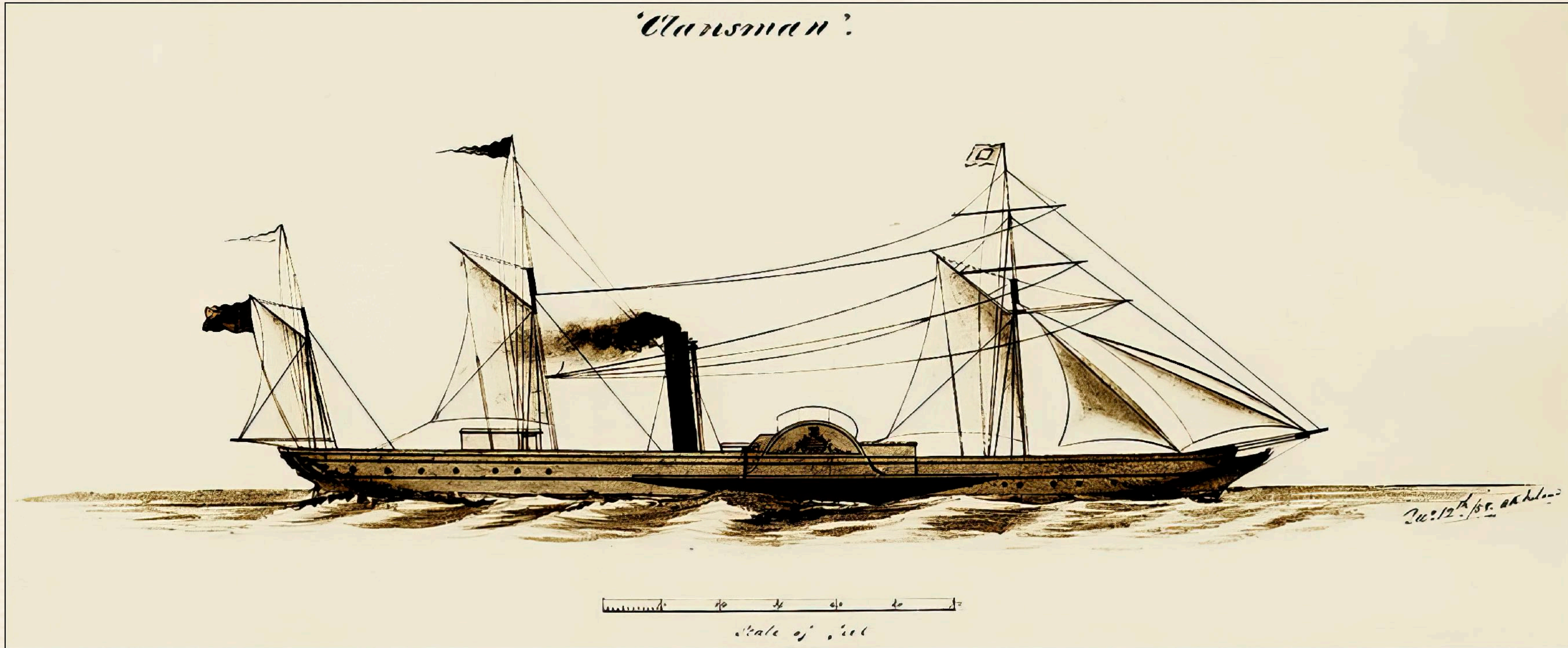
Force Not a Gospel Principle

On Thursday, March 16, 1893, a fall day, Ellen White boarded the steamer *Clansman* at Whangaroa in northern New Zealand to return to Auckland (330 nautical miles south), and from there to proceed to Napier (177 nautical miles further south), where a conference and then camp meeting were to be held Sunday, March 19, to Wednesday, April 5.

