

REVELATION 13

Chapter 13

7
Heads
10
Horns

13:1 And I stood upon the sand of the sea [people/ nations/ tongues- Rev 17:15], and saw a beast [an unrighteous nation] rise up out of the sea [1. The coming up out of peoples & 2. War & Conquer], having seven heads [7 forms of government control – Rev 17:10-11] and ten [the Roman Empire in which the devil dwelt] horns [Roman power in 2 phases: Pagan & Papal, a false religious system], and upon his horns ten crowns, and upon his heads the name of blasphemy [Words & Actions- Dan 7:25].

13:2 And the beast [Roman power] which I saw was like unto a leopard [a power which exercises ecclesiastical & civil authority in its professedly Christian form, Rome, Papal having influence of false education, defying God & His authority], and his feet were as [the feet] of a bear [ruthless tyranny], and his mouth as the mouth of a lion [false religion]: and the dragon [Pagan Rome = Satan- Rev 20:1, 2] gave him [Papal Rome] his power, and his seat [In 330 AD moved their seat in Rome to Constantinople], and great authority.

13:3 And I saw one of his [Papal Rome] heads [The 7th head had not yet done its full work in the earth; it lives until the close of time] as it were wounded [“wounding” the same as going into captivity] to death [1798]; and his deadly wound was healed [The Papacy was reestablished (wound healed) though with a diminution of power, by the election of a new pope, March 14, 1800- known as the allowance of the religion of Catholicism to be reinstated with a new year]: and all the world wondered after the beast [Desiring papal rule rather than being forced under its rule]

13:4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who [is] like unto the beast? who is able to make war with him?

13:5 And there was given unto him a mouth speaking great things and blasphemies [Dan 7:8, 20]; and power [Dan 7:25] was given unto him to continue forty [and] two months [42 months = 1260 years].

13:6 And he opened his mouth [Little Horn of Dan 7:25; Beast of Rev 13:6] in blasphemy [presumptuous titles assumed by the popes] against God, to blaspheme his name, and his tabernacle [by turning the attention of his subjects to his own throne & palace instead of to the tabernacle of God, Jerusalem above], and them that dwell in heaven.

13:7 And it was given unto him to make war [Dan 7:21; Rev 13:7] with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb

The Beast from the Sea 42 Months Two Horned Beast from the Earth



Verse 1: Beast from the sea

Compare Dan 7 with Rev 13:1-10 to see the same power is mentioned”

1. That both these powers are blasphemous powers, speaking great words and blasphemies against God.
2. That they both make war with the saints and “prevail against”, or overcome them.
3. That they both have a mouth speaking great things.
4. That they both succeed the Pagan form of the Roman Empire.
5. That they both continue a time, times, and dividing of time; 1260 years.
6. That both at the end of the specified period lose their dominion.

Government began with a king, but the people were able to dethrone the monarch; the wealthy ruled for a time as **consuls**; but there was discord and weakness. Ten men were chosen to make laws adapted to all classes; then all the people tried holding the reins of government, and Rome became a sort of Republic or **tribunate**. The greedy heart of man repeated the story of Lucifer in heaven, and a political ring of three prominent citizens ruled. This was the **triumvirate**. To find three men in Rome who would be of one mind, was as impossible as it would be to find such today; and shortly the **triumvirs** disappeared, and Rome became an Empire. Constant change was the only means of perpetuity, and the throne which Satan hoped to see an eternal one was weakened by constant modifications. SNH SSP 228 Rev 17:10



Three Phases:

1. The Sea Beast- Papacy (Catholicism) (Rev 13: 1, 2)
2. Two-horned Beast- USA (Rev 13:11)
3. The Image Beast- Apostate Protestantism (Rev 13: 13, 14)

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slain from the foundation of the world. *[Papacy is to have control of whole world except those who belong to the kingdom of God]*

13:9 If any man have an ear, let him hear.

13:10 He that leadeth into captivity shall go into captivity *[Fulfilled in the captivity and exile of the pope and the temporary overthrow of the Papacy by France in 1798 (Dan 7:26)]*; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints [Rev 12:17].

The last half of the 13th chapter deals with the history from the 16th century to the end of time. SNH SSP 234]

13:11 And I beheld another beast coming up *[a newly, organized power arising around 1798—the first written constitution in America was framed in 1633. Declaration of Independence; 1776] out of the earth [USA]; and he [USA. First written constitution in America was framed in 1633; Declaration of Independence, 1776] had two horns [Protestantism (church) & Republicanism (state)- no crowns on horns] like a lamb [youthful/ innocent & harmless power], and he [USA] spake [through legislation & judicial authority. “The ‘speaking’ of the nation is the action of its legislative and judicial authorities” 88GC 442] as a dragon [Like Lucifer which is the ruling power within; a nation becoming basest of all nations].*

13:12 And he *[USA enacts laws demanded by apostate Evangelical Protestants]* exerciseth all the power *[same agenda]* of the first beast *[Papacy]* before him, and causeth *[by legislative law]* the earth and them which dwell therein to worship *[papal false doctrines; ie Trinity, Sunday]* the first beast *[Papacy & make an image TO the beast, vs 14]*, whose deadly wound was healed *[1802; verse 3]*.

13:13 And he *[USA- Rev 19:20]* doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

13:14 And deceiveth them *[through human agents; 2Cor 11:14]* that dwell on the earth by *[the means of]* those miracles *[Matt 24:24]* which he *[USA]* had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast *[Papacy]*, which had the wound by a sword, and did live.

PRIOR to 1892, LEGISLATIVE; AFTER 1892, JUDICIAL & LEGISLATIVE

13:15 And he *[USA]* had power *[by legislative laws]* to give life unto the image of the beast *[apostate Protestants. “When churches spurned the counsel of rejecting Advent message” (4SP 232.1) “Churches began to decline (in 1844), another generation risen up- Ju 2:8-10” (88GC 376.1)]*, that the image of the beast *[ministers of apostate Protestants]* should both speak *[from their pulpits]*, and cause *[by USA legislative*

Verse 11: The last half of the 13th Chapter deals with the history from the 16th century to the end of time. SNH SSP 234

Verses 11-18: “the executive power” 1850 Chart See Rev 17:13-14

Verse 13: Two Honed Beast from the Earth

Verse 12: As the beast trampled upon the law of God, and sought to change times and laws, the **image “to” the beast repeats these acts, and passes laws “enforcing” the observance of its mark, -- the false Sabbath.** SNH SSP 240 **HISTORY REPEATS!**

Verse 14: IMAGE OF THE BEAST- The history of the beast is given again and again, that God’s people may know what to expect of the image TO the beast.

The law which is passed compelling men to receive the mark of the beast, will give life to the image of the beast. SNH SSP 260

Verse 15: Decree of Xerxes (Medes-Persians) in the days of Queen Esther, will be REPEATED by the powers that be; death to those who refuse the mark. SNH SSP 242 **HISTORY REPEATED**

Verses 15-17:

I saw that the two-horned beast had a dragon mouth, and that his power was in his head, and that the decree would go out of his mouth. Then I saw the mother of harlots, that the mother was not the daughters, but separate and distinct from them. She has had her day, and it is past, and her daughters, Protestant sects, were next to come on the stage and act out the same mind that the mother had when she persecuted the saints. I saw that as the mother has been declining in power the daughters have been growing, and soon they will exercise the power once manifested by the mother. {Ms15-1850.5}

I saw that the nominal churches and nominal Adventists, like Judas, would betray us to the Catholics, to obtain their influence to come against the saints. The saints will be an obscure people, but little known to the Catholics, but the church and nominal Adventists will know of our faith and customs, and will betray the saints and report them to the Catholics, as those who disregard the institution of the pope, that is they keep the Sabbath and disregard Sunday. {Ms15-1850.6}

Then the Catholics bid the Protestants to go forward and issue a decree that all who will not observe the first day of the week instead of the seventh shall be slain, and the Catholics, whose numbers are large, will stand by the Protestants. The Catholics will give their power to the image of the beast and then Protestants will work as their mother worked before them to destroy the saints. But before their decrees bring forth or bear fruit, the saints will be delivered by the voice of God. {Ms15-1850.7}

As the controversy extends into new fields, and the minds of the people are called to God’s down-trodden law, Satan is astir. The power attending the message only maddens those who oppose it. The clergy put forth almost superhuman efforts to shut away the light, lest it should shine upon their flocks. By every means at their command they endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, and in this work, papists are solicited to come to the help of Protestants. {4SP 425.1}

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.... They become the most bitter enemies of their former brethren. {GC 608 1911}

USA

2

worship
image
of
beast

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laws] that as many as would **not worship the image of the beast** [apostate Protestants] should be killed.

13:16 And he [USA or possibly *apostate Protestants?*] causeth [by legislative law] all, both small and great, rich and poor, free and bond, to receive a mark in their right hand [HAND = for actual service for the "beast", the mark will be required; ie. Rev 5:2, 16:2; 19:20; 20:4], or in their foreheads [a sign of mental acceptance]:

Mark of Beast

13:17 And that no man might buy or sell [economic boycott], save he that had the mark [Sunday Law], or the name of the beast [his character/ mindset], or the number of his name [Trinity: Vicarius Filii Dei- 666, on popes mitre].

No buy or sell

Vicarius Filii Dei (Latin: Vicar or Representative of the Son of God) Wikipedia


13:18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number [is] Six hundred threescore [and] six [666- See chart on next page; Rev 15:2].

666 number

The Lord has shown me clearly that the image of the beast will be formed BEFORE probation closes; for it is to be **the great test** for the people of God, by which their eternal destiny will be decided. (Rev. 13: 11-17 quoted) 7BC 976.2



Prior to 1892, the U. S. Government spoke through its legislative branch (Congress), but in early 1892, a change occurred. The Supreme Court of the U.S. was co-opted through the work of the fallen apostate Protestant Churches. At that point, the U. S. Government would from then on speak through not one, but two branches of its government!



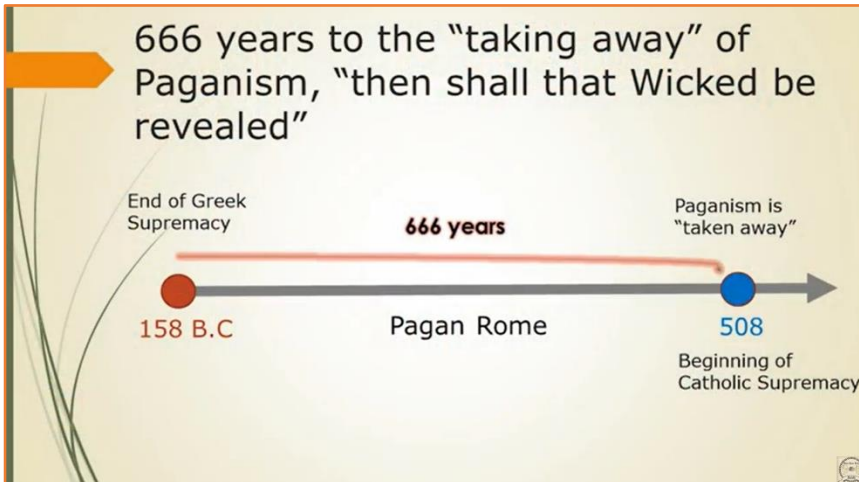
Vicarius = Substituting for or in place of
Filii = Son
Dei = God

V = 5	F = no value	D = 500
I = 1	value	E = no value
C = 100	I = 1	I = 1
A = no value	L = 50	-----
R = no value	I = 1	501
U = 5	I = 1	-----
S = no value	-----	53
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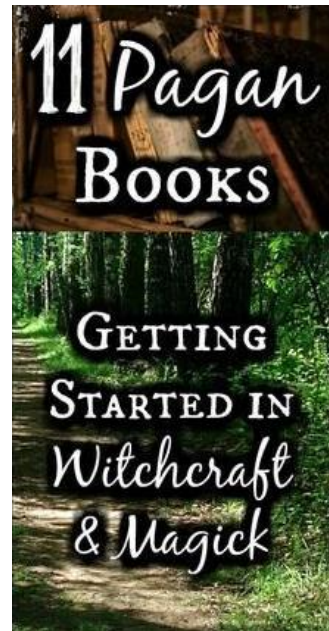
112 + 53 + 501 = 666

Antichrist = "in place of" Christ

"Here is wisdom. Let him that hath understanding **count** the number of the **BEAST**: for it is the number of a man; **AND** **his number** is Six hundred threescore and six." {Rev 13:18 }



Paganism is Witchcraft



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IMAGE TO THE BEAST, IDENTIFYING

AT JONES:

We are to learn of the fulfillment of the prophecy and be able to detect that from our knowledge of the thing of which it is an image. In other words, we are not to get the knowledge of the fulfillment of this prophecy from the prophecy itself alone but we are to detect and to learn of the fulfillment of this prophecy from the record of the nature, the working, and the disposition of the beast of which this is only an image. So you see, in order to see when these passages are fulfilled, in order to see when they are met, we must be acquainted with the beast and well acquainted with it that when anyone of these points appear we can see where that belongs, because we know where it belonged in the original, and then, knowing where it belongs, we can avoid that thing. {March 26, 1893 ATJ, GCDB 511.13}

Again: read the 16th chapter of Revelation. There the plagues, you know, are threatened to come upon the people because of worshiping the beast and his image. **Under the sixth plague**, we read verses 13 and 14: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of"—What? Doesn't it read this way: "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and deceived people into making the false prophet?" [Congregation: "No."] What is the false prophet, in other words? [Congregation: "The two horned beast."] The image of the beast is the false prophet, because that verse in the 19th chapter tells it: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that received the mark of the beast, and them that worshiped his image." In the 13th chapter, we read: "He exerciseth all the power of the first beast before him [in his sight,] and causeth the earth and. them which dwell therein to worship the first beast, whose deadly wound was healed." Then what is the false prophet?—The image of the beast. {March 26, 1893 N/A, GCDB 509.6}

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This is why the Lord does not want us to look for the fulfillment of this prophecy in the prophecy itself, because if we wait for that, the most important things in the fulfillment of the prophecy will be those things upon which depends our salvation at the very moment that that thing is fulfilled, and if we are on the wrong side, if we are late, we are simply left. Therefore he fixes it and has fixed it so as to show us the beast in its fullness, in all his working, in order that by studying that, we may be able to detect the image in every phase and on every side. {March 26, 1893 ATJ, GCDB 512.2}

Therefore the Spirit of Prophecy has told us that if we would know about the image, we must study the original—the beast. And those who are watching it in this way will be able to detect the evil thing in every one of its phases. No difference how it comes up or where it comes up, even if it be only the merest glimmer. And God wants us to be so well acquainted with the original that we can detect the image even though it be only a glimmer. {March 26, 1893 ATJ, GCDB 512.3}

SISTER WHITE:

But what is the "image to the beast"? and how is it to be formed? The image is made by the two-horned beast, and is an image to the first beast. It is also called an image of the beast. Then to learn what the image is like, and how it is to be formed, we must study the characteristics of the beast itself,—the papacy. When the early church became corrupted by departing from the simplicity of the gospel, and accepting heathen rites and customs, she lost the Spirit and power of God; and in order to control the consciences of the people **she sought the support of the secular power.** The result was the papacy, **a church that controlled the power of the State**, and employed it to further her own ends, especially for the punishment of "heresy." In order for the United States to form an image of the beast, **the religious power must so control the civil government** that the authority of the State will also be employed by the church to accomplish her own ends. {GC88 443.2}

TEXTS: 2Tim 3:1-17; Dan 7:1-28; Matt 13:1-58; 2Thess 2:1-17

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JN ANDREWS:

Has not the protestant church acted the part of **the false prophet most effectually in promising to the world a thousand years of peace and prosperity before the day of wrath?** She has prophesied this out of her own heart, for God has ever spoken the reverse of this. 2 Tim. iii; Dan. vii; Matt. xiii; 2 Thess. ii. The protestant church as a body now proclaim this doctrine as expressing the great object **for which they labor-temporal prosperity and triumph in a world that has ever rejected Christ.** {1855 JNA, TAR 107.1}

Mahommedanism is not this false prophet; for it is introduced in the prophecy under the symbol of locusts, and its power departed with the hour, day, month and year of the second woe. Rev. ix. **But the two-horned beast, or false prophet, acts as an accomplice of Papacy** in Satan's great work of final deception, and unites in the great conflict against the King of kings. Rev. xix. {1855 JNA, TAR 107.2} The work of deception prepares the way for the dragon voice of the beast. He says "to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword and did live." And thus it would seem that the history of this symbol is in part at least, twice presented, each time ending with its oppressive acts. First, with its power represented by horns like a lamb; but it was subsequently to exercise all the dragonic power of the first beast. And, second, it is represented as working miracles to deceive the dwellers upon the earth, and when this deception is accomplished it is to cause them to unite in making an image that should have power to put every one to death that should not worship it. In noticing the prophetic history of the first beast, we called attention to the fact that the prediction respecting the time when all that dwell upon the earth shall worship the beast whose names are not written in the book of life, has never yet met its fulfillment. And we would here express the conviction that this prophecy relates to the time when the two-horned beast is to speak as a dragon, and to exercise all the power of the first beast. In that hour of strong temptation, we may expect to see all the dwellers upon the earth united in the worship of the beast. {1855 JNA, TAR 107.3}

PAPAL ROME.

Rev. 13:11-17. And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a DRAGON, And he exerciseth all the POWER of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast and make an IMAGE to the beast whose deadly wound was healed.

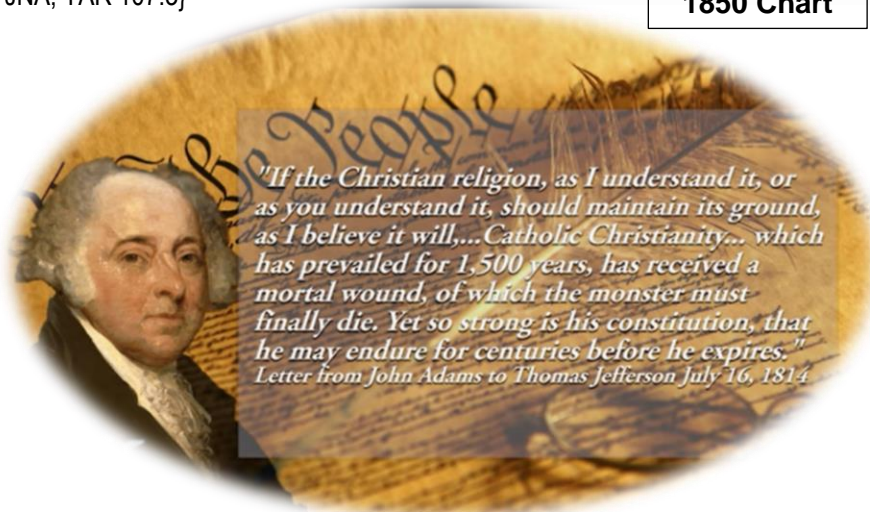


IMAGE OF PAPACY.

The two lamb like horns, (REPUBLICANISM & PROTESTANTISM), whose names number 666, become united in action, speak like a DRAGON, and control the civil legislature, and cause it to make the CHURCH the IMAGE of the papacy which recieved a deadly wound and was healed.

Rev. 17:13-14. These have ONE MIND and shall give their POWER and STRENGTH unto the beast, (the executive power). And causeth all to receive their MARK, and worship their IMAGE. These shall make war with the LAMB, and the lamb shall overcome them; for He is LORD of lords, and KING of kings. Rev. 13:11-18

1850 Chart



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1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. 4 And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast? Who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

The sea is a symbol of "peoples and multitudes and nations and tongues", Rev.17:15. A Beast is the Bible symbol of an unrighteous nation, or power, representing sometimes the civil power alone, sometimes the ecclesiastical (spiritual authority) power in connection with the civil. Whenever a beast is seen to come up out of the sea, it denotes that the power arises in a thickly populated territory; and if the winds are represented as blowing upon the sea, as in Dan.7:2-3, political commotion, civil strife, and revolution are indicated.

The dragon in the previous chapter (12) was a "great red dragon", who tried to devour the woman's man-child, ("woman"= Church, "man child"= Christ), and now the beast introduced here in verse 1 is the same power, Rome. The dragon is Rome's first phase, pagan, and the beast is Rome's second phase, papal. The dragon, pagan Rome, gave its power and authority over to papal Rome. Each of the two symbols has seven heads and ten horns.

The seven-headed and ten-horned beast, or, more briefly, the leopard beast in verse 2, symbolizes a power which exercises ecclesiastical (spiritual authority) as well as civil authority. This line of prophecy, with its symbols, begins with chapter 12 with the great red dragon, pagan Rome. The prophecy continues with the leopard beast and in verse 11 we find a "two-horned beast". This line of prophecy then continues into chapter 14, closing with verse 5. Thus, we have a distinct line of prophecy, complete in itself, beginning in Revelation 12:1 and continuing to Revelation 14:5.

Each of the powers introduced are fiercely persecuting the church of God. The scene opens with the woman (Gods church) anxiously longing for the promise of the Messiah to appear among men. The great red dragon stood before the woman for the purpose of devouring her child. His evil design is thwarted, and the child is born, crucified and then caught up unto God and his throne. A period follows in which the church suffers severe persecution from this dragon power. With any and all evil powers, Satan is, of course, the one who stands behind them.

This prophecy occasionally glances forward, once even down almost to the end of time. Here in verse 1 of chapter 13 we are carried back to the time when the leopard beast, which followed the great red dragon, begins his career. The leopard beast is the second phase of Rome, the papal power. For the long period of 1260 years, it made war against and persecuted Gods church.

Following this period of oppression, the church has another conflict, brief, but sharp and severe, with a "two-horned beast". Then comes deliverance, and the prophecy closes with the church

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brought safely through all her persecutions and standing victorious with the Lamb on Mount Zion. The one characteristic which is ever present is the church of God. The other characters and powers are her persecutors. The powers introduced in this prophecy; the great red dragon, the leopard beast, and the two-horned beast are all persecuting powers. They are actuated by rage and enmity against the people and the church of God.

The dragon, pagan Rome, attempts to stop the Messiah's mission by commanding that all children from two years of age and younger be killed. Christianity threatened the government of Rome because it would sweep away its superstitions, overturn its idols and dismantle its temples.

We now come to the leopard beast of chapter 13 which became papal Rome when the form of Rome's leadership changed for the seventh and final time to a pope standing as the "head" of that nation. The seven heads represent the seven different forms, or "heads", of Roman government throughout its history. The final form of government was a religious/civil power, enforcing its church doctrines and dogmas through civil and military power by a pope.

It was the dragon (Satan as represented in pagan Rome) that gave its power and seat to papal Rome, this significant change in the form of government is what requires a new symbol, that of a leopard. This is the beast that has its last head wounded to death, which is afterward healed; the same beast the whole world wonders after; the beast that receives a mouth speaking blasphemies and wears out the saints for 1260 years. All this takes place *before* the next power is introduced, the "two-horned beast". The little horn of Dan.7:8, 20, 24-25, and the leopard beast of Revelation 13, are the same power. Whatever is said of the dragon applies to Rome only in its pagan form and whatever is said of the leopard beast applies to Rome only in its professedly Christian form.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spoke as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.



These verses bring to view the third great symbol in the line of prophecy we are examining, the "two-horned beast". The first two symbols, the dragon, and the leopard represent systems of a false religion. The remaining symbol, the two-horned beast is also another system of religion, Protestantism. A careful investigation of the specifications required for this power in the prophecy leads to the conclusion that it is Protestant America as seen in the United States.

John saw the two-horned beast coming up at a time when the leopard beast went into captivity or was killed (politically) with the sword (verse 10), or (which we suppose to be the same thing) had one of its heads wounded to death (verse 3). The pope taken captive, his church then receiving

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a deadly wound, in 1798, is then the time frame in which to look for the rise of the “two-horned beast”. To “come up” means it is just beginning to rise to prominence and influence. Thus, we have a perfect fit for the United States of America. John calls it “another beast”, that is, it symbolizes a power separate and distinct from that which was denoted by the leopard beast, papal Rome.

After describing the lamblike appearance of this symbol, the prophet immediately adds this, “And he spake as a dragon”. The great red dragon and the leopard beast were both relentless persecutors of the Church of God. The third actor in this scene, the two-horned beast, while appearing innocent at first, will in due time speak like a dragon and also persecute Gods church. *This two-horned beast will at some point enact unjust and oppressive laws against the religious profession and practice of some of its people. We are rapidly reaching that point or it is here already, in America.*

This is not so improbable an event as it might at first appear. In the last days, the vast majority of the people of the most favored lands are to relapse into the low moral condition described in such scriptures as Matt. 24:12; 2Tim. 3:1-5; 2Peter 3:3-4; Luke17:26-30. Those who live godly in Christ Jesus will suffer persecution, 2Tim. 3:12.

The two-horned beast will find an ally in the leopard beast, Roman Catholicism; which has fixed its rapacious eyes on the United States, determined to bring this government under its power. Votes rule here and Romanism controls an immense number of those votes, which it carefully manipulates to its own ends. Multitudes of unscrupulous politicians labor to their own selfish gains; they stand ready to help any party carry out any scheme, no matter how wicked, if that party will keep them in office.

