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LESSONS ON RELIGIOUS LIBERTY FOR SENIOR CLASSES

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INTRODUCTORY.

No attempt has been made in this series of lessons to treat the subject exhaustively. This would be an impossibility in so small a compass. The subject of religious liberty is a great subject, we might say, an almost inexhaustible one. Neither has any attempt been made to make an application of even all the principles brought out to the present-day movements, and bring matters, so to speak, "up to date." The idea has been rather *to set forth clearly the principles themselves from a Bible standpoint*, thus giving the student a good foundation upon which to build. The application of a principle is not difficult after the principle itself is once thoroughly understood.

The student will find it highly profitable and greatly to his advantage during the study of these lessons to read the work by Elder A. T. Jones entitled "The Rights of the People; or Civil Government and Religion." This is "Civil Government and Religion" revised and much enlarged.

INTERNATIONAL

SABBATH SCHOOL QUARTERLY.

Lessons for Senior Classes, 4th Quarter, 1895.

LESSON I.—October 5, 1895.

THE AUTHOR OF LIBERTY.

NOTE.—Let the texts in bold-faced type be committed to memory, and as many more as time will permit.

1. WHAT was Christ's mission to this world? Luke 4 : 18; Isa. 61 : 1.

2. What will make men free? **John 8 : 31, 32.**

3. In what condition, therefore, are those who know not the truth? *Ans.*—In bondage; the servants, or slaves of sin. Verses 33, 34; 2 Peter 2 : 19.

4. How many of the human family, in their natural condition, are slaves of sin? Rom. 3 : 23.

5. Since Satan is the author of sin (John 8 : 44), whom do men serve while practicing sin? Rom. 6 : 16; 1 John 3 : 8.

6. What was the salvation Christ brought to this world? Matt. 1 : 21.

7. Since sin is of Satan, and Christ came to save men from sin, from whose dominion did He come to free them?

8. In what does all sin originate? 1 John 2 : 15-17; Rom. 7 : 7. (See note 1.)

9. What is covetousness, or selfishness? *Ans.*—The love of self to the disregard of the rights of others.

10. Since selfishness is the root of all sin, and Christ came to save men from sin, what really was His mission? *Ans.*—To save men from the inordinate love of self, and enable them to recognize and respect the rights of others.

11. What are the rights of others? *Ans.*—The same as our own. (See note 2.)

12. By what scriptures is this clearly shown? **Lev. 19 : 18; Matt. 7 : 12.**

13. How does God estimate a man's religion? **James 1 :27; 1 John 4 : 20;** Matt. 25 : 40. (See note 3.)

14. What, then, must men have taken from their hearts before they will recognize the equal rights of their fellow-men? *Ans.*—Selfishness.

15. Who alone can cleanse the heart from selfishness, or sin? **Acts 4 : 12;** 1 John 1 : 9.

16. Who alone, then, can give men real freedom? **John 8:36.**

17. If all men would recognize the equal rights of their fellow-men, would there not be perfect and universal liberty on earth?

18. Could there be any tyranny or persecution under such circumstances?

19. Therefore, to whom alone must we look for genuine, universal, and lasting liberty?

NOTES.

1. THE inordinate love for that which we may think will be of profit and pleasure to us is the cause of all the trouble there is in the world. But this is simply covetousness, and covetousness, therefore, is that which lies at the bottom of every sin. Before any other of the ten commandments can be broken, the tenth must first be transgressed. Covetousness is simply *selfishness*, or a desire to gratify and please self, regardless of the rights of others. This was the cause of Satan's fall in heaven (Isa. 14 : 13, 14), and man's on earth (Gen. 3 : 4–6). And this is the ruling spirit of the Papacy, or man of sin. 2 Thess. 2 : 3, 4. It is that which rules sinful men everywhere.

2. THE rights of all men are equal. One man has no more inherent or natural rights than another. The framers of the Declaration of Independence enunciated a great truth when

they said, "We hold these truths to be self-evident, that all men are created *equal*, and are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness." And Christ also set forth this same principle of equality to govern in His church, when He said, "Be not ye called rabbi; for one is your Master, even Christ; and all ye are brethren." Matt. 23 : 8.

3. It is not so much by the number or length of prayers offered, or by the amount of religous ceremonies performed, that God estimates our religion, as by the way we treat our fellow-men. They are His creatures, beings whom He has made in His image. Gen. 1 : 27. We are to see the workmanship of God in each human being, and recognize and treat each individual as God's property. The soul of every other person is as precious in the sight of the Lord as is our own; for the same price has been paid for its redemption as for ours. Therefore, when we mistrust our fellow-men, and look down upon them, we are doing despite to God. It is a principle clearly laid down in the Bible that as we treat others God will treat us. Matt. 6 : 14, 15; 7 : 1, 2.

LESSON II.—October 12, 1895.

THE SLAVERY OF SELF.

1. What can you say of the desirability of freedom? (See note 1.)

2. Notwithstanding this general desire for freedom, are men by nature free? (See note 2.)

3. In what way do men show themselves to be slaves?

(*a*) By their inability to break off bad habits.

(*b*) By following foolish and erroneous customs.

(*c*) By want of courage to think.

(*d*) By want of courage to speak.

(*e*) By going with the majority when the majority go wrong.

(*f*) By fearing men instead of God.

(*g*) By serving men instead of serving God.

(*h*) By keeping the commandments of men instead of the commandments of God.

(*i*) By every sin they commit. (See note 3.)

4. Why do men naturally do all these wrong things? *Ans.*—Because of selfishness.

5. What must everyone do in order to become a true follower of Christ? Luke 9 : 23.

6. What stood in the way of many of the rulers confessing Christ when He was on earth? John 12 : 42, 43.

7. Whom do men love when they love the praise of men? *Ans.*—Themselves.

8. Can men truly believe on Jesus while seeking such honor? John 5 : 43, 44.

9. What, then, more than all else, stands in the way of faith in Jesus?

10. To what does this love of self lead? *Ans.*—It leads men to serve men and to seek their favor, instead of serving God and seeking His favor.

11. What direct command is given in **1 Cor. 7 : 23?**

12. Whom alone are we to serve? **Matt. 4 : 10.**

13. Who can deliver men from this slavery of self and give them power to go right though all others go wrong? 2 Peter 2 : 9; Rom. 11 : 26; 2 Tim. 4 : 18.

14. How free can Christ make men? John 8 : 36.

15. How free was Paul after his conversion? **1 Cor. 9 : 19.** (See note 4.)

16. What rule of moral independence has the Lord laid down for all to follow? **Ex. 23 : 2.**

NOTES.

1. FREEDOM is a condition desirable to all. Everybody likes to be free—free to think, act, and speak, free to go where he wishes, and do what he pleases. It is an inborn principle. God made man free in the beginning, and it is only sin that has brought bondage and slavery of any kind into the world. The words of Patrick Henry, "Give me liberty, or give me death," are but an outburst of this natural desire for freedom.

2. No man by nature is truly free. All, in consequence of the fall, are slaves; all are subject to things which bring them into bondage,—slaves of habits, customs, and traditions, slaves of men, slaves of self, slaves of sin.

3. MEN show themselves to be slaves in the following ways:—

(*a*) They become so addicted to habits which they know are an injury to them, that they cannot break them off. They try to do it again and again, but fail. The habit is master, and they are slaves. This lack of power is thus stated by the apostle: "For what I would, that do I not; but what I hate, that do I." Rom. 7 : 15. "For to will is present with me; but how to perform that which is good I find not." Verse 18.

(*b*) Many do things for no better reason than because others do them, or because their forefathers did them. They are slaves to custom. This is well illustrated by the history of the Lamentations, recorded in 2 Kings 17:40, 41: "Howbeit they did not hearken, but they did after their former manner [to the Lord]. So these nations feared the Lord, and served their graven images, both their children, and their children's children; as did their fathers, so do they unto this day." This is also most strikingly shown in the matter of Sunday observance. The condition of millions in this respect is correctly represented in the following words of Ex-Governor St. John: "I observe Sunday as God's holy Sabbath day. I am frank about it. It always pays a man to be frank. Now, why do I observe Sunday?—I observe Sunday because my father and mother observed it, and not because I have gone down deep and searched the Bible for the truth of the matter."—*Speech in Battle Creek, Mich., Sept. 8, 1890.*

(*c*) Many have not the courage to think. They are afraid to allow themselves to reason, fearing that the conclusion will condemn them. They let others do their thinking for them. But God wants men to use the mental powers He has given them. He, the Author of our minds, says, "Come now, and let us reason together." Isa. 1 : 18.

(*d*) Others, though allowing themselves to think, have not the courage to give expression to their convictions, fearing it might cost them something to do it. This was the trouble with many in Christ's day. "Howbeit no man spake openly of Him for fear of the Jews." John 7 : 13. See also John 9 : 22.

(*e*) To go with the majority or the great men when we think they may be going wrong. The Lord says: "Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies; because thou didst trust in thy way, in the multitude of thy mighty men." Hosea 10 : 13. "Thou shalt not follow a multitude to do evil." Ex 23 : 2.