Whangaroa



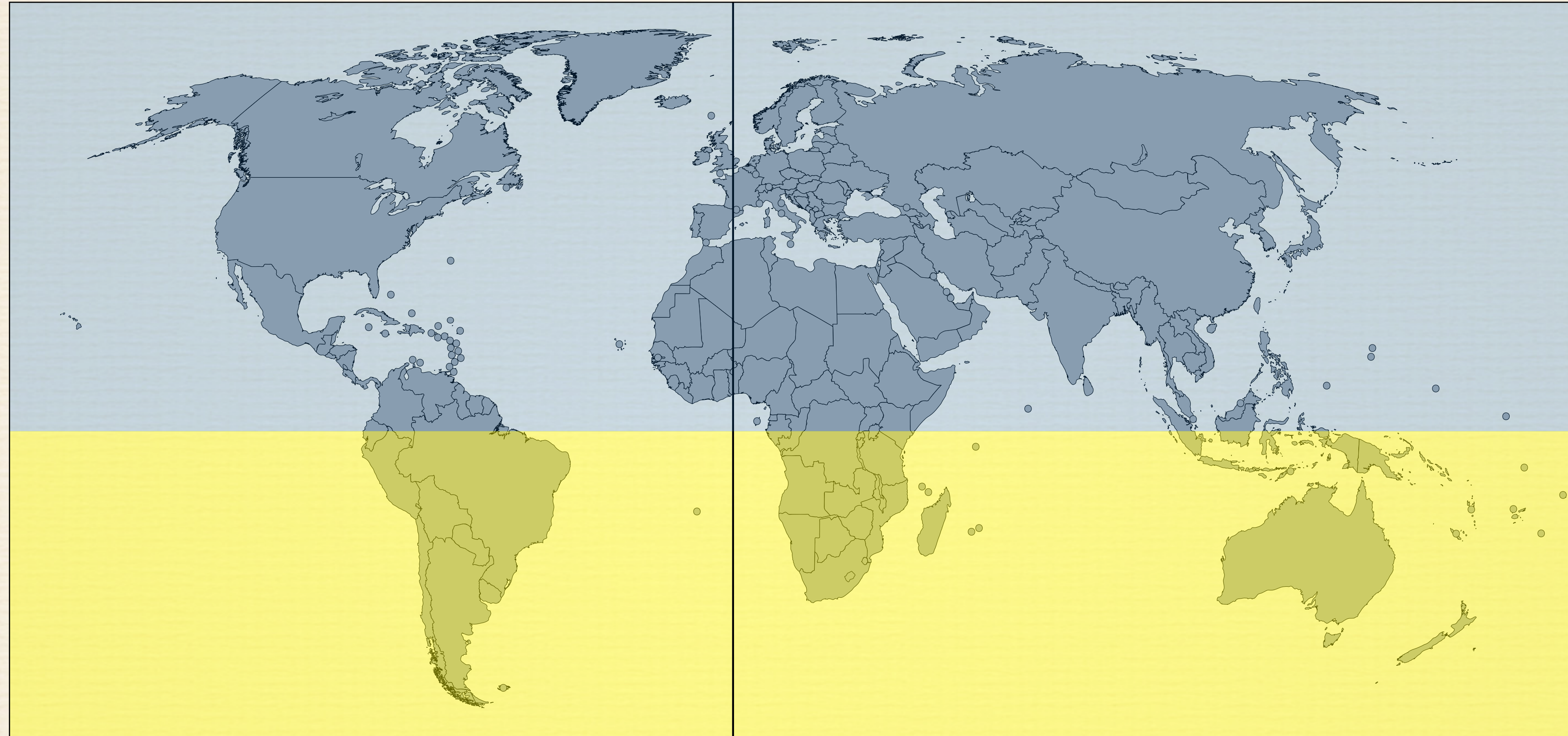
'Clansman'.



Paddle ship, 185 feet long, 23 feet broad, and 13 feet deep, average of 13 mph between stops within the islands, and was fitted to take on goods, cattle, and people and offered a dining area and sleeping berths.



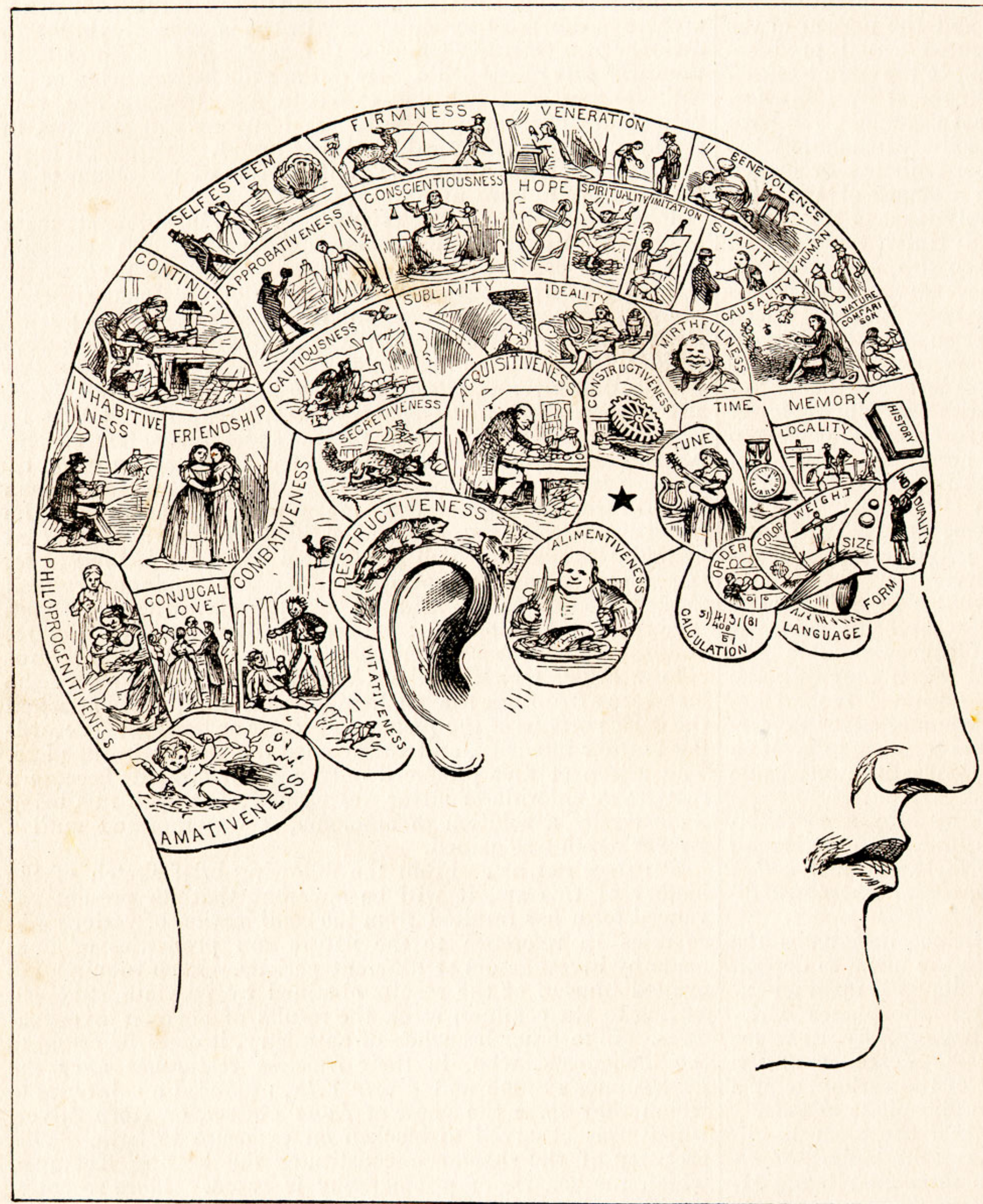




“ . . . the first Seventh-day Adventist camp meeting ever held in the southern hemisphere.” (8LtMs, Ms 46, 1893, par. 1)

On Monday the business meetings occupied most of the time. Elder McCullagh preached in the evening, and in the course of his sermon, spoke of the evil effects of the study of, and placing dependence in, the science of phrenology. (*RH* June 6, 1893, par. 15)

Phrenology is the theory that the bumps on the head and the shape of the head are predictors of traits of character and of mental abilities, and it was popular to have one's head read. The shape of the skull indicated a criminal mind, for example, or a maternal mind, or a low-functioning mind, which led to the spiritualistic thinking that a person has no real control over his or her thoughts and actions. Anatomy was the determining factor not choice. This so-called science resulted in a denial of the power of God to form holy characters with one's cooperation. Ellen White called this "science, falsely so-called."



Phrenological Chart of the Faculties.

McCullagh “showed that its [phrenology’s] tendency was to lead men to undervalue the power of the grace of God, and to place too high an estimate on their own judgment. Some who had devoted much time to the study of phrenology, and placed much dependence upon it, were offended, and spoke freely against what had been said” (*RH* June 6, 1893, par. 15).

In the early meeting on Tuesday, this matter was referred to, and some who had been rescued from the snares of Spiritualism, related their experiences. We were surprised that so many had barely escaped the subtle delusions of Spiritualism. Quite a number spoke of their interest in phrenology, and their desire to know wherein its study was injurious. After breakfast, the regular program for the forenoon was suspended, and I presented to the people some of their dangers, as they had been shown to me before coming to this country. (Ibid., par. 16)

I pointed out some of the evil results from the study of “science, falsely so-called,” and related the sad experience of some American ministers who had followed it, for influence or for gain. Before the meeting closed, some who had been most ardent students of phrenology, arose and said they would accept what had been presented regarding it, as the truth, and that they should act accordingly. (Ibid.)

O Timothy, keep that which is committed to thy trust,
avoiding profane *and* vain babblings, and oppositions of
science falsely so called: (1 Timothy 6:20)

Science—*gnōsis*—knowledge
Falsely so called—*pseudonumos*—falsely called, named

*Even him, whose coming is after the working of
Satan with all power and signs and lying wonders,
(2 Thessalonians 2:9)*

Lying—*pseudo*—false

Wonders—*teras*—something strange causing the
beholder to marvel, is always used in the plural,
always rendered *wonders*, and generally follows *signs*.
A **sign** is intended to appeal to the understanding, a
wonder appeals to the imagination, a **power**
(*dunamis*) indicates its source as supernatural. (*Vine's
Expository Dictionary*)

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. (*GC* 50.1)

The “man of sin,” which is also styled “the mystery of iniquity,” “the son of perdition,” and “that wicked,” represents the **papacy**, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. This period ended in 1798. The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ’s second coming is to be proclaimed. (*GC 356.1*)

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. (*GC88* 591)

God does not force the will or judgment of any. He takes no pleasure in a slavish obedience. He desires that the creatures of His hands shall love Him because He is worthy of love. He would have them obey Him because they have an intelligent appreciation of His wisdom, justice, and benevolence. And all who have a just conception of these qualities will love Him because they are drawn toward Him in admiration of His attributes. (*GC* 541.3)

Through the **papacy** Satan has carried out his decree by **compelling** men to acquiesce to his will, and in this way will seek to restrict religious liberty. But God deals with men after a different plan. He will give the sinner sufficient evidence to convict his conscience, and then if, of his own free will, he yields to the winning invitation of Jesus, he will receive the Spirit of God. (*VI* August 17, 1893, par. 2)

Dear Brethren and Sisters,

I have been much burdened in regard to movements that are now in progress for the enforcement of Sunday observance. **It has been shown to me that Satan has been working earnestly to carry out his designs to restrict religious liberty.** Plans of serious import to the people of God are advancing in an underhand manner among the clergymen of various denominations, and the object of this secret maneuvering is to win popular favor for the enforcement of Sunday sacredness. If the people can be led to favor a Sunday law, then the clergy intend to exert their united influence to obtain a religious amendment to the Constitution, and compel the nation to keep Sunday. (“An Address in Regard to the Sunday Movement,” *RH* December 24, 1889, par. 1)

Brethren and sisters, the Lord wants to impart to us increased light. He desires that we shall have distinct revealings of his glory; that ministers and people shall become strong in his strength. When the angel was about to unfold to Daniel the intensely interesting prophecies to be recorded for us who are to witness their fulfillment, the angel said, “Be strong, yea, be strong.” **We are to receive the very same glory that was revealed to Daniel**, because it is for God’s people in these last days, that they may give the trumpet a certain sound. (*RH* December 24, 1889, par. 13)

The first day of the week, whose sacredness rests wholly on the authority of **the papacy**, “**the man of sin**,” is observed as a holy day by Catholics and Protestants alike, instead of the day which God has set apart, and upon which he has placed his blessing. (*LP* 324.1)

Let no man deceive you by any means: for *that day shall 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, shewing himself that he is God. (2 Thessalonians 2:3–4)

The **man of sin** is worshiped in the person of the pope, and his representative, the cardinal. But God has not given this power to pope or prelate. The pope is not regarded by God as anything more than a man who is acting out in our world the character of the man of sin, representing in his claims that power and authority which Satan claimed in the heavenly courts. 5MR 102.2

The man of sin is Satan's agent. He sets his inventive powers to work, and Satan plans; then the followers of Jesus must prepare for a life-and-death struggle. The authority of the church, combined with the authorities of the nation, set themselves to work to cripple the conscience—to be themselves conscience for everybody. For anyone to differ, and stand in opposition to these great men of the world in their religious faith and worship, would raise endless questions, and they could not keep this light to themselves. The more they pondered the question, the more they saw was involved in turning from old traditions to the Word of God. But they must face the conflict, harness for battle, rise above human littleness, and not have thoughts of self-preservation detain them in the prospect of unmeasurable danger and peril. The world's Redeemer had given them in His life an example of what they must do and what they must be in order to win eternal life.

—Manuscript 52, 1886. CTr 326.4

XIII – That as **the man of sin, the papacy**, has thought to change times and laws (the law of God, Daniel 7:25), and has misled almost all Christendom in regard to the fourth commandment, we find a prophecy of a reform in this respect to be wrought among believers just before the coming of Christ. Isaiah 56:1,2; 1 Peter 1:5; Revelation 14:12.

Influence—the capacity to have an effect on the character, development, or behavior of someone else

Among the many lessons taught by Solomon's life, none is more strongly emphasized than **the power of influence for good or for ill**. However contracted may be our sphere, we still exert an influence for weal or woe. Beyond our knowledge or control, it tells upon others in blessing or cursing. It may be heavy with the gloom of discontent and selfishness, or poisonous with the deadly taint of some cherished sin; or it may be charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love.

But potent for good or for ill it will surely be. (*PK 85.3*)

Solomon's repentance was sincere; **but the harm that his example of evil-doing had wrought could not be undone.** During his apostasy there were in the kingdom men who remained true to their trust, maintaining their purity and loyalty. But many were led astray; and the forces of evil set in operation by the introduction of idolatry and worldly practices could not easily be stayed by the penitent king. His influence for good was greatly weakened. Many hesitated to place full confidence in his leadership. Though the king confessed his sin and wrote out for the benefit of after generations a record of his folly and repentance, he could never hope entirely to destroy the baleful influence of his wrong deeds. Emboldened by his apostasy, many continued to do evil, and evil only. And in the downward course of many of the rulers who followed him may be traced the sad influence of the prostitution of his God-given powers. (*PK 84.2*)

It is the work of true education to develop this power,
to train the youth to be **thinkers, and not mere
reflectors** of other men's thought. (*Ed* 17.2)

Teach your children to **reason from cause to effect.**
(*MH* 386.1)

God is the owner of your individuality. Of Him you are to ask: What is right? What is wrong? How may I best fulfill the purpose of my creation? Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. 1 Corinthians 6:19, 20. (*CCh* 126.4)

You belong to God, soul, body, and spirit. Your mind belongs to God, and your talents belong to Him also. **No one has a right to control another's mind**, and judge for another, prescribing what is his duty.

There are certain rights that belong to every individual, in doing God's service. No man has any more right to take these rights from us than to take life itself. God has given us freedom to think, and it is our privilege to follow our impressions of duty. We are only human beings, and one human being has no jurisdiction over the conscience of any other human being. (10LtMs, *Lt 92, 1895*, par. 38)

There is, however, a form of mind cure that is one of the most effective agencies for evil. Through this so-called science, **one mind is brought under the control of another** so that the individuality of the weaker is merged in that of the stronger mind. One person acts out the will of another. Thus it is claimed that the tenor of the thoughts may be changed, that health-giving impulses may be imparted, and patients may be enabled to resist and overcome disease. (*2MCP 705.1*)

It is not God's purpose that any human being should yield his mind and will to the control of another, becoming a passive instrument in his hands. No one is to merge his individuality in that of another. He is not to look to any human being as the source of healing. His dependence must be in God. In the dignity of his God-given manhood he is to be controlled by God Himself, not by any human intelligence. (*2MCP 705.3*)

It is well for Brother and Sister _____ and Brother and Sister _____ to have strong minds. Each is to maintain his individuality. Each is to preserve an individuality that will not be submerged in the individuality of another. **No human being is to be the shadow of another human being.** God's servants are to labor together in a unity that blends mind with mind.—Letter 44, 1903. (*2MCP* 429.1)

When unconsciously we are in danger of exerting a wrong influence, the **angels will be by our side**, prompting us to a better course, choosing our words for us, and influencing our actions. (*COL* 341, 342)

You all have an influence for good or for evil on the minds and characters of others. And just the influence which you exert is **written in the book of records in heaven**. An angel is attending you and taking record of your words and actions. When you rise in the morning, do you feel your helplessness and your need of strength from God? and do you humbly, heartily make known your wants to your heavenly Father? If so, angels mark your prayers, and if these prayers have not gone forth out of feigned lips, when you are in danger of unconsciously doing wrong and exerting an influence which will lead others to do wrong, your guardian angel will be by your side, prompting you to a better course, choosing your words for you, and influencing your actions. (Pr 164.1; CCh 184.2)

Righteous words and deeds have a more powerful influence
for good than all the sermons that can be preached. (*VI*
January 1, 1903, par. 6)



Braunfeld v. Brown (1961)

Abraham Braunfeld and the other appellants were Pennsylvania merchants of clothing and furniture.

As Orthodox Jews, they did not do business on Friday evening to Saturday evening. They objected to a Pennsylvania law forbidding them from doing business on Sunday, arguing that the law unfairly discriminated against them by effectively forcing them to remain closed for one more day than competing Christian merchants.

The U. S. Supreme Court held that the Pennsylvania statute did not violate the Equal Protection Clause of the Fourteenth Amendment, nor constitute a law respecting an establishment of religion, and it did not prohibit the free exercise of religion, within the meaning of the First Amendment.