The Catholic Church has been careful to announce that it does not favor any one political party, knowing, of course, should it form such an alliance it would incur the opposition of other political parties. Its goal is to control *all* political parties, having the opposition of none.

In the final sharp and severe persecution of Gods people, another powerful party will emerge, spiritualism. Along with, infidelity, socialism, free love, communism, and atheism these will spread, to a lesser or greater degree, among the masses. These were the very primary principles at work among the people of France that led to the terrible French Revolution of 1789 to 1799 and onward. Human nature is the same in all ages and like causes will surely produce like effects.

The work of the two-horned beast includes: “great wonders, so that he maketh fire come down from heaven on earth in the sight of men”. The wonders to which the prophet makes reference are wrought for the purpose of deceiving the people, as we read in verse 14: “And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast”. By this, we know the two-horned beast is also the false prophet of Rev.19:20, which is a proxy of the beast itself. The false prophet, that is, the two-horned beast, works his miracles before the beast.

These miracles and wonders the mark of the beast, and The means by which these Rev. 16:13-14, which speaks miracles. These spirits and kings of the earth and of the battle of the great day of God

working spirits go forth out of the mouths of certain powers. One of those powers being the two-horned beast, the false prophet, the United States of America.

Jesus predicted events to occur just before His second coming, He says, “For there shall arise false Christ’s and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect”. Here we have the wonders foretold, being wrought for the purpose of deception, so powerful that, were it possible, even the very elect would be deceived by them.

The earthly government with which it is to be specially connected is that represented by the two-horned beast, or false prophet. The agency behind it is Satanic, the spirits of devils. The prophecy calls for such a work as this in America at the present time. Consider the lamentation of the prophet: “Woe to the inhabitants of the earth and of the sea! For the devil is come down unto you,

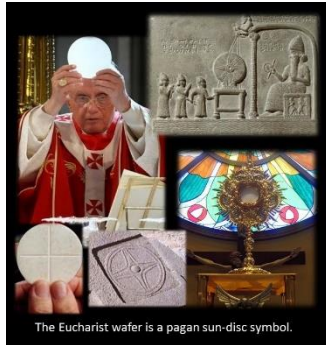


“deceived them that had received them that worshiped his image”. miracles are wrought are found in of the spirits of devils working these miracles go forth unto the whole world, to gather them to the Almighty; and these miracle-

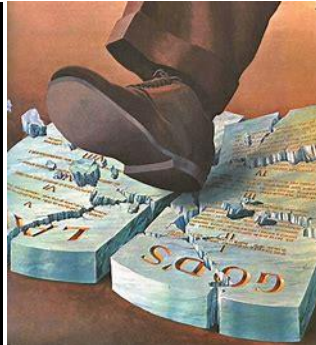
REVELATION 13

having great wrath, because he knoweth that he hath but a short time". Stand aghast, O earth; tremble, ye people, but be not deceived! The combined forces of evil that will confront Gods people in the last days then are;

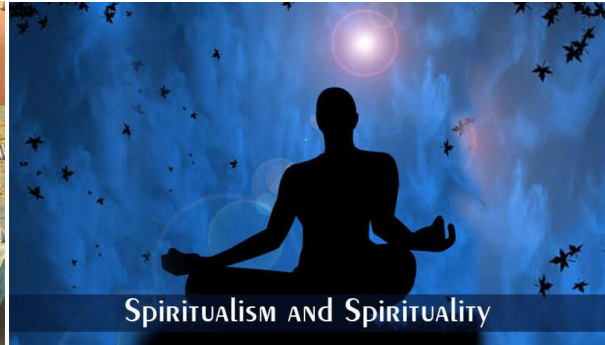
- 1 Roman Catholicism, paganism baptized as Christianity.
- 2 Apostate Christianity; Christians in name only who do not honor Gods law.
- 3 Spiritualism; miracle-working spirits, atheism, infidelity, socialism, free love and those who use Christianity as their disguise.



THE EUCHARIST WAFER IS A PAGAN SUN-DISC SYMBOL



PROFESSED CHRISTIANITY TRAMPLES UPON GOD'S LAW



CHRISTIANITY DISGUISED

One reason it is so difficult to discern those who are Spiritualists is that the more prominent and respectable of the adherents are clothing themselves with Christian garb. By this move, they bring themselves and a multitude of church-members upon common ground, where there is no distinction between them and their various denominations. Likewise, Roman Catholicism will embrace apostate Christianity (all Christian churches who deny the law of God is binding upon men) and the lines between the two very different religions will be difficult to discern.

9

Closely associated with this working of miracles is the erection of an image to the beast. The prophet thus connects the two (miracles and an image) in verse 14: "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast which had the wound by the sword, and did live". The deception accomplished by the working of the miracles prepares the way for compliance with this demand for the formation of an image to the beast. Let the Protestant churches be clothed with the power to define and punish heresy, to enforce their dogmas and doctrines under the pains and penalties of the civil law and we will have an exact representation, an image, of the papacy during the days of its supremacy.

It may be objected that the Protestant church is so divided as to be unable to agree in regard to what doctrines shall be made imperative on the people. The same can be said of the variations among Muslims. The answer is; there are certain points of doctrine which they hold in common. These are sufficient to form a basis for cooperation. Chief among these is the doctrine of the conscious state of the dead and the nthat the first day of the week is the Christian Sabbath.

As the moral decline of this Nation continues it will reach a point where the two-horned beast will rise up and seek to stop it through "moral imperatives", enforced by civil laws. It will clothe itself in a grass roots "back to God" movement throughout the land and will have the support of the allied apostate protestant and Catholic churches, who will be deceived into believing they are doing God's work! But God never compels or forces anyone to worship Him. When this is done, by civil or church authority, we may know it is not from God, yet, many will dismiss this thought because of the miracles.

In answer to the question, then, whether anything like an "image" to the papal beast can be set up in this country, we have before us a gigantic ecclesiastical organization of Protestants, allied with Catholics, who have the power to bend the government to its will. It will not tolerate dissent. When the question of Sunday sacredness is concerned, by resolution it will declare its purpose. To exalt the first-day Sabbath both by teaching and legislation and by vote refusing to respect the

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convictions, right, and privileges of those who religiously and conscientiously observe the seventh day instead of the first day of the week.

Expressly claiming to be a federation of all Christian churches, and, therefore, recognizing no church outside of it as Christian, it will purpose to monopolize religious work in every square mile of American territory. Such an organization will be prepared to deal with any group of people outside its ranks in the same way the papacy dealt with dissenters and heretics in the days of its power.

18 Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is Six hundred threescore and six.

The number of the beast says the prophecy "is the number of a man". The name or title of some particular man would be a reasonable conclusion. That title is this: Vicarious Filii Dei, "Vicegerent of the Son of God". Taking the letters out of this title which Latin uses as numerals, and giving them their numerical value, we have 666. Those who worship on the first day of the week pay homage to the pope and his church.

Pope is the Vicar of Christ the Son of God
Vicarius Filii Dei

"VICARIUS FILII DEI" (LATIN)		
("VICAR OF THE SON OF GOD")		
V...5	F...0	D...500
I...1	L...1	E...0
C...100	L...50	I...1
A...0	I...1	501
R...0	I...1	
I...1		
U...5	53	
S...0		
	112	

666



"Sunday is the Christian holy day par excellence. How could we pass this day without encountering the Lord? Each Sunday is meant to be a foretaste of the eternal bliss and repose to which we are called and which we share, even now, in Holy Communion."

-Pope Francis-

Catholics striving for Holiness



To go to Mass together will be the light of Sunday for a family.

--Pope Benedict XVI
 St. Peter's Square
 October 2005¹

www.catholicALLYEAR.com

REVELATION 13

QUOTES

In (**Revelation 13**) this subject is plainly presented: "I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and **causeth the earth and them that dwell therein to worship the first beast**, whose deadly wound was healed." [Verse 11.] Then the miracle-working power is revealed: "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. **And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads, and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.**" [Verses 14-17.] {Lt11-1890.11}

This is the test that the people of God must have before they are sealed. All who prove their loyalty to God by observing His law, and refusing to accept a spurious Sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin, and accept the Sunday Sabbath, will receive the mark of the beast. **What need will there be of the solemn warning not to receive the mark of the beast, when all the saints of God are sealed and ticketed for the New Jerusalem?** "O consistency, thou art a jewel!" {Lt11-1890.12}

The **powers of this earth** will unite with the powers from beneath to oppress God's people. In the Revelation, John writes: "I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name (**Rev 13:11-17**)." {ST November 7, 1900, par. 9}

When **Satanic agencies shall unite with the professed Christian world in opposing God, these words of the prophet will be fulfilled.** In blind zeal "the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for My name's sake; but he that endureth to the end shall be saved (**Math 10:21-22**)." {ST November 7, 1900, par. 10}

God desires His servants to **remember** the instruction here given, that they may not be deceived in regard to what is coming upon the world. Of ourselves we can do nothing. Without the Spirit of God we are utterly helpless. Our strength lies in hiding in Jesus. God can do more in one moment to convict people than we can do in a lifetime. Therefore let us hold fast to the arm of Omnipotence. Let us lean upon Jesus. Thus **we shall grow strong to do His will. The Lord is our helper. He will not leave or forsake us.** {ST November 7, 1900, par. 11}

Mrs. E. G. White

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.... They become the most bitter enemies of their former brethren.** {GC 608 1911}

Will my brethren now arouse to do their work? The signs reveal to us that "the night cometh, in which no man can work." **The time is coming in which you can neither buy nor sell. That will be a serious time for the people of God.** Now you can sell and give alms. Now you can send your treasure before you into heaven, and God calls for your means to **advance his cause.** {RH December 18, 1888, Art. C, par. 19}

Matthew 24:9-12 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, **the love [agape; God-love] of many shall wax cold.**

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I have been shown that we live amid the perils of the last days. **Because iniquity abounds, the love of many waxes cold. The word "many" refers to the professed followers of Christ.** They are affected by the prevailing iniquity and backslide from God, but it is not necessary that they should be thus affected. The cause of this declension is that they do not stand clear from this iniquity. The fact that their love to God is waxing cold because iniquity abounds shows that they are, in some sense, partakers in this iniquity, or it would not affect their love for God and their zeal and fervor in His cause. {2T 346.1}

Ministers and people need the converting power of grace before they will be able to stand in the day of the Lord. The world is fast approaching that point in iniquity and human depravity when God's interference will become necessary. And at that time His professed followers should be more marked for their fidelity to His holy law. Their prayer will be as that of David: "It is time for Thee, Lord, to work: for they have made void Thy law." And by their conduct they will say: "Therefore I love Thy commandments above gold; yea, above fine gold." The very contempt that is shown to the law of God is sufficient reason why His commandment-keeping people should come to the front and show their esteem and reverence for His downtrodden law. {5T 135.4}

"And because iniquity shall abound, the love of many shall wax cold." The very atmosphere is polluted with sin. Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers. The promise is: "Them that honor Me I will honor." Shall we be less firmly attached to God's law because the world at large have attempted to make it void? {5T 136.1}

Revelation—Chapter 13 Pt 1 God's Love Letter— The Dragon & Beast Powers!

Stephan Haskell, The Seer of Patmos, 1905, pg. 224

WHEN a human mind can put itself in the channel of divine thought, then and only then, can the events of the world's history be rightly interpreted.

Stephan Haskell, The Seer of Patmos, 1905, pg. 224

The twelfth chapter of Revelation is a bird's-eye view of the church from the days of Christ until the plan of redemption is complete. The thirteenth chapter bears more directly on the nations which are the chief actors in the Great Controversy, related in the previous chapter.

Revelation 13:1

Uriah Smith, Daniel and the Revelation, 1897, pgs. 520, 521

A Beast is the Bible symbol of an unrighteous nation, or power, representing sometimes the civil power alone, sometimes the ecclesiastical in connection with the civil. Whenever a beast is seen to come up out of the sea, it denotes that the power arises in a thickly populated territory; and if the winds are represented as blowing upon the sea, as in Daniel 7:2, 3, political commotion, civil strife, and revolution are indicated.

J.N. Andrews, 1855, The Three Angels of Revelation 14, pg. 74

The seven heads are seven forms of civil power which successively bear rule. These seven heads belong alike to the dragon of Chapter 12, the beast of Chapter 13, and that of Chapter 18. This shows conclusively that the dragon and these two beasts are symbols of the same power under different heads. For there are not three sets of seven heads, but it is evident that the heads are successive forms of its power, one of them bearing rule at a time, and then giving place to another.

1887 Uriah Smith, The Marvel of Nations, pg. 114

The seven heads of this beast would therefore denote seven different governments; but all the heads pertain to one beast, and hence all these seven different forms of government pertain to one empire. But only one form of the government can exist in a nation at one time; hence the seven heads must denote seven forms of government to appear, not simultaneously, but successively. ... The historian records just that number as pertaining to Rome. Rome

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was ruled first by Kings; secondly, by Consuls; thirdly, by Decemvirs; fourthly, by Dictators; fifthly, by Triumvirs; sixthly, by Emperors; and seventhly, by Popes. See "American Encyclopedia."

1828 Webster's Dictionary

BLASPHEMY, n.

An indignity offered to God by words or writing; reproachful, contemptuous or irreverent words uttered impiously against Jehovah. Blasphemy is an injury offered to God, by denying that which is due and belonging to Him, or attributing to Him that which is not agreeable to His nature.

Leviticus 27:30

Revelation 13:2

Stephan Haskell, *The Seer of Patmos*, 1905, pg. 225

In the history of the world four beasts, or kingdoms, cover the time from the days when Israel lost its standing as a nation until Christ sets up His everlasting kingdom.

1855 J.N. Andrews, *The Three Angels of Revelation 14*, pg 73

"The dragon [Imperial Rome] gave unto the beast [Papal Rome] his power, and his seat, and great authority." We have before proved that the city of Rome was the seat of the dragon, which is here represented as transferred to the beast. It is well known that the seat of empire was by the emperor Constantine removed from Rome to Constantinople. And that Rome itself, at a later period, was given to the Popes by the emperor Justinian.

Uriah Smith, *Daniel and the Revelation*, 1897, pg. 522, 523

Take the dragon: what does it symbolize? — The Roman empire, is the undeniable answer. But this is not enough. No one would be satisfied with this answer and no more. It must be more definite. We then add, The Roman empire in its pagan form, to which all must also agree. But just as soon as we say pagan, we introduce a religious element; for paganism is one of the hugest systems of counterfeit religion that Satan ever devised. The dragon, then, is so far an ecclesiastical power that the very characteristic by which it is distinguished is a false system of religion. And what made the dragon persecute the church of Christ? — It was because Christianity was prevailing against paganism, sweeping away its superstitions, overturning its idols, and dismantling its temples. The religious element of that power was touched, and persecution was the result.

Uriah Smith, *Daniel and the Revelation*, 1897, pg. 522

The one character which ever appears the same in all these scenes, and whose history is the leading theme through all the prophecy, is the church of God. The other characters are her persecutors, and are introduced simply because they are such. And here, as an introductory inquiry, we raise the question, Who or what is it that persecutes the true church? — It is a false or apostate church. What is it that is ever warring against true religion? — It is a false and counterfeit religion.

Revelation 13:2a

Uriah Smith, *Daniel and the Revelation*, 1897, pg. 523

We now come to the leopard beast of chapter 13. What does that symbolize? The answer still is, The Roman empire. But the dragon symbolized the Roman empire, and why does not the same symbol represent it still? — Ah! there has been a change in the religious character of the empire; and this beast symbolizes Rome in its professedly Christian form. And it is this change of religion, and this alone, which makes a change in the symbol necessary. This beast differs from the dragon only in that he presents a different religious aspect. Hence it would be altogether wrong to affirm that it denotes simply the Roman civil power.

Revelation 13:2b

Uriah Smith, *Daniel and the Revelation*, 1897, pg. 523

To this beast the dragon gives his seat, his power, and great authority. By what power was pagan Rome succeeded? We all know that it was by Papal Rome. It matters not to our present purpose when or by what means this change was

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effected; the great fact is apparent and is acknowledged by all, that the next great phase of the Roman empire after its pagan form was its papal. ... Two phases of empire are here recognized; and in the prophecy, Rome is pagan until Rome is papal. The statement that the dragon gave to the leopard beast his seat and power, is further evidence that the dragon of Revelation 12:3 is not a symbol of Satan personally; for Satan has not abdicated in favor of any other malevolent being; and he has not given up his seat to any earthly power.

Revelation 13:3

1905 S.N. Haskell, *The Story of The Seer of Patmos*, pg. 298

That there might be no mistaking the scarlet colored beast, the angel explained still further. He spoke of it to John as "the beast that was, and is not, even he is the eighth, and is of the seven." Throughout the history of the first five heads, paganism was the prevailing element; in the sixth, the empire, it was still the ruling principle; during the papacy, the seventh, it disappeared to all outward appearances, but was nevertheless the controlling power; for the papacy is baptized paganism.

1905 S.N. Haskell, *The Story of The Seer of Patmos*, pg. 240

The return to papal principles in Europe, is the partial healing of the wounded head; but the fuller development of all the powers of that beast, which combined the characteristics of Babylon, Persia and Greece, in the once free and liberty loving America, will be the complete healing of the deadly wound.

John N. Loughborough, 1857, *The Two-Horned Beast of Rev. XIII, a Symbol of the United States*, pg. 13

On this, we remark here, that the Papacy when re-established by Napoleon in 1802 did not accomplish such a work as that introduced by the specifications of the two-horned beast. We look upon this work of 1802, when the Catholic religion was again established, as a first step towards the healing of the deadly wound.

Revelation 13:4

14

Ellen White, *The Great Controversy*, 1888, pg. 573

It is the spirit of the papacy,—the spirit of conformity to worldly customs.

1901 Alonzo T. Jones, *Ecclesiastical Empire*, pg. 565

THERE can not possibly be any fair denying that the whole course of the papacy is the display of sheer selfishness — selfishness supreme, and self-exaltation absolute. But Christianity is the direct and extreme opposite of selfishness. It is the complete emptying of self. It is self-renunciation absolute.

Ellen White, *Letter 46*, 1909, *Review & Herald*, August 5, 1909

A great work will be accomplished by God's people if they will work in unity and unselfishness and with humility of heart. All self-exaltation must be seen and put away. Truth and righteousness alone will stand the test for this time. We need to have the Spirit of God daily with us, that we may be kept from all evil thoughts and unwise actions. We should fear lest our eyes become blinded to our individual spiritual needs in these perilous times. Many professed Christians have been allowing themselves to become absorbed in the upbuilding of selfish interests. We are now to awake from our spiritual sleep.

1901 Alonzo T. Jones, *Ecclesiastical Empire*, pg. 603

Thus this mystery of iniquity is the papacy; the mystery of God is Christianity. Christianity is self-renunciation; the papacy is self-exaltation. The spirit of Christianity is the spirit of humility and self-renunciation; the spirit of the papacy is pride and self-exaltation. Christianity is the incarnation of Christ; the papacy is the incarnation of Satan.

Colossians 1:27

Philippians 2:5

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Revelation—Chapter 13 Pt 2 God's Love Letter— The Amalgamated Beast Power!

Revelation 13:1-2

Stephan Haskell, The Seer of Patmos, 1905, pg. 227

The devil combined the strength of all preceding kingdoms in this fourth. A false religion, a tyrannical government, upheld and propagated by a flattering, insinuating, false system of education,—this was the body of the beast. It had seven heads and ten horns, and ten crowns upon, these horns. Besides building a nation with the quintessence of the evil of all the past, the power which was controlling in the growth of Rome, experimented on that nation, seeking for that form of administration which would best accomplish his designs.

Can We Identify each Kingdom Referred To By Characteristic?

- _____ – False Religion
- _____ – Tyrannical Government
- _____ – False Education!

Revelation 13:3-4

We Shall Now Find Out If We Remember What We Have Learned Thus Far;

Question One;

How Can The Human Mind Find The Events Of The World In A Right Perspective?

Stephan Haskell, The Seer of Patmos, 1905, pg. 224

WHEN a human mind can put itself in the channel of divine thought, then and only then, can the events of the world's history be rightly interpreted.

15

Question Two;

The Seven Heads Of The Dragon and Beast Represent?

1887 Uriah Smith, The Marvel of Nations, pg. 114

The seven heads of this beast would therefore denote seven different governments; but all the heads pertain to one beast, and hence all these seven different forms of government pertain to one empire.

Stephan Haskell, The Seer of Patmos, 1905, pg. 228

Constant change was the only means of perpetuity, and the throne which Satan hoped to see an eternal one, was weakened by constant modifications.

Question Three;

Why Is The Eight Head Really Of The Seventh?

Question Four;

What Is The Spirit Of The Papacy?

Ellen White, The Great Controversy, 1888, pg. 573

It is the spirit of the papacy,—the spirit of conformity to worldly customs.

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1901 Alonzo T. Jones, Ecclesiastical Empire, pg. 565

THERE can not possibly be any fair denying that the whole course of the papacy is the display of sheer selfishness — selfishness supreme, and self-exaltation absolute. But Christianity is the direct and extreme opposite of selfishness. It is the complete emptying of self. It is self-renunciation absolute.

Question Five;

What Is The Mystery of Iniquity?

What Is The Mystery of God?

1901 Alonzo T. Jones, Ecclesiastical Empire, pg. 603

Thus this mystery of iniquity is the papacy; the mystery of God is Christianity. Christianity is self-renunciation; the papacy is self-exaltation. The spirit of Christianity is the spirit of humility and self-renunciation; the spirit of the papacy is pride and self-exaltation. Christianity is the incarnation of Christ; the papacy is the incarnation of Satan.

Uriah Smith, Daniel and the Revelation, 1897, pg. 525

Now Rome is represented by two symbols, the dragon and the leopard beast, because it has presented two phases, the pagan and the papal; and whatever is said of the dragon applies to Rome only in its pagan form, and whatever is said of the leopard beast applies to Rome only in its professedly Christian form.

Revelation 13:5-9

Uriah Smith, Daniel and the Revelation, 1897, pgs. 524, 525

1. The little horn was a blasphemous power. "He shall speak great words against the Most High." Daniel 7:25. The leopard beast of Revelation 13:6 does the same. "He opened his mouth in blasphemy against God."
2. The little horn made war with the saints, and prevailed against them. Daniel 7:21. This beast also (Revelation 13:7) makes war with the saints, and overcomes them.
3. The little horn had a mouth speaking great things. Daniel 7:8, 20. And of this beast we read, Revelation 13:5: "And there was given unto him a mouth speaking great things and blasphemies."
4. The little horn arose on the cessation of the pagan form of the Roman Empire. The beast of Revelation 13:2 arises at the same time; for the dragon, pagan Rome, gives him his power, his seat, and great authority.
5. Power was given to the little horn to continue for a time, times, and the dividing of time, or 1260 years. Daniel 7:25. To this beast also power was given for forty-two months, or 1260 years. Revelation 13:5.
6. At the end of that specified period, the dominion of the little horn was to be taken away. Daniel 7:26. At the end of the same period, the leopard beast was himself to be "led into captivity." Revelation 13:10. Both these specifications were fulfilled in the captivity and exile of the pope, and the temporary overthrow of the papacy by France in 1798.

Stephan Haskell, The Seer of Patmos, 1905, pg. 232

Although it seemed that a deathblow had been dealt in the early days of the Reformation; although for a time it was believed that the nations of Europe would accept Protestantism instead of the papacy; notwithstanding bloody battles were fought for the cause of Protestantism, yet life came back into the beast and into the wounded head.

1Corinthians 14:22

Uriah Smith, Daniel and the Revelation, 1897, pg. 525

Here are points that prove identity; for when we have in prophecy two symbols, as in this instance, representing powers that come upon the stage of action at the same time, occupy the same territory, maintain the same character, do the same work, exist the same length of time, and meet the same fate, those symbols represent the same identical power.

Psalms 81:13-14

Revelation 13:9-10

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Alonzo T. Jones, Advent Review & Sabbath Herald, January 29, 1901

This is the faith of Jesus: this is the point where the faith of Jesus reaches lost, sinful man, to help him. For thus it has been demonstrated, to the very fullness of perfection, that there is no man in the wide world for whom there is not hope in God: no one so lost that he can not be saved by trusting God. And this faith of Jesus, by which, in the place of the lost, He hoped in God, and trusted God for salvation from sin, and power to keep from sinning,— this victory of His it is that has brought to every man in the world divine faith, by which every man can hope in God, and trust God, and can find the power of God to deliver him from sin and to keep him from sinning. That faith which He exercised, and by which He obtained the victory over the world, the flesh, and the devil,— that faith is His free gift to every lost man in the world. And thus "this is the victory that overcometh the world, even our faith."

This is the faith of Jesus that is given to men. This is the faith of Jesus that must be received by men, in order for them to be saved.

Ellen White, Review & Herald, September 28, 1911

Ever are we to keep in mind the solemn thought of the Lord's soon return, and in view of this to recognize the individual work to be done. Through the aid of the Holy Spirit we are to resist natural inclinations and tendencies to wrong, and weed out of the life every unchristlike element. Thus we shall prepare our hearts for the reception of God's blessing, which will impart to us grace, and bring us into harmony with the faith of Jesus. For this work of preparation great advantages have been granted to this people, in light bestowed, in messages of warning and instruction, sent through the agency of the Spirit of God.

Ellen White, Manuscript Releases, Vol. 12 pg. 193

"The faith of Jesus." It is talked of, but not understood. What constitutes the faith of Jesus, that belongs to the third angel's message? Jesus becoming our sin-bearer that He might become our sin-pardoning Saviour. He was treated as we deserve to be treated. He came to our world and took our sins that we might take His righteousness. Faith in the ability of Christ to save us amply and fully and entirely is the faith of Jesus.

Ellen White, Letter 280a, 1904, Manuscript Releases. Vol. 21 pg. 418

Was the human nature of the Son of Mary changed into the divine nature of the Son of God? No; the two natures were mysteriously blended in one person—the Man Christ Jesus. In Him dwelt all the fullness of the Godhead bodily. When Christ was crucified, it was His human nature that died. Deity did not sink and die; that would have been impossible. Christ, the sinless One, will save every son and daughter of Adam who accepts the salvation proffered them, consenting to become the children of God. The Saviour has purchased the fallen race with His own blood. This is a great mystery, a mystery that will not be fully, completely, understood in its greatness until the translation of the redeemed shall take place. Then the power and greatness and efficacy of the gift of God to man will be understood.

Revelation 13:8

Revelation—Chapter 13 Pt 3 God's Love Letter— Another Beast Power With Horns!

Revelation 13:1-3

The Reformer John Wesley in 1754 Wrote in his notes on Revelation 14 stated.

"He has not yet come, though he cannot be far off; for he is to appear at the end of the forty-two months of the first beast."

1887 Uriah Smith, The Marvel of Nations, pg. 106

The two-horned beast, then, is "another beast," in addition to, and different from, the papal beast which the prophet had just had under consideration; That is, it symbolizes a power separate and distinct from that which is denoted by the preceding beast. This which John calls "another beast" is certainly no part of the first beast; and the power symbolized by it is likewise no part of that which is intended by that beast.

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1887 Uriah Smith, The Marvel of Nations, pg. 119

The exact time when we are to look for the rise of the two-horned beast indicated in the prophecy; for John, as soon as he beholds the captivity of the first or leopard beast, says, "And I beheld another beast coming up." And his use of the present participle, "coming" up, clearly connects this view with the preceding verse, and shows it to be an event transpiring simultaneously with the going into captivity of the previous beast.

James S White, A Brief Exposition of the Angels of Revelation XIV, pg. 15

The LOCATION of this beast. The seat of the first beast is in Europe, and definitely at Rome. And as it lives and makes war until the judgment, we should not look among the Papal kingdoms of Europe for the location of the two-horned beast. Quoted Revelation 13:11 No symbol could better represent the rise, growth, and apparent mildness of our own nation than this.

Uriah Smith, Advent Review & Sabbath Herald, March 12, 1857

No government of any note has been formed in Europe which was not included in some one of the ten horns at the time of their rise. But it was not said that one of these horns should, by some strange metamorphosis, become another and distinct beast. Therefore we cannot look to the territory of any of the ten horns for the two-horned beast in question. In other words, we are excluded from the continent of Europe: it cannot be there.

Uriah Smith, Daniel and the Revelation, 1897, pg. 531

There is good evidence to show that the government symbolized by the two-horned beast is introduced into prophecy in the early part of its career; that it is, when first brought to view, a youthful power. John's words are, "And I beheld another beast coming up out of the earth, and he had two horns like a lamb." Why does not John simply say, "He had two horns"? Why does he add "like a lamb"? It must be for the purpose of denoting the character of this beast, showing that it is not only of a very innocent and harmless demeanor, ostensibly, but also that it is a very youthful power; for the horns of a lamb are horns that have but just begun to grow.

Uriah Smith, Daniel and the Revelation, 1897, pg. 538

The two-horned beast symbolizes a nation with a republican form of government. This is shown by the absence of crowns both upon its head and its horns. A crown is an appropriate symbol of a kingly or monarchical form of government; and the absence of crowns, as in this case, would suggest a government in which the power is not vested in any such ruling member, but is, per consequence, lodged in the hands of the people.

Uriah Smith, 1864, Key to the Prophetic Chart, pg. 42

Its two horns fitly denote the two great branches of power that exist in this Republic, commonly designated Ecclesiastical and Civil, Religious and Political Protestantism and Republicanism, or Church and State.

Uriah Smith, Daniel and the Revelation, 1897, pg. 539

The two-horned beast also symbolizes a government which is Protestant in religion, or which, at least, is a non-Catholic power.

John N. Andrews, 1855, Three Angels of Revelation pg. 88

As the four powers of the eastern continent were not to be succeeded by a fifth, We understand that the power represented by the beast with two horns, which arises in the last days of the fourth beast, must be located in America. This lamb-like power, the noblest and the last offspring of time, must also in its dragonic character prove itself the basest. As we have said, the two-horned beast does not arise by overthrowing its predecessor. And it is worthy of notice that the ten kingdoms of the fourth empire were all complete long before the discovery of America. And the war of the revolution was not for the purpose of overthrowing one of the ten kingdoms of the fourth empire, but it was to maintain the just rights of the American people.

1887 Uriah Smith, The Marvel of Nations, pgs. 15, 16

Occupying a position altogether unique, this government excites equally the astonishment and the admiration of all beholders. The main features of its history are such as have had no parallel since the distinction of nations existed among men.

1. No nation ever acquired so vast a territory in so quiet a manner.
2. No nation ever rose to such greatness by means so peaceable.

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3. No nation ever advanced so rapidly in all that constitutes national strength and capital.
4. No nation ever rose to such a pinnacle of power in a space of time so incredibly short.
5. No nation in so limited a time has developed such unlimited resources.
6. No nation has ever existed, the foundations of whose government were laid so broad and deep in the principles of justice, righteousness, and truth.
7. No nation has ever existed in which men have been left so free to worship God according to the dictates of their own consciences.
8. In no nation and in no age of the world have the arts and sciences so flourished, so many improvements been made, and so great successes been achieved in the arts both of peace and war, as in our own country during the last fifty years.
9. In no nation and in no age has the gospel found such freedom, and the churches of Christ had such liberty to enlarge their borders and develop their strength.
10. No age of the world has seen such an immigration as that which is now pouring into our borders from all lands the millions who have long groaned under despotic governments, and who now turn to this broad territory of freedom as the avenue of hope, the Utopia of the nations.

Uriah Smith, Daniel and the Revelation, 1897, pg. 537

It needs no argument to show, and even the statement is unnecessary, that this is precisely the profession of the American government. Article IV., sec. 4 of the Constitution of the United States, reads: "The United States shall guarantee to every state in this union a republican form of government." Article VI: "No religious test shall ever be required as a qualification to any office or public trust under the United States." The first amendment of the Constitution (Art. I) begins as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." These articles profess the amplest guarantee of civil and religious liberty, the entire and perpetual separation of church and state; and what better symbols of them could be given than "two horns like a lamb"?

Uriah Smith, Daniel and the Revelation, 1897, pg. 541

After contemplating all the good features presented in this symbol, it is with pain we read that "he spake as a dragon." Before entering upon a discussion of this topic, let us look at the points already established.

It has been shown, —

- (1) That the government symbolized by the two-horned beast must be some government distinct from the powers of the Old World, whether civil or ecclesiastical.
- (2) That it must arise in the Western Hemisphere.
- (3) That it must be seen assuming a position of prominence and influence about the year 1798.
- (4) That it must rise in a peaceful and quiet manner, not augmenting its power, as other nations have done, by aggressive wars and successful conquests.
- (5) That its progress must be so rapid as to strike the beholder with as much wonder as would the perceptible growth of an animal before his eyes.
- (6) That it must be republican in its form of government.
- (7) That it must be Protestant in its religion.
- (8) That it must exhibit before the world, as an index of its character and the elements of its government, two great principles which are in themselves perfectly just, innocent, and lamblike.
- (9) That it must perform its work in the present century, or this side of 1798. And we have seen that of these nine specifications, it can be said, first, that they are all perfectly met in the history of the United States thus far; and secondly, that they are not met in the history of any other government on the face of the earth. It is therefore impossible to apply the symbol of Revelation 13:11 to any other government but that of the United States.

Matthew 15:18

Proverbs 15:28

2Timothy 2:15

1Peter 3:15

Revelation 13:11

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Uriah Smith, Daniel and the Revelation, 1897, pg. 542

We have Spiritualism, infidelity, socialism, free love, and trades unions, or labor against capital, and communism, — all assiduously spreading their principles among the masses.

Revelation—Chapter 13 Pt 4 God's Love Letter— He Exerciseth All the Power!

Ellen G White, Testimonies to the Church, Vol. 5 pg. 278

Joining the church is one thing, and connecting with Christ is quite another. Not all the names registered in the church books are registered in the Lamb's book of life.

Ellen G White, Review & Herald, June 3, 1884

Church-membership will not guarantee us Heaven.

Revelation 13:11

John 14:26

Stephan Haskell, The Seer of Patmos, 1905, pg. 235

Rome sprang into existence in the midst of many peoples; the beast arose from the sea, but away from all the strife, outside the bounds of European darkness, arose another nation. It was brought into existence by the Lord Himself; at the very time it was most needed for the development of the principles of the Gospel, and of the final struggle for truth.

Stephan Haskell, The Seer of Patmos, 1905, pgs. 237, 238

The words of the Declaration of Independence state the principles upon which the new government was founded. "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed." This was a deathblow to the papal hierarchy; it was the outgrowth of the principles advocated in the sixteenth century, the result of restoring to their proper place the Two Witnesses, that for twelve hundred and sixty years prophesied, clothed in sackcloth. Thus the earth helped the woman, by giving to her a home where the sunlight might shine unobstructed by the darkness which covered Europe during the twelve hundred and sixty years. The beast which came up out of the earth in the sight of the prophet, symbolizes the United States; and the two horns represent the two foundation principles of the government, Protestantism and Republicanism. The seed of the Reformation, having been planted in congenial soil, soon grew into a mighty tree, sheltering the oppressed of all nations. Glorious as the sun rising was the establishment of the new government. It was a wonder to all the world; but when its freedom and stability once became known, America became the center of progress.

Alonzo T. Jones, The American Papacy, April 15, 1889 pg. 4

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."

Revelation 13:12

1895 Uriah Smith, America's Crisis, pg. 12

That is, it will be no second-rate power, but as strong a nation as has ever been seen, since empire began.

Ellen White, Testimonies to the Church, Vol. 5 pg. 451

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

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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.

1887 Uriah Smith, *The Marvel of Nations*, pg. 146

The word rendered "before" is enopion, which means, literally, "in the presence of." And so the language, ... becomes a most positive proof that these two beasts —the leopard papal beast and the two-horned beast — are distinct and contemporary powers.

Daniel 11:35

1897 Uriah Smith, *Daniel and the Revelation*, pg. 264

The natural conclusion would be that when the time of the end should come, this power which the Church of Rome had possessed to punish heretics, which had been the cause of so much persecution, and which for a time had been restrained, would now be taken entirely away; and the conclusion would be equally evident that this taking away of the papal supremacy would mark the commencement of the period here called the "time of the end."

Revelation 16:10, 11

Revelation 19:20

Revelation 13:12

In 1961; Supreme Court rules blue laws are constitutional; leave regulations to state. The Court, while acknowledging the religious origins of the Sunday blue laws, held that they were constitutional.

Revelation—Chapter 13 Pt 5 God's Love Letter— It's a Matter of Worship!

Strong's Concordance

WORSHIP G4352

proskuneō = pros-koo-neh'-o

meaning to kiss, that is, (literally or figuratively) prostrate oneself in homage (do reverence to, adore):

1828 Webster's Dictionary

WORSHIP, n. [See Worth.]

1. A title of honor, used in addresses to certain magistrates and other of respectable character.
2. A term of ironical respect.
3. Honor; respect; civil deference.

WORSHIP, v.t.

1. To adore; to pay divine honors to; to reverence with supreme respect and veneration.
2. To respect; to honor; to treat with civil reverence.

Revelation 13:12 And he(The United States) exerciseth all the power of the first beast(The Papacy) before(in the presence of) him(The Papacy), and causeth(To Make or Force) the earth(Specifically the United States and Its Territories Under Its Power) and them which dwell therein to worship the first beast(The Papacy), whose deadly wound was healed.

Revelation 3:4

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Stephan Haskell, The Seer of Patmos, 1905, pg. 240

America, according to prophecy, would repudiate the fundamental principles of the nation, and from the lamblike beast, the voice of the dragon is heard. "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." America has already repudiated her first principles of liberty. In form, the government remains the same as when established, but the spirit and life of the beast speak through the form. The life of Protestantism is gone; the life of democracy is lost. The professed Protestant nation is imitating the papal power of Rome, thus forming the image to the beast. As time progresses, it will be seen that the image will receive, more and more, the life of the beast. The return to papal principles in Europe, is the partial healing of the wounded head; but the fuller development of all the powers of that beast, which combined the characteristics of Babylon, Persia and Greece, in the once free and liberty loving America, will be the complete healing of the deadly wound.

Ellen White, Signs of the Times, November 1, 1899

Through paganism, and then through the Papacy, Satan exerted his power for many centuries in an effort to blot from the earth God's faithful witnesses. Pagans and papists were actuated by the same dragon spirit. They differed only in that the Papacy, making a pretense of serving God, was the more dangerous and cruel foe. Through the agency of Romanism, Satan took the world captive. The professed church of God was swept into the ranks of this delusion, and for more than a thousand years the people of God suffered under the dragon's ire. And when the Papacy, robbed of its strength, was forced to desist from persecution, John beheld a new power coming up to echo the dragon's voice, and carry forward the same cruel and blasphemous work. This power, the last that is to wage war against the church and the law of God, was symbolized by a beast with lamblike horns. The beasts preceding it had risen from the sea, but this came up out of the earth, representing the peaceful rise of the nation which is symbolized. The "two horns like a lamb" well represent the character of the United States Government, as expressed in its two fundamental principles, Republicanism and Protestantism. These principles are the secret of our power and prosperity as a nation. Those who first found an asylum on the shores of America rejoiced that they had reached a country free from the arrogant claims of popery and the tyranny of kingly rule. They determined to establish a government upon the broad foundation of civil and religious liberty.

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Stephan Haskell, The Seer of Patmos, 1905, pg. 241

America is the home of Protestantism, but her churches to-day are Protestant only in name. The exaltation of man above God, the enthroning of human intellect, the hope of righteousness by works, the trampling underfoot of the law of God, these are some of the things which mark the Protestant churches as daughters of the Babylon, which swayed the world from her seat at Rome.

Ellen G White, Testimonies to the Church, Vol. 2 pgs. 703, 704

All heaven was represented to me as beholding and watching upon the Sabbath those who acknowledge the claims of the fourth commandment and are observing the Sabbath. Angels were marking their interest in, and high regard for, this divine institution. Those who sanctified the Lord God in their hearts by a strictly devotional frame of mind, and who sought to improve the sacred hours in keeping the Sabbath to the best of their ability, and to honor God by calling the Sabbath a delight—these the angels were specially blessing with light and health, and special strength was given them. But, on the other hand, the angels were turning from those who failed to appreciate the sacredness of God's sanctified day, and were removing from them their light and their strength. I saw them overshadowed with a cloud, desponding, and frequently sad. They felt a lack of the Spirit of God.

Exodus 31:14

Ellen White, Testimonies to the Church, Vol. 6 pg. 356

Before the Sabbath begins, the mind as well as the body should be withdrawn from worldly business. God has set His Sabbath at the end of the six working days that men may stop and consider what they have gained during the week in preparation for the pure kingdom which admits no transgressor. We should each Sabbath reckon with our souls to see whether the week that has ended has brought spiritual gain or loss.

It means eternal salvation to keep the Sabbath holy unto the Lord. God says: "Them that honor Me I will honor."

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1Samuel 2:30

Ellen White, Testimonies to the Church, Vol. 6 pg. 361

Let none come to the place of worship to take a nap. There should be no sleeping in the house of God. You do not fall asleep when engaged in your temporal business, because you have an interest in your work. Shall we allow the service which involves eternal interests to be placed on a lower level than the temporal affairs of life?

Ellen White, Testimonies to the Church, Vol. 6 pg. 362

We do not obtain a hundredth part of the blessing we should obtain from assembling together to worship God. Our perceptive faculties need sharpening. Fellowship with one another should make us glad.

Ellen White, Testimonies to the Church, Vol. 6 pg. 363

The place of worship may be very humble, but it is no less acknowledged by God. To those who worship God in spirit and in truth and in the beauty of holiness it will be as the gate of heaven. The company of believers may be few in number, but in God's sight they are very precious. By the cleaver of truth they have been taken as rough stones from the quarry of the world and have been brought into the workshop of God to be hewed and shaped.

Isaiah 58:13

Ellen White, The Youth's Instructor, February 1, 1853

When you are speaking of your hope in God, of Jesus and of his soon coming, and of the beauties of the New Earth, you are not speaking your own words. Of these things you may freely speak on the Sabbath. On six days you may talk of business matters, and lay plans that are necessary; but the Sabbath is holy time, and all worldly thoughts must, on that day, be dismissed from the mind. The blessing of God will then rest upon you, and you will have the sweet consolations of his Spirit, and you will also have confidence when you approach the throne of grace.

Ellen G White, Testimonies to the Church, Vol. 2 pg. 703

Those who are not fully converted to the truth frequently let their minds run freely upon worldly business, and, although they may rest from physical toil upon the Sabbath, their tongues speak out what is in their minds; hence these words concerning cattle, crops, losses, and gains. All this is Sabbath breaking. If the mind is running upon worldly matters, the tongue will reveal it, for out of the abundance of the heart the mouth speaketh.

Isaiah 58:14

Revelation — Chapter 13 Pt 6 God's Love Letter — Great Wonders and Deceptions!

Ellen White, Signs of the Times, November 1, 1899

John beheld a new power coming up to echo the dragon's voice, and carry forward the same cruel and blasphemous work. This power, the last that is to wage war against the church and the law of God, was symbolized by a beast with lamblike horns.

Stephan Haskell, The Seer of Patmos, 1905, pg. 240

America has already repudiated her first principles of liberty. In form, the government remains the same as when established, but the spirit and life of the beast speak through the form. The life of Protestantism is gone; the life of democracy is lost. The professed Protestant nation is imitating the papal power of Rome, thus forming the image to the beast.

Revelation 13:12

Catholic Record, September 1, 1923

Sunday is our mark of authority ... The [catholic] Church is above the Bible, and this transference of the Sabbath observance is proof of that fact.

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Revelation 13:13

1858, Merritt E. Cornell, Facts for the Times, pg. 62

It cannot be denied that the United States' inventions are more wonderful than those of any other nation. It is stated that, "At the World's Fair in London, the United States were brought into a position among the nations and obtained a name which far excels all her former reputation."

Some of the American Inventions—

1744 - Benjamin Franklin - Benjamin Franklin invents the Franklin stove and in 1747 invents the lightning rod. Franklin also invents the odometer and bifocal glasses

1765 - James Watt invents the first modern steam engine

1793 - Eli Whitney invents the Cotton Gin - [Eli Whitney Cotton Gin](#)

1795 - Thomas Jefferson invented the Wheel cypher, a cipher system for encrypting messages to prevent code breaking

1807 - Robert Fulton builds the first commercial steamboat

1821 - George Stephenson is the famous inventor of the first steam locomotive engine for railways

1831 - Cyrus McCormick invents the mechanical horse-drawn reaper

1837 - Samuel Morse develops the Morse Code and the first telegraph line - [Samuel Morse and the First Telegraph](#)

1855 - Henry Bessemer - Henry Bessemer invents the Bessemer process to create steel from iron

1876 - Alexander Graham Bell was the inventor of the telephone.

1877 - Thomas Alva Edison invented the cylinder phonograph and in 1879 develops the first practical electric light bulb 1879

1884 - George Eastman invents the first film in roll form and then the Kodak camera in 1888

1903 Wright Brothers - Orville and Wilbur Wright first powered, sustained, and controlled flight of an airplane - [Wright Brothers](#)

1908 - Henry Ford [created the Model T](#) car and in 1913 introduces mass production of automobiles

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Uriah Smith, Daniel and the Revelation, 1897, pg. 542

In this specification we have still further proof that the United States is the government represented by the two-horned beast. That we are living in an age of wonders, none deny.

Revelation 13:13

Uriah Smith, Daniel and the Revelation, 1897, pg. 542

But this prophecy is not fulfilled in the great advancement in knowledge, the discoveries and inventions, so notable at the present time; for the wonders to which the prophet had reference are evidently wrought for the purpose of deceiving the people.

Stephan Haskell, The Seer of Patmos, 1905, pg. 241

The spirit of prophecy is given to guide the church through the darkness; but this is counterfeited by the working of miracles, and by manifestations of a false spirit. Through human agents, the devil seeks to imitate the workings of the Spirit of God; and finally, at the very end of time, he appears in person claiming to be the Christ.

Revelation 13:14

Ellen White, Review & Herald, November 29, 1892

Unless the Holy Spirit sends the truth home to the heart, enlightening the mind with divine light, no soul falls upon the Rock and is broken; for it is the divine agency that connects the soul with God. Without the enlightenment of the Spirit of God, we shall not be able to discern truth from error, and shall fall under the masterful temptations and deceptions that Satan will bring upon the world.

J.N. Andrews, 1871 Samuel and the Witch of Endor, pg. 32

At a period of time not very far distant in the future, this mighty Satanic delusion will have absolute control of those who have not made Christ their portion, and his truth their shield and buckler.

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Revelation 13:14

Uriah Smith, Daniel and the Revelation, 1897, pg. 546

To understand what would be an image of the papacy, we must first gain some definite idea of what constitutes the papacy itself. The full development of the beast, or the establishment of papal supremacy, dates from the famous letter of Justinian, which was made effective in A. D. 538, constituting the pope the head of the church and the corrector of heretics. The Papacy was a church clothed with civil power, —an ecclesiastical body having authority to punish all dissenters with confiscation of goods, imprisonment, torture, and death. What would be an image of the papacy? — Another ecclesiastical establishment clothed with similar power. How could such an image be formed in the United States? Let the Protestant churches be clothed with power to define and punish heresy, to enforce their dogmas under the pains and penalties of the civil law, and should we not have an exact representation of the papacy during the days of its supremacy?

Revelation 13:14

1855 J.N. Andrews, The Three Angels of Revelation 14, pg. 106

If Satan has been permitted to make use of Paganism as an instrument of oppression and deception, and also of Papacy, which is Christianity in a corrupt form, why may he not make use of Protestantism also when it becomes corrupt, as, if possible, a more efficient means of deception than either of the former?

1901 Alonzo. T. Jones, Ecclesiastical Empire, pg. 603

Christianity is the incarnation of Christ; the papacy is the incarnation of Satan.

2Peter 1:4

Philippians 2:5

E.J. Waggoner, Present Truth UK, February 21, 1901

It is only by the Spirit of God that any person has life. If we fully yield our bodies as the rightful agents of the Spirit, then the Spirit of God will think with our brains, and not through our members. The Spirit is to permeate us, animating us, so that His work is really our work, because our only life is one life of the Spirit of God. We live, yet not we, but Christ lives in us by the Spirit.

Ellen White, The Great Controversy, 1888 pg. 430

It is those who by faith follow Jesus in the great work of the atonement, who receive the benefits of his mediation in their behalf; while those who reject the light which brings to view this work of ministration, are not benefited thereby.

Stephan Haskell, 1906 Sermons and Talks by Ellen White, Vol 1, pg. 378

The Lord is anxious to save us. He is anxious that everything separating us from Him should be put away, that our hearts may beat in unison with heaven. It is time to be in harmony with God. Let us spend a little while in clearing the King's highway. If we have been indulging in the sin of telling others' faults, let us confess it before the Lord and before our brethren, When probation ends it will come suddenly, unexpectedly—at a time when we are least expecting it. But we can have a clean record in heaven today, and know that God accepts us; and finally, if faithful, we shall be gathered into the kingdom of heaven.

Ellen White, Review & Herald, June 3, 1884

A fatal delusion seizes those who have had great light and precious opportunities, but who have not walked in the light nor improved the opportunities God has given them. Darkness comes upon them; they fail to make Christ their strength, and fall an easy prey to the snares of the deceiver. A mere assent to the truth will never save a soul from death. We must be sanctified through the truth; every defect of character must be overcome, or it will overcome us, and become a controlling power for evil. Commence without a moment's delay to root out every pernicious weed from the garden of the heart; and, through the grace of Christ, allow no plants to flourish there but such as will bear fruit unto eternal life.

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Revelation — Chapter 13 Pt 7 God's Love Letter — Transformation Of Necessity!

Alonzo T. Jones, Advent Review & Sabbath Herald, June 14, 1892

Let us look at the Scripture a little while. Let us read that prophecy of the beast and his image in Revelation 13. The first half of the chapter gives a description of the beast and what it did; the latter part, a description of the image of the beast, and what it is to do.

Revelation 13:1-3

Stephan Haskell, The Seer of Patmos, 1905, pg. 296

The mystery of iniquity changed the church from a pure woman to a harlot, and seated her on the beast. The beast had seven heads and ten horns, identifying it with the government of the Western Roman Empire, described in the thirteenth chapter of Revelation and in the seventh chapter of Daniel. Moreover, the angel gave John the interpretation; for, said he, "The seven heads are seven mountains," mountains being a familiar symbol of governments used by Isaiah, Jeremiah, and Zechariah. The seven forms of government have already been mentioned.

Revelation 13:11

Revelation 13:12

Revelation 13:13

Revelation 13:14

Alonzo T. Jones, The Captivity of the Republic, 1893, pgs. 87, 88

In order for this to be made, (The Image of the Beast) it must be that before this; there was no union of Church and State in the place where this is to be done. As it is necessary to say "that they should make an image" of the papacy—that is, union of Church and State—it is plain on the face of it that this is said, and must be said, in a place where there is no union of Church and State, and where the Church has no control of civil affairs and no connection with the civil power.

Now where was there ever a place or a nation on earth in which there was no union of Church and State except in the United States alone? With the single exception of the United States government, there never was a government on earth, pagan, papal, or professed Protestant, in which from the beginning of its existence, as such, until this day, there was no union of religion and the State; in which the religious power had no control of, or connection with, the civil power. This is the truth, and any one may satisfy himself of it by thinking, whether little or much. This being the truth, it follows that in the United States is the only place on earth where it could be said that they should make a union of Church and State. Consequently in the government of the United States alone could the image of the beast—the image of the papacy—be made. There are many other points corroborative of this, but this is sufficient for this place.

Alonzo T. Jones, Advent Review & Sabbath Herald, May 31, 1892

By this, therefore, the Supreme Court has decided that the civil power, even of the United States government, can rightly be employed to maintain the discipline of the churches. And this, as we know and have shown over and over again, is exactly what the churches are aiming to bring about by the national enforcement of Sunday laws; and this is precisely what is done by the enforcement of Sunday laws, either State or national. And this the decision of the Supreme Court fully establishes by its decision, and sanctions and justifies by its (mis)interpretation of the national Constitution.

1Corinthians 8:2

Alonzo T. Jones, Advent Review & Sabbath Herald, May 31, 1892

This is the religion which the Supreme Court of the United States finds to be historically intended to be established here, and which by this decision the court declares now to be established here, according to the meaning of the Constitution of the United States; because the language of the Constitution and the language of all these other documents is one language, "having one meaning." It is to be expected also that the religion established should be as much like the papal religion as possible, without being precisely that religion itself, as the prophecy says that it would be said "that they should make an image to the beast"—the papacy.

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Alonzo T. Jones, Advent Review & Sabbath Herald, May 31, 1892

Now let us sum this up and see what has been done: There is a national religion established, and it is called Christianity and Protestantism.

Alonzo T. Jones, Advent Review & Sabbath Herald, May 31, 1892

Now do not misunderstand. I do not say that the image is living and speaking and acting. I only say that in principle it is made. There yet remains that life shall be given to it, that it shall speak and act. The prophecy says, "They should make an image to the beast," and that "he had power to give life unto the image of the beast that the image of the beast should both speak and cause," etc. The thing must be made before life can be given to it. And so far as the making of it goes, that is as certainly done by this decision, as it could possibly be done in any other way. As to how long it will be before the evil thing shall be given life by the enactment or enforcement of whatever religious laws or observances bigotry in possession of power may choose to enforce—as to this I know nothing. But this I do know: that in view of what this decision has done, it is high time to awake out of sleep. It is time every one should know just where he stands before God, and with respect to the message of warning which the Lord has given to us, that we may give it to all the world. Where do you stand? What are you doing? Are you ready for the work that is now before us?

Stephan Haskell, The Seer of Patmos, 1905, pg. 240

America has already repudiated her first principles of liberty. In form, the government remains the same as when established, but the spirit and life of the beast speak through the form. The life of Protestantism is gone; the life of democracy is lost. The professed Protestant nation is imitating the papal power of Rome, thus forming the image to the beast.

Alonzo T. Jones, The American Sentinel, February 8, 1894

The image of the beast is apostate Protestantism dominating the civil power, and, like the beast, the papacy, its badge of authority is the false Sabbath.

Revelation 13:15

27

Ellen G White, Acts of the Apostles, pg. 55

Unless the members of God's church today have a living connection with the Source of all spiritual growth, they will not be ready for the time of reaping. Unless they keep their lamps trimmed and burning, they will fail of receiving added grace in times of special need.

Ellen G White, Testimonies to the Church, Vol. 1 pg. 152

I saw that many would have to learn what it is to be a Christian—that it is not in name; but it is having the mind of Christ, submitting to the will of God in all things.

Ellen G White, Manuscript Releases, Vol. 9 pg. 212

The natural heart is not to bring its own tainted, corrupting principles into the work of God.

Ellen G White, Forest Park Reporter, March 30, 1879

While the animal part of our nature controls the moral and spiritual, man cannot serve God acceptably. Wherever we may look, there are temptations for men of weak principles.

Ellen G White, Review & Herald, February 10, 1891

There are but two classes in the world,—the class that know God, and the class that know him not. The spiritual man belongs to the first class, the natural man to the other.

Ellen G White, Manuscript Releases, Vol. 12 pg. 327

The great issue so near at hand will weed out those whom God has not appointed, and He will have a pure, true, sanctified ministry prepared for the latter rain. ... Shall not a new power from above take possession of God's people? The truth, sanctifying in its influence, must be urged upon the people. There must be earnest supplications offered to God, agonizing prayer to Him, that our hopes as a people may not be founded on suppositions, but on eternal realities. We must know for ourselves, by the evidence of God's Word, whether we are in the faith, going to heaven or not.

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Ellen G White, Desire of Ages, pg. 152

We should never give sanction to sin by our words or our deeds, our silence or our presence.

Advent Review & Sabbath Herald, J Clarke, Uriah Smith editor, April 8, 1858

Feeling and Faith are two distinct and separate things. Faith is an exercise of the mind, while feeling is a state or condition of the mind.

Revelation — Chapter 13 Pt 8 God's Love Letter — Giving Life; For What Purpose!

Uriah Smith, Daniel and the Revelation, 1897, pg. 574

The founders of the American republic never intended that any trouble should arise, through the laws of the land, over any question of conscience; but they permitted the evil principle of religious laws to remain in their political structure, a principle sure to spring to life at the first opportunity. In the further development of religious truth, it is now found that these laws forbid men to render obedience to what the Bible requires of them, and thus conflict with their unalienable rights. Such laws, therefore, the Christian cannot regard, and the government, to be true to its professed principles, should wipe them off the statute-books wherever found. But this the religio-political clergy will not permit; and the nation is doomed; for it will thus put itself in line with the religious despotisms of the past; and the cry will go up from God's suffering children, "It is time for Thee, Lord, to work: for they have made void Thy law." Psalms 119:126.

Revelation 13:13

1894 Alonzo T. Jones, Civil Government and Religion, pg. 87

While this world stands, a true theocracy can never be in it again. Consequently, from the death of Christ till the end of this world, every theory of an earthly theocracy is a false theory; every pretension to it is a false pretension; and wherever any such theory is proposed or advocated, whether in Rome in the fourth century, or anywhere else in any other century, it bears in it all that the papacy is or that it ever pretended to be,—it puts a man in the place of God.

28

Uriah Smith, Daniel and the Revelation, 1897, pg. 573

The Christian Endeavor Convention, held in Boston, Mass., July 10-15, 1895, W.H. McMillan, as given in the published Proceedings, P. 19, said:—"Here is a power that is going to wrest the control of affairs from the hands of political demagogues, and place it in the hands of Him who is King over all, and rules the world in righteousness. Our political leaders have been counting the saloon vote, the illiterate vote, and the stay-at-home vote, and all other elements that have hitherto entered into their canvassings of probabilities; but they have not yet learned to count the Christian Endeavor vote. I want to serve notice on them now that the time is drawing near when they will discover that a political revolution has occurred, and they will be found coming home from Washington and our state capitals without a job."

Alonzo T. Jones, Advent Review & Sabbath Herald, July 17, 1900

The crisis in the course of this nation comes in in the completion of the making of the Image of the Beast, and giving life to that Image, and, by means of it, enforcing upon all the worship of the Beast and his Image. The nation is now in the power of the tide that will inevitably carry her to this goal marked in the prophecy. We do not say that it will reach the crisis in a year, nor in any specific time. We only say that the nation has entered upon the course, and is in the power of the tide, that will inevitably bring her to that crisis, and consequently to ruin. And all that anyone needs to do, so fully to know this that he shall be able to recognize any feature of the Image of the Beast that may appear, is simply to study the course of Rome, which culminated in the formation of the Beast and the consequent ruin of that nation. ... All that we have done is to call attention to the facts, and to that nature and the bearing of those facts, with respect to the making of the Image of the Beast. This we shall be obliged to continue to do, because events will continue to occur, bearing the same meaning, and to which it will be necessary to call attention, as elements which mark the fulfillment of the prophecy. And this will be so, whatever administration may be in power. If the present administration were to cease to-day, and another one were to take its place, we should be obliged to call attention to facts that would just as certainly be elements in the making of the Image of the Beast as any that so far have occurred.

Revelation 13:15

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Alonzo T. Jones, Advent Review & Sabbath Herald, June 6, 1899

This is the power through whom Satan makes his war with the remnant of the church.

Alonzo T. Jones, Advent Review & Sabbath Herald, June 14, 1892

Let us read that prophecy of the beast and his image in Revelation 13. The first half of the chapter gives a description of the beast and what it did; the latter part, a description of the image of the beast, and what it is to do: "Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause," etc. That speaks first of the image of the beast, then a living image, then a speaking image, then an acting image. It is to be therefore a living, speaking, acting image of the papacy. Then it will not be a mere statue, or a picture on paper, lifeless, but it will be a living image of the original. It will be alive; it will live like the other, and it will speak like the other, and it will act like the other. {June 14, 1892 ATJ, ARSH 369.4}

Revelation 13:16

1878 Uriah Smith, The Biblical Institute, pg. 111

The Lord must have His mark or seal in the forehead and nowhere else. He must have the mind and heart; for nothing else is obedience such as He requires. The beast is not so particular; and if a person cannot sincerely endorse his work, and so receive the mark in the forehead, he will be satisfied if he will by yielding a formal compliance, receive it in the hand.

1887 Uriah Smith, The Marvel of the Nations, pg. 266

To receive the mark of the beast in the forehead is we understand, to give the assent of the mind and judgement to his authority in the adoption of that institution which constitutes the mark. By parity of reasoning, to receive it in the hand would be to signify allegiance by some outward act, perhaps by signifying a willingness to abstain from labor - the work of their hands - on that day, though not indorsing its religious character.

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Uriah Smith, Daniel and the Revelation, 1897, pg. 579

To receive the mark of the beast in the forehead is, we understand, to give the assent of the mind and judgment to his authority in the adoption of that institution which constitutes the mark. By parity of reasoning, to receive it in the hand would be to signify allegiance by some outward act.

James S. White, The Third Angel's Message, pg. 8

This mark is very conspicuous, in the forehead or hand, and signifies not a literal mark, but a prominent profession, that all may see and know. It is the mark of the beast; therefore it is a prominent point of religious faith introduced by the Papal power, which is the observance of the first day of the week as a holy day of rest instead of the seventh.

1857 John N. Loughborough, The Two-Horned Beast of Rev. XIII, a Symbol of the United States, pg. 70

We do not suppose that this is a mark, visible in the foreheads; but as we have already shown, it is Sunday. The forehead is the seat of the mind. There the decision is made by men whether they will keep this institution or not.

1878 Uriah Smith, The Biblical Institute, pg. 112

Two powers are involved in this conflict, God and this anti-Christian power symbolized by the beast. There are but two marks to distinguish their respective followers: the mark of the beast and the seal of God. On the one side are the beast, the two-horned beast, and the image; but one mark, the mark of the beast, is common to them all.

Association will always bring Accommodation which will lead to Assimilation

We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A.D. 364), transferred the solemnity from Saturday to Sunday." — *Peter Geiermann, C.S.S.R., The Convert's Catechism of Catholic Doctrine, p. 50, 3rd edition, 1957.*

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

"They [the Protestants] deem it their duty to keep the Sunday holy. Why? Because the Catholic Church tells them to do so. They have no other reason...The observance of Sunday thus comes to be an ecclesiastical law entirely distinct

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from the divine law of Sabbath observance...The author of the Sunday law...is the Catholic Church.” — Ecclesiastical Review, February 1914.

Sunday is our mark of authority ... The [catholic] Church is above the Bible, and this transference of the Sabbath observance is proof of that fact. Catholic Record, September 1, 1923

Does the Apostate Churches know the truth?

The United Church of God

The Baptists

The Methodists

American Congregationalists

Patriot Act Update, October 2, 2004.

"The President, in case of any national emergency, shall decree any moral actions needed to assure American citizens of their national heritage under God."

Revelation 13:17.

Ellen White, Testimonies to the Church, Vol. 2 pg. 98

God will be glorified in his (The Faithful Believer's) affliction, through the patience, faith, and submission exemplified by him. Oh! this will prove the power of the truth we profess; it is consolation when we need it; it is support when every prop of an earthly nature, which has been a measurable support, is removed.

Revelation — Chapter 13 Pt 9 God's Love Letter — The Mark & Number Of A Man!

Uriah Smith, Daniel and the Revelation, 1897, pg. 577

While, according to the prophecy, the "image" can be looked for only in the United States, the worship of the beast will prevail in other countries also: for all the world is to wonder after the beast.

30

Revelation 13:18

James White, editor, Advent Review & Sabbath Herald, March 28, 1854

We may trace the lineage of every Protestant church back to the mother of harlots, [Revelation 17:5] and we can go no farther. Not only are they daughters by the natural descendant, but by imitation. And their number is the number of a man, (the man of sin,) and his number is six hundred three score and six. Those churches collectively or individually, have that number.

Revelation 3:10

Ellen White, Sermons and Talks, Vol. 1 pg. 80

When the law of God has been made void, and apostasy becomes a national sin, the Lord will work in behalf of His people. Their extremity will be His opportunity. He will manifest His power in behalf of His church.

Stephan Haskell, The Seer of Patmos, 1905, pgs. 243, 244

The history of the beast is given again and again, that God's people may know what to expect of the image to the beast. As the beast bore sway over the known world in its day, so the image will set the example to the world in the end of time. America once took the lead in propagating the principles of religious and civil freedom; to-day that nation leads the world in its strife for power and recognition, and the very principles of its own Declaration of Independence are overridden in dealing with Subject provinces. Rome has been portrayed from all sides, and so definitely described that it cannot be mistaken. When the image is compared with the real, in the thirteenth chapter of Revelation, the very number, six hundred and sixty-six, which is worn on the insignia of the head of the papal hierarchy, is given, that men may be left without excuse. He who is acknowledged as the vicegerent of the Son of God (Vicarius Filii Dei), in his name carries the number six hundred and sixty-six, for the sum of the numerical value of the Roman letters in his title, equals that number. That power (The United States) which again exalts man above the God of heaven, forms the image to the beast, and bears the number of his name.

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Stephan Haskell, The Seer of Patmos, 1905, pg. 244

Nations have risen, and fallen, in the controversy between Christ and Satan; but the last leading nation to arise is now, in existence; it will be the battlefield for the final struggle. From its borders, will be heralded the last great message, and from its people will be gathered a remnant church. The members of this church will join with those of other countries, who, in the very presence of the beast, stand true to the God of heaven and earth when the Saviour comes to receive His subjects.

Uriah Smith, The Marvel of Nations, 1887, pg. 267

The most plausible supposition we have seen on this question is that in this name we find the number sought for. It is the number of the beast, the papacy; it is the number of his name, for he adopts it as his distinctive title; it is the number of a man, for he who bears it is the "man of sin." We get the victory over it by refusing those institutions and practices which he sets forth as evidence of his power to sit supreme in the temple of God, and by adopting which we should acknowledge the validity of his title, by conceding his right to act for the Church in behalf of the Son of God.

Revelation 15:2

Ellen White, The Great Controversy, 1888, pg. 445

The "image to the beast" represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas. The "mark of the beast" still remains to be defined.

Ellen White, The Great Controversy, 1888, pg. 448

What then is the change of the Sabbath, but the sign or mark of the authority of the Romish Church—"the mark of the beast"?

Ellen White, The Great Controversy, 1888, pg. 449

When Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome, and to the power which enforces the institution ordained by Rome. He is worshiping the beast and his image. As men then reject the institution which God has declared to be the sign of his authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome—"the mark of the beast." And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive "the mark of the beast."

Ellen White, The Great Controversy, 1911, pg. 448

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.

Ellen White, Bible Training School, December 1, 1903

The work of the Holy Spirit is to convince the world of sin, of righteousness and of judgment. The world can only be warned by seeing those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, the line of demarcation between those who keep the commandments of God, and those who trample them under their feet. The sanctification of the Spirit signalizes the difference between those who have the seal of God, and those who keep a spurious rest-day. When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws.

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Stephan Haskell, The Seer of Patmos, 1905, pgs. 244, 245

The time of the fall of all nations approaches. They will be succeeded by the kingdom of God. Christ and the Father will reign forever, and the subjects will be those who have developed a character in harmony with Jehovah; and they will have done this when surrounded on all sides by the concentrated iniquity of Babylon, Persia, Greece, and Rome. Lucifer claimed that it was impossible to serve God in heaven. The controversy closes when it has been demonstrated, before the universe, that it is possible to serve God, and obey His law on the enemy's ground, and in the midst of all the evil which it is possible for him to invent. Such is the power of our God. May "Thy kingdom come Thy will be done in earth as it is in heaven."

E.J. Waggoner, Present Truth, UK September 6, 1894, Signs of the Times, February 6, 1896

It is this, that true faith has Christ alone as its object, and it brings Christ's life actually into the heart; and therefore it must bring righteousness.

Alonzo T. Jones, General Conference Daily Bulletin, February 7, 1893

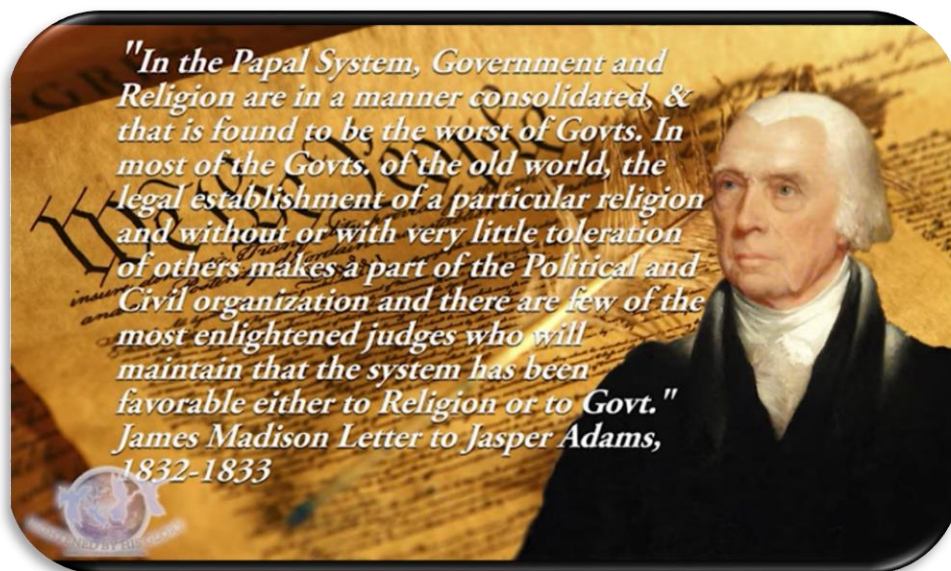
The true religion, the only religion of the Bible, that teaches forgiveness only through the merits of a crucified and risen Saviour, that advocates righteousness by the faith of the Son of God, has been slighted, spoken against, ridiculed, and rejected. It has been denounced as leading to enthusiasm and fanaticisms. But it is the life of Jesus Christ in the soul; it is the active principle of love imparted by the Holy Spirit, that alone will make the soul fruitful unto good works.

E.J. Waggoner, Present Truth, UK November 10, 1898

The Holy Spirit received in His fulness, bringing the personal presence of Christ into the soul, is eternal life.

E.J. Waggoner, Present Truth, UK December 27, 1894

Man's will has been forever set free, and God Himself will not presume to interfere with it. He holds sacred the choice and will of each individual. He will not carry out His own purpose contrary to man's will. His will is to give man whatever man decides will best please him. So He sets before man life and death, good and evil, and tells him to choose which he will have. God knows what is best, and has chosen and prepared that for man. He has gone so far as to fix it beyond all possibility of failure, that man shall have that good thing if he chooses it. But the wonderful kindness and courteousness of the great God is seen in this, that He defers in everything to man's wishes. If man, in his turn, will but defer to God's wishes, there will be the most delightful and loving companionship between them.



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1893 G.C. Sermon #2
Religious Legislation by
A.T. Jones

According to our SDA writings, the Image of the Beast was made back in 1892 when President Harrison signed the Sunday closing Act in August 1892. Please read A.T. Jones' address, which Sister White endorsed, regarding this subject

I will take a text tonight that will last a week at least. It is a familiar statement to all, I think. It is as follows:

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.

Tonight, to begin with and to lay the foundation for what is to come, we will look at the situation as it exists tonight before us in the United States government. And for this reason I shall relate the experiences of the hearing that took place lately in Washington; beginning with that, and simply state the facts as they are before us tonight, and then afterward we can find out the bearing of the facts that already exist.

When the first movement was made for religious legislation by Congress in the United States, you will remember that we began to circulate a petition, which was, in effect, a remonstrance against anything of the kind, containing these words:

To the Honorable, the Senate of the United States: We, the undersigned, adult residents of the United States, twenty one years of age or more, hereby respectfully, but earnestly, petition your Honorable Body not to pass any bill in regard to the observance of the Sabbath, or the Lord's day, or any other religious or ecclesiastical institution or rite; nor to favor in any way the adoption of any resolution for the amendment of the National Constitution that would in any way tend, either directly or indirectly, to give preference to the principles of any religion or of any religious body above another, or that will in any way sanction legislation upon the subject of religion; but that the total separation between religion and State, assured by the National Constitution as it now is, may forever remain as our fathers established it.

And the Sunday closing of the World's Fair, when that came up, this was likewise brought before Congress under this protest:

We the undersigned, citizens of the United States, hereby respectfully, but decidedly, protest against the Congress of the United States committing the United States Government to a union of religion and the State in the passage of any bill or resolution to close the World's Columbian Exposition on Sunday, or in any other way committing the Government to a course of religious legislation.

The Breckinridge bill was protested against in the same way; the bill to stop the delivery of ice on Sunday, last year, in Congress, was protested against in the same way so that our protest in this respect has been against Congress touching the subject in any way at all. But it did do it, as we expected always, of course, that it would.

While we were circulating these petitions men would not believe that there was enough of importance in it to sign their names to the petitions, even when they believed that the petition was all right in itself. Men would admit that that was all right. They would say, "I believe all that; but it is not of enough importance to pay any attention to; I would not take the time to sign my name to it, although I am in favor of all that you are saying. No such thing as that will ever be done." And because there were so many of that kind of people who did not believe that it would ever be done, it was done. And when they found out it was done, they began to try to have it undone. They began to wake up to see that they were mistaken and that it had been done, and then seeing their mistake, they began trying to retrieve it by asking that the World's Fair should be open on Sunday. And the reasons they urge for the opening of the Fair are precisely the same reasons that were given for closing it.

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This movement for opening originated in Chicago. The Chicago Herald started it, and the city council of Chicago took it up and drafted a memorial to Congress, which the city council, with the mayor at its head, as representatives from the city of Chicago, took to Washington and presented the first day of the four days' hearing. Some of the reasons that were given upon which they asked that the Fair should be opened on Sunday, I will read:

The wish of the Council is, That the gates of the world's Columbian Exposition be not closed Sunday. That all machinery be stopped, and that noise be suppressed that day, to the end that quiet may prevail, which is in keeping with the Sabbath.

That recognizes Sunday as the Sabbath, and of course there is a certain quiet that becomes it, and they wanted it open with the machinery stopped "that the quiet may prevail." That is the same reason that the other folks want it shut on Sunday. They want the same thing.

That suitable accommodations be provided within the Exposition grounds for holding religious services the Sabbath day, to the end that all the denominations may have worship conducted according to their several customs without obstruction or hindrance.

That is the same reason that the other folks wanted it shut--so that they could have religious services in their churches.

We recognize and rejoice in the fact that our country is and always has been a Christian Nation. . . . And the leading reason urged by the churches for closing it is that "this is a Christian Nation." We are of the opinion that more good will be accomplished by permitting these people and all others who desire it, to visit the inside of the grounds than will follow from keeping them out. . . . We believe that the United States, as a Christian country, should open the gates Sunday as a recognition of the fact that in no branch of human interest or thought has there been more progress during that four hundred years of time than in the Christian Church.

That is exactly the reason that the other folks gave for shutting it: that the United States, as a Christian nation, should shut the Fair on Sunday as a recognition of the advancement made in Christian ideas.

Would it not be a good thing to throw the sanctity of religious worship about the great temple dedicated to the things of use and beauty?

And the reason given for shutting the Fair was that it would be a good thing to throw the sanctity of religion over the whole Fair.

So you can see the reasons that were given for opening it are precisely the reasons that were given for shutting it.

The Chicago Tribune, in mentioning the letter that Cardinal Gibbons wrote on the subject, introduced it in this form, in its issue of December 3, 1892:

There is a strong and growing sentiment in some religious circles in favor of the repeal of the World's Fair Sunday closing act. One eminent divine after another is coming out in favor of this liberal movement. The possibilities for a series of religious demonstrations at the Park become more and more manifest. With the leading religious and moral teachers of Europe and America to conduct services every Sunday, with sacred music produced by choruses embracing, perhaps, thousands of trained voices, Sunday at the World's Fair will be one of the grandest recognitions of the Sabbath known to modern history.

So the other folks said if the Fair be closed on Sunday and the solemnity of the Sabbath overspreads it and this nation sets the grand example of the recognition of the Sabbath, it will be "one of the grandest exhibitions of the Sabbath known to modern history."

More than this: those who worked for the opening of the Fair pandered to the church interests precisely as the others did in working for the shutting of it. As soon as these things appeared in print I wrote a letter to Brother A. Moon, sending him these marked passages, and I said to him, "You can readily see that the reasons that are given by these people

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for opening the Fair are precisely the reasons that were given for shutting it. Now that being so, for us to join with them would be to recognize the legitimacy of the legislation and the reasons for the legislation, whereas every one of these reasons is directly against everything that we have been working for all these years in Congress. So this makes it plain enough that we cannot put a single one of our petitions along with theirs. We cannot take a single step along with them; we can not work with them at all or connect with them in any way in the way they are working or upon the reasons which they give for opening the Fair. We will have to maintain the position that the legislation is not and never was right at all. The only thing we can do therefore is to hold that the thing ought to be undone. The only position which we can take is that the Sunday part of the legislation should be unconditionally repealed.

Brother Moon immediately replied that he had seen these statements and had already taken the position that I spoke of in my letter. You will remember that about the same time I wrote an article which appeared in the Sentinel setting forth the same facts and taking the same position; saying that we did not care a turn of the hand whether the Fair was opened or shut on Sunday but we did care more than could be told whether the subject should be dealt with at all by Congress. Therefore Brother Moon told the Chairman of the Committee and the gentlemen who were managing that side of the question in Washington that neither we nor our petitions could be counted at all in connection with that movement. The Chairman of the Committee asked Brother Moon what our position was. He told the Committee what our position was and how many petitions there were there. Of course all the names that were gathered upon that first petition, nearly four hundred thousand, are just as good today as they were then, whenever any congressman chooses to call them up and present them. They are everlastingly against the whole thing. Therefore the Chairman, when Brother Moon told him what our position was and the reasons for it said to him: "You write out your position as regards this legislation, and I will present it as a bill in the House so as to give you a basis upon which to present your petitions and for your arguments to be heard." Brother Moon, in that room, dictated to Mr. Thompson of Chicago, what we desired, and Chairman Durborow introduced it with his own name on it. Following is the bill:

52d Congress H. Res. 177 2d Session In the House of Representatives, December 20, 1892. Referred to the Select Committee on the Columbian Exposition and ordered to be printed. Mr. Durborow introduced the following joint resolution: Joint Resolution to repeal the religious legislation pertaining to the World's Columbian Exposition. Whereas the United States Constitution specifically states that 'Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof'; Therefore be it-- Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the act of Congress approved August fifth, eighteen hundred and ninety-two, appropriating five millions of Columbian half dollars to provide for celebrating the four hundredth anniversary of the discovery of America by Christopher Columbus by holding an international exposition of arts, industries, manufactures, and products of the soil, mine, and sea in the city of Chicago, in the State of Illinois, on the condition that the said exposition shall not be opened to the public on the first day of the week, commonly called Sunday; and also that section four of 'an act to aid in carrying out the act of Congress approved April twenty-fifth, eighteen hundred and ninety, entitled An act to provide for celebrating the four hundredth anniversary of the discovery of America by Christopher Columbus by holding an international exposition of the arts, industries, manufactures, and products of the soil, mine, and sea in the city of Chicago, in the State of Illinois,' be, and the same is hereby, amended so as to leave the matter of Sunday observance entirely within the power of the regularly constituted authorities of the World's Columbian Exposition.

Then that being understood that that was introduced with the understanding and for the express purpose of opening the way for us to present our petitions and to be heard upon the question, we proceeded upon that idea. The arrangement for the hearing was made. Brother Moon tells me that if the hearing could have been had before Christmas he is perfectly satisfied that we would have been heard; but the hearing was not appointed until after the holidays, and Congress took a recess during the holidays and when Congress reconvened it was discovered that the Chairman of that Committee was another man altogether. I was informed that he had a dinner with Elliott F. Shepard in the meantime. Whether that had any effect upon his digestion or some other part of his make-up I do not know. At any rate that or something caused him to repudiate all that he had done and shut out the principle which he had embodied in that resolution and presented in order that we might be heard.

Dr. Lewis, the Seventh-day Baptist, went to Congress to be heard. He told me that he went to Mr. Durborow, the chairman of the committee, and asked to be heard. Mr. Durborow asked him what he represented and what his argument was to be. Mr. Lewis told him that it would be upon the point of the unconstitutionality of the legislation already taken by Congress. Mr. Durborow told him that the Committee had decided not to hear any arguments at all upon the

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principle but only upon the policy of the legislation; not to consider any question at all as to whether it was constitutional or not, but that Congress had done it, and it was presumed that Congress had the right to do it. And any mention as to the propriety of the legislation would be entirely left out, and it was only considered now as to whether it would be better policy for the country to open the Fair or shut it on the Sunday that had been adopted by Congress.

When that was done Dr. Lewis had nothing at all to say, and made no calculation to say anything. But the third day and among the last minutes of the day, Mr. Durborow called upon him to speak, giving him five minutes. Dr. Lewis told him that he did not have anything to say, that he did not have his documents with them, and that he had no intention to speak under the circumstances. But Mr. Durborow rather insisted that he should, that he had five minutes to occupy if he chose. So he occupied them though in rather a perfunctory way.

Samuel P. Putnam was there for the same purpose, having several thousand of petitions in his pocket. He is president of the Free Thought Federation of America. He went to Mr. Durborow for a portion of time to be appointed him, and he received the same information--that any arguments as to the constitutionality of the question or the principle involved was not to be considered at all, but only the policy of the legislation. That being so, Mr. Putnam made no further request. But he likewise was called upon to speak, but was given only a very few minutes, which he occupied as best he could.

I did not get there long enough beforehand to find all that out. Brother Moon knew it, but I did not have a chance to talk with him. My train was late, and I arrived there in time, by hurrying, to get to the committee room as the argument was opened. So I did not have time to learn anything about the situation at all. After the hearing Mr. Thompson of Chicago came to me and asked me if I would take the balance of the time that day, the last half hour. I had written to Brother Moon that whatever arrangements they should make I would conform to when I got there. I supposed that was the arrangement. I told Mr. Thompson if they thought best I would speak that day, but I would like to wait until after the American Sabbath Union had spoken, but if they would rather, I would take the time. And so when I began I began on the only thing I knew. It was to call in question the legislation, but that was the thing they had decided not to have discussed. I noticed immediately that they were restless. The chairman was very restless. But I did not know what was the matter.

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So I will take up the question right there now. It is true that the chairman made a statement in opening the hearing that I understand now, but did not then. He said:

The meeting today will be held for the purpose of giving a hearing to those favoring the legislation that is before the Committee. I think it would be proper to state to the Committee that the present case is somewhat different from the case as presented a year ago, and that the proposition before the Committee is to modify existing law, not create law, as was the proposition a year ago. Therefore the discussion before the Committee on this occasion it is expected will be held very closely within the lines of modification presented in the resolution before the Committee, copies of which are on the desk and which can be furnished to you, which provides for the modification of the closing of the gates of the Columbian Exposition on Sunday by permitting them to be opened under restrictions as stated in these resolutions.

That expression, "Not to create law," was the statement that I did not understand then, but do now.

Well, it was fortunate in another sense that I spoke that half hour, because there was no time afterward when I could have had a half hour. The longest time occupied by anybody after that was about twenty-five minutes, and the most of the fifty-seven speakers had only an average of about ten minutes allowed them.

Although the chairman shut out the argument I was making upon the constitution, yet other members of the Committee asked questions until the whole half hour was consumed, and every one of their questions was presented in such a way that I was compelled to strike the constitution and the unconstitutionality of what they had done, in answering the questions. And so the argument they wanted to shut out was presented in spite of the efforts of the chairman. And the very things that he refused to listen to from us were presented by others in a great deal stronger way than we should or could have stated them. My argument before the Committee is as follows:

Mr. Durborow: You have just thirty minutes left, Mr. Jones. Mr. Jones: Mr. Chairman, I expect to speak in favor of this legislation that is now before the Committee for a larger number of reasons than could be given in the half hour which

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I may have to speak, but I shall endeavor to touch upon such reasons as have not been dwelt upon very particularly hitherto. I shall start with one that has been touched by Mayor Washburne, to some extent, but which may be referred to a little more fully, and then I shall go from that to the consideration of other points.

My first point is that this subject, of whether the gates of the World's Fair shall be closed or opened on Sunday, is a subject with which the national government has nothing at all to do. It is entirely beyond its jurisdiction in any sense whatever. There are three distinct considerations--

Mr. Robinson: What church do you belong to? Mr. Jones: I do not see what that has to do with the question. Mr. Durborow: The gentleman certainly has the right to ask the question. Mr. Jones: Is he a member of the Committee? Mr. Durborow: Yes sir.

Mr. Jones: Very well; I beg your pardon. I did not know that the gentleman was a member of the Committee. I am perfectly willing to answer the question, though I cannot see what bearing it has upon this discussion. I am a member of the Seventh-day Adventist Church. But I speak here today as a citizen of the United States and upon the principles of the government of the United States. And I may say further that in the way that Congress has touched this question, I may probably speak upon it as a Seventh-day Adventist. As Congress has entered the field of religion already, we have the right to follow it there, if necessity should require.

What I was about to say is that three distinct considerations in the Constitution of the United States forbid Congress to touch this question. The first is well defined by George Bancroft in a letter which he wrote Dr. Philip Schaff, Aug. 30, 1887, which reads as follows:

"My Dear Mr. Schaff: I have yours of the 12th. By the Constitution no power is held by Congress except such as shall have been granted to it. Congress therefore from the beginning was as much without the power to make a law respecting the establishment of religion as it is now after the amendment has been passed. The power had not been granted and therefore did not exist, for Congress has no powers except such as are granted, but a feeling had got abroad that there should have been a Bill of Rights and therefore to satisfy the craving, a series of articles were framed in the nature of a Bill of Rights, not because such a declaration was needed, but because the people wished to see certain principles distinctly put forward as a part of the Constitution. The first amendment, so far as it relates to an establishment of religion, was proposed without passion, accepted in the several States without passion, and so found its place as the opening words of the amendments in the quietest manner possible. . . . George Bancroft"

This is shown by the Tenth Amendment to the Constitution which says that "the powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people." As no power has been granted to Congress on the subject of religion, that is reserved to the States or to the people. That is where we ask that this shall be left, just where the Constitution has left it. It is a question reserved to the States. It is for the State of Illinois alone, so far as any State can have anything to say upon the subject, to say whether that Fair shall be opened or shut on Sunday. If the State of Illinois should not say anything on the subject, it is still left with the people. It is for the people in their own capacity as such, to act as they please in the matter, without any interference or dictation by Congress.

Not only is that so on that point, but if the Constitution had not said a word on the subject of religion, there would have been no power in Congress to touch this question. But the people have spoken; the constitution has spoken and denied the right of the United States government to touch the question and has reserved that right to the States or to the people. Not only did it do that but it went further and actually prohibited the government of the United States from touching the question. This lack of power would have been complete and total without the prohibition, because the powers not delegated are reserved. But they went further and not only reserved this power but expressly prohibited Congress from exercising it. It is trebly unconstitutional for Congress to touch the question. It was so at the beginning of the government, and this is why we insist that this legislation shall be undone, and leave it where the Constitution has left it--to the States or to the people.

Mr. Houk: The language of the Constitution, I believe, is that Congress shall make no law respecting the establishment of religion.

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Mr. Jones: I am going to follow this question a little further and notice that amendment. The amendment does not read, as it is often misquoted, "Congress shall make no law respecting the establishment of religion"; but "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." There are two meanings in this clause. When the Constitution was made, all that it said upon this subject was that "no religious test shall ever be required as a qualification to any office or public trust under the United States." Some of the States had established religions at the time; I think all except Virginia. Virginia had released herself in a campaign directly touching this question. The first part of the clause was intended to prohibit Congress from making any law respecting any of these religions which were established already in those States, and the second part of the clause prohibits Congress from touching the subject of religion on its own part, in any way. In the State of Virginia from 1776--with the exception of the interval when the war was highest--to December 26, 1787, there was a campaign conducted over the same question that is now involved in this legislation.

The English Church was the established church in Virginia, and the Presbyterians, the Quakers, and the Baptists sent a memorial to the General Assembly of Virginia, asking that as the Colonies had declared themselves free and independent of British rule in civil things, so the State of Virginia should declare itself free from British rule in religious things and that they should not be taxed to support a religion which they did not believe, nor even any religion which they did believe. And the English Church was disestablished. Then a movement was made to establish the "Christian religion" and to legislate in favor of the Christian religion" by passing a bill establishing a provision for teachers of that religion. Madison and Jefferson took the opposition to that bill, and by vigorous efforts defeated it, and in its place secured the passage of a bill "establishing religious freedom in Virginia," which is the model of all the state constitutions from that day to this, on the subject of religion and the State.

Now then, that campaign in Virginia against the establishment of the Christian religion there, embodied the same principle that is involved in this legislation of today, and as that was distinctly shut out, so we ask that this shall be also and Congress and the government step back to the place where it was before and where it belongs. Madison went right out of that campaign into the convention which formed the Constitution of the United States and carried with him into that convention the principles which he had advocated in the campaign and put those principles into the United States Constitution, and the intention of all was, and is, that Congress shall have nothing at all to do with the subject of religious observances.

Washington, in 1797, made a treaty with Tripoli, which explicitly declared that "The government of the United States is not in any sense founded upon the Christian religion." And when Congress has legislated upon this question with direct reference to the Christian religion, therein again it has gone contrary to the express intent of those who made the Constitution and established the supreme law, as expressed in their own words. And for this reason we ask that the thing shall be undone and Congress put the government right back where it was before that legislation was established, and leave the question where it belongs.

Mr. Durborow: Your objections are simply constitutional? Mr. Jones: There are some others, but the foundation of all is the unconstitutionality of it. Those who sent up the petitions here and those who worked for the movement in this Capitol knew that it was unconstitutional when they asked it. A gentleman who spent six months at this Capitol for this legislation, has argued for more than twenty-five years, in print and in speech, that any Sunday legislation by Congress or legislation in behalf of the Christian Sabbath would be unconstitutional. And yet he worked here six months to get Congress to do that without any change in the Constitution. For twenty-five years, he, with the Association to which he belongs, has been working to get an amendment to the Constitution recognizing the Christian religion and making this a "Christian nation" so that there would be a constitutional basis for Sunday legislation. But now in the face of that twenty-five years' history and work and in the face of their own arguments, they have gone right ahead, and got Congress to do it, when they knew it was unconstitutional.

Another reason why we ask the repeal of it is that it was secured upon false representations. The representations which they made to Congress in order to secure this legislation were all false. They represented before Congress that the mass of the people of the United States were in favor of their cause, which has been demonstrated over and over to be false. It was forcibly demonstrated in the city of Chicago not quite a month ago. There the American Sabbath Union held a convention--a national convention. They had four mass-meetings the first night of the time in which the convention was held. One of those mass-meetings I attended. It was reported in the Chicago papers, of which I have

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copies here. I will read the Chicago report of it so that it will be seen that I have not put any of my feelings into it. The Chicago Tribune of December 14, 1892, had this report:

"It Was Voted Down "The American Sabbath Union suffered a defeat last night at one of its meetings which so surprised the leaders present, that the incident was a veritable sensation. It was an unexpected blow, and the more grievous because it was administered by one of the most sabbatarian of all Christian denominations." Mr. Jones: This was not the first instance of the kind, as some present here will remember. Rev. W. F. Crafts: That's a good joke.

"The Union opened a national convention here yesterday afternoon and made arrangements for four mass-meetings throughout the city last night to forward the movement. One of these meetings was held at the M. E. Church, South Park Avenue and 33d St. It was a small mass-meeting, but everything went on smoothly for a time and the 'American Sabbath' had everything its own way. Dr. H. H. George, a leader in the movement, Mr. Locke, and others advocated the closing of the World's Fair on Sunday, and vigorously denounced the efforts of the directors and of the mayor and city council to have Congress repeal the closing act. These speeches were warmly if not unanimously approved by frequent amens and clapping of hands. No one looked for any opposition, and so the following resolutions were drawn up in a confident and emphatic manner:

"Whereas, We are informed by the Chicago press that our City Council through the influence of Mayor Washburne has appointed a committee of its members to go to Washington for the purpose of influencing Congress to reverse its action with reference to closing the World's Fair on Sunday; and, "Whereas, The Chicago directors have opened headquarters in Washington for the same purpose, notwithstanding the acceptance of two and one half million dollars' appropriation from Congress on the express conditions that the gates should not be opened to the public on Sunday; and, "Whereas, there are seven thousand saloons running open every Sunday, contrary to the State law; therefore, be it-- "Resolved, First, That we enter a most earnest protest against such official action on the part of the mayor and city council in using such measures in opposition to the action of Congress and spending the people's money in attempting to reverse the very conditions upon which the appropriation of Congress was received. "Resolved, That we deprecate and condemn the action of the directors, who received the money from Congress upon condition that the Fair should not be opened Sunday (a bona fide contract), and are now using all possible effort to influence Congress to set aside said condition. "Resolved, That in our judgment it would be more proper for the mayor and city council to close the saloons on Sunday in accordance with the State law, than to endeavor to influence Congress to open the Exposition Sunday, contrary to law. "There was applause at the end, and then the chairman of the meeting, Rev. H. H. Axrell, put the resolutions to vote. To his and others surprise the 'Ayes' and 'Noes' seemed equal, with the volume of tone apparently in favor of the latter. The chairman then said, that a rising vote would seem to be in order, and he requested all in favor of the resolutions to stand up. The secretary counted thirty on their feet. "All opposed will arise.' "The rest of the audience, with the exception of four who seemed to have no opinion on the matter, stood up, and the secretary looking astonished at the evident majority paid little attention to counting heads, and declared that there were at least thirty-five against the resolution, and what seemed strangest was that many of them were women. "After a moment of wonder the chairman said he would like to have some explanation for the action of the majority." Mr. Jones: I was there and gave the reason why we were opposed to the resolutions. The next day in their convention this thing was called up and quite fully considered. And so I read the report from the Chicago Times of the following day:

"Gloom pervaded the meeting of the American Sabbath Union yesterday morning. The unexpected set-back received at the meeting held at the South Park Methodist Church the evening before had dampened the ardor of the delegates, and only a baker's dozen were in their seats when the presiding officer of that session, Dr. H. H. George, of Beaver Falls, Penn., called the meeting to order. The cause of the depression was the outcome of the meeting the night before. Four mass-meetings were held Tuesday night. At the first three, resolutions were adopted in favor of Sunday closing of the World's Fair. At the last the resolution was defeated, the attendance, it is now claimed, being principally of Adventists. That was the reason of the gloom which pervaded the South Park Church yesterday. "The committee appointed to prepare a telegram to Congress reported the following: "The National Convention of the American Sabbath Union, meeting in this city, respectfully request our Congress, and especially the Committee on the World's Fair, that no action be taken to repeal the Sunday closing law. Mass-meetings were held in four different parts of the city last night to protest against this repeal as an act dishonorable to Congress and the nation.' "Dr. Mandeville was on his feet in an instant. "That should not read four mass-meetings, for one meeting was opposed to the resolutions," he said. "It should read three mass-meetings.' "Yes,' protested the committeeman, 'but our resolution covers that point. It says the meetings were held to protest--it does not tell what they did.' "But Dr. Mandeville would not be hoodwinked by

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any double dealing of the sort, and the resolution was made to say that three mass-meetings vigorously protested against the repeal of the Sunday closing law."

And the Secretary of the American Sabbath Union for the State of Illinois wrote a correction to the Chicago Evening Post in which he denounced those who voted against their resolutions as 'brass interlopers,' and for having 'massed their forces to defeat the object of this mass-meeting.' That opened the way for me to reply, which I read here as a part of my argument and which explains this point a little more fully before this Committee:

"Chicago, December 17: Editor of the Evening Post: I would not needlessly add to the afflictions of the American Sabbath Union, but in justice to the people denounced in Rev. Mr. McLean's letter in the Evening Post of Thursday, as well as to bring that letter within the boundary of facts, Mr. McLean's correction needs to be corrected. That he should not have a clear understanding of the situation at the South Park Church mass-meeting of Tuesday night, is not strange. He was not there. I was there, and, therefore, beg a little space to correct his correction. He states that the Seventh-day Adventists, 'evidently supposing it would be a fine stroke of policy, in order to defeat the object of the meeting, massed their forces,' from the region of the meeting, 'with the result as published.' This is a total misapprehension. There was not a particle of policy about it; there was no thought beforehand of defeating the object of the meeting; and our forces were not massed. That there was no massing of forces will readily appear to all from the fact that while there are one hundred and ninety-four Seventh-day Adventists in this quarter of the city, there were only about forty at the mass meeting. And whereas, there are fully three hundred Seventh-day Adventists in the other three divisions of the city--west side, north side, and Englewood--there were none in attendance at the Sunday union mass meetings in those three quarters. If we had done as we are charged with doing, at least three, instead of only one, of their mass-meetings would have been carried against their resolution. Mr. McLean ought to be thankful that we are not so black as he has painted us, and that they escaped as well as they did. "But why should they denounce us? Was it not--"

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What I was going to read further was this: "Was it not advertised and held as a mass-meeting? Had we not a perfect right to attend it? And had we not a perfect right to vote against any resolutions that might be offered? When we went to the meeting, as the masses were expected to go, were we to keep still when called upon to vote? And to remain silent when directly called upon, both by the gentleman who offered the resolutions and by the chairman, to explain our vote? In view of these facts, is it the fair thing for them to denounce us as 'atheists,' 'religious anarchists,' 'brass interlopers,' etc., as they have done? What kind of a mass meeting did they expect to hold, anyhow? More than this, what kind of a mass meeting is that wherein forty people can 'mass their forces' and defeat the object of the meeting? In all their meetings they missed no opportunity to proclaim over and over that forty millions of the American people are on their side of the Sunday question. In the meeting that night Dr. George vehemently declared that on their side were forty millions, while there were only about twenty-five thousand of the Seventh-day Adventists in the United States. 'Forty millions of us,' he shouted, 'and we are not afraid. Forty millions of us and we have the government on our side, and we are not afraid of anything that the Adventists can do.' Now if the people were so overwhelmingly in favor of the work of the American Sabbath Union, how would it be possible for a few, in proportion of only one in sixteen hundred, either to pack their meeting or defeat their resolutions? If their own representations were true, they would have had the house full and the galleries packed with people in favor of the work of the Sunday Union, and it would be literally impossible for all the opponents that could be 'massed' to defeat the object of the meeting. But when the facts demonstrated that their own mass-meetings were so slimly attended that forty people could largely outvote them and kill their resolutions and 'defeat the object of the meeting,' this in itself demonstrates that their claim of an overwhelming majority of the people in favor of Sunday closing of the World's Fair is a [Continued on next page] The Chairman (Mr. Durborow): I don't want any more of such stuff as that. I do not see what bearing that has on this question. Please confine yourself to proper lines of argument.

Mr. Jones: It shows this: that their representation of forty millions of people--the masses of the country--is not true. When forty people can go to a mass-meeting and outvote them it shows that the masses are not with them.

Mr. Durborow: We are here on a matter of changing some legislation. I think we might as well drop that. The congressmen undoubtedly knew what they were doing when they passed that bill.

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Mr. Jones: I am not casting any reflection upon Congress in this. I am not saying that the Congress knew that these representations were false. But is it not possible for congressmen to be deceived, and seriously to consider representations which were false?

Mr. Durborow: I don't think your whole argument is very respectful to the Congress of the United States.

You see he shut me off from showing that these representations were false and said he did not "want any more of that stuff," but he got it. Rev. H. W. Cross, a Presbyterian minister from Ohio went to Washington to make a five minutes' speech. And the third day of the hearing he set forth this matter stronger than I could have done. I think I had better give his speech right here. It is as follows:

SPEECH OF REV. H. W. CROSS BEFORE THE COMMITTEE Mr. Durborow: Rev. H. W. Cross of Ohio will speak for five minutes.

Rev. H. W. Cross: Mr. Chairman and gentlemen of the Committee: The real object of my being here to speak a word, is in favor of intellectual honesty on the part of the orthodox churches. I am a minister of an orthodox church. I notice in my territory that these church petitions are exceedingly delusive as to the number of those that sign them or vote for them.

Now, for example, in one instance in our State the Presbyterians passed a resolution, saying that we represent so many, aggregating a certain membership; and then the Christian Endeavor Society, composed of many of the same church members alluded to by that Presbyterian church, will pass a like resolution, and say we represent fifty, seventy, or one hundred members. And then it will be brought before the Sunday school. And many of the persons who are counted as voting for the resolutions will have been counted three, four, or five times, and it is almost on the principle of voting early and often--which is so much opposed in secular politics. I am witness to this fact. There was one petition claiming to represent eighty _____ [Continued] downright fraud. And this is what hurts them. As long as they can go on unmolested and uncontradicted in their misrepresentations they are happy. But when an incident occurs that exposes the fraud in their claims it grinds them." church members that signed the petition to Congress but they were not present at all. It was at a Sunday school, and the vote was taken by the Sunday school superintendent, and there were children that voted for those resolutions that were not old enough to know whether the expression "World's Fair" meant the pretty girls in the next pew or the Columbian Exposition in Chicago.

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I deem it my duty to inform this Committee of the facts in that case. The real animus of these petitions is religious. But you cannot tell by the wording of the petitions just what they mean; it is the spirit back of them that shows this. The columns of the religious press and the exhortations of class leaders and Sunday school superintendents--it is what they say to the few that were voting, that tell what these petitions mean. I deem our legislators thoroughly competent, intellectually and morally, to decide this question without any imperious dictation from any sect or group of sects, as to whether this opening of the great educational exposition is consistent with the civil Sabbath. I notice a tendency in my own church papers and in other orthodox church papers to gloat over the fact that "we (that is this group of denominations having this common idea) have been strong enough by our own strength, to grasp Congress. We have hurled Congress against the Seventh-day Adventists, against the Seventh-day Baptists, and against the Roman Catholic citizens, and against various other of our citizens." Now it seems to me that is hardly a desirable thing to do in this country.

I cannot speak to you, gentlemen of the Committee, in the manner and to the extent that I had prepared myself, owing to the fact that I have but five or six minutes allowed me, and so I have simply presented these two points: that these petitions are exceedingly delusive as to the number who sign them, inasmuch as one and the same identical people have spoken many times, and in a great variety of instances, at conventions as individual signers, at Sunday schools, as members of the Society of Christian Endeavor--the same persons have voted again and again. And when you come to figure out the vast aggregate it is exceedingly delusive, and if the interests of the civil Sabbath--

Mr. Durborow: Mr. Cross, your time has expired.

Mr. Cross: Very well, then; I will leave my sentence unfinished. I bow to the decision.

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Another speech which most powerfully set forth this that the Committee refused to hear from me, was that of Mr. Thomas J. Morgan, a laboring man from Chicago. He had his speech written out to be read. But after hearing some of the church representatives, he was so stirred by their misrepresentations, that he, when he came to speak, forgot all about his written speech, the passing of time, and everything else, till the Chairman told him his twenty-five minutes were gone. I will give his speech here also. So I read:

SPEECH OF THOS. J. MORGAN After stating whom he represented and that he had received word "from 375 labor organizations, coming from every town and city in the United States, in which there is sufficient industry carried on to promote or encourage the organization of a body of workmen," and covering up to date "thirty-three States of the Union," he said:

Now Mr. Chairman, having stated the authority that is vested in me, I wish to say that I appear before this Committee under very great embarrassment. I did not know until two hours before I took the train that I should be able to reach this Committee. I arrived here at eleven o'clock last night, and being in a new place, in unaccustomed conditions, I lost my sleep. In addition to that I am just from the bench. You see [holding up his hands] I am a workman; there are the callouses and corns that are a necessary incident to manual labor. I come unprepared by education to meet the arguments presented here or to present my case with the force and fluency that gentlemen in the opposition have, having been forced by my condition to labor all my life-time since nine years of age, without a single vacation; absolutely denied the opportunities of education except that which was wrested from my sleeping hours.

I am also embarrassed by the fact that I find myself, for the first time in my life, in the midst of a lot of friends of labor, whose existence I never before was aware of; and I am absolutely astounded as well as embarrassed at the statements they make. They not only claim to speak in the name of labor, such as we have it in the United States; but, lo and behold, they speak with the voice of authority from my fellow-workers in Great Britain, from which country I came. Not only that, but they take the name of a man whom I honor more, possibly, than any other, and hurl authority from that source at this Committee--that man is Karl Marx. They speak in the name of the social Democrats of Germany also; and I, being a Social Democrat, being an Englishman, and associated intimately with the reform movement of that country, and being here in the United States for twenty-three years an active labor reformer--why, you can imagine my embarrassment and astonishment when I find myself in the presence of these advocates and friends of Karl Marx, the Social Democrats of England, and the friends of labor reform here in the United States. [Turning to the Clergymen] I regret exceedingly that I cannot grasp your hands in fraternal friendship. I am sorry that I have to say, Oh, save us from our friends. I am embarrassed in being compelled to say that I am here with authority to absolutely repudiate you and charge you with false representation.

When I heard the statements they made, I thought I will approach this matter with kindness, gentleness, etc.; I thought to myself, I hope I will have the power to deal with this question in the same spirit; but I am afraid I have overstepped the limits already. I have this thing so near at heart that ordinary composure is absolutely destroyed when I find that we are attacked, that our interests are so misrepresented, that our desires and wants are so distorted, by these men who claim to speak with authority.

[To the clergymen] You bring men's names from England who are absolutely unknown. What is the matter with Joseph Arch? What is the matter with Tom Mann? What is the matter with Ben Tillott? Can you speak in their names? No. You bring some unknown names here to add force to your misrepresentation. You have never been the friends of labor and at this time you have no right to speak in that sense.

When you brought your references here my mind ran back at once to England, to Joseph Arch, a layman in the church, whose zeal for the Christian religion was too great to be contained. As a layman he taught, under the hedge-rows, the moral truths that Christ enunciated, and he found in his efforts to lift up his class that the whole array of clergymen of Great Britain were against him, as we find the whole array of the clergy of the United States except the Catholic Church arrayed against us. [Voices from the clergymen expressing disapproval.]

Possibly that statement I made that the whole clergy was arrayed against us is not strictly true. I hope to save myself from any statement that is not absolutely based upon facts. Possibly I would be right if I said that the evangelical churches of the United States, as here represented, are absolutely opposed to us and to our interests. Probably I

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should except the Catholic Church; possibly I will admit that. I tell you I am embarrassed. Possibly you will give me some consideration at least in that respect. I wanted to undo the work that you have been doing here and I will do it to the best of my ability.

Joseph Arch, to whom I referred who now lives, and from whom you have got no word, who was lifted from the hedge-row into the House of Parliament, was placed there by the people, and he promised to make it possible for them to live in decency and respectability. After he had accomplished that, the clergymen of Great Britain called him to a great meeting in Exeter Hall, at which there were present two hundred clergymen. They asked him to explain the purposes of his organization, and he did so. It was to lift the people out of absolute ignorance, into the comforts and decencies of manhood; it was to kill the saloon, to empty the jail, to give men in the agricultural districts a chance to live, as decent human beings. He had accomplished a great deal in that direction and he not only told the ministers, "We not only did it without your help, but we did it in the face of your absolute effort in antagonism." And he said, "After we have accomplished this work you call us to account! We give you the results of our work. We did that without your help. We will go right along. All that we ask you is that if you can not see your way to help us, get out of the way and leave us alone to do our work." This is my answer to your English production.

You speak here of the Social Democrats of Germany. What right have you? You have no authority at all. You go to work and take this little bit and that little bit from the work of Karl Marx, the Social Democrats, and the result of their convention and present it here with authority. I am a Social Democrat. I belong to that organization, and have done all I could to proselyte, in my humble way, the minds of the workmen of the United States, to the principles they hold. And I want to tell you clergymen that the principles held by the Social Democrats of Germany are the principles enunciated by Jesus Christ and which you do not understand.

[Voices: "Hear, hear."] Mr. Chairman, I not only speak with this authority that I have expressed, but I want to call attention to the relative position that we occupy toward this World's Fair matter, in comparison with this body of clergymen organized like a machine [turning to the ministers]. I want to call up one after another to do his portion of the work.

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Mr. Durborow: Mr. Morgan, the Committee is at this end of the table.

Mr. Morgan: My general statement as to my unfitness for this kind of work will excuse me, I hope. If the friends of the Church had been kinder to me when I was a child, had they taught me to read and write, I possibly would have been able to follow all the requirements of refined and common etiquette and society. Thanks to them, possibly I shall make some bad breaks, for which I ask to be excused.

I was going to say, Mr. Chairman, that in addition to the authority that I have here set forth, I wish to say that we workmen of Chicago particularly and especially demand the right to be heard with more consideration than our opponents. As soon as the word went forth that it was proposed to have an exposition, a world's exposition, in the United States, the labor organizations everywhere responded with gladness to that proposition, and as soon as it was settled that the World's Fair should be held somewhere in the United States, Chicago workmen put forth their claim to Chicago as the proper geographical point to have a world's exposition located. They backed up their request that Chicago should be the place with petitions from labor organizations throughout the United States, to such an extent that Congressman Hawley was able to stand up in the Congress of the United States and say, "I hold in my hand petitions from organized labor from every State in the Union, except New York, asking that the Fair shall be located in Chicago." That Fair was located there. But even before it was located there, the demand was made by Congress that Chicago should show its ability to conduct that Fair, by subscribing for ten millions of her stock. The workmen put their hands into their pockets and with dimes and fifty cent pieces and dollars subscribed for half a million of her stock. What did the Church do? Did the Church demand that there should be an exposition of the world's products and man's ingenuity? If they did, they did it silently. The workmen responded in this substantial fashion; and since then they have built the Fair and consecrated it with their blood. Hundreds and hundreds of workmen have been killed and maimed in the construction of that mighty work. And I think that because of these reasons what we have to say should have additional weight attached to it.

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Not only that, but giving all due credit to the master minds who designed and planned that wonderful exposition, giving them all due credit, the products exhibited there come from this kind of hands [Holding up his own labor-hardened hands]. And after we have built the Fair, sacrificed our lives in doing so, after we have contributed by our ingenuity and labor in placing there the exhibits, these men, who had no hand in it, neither in designing, constructing or in anything else connected with it, have come and shut the gate and turned the lock on us workmen! And then they come here with the miserable plea that they are instructed, that they are justified in speaking for labor! It is absolutely astounding, the assumption these men have in making their plea. I cannot comprehend how they could risk their reputation for veracity, for honesty, and for truth--and that is all the stock in trade that the clergy have, and if that is lost they are gone, how they could risk their veracity and honesty in making these statements? One of them comes here this morning and says, "I hold a petition from a labor union in New York City." What labor union?

Rev. Mr. W. F. Crafts: The engineers of the United States. Mr. Morgan: Who? Mr. Crafts: The Brotherhood of Locomotive Engineers. Mr. Morgan: No! Look here; that claim, that statement that is made, that they do not duplicate things is basely, maliciously false. They do duplicate things. And they bring in a single petition from one of the local unions in the state of New York and you make people believe you have got another organization. Mr. Crafts: O, no. Mr. Morgan: Well, of course, my comprehensive faculties are not equal to grasp your way of managing these things. Another statement is made that because the engineers of the United States speak, that settles the question; that they are the most intelligent of all workmen in the United States. I absolutely repudiate that statement.

[Here Mr. Morgan spoke a few words touching some rather personal matters between the organization which he represented and the organization of engineers, which we think it best for us not to seem to take any part in by printing and circulating as widely as this document will be spread--Publishers (original document)].

Then the plea is made that the opening of the Fair will necessitate extra work upon the part of the engineers. Let me call your attention to this fact, that if the World's Fair is closed on Sunday, people will be absolutely prohibited from enjoying its privileges on that day. That day will be given to traveling. Men will start on Sunday, reach Chicago Sunday night or Monday, spend the week at the Fair, take the train the latest hour Saturday night or the earliest hour Sunday morning.

Mr. Durborow: Mr. Morgan, you have been speaking just twenty-five minutes and have consumed the time allotted to you. I understand that you desire Mr. Askew to follow you and unless you give way to him, of course you would occupy his time.

Mr. Morgan: O, excuse me, Mr. Chairman. I did not think I had been talking so long. But really I would like to have a little more time. I have a paper here which I would like very much to present.

Mr. Durborow: If you have the consent of the other speakers, of course it will be all right.

Dr. W. H. Thomas: I will give you my time. Mr. Durborow: Simply state a synopsis of your paper if you can, and give it as quickly as possible. Mr. Morgan: I will read it as rapidly as possible, and you can read it at your leisure. [Reading] In regard to the religious side of this matter, I wish to say that the working men attribute the action of Congress in closing the World's Fair on Sunday to the activity and influence of the Protestant evangelical church, and that in the accomplishment of its purpose the representatives of these churches assume to be the guardians of the economical and moral interests of the working people, and in their name and behalf urge Congress to close the gates of the World's Fair on Sunday.

We are here duly authorized by the only organized and formal movement made by workingmen in relation to the closing of the Fair on Sunday to absolutely deny the right of these churches or their representatives to speak or act for us in this matter, and to prove to you by documentary evidence we present that all such representations made to Congress by these churches were willfully or ignorantly fraudulent.

In this connection we desire to call the attention of congressmen who may have been influenced by the action of these churches, and who are sincerely interested in the religious side of this question, to the fact that the indifference or active antagonism of the working classes toward the Church is at present and has been for years past, a subject of the

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most serious consideration by the clergy. We respectfully represent that one of the principal causes of this latent and active hostility to the Church is due to the fact that its representatives are so far removed economically and socially from the wage-working classes as to entirely fail to understand their wants, desires and aspirations, and hence as a result, when they do speak in our name, they misrepresent us, as they have in this case. This has occurred so frequently and universally that the respect and reverence for the Church held by the working people in the past, has been destroyed to such an extent that the Church itself has become alarmed. With a few exceptions, and upon rare occasions, a suggestion to have a clergyman open or participate in our conventions or mass-meetings would be met with contemptuous ridicule. Tens of thousands of wage-workers who like myself have passed from infancy to manhood within the folds of the Church, and in being forced from it, have retained a fervid love for the moral principles taught by the Carpenter of Nazareth, realize not only the wickedness embodied in the acts of the clergy in shutting the workers out of the Fair, but also understand the effect it will have in further alienating the working classes from and intensifying their hostility toward the Church.

Speaking as we do, with this intimate personal knowledge, we respectfully, but most earnestly, urge congressmen who have been influenced by religious considerations to undo this ill-advised and injurious act of the Church.

Rev. Mr. Martyn, in advocating the closing of the Fair on Sunday, declared that neither literature nor art had any effect whatever upon the moral status of the people. Our reply is that this statement is a libel upon literature and art and a monstrous insult to all scholars and artists, and an absolute denial of the advantages of secular education, whereas we insist that every advance in general knowledge is necessarily an advance in public morals and that the knowledge of individuals, and hence their moral status, is affected largely by their environment.

Place a working man within the gates of the World's Fair, bring him in contact with the wonders of nature as there shown, and the marvels of man's production gathered from the whole world, and in open-eyed wonder he will be lifted out of his ordinary self, all his lowest and basest instincts and habits will be for the time submerged, and deep into his mind and heart will be pressed, as never before, a comprehension of nature's varied resources and the limitless ingenuity and power of the human mind, which will ever after be a profitable source of reflection, a subject of conversation, instructive alike to himself and his associates, that must necessarily make him a better man, a more skillful, and hence a more valuable, worker and a more useful citizen.

These conclusions are reached not from abstract reasoning, but through practical personal experience, and were I a clergyman or an active member of the Church, having the moral welfare of the people at heart, I would consider it an imperative duty not only to open wide the gates of the fair on Sunday, but to advocate the organization of special means to bring the masses within its intellectual and moral influences on that particular day.

In the consideration of the moral side of the subject I asserted that the influence of a visit to the World's Fair would make the laboring man a more skillful and hence a more valuable worker. To the great army of unknown inventors a day in the World's Fair would be an inspiration of inestimable value, not alone to themselves but to the nation and to the human race. Again I speak from actual experience, being personally benefited by visits to expositions similar in character to the World's Fair, but in size and scope comparatively insignificant.

Those guarding the industrial and commercial interests of Great Britain and France thoroughly understand this view of the case. In Birmingham, England, where I came from, one of the greatest manufacturing towns in the world, such exhibits on a small scale were permanent institutions. Special delegations of workers were regularly sent to the world's expositions of London and Paris, and from personal conversation with one of the French werman No. 2: Religious Legislation

I will take a text tonight that will last a week at le were equally alert to the importance of this particular matter.

I am also advised by one of my associates, actively interested and aiding in this work of opening the gates of the World's Fair on Sunday, that in Germany in the industrial towns along the Rhine the workingmen's societies regularly sent delegations to both London and Paris to report upon the exhibits relating to their particular trades and that such visits were so arranged, for economical reasons, that the delegates reached Vienna or Paris on Saturday night or Sunday morning, visited the exposition during Sunday, and departed for home Sunday night or Monday morning.

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Comparatively few of the workers in the United States have had the advantage of those stimuli to thought and invention, nor have the manufacturing and commercial class as yet reached a full realization of its importance. Hence I press this view of the matter, hoping that it may aid in opening the gates of the World's Fair on Sunday to the hundreds of thousands of workers in Chicago and its neighboring towns and to encourage by that privilege the visits of as many wage-workers throughout the nation as may by months of self-denial and sacrifice save sufficient to pay the expenses of a visit to the World's Fair, such visit being necessarily limited to a few days.

Now I return to my own speech, where it was interrupted by the Chairman of the committee.

Mr. Jones: Well, very good. I will take it, then, that Congress knew what they were doing. Here is the record of it in the Senate; that is where this part of the legislation began, because the legislation in the House touched only the closing of the government exhibit and passed the House that way and said nothing about closing the Fair on Sunday. When it came to the Senate, there this part of the legislation originated. I shall read from the Congressional Record of July 10, 12, and 13.

Mr. Durborow: Well, it is no use to read that here. We are more familiar with that than you are yourself. What we are after is modifications of the existing law.

Mr. Jones: Certainly.

Mr. Durborow: Now, if you will argue on the point of the modification of the law, the benefits why this law should be changed and modified in accordance with the resolutions that are before this Committee--that is what this Committee has these hearings for:

Mr. Jones: Well, that is what I am doing. I have given the Constitution as it provides, prohibiting this legislation, and when the Constitution prohibits it, then ought not the legislation to be undone?

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Mr. Durborow: This is not the place to argue that question. Mr. Little: I think you perhaps misunderstand the legislation that has already been taken. I agree with you as to the Constitution. But this legislation makes an appropriation and accompanies the appropriation with the condition that the Fair should be closed on Sunday. For instance, you have no right to say to a gentleman walking along the street, You shall not go into that saloon. But if you give him five dollars you have the right to connect with it the condition that he shall not spend it in the saloon *

Mr. Jones: I see your point. The argument has been made, and it was made when the legislation was before the Senate, that as Congress was appropriating the money, it had the right to put whatever restrictions it considered proper upon the use of the money.

Mr. Little: But they were not forced to take the money. Mr. Jones: Certainly. But I deny that proposition. Congress had the right to put whatever civil restrictions she pleased upon the use of the money; Congress had no right under the Constitution to put any religious restriction at all upon the use of the money.

Mr. Little: Is it a religious restriction? Mr. Jones: Yes, sir. It is religious legislation entirely. Mr. Houk: Do you believe that it would be right for Congress to say that the Fair should be closed one day in seven?

Mr. Jones: No, it would not be proper, for it all rests upon religious ground, and that is the only ground upon which Sunday observance or Sunday recognition rests. And the claim that the legislation was in the interests of the workingmen is contrary to the proceedings of the Senate. Senator Hawley said plainly, "Everybody knows what the foundation is; it is founded in religious belief." Senator Pepper said, "Today we are engaged in a theological discussion as to the observance of the first day of the week." So that they considered it as religious, and religious only. Now, I repeat, they had no right under the Constitution to put any religious restriction upon it. When they put that restriction there and said that the directors should sign an agreement to close the World's Fair on Sunday, on the "Christian Sabbath," as Congress declared Sunday to be, before they could receive any money, they had just as much right to say that the World's Fair directory should sign an agreement to submit to Christian baptism before they could receive any of the appropriation.

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Voice: Or try Dr. Briggs. Mr. Jones: Yes. When Congress put upon this appropriation the condition that the directory should sign an agreement to shut that Fair on the "Lord's day," as Congress declared Sunday to be, before they could receive any of the money, Congress had just as much right to require that the World's Fair Committee should observe the Lord's supper before they could get any of the money. Hence, if Congress can define what the Christian Sabbath is, they can require anything else in the Christian religion.

Voice: That is so. Voice: Is not this a Christian nation? Mr. Jones: No, of course not. Mr. Jones: When they go beyond the Constitution in one point for religion's sake, they can go beyond it on every point. What Congress has done in this respect in favor of Sunday only opens the way to do whatever else may be demanded by those who have secured this. And it will be demanded, for the Christian Statesman, whose editor is in the hall, has said that "the great Christian majority has learned, by response to its great _____

This is not admitted. For we have no right to bribe a man, even not to drink. And if Congress did this act upon this principle, as is here suggested, then it did add to the other evils of this legislation the element of bribery. And in fact this is precisely the view of it which has already been held by the American Sabbath Union. The President of the Sabbath Union has published that this act of Congress "puts a premium of \$2,500,000 on doing right. It proves in a concrete way that 'godliness hath great gain.'" And this whole idea we repudiate with all the rest of the evil thing, petition, and its host of letters with reference to the World's Fair, that it can have of national and State governments whatever legislation against immorality it will ask unitedly and earnestly." And a preacher in Pittsburgh, as soon as this bill had passed Congress, declared in a sermon: "That the Church has weight with great political or governing bodies has been demonstrated most effectually in the late World's Fair matter, when the United States Senate, the highest body in the country, listened to the voice of religion and passed the World's Fair five million appropriation bill with the Church-instituted proviso that the gates of the great Exposition should not be opened upon Sunday. That grand good fact suggests to the Christian's mind that if this may be done, so may other equally needful measures. The Church is gaining power continually, and its voice will be heard in the future much more often than in the past."

Voice: The statement of an individual. Mr. Jones: No, not the statement of an individual only; it is representative, because those who secured the legislation, those who presented the petition--they did it as a grand combination, not as individuals, but as a combination. The National Reform Association, the American Sabbath Union, and the whole combination put together--they worked for it for religious reasons; they demanded it upon religious grounds only, and did it as religious. The basis of it was declared to be the fourth commandment, when Senator Quay sent up his Bible to the Secretary of the Senate to be read there. Here it is in the Record. Who will deny that the fourth commandment is religious? Who will deny that the fourth commandment as given in the Bible is religious and that the Bible itself is religious? I appeal to this Committee: Has the Congress of the United States a right to put that Bible into its legislation and to make that the basis of legislation in this government? No, sirs. The Constitution is the basis of legislation by Congress, and not the Bible. And the Constitution has shut religious questions from the consideration of Congress. But the Bible was sent up that day, and this is the record:

"Mr. Quay: On page 122, line 13, after the word 'act,' I move to insert: 'And that provision has been made by the proper authority for closing of the Exposition on the Sabbath day.'"

The reasons for the amendment I will send to the desk to be read. The Secretary will have the kindness to read from the Book of Law I send to the desk, the part enclosed in brackets.

The Vice President: The part indicated will be read. The secretary read as follows: "Remember the Sabbath day to keep it holy."

Mr. Jones: You know the fourth commandment; I need not read it.

Voice: Read it all. Mr. Jones: "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it."

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Voice: Is that the seventh day or the first day? Mr. Jones: The commandment says the seventh day; but in the face of this plain declaration of the Lord that the seventh day is the Sabbath of the Lord, the Senate has put its own interpretation upon that commandment, and has declared that the statement that "the seventh day is the Sabbath" means "the first day of the week, commonly called Sunday." Thus the Congress of the United States has taken the fourth commandment from the Bible and put it into its legislation, and has put its own interpretation upon that statute. If Congress can interpret the Bible on one point, it can interpret it on every other point. So that when it went beyond the Constitution of this country in this thing, it has put itself and the government in line with all the Church-and- State governments that have ever been and has assumed to itself to be the interpreter of the Bible for all the people in the land and for all who come into the land. That is what has been done.

Mr. Houk: Your argument is, then, that the quotation of that commandment by Senator Quay, and the insertion of that, incorporates the fourth commandment and the whole Bible into the legislation of this country?

Mr. Jones: In principle it does. [laughter] Why not? What is to hinder it? When they can incorporate one part of the Bible for this occasion, what is to hinder their incorporating every other part of the Bible as other occasions may be presented? And therefore it is true that the incorporation of this part of the Bible here, does in principle incorporate the whole.

Mr. Houk: That is a kind of general way to get God into the Constitution.

Mr. Jones: Exactly. And that is what these are rejoicing at who have wanted all these years to put God into the Constitution. And that is why they say now, "We can have all we want, when we ask unitedly for it." And this is true. This does give them all they wanted, for when congress can do that in one point, who will deny its right to do it in any other point? When the principle is once established, the thing is all done. But it did put the fourth commandment there as giving the reasons why the Fair should be closed Sunday and as forming the basis of the legislation upon this question.

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Mr. Durborow: Now was the reading of that commandment an organic act of the Senate, of Congress, in doing any such thing as that?

Mr. Jones: It was the organic act of Congress, because it was an inseparable part of the legislation itself; it was given as the basis of the legislation, and as containing the reasons for it.

Mr. Houk: Then anything that a member says incorporates it in the act?

Mr. Jones: Oh no, not necessarily. But let us consider how this was brought in. Senator Quay proposed an amendment. The House had passed a bill to close the government exhibit, letting the Fair alone. When it went to the Senate, Senator Quay introduced an amendment to close the whole Fair. His amendment was "That provision has been made by the proper authority for closing the Exposition on the Sabbath day." That was the first step taken in Congress on the subject of closing the Fair, not the government exhibit, but closing the Fair. The Senate took that step, and in the taking of it, the fourth commandment was quoted by him who offered the amendment, and was adopted by the Senate as the basis, and as giving the reasons for the amendment. Now when this commandment was given by him, and read afterward by the secretary from the desk, as the basis of that amendment, and as containing the reasons for the legislation that was in the amendment, and when the Senate adopted that amendment by changing it to the first day of the week and calling it Sunday, and then the House confirmed their decision--then it is as plain as day that the fourth commandment is put there and embodied in the legislation of the country by the definite act of Congress. [The clock struck 12, the time expired.]

Mr. Durborow announced that the time had expired and said, "This will bring the discussion to a close for this day."

That closed the hearing for that day. The Chairman had shut out the constitutional argument and refused to have that go before the Committee; but the questions that were asked brought all that out, until the time was consumed. The American Sabbath Union knew that their cause was safe, and after the hearing was over, they simply stepped outside

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the door in the entry way and called a meeting of their Union and passed a vote of thanks to the Lord for preserving the American Sabbath. They knew that when the constitutional argument was shut out, they had all they wanted.

The next day Elliott F. Shepard made the opening speech, and note how he started. The only thing that makes a congressman is the Constitution of the United States. He has no authority in this world but such as the Constitution gives him, and he has no right to listen to any argument that would not come within the Constitution. But they shut that out, and now see what they did listen to in the first speech that followed:

OPENING REMARKS OF COL. E. F. SHEPARD I approach this subject with great reverence. When we come to deal with heavenly things, we should put aside earthly things, and should do very much as the Jews used to do in the temple at Jerusalem. Before they made their offerings, before they entered upon the service, they prepared themselves by ablution and by prayer for the proper discharge of their duties. Now when we come to consider the Sabbath, that it rests upon the law of God, that it is a revelation to mankind which no one would have thought of, that we owe it entirely to our Father which is in heaven, we ought therefore to come with the same reverential spirit to its consideration ourselves. . . .

We have resolved not [to] say one single word as to the constitutionality or unconstitutionality of this law before this Committee, for to claim that it is unconstitutional here would be a reflection upon the Committee, upon both Houses of Congress, and upon the President of the United States who approved this law. And you yourself very wisely took that last consideration entirely out from before the Committee when you stated that this was not the place to argue that question. Therefore we dismiss it without saying a single word.

Mr. T. A. Fernley, in his speech, told the Committee that there was no authority for reconsidering the question because there was no new evidence presented, that there was not a single new reason before the Committee for opening the Fair on Sunday. And he said that the only possible ground upon which you can reconsider that question is its unconstitutionality. So that confirmed the position that he had refused to hear from us so that everything they objected to from us they got from somebody else. They went on--not with heavenly arguments by any means--but they proposed to consider heavenly things, and they reined the Committee up before death and the Judgment, stating that when they came to die it would be a consolation to them to know that they had acted right on the maintenance of the Sabbath.

Others would bring up and threaten the wrath of God upon the nation if it did not preserve the Sabbath. A man was there from Asia Minor, and he wanted the World's Fair closed on Sunday as a stimulus to missions, and if the World's Fair should be opened on Sunday it would be the greatest set-back to the missionary cause that ever could happen to it. And thus they would bring the Judgment before the Committee and the presence of death and threaten them with the wrath of God and the Judgment of God if they did not do so and so. In an editorial in the Review not long ago there was a quotation referring to this point, that these men would go to Congress, speak for God, and threaten these things if Congress did not do so and so. (See Review of October 25, 1892) That has been done.

Here is an argument from a lawyer, a judge, Judge S. B. Davis, of Terre Haute, Indiana, that was sent up there and distributed by the hundreds and lying in quantities on the table of the Committee, in which is said:

The Supreme Court of the United States says, 'This is a Christian nation,' and goes on from this to argue for national and State recognition of Sunday. Yes, 'this is a Christian nation.' That was the grand chief argument of all. This is a Christian nation; the Supreme Court of the United States has said so. If there are any of the brethren here who doubt whether the decision of the Supreme Court means anything, I wish they had been there and seen what it meant there.

What is the situation now as the legislation stands tonight? As it stood then? What is the situation since? Here is an article from the Chicago Herald of January 14, 1893, that gives the situation, and so I read it here: 'It is anything but an encouraging prospect which the friends of Sunday opening of the World's Fair have before them. . . . The hearings which have taken place during the last four days have greatly hurt the Sunday opening cause. Not that the advocates of closing have had the best of the argument, for they have not, but the publicity given to the matter throughout the country by this agitation has brought down upon Congress an avalanche of protests and appeals from religious people and church organizations all over the country.'

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The churches and the ministers are at work again quite as earnestly as they were a year ago and with equal effectiveness. . . .General Cogswell, who was counted upon till today, is now wavering. The Methodist Episcopal Church has brought some influence to bear upon him which he finds it difficult to resist. . . . The trouble is that a large number of members who believe in Sunday opening on principle and as a matter of right are too timid to vote their convictions in the face of organized opposition from the churches and ministers. These statesmen argue that the men who want the Fair open on Sunday are reasonable men who will not permit their judgment or their votes to be affected by failure to get what they want. While on the other hand the Church people who are for Sunday closing will, if their wishes are thwarted, lose their tempers and at the next election make trouble for those who vote against them.

This sort of cowardice or caution, combined with the fact that the ministers who are making Sunday closing a sort of stock-in-trade have no hesitancy about bulldozing their congressional representatives or anyone else they can get hold of, offers an explanation of the changed condition of affairs with reference to this question.

I read here the closing statement of Rev. Joseph Cook in his speech before the Committee:

Sunday is the tallest of the white angels now entering foreign lands. Shall we consent to allow Chicago now to rise up and stab this angel in the back, in our country? And shall we call down the goddess of liberty from the Capitol to assist at the murder? God forbid.

In whose hands is the government of the United States? The churches. Who owns Congress? The churches. Who is using it? As that gentleman from Ohio said: "We have been able by our strength to use Congress as we choose." The churches. These are the facts.

These are some of the things that are taking place before us. Now the study will be what is soon to come upon us from what is now taking place before us. When we see that, as the testimony has said, we will see the necessity, recognize the necessity, that the Holy Spirit shall be recognized, received, presented to the people. And that is where we are, brethren, as Brother Prescott has said. The only question is, Shall we seek God for the power of his Holy Spirit? The country is sold into the hands of a religious hierarchy, and that is sold into the hands of the devil.

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The SDA church was preaching this message abroad and AT Jones gave a big address on this subject:

A.T.JONES

LECTURES GIVEN IN 1895 on the IMAGE OF THE BEAST

From his series of lectures given at the General Conference of 1895

We all understand very well, no doubt, that every lesson that will be given will be on the Third Angel's Message--it matters not by whom it may be given. But there has been assigned to me that particular phase of the Third Angel's Message that relates especially to the prophecies of the beast and his image and the work that they are to do. We shall begin with that tonight and follow it up as the lessons may come. All that I shall attempt to do in this lesson will be merely to state the case, to present the evidence; the arguments will come afterward, upon the evidence of the case as stated. In the time we shall have this evening the case cannot be stated fully, only the case as relates to the side occupied by the image of the beast. The next lesson we will have to consider the case as developed in respect to the papacy--the beast--itself.



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I need not undertake to give a definition in detail of what the image of the beast is; we all know well that it is the church power using the government, the civil power, for church purposes.

That is definite enough to recall to the minds of all, the general subject. The case to be presented this evening will be simply the outline of what the professed Protestants of the country are doing; and the evidence that they are doing it in such a way that all may see the situation as it now stands before the country, and not only stands temporarily but stands before the country in such a way that it is intended by those who are conducting the measures to be permanent.

The year 1894 alone we will touch. About the middle of the year there was the Cedarquist case which arose in the regular army at Omaha. Cedarquist had refused to fire at targets on Sunday. He was courtmartialled for disobedience of orders and sentenced to a term of six months' imprisonment, I believe. We are not to touch upon the merits of the case as it arose in the army. We are to notice the use that was made of it at the time. With this, no doubt, a good many are familiar; but I simply call attention to it now as one of the points in the general array of evidence that is before us. As soon as that was done and the proceedings had been published, the Secretary and General Manager of the Sunday League of America, Rev. Edward Thompson of Columbus, O., sent a communication to the President of the United States, a part of which--the material portion--I will read. This is from The Sunday Reform Leaflets, Vol. 1, No. 8, Sept. 1894.

Office of the Sunday League of America, Columbus, O., July 21 1894. To His Excellency, Grover Cleveland, President of the United States and Commander in Chief of the United States Army: -- Distinguished Sir: Please permit me, in the name of over one hundred thousand voters of the United States, whom I have the honor to represent officially, to petition your excellency for the pardon of Private Charles O Cedarquist, of Co. C, Second Infantry, United States Army, who is now, we learn, imprisoned at hard labor, in Omaha, under sentence of two months and with a requirement attached to the penalty of "imprisonment at hard labor," that he "pay a forfeiture of \$10 per month out of his monthly pay."

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The reason that we ask for this pardon is that Cedarquist was punished because he refused to engage in "target practice" on Sunday and that he refused on the grounds that the said target practice was in violation of the laws of Nebraska, where he was; in violation of his personal religious convictions; in violation of the principles of Christian civilization and of the laws of nearly every state in the Union. Since the Supreme Court of the United States decided in the "Holy Trinity" case on the 29th of February 1892, that "this is a Christian nation," and said Private Cedarquist had the right to expect that no regulations or requirements would be made in the army of this nation out of harmony with the general laws and customs of that type of Christianity which our history has illustrated.

Then he refers to the Constitution and exemption of Sunday from the time which the President has to sign a bill. The result was, that the man was pardoned and the officer who ordered Cedarquist to do the shooting on Sunday was ordered to be courtmartialled, but his fellow officers acquitted him.

That shows that the combination as represented in that particular form of organization has used the government for its purposes and proposes to do it upon the strength of "over one hundred thousand voters of the United States," whom the General Manager has "the honor to represent officially."

Not far from that same time the postmaster of Chicago, who is a United States officer, proposed to hold an inspection of mail carriers of the city of Chicago, on Sunday, and the directions were given that whosoever among them had any conscientious convictions against such work or service on Sunday were at liberty not to appear. But the parade was not allowed to be held at all, because the churches of Chicago combined and sent such a protest to Washington, the President and his cabinet that the postmaster was forbidden to hold his parade on Sunday.

Likewise there has been before the country for two or three years the campaign headed by Dr. Parkhurst of New York City against the municipal management. It culminated in the election last November, in which this political "reform" element triumphed, and that triumph spread the fame and the influence of the leader of that movement through the nation and other cities that had formerly followed the same course which he was conducting in New York City have since invited him to come to their cities to give instruction on how best to carry on their campaign in the same line of things. Chicago is the first one that has done this since election. About two years ago the city of Washington, with some of the United States Senators, invited him down there, and he went and made several speeches, to teach them how to conduct government.

The other day he was in Chicago at the invitation of a certain club of that city. And I have his speech here. I will make a few quotations from it, merely to illustrate the actuating spirit of that movement that you may see precisely what it is--that it is not intended to be political only, but religiopolitical. It is intended to be the church interfering--no, not simply interfering, but managing, controlling and guiding the government by her dictation, and according to her interpretation of morality, of the Scriptures, and as it is said, of the ten commandments.

And one thing that you will notice too as I shall read these evidences, not only from this speech, but from others that I shall bring, is the prominence that is being given to the ten commandments. Now our work from the beginning has been to set forth the integrity of the ten commandments, and to insist upon them, and we have expected that the issue upon the ten commandments would become national sometime, and one of the points in the evidence that I am to set before you now is that the time is very nearly, if not entirely here, when the ten commandments are to be made a general question, a question for general discussion, and that they are to have a place in national affairs.

It is true that on the part of these politico-religionists, the ten commandments are put before the nation in a false light, and a false use is made of them all the time, but that matters not. When the enemy sets up the ten commandments and makes a false use of them and perverts them, it simply gives the Lord's truth and His cause that much more leverage to insist on them as God gave them and as they mean. And that simply opens the way for the Third Angel's Message to have a larger place and to do more work than otherwise. So that in all these things we need not look at that side as really opposed to the Third Angel's Message.

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They intended it so of course, but as I remarked once before in your presence, I think all that is merely the other side of the message, but it is all working together to help forward the message.

I will first read three or four statements that were made by Dr. Parkhurst in his speech in Chicago that you may see the character of the procedure, as he is the grand representative of it, that you may see what kind of sentiments are made prominent and what are the representative sentiments of the movement.

Here is one of his expressions: "Damnabale pack of administrative bloodhounds." Another is, "A lying perjured, rum-soaked, and libidinous lot." Another is, "Purgatory to politicians and chronic crucifixion to bosses." Another, "'Thou shalt not kill'; 'Thou shalt not commit adultery'; 'Thou shalt not steal'--these are ethical 'chestnuts,' but they laid out Tammany." And all this, not in the heat of an earnest, spontaneous discussion, but in a cold, deliberate essay written out in the study and there read from manuscript.

Another series of expressions will help to illustrate this thing. I read these from his speech as published in the Chicago Inter Ocean of January 24, 1895:

It is not well to discourage people, but it is always wholesome to face the entire situation. To use an illustration that I have used a great many times at home, in order to accomplish anything that is really worth the pains it takes to accomplish it, you will have to "regenerate" your city. The word is a quotation from Presbyterian theology, but answers the purpose well even if it is.

And since all this course has been endorsed by the Presbytery of New York as a presbytery, and as that means the endorsing of him and approving of his course as a presbytery, it is all Presbyterian theology, according to the phase of it as held by the Presbytery of New York. So it is with a double emphasis that he can quote from Presbyterian theology--as held by the Presbytery of New York, at least.

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It means more than reformation. Reformation denotes a change [illegible] only. Regeneration denotes a change of heart--the inauguration of a new quality of municipal motives and impulses. If you say this is dealing with the ideal, of course it is dealing with the ideal. What do you propose to deal with? You are not going to win except by the pressure of a splendid enthusiasm, and you will start no popular enthusiasm by any effort that you make to achieve half measures.

Another series of expressions:

I wonder how many there are in this great city that are willing to take their coats off and keep them off until they die or Chicago is redeemed. That is what will do it and it is the only thing that will do it. You will have to take your life in your hands and your comfort and your ease in your hands and conquer victory step by step. There is no call for the dilettante or dude in this work. Reform clubs are numerous and they have large enrollments, but somehow they do not succeed in saving their city. There is no short cut to municipal salvation. You cannot win it by the prestige or the wealth of the reform organizations, municipal leagues, civic clubs or by whatever other name the institution may be distinguished. You will avail nothing except to the degree that you fling your personality and all that it stands for directly against the oncoming tide of evil, even at the risk of being inundated and swamped by it. If this language is more strenuous than fits into your predilections, you have only yourselves to blame for it, for I came here at your bidding, not my own. If you have any object in life that means more to you than the redemption of Chicago, I would counsel you to keep out of the municipal regeneration business.

Jesus Christ said, "Seek ye first the kingdom of God." This system says, "Seek first of all, have most important of all, the government of cities and kingdoms of this world."

However, I am simply reading these items now; we will sum them up presently. Again:

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There is no Republican and no Democrat in the ten commandments. . . . Our movement, then, has had no partisanship in it and no sectarianism in it. An all-around man is bigger than either party, and the Decalogue is as broad as Protestantism, Catholicism, and Judaism all placed alongside of each other. . . .

Responsibility need not be taken from the shoulders of the laity but the relations proper to be occupied by the clergy is a crisis like yours here and ours in New York are unparalleled and unique. A live preacher, if only he get far enough away from his study and his Bible to know the world and what is going on in it cannot watch the footsteps of the prophet-statesman who swung the destiny of the people of Israel three thousand years ago, without feeling that the inspiration still vouchsafed to the man of God is never designed to be employed exclusively in fitting men to get out of the world respectably and to live "beautifully" in the world to come. The Lord's prayer teaches us to pray: "Thy will be done on earth." For you that means, first of all: "Thy will be done in Chicago." And there is no point from which such a keynote can be sounded so effectively as from your pulpits. It is encouraging to know that the feeling is growing that Christian fidelity means patriotism just as much as it does piety--means being a good citizen just as much as it does being a good church member, and that "Nearer My God to Thee," and "Star Spangled Banner" are both Christian hymns in the mouth of an all-around Christian.

I am simply reading these that you may see the situation and the interest with which these things are being put forth.

The movement with us began in a church, and the appeal all the way through has been to that which the church and the synagogue represent. The strength of the game throughout has been men's responsiveness to the authority of the ten commandments.

There is no event recorded in the old Bible story that for sanctity would rival the enterprise of regenerating Chicago, and no situation in which there was more occasion than here for the ringing out of the voice of some local Elijah, and the more of them the better. The whole question that confronts you just now is a question of righteousness versus iniquity, honesty versus knavery, purity versus filth, and if the clergy cannot come out en masse and take a direct hand in the duel, what under heaven is the use of having clergy anyway?

One more:

There is a moral leadership that it belongs to the clergy to exercise and that it is wickedly delinquent if it fails to exercise. an appreciation and a vision of the eternal realities that load the instant, makes out a very large part of the genius of statesmanship, and it is that appreciation precisely that distinguishes the preacher, if so be he is gifted with divine equipment. In the old days of Israel the statesman was the prophet and the prophet was the statesman, and within certain limits, it even yet lies in the intention of nature and of God that the two offices should coalesce and that the man who knows the secrets of God should shape the moral purposes and inspire the moral councils and activities of his town and time. and I venture to say to my brethren in the Christian ministry that I speak with the assurance of definite knowledge when I say that there is no influence that will more immediately operate to bring back the world to the church than for the church and its modern prophets to come back to the world and fulfill to it their mission of gentle authority and moral governance.

This is enough to set the whole field before you, that the terms that relate only to the salvation of the soul in righteousness and are used in the Bible that way and belong only to the church to use that way, these terms are used for worldly things altogether, and the whole of it, the whole plan of salvation, and of church work, is reduced to the level of this world and made to mean the saving of things as they are in this world. Then you see the application of the ten commandments which they make will be only to the outward man and it will be just simply the same old iniquity over again--cleanse the outside of the cup

Some time ago you saw the statement published in the Sentinel, which Dr. John L. Scudder, of Jersey City, New Jersey, made with reference to the position and the work of the Young People's Society of Christian

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Endeavor. I will read a clause or two from this, and will then call your attention to another statement made within the last week or two, from a direct representative of one of the managers of the Young People's Society of Christian Endeavor movement. First introducing the subject, I read some of the statements made by Dr. Scudder as published in the New York Sun of November 5, 1894.

Almost every church in America has its Young People's Society of Christian Endeavor, and these societies, extending into every hamlet in the land, have declared their intention to enter politics. This is a significant fact when we remember that these organizations number several hundred million followers and are composed of young people full of energy and enthusiasm. This means that the church is going into politics, and is going there to stay. Furthermore, it means that the church is to become a powerful political factor, for in these societies it has a perfect and permanent organization, extending through county, state, and nation and will act as a unit on all great moral questions.

I do not take it that the churches are to form a separate political party; on the contrary, they will stand outside all parties but they will cooperate and as one prodigious organization make their demands upon existing parties and have their wishes fulfilled. Before election every local union will assume temporarily the appearance of a political convention, ratifying such candidates only as will carry out the desires of the respectable portion of the community. They will secure written pledges from the candidates and hold them to their pledges and if they fail to keep their pledges, those particular politicians will be doomed.

I hail with the utmost joy the coming of this eventful day in the history of the church. At last the politicians will find that we Christian people are not a parcel of fools; that we know enough to cooperate, command several million of voters, and hurl our combined forces against the enemies of righteousness, law, and order. . . . Now, when Christian people combine and hold an overwhelming balance of power, when they pull together and refuse as a body to vote for any man who will not carry out their principles, then, and then only, will they be respected and become politically powerful. Why should there not be Christian halls as well as Tammany halls? What objection to a sanctified caucus? Why not pull wires for the kingdom of God? If sinners stand together and protect their interests, why should not the saints do the same thing and whip old Satan out?

Here is the latest from the Christian Endeavor Department of the Christian Statesman. It is conducted by a Christian Endeavor officer and the particular series of lessons that are being taught now and studied is on "Christian Endeavor Good Citizenship." Just a few sentences from this:

The politics the Christian Endeavor movement is striving for is Christian politics and if party politics, Christian party politics. We are to conceive of it as a section of Christian living, of which the social life, the business activities, the family duties, and the distinctively church work are other sections. Politics as a Christian duty to be thoughtfully considered along with social, business, and home duties. In politics, Christianity takes exactly similar ground. Of two good candidates the church has no right to decide between them, but from every pulpit let there thunder tremendous protests against candidates who have the Ten Commandments on the other side.

That may be a misprint for "leave" the ten commandments on the other side, but you get the thought.

Wherein is a discussion of Christian politics less suitable for the pulpit or prayer meeting than a discussion of Christian business or society or home duties? Politics has its peculiar temptations, and the Christian spirit is indispensable. If only to save a multitude of young men who enter it every year from moral ruin, we must purify it. But also to save the country and our sacred American institutions.

Then what does their salvation reach? What only does that salvation from the whole plan of it concern? Only this world, the things of this world. It does not go beyond that. The minister is to understand, "if he can get far enough away from his Bible" and that is a very appropriate expression--that he is not to work for people getting out of this world in a respectable way and enjoy happiness in another world; he is to work

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for his own town and his own city, his own state, and the nation, to redeem, to save, to regenerate all these. That is the situation. Further:

Christian Democrats will find great duties in voting and party organization, which are deeper and broader than any details of party movements. With their conservative attitude to all changes, they have an important place in Christian civilization. Let them, like good men and true, study their duty, and with faces toward the Judgment Day fully discharge it. So their fellow-Christians in the Republican party, with a different attitude to governmental policies, yet both alive to exalted responsibilities, to Christian patriotism and steady moral development of the nation. Here would be an easy and natural union among Christian citizens.

The church is the best place for the agitation of moral and spiritual good, and this union in every church of all Christian citizens, with sections in it of the closer organization of each party, would promote thorough efficiency where these smaller bodies are most influential, that is, in their own party. Leaving out all details of party action, or leaving these to the general meeting in a hall convenient of all the sections of any designated party, we have good citizenship activity which every church may wisely assume. This is the only sort which will accomplish any good. In Christian Endeavor it is high time more definite plans be pushed. We cannot simply go on giving addresses and holding rallies, with nothing practical beyond. On the principles of Christian Endeavor, and in line with its genius, we urge interpartisan plans. The Christian spirit must have a place in politics and the ten commandments and the Sermon on the Mount must rule.

The Civic Federation of Chicago, modeled after Parkhurst's New York machine, is following the same course that he has, as far as they are able, so far as he followed it in New York. And we have a report from the head of that federation, Rev. Dr. Clark of Chicago. He has written an official report which was published in the Interior. I had a copy of the paper, but it was mislaid. May be we can find it again before we get away from the subject entirely, and have some of his statements also; but one of them particularly is on the same line as this; that is, the Christian's relationship to the state, the Christian's relationship to politics, the Christian's role in molding and shaping and reforming the state. And one of the chiefest principles of politics that he lays down in the platform upon which he stands is the Supreme Court decision of February 29, 1892, that "this is a Christian nation." And as this is a Christian nation he asks in expectation, What is there for a Christian to do but to work according to that idea and carry out the principles of this Christian nation in a Christian way, shaping and moulding it upon the forms of Christianity? 95 01-046 Here then are all these elements working all these plans to get control of the law and the law-making power.

Now one other sentence from Parkhurst's speech that I left to the last that opens up a field that is worthy of our thinking upon and watching from this day till the end.

The questions that are most deeply agitating the public mind this year, and that will continue to agitate it probably for many years to come are not national ones but municipal. We have reached a period that may be designated the "renaissance of the City." The remarkable concentration of population at urban centers [that is, city centers] has operated to accentuate [to put an accent upon it, to emphasize] the municipality, and to such a degree has this concentration reached and so largely are material values and intellectual energies actuating all these points that we may almost say that the real life of the nation is lived and throbs itself out at these centers and that the nation is going to be increasingly what our municipalities make it to be, determine it shall be.

The argument is this: That such vast concentration of the people into cities, so many large cities are being built up in the country, that these cities are holding such a position in the country that they shape the course of the nation, and it no longer lies among the people of the open country outside of the cities, but the way the cities go, that is the way the nation goes, and the mold that the cities take, that itself molds the nation. Even leaving out religion altogether, the great cities of the country carry the political tide of the country, whichever way it may turn. Now you see these church leaders understand this, and therefore are working to control the cities, thus worming themselves into power there, and then through that to rule the nation.

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Thus you see all the way through, every one of these statements that I have read is simply the statement over again of the system that made the papacy, and has characterized the papacy from the first step that was taken by the church in the days of Constantine until now. Anyone that has gone over that history knows that each one of these statements I have read is just exactly the same thing over again. Has anyone here who has gone over that history had any difficulty at all in seeing the image of the papacy in the situation as laid out here in the statements which I have read from their own words? No, sir. Anyone who has gone over that history cannot fail to see the image there, working the precise way, for the precise purposes that the papacy did; and the whole image stands working right before us.

Then how can anyone of us mistake the fact that the image of the beast stands full-formed, as it were, before the country today, and working with all its insinuating might--not with all the power of the law yet; it has not that fully in its hands yet, but with all its insinuating policy, and by all of these encroachments, little by little, taking possession here, working itself in there, to get control of that which controls the nation, and then mold and shape the nation.

Look at another phase in this that shows the image. Those who have read the history of the papacy and its making, the beast and its making, know that the whole contest and all the contests that the papacy had were fought out in the cities. Rome, Alexandria, Constantinople, Antioch, Jerusalem, Carthage, Corinth--the principal cities--were the ground-work and the theater upon which the papacy fought her battles and gained control of the Roman Empire and wormed herself in all cases. The country people--I was going to say they were a secondary consideration--but they were practically of no consideration at all. A country bishop was a very inferior order of being. A city bishop stood much higher. The gradation of the bishopric was according to the gradation of the great cities. And the bishop of the chief city, which was Rome, held the chief power; he could there, and thereby, control more of the elements that were needed to build up the power of the papacy. And thus Rome became the seat, and its bishopric the head, of the papacy--the beast.

Now do you not see the precise likeness, going right over the same ground in this country, trying to secure control of the largest cities--New York, Chicago, Philadelphia, Boston, St. Louis, Cincinnati, San Francisco; all of them have this same thing working--municipal leagues and the clergy leading in it all, working to control the cities, to get these into their hands, and so to control the nation.

Are not the same principles at work here now as were at work in the original making of the beast? Is it possible for us to close our eyes to the fact, and fail to see that we are in the presence and the working of that wicked thing? And is it not high time to sound aloud the message of warning against the beast and his image, with the loudest voice that the power of God can give?

I will read one more statement. This is from the *Herald and Presbyter of Cincinnati*, January 3, 1895. The object, the chief, the grand, the all over-topping object, that they propose to use this power for when they get it through the shape of these municipal governments is shown to be the enforcement of Sunday. 3 The article from which I read is entitled "Enforcement of Law."

Law is a rule of human action or conduct. Moral law is that perceptive revelation of the divine will which is of perpetual and universal obligation upon all men. It is therefore binding upon the conscience and with the Christian should not require statutory enforcement. But it has developed, in process of governing society, that all men will not obey the ten commandments, which are of universal application, and hence it has been found necessary to attach pains and penalties and provide for their enforcement by using the strong arm of the civil government.

This, as anyone can see, is the very position and teaching and argument of the papacy. We shall have occasion to read some other such things when we come to the next phase of this matter in the next lesson.

One of the ten commandments, which has the commendation of our lawmakers and which has been engrafted on the statute books of nearly every state is that which provides for the proper observance of the Sabbath. Our lawmakers thought it necessary to restrain evil doers and those who would violate the sanctity

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of God's holy day by special prohibitions and penalties for violation of the same. In our city the open violation of this law has been so continuous and so defiant as to awaken Christian men to a sense of their duty to the State and the Municipal Reform League was organized.

"Municipal Reform," that is, city reform, what the "Civic Federation" in Chicago and the "Society for the Prevention of Crime" in New York are pledged for. They are the same thing but are not called by the same name in all the cities. But what caused it to be organized in Cincinnati? Why, the disrespect for Sunday. What in Chicago was the chief thing? Disrespect for Sunday.

The first movement was to secure the closing of the theaters on the Sabbath. In this work the law was sufficient and the police force of the city able to enforce the law, but there was found to be one man more powerful than the law, the police force, or the elements of reform in this city, and that was the mayor. The violators of law were so numerous that if each one called for a jury it was impossible to try offenders. The courts were blocked and justice obstructed.

The League came to the relief of the Court with the law at their backs and proposed that the police be instructed to make arrests of persons found in the act of violating the Sabbath law. This would have made the law prohibitory and closed the theaters, even if offenders were not fully punished. The mayor came to the rescue of the theaters and forbade officers to make arrests till after the offense was complete and the entertainment over.

The League appealed to the Police Commissioners on the ground that the police were not bound to obey unlawful orders. A majority of the Commissioners decided that the officers must obey all orders of the mayor, that this was necessary to proper discipline. Now then, what are law-abiding citizens to do? They are told that Cincinnati is better governed than any city of its size in the country, and yet Boston, New York, Philadelphia and Baltimore are able to close their theaters on Sunday. There is some talk of impeachment proceedings against the mayor, while others favor petition to the governor to remove the Police Commissioners, and an appeal to the polls on the issue whether the chief magistrate of a city can place his feet on the statutes of God and man, and defy the moral sentiment of society.

So you see, this demands the enforcement of Sunday laws first. If this is not done to their satisfaction, they demand "municipal reform." The city is going to ruin, and so you must have a different element to save the city. But what would they want to save the city for? Oh, to enforce Sunday laws, in order that Sunday may be saved, in order that the nation may be saved. So don't you see the one great thing at the last that is aimed at in all these movements in everything is the enforcement of Sunday, and we know that that is the making of the image of the beast and the enforcement of the mark of the beast.

Therefore, from all this evidence it is perfectly plain that the country is now in the living presence--the living, acting presence, of the image of the beast, and his endeavor to force the mark.

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SUNDAY LAW ALREADY PASSED

Document from *end-times-prophecy.org* with additional notes added by M. Harris

As the beast trampled upon the law of God, and sought to change times and laws, the **image "to" the beast repeats these acts, and passes laws "enforcing" the observance of its mark, -- the false Sabbath.** SNH SSP 240

IMAGE OF THE BEAST- The history of the beast is given again and again, that God's people may know what to expect of the image TO the beast. The law which is passed compelling men to receive the **mark of the beast**, will give life to the **image of the beast**. SNH SSP 260

The beast with two horns "causeth [commands] all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had **the mark, or the name** of the beast, or the number of his name." Revelation 13:16, 17. The third angel's warning is: "If any man worship the beast and his image, and **receive his mark in his forehead, or in his hand**, the same shall drink of the wine of the wrath of God." "The beast" mentioned in this message, whose worship is enforced by the two-horned beast, is the first, or leopardlike beast of Revelation 13—the papacy. The "image to the beast" represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas. **The "mark of the beast" still remains to be defined.** {GC 445.2}

After the warning against the worship of the beast and his image the prophecy declares: "Here are they **that keep the commandments of God**, and the faith of Jesus." Since those who keep God's commandments are thus placed in contrast with those that worship the beast and his image and receive his mark, it follows that the keeping of God's law, on the one hand, and its violation, on the other, **will make the distinction between the worshipers of God and the worshipers of the beast.** {GC 445.3}

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Inscription on 1850 pioneer chart:

IMAGE OF PAPACY

The two lamb like horns, (REPUBLICANISM & PROTESTANTISM), whose names number 666, become united in action, speak like a DRAGON, and control the civil legislature, and cause it to make the CHURCH the IMAGE of the papacy which received a deadly wound and was healed.

Rev. 17: 13-14. These have ONE MIND and shall give their POWER and STRENGTH unto the beast, (the executive power). And causeth all to receive their MARK, and worship their IMAGE. These shall make war with the LAMB, and the lamb shall overcome them; for He is LORD of lords, and KING of kings. Rev. 13:11-18.

The Sunday Law was already at one time being enforced in our country in the days of Sister White. Below is the quote as well as 2 other quotes showing that this was truly an issue in her day and that she said the Sunday Law would start in America and then go to all other countries of the world. We now see it in other countries, therefore it had to have been passed in the U.S. at some time in order to be in other countries.

If you go to a book called DATELINE SUNDAY, page 74, you will see that **in August, 1892, President Harrison signed the very first Sunday closing law bill.** This was after A.T. Jones went to congress in 1888 to fight the Blair Act. The Blair Act was changed to another name and was passed as the **Sunday Closing Law** in 1892.

In January of 1893, A.T. Jones once again went before Congress, but at this time, he was told that the law was the law and they were not going to change it back. At this time, this law was now **A NATIONAL LAW** because it was signed by the President.

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This was not a state law, for this law superseded all state laws. A.T. Jones goes into detail as to what happened in the books called GENERAL CONFERENCE BULLETIN, 1893, under sections SERMONS #2-3 BY A.T. JONES 1893...

#2 is titled RELIGIOUS LEGISLATION

#3 is titled AWAKE TO THE TIMES

#4 has no title, it just says SERMON #4 by A.T. Jones

All 3 of these sermons shed light as to what really happened when President Harrison signed that law.

BELOW ARE THE QUOTES FROM SISTER WHITE:

SUNDAY LAW WILL START IN AMERICA AND THEN GO TO THE OTHER COUNTRIES:

"As America, the land of religious liberty, shall unite with the papacy in forcing the conscience and compelling men to honor the false Sabbath, the people of every country on the globe will be led to follow her example..."{6T 18.2}

"Foreign nations will follow the example of the United States. Though she leads out, yet the same crisis will come upon our people in all parts of the world. {6T 395.1}

NOTE: According to the two previous quotes, the Sunday law will start first in America, then the other countries. My question is, how could the Sunday Law already be in other countries (Germany, Croatia, Canary Islands, etc.) if it hasn't started in America as of yet, because the Prophet of the Lord does not give false prophecies? ANSWER: THE SUNDAY LAW HAS ALREADY BEEN PASSED IN AMERICA, AND AT ONE TIME, IT WAS BEING SOMEWHAT ENFORCED ON THE AMERICAN PEOPLE, BUT JUST LIKE ROME SURROUNDED JERUSALEM AND FLED AWAY AND CAME BACK LATER, THE ENFORCEMENT OF THIS LAW TOO FLED AWAY, BUT WILL BE COMING BACK(Sister White compares the passing of this law to when Rome surrounded Jerusalem, and we know this happened twice) READ THE QUOTES BELOW TO SEE THIS ACTUALLY WAS ALREADY A LAW IN HER DAY AND READ A.T. JONES SERMONS #2-4 IN THE GENERAL CONFERENCE BULLETIN OF 1893, AND READ WHAT DATELINE SUNDAY SAYS HOW THE PRESIDENT MADE THAT SUNDAY LAW. **ALL THAT IS NEEDED NOW IS SOME TYPE OF EXECUTIVE ORDER TO ENFORCE THIS LAW ONCE AGAIN...** AS A MATTER OF FACT, A BLUE LAW IS NOT A SUNDAY LAW AS MANY OF OUR PASTORS HAVE SAID (we all need to study for ourselves). **A BLUE LAW IS THE ENFORCEMENT OF A LAW THAT ALREADY EXISTS,** SPECIFICALLY THE ENFORCEMENT OF SUNDAY (Please look up on google, WHAT IS A BLUE LAW)

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ALREADY A LAW IN HER DAY AND BEING ENFORCED

"Brethren and sisters, would that I might say something to awaken you to the importance of this time, the significance of the events that are now taking place. **I point you to the aggressive movements now being made for the restriction of religious liberty.** God's sanctified memorial has been torn down, and in its place a false sabbath, bearing no sanctity, stands before the world. And while the powers of darkness are stirring up the elements from beneath, the Lord God of heaven is sending power from above to meet the emergency by arousing His living agencies to exalt the law of heaven. Now, just now, is our time to work in foreign countries..."(6T 18.1) (THIS WAS WRITTEN IN 1901, 9 years after President Harrison signed this Sunday Law)

"The decree enforcing the worship of this day is to go forth to all the world. **In a limited degree, it has already gone forth.** In several places the civil power is speaking with the voice of a dragon, just as the heathen king spoke to the Hebrew captives. {ST, May 6, 1897 par. 15}

(NOTICE this was written 5 years after President Harrison signed the law in 1892)

READ DATELINE SUNDAY PAGE 74 (older edition) to read about this law. Go to the following link to see the older version. I'm not too sure about the newer version (blue book) because I have not read that updated version.

http://www.google.com/#hl=en&scient=psy-ab&q=Dateline+Sunday+book+&oq=Dateline+Sunday+book+&gs_l=hp.3...9054.9054.2.9705.1.1.0.0.0.82.82.1.1.0.1es%3B.0.0...1c.1.y_OGlaqlM-s&pbx=1&bav=on.2.or.r_gc.r_pw.r_qf.&fp=8d922e7564b14b7d&biw=1152&bih=773

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The Test:

Several times during our conversation, in which you become very much in earnest, you repeated the sentence, "O consistency, thou art a jewel!" I repeat the same with decided force to you. You say that Anna's visions place the forming of the image of the beast after probation closes. This is not so. You claim to believe the testimonies; let them set you right on this point. The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided. Your position is such a jumble of inconsistencies that but few will be deceived. {15MR 15.1}

In Revelation 13 this subject is plainly presented; [Revelation 13:11-17, quoted]. {15MR 15.2}

This is the test that the people of God must have before they are sealed. All who prove their loyalty to God by observing His law, and refusing to accept a spurious sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin, and accept the Sunday sabbath, will receive the mark of the beast. What need will there be of the solemn warning not to receive the mark of the beast, when all the saints of God are sealed and ticketed for the New Jerusalem? "O consistency, thou art a jewel!" {15MR 15.3}

Prepare for the Day of Test

Ministers and people need the converting power of grace before they will be able to stand in the day of the Lord. The world is fast approaching that point in iniquity and human depravity when God's interference will become necessary. And at that time His professed followers should be more marked for their fidelity to His holy law. Their prayer will be as that of David: "It is time for Thee, Lord, to work: for they have made void Thy law." [Psalm 119:126](#). And by their conduct they will say: "Therefore I love Thy commandments above gold; yea, above fine gold." [Verse 127](#). The very contempt that is shown to the law of God is sufficient reason why His commandment-keeping people should come to the front and show their esteem and reverence for His downtrodden law. {2TT 30.3}

"And because iniquity shall abound, the love of many shall wax cold." [Matthew 24:12](#). The very atmosphere is polluted with sin. Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers. The promise is: "Them that honor Me I will honor." [1 Samuel 2:30](#). Shall we be less firmly attached to God's law because the world at large have attempted to make it void? {2TT 31.1}

Already the judgments of God are abroad in the land, as seen in storms, in floods, in tempests, in earthquakes, in peril by land and by sea. The great I AM is speaking to those who make void His law. When God's wrath is poured out upon the earth, who will then be able to stand? Now is the time for God's people to show themselves true to principle. When the religion of Christ is most held in contempt, when His law is most despised, then should our zeal be the warmest and our courage and firmness the most unflinching. To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few—**this will be our test**. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason. The nation will be on the side of the great rebel leader. {2TT 31.2}

The test will surely come. Thirty-six years ago* I was shown that what is now transpiring would take place, that the observance of an institution of the papacy would be enforced upon the people by a Sunday law, while the sanctified rest day of Jehovah would be trampled underfoot. {2TT 31.3}

The Captain of our salvation will strengthen His people for the conflict in which they must engage. How often when Satan has brought all his forces to bear against the followers of Christ, and death stares them in the face, have earnest prayers put up in faith brought the Captain of the Lord's host upon the field of action and turned the tide of battle and delivered the oppressed. {2TT 31.4}

Now is the time when we should closely connect with God, that we may be hid when the fierceness of His wrath is poured upon the sons of men. We have wandered away from the old landmarks. Let us return. If the Lord be God, serve Him; if Baal, serve him. Which side will you be on? {2TT 32.1}

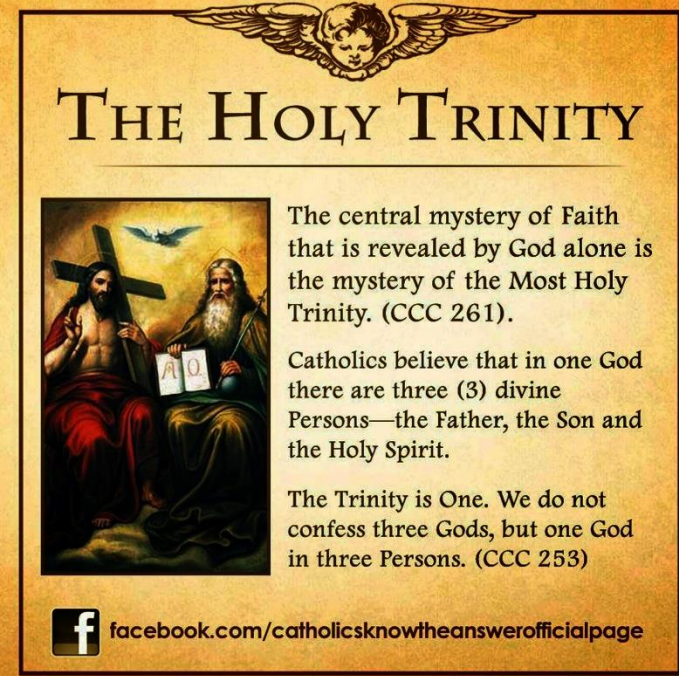
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The Sunday Rest Bill and the Trinity

Document from end-times-prophecy.org with additional notes added by M. Harris

We cannot tell the people any more that the United States government *is going to* put away the Sabbath of the Lord from the fourth commandment and put Sunday in its place. **No man can do that and speak truly. Everyone that speaks the truth on that has to say that has been done and point the people simply to the official record in the proceedings of the government that shows it and there it stands.** Therefore, as this is truly so, this text applies as never before, "Now is our salvation nearer than when we believed." {February 13, 1895 ATJ, GCB 116.9} (Italicized in original)

"It will also be noticed that this 'league' [The International Sunday Observance League] **has other plans besides** the intention to prosecute those who will not bow to their man-made




THE HOLY TRINITY

The central mystery of Faith that is revealed by God alone is the mystery of the Most Holy Trinity. (CCC 261).

Catholics believe that in one God there are three (3) divine Persons—the Father, the Son and the Holy Spirit.

The Trinity is One. We do not confess three Gods, but one God in three Persons. (CCC 253)

 facebook.com/catholicsknowtheanswerofficialpage

Sabbath. **Perhaps they will prosecute those who do not believe in the Trinity.**" (Review and Herald, Nov.20, 1894, Vol.71, No.46, p.730)

We all know that Sunday laws are on the statute books of America, and many Seventh-day Adventists are waiting for the Sunday law to be enforced in fulfillment of the mark of the beast in Revelation 13. But what the majority of Seventh-day Adventists don't realize, is that **attached to the Sunday law bills was another 'religious' law concerning the Trinity.** Take a look at the following concerning the Breckinridge Bill, of which A.T.Jones and other Adventist leaders spoke against:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That **it shall be unlawful** for any person or corporation, or employe of any person or corporation in the District of Columbia, **to perform any secular labor or business**, or to cause the same to be performed by any person in their employment **on Sunday**, except works of necessity or mercy; nor shall it be lawful for any person or corporation to receive pay for labor or services performed or rendered in violation of this act"

"...In this connection let me say, gentlemen, that the District of Columbia has just the same kind of a Sunday law as that of Ohio. This law of the District of Columbia was in force when this book was issued which I hold in my hand, which was April 1, 1868; and I am told that this law (which I will read) was re-enacted in 1874. I now quote from the law. Section 1 provides that- **'If any person shall DENY THE TRINITY**, he shall, for the first offense, be bored through the tongue, and fined twenty pounds; ... and for the second offense, the offender being thereof convict as aforesaid, shall be stigmatized by burning on the forehead with the letter B, and fined forty pounds; and for the third offense, the offender being thereof convict as aforesaid, shall suffer death, without the benefit

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of the clergy.' Section 10 **of the same law** has this:- 'No person whatever shall do any bodily labor on the Lord's day, commonly called Sunday ... Now, gentlemen, that law has never been repealed.'
(Arguments on the Breckinridge Sunday Bill - [source](#))

You can also see the above confirmed in the book "American State Papers Bearing on Sunday Legislation" from 1911 - You can download the book [HERE](#). Search for the word "Trinity" and you will see the references.

"Taking this to some lawyers, they told us that the old law we had found was still binding. This is a very strict law, and provides that the offender shall pay a fine of 200 pounds of tobacco. But that which makes this law [Sunday law] appear so strange, is that it is found **IN DIRECT CONNECTION with another statute** which provides that any one **who publicly denies the Trinity as commonly held**, shall, for the first offense, have his tongue bored through, and for the third offense, suffer death without the benefit of the clergy. Possibly the reason why the promoters of the present Sunday law ignore the one now on the statutes, is because it is in the company of another law so barbarous in its make-up, thus showing the nature of the company Sunday laws of the past have always kept." (Review and Herald, Jan.21, 1890, Vol.67, No.3, p.44)

"There is now, on the statute-books of this District, an old Maryland law which has never been repealed, under which a person **convicted of denying the Trinity**, received the mark 'B' in his forehead [reading statute of date Oct. 26, 1723]." (Review and Herald, Feb.4, 1890, Vol.67, No.5, p.74)

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So what law on the statute books is in '**direct connection**' to the Sunday rest bill? The law that **anyone who publicly denies the trinity** will be persecuted. And we know that according to Rome, Sunday is directly connected to their trinity god ... "every Sunday is devoted to the honor of the Most Holy Trinity, that every Sunday is sanctified and consecrated to the triune God." ([source](#)) ... "Question 1092. What is Sunday, or the Lord's Day in general? A. It is a day dedicated by the Apostles to the honour of the most holy Trinity." (The Douay Catechism of 1649)

"It will also be noticed that this 'league' [The International Sunday Observance League] **has other plans besides** the intention to prosecute those who will not bow to their man-made Sabbath. **Perhaps they will prosecute those who do not believe in the Trinity.** Their, spiritual ancestors, the Puritans, considered the arrest and punishment of those who rejected this church dogma as something pleasing to the Deity ... **The doctrine of the Trinity and the sacredness of Sunday are both** orthodox plums of marvelous sweetness to the ministerial too." (Review and Herald, Nov.20, 1894, Vol.71, No.46, p.730)

And what are all the churches uniting on today? THE TRINITY! Take a look at our [ECUMENICAL GOD OF ROME](#) page for more information on that. So Rome is uniting all the churches on it's Trinity god ready for the mark to be enforced!

Now attached to the Sunday law bill in Ohio, we find the following exemption ... "The proviso of the Sunday law exempts those only who conscientiously observe the seventh day of the week as the Sabbath." (Arguments on the Breckinridge Sunday Bill, [see source above]). So 7th day Sabbath keepers would be exempt. **But those who deny the trinity would be punished!** Do you see the deception of Rome? Is this going to factor into the coming Sunday law? We will

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see. But the fact shows that this is not just about the Sunday law, as the trinity god of Rome is closely connected to it.

*"Now what more was ever required by the papacy, and all phases of the old order of things, than is thus brought within the meaning of the national Constitution by this decision? What more was ever required by the papacy itself than that "the Christian religion" should be the national religion; that the discipline of the Church should be maintained by the civil power; that **the religious test oath should be applied to all**; that the public should be taxed for the support of religion and religious worship; **that there should be required a belief in the doctrine of the Trinity**, and the inspiration of the "Holy Scriptures of the Old and New Testament;" that the guilt of 'blasphemy' should be visited upon everyone who should speak or act 'in contempt of the religion professed by almost the whole community;' and that everybody should be required by law to observe Sunday? Indeed, what more than this could be required or even desired by the most absolute religious despotism that could be imagined?" (A.T.Jones, Ecclesiastical Empire, pp.837-838)*

Remember, you can be a "Saturday keeper" and still be worshipping the beast by accepting the mark **OR** name, **OR** number of the beast. See our page: [Mark OR Name OR Number of the Beast](#). It is imperative that we stand on the truth of God's Word, and NOT follow the teachings of men. Let us be followers of Jesus Christ, not man!

Above information taken from following website: <http://www.end-times-prophecy.org/trinity-law.html>

MARK = Sunday worship acceptance by our thoughts and/ or actions. **"The "mark of the beast" still remains to be defined."** {GC 445.2}

NAME = Antichrist Character (what spirit is controlling the heart and mind?)

NUMBER = 666 (Trinity) Three Gods in one

Once again, Sister White's quote below in Great Controversy. We receive either the MARK, **OR** NAME, **OR** NUMBER of the beast! Any of these will catch us in the devil's trap in keeping the false Sabbath!!

The beast with two horns "causeth [commands] all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Revelation 13:16, 17. The third angel's warning is: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." "The beast" mentioned in this message, whose worship is enforced by the two-horned beast, is the first, or leopardlike beast of Revelation 13—the papacy. The "image to the beast" represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas. **The "mark of the beast" still remains to be defined.** {GC 445.2}

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Back to Revelation: [Revelation – Habakkuk's Tables \(iwillstanduponmywatch.com\)](http://www.iwillstanduponmywatch.com)