(*f*) Many shun duty for fear of what men may think or say of them or do to them. Against this the Lord has often warned His people: "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and

let Him be your fear, and let Him be your dread." Isa. 8:12, 13. See also Isa. 57:12, 13; Matt. 10:28, 32, 33; Ps. 56:4.

(*g*) We show our slavery by serving men instead of God. But the Lord teaches that what we do for or in respect to others we are to do "not with eyeservice, as men pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, *and not to men*." Eph. 6:6, 7.

(*h*) Whosoever follows the commandments of men instead of the commandments of God, is the servant of men instead of the servant of God. This is vain worship, because it is man worship. See Matt. 15:9; Isa. 29:13; Titus 1:14.

(*i*) Whoever commits sin is the servant, or slave, of sin, and through sin of the devil, who is the originator and author of sin. John 8:34; Rom. 6:16; 1 John 3:8.

4. THOUGH announced in an assumed hypothetical way, Paul does, nevertheless, here express his freedom. He was "free from all men." And his perfect freedom is further shown in the expression which follows, "Yet have I made myself servant unto all." This was voluntary. He made *himself* servant. Let it be noted, also, that this freedom which Christ gives, though making men free from all men, does not make them unfeeling or ostentatiously independent, but kind-hearted, sympathetic, and willing and ready to do good to all.

SEE opening paragraph in chapter 1 of "The Rights of the People."

LESSON III.—October 19, 1895.

THE GENUINE PRINCIPLE OF LIBERTY.

1. FOR what kind of rights and liberty may even selfish men plead? *Ans.*—Their *own* rights and their *own* liberty.

2. What kind of liberty did the Lord command the children of Israel to proclaim at the year of jubilee? *Ans.*—Universal liberty. Lev. 25:10. (See note 1.)

3. How did He rebuke them for not heeding this instruction? Jer. 34:17.

4. For whom had they not proclaimed liberty? Same verse. (See note 2.)

5. What judgments were pronounced upon them because of this failure on their part? Same text.

6. What does this show? *Ans.*—God's displeasure at men's disregard for the rights of others, and that His judgments come on account of these things.

7. In what language did Job show his regard for the rights of his servants? Job 31 : 13–15.

8. Instead of serving ourselves all the while, what does the Bible tell us to do? **Phil. 2 : 4.**

9. How are we to serve one another? Gal. 5 : 13.

10. Are our love and good will to be confined simply to those who reciprocate them? **Matt. 5 : 43, 44; Gal. 6 : 10.**

11. If all men would love their enemies as well as their friends, how long could enemies, enmity, and persecution exist?

12. What is the only principle which will lead men to treat their neighbors as themselves? Lev. 19 : 18.

13. What is said of love in Rom. 13 : 10?

14. What is love declared to be? Verses 8, 10.

15. What result does the keeping of the law bring to the individual himself? Ps. 119 : 44, 45. (See note 3.)

16. Since the keeping of the law of God insures liberty both to the individual himself and also to his neighbor, what is this law most fittingly called? **James 2 : 12.** (See note 4.)

17. But as this law can be fulfilled only by love, what is the fundamental principle of true liberty for all men?

NOTES.

1. To proclaim liberty throughout all the land to all the inhabitants thereof would be universal liberty. This was the proclamation God ordered to go forth in Israel at the year of jubilee, ordained to be celebrated every fifty years, when all property was to revert back to its original owners, and all persons held in servitude were to be free. This year of jubilee was a type of the final deliverance of God's people and the complete freedom which they will enjoy when they rise conquerors over death and all wicked and opposing powers. See "Early Writings," p. 28.

2. It is easy enough to proclaim liberty for ourselves. The most selfish man in the world can do this. But to plead for the

rights of others—the rights of all men—that is quite a different thing. That means true freedom.

> "Is true freedom but to break
> Fetters for our own dear sake,
> And with leathern hearts forget
> That we owe mankind a debt?
> No; true freedom is to share
> All the chains our brothers wear,
> And, with heart and hand, to be
> Earnest to make others free!"
>
> —*James Russell Lowell.*

God wants men to proclaim liberty "everywhere to his brother, and every man to his neighbor." His denunciation for a failure in this respect (as recorded in Jer. 34:17) shows not only His displeasure at such a course, but that he sends His judgments because men do not regard and plead for the rights of their fellow-men. We are not to plead simply for our own rights. This is why we cannot consistently ask for exemption for ourselves from laws that are unjust to all. We are not to ask to be treated better than our neighbors.

3. IT is true in civil government, as well as in the spiritual realm, that obedience to law insures liberty to the individual. Under just administration it is only criminals, or law breakers, who lose their liberty. But the keeping of the law means the recognition of the rights of others, or liberty and freedom to them as well as to ourselves. Therefore law keeping tends to universal liberty, liberty for *us* and for our *fellow-men*. The law of God is therefore most fittingly styled "the law of liberty."

4. MARK, we are not saying that sinful men obtain liberty before God by obedience to the law of God, but that the *keeping* of this law (which is possible only by faith in Jesus Christ) *insures* the liberty we speak of. Perfect liberty cannot be where just laws are transgressed; that is impossible. And faith itself could not bring about genuine liberty if it did not work obedience. But it does. We read of "the obedience of faith" (Rom. 16:26) and of "faith which works by love," which, as we have already seen, is the fulfilling of the law (Gal. 5:6; Rom. 13:10).

LESSON IV.—October 26, 1895.

A THEOCRACY—TRUE AND FALSE.

1. WHAT is a theocracy? (See note 1.)
2. Who, then, must be ruler or king in a true theocracy?

3. What is the nature of God and His law? John 4 : 24; Rom. 7 : 14.

4. What kind of service is acceptable to God? Deut. 4 : 4–6; Isa. 1 : 19.

5. What two things must, therefore, exist in a true theocracy? (See note 2.)

6. When only in the highest sense did a true theocracy exist in this earth? (See same note.)

7. What later example have we of a true theocracy? *Ans.*—Israel.

8. Who was the king? Judges 8 : 23; 1 Sam. 12 : 12 (last clause).

9. What proposition did the Lord make to Israel? Ex. 19 : 3–6.

10. What reply did Israel make? Verses 7, 8.

11. How was this covenant sealed? Ex. 24 : 4–8.

12. How much did the conditions of this compact include? (See note 3.)

13. What did Israel thus become? Ex. 19 : 6.

14. By what means did the Lord reveal His will to His people? (See note 4.)

15. What did the people in their backslidden state desire? 1 Sam. 8 : 5, 6.

16. How did the Lord regard it? 1 Sam. 8 : 7; 12 : 16–19. (See note 5.)

17. How did He still show His love for His erring people? 1 Sam. 12 : 20–24.

18. That Israel might have righteous rulers, how were they to be appointed? (See note 6.)

19. By what were the kings to be directed? (See note 6.)

20. As the people departed from God how did it affect the kingdom? (See note 7.)

21. What was the final result to the kingdom? Eze. 21 : 25–27. (See note 7.)

22. What was the final result to the people? Mark 15 : 12–14; John 19 : 14, 15.

CHRIST'S KINGDOM.

23. What is said of Christ's eternal reign? Luke 1 : 32, 33; John 18 : 36, 37.

24. When will He take the throne of His kingdom? Matt. 25 : 31.

A FALSE THEOCRACY.

25. What is that government which claims to rule in the place of God? (See note 8.)

26. What does the prophetic word say of such a power? 2 Thess. 2 : 3–7; Rev. 13 : 1, 5, 8.

27. Who is back of all this blasphemous assumption? Rev. 13 : 4; 12 : 9.

28. What does the historian say of its development? (See note 9.)

29. What will become of all these apostate kingdoms and false theocracies? Ps. 2 : 8, 9; Dan. 2 : 44.

30. Who, then, will reign as king forever? Jer. 23 : 5, 6; Zech. 14 : 9. (See note 10.)

NOTES.

1. "A THEOCRACY is (1) a government among men recognizing the immediate sovereignty of God and receiving His revelations as its civil law. (2) Hence a state of government administered by a sacerdotal class or by ecclesiastics; a hierarchy having political power; specifically, the Hebrew state from Moses to the monarchy; by emphasis, a direct government of God."—*Standard Dictionary*. The second definition covers false theocracies.

2. IT is an eternal and divine principle that "governments derive their just powers from the consent of the governed." It is only thus that God reigns over His people. He will not compel unwilling service. It is the willing and obedient over whom He reigns. There must therefore be in a true theocracy willingness on the part of God to become king, and willingness on the part of the people that the Lord should rule. Willing service is always heart service. In its fullest and truest sense such a theocracy never existed upon the earth save only the little while that Adam and Eve were faithful.

3. THE people of Israel promised to obey God's voice and heed His command. Three days after this the Lord uttered His

voice from heaven in the ten words which comprehended in themselves all righteousness. Then the Lord gave other laws for the government of the nation through Moses. These are found in Ex. 20 : 22 to 23 : 33.

"That the obligations of the Decalogue might be more fully understood and enforced, additional precepts were given, illustrating and applying the principles of the ten commandments. These laws are called judgments, both because they were framed in infinite wisdom and equity, and because the magistrates were to give judgment according to them."—*Patriarchs and Prophets, p. 310.* "After the people had heard these judgments from the lips of Moses, which were the conditions of the covenant, they again said, 'All that the Lord hath said will we do, and be obedient.' The covenant was then ratified by the sprinkling of blood. Arrangements were now to be made for the full establishment of the chosen nation under Jehovah, their king."—*Id., p. 312.* This was done in the erection of the sanctuary, the central place of worship, the appointment of the priesthood, the endowment of the seventy elders, etc. Israel thus became the kingdom of God.

4. God was the governor of His people. His will or laws were revealed to them in three different ways: (1) His great constitution, or primal law of government of the universe by His own voice (see Ex. 20 : 1–17; Deut. 5 : 22); (2) through Moses, who talked with God face to face, and through other prophets (see Deut. 5 : 30, 31; Num. 12 : 6; 2 Chron. 36 : 15); (3) by Urim and Thummim, through the high priest (Num. 27 : 21), and sometimes other ways. But all these appointments and agencies were of God. Moses, the elders, the priests, the prophets, were all appointed of God, or under His direction, and fitted for their work by His Spirit. Jehovah was king; the people of Israel, if the government was to be a success, must be willing subjects.

5. As the leaders, prophets, and priests were but the ministers of God, when the people neglected them or their counsels, they neglected not the men, but God, who sent them. See 1 Sam. 8 : 7; Ex. 16 : 8; Luke 10 : 16. This was a long step on the part of Israel toward the utter ruin of the kingdom. Henceforth the pure theocracy was no more. That the nation might be preserved intact, that the promise concerning Christ according to the flesh might be fulfilled through Abraham, Isaac, Jacob, Judah, David, the Lord preserved the nation even though rebellious till the coming and manifestation of Christ in the flesh. See Deut. 7 : 6–8; 9 : 5; Gen. 49 : 10; Jer. 11 : 4, 5; Acts 2 : 29, 30.

6. And yet the Lord did not cast off His people. He gave

them their choice, and told them the manner of the kingdom. The king was to be chosen by the Lord and anointed by His prophet. When the Lord's choice was confirmed, it went well with the nation. When the king was of their own choice, and one who departed from God, the nation always suffered. Special instruction concerning the king is found in Deut. 17:14–20. He was to be of God's choice; he was to be of the stock of Israel; he must not multiply horses (an animal especially dedicated to sun worship); he must not follow the lustful example of other rulers in multiplying to himself wives and concubines. It was his duty to write out a copy of the law given by Moses, and to study it, that he might instruct his people in word and example, and thus preserve the kingdom to the Lord.

7. THE final result of choosing their own way, to that nation which began its career so gloriously, was backsliding, extravagance, oppression on the part of their kings, intermarriages with idolatrous nations, alliances with other nations, till, finally, that which was once the kingdom of the Lord became utterly perverted, and the king, who should have been a type of Christ, was a mere vassal of Babylon. So of him, and of that kingdom which in a sense was still the Lord's, the prophet said: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. Perverted, perverted, perverted, will I make it; and it shall be no more, until He come whose right it is; and I will give it Him." Eze. 21:25–27, margin. The crown of Judah was first seized by Babylon, in the very days of the prophet. Three times again it was "overturned," or "perverted," by Medo-Persia, Grecia, Rome. It is in the hands of Rome and earthly governments to-day, and God will no more rule over an earthly kingdom; there will be no more a true theocracy or government of God on earth till Jesus Christ comes to reign as King of kings.

8. As God has declared by His prophet that He will reign no more on earth over an earthly kingdom till Christ shall come the second time, it follows that that kingdom or government which claims to be ruling in the place of God is blasphemously assuming authority which does not belong to it. It is a false theocracy, the government of antichrist. And this has been the character in modified forms of every idolatrous or Church and State government which has ever existed apart from the theocracy of Israel. Behind them all is Satan. Their power is force. It is not, Do because you love and trust, but, Do because you shall and must.

9. THIS false theocracy began to be developed under the teachings of Augustine and others who had departed from the the faith. Says Neander ("History of the Christian Religion and Church," vol. 2, p. 132): "There had in fact arisen in the church, as we observed in the previous period, a false theocratical theory. . . . This theocratical theory was the prevailing one in the time of Constantine, and the bishops voluntarily made themselves dependent on him by their disputes and by their determination to make use of the form of the State for the furtherance of their aims." It was out of this grew that "whole system of spiritual despotism, of intolerance and persecution, which ended in the tribunals of the Inquisition." See *Id.*, vol. 2, p. 217. The demand for a theocracy to-day by the National Reformers, the Woman's Christian Temperance Union, and others, is of precisely the same character, whether those who make it know it or not.

10. IT may be said that the only true theocracy on earth now is Jesus Christ ruling supreme in the heart which has admitted Him and retains Him by faith. Eph. 3:17; Gal. 2:20. The aggregation of such hearts form the temple or church of God, in which Jesus Christ rules by His word and Spirit (1 Cor. 3:16; 2 Cor. 6:16), and in which no other power has authority. When Christ shall come it will be such hearts—hearts tested in all trials—over which He will reign forever. Love will rule, love will do glad service forever; then let love rule now.

LESSON V.—November 2, 1895.

THE POWERS THAT BE.

1. WHAT is the source of all power? **Rom. 13:1.**

2. Who has ordained the powers that be?—*Id.*

3. Therefore, who ordained the existence of civil governments among men? See Dan. 2:21; 4:25.

4. Must they not, then, be for a good and wise purpose? Rom. 13:4, first clause. (See note 1.)

5. What is the character of the work which God has ordained the rulers of civil government to perform? Verse 3, first clause; verse 4, last clause; 1 Peter 2:13, 14.

6. Was man created evil in the beginning? **Eccl. 7:29.**

7. When did he become "evil"? *Ans.*—When he sinned; when he transferred his allegiance from God to Satan.

8. Since the rulers of civil governments were ordained to be a terror to "the evil," and revengers to execute wrath upon him that "doeth evil," when did they become a necessity? *Ans.*—Since the fall of man. (See note 2.)

9. What did man lose in the fall that made civil governments a necessity? *Ans.*—The power of self-control, the fear and love of God, and love toward his neighbor; in other words, he became selfish.

10. What striking illustration of this lack of self-control do we have after the fall? *Ans.*—The murder of Abel. Gen. 4 : 1–8.

11. For whom were earthly governments ordained? *Ans.*—For those who have not the principle in them to govern themselves,—the principle of love. Rom. 13 : 3, 4.

12. Who is the source of love? 1 John 4 : 7.

13. Through what divine agent is this love imparted to us? Rom. 5 : 5; 8 : 9.

14. How do we obtain the Spirit of God? Gal. 3 : 13; Luke 11 : 9–13.

15. What is the character of this faith? Gal. 5 : 6.

16. How will this love be manifest? 1 John 5 : 3; Rom. 13 : 10.

17. When, therefore, love is the active principle, who reigns?

18. What is that power and plan called by which God restores to man this principle of love or righteousness? Rom. 1 : 16. (See note 3.)

19. When men are governed by love, do they need the aid of civil laws and the fear of temporal punishment to keep them from trespassing on the rights of others? 1 John 3 : 9; Gen. 39 : 7–9. (See note 4.)

20. Do such need the aid of civil laws to make them know the Lord and serve Him? 1 John 4 : 7, 16.

21. Of what use, then, can civil governments be to Christians? *Ans.*—To protect them, as well as all others, in their rights.

22. How long will there be use for civil governments? *Ans.*—Only so long as there is crime or evil in the world.

23. Will there be any occasion for civil governments, then, in the new earth? Rev. 21:1-4, 27; 22:14; Eph. 5:5.

24. What is said concerning the duration of earthly kingdoms? Ps. 2:7-9; Dan. 2:34, 35, 44; Rev. 11:15.

25. In contrast with these, what is the kingdom of the Lord called? 2 Peter 1:10, 11.

NOTES.

1. WE should not disparage the utility or importance of civil governments. They are a necessity under the existing order of things. They become a necessity in consequence of the fall. To secure men in their persons and property is a good object, and, as Lord Macaulay in his essay on Gladstone has said, "The best way, indeed the only way of promoting that object (among the masses of the people in a state of sin), is to combine men together in certain great corporations, which are called States." These States may be very imperfectly organized, and abound in abuses, yet, as Macaulay adds, "It seems reasonable to believe that the worst that ever existed was, on the whole, preferable to complete anarchy."

"Some, I saw, have a prejudice against our rulers and laws; but if it were not for law, this world would be in an awful condition. God restrains our rulers; for the hearts of all are in His hands. Bounds are set, beyond which they cannot go. Many of the rulers are those whom Satan controls; but I saw that God has His agents, even among the rulers. And some of them will yet be converted to the truth. They are now acting the part that God would have them."—*Testimonies, vol. 1, p. 203.*

2. ANDREW W. YOUNG, in his "Government Class Book," p. 12, explaining why civil governments are necessary, says: "Man is by nature selfish, and many would infringe the rights of others, for their own selfish ends, unless restrained. Hence we see the necessity of some fixed rules, that each one may know what he may do and what he must not do. These rules for regulating the social actions of men are called laws. . . . But law cannot exist without government. Law is a rule of action laid down by the supreme power, and if there is no supreme power there can be no law. Hence we see the necessity of government."

It will be noticed that the validity of this argument all rests upon the statement that "man is by nature *selfish.*" Civil governments are a necessity, because men are *selfish.* But God did not create man selfish. Selfishness is an evil acquired through the fall, as shown in the three preceding lessons. Hence civil governments are a necessity because of the fall.

3. LOVE and righteousness, it will be seen, are one and the same thing; for righteousness is the keeping of God's righteous law (Deut. 6:25; Isa. 51:6, 7; Ps. 119:172); and our lesson teaches us that love is the same thing, manifesting itself in the same way; love, or righteousness, is all-comprehensive. Everything good goes with it,—obedience, life, peace, happiness. True obedience springs from love. Love is the greatest thing in the world. "Now abideth faith, hope, charity [love], these three; but the greatest of these is charity [love]." 1 Cor. 13:1. The means by which God places this in our hearts is through faith in the gospel of Christ.

"Love is a golden chain that binds
The happy souls above,
And he's an heir of heaven who finds
His bosom glow with love."

4. TRUE Christians, while obedient to all just civil laws, are governed by a higher and better law than these,—the law of God, the law of love. They do not refrain from killing or lying or stealing or committing adultery because the laws of the land make these things penal offenses, and threaten punishments upon those who commit them. They would not do these things if there were no civil laws or governments. It is not the fear of the lock-up, the jail, the penitentiary, or the gallows that keeps them from doing these things, but rather the fear of God. With Joseph of old, they say, "How can I do this great wickedness, and sin against *God*." Gen. 39:9. While this fear of God and love for His creatures controls the life of the individual, he cannot do such things; he does not desire to do them. "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he *cannot* sin, because he is born of God." 1 John 3:9.

LESSON VI.—November 9, 1895.

CHRIST OUR MASTER.

1. WHAT does Christ style Himself in **Matt. 23:8, 10**?

2. If He is Master, what are we? (See note 1.)

3. Has anyone a right to come in between a master and his servant? **Rom. 14:4.**

4. Therefore when men step in and begin to dictate to their

fellow-men how, when, where, or whom they shall worship, what are they doing? *Ans.*—Putting themselves in the place of Christ.

5. Seeing each individual in his relation to God is responsible alone to Him, what conclusion does Paul draw? **Rom. 14 : 12.**

6. When the State makes religious laws and punishes men for noncompliance therewith, to whom does it make them accountable?

7. What position does the State under such circumstances assume toward the individual? *Ans.*—That of God.

8. Did God ordain civil government to take His place in religious things?

9. What is religion? (See note 2.)

10. When a man becomes truly religious, what will he recognize? *Ans.*—The relation he sustains toward God, and his duties and obligations in consequence thereof.

11. What has God done for man? *Ans.*—Brought him back or redeemed him from the service of self, sin, and Satan. 1 Peter 1 : 18, 19.

12. Who are we then? **1 Cor. 6 : 19; Rom. 14 : 8.**

13. Whom shall we serve therefore? **1 Cor. 6 : 20; Rom. 12 : 1;** Ezra 5 : 11.

14. In religious things whom shall we not serve? 1 Cor. 7 : 23.

15. How shall we regard rulers and those in authority? 1 Tim. 2 : 1, 2; 1 Peter 2 : 13–17. (See note 3.)

16. Why and how should we do this? 1 Peter 2 : 15, 16. (See same note.)

17. What will the Master finally say to his faithful servants? Matt. 25 : 21.

NOTES.

1. THE complement of master is servant. Christ is the rightful Master, or Head, of every man; for He has paid the redemption price for every soul. It is therefore but a "reasonable service" that we render obedience and loyalty to Him. Rom. 12 : 1, 2. But He forces none to serve Him; and recognizes none as His servants but those who willingly offer themselves and take the freedom He purchased for them. Isa. 1 : 19; Rev. 22 : 17.

2. RELIGION—"The recognition of God as an object of worship, love, and obedience."—*Webster*. Another definition quite as good is, "Man's relation of faith and obedience to God."

3. WHILE we are to regard Christ as our Master, we are to treat our rulers with respect and recognize their authority in civil things, for they are divinely ordained to exercise such authority. We are to do this, therefore, because it is the will of God (verse 15), and we are to do this as the *servants of God* (verse 16). This is the proper exercise of our liberty as God's free men. There will be no conflict of authority unless men and rulers undertake to exercise authority in religious matters, and then "we ought to obey God rather than men." Acts 5:29.

This is forcibly illustrated by memorable examples in Bible history, such as Daniel, the three Hebrew children, the apostles of Christ, and in later times by the martyrs of Jesus who sealed their testimony with their blood. The words of the apostle in Heb. 11:32-40 and 12:1-3 should be a source of strength and encouragement to God's remnant people, who are soon to feel the dragon's wrath in the closing conflict of the great controversy between Christ and Satan. Christ is our Master; let us be loyal to him, and we shall surely be delivered and stand at last upon Mount Zion. Rev. 14:1.

LESSON VII.—November 16, 1895.

THE TWO REALMS.

1. WHAT is vested in the king of any kingdom? *Ans.*—The supreme power of that kingdom. **Eccl. 8:4.**

2. Who is supreme in civil affairs? (See note 1.)

3. Who is supreme in religious matters?

4. What statement of Christ's shows that He distinctly recognized these two realms? **Matt. 22:21.**

5. When men become Christians, or subjects of God's kingdom (Rom. 6:22), does God require them to cease to render to Cæsar those things which belong to Cæsar, and render them to Him? *Ans.*—No; the instruction given in Matt. 22:21 and Rom. 13:1-7 forbids this.

6. On the other hand, when men become citizens of another State or civil government has the government a right to require them to render to it those things which belong to God? *Ans.*—No; debts cannot be discharged in this way, by paying to one what we owe to another.

7. How many are commanded to be subject to the higher powers? Rom. 13 : 1.

8. Does this include Christians?

9. To whom are we commanded to render tribute? **Verse 7.**

10. To whom is tribute due? *Ans.*—Cæsar, or earthly rulers. Why? Matt. 22:17, 21; Rom. 13 : 4–6.

11. To whom are we to render honor? Rom. 13 : 7.

12. What is duty toward kings? **1 Peter 2 : 17.** (See note 2.)

13. To whom are we to pay the vows we have made to the Lord? Ps. 50 : 14; 76 : 11.

14. To whom do the tithes belong? *Ans.*—The Lord. Lev. 27 : 30.

15. What infallible rule did the Saviour lay down by which we are to be governed in determining to whom we are to render any service or obligation? Mark 12 : 17.

16. How does Paul state the same principle? Rom. 13 : 7.

17. In any case, therefore, what is the only question necessary to be decided in order to know to whom an obligation of any kind is to be rendered? *Ans.*—Whose is it? To whom does it belong? See Matt. 22 : 20.

18. Although commanded of God, why has not the State a right to compel men to pay tithes?

19. Prayer is likewise a duty enjoined in the Scriptures (Luke 18 : 1; 1 Thess. 5 : 17, 18; 1 Tim. 2 : 8); why has not the State a right to command men to pray?

20. Why not to be baptized, attend church, and partake of the Lord's Supper? (See note 3.)

21. Why has not the State a right to compel men to observe the Sabbath? (See note 4.)

22. Why has not the State the right to teach religion or to perform any religious act or ceremony? (See note 5.)

NOTES.

1. IN 1 Peter 2: 13, 14, Peter recognizes the king as "supreme" in the realm of earthly governments. And this realm is confined strictly to this world, to the ordinances of men, and the relations which they sustain to each other *as citizens*, which are civil. The ordinances of God belong to another realm. In this God is supreme, as Peter and the other apostles very plainly declared. See Acts 4: 19; 5: 29.

2. WE are commanded not only to "honor the king," but to pray "for kings, and for all that are in authority." 1 Tim. 2: 1, 2. Acting in their sphere, they are "God's ministers" (Rom. 13: 4, 6), ordained by Him to promote peace among men by being a terror to evil doers, and a praise to them that do well, and we are to respect that which God has ordained.

3. BAPTISM is religious. It is for the remission of sin, which is a transgression of God's law, and hence belongs to God. To Him it should be rendered. To attend church is likewise an act of religion, and should therefore be rendered to God. The Lord's Supper, as its nature indicates, belongs to God, and this determines to whom it should be rendered. Any supper the State might command men to eat would be *a State* supper, and not the Lord's Supper at all.

Civil governments have, however, interfered in all these matters. Justinian, in the year 533, issued a decree giving all men within the Roman Empire three months in which to be baptized and embrace Christianity, under pain of the loss of office, property, or the rights of inheritance. Bower's "History of the Popes," vol. 2, p. 334.

The Sunday law of Charles II., of England, enacted A. D. 1677, and still in force in England and many of the English colonies, provides that,—

"All the laws enacted and in force [in England] concerning the observation of the Lord's day and *repairing to the church therein* be carefully put in execution."

It further provides:—

"That all and every person and persons whatsoever shall, on every Lord's day, apply themselves thereon in the duties of piety and true religion publiquely and privately."

This would, of course, include the celebration of the Lord's Supper, prayer, and all other like duties.

The Sunday law of Massachusetts, passed in 1782, says:—

"That each person being able of body and not otherwise necessarily prevented, who shall for the space of one month together absent him or herself from the public worship of God on the Lord's day, shall forfeit and pay the sum of ten shillings, provided there be any place of worship in which they can conscientiously and conveniently attend."

The ancient Sunday law of Virginia, passed in 1610, was still more strict in this respect. It reads as follows:—

"Every man shall repair in the morning to the divine service and sermons preached upon the Sabbath day, and in the afternoon to divine service and catechising, upon pain for the first fault to lose their provision and the allowance for the whole week following; for the second to lose the said allowance and also to be whipt; and for the third to suffer death."

4. WHOSE is the Sabbath? To whom does it belong? The settlement of this question must determine to whom the keeping if it is to be rendered, and therefore who alone has the right to command its observance. The fourth commandment does not say the seventh day is the English Sabbath, or the Dutch Sabbath, or the Puritan Sabbath, or "the holy Sabbath of America." It says, "The seventh day is *the Sabbath of the Lord thy God.*" Therefore, in accordance with the command of Jesus Christ, our Saviour, to render to God the things that are God's, we are to render all our Sabbath observance to the Lord our God, to whom the Sabbath belongs. The Sabbath is the Lord's own day (Ex. 20:10; Isa. 58:13; Mark 2:28; Rev. 1:10), and hence should be rendered to Him. Were Sunday the Lord's day, as many erroneously hold, the principle would apply just the same; the keeping of it should be rendered to the Lord and not to the State. Therefore, the State has no business whatever with the enforcement of any Sabbath keeping whatever.

5. GOVERNMENTS were ordained to keep men civil, and not to make them religious. While a thing may be admirably adapted to meet certain ends, it may be wholly unsuited to accomplish certain other ends. Because civil governments, through their laws and schools, do not make Christians, is no more an occasion for just complaint than the fact that a bake shop does not make pianos instead of loaves of bread. They were not established for that purpose.

LESSON VIII.—November 23, 1895.

RESULTS OF A UNION OF CHURCH AND STATE—AN ADULTEROUS ALLIANCE.

1. WHAT did Christ say of His kingdom in its relation to this world? **John 18:36.**

2. What are the kingdoms over which men rule called? Rev. 11:15.

3. What general principle is stated in **Matt 19:6?**

4. Must not the converse be as imperative, that what God has separated no man has a right to join together?

5. Has the Lord separated Church and State? Matt. 22:21.

6. What must any union between the two therefore be? *Ans.*—An adulterous union.

7. What is one of the relations which the Lord represents Himself as sustaining to His church? Isa. 54:5; Jer. 31:32; 2 Cor. 11:2.

8. How long is a woman bound to her husband? Rom. 7:2.

9. What is she called, and what is she, if she marries another while he lives? Verse 3.

10. What does God say of the kings of the earth and Babylon the great? Rev. 17:1, 2, 5; 18:2, 3.

A DENIAL OF THE POWER OF GOD.

11. What is the gospel of Christ declared to be? **Rom. 1:16.**

12. How great is the power of God? Gen. 17:1; Isa. 40:26; Matt. 28:18.

13. How much power, therefore, is there in the gospel to save men?

14. Could greater power be asked for the accomplishment of any work?

15. Of what, therefore, do men confess their ignorance when they appeal to the power of the State to assist in gospel work?

16. Of what were the Sadducees ignorant? **Matt. 22:29.**

17. What do men deny when they ask the aid of Cæsar in religious things? *Ans.*—The power of God.

18. When would such a spirit be especially prevalent among professing Christians? 2 Tim. 3:1-5.

HYPOCRISY AND RELIGIOUS PERSECUTION.

19. What must be the result of making religious tests a qualification for office, and threatening temporal punishments for noncompliance with certain religious customs? *Ans.*—An increase of hypocrisy. (See note 1.)

20. What is the character of hypocrisy? *Ans.*—Sin. Luke 12: 1, last clause.

21. Is it a sin for a man to perform a religious act in which he has no faith? Rom. 14: 23.

22. What does law in civil government imply? *Ans.*—Force. See Daniel 3: 15.

23. What is the inevitable result of using force in religion? *Ans.*—Religious persecution. (See note 2.)

RUINOUS TO BOTH CHURCH AND STATE.

24. When the leaders of the Jewish Church turned from the Lord to Cæsar (John 19: 14, 15), what was the result (Matt. 23: 38; 21: 43; Luke 19: 41-44)?

25. Therefore when civil governments take sides in religious controversies, and become the instruments of persecution, what must invariably be the result? (See note 3.)

26. State in brief the results of a union of Church and State.

NOTES.

1. "THE utmost that severity can do is to make men hypocrites; it can never make them converts."—*Dr. John Moore.*

2. FAITH cannot be forced, neither can the conscience be guided or controlled by an appeal to arms. Any attempt, therefore, to compel men who have the courage of their convictions to do differently from what they believe, must necessarily result in persecution. It cannot result otherwise.

3. LIKE everything else, when Church or State is turned from its proper course, it is on the road to destruction. The truth is well stated in the following words:—

"When religion and civil government are legally united, neither derives any benefit from the union; both are seriously damaged by it. The most characteristic feature of such a union is that of a bad religion and a bad government at the same time, each being harmed by the other."—*Samuel T. Spear, D. D., in Religion and the State.*

"Injustice and oppression are not made tolerable by being in strict accordance with the law. Nothing is surer, in the end, than the reaction of such a wrong to break down the most perfectly constituted government."—*Fairchild's Moral Philosophy, p. 186.*

"Secular power has proved a Satanic gift to the church, and ecclesiastical power has proved an engine of tyranny in the hands of the State."—*Dr. Phillip Schaff.*

LESSON IX.—November 30, 1895.

FORCE NOT A GOSPEL MEANS OF LABOR.

1. How is the work of God in saving men carried on in the earth? Zech. 4 : 6.

2. How are men's hearts purified? Acts 15 : 8, 9.

3. How does Christ dwell in the heart? Eph. 3 : 17.

4. Can faith be forced, or is it a voluntary act? (See note 1.)

5. Does God ever attempt to force men to believe? John 12 : 47. (See note 2.)

6. What does Paul say of the weapons of the Christian's warfare? **2 Cor. 10 : 3, 4.**

7. What is the only sword he mentions in enumerating the "whole armor of God"? Eph. 6 : 13–17.

8. What does he say of its power? **Heb. 4 : 12.**

9. What were Luther's views on this subject? (See note 3.)

10. What reason did Christ give for His servants not fighting in His behalf? John 18 : 36.

11. When Peter attempted to defend his Master with a sword, what did Christ say to him? **Matt. 26 : 52.**

12. When two of Christ's disciples desired to use forcible means against certain Samaritans who "did not receive Him," how did He rebuke them? Luke 9 : 51–56.

13. To whom does vengeance belong? **Rom. 12 : 19.** (See note 4.)

14. What kind of worshipers does the Lord seek? John 4 : 23, 24.

15. What did the Saviour say of His attitude toward those who refused to believe His word? **John 12 : 47.**

16. What course does He pursue with every soul? **Rev. 3 : 20**; John 12 : 32. (See note 5.)

17. What course does He forbid among His disciples? Luke 22 : 25, 26; Matt. 20 : 25, 26.

18. What scriptural expressions indicate proper methods of gospel work? *Ans.*—"Go ye into all the world, and preach the

gospel" (Mark 16 : 15); "I *entreat* thee" (Phil. 4 : 3); "We persuade men" (2 Cor. 5 : 11); "We *pray* you" (verse 20); "I beseech you" (Rom. 12 : 1); "Whosoever *will, let* him take of the water of life" (Rev. 22 : 17).

19. How is the servant of the Lord to labor for the erring? 2 Tim. 2 : 24–26.

20. In seeking to convert men, how does God appeal to them? **Isa. 1 : 18.** (See note 6.)

NOTES.

1. FAITH is the gift of God, but it is ours to exercise. God leaves it optional with us whether we will use the faith He gives. All the powers of earth have not sufficient power to force a single soul to believe anything. If one believes it must be through force of conviction from accepting certain testimony, and not by outward constraint. Faith is voluntary. Its foundation is the word of God (Rom. 10 : 17); but no one can, by force, compel another to believe the Bible (John 7 : 17, R. V.).

"Where legal enactment begins, moral suasion ends."—*Christian Union.*

"You must recollect that you can't make people good or religious by act of Parliament."—*Sir George Dibbs, Ex-Premier of New South Wales.*

2. "ALMIGHTY GOD hath created the mind free; all attempts to influence it by temporal punishments or burdens, or by civil incapacitation, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who, being Lord both of body and mind, yet chose not to propagate it by coercion on either, as was in his power to do."—*Thomas Jefferson.*

3. THE views of Luther on the subject of using force in religious work are clearly set forth in the following words:—

"It is with *the word* we must contend, and *by the word* we must refute and expel what has gained a footing by violence. I would not resort to force against such as are superstitious, nor even against unbelievers. Whosoever believeth let him draw nigh, and whoso believeth not stand afar off. Let there be no compulsion. Liberty is of the very essence of faith."

4. VENGEANCE, or retributive justice, belongs to God to execute and not to man, because all men are alike accountable to God for their conduct. Therefore we are not to become angry and avenge ourselves for the wrongdoings of others, but we are to "give place unto wrath," that is, God's wrath; for it is

written, "Vengeance is mine; I will repay, saith the Lord." The Lord's wrath will be visited in harmony with the principles of justice, love, and righteousness. God has not committed to men the work of judging, condemning, and executing vengeance upon anyone. The Papacy has often shown its antichristian character by engaging in such work.

5. SHOULD anyone go to the house of another, and, without knocking, bolt through the door and rush in uninvited, he would be considered rude and unmannerly. Christ does not so. He has too much respect for the rights of every individual to force an entrance through the door of any human heart. He stands without and knocks, and says if any man will hear and open, He will come in. But, ah, how many professing to be followers of Christ have rudely sought by force to break open the door and rule men's hearts by human laws, and compel submission to church dogmas!

6. "THE government of God is not as Satan would make it appear, founded upon a blind submission, an unreasoning control. It appeals to the intellect and the conscience. 'Come now, and let us reason together,' is the Creator's invitation to the beings He has made. God does not force the will of His creatures. He cannot accept an homage that is not willingly and intelligently given. A mere forced submission would prevent all development of mind or character; it would make man a mere automaton. Such is not the purpose of the Creator. He desires that man, the crowning work of His creative power, shall reach the highest possible development. He sets before us the height of blessing to which He desires to bring us, through His grace. He invites us to give ourselves to Him, that He may work His will in us. It remains for us to choose whether we will be set free from the bondage of sin, to share the glorious liberty of the sons of God."—*Steps to Christ, p. 43.*

LESSON X.—December 7, 1895.

WHO PERSECUTE, AND WHY?

1. WHAT is the meaning of the term "persecute"? (See note 1.)

2. Have the professed people of God ever persecuted? Acts 7 : 52.

3. By what parable does Christ show the same thing? Matt. 21 : 33–39.

4. What charge did He bring against Jerusalem? Matt. 23 : 37.

5. What was the result of such a course? **2 Chron. 36 : 16.**

6. Can a true child of God persecute? John 12 : 47; Rom. 8 : 9.

7. By what principles are such governed? *Ans.*—Love, forgiveness, forbearance, patience, kindness. 2 Cor. 5 : 14.

8. How will love lead us to treat a neighbor? Rom. 13 : 10; Matt. 22 : 39.

9. What instructions, in this respect, will true Christians follow? Matt. 5 : 44; Rom. 12 : 14, 19, 20; Gal. 6 : 10. (See note 2.)

10. Who is it, then, that persecutes? **Gal. 4 : 29.**

11. And who are the persecuted?—*Id.* (See note 3.)

12. Can the persecutor, therefore, ever be right? (See note 4.)

13. By what spirit are those led who persecute? **Eph. 2 : 1, 2.**

14. What did Christ say of those who were seeking to take His life? **John 8 : 44.**

15. What is said of Satan in Rev. 12 : 13? Compare with verse 9.

16. What was he from the beginning? John 8 : 44.

17. Why do men persecute? 1 John 3 : 11, 12. (See note 5.)

18. Upon what class does Satan make war? **Rev. 12 : 17.**

19. How long will persecution exist? Dan. 7 : 21, 22. (See note 6.)

20. How many are to suffer persecution? **2 Tim. 3 : 12.**

21. What has been left as a divine legacy to the followers of Christ? **Phil. 1 : 29.**

22. What is the promise to those who suffer this? 2 Tim. 2 : 12; Rom. 8 : 17; Matt. 5 : 10.

23. What spirit should we manifest under persecution? Matt. 5 : 11, 12; 1 Peter 2 : 19, 20; Phil. 1 : 28.

24. How did the apostles regard it? **Acts 5 : 41;** 2 Cor. 12 : 10.

25. Why does God permit persecution to come on His people? Dan. 11 : 33, 35. (See note 7.)

26. What do those who persecute God's people bring on themselves? Jer. 26:14, 15; Matt. 23:34, 35.

27. Has God promised to vindicate His people? Luke 18:7, 8.

NOTES.

1. PERSECUTE—"(1) To pursue in a manner to injure, vex, or afflict; to cause to suffer pain from hatred or malignity; to harass; to beset in an annoying way. (2) Especially to afflict, harass, or punish for adherence to a particular creed or system of religious principles, or to a mode of worship."—*Webster.* The punishment of criminals through the enforcement of right laws can never be persecution. To hang murderers or imprison thieves is not persecution. From the very nature of the case, persecution implies an injustice done by one person to another.

2. THE love of God in the heart leads one to act like God. Of Him we read that He makes His sun to "rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5:45. He is "longsuffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. Unlike the persecutor, He takes no pleasure in the death of him that dieth. Eze. 18:32. He blesses all, He loves all, and is patient and kind and long-suffering to all. His true children will act in like manner. Christ commanded us to do so, "that ye may be the children of your Father which is in heaven." Matt. 5:45.

3. THIS is an important point. This text (Gal. 4:29) throws great light on the subject of persecution. It shows who persecutes, and who are the persecuted. He that is born of the flesh, of the carnal mind, which is not subject to the law of God (Rom. 8:7), he it is that persecutes. His old, unrenewed, selfish nature leads him to despise and treat with contempt and violence those whose lives, by their purity and holiness, differ from his life. Those who have been born "again," "from above" (John 3:1–7, margin), "after the Spirit," these will bear the fruits of the Spirit, which are "love, joy, peace, long-suffering," etc. (Gal. 5:22). These will not persecute. Viewed from this standpoint, it is not difficult to see why the Saviour told Nicodemus that, except a man was born of the Spirit, he could not enter the kingdom of God.

4. WHATEVER the circumstances may be, the persecutor *cannot* be right, for persecution itself is wrong. Even though the persecutor were defending the truth, his persecution would

be wrong. Thomas Clarke, an English writer, has well said, "There are many who do not seem to be sensible that all violence in religion is irreligious, and that, whoever is wrong, the persecutor cannot be right."

5. THIS text (1 John 3 : 12) reveals the secret of all religious persecution. The godly are a constant rebuke to the wicked. Their refusal to conform to the ways of the ungodly, and especially those of the ungodly who make a religious profession, is a standing challenge to the righteousness of the course of the ungodly, which they cannot brook, and they naturally crave the power either to force the godly to conform to that which they cannot convince them of by facts, Scripture, or logic, having none, or to put them out of their sight. A Catholic priest of New Zealand spoke truly to his congregation when he said: "If you would read the word of God, you would find that from the beginning all good people were persecuted because they were *good*. Abel was slain by his brother because he was *good*, and Cain could not endure the sight of him."—*Father des Chesnais, in N. Z. Kaikoura Star, April 10, 1884.*

That is the reason Sunday keepers dislike and persecute Sabbath keepers. Sabbath keeping is *right*, and those who keep the Sabbath are a rebuke to those who keep Sunday. "The Protestant world to-day see in the little company keeping the Sabbath a Mordecai in the gate."—*Testimony No. 32, p. 206.*

That is the reason so many dislike the name Seventh-day Adventist. It is a witness to the truth, and a rebuke to apostasy and worldliness. It calls to mind the Creator and Redeemer, He who is the "Alpha and Omega" (Rev. 1 : 11), the "Beginning and Finisher of our faith" (Heb. 12 : 2, margin); and, hence, those who do not like to retain God in their knowledge (Rom. 1 : 28) are not favorably disposed toward the name. "The name Seventh-day Adventist is a standing rebuke to the Protestant world."—*Testimonies, vol. 1, p. 223.*

"God does not force the conscience of any man, but the powers of darkness have been trying to compel the consciences of men ever since Abel fell under the pitiless Cain, because Abel's works were righteous and his own were sinful."—*Mrs. E. G. White, in Review, April 15, 1890.*

6. "PERSECUTION in its varied forms is the development of a principle which will exist as long as Satan exists, and Christianity has vital power. No man can serve God without enlisting against himself the opposition of the hosts of darkness. Evil angels will assail him, alarmed that his influence is taking the prey from their hands. Evil men, rebuked by his example, will unite with them in seeking to separate him from God by

alluring temptations. When these do not succeed, then a compelling power is employed to force the conscience."—*Great Controversy, p. 610.*

"The Lord permits conflicts to prepare the soul for peace." —*Id., p. 633.*

"Let there be a revival of the faith and power of the early church, and the spirit of persecution will be revived, and the fires of persecution will be rekindled."—*Id., p. 48.*

7. "WHEN the servants of Christ move actively through the land to contend against prevailing errors and superstitions, they are doing the work which the Lord has given them, standing in defense of the gospel, but when, through Satan's malice, they are persecuted, their active labor hindered, and they cast into prison, as was Paul, and finally dragged to the scaffold or the stake, it is then that the truth gains a greater triumph. Those who before doubted, are convinced of their sincerity, as they thus seal their faith with their blood. From the martyr's ashes springs an abundant harvest for the garner of God. . . . It is in the darkness of affliction, bereavement, trial, and persecution, that the light of Christian faith shines brightest. . . . Patience as well as courage has its victories. Converts may be made by meekness in trial no less than by boldness in enterprise. If Christians would be reconciled to the apparent suspension of their usefulness, and would cheerfully rest from the strife, and lay off the burden of labor, they would learn sweet lessons at the feet of Jesus, and would see that their Master is using them as effectively when they seem to be withdrawn from employment as when in more active labor."—*Sketches from the Life of Paul, pp. 293, 294.*

"Persecution, moreover, will never advance the cause that pretends to defend. The ashes of the martyrs are the seed of the Christian church."—*Elector Frederick, in Wylie's History of the Waldenses, p. 126.*

LESSON XI.—December 14, 1895.

THE RIGHT OF DISSENT.

1. WHAT condition of things must exist before there can be religious persecution? (See note 1.)

2. To whom are all accountable in religious things? Rom. 14:4, 12; 1 Cor. 7:23.

3. Therefore, when men attempt to control us in religious matters, what have we a right to do? *Ans.*—To dissent.

LIBERTY VS. TOLERATION.

4. What is the meaning of the terms tolerate, tolerance, and toleration? (See note 2.)

5. What does toleration imply?

(*a*) An established religion.

(*b*) The right to dictate in religious things.

(*c*) The allowing of that which is not approved.

(*d*) The right to prohibit and compel. (See note 3.)

6. What kind of rights do we exercise in worshiping God, working on Sunday, etc.? *Ans.*—Natural or inherent and inalienable rights. (See note 4.)

7. Can the State give men rights which inhere in the men themselves? (See note 5.)

8. From whom do such rights come? *Ans.*—From God.

9. What is the province of the State? *Ans.*—To protect men in their rights. (See note 6.)

10. How are governments controlled? *Ans.*—By majorities.

11. Where do the majority stand on religious questions? Matt. 7 : 12, 13. (See note 7.)

A WRESTING OF SCRIPTURE.

12. What scripture is sometimes cited to show that we are under obligation to obey whatever laws men may make? Rom. 13 : 1.

13. What would such an application of this scripture imply? (See note 8.)

14. What must we therefore conclude? *Ans.*—That there is a limit to the rightful authority of the powers that be; that they have not a right to require men to do wrong.

15. Who was one of the "powers that be" anciently, and what did the Lord call him? Jer. 25 : 9; 27 : 6.

16. What did Nebuchadnezzar erect in the plain of Dura? and what command did he make respecting it? Dan. 3 : 1, 4–6.

17. Was this command contrary to the law of God? Ex. 20 : 4–6.

18. Who refused to obey the king? and in what words did they address him? Dan. 3:8-12, **16-18.**

19. Was this anarchy, or a resisting of the powers that be? (See note 9.)

20. How did God interpose, and set the seal of His approval to their course? Verse 28.

21. What are we to conclude, therefore, respecting the "powers that be"? *Ans.*—That they have no right whatever to intermeddle in religious things.

22. When Daniel by a Medo-Persian decree was forbidden to worship the God of heaven, what did he do? **Dan. 6:10.**

23. What argument did his persecutors bring to bear on the king to secure his condemnation? *Ans.*—That it was the law, and must be enforced. Verses 13-15. (See note 10.)

24. How did God show His approval of Daniel's refusing to obey the law? Verse 22.

25. What prohibitory command did the Jewish Sanhedrin place upon the apostles? Acts 4:17, 18.

26. In direct conflict with this, what did the angel of the Lord command them to do? **Acts 5:19, 20.**

27. What religious Roman laws existed in the days of the apostles? (See note 11.)

28. What did the great commission which Christ gave to the disciples require them to do? *Ans.*—Ignore these laws of Cæsar.

29. Why had they a right to do so? *Ans.*—Because the Lord was first to be obeyed, and Cæsar had no right to make these laws.

30. In any case, therefore, of conflict between the laws of men and the word of God, whom should we obey? **Acts 4:19, 20; 5:29.** (See note 12.)

31. Mention the four examples in this lesson which show that obedience to civil governments is limited to civil things.

NOTES.

1. BEFORE there can be religious persecution there must be a union of the civil and religious forces,—Church and State must

be united. The Church must get control of and use the power of the State before she can punish those who dissent from her doctrines, dogmas, and dictation.

2. TOLERANT—"The act of enduring."

Tolerate—"To suffer to be or to be done; to allow or permit negatively, by not preventing."

Toleration—"The allowance of that which is not wholly approved. Specifically, when contrary to or different from those of the established church or belief."—*Webster.*

3. OVER the colonnades fronting the lake shore at the Chicago World's Fair, of 1893, was this motto, "Religious toleration the best fruits of the last four centuries." If this be true, then the fruits of these centuries have not been the best, for *religious liberty* is a long way ahead of *religious toleration.* Toleration is freedom recognized, not as a *right*, but as a favor. Toleration implies:—

(*a*) An established religion. It means that some religion is the favored religion, and that all others are heretical and disapproved, but permitted. Wherever there is an established religion the only thing the State can do, aside from persecuting, is to tolerate. This is why so many English writers talk about *toleration* instead of *liberty.* England has an established religion.

(*b*) Toleration implies the right of the State to dictate in matters of religion.

(*c*) It means the allowing of that which is not approved or liked, as a matter of sufferance or endurance.

(*d*) It implies the right to prohibit. The right to *permit* implies the right to *prohibit.* And the right to permit and prohibit implies the right, also, to *compel.* The right of the parent to say to the child, "You may go," and, "You must not go," implies the right to say, "You *must* go." If the State has a right to say to its citizens, "You *may* work on Sunday," it has the right to say, "You must *not* work on Sunday." And if it has the right to say these, it has also the right to say, "You *must* work on the Sabbath."

"There is a very great difference between toleration and liberty. Toleration is a concession which may be withdrawn. It implies a preference for the ruling form of faith and worship, and a practical disapproval of all other forms."—*Schaff's Church and State in the United States, p. 14.*

"The free exercise of religion, according to the dictates of conscience, is something which every man may indeed demand as a right, not something for which we must ask a privilege. To grant to the State the power of tolerating is implicitly to grant to it the power of prohibiting."—*Appleton's Cyclopedia of American Biography, vol. 4, p. 165.*

"Toleration denotes neither the freedom of religion from State control, nor the equality of all religions before the law. Toleration is the allowance of that which is not wholly approved. Religious liberty, on the other hand, is absolute freedom of religious opinion and worship."—*Thompson's Church and State in the United States, p. 12.*

"What other nations call toleration we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens, however small. Despotic power may invade those rights, but justice still confirms them."—*U. S. Senate Report, 1829.*

4. To ask the State to allow us to work on Sunday is virtually to concede to it the right to dictate in the matter. To be consistent we should abide by its decision, whether favorable or otherwise, else why should we ask? In the fourth commandment God has told us what to do on all days of the week, and that should settle the question for all men and for all time. The fact is, the State has not the *allowing* to do in the matter. It might just as consistently be asked to allow us to *breathe* or *eat* or *walk* or *sleep* as to allow us to *work*. To labor at honest toil is a natural right, and, whenever done, cannot justly be deemed a crime.

"The time was when toleration was craved by dissenters as a boon. It is now demanded as a right; but a time will come when it will be spurned as an insult."—*Lord Stanhope, in House of Lords, in 1827.*

5. To give to men their natural rights is not in the power or province of the State. It has no such rights to give. Rights come from God. The Michigan *Sabbath Watchman*, of June, 1892, failed to comprehend this when it said: "The only legal right the Seventh-day Adventists have to do secular work in shop, in house, in field, or to run their presses, etc., in their publishing concern on the Christian sabbath, is a right *given them by this State* on religious grounds only."

6. "To protect liberty of conscience is the duty of the State, and this is the limit of its authority in matters of religion."—*Great Controversy, p. 201.*

"Government exists for the protection of the *persons* and property of men."—*Macaulay on Mills' Essay on Government.*

7. MACAULAY, in his essay on Gladstone, well said, "Have not almost all the governments in the world always been in the wrong on religious subjects?" Indeed they have, and for the simple reason that they are controlled by majorities, and the majority are almost always wrong on religious subjects. They

are wrong on the subject of the Sabbath, and this manifests itself wherever governments legislate on the question. They favor and defend the Sunday, the papal sabbath, and not the seventh day, the Sabbath of the Lord.

8. To say that because we are told to be subject to the higher powers we are therefore bound to obey every law that men may make, would imply that if the State commanded men to murder, they would have to do it; or to steal, they would have to steal; or to lie, swear, dishonor parents, or worship idols, they would have to do all these things. Every person knows better than this. It is evident, therefore, that there must be some limit to human legislation and the duties which men owe to civil governments.

9. ANARCHY is a disregard for all law. To disregard unjust laws that transcend the rights of conscience is not anarchy. The most loyal and patriotic can do this. Neither is it resisting the powers that be to disregard such laws. The resistance spoken of in Rom. 13:2 is a rising up against, or a resort to forceful means. This no Christian will do. He will firmly refuse to comply with laws that violate his conscience, and submit to whatever consequences such a course may entail. "Christ's embassadors have nothing to do with consequences." —*Great Controversy, p. 609.*

"Conscientious men are not the enemies but the friends of any government but a tyranny. They are its strength and not its weakness. Daniel, in Babylon, praying, contrary to the law, was the true friend and supporter of the government; while those who, in their pretended zeal for the law and the constitution, would strike down the good man, were its real enemies. It is only when government transcends its sphere that it comes in contact with the consciences of men."—*Fairchild's Moral Philosophy, p. 185.*

10. THE argument of Daniel's persecutors is a familiar one to the people of all ages. They secure the unjust measures they desire, and then demand submission and obedience to these measures because they are the law. "We ask only obedience to law," is the favorite motto with the advocates of Sunday enforcement. Of course that is all they ask after they get the law they want; but we deny the right of the existence of the law.

11. THE following was Roman law in the time of the apostles:—

"Worship the gods in all respects according to the laws of your country, and compel all others to do the same. But hate

and punish those who would introduce anything alien to our customs in this particular.

"Whoever introduces new religions, the tendency and character of which are unknown, whereby the minds of men be disturbed, shall, if belonging to the higher rank, be banished; if to the lower, punished with death."—*Neander, Church History, vol. 1, sec. 1, part 1, div. 3, par. 2.*

12. "WHEN the laws of men conflict with the word and law of God, we are to obey the latter, whatever the consequences may be."—*Testimonies to the Church, vol. 1, pp. 201, 202.*

"It is too obvious to need discussion that the law of God, the great principle of benevolence, is supreme, and that 'we ought to obey God rather than men' in any case of conflict between the human law and the divine."—*Fairchild's Moral Philosophy, p. 178.*

"It is the duty of every man to render to the Creator such homage, and such only, as he believes to be acceptable to Him. This duty is precedent, both in order of time and in degree of obligation, to the claims of civil society. Before any man can be considered a member of civil society, he must be considered as a subject of the Governor of the universe."—*Madison's Memorial and Remonstrance, State Papers, p. 29.*

"The question is asked, Shall we not obey the powers that be?—Yes, when they are in harmony with the higher powers that be. God made His law for all the universe. He created man; He gives the bounteous provisions of nature, holds our breath and life in His hand. He is to be recognized, His law honored, before all the great men and the highest earthly powers."—*Mrs. E. G. White, in Review and Herald, April 15, 1890.*

"The framers of the U. S. Constitution recognized the eternal principle that man's relation with his God is above human legislation, and his rights of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own bosoms. It is this conscientiousness which, in defiance of human laws, has sustained so many martyrs in tortures and in flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. It is an inborn principle which nothing can eradicate. The bigot, in the pride of his authority, may lose sight of it; but strip him of his power, prescribe a faith to him which his conscience rejects, threaten him in turn with the dungeon and the fagot, and the spirit which God has implanted in him rises up in rebellion, and defies you."—*U. S. Senate Report, 1829.*

LESSON XII.—December 21, 1895.

SUNDAY LAWS.

ORIGIN AND EARLY HISTORY.

1. By whom and when was the first Sunday law on record made? *Ans.*—By Constantine, A. D. 321. (See note 1.)

2. By whom and when were the so-called Christian church and Roman State united? (See note 2.)

3. By what means was this largely effected? (See note 3.)

THEIR OBJECT.

4. What is Satan's object in securing Sunday laws? (See note 4.)

5. Who have been instrumental in securing them? (See note 5.)

6. What does this show? *Ans.*—That such laws are religious in their nature.

7. What is the expressed design of those who advocate Sunday laws? (See note 6.)

8. For what were civil governments ordained? *Ans.*—To protect the rights of men, and not to protect religious institutions.

THEIR RESULTS.

9. What is the Sunday institution? *Ans.*—The mark of papal power and apostasy, the mark of the beast.

10. What do Sunday laws, therefore, enforce?

11. Where is this mark to be received? **Rev. 13 : 16.**

12. What would the hand naturally symbolize? *Ans.*—Labor. See 1 Cor. 4 : 12; Eph. 4 : 28. What would be represented by the forehead? *Ans.*—The mind. See Rom. 7 : 25.

13. Where will those receive the mark of the beast, therefore, who cease to work on Sunday simply in deference to the law?

14. Where will those receive it who, knowing its origin, continue to observe it as a religious institution?

15. Is it not significant, therefore, that the Sunday institution has taken on its "civil" and "religious" aspect? (See note 7.)

THE FINAL ISSUE.

16. Why may we not obey a Sunday law and yet observe the Sabbath? (See note 8.)

17. How many days in the week does God give us for labor? Ex. 20 : 9.

18. Can a man work six days a week and keep two Sabbaths? Can he serve two masters? **Matt. 6 : 24.**

19. To what will the final issue be brought? (See note 9.)

20. To what will the prohibition against keeping the Sabbath be a parallel? Dan. 6 : 4–9.

21. How did Daniel conduct himself after he knew that the decree was signed? Verse 10.

22. For what purpose was his case, also that of the three Hebrews, written? **1 Cor. 10 : 11; Rom. 15 : 4.**

NOTES.

1. "LET all the judges and townspeople, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely, and at full liberty, attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted of heaven."—*Schaff's Church History, vol. 2, chap. 3, p. 105.*

2. CHURCH and State were united under Constantine, in the early part of the fourth century. Says Draper:—

"It was the aim of Constantine to make theology a branch of politics; it was the hope of every bishop in the empire to make politics a branch of theology." "The unavoidable consequences were a union between the Church and State."—*Intellectual Development of Europe, chapters 9 and 10.*

3. REFERRING to Sunday legislation, Neander says:—

"In this way the Church received help from the State for the furtherance of her ends."—*Neander's History of the Christian Church (edition 1852), vol. 2, p. 300.*

Speaking of Constantine, the American Sabbath Union, in its *Pearl of Day Leaflets*, No. 3, says:—

"He was inclined—whether from policy or conviction is not material to our argument—to favor Christianity, and to make it the prominent religion of his empire, and one step toward this was to recognize the day which he found universally(?) observed by Christians, as the day of rest for his people."—*P. 12.*

4. SATAN'S object in securing Sunday laws is to cause men to honor Sunday in the place of the Sabbath—to obscure from their minds a knowledge of the true God by blotting out His great memorial of the manifestations of His creative power, and to keep alive that form of religion of which the Sunday sabbath is the sign, or mark, which is idolatry.

"Not a move has been made in exalting the idol sabbath in bringing around Sunday observance through legislation, but Satan has been behind it, and has been the chief worker."

"No law has ever been made to exalt the idol sabbath but that Satan has taken a leading part in its enactment and its enforcement. Every law for the elevation of Sunday has a direct reference to the fourth commandment. Every move that has been made to enforce its observance is for the purpose of exalting the man of sin above God and above all that is worshiped." —*Mrs. E. G. White, in Review and Herald, April 15 and 29, 1890.*

5. FROM the first, church leaders have been instrumental in securing Sunday laws. The following admission states the truth: "During nearly all our American history the churches have influenced the States to make and improve Sabbath laws." —*W. F. Crafts, in Christian Statesman, July 3, 1890.*

6. ONE of the chief arguments against the States allowing Sunday labor, Sunday newspapers, Sunday excursions, and various other kinds of amusements on that day, is that they keep people *away* from the churches. Thus:—

"It is but too true that the sanctuary of worship is neglected by a large number of young men. Not only God's word but the means of grace are despised, while excursion trains and steamboats are thronged on the Lord's day. We must warn both old and young against the sin of sabbath desecration, and use our influence to have laws passed that will purge the body politic from all festering evils."—*Melbourne Presbyterian Monthly, Feb. 1, 1894.*

"The Sunday newspaper is tempting hundreds and thousands to stay away from the sanctuary."—*J. M. Foster, in Christian Statesman, March 27, 1889.*

"The Sunday train is another great evil. They cannot afford to run a train unless they get a great many passengers, and so break up a great many congregations."—*W. W. Evarts, at Elgin (Ill.), Sunday-law Convention, Nov. 8, 1887.*

"Give us good Sunday laws, well enforced by men in local authority, and our churches will be full of worshipers, and our young men and young women will be attracted to the divine service."—*Homiletic Review, Nov., 1892.*

In contrast with this we say:—

"The conscience should not be compelled even for the observance of the genuine Sabbