



**MARANATHA
[IT WON'T BE LONG]**

BEHIND CLOSED DOORS – CLOSER TO SUNDAY LAW IN AMERICA

Views of National Reform Nearing Fulfilment

Excerpts from A. T. Jones

VIEWS OF NATIONAL REFORM

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THE National Reformed Constitution AND THE AMERICAN HIERARCHY

1 Chro 12:32 Of the children of Issachar, men who had understanding of the times, to know what Israel ought to do, the heads of them were two hundred; and all their brothers were at their commandment.

& WHY SHOULD WE BE
CONCERNED WITH WHAT IS
HAPPENING IN AMERICA?

& REV 13:11-18

⌘ WE propose to give the Americans (the world) a view of our Constitution as it will appear when amended to conform to the views of the National Reformers. This is a matter that concerns everyone, and will do so more and more as the National Reform party grows in influence and power.

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⌘ This is proved by "District Secretary" Coleman's words that: -

⌘ "The existence of a Christian Constitution would disfranchise every logically consistent infidel." - *Christian Statesman, November, 1883.*

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⌘ And Rev. J. C. K. - John Calvin Knox - Milligan says: -

⌘ "When the Amendment is adopted, how will it act upon the civil and political rights of infidels, Jews, etc.? This depends largely upon THEMSELVES. The worst result will be to disfranchise them." -*Christian Statesman, February 21, 1888*

⌘ Before any officer enters on the execution of his office, he shall take the following oath of office: I do solemnly swear "*in the presence of the eternal God, that during the whole term of my office I will serve the same eternal God to the utmost of my power, according as he hath required in his most holy word, contained in the Old and New Testaments; and according to the same word, will maintain the true religion of Christ Jesus; AND SHALL ABOLISH ALL FALSE RELIGION CONTRARY TO THE SAME; and shall rule the people committed to my charge according to the will and command of God revealed in his word; and shall procure to the utmost of my power to the church of God, and the whole Christian people, true and perfect peace.* This is a genuine National Reform oath, and is strictly according to the doctrines which that Association preaches. Since when did a government enforce its officials and citizens to religion, sounds like Daniel Chapters 3 and 6.

⌘ This will necessitate the reform of Article I of Amendments to the Constitution, so that its first clause shall read thus: -

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⌘ Congress shall make laws respecting the establishment of the Christian religion; prohibiting the free exercise of all other religion and of all irreligion; and abridging the freedom of speech and of the press in religious matters. This is confirmed by the words of "District Secretary" Rev. M. A. Gault, who says: -

⌘ "Our remedy for all these malific influences is to have the Government simply set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it." - Christian Statesman, January 13, 1887. Just here, and as a fitting comment upon these words of Mr. Gault, we may very properly insert a remark of Mr. Waddington: "When the authority of Heaven is pleaded for the infliction of punishment, it creates an implacable and remorseless spirit, since it supersedes, by a stern necessity, all ordinary motives, and stifles the natural pleadings of humanity."

Further observance in the Movement should be noted that, it is certain that all these changes in the body of the Constitution will not be made without **UNIVERSAL** and almost endless **CONTROVERSY** no wonder there is a progression to make all the constitutions of all nations meet “International Standard”. What does it mean by “International Standard?” Of course it is to conform to American ethics.



⌘ "The changes will come gradually and probably only after the whole frame-work of Bible legislation has been thoroughly canvassed by Congress and State Legislatures, by the Supreme Courts of the United States and of the several States (**NATIONS AS WELL**), and by lawyers and citizens; an outpouring of the Spirit might soon secure it." - Christian Statesman. But that the National Reformers expect such a condition of affairs as this, is not all. **They are doing, and will do, their very best to create it; not out of love for the Bible, nor for Christianity, but FOR THEIR OWN SELF-AGGRANDIZEMENT.**

⌘ But whether they will heed these scriptures or not there is one thing certain: that is, by the evidences here presented, it is perfectly clear that the direct aim of the leaders in the National Reform Movement is the **EXALTATION OF THEMSELVES INTO A HIERARCHY** as absolute as is that of Mormonism, or as was that of the **PAPACY IN THE SUPREMEST HOURS OF THE DARK AGES**. They deliberately propose to make themselves the arbiters of every controversy, thus they would make themselves the **VICEGERENTS OF THE LORD**, and the fountain of all law hence what they deem as heresies became **civil crimes, and liable to civil punishments.**" 2Timothy 4:3

⌘ Rev. J. C K. Milligan, asked the question, "How is the Amendment to be carried out practically?" And in the answer to this question he made this statement: -

⌘ "In brief, its adoption will at once make the morality of the Ten Commandments to be the supreme law of the land, and anything in the State constitutions and laws that is contrary to them will become unconstitutional."

⌘ Let it also be observed that the National Reformers not only propose to make the moral law the supreme law of the Government of the United States, but they propose to make themselves the **supreme interpreters of that law**. Let us see what they say about the Forth Commandment then.

& THE FOURTH COMMANDMENT

& We have of course the Seventh Day Adventists who claim to know and interpret well the fourth commandment and keep the seventh day (Saturday) as the Sabbath. There are the National Reformers and the evangelical Christians generally who also profess to keep the commandment, and they keep the first day - Sunday. Then between these extremes there lies a third class who are not "Jews", neither are they classed as "evangelical" Christians, yet they profess to be Christians, and profess to keep the fourth commandment - we refer to Moslems and other non-Saturday and Sunday believers. These insist that to obey the commandment, but with no reference whatever to the fourth commandment.

⌘ It is evident that all these discordant views of the bearing of the fourth commandment are not going to be reconciled by the adoption of the proposed Amendment to the Constitution. And as that commandment will then be a part of the National Constitution, the question of the meaning of commandment, and of what day is to be observed in obeying the commandment, will have to be decided in the **Supreme Court of the United States**. And mark, if the Supreme Court be left to itself, if the court be allowed to sit simply as a court of law, when this question should come up for decision it would do, so as a question of law and not of theology. But believe you me; it's not truth but the survival for the fittest. **IT IS AN OPPOSITE COURT OF THE HEAVENLY COURT.**

⌘ Considering it therefore as a question of law, the court would be guided by the acknowledged rules that are laid down for the interpretation of law and statute. Let us try the interpretation of the commandment by some of these rules. Chancellor Kent, in his "Commentaries," lays down this rule: -

⌘ "The words of a statute, if of common use, are to be taken in their natural, plain, obvious, and ordinary signification and import."

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⌘ The first question then is, are the words of the fourth commandment such as are of common use? Look at them and see. The only answer that there can be is, they are. There is not a word in the commandment that is not of common use. Then the judges have no alternative, the words are to be taken in their natural, plain, obvious, and ordinary signification and import.

& The Hon. John A. Bingham was appointed by the House of Representatives, to conduct the impeachment of President Johnson. In the course of that trial Mr. Bingham stated this rule of law: -

& "When words are plain in a written law, there is an end to all construction. They must be followed." This is a wonderful and good statement but is this what the Supreme Court is going to do say at the end of the day!

⌘ The words of the fourth commandment, being of common use, must be plain. Then the court is allowed no latitude for construction, it must follow the plain words of the statute. What is the purpose of the fourth commandment? It is to secure the keeping of the Sabbath day. For the first sentence is, "Remember the Sabbath-day, to keep it holy." But what day is the Sabbath-day? The commandment itself tells: "The seventh day is the Sabbath of the Lord thy God." **Remember that we are asking these questions from the standpoint of law, and not of theology.** We are examining it as it will have to be examined should the National Reform Movement succeed.

⌘ These are the very questions that the judges of the Supreme Court will have to ask. And if they are to follow the rules of law, and the words of the then Constitution, these are the very answers that they will have to make. The judges must follow the words of the statute. As jurists they can do nothing else. Therefore if the court be left to itself and to the principles and rules of civil law, as everybody knows that Saturday is the seventh day, it follows inevitably that as surely as the National Reform Movement succeeds, every-body in these United States will have to keep Saturday as the Sabbath. But hold on.

& KEEP SATURDAY FOR THE SABBATH!!!!!!!!!!!!!!!!!!!!

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& Is that what the National Reformers desire to accomplish? Is that what they are aiming at? No, indeed, not they! For the court is not to be left to itself and to the rules of civil law. Such a decision as that, the National Reformers never will allow. And right here is where their hierarchy comes in. Here is where they appear as the "interpreters of Scripture" on "all questions of morals." Here is the point at which they step in with their "FINAL DECISIONS." For as soon as such an interpretation as that is proposed, they will assert that that is not the correct interpretation.

⌘ They will say that the rules of civil law do not apply in the interpretation of a religious statute; that this is a theological question and it must be decided by theological definitions. They will say that the unanimous verdict of the theological world on this question is that the expression "seventh day" in the fourth commandment does not mean the definite seventh day of the week, but "one day in seven," "one day of rest after six days of work;" that in the Jewish dispensation the day kept was Saturday, but in the Christian dispensation the first day of the week is the Christian Sabbath, that it is in fact the distinctive badge of Christianity; that this has been by Constitutional Amendment declared to be a Christian nation, and as this commandment is a part of the Constitution, it must be interpreted by the rules of Christian theology.

& Can there be any doubt as to which way the question will be decided? Not the least. It will have to be decided in favor of the prevalent Christianity, and the "Christian Sabbath" will thus be declared to be the Sabbath in this Government. But by whom is the question decided? By whom is the final decision made? Not by the judges, but by the theologians. Not by the court, but by "the leaders and teachers in our churches." And that is nothing else than the rule of a hierarchy.

⌘ Here, and by this, we are brought face to face with another important consideration - in fact, the culmination of National Reform purposes and aims. It is this: As all these questions are to be decided not as questions of law, but of theology; and as "the leaders and teachers" in the churches are to be the interpreters on moral and theological points; it follows that the success of the National Reform Movement will be the destruction of all distinction between law and theology, between civil and religious affairs. All the courts of the land will be not courts of law but courts of theology; and every question of government and of life will become a theological question, subject to the supervision and the "final decision" of these "leaders and teachers" in the churches. All of which will be but to turn this Government into a man-made theocracy, with the leaders of National Reform in the seat of God. **IN SHORT, IT WILL BE BUT A NEW FORM OF THE PAPACY UNDER THE TITLE OF NATIONAL REFORM. 2Thess 2:3, 4**

✧ Even when this question of the Sabbath is decided, we do not believe that all the Seventh-day Baptists, and all the Seventh-day Adventists, and all the Jews in the country, are going to accept and conform to the decision, without coercion. But coercion will be persecution; while if there is no coercion the Reformed Constitution will be set at defiance, and all the work of the National Reformers will be in vain. **BUT AS WE ARE NOT TO SUPPOSE FOR A MOMENT THAT THEY ARE WORKING IN VAIN, IT FOLLOWS THAT THE SUCCESS OF NATIONAL REFORM WILL CERTAINLY BRING PERSECUTION. BUT THAT IS ONLY TO CARRY OUT THE SPIRIT OF THE PAPACY.** A. T. JONES. 2Timothy 3:12

⌘ NATIONAL REFORM AND THE RIGHTS OF CONSCIENCE

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⌘ ENFORCE

⌘ "Enforce," according to Webster, is "to force; to constrain; to compel; to execute with vigor." Therefore the proposition of these National Reformers is to force, to compel all to keep the laws of Christian morality, - to execute with vigor upon all the laws of Christian morality.

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⌘ In the Christian Statesman, of November 1, 1883, Mr. W. J. Coleman, one of the principal exponents of the National Reform religion, replied to some questions that had been put by a correspondent who signed himself "Truth Seeker." We copy the following: -

⌘ "What effect would the adoption of the Christian Amendment, together with the proposed changes in the Constitution, have upon those who deny that God is the Sovereign, Christ the Ruler, and the Bible the law? This brings up the conscience question at once. . . The classes who would object are, as 'Truth Seeker' has said, **JEW, INFIDEL, ATHEIST, AND OTHERS**. The work of the National Reform Movement is to disfranchise every logically consistent **INFIDEL**."

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⌘ **What is the agenda??!** Listen to Rev. E. B. Graham at a National Reform Convention held at York, Nebraska, and reported in the Christian Statesman of May 21, 1885: -

⌘ "We might add, in all justice, if the "opponents of the Bible" do not like our Government and its Christian features, let them go to some wild, desolate land; and in the name of the devil, and for the sake of the devil, subdue it, and set up a Government of their own on infidel and atheistic ideas, and then, if they can stand it, stay there till they die."

- ⌘ Rev. Jonathan Edwards adds: -
- ⌘ "Should we tolerate atheism? There is nothing out of hell that I would not tolerate as soon."
- ⌘ **Whatever opposes National Reform is atheism i.e. atheists, deists, Jews, and Seventh-Day Keepers.** Such liberty as that, the Papacy at the height of its power was willing and anxious to grant. Indeed, of that kind of liberty the Inquisition was the best conservator the world has ever seen. Whatever the National Reform Movement is calling atheism is really disturbing to such a person like me and the whole of Bible conforming Christians.
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- ⌘ **When we read these things, and many others of like import, in the National Reform literature, and, in view of them, we express our fears that religious intolerance and persecution will be the inevitable consequence of the success of the National Reform Movement.**

⌘ **Who are the people behind this coming catastrophe!** In a list given in the Christian Statesman of December 24, 1885, we find the names of eleven Bishops, sixteen College Presidents, fifteen College Professors, three ex-Governors, seven Justices of Supreme Courts, five Judges of Superior Courts, two Judges of the United States District Court and. **THESE ARE SERIOUS GUYS and it WILL CALL FOR SERIOUS FOLKS TO GO TROUGH SUCH A PERIOD WHEN THESE THINGS COMES TO BE PASSED. Rev 12:17.**

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⌘ [CD-ROM Editor's Note: Pages 33-53 are sections entitled "National Reform is Church and State" starting on page 33, and "Purity of National Religion" starting on page 48. The first section can be found as a separate publication of the same name elsewhere in A. T. Jones' collection, and the second was not authored by him.]

⌘ NATIONAL REFORM IS AN ABSURDITY

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⌘ ANOTHER ABSURDITY OF THE NATIONAL REFORM IS THAT: -

⌘ "The nation being a moral person, must have a religion of its own, and exercise itself about religious affairs." – Christian Statesman, February 28, 1884, p. 5.

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⌘ THEY WANT TO HAVE CONTROL OVER THE GOVERNMENT ENTERPRISE, LISTEN

⌘ "Your action in thus multiplying trains to desecrate the day of rest is in direct violation of divine law"? "In view of your responsibilities to God. . . . you cannot afford to do this."

⌘ THE AMERICAN PAPACY

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⌘ "There are many who are disposed to attribute any fear of **Roman Catholicism** in the United States **AND THE WORLD AS WHOLE** to bigotry or childishness. Such see nothing in the character and attitude of Romanism that is hostile to our free institutions, or find nothing portentous in its growth. Let us, then, first compare some of the fundamental principles of our Government with those of the Catholic Church.

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⌘ "The Constitution of the United States guarantees liberty of conscience. Nothing is clearer or more fundamental. Pope Pius IX., in his Encyclical Letter of August 15, 1854, said: 'The absurd and erroneous doctrines or ravings in defense of liberty of conscience, are a pestilential error - a pest, of all others, most to be dreaded in a State.' The same pope, in his Encyclical Letter of December 8, 1864, anathematizes 'those who assert the liberty of conscience and of religious worship,' also 'all such as maintain that the church may not employ force.'"

⌘ "The pacific tone of Rome in the United States does not imply a change of heart. She is tolerant where she is helpless. Says Bishop O'Connor: 'Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world.' .

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⌘ The Archbishop of St. Louis once said: 'Heresy and unbelief are crimes; and in **CHRISTIAN COUNTRIES**, as in Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes." **HOW CHRISTIAN IS ITALY AND SPAIN?**

⌘ "Every cardinal, archbishop, and bishop in the Catholic Church takes an oath of allegiance to the Pope, in which occur the following words: Heretics, schismatics, and rebels to our said Lord (the pope), or his aforesaid successors, I will to my utmost persecute and oppose."

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⌘ "Cardinal Manning advises Romanists throughout the world to enter politics as Romanists, and to do this especially in England and the United States. In our large cities the priests are already in politics, and to some purpose".

⌘ How then can the world be fighting for Roman Principles to guide and govern the conscience of their nations! We are perfectly assured that if ever Romanism gains such power in this Government, it will be through the mediumship and by the instrumentalities of the National Reform party; for, as crafty, as crud, as bitterly opposed to our free institutions as Rome is, as this book shows she is, and as men know that she is, yet the National Reformers are willing and even anxious to join hands with her, and enlist her in the promotion of their scheme of so-called reform. In saying that the National Reformers are willing and even anxious to join hands with Romanism in America, we only state the sober truth, as proved by the following statement from an editorial in the Christian Statesman of December 11, 1884: -

↳ Listen to another statement by the National Reform Movement: -
↳ "Whenever they [the Roman Catholics] are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them."

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↳ In his Encyclical Letter published in 1885, Pope Leo XIII. Says: -

↳ "All Catholics should do all in their power to cause the constitutions of States, and legislation, to be modeled on the principles of the true church, and all Catholic writers journalists should never lose sight, for an instant, from the of the above prescriptions." Therefore, what the National Reformers propose to do with our Constitution and legislation is precisely what the Roman Catholics in this country are commanded by the Pope to do. Therefore the aim of National Reform and the aim of Rome are identical; and why should they not "gladly join hands"? Revelation 13:3

⌘ But that the National Reformers will gladly join hands with Rome, is not all of the story - not near all. They actually and deliberately propose to make overtures to Rome for co-operation. They actually propose to make advances, and repeated advances, and even to suffer rebuffs, to gain the help of Rome in their Romish scheme of "National Christianity." Proof of this is in the Christian Statesman of August 31, 1881, where Rev. Sylvester F. Scovel, a leading National Reformer, says: -

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⌘ "This common interest ["of all religious people in the Sabbath" - Sunday] ought both to strengthen our determination to work, and our readiness to co-operate in every way with our Roman Catholic fellow-citizens. We may be subjected to some rebuffs in our first proffers, and the time is not yet come when the Roman Church will consent to strike hands with other churches - as such; but the time has come to make repeated advances, and gladly to accept co-operation in any form in which they may be willing to exhibit it. It is one of the necessities of the situation."

& WHO WILL FORM THE IMAGE OF THE BEAST?

& The success of the National Reform Movement will be the success of Rome. Therefore, to support the National Reform Movement, is to support Rome. How many of the American people are ready to enter into the National Reform scheme.

⌘ THE SOLEMN LEAGUE AND COVENANT

⌘ "The clergy interfered with every man's private concerns, ordered how he should govern his family, and often took upon themselves should the personal control of his household. [Clarendon, under the year 1640, emphatically says, "The preacher reprehended the husband, governed the wife, chastised the children, and insulted over the servants, in the houses of the greatest men." - Note 26.] Their minions, the elders, were everywhere; for each parish was divided into several quarters, and to each quarter one of these officials was allotted, in order that he might take special notice of what was done in his own district. Besides this, spies were appointed, so that nothing could escape their supervision. Not only the streets, but even private houses, were searched, and ransacked, to see if anyone was absent from church while the minister was preaching.

⌘ "To him [the minister], all must listen, and him all must obey. Without the consent of his tribunal, no person might engage himself either as a domestic servant, or as a field laborer. If anyone incurred the displeasure of the clergy, they did not scruple to summon his servants and force them to state whatever they knew respecting him, and whatever they had seen done in his House. [In 1652, Sir Alexander Irvine indignantly writes, that the Presbytery of Aberdeen, "when they had tried many wayes, bot in vaine, to mak probable this their vaine imaginatione, they, at lenthe, when all other meanes failed thame, by ane unparalleled barbaritie, enforced my serwandis to reweall upon oathe what they sawe, herd, or knewe done within my house, beyond which no Turkische tiiquisitione could pase." - Note 31]. To speak disrespectfully of a preacher was a grievous offense; to differ from him was a heresy; ¹¹ even to pass him in the streets without saluting him, was punished as a crime. His very name was regarded as sacred, and not to be taken in vain. And that it might be properly protected, and held in due honor, an Assembly of the Church, in 1642, forbade it to be used in any public paper unless the consent of the holy man had been previously obtained."

⌘ In one of these cases mentioned in the records of the church of Glasgow, the Kirk-Session of that town summoned before them a woman, merely because she had received into their own house her own son, after the clergy had excommunicated him. So effectually did they work upon her mind, that they induced her to promise, not only that she would shut her door against the child, but that she would aid in bringing him to punishment. She had sinned in loving him; she had sinned, even, in giving him shelter; but, says the record, 'she promised not to do it again, and to tell the magistrates when he comes next to her.'

↳ "She promised not to do it again. She promised to forget him, whom she had borne of her womb and suckled at her breast. She promised to forget her boy, who had oftentimes crept to her knees, and had slept in her bosom, and whose tender frame she had watched over and nursed. ... To hear of such things is enough to make one's blood surge again, and raise a tempest in our inmost nature. But to have seen them, to have lived in the midst of them, and yet not to have rebelled against them, is to us utterly inconceivable, and proves in how complete a thralldom the Scotch were held, and how thoroughly their minds, as well as their bodies, were enslaved.

⌘ "As if this were not enough, they tried to extirpate another affection, even more sacred and more devoted still. They laid their rude and merciless hands on the holiest passion of which our nature is capable, the love of a mother for her son. Into that sanctuary, they dared to intrude; into that they thrust their gaunt and ungentle forms. If a mother held opinions of which they disapproved they did not scruple to invade her household, take away her children, and forbid her to hold communication with them. Or if, perchance, her son had incurred their displeasure, they were not satisfied with forcible separation, but they labored to corrupt her heart, and harden it against her child, so that she might be privy to the act.

⌘ "The arbitrary and irresponsible tribunals, which now sprung up all over Scotland, united the executive authority with the legislative, and exercised both functions at the same time. Declaring that certain acts ought not to be committed, they took the law into their own hands, and punished those who had committed them. According to the principles of this new jurisprudence, of which the clergy were the authors, it became a sin for any Scotchman to travel in a Catholic country. It was a sin for any Scotch inn-keeper to admit a Catholic into his inn. It was a sin for any Scotch town to hold a market either on Saturday or on Monday, because both days were near Sunday. It was a sin for a Scotchwoman to wait at a tavern; it was a sin for her to live alone; it was also a sin for her to live with unmarried sisters. It was a sin to go from one town to another on Sunday, however pressing the business might be. It was a sin to visit your friend on Sunday. . . .

⌘ On that day horse-exercise was sinful; so was walking in the fields, or in the meadows, or in the streets, or enjoying the fine weather by sitting at the door of your own house. To go to sleep on Sunday, before the duties of the day were over, was also sinful, and deserved church censure. [The records of the Kirk-Session of Aberdeen, in 1656, have this entry: "Cite Issobell Balfort, servand to William Gordone, tailyeor, beeing found sleeping at the Loche side on the Lord's day in tyme of sermon." - Note 186]." The prayers were nearly two hours long; and the regular sermons, on an average, about three and a half hours in length, and yet it was a great sin for even the children to feel tired of them.

⌘ "Halyburton, addressing the young people of his congregation, says: 'Have not you been glad when the Lord's day was over, or at least, when the preaching was done that ye might get your liberty? Has it not been a burden to you, to sit so long in the church? Well, this is a great sin.'" - Note 186.

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⌘ **These things appear bad enough, but they are mere trifles when compared with the enormities of their tolerance of heresy or "pretended liberty of conscience."**

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⌘ ["Rutherford's Free Disputation against Pretended Liberty of Conscience" says: "We hold that toleration of all religions is not farre from blasphemy." "If wolves be permitted to teach what is right in their own erroneous conscience, and there be no 'Magistrate put them to shame,' Judges 18:7, and no King to punish them, then godliness and all that concernes the first Table of the Law must be marred." "Wilde and atheistical liberty of conscience." - Notes 199, 200.]

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Baseball and Blue Laws



And at one time in our history baseball became caught up in the shrill debate over proposed "blue laws" to outlaw athletic events on Sunday as a desecration of the Sabbath. **In no state did this conflict play out more dramatically than in Arkansas.** "In 1885, the Arkansas Legislature outlawed Sunday baseball, along with a host of other activities. **Seventh Day Adventists, who do not recognize Sunday as the Sabbath, were especially unwelcome in Arkansas during the 1880s, when more than 200 were prosecuted.**" Moreover, the conservative forces unleashed a torrent of bills to bolster the defense of the Sabbath: outlawing golf, tennis, and fishing on Sundays; **forbidding the sale of gasoline on Sundays; prohibiting men and women swimming together; and prohibiting women's "bathing suits which strike above the knee."**

Baseball and Blue Laws



On the second day of March, 1885, the legislature of Arkansas repealed the law allowing any person to observe as the Sabbath any day of the week that they preferred, and compelled them to keep the Christian Sabbath, or first day of the week. **The effect of this change worked a hardship on a class of citizens in this county, known as Seventh-day Adventists, who observe the seventh instead of the first day of the week, as the Lord's Sabbath. There were five or six of them indicted (and some of them the second time) by the Grand Jury of this county, for the violation of this law. In fact, these people were the only ones that were indicted for Sabbath-breaking, during the two years in which this law was in force.** Respectfully, BENJ. C. FITZHUGH, Justice of the Peace. Malvern, Hot Spring Co., Ark. {July 1890 ATJ, CGRSL 160.4}

Baseball and Blue Laws



"Let me, sir, illustrate the operation of the present law by one or two examples. A Mr. Swearigen came from a Northern State and settled on a farm in—— County. **His farm was four miles from town, and far away from any house of religious worship.** He was a member of the Seventh-day Adventist Church, and, after having sacredly observed the Sabbath of his people (Saturday) by abstaining from all secular work, he and his son, a lad of seventeen, on the first day of the week went quietly about their usual avocations. They disturbed no one—interfered with the rights of no one. **But they were observed, and reported to the Grand Jury, indicted, arrested, tried, convicted, fined, and having no money to pay the fine, these moral, Christian citizens of Arkansas were dragged to the county jail and imprisoned like felons for twenty-five days—and for what?—For daring, in this so-called land of liberty, in the year of our Lord 1887, to worship God.** {1889 ATJ, NSLS18 123.3}. Arguments of Alonzo T. Jones Before the Senate Committee, Washington D.C.

"Was this the end of the story? -- Alas, no, sir! They were turned out; and the old man's only horse, his sole reliance to make bread for his children, was levied on to pay the fine and costs, amounting to thirty-eight dollars. The horse sold at auction for twenty-seven dollars. A few days afterward the sheriff came again, and demanded thirty-six dollars, eleven dollars balance due on fine and costs, and twenty-five dollars for board for himself and son while in jail. And when the poor old man -- a Christian, mind you -- told him with tears that he had no money, he promptly levied on his only cow, but was persuaded to accept bond, and the amount was paid by contributions from his friends of the same faith. Sir, my heart swells to bursting with indignation as I repeat to you the infamous story.

& Never did this message apply with greater force than it applies today. More and more the world is setting at nought the claims of God. Men have become bold in transgression. The wickedness of the inhabitants of the world has almost filled up the measure of their iniquity. This earth has almost reached the place where God will permit the destroyer to work his will upon it. **THE SUBSTITUTION OF THE LAWS OF MEN FOR THE LAW OF GOD, THE EXALTATION, BY MERELY HUMAN AUTHORITY, OF SUNDAY IN PLACE OF THE BIBLE SABBATH, IS THE LAST ACT IN THE DRAMA. {7T 141.1}**

- I lay down my pen and lift up my soul in prayer, that the Lord would breathe upon His backslidden people, who are as dry bones, that they may live. The end is near, stealing upon us so stealthily, so imperceptibly, so noiselessly, like the muffled tread of the thief in the night, to surprise the sleepers off guard and unready. May the Lord grant to bring His Holy Spirit upon hearts that are now at ease, that they may no longer sleep as do others, but watch and be sober.--General Conference Bulletin, 1893, pp. 132, 133.

"While the Protestant world is by her attitude making concessions to Rome, let us arouse to comprehend the situation, and view the contest before us in its true bearings. **LET THE WATCHMEN NOW LIFT UP THEIR VOICE, AND GIVE THE MESSAGE WHICH IS PRESENT TRUTH FOR THIS TIME. LET US SHOW PEOPLE WHERE WE ARE IN PROPHETIC HISTORY,** and seek to arouse the spirit of true Protestantism, awakening the world to a sense of the value of the privileges of religious liberty so long enjoyed." (Testimonies, Vol. 5, p. 716)

"By the decree enforcing the institution of the papacy in violation of the law of God, our nation [the United States] 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." (Volume 5 - Testimonies - p. 451 - written in 1880s)

- "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.

✂ If the reader would understand the agencies to be employed in the soon-coming contest, he has but to trace the record of the means which Rome employed for the same object in ages past. If he would know how papists and Protestants united will deal with those who reject their dogmas, let him see the spirit which Rome manifested toward the Sabbath and its defenders." (The Great Controversy, p. 572 [1911])

⌘ "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 papist 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." (The Great Controversy, p. 448 [1911])

& Now is the time for the careless to arouse from their slumber. Now is the time to entreat that souls shall not only hear the word of God, but without delay secure oil in their vessels with their lamps. That oil is the righteousness of Christ. It represents character, and character is not transferable. No man can secure it for another. Each must obtain for himself a character purified from every stain of sin. {TM 233.2}

"Time is almost finished. Do you reflect the lovely image of Jesus as you should?" Then I was pointed to the earth and saw that there would have to be a getting ready among those who have of late embraced the third angel's message. Said the angel, "Get ready, get ready, get ready. Ye will have to die a greater death to the world than ye have ever yet died." I saw that there was a great work to do for them and but little time in which to do it. {EW 64.1}

- "The time is not far distant, when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation, in the decree enforcing the papal sabbath, will be a warning to us. **IT WILL THEN BE TIME TO LEAVE THE LARGE CITIES, PREPARATORY TO LEAVING THE SMALLER ONES FOR RETIRED HOMES IN SECLUDED PLACES** among the mountains." (Testimonies, Vol. 5, pp. 464, 465) **ARE WE READY?!**

HOW NEAR IS NEAR

????????????????!!!!!!!!!!!!!!!!!!!!!!!!!!!!

- MATTHEW 24:33 SO LIKEWISE YE, WHEN YE SHALL SEE ALL THESE THINGS, KNOW THAT IT IS NEAR, EVEN AT THE DOORS. 34: Verily I say unto you, This generation shall not pass, till all these things be fulfilled. 22: And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Spring



- Mar 4:28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. 4:29 But when the fruit is brought forth, immediately he putteth in the sickle, **because the harvest is come.**

Summer



- Mat. 24:32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that **summer** [is] nigh:24:33 So likewise ye, when ye shall see all these things, **know that it is near**, [even] at the doors.

Autumn



- **When Christ came the first time,**
 - It is in autumn that He was born,
 - It is in autumn that He was baptized and began His public ministry.
- **Additionally,**
 - it is in autumn that He went to the Most Holy Place of the Heavenly Sanctuary to do the work of final atonement, and regarding the types,
 - it is in autumn that the feast of tabernacles will occur pointing to the climax of His work in the sanctuary and His second coming.

Concerning Christ's First Coming



- Regarding the first coming of the Messiah, everything that pointed to Him was fulfilled with precise accuracy.
- In the life, mission, and death of Jesus **every specification was fulfilled.**
{LHU 197.3}

Time & Event



- These types were fulfilled, not only as to the event, but as to the time. ... In like manner, the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service.

GC88 400

Feast of Trumpets



- **Lev. 23:24** Speak unto the children of Israel, saying, In the seventh month, in the first [day] of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. **23:25** Ye shall do no servile work [therein]: but ye shall offer an offering made by fire unto the LORD.

Day of Atonement



- **Lev. 23:26 And the LORD spake unto Moses, saying, 23:27 Also on the tenth [day] of this seventh month [there shall be] a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. 23:28 And ye shall do no work in that same day: for it [is] a day of atonement, to make an atonement for you before the LORD your God.**

Tabernacles



- **Lev. 23:33** And the LORD spake unto Moses, saying, **23:34** Speak unto the children of Israel, saying, The **fifteenth day of this seventh month** [shall be] the **feast of tabernacles** [for] seven days unto the LORD. **23:35** On the first day [shall be] an holy convocation: ye shall do no servile work [therein]. **23:36** Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it [is] a solemn assembly; [and] ye shall do no servile work [therein].

Antitypical Feast of Tabernacles



- **The Feast of Tabernacles** was not only commemorative but **typical**. It not only pointed back to the wilderness sojourn, but, as **the feast of harvest**, it celebrated the ingathering of the fruits of the earth, and **pointed forward** to the **great day of final ingathering**, when the Lord of the harvest shall send forth His reapers **to gather the tares together in bundles for the fire, and to gather the wheat into His garner. At that time the wicked will all be destroyed**. They will become "as though they had not been." Obadiah 16. PP 542

Tabernacle - Jerusalem Besieged



- Mat. 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. 24:15 When ye therefore shall see the **abomination of desolation**, spoken of by Daniel the prophet, **stand in the holy place**, (whoso readeth, let him understand:) 24:16 Then let them which be in Judaea flee into the mountains:

Escape From Jerusalem At Tabernacles



- **At the time of the siege**, the Jews were assembled at Jerusalem to keep **the Feast of Tabernacles**, and thus the Christians throughout the land were able to make their escape unmolested. **Without delay they fled to a place of safety**,--the city of Pella, in the land of Perea, beyond Jordan. {GC88 30.4}

Titus Came At Passover



- Three and a half years later, at Passover, Titus came and no one could escape. Desolation was the result.
- Terrible were the calamities that fell upon Jerusalem when the siege was resumed by **Titus. The city was invested at the time of the Passover,** when millions of Jews were assembled within its walls. GC

Deliverance to those who Watch



- **Not one Christian perished in the destruction of Jerusalem.** Christ had given His disciples warning, and all who believed His words watched for the promised sign. "When ye shall see Jerusalem compassed with armies," said Jesus, "then know that the desolation thereof is nigh. {GC 30.2}"

The Promised Sign



- After the Romans under Cestius had surrounded the city, they unexpectedly abandoned the siege when everything seemed favorable for an immediate attack. The besieged, despairing of successful resistance, were on the point of surrender, **when the Roman general withdrew his forces without the least apparent reason.** But God's merciful providence was directing events for the good of His own people. **The promised sign had been given to the waiting Christians,** and now an opportunity was offered for all who would, to obey the Saviour's warning. {GC 30.2}

Prophecy Repeated



- 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. {GC 36.2}

Sign For End Time Saints



- “The time is not far distant, when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. **As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation [the United States] in the decree enforcing the papal sabbath will be a warning to us.** It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains.” {Mar 180.1}

Sign For End Time Saints



- **“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. {5T 451.2}**

The Seasons



- His coming to the earth is directly dependent upon His coming from the temple.
- He cannot come to the earth except He comes from the temple and He cannot come from the temple except He has a people who can stand in His presence at His appearing.
- However, in order to stand in His presence His People must be freed from sin. The work of the sanctuary must be accomplished in perfecting a people in righteous before He can come.

Who Will Stand?



- **Rev. 6:17** For the great day of his wrath is come; and who shall be able to stand?
- **Rev. 7:4** And I heard the number of them which were sealed: [and there were] sealed an hundred [and] forty [and] four thousand of all the tribes of the children of Israel.

They Are Virgins



- Rev. 14:1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty [and] four thousand, having his **Father's name written in their foreheads**. 14:2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: 14:3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and **no man could learn that song** but the hundred [and] forty [and] four thousand, which were redeemed from the earth.

They Are Virgins



- Rev. 14:4 These are they which were **not defiled with women**; for they are virgins. These are they which **follow the Lamb whithersoever** he goeth. **These were redeemed from among men**, [being] the firstfruits unto God and to the Lamb. 14:5 And **in their mouth was found no guile**: for they are without fault before the throne of God.

Following the Lamb



- **{3SM 424.2} One of the marked features in the representation of the 144,000 is that in their mouth there was found no guile. The Lord has said, "Blessed is the man . . . in whose spirit there is no guile." They profess to be children of God, and are represented as following the Lamb whithersoever He goeth.**

Following the Lamb



- **They are prefigured before us as standing on Mount Zion, girt for holy service, clothed in white linen, which is the righteousness of the saints. But all who follow the Lamb in heaven will first have followed Him on earth, in trustful, loving, willing obedience, followed Him not fretfully and capriciously, but confidently, truthfully, as the flock follows the shepherd. . . . {3SM 424.2}**

The Lord will do Nothing



- SIMPLE ANALYSIS OF THE INSPIRATION

WHAT CHRIST'S PRAYER ENVISIONED.--The prayer of Christ is not only for those who are now His disciples, but for all those who shall believe on Christ through the words of His disciples, even to the end of the world. Jesus was just about to yield up His life to bring life and immortality to light. Christ, amid His sufferings, and being daily rejected of men, LOOKS DOWN THE LINES TWO THOUSAND YEARS TO HIS CHURCH WHICH WOULD BE IN EXISTENCE IN THE LAST DAYS, before the close of this earth's history. {3SM 18.2}

Christ, in the wilderness of temptation, stood in Adam's place to bear the test he failed to endure. Here Christ overcame in the sinner's behalf, FOUR THOUSAND YEARS AFTER ADAM TURNED HIS BACK UPON THE LIGHT OF HIS HOME. Separated from the presence of God, the human family had been departing, every successive generation, farther from the original purity, wisdom, and knowledge which Adam possessed in Eden.. {1SM 267.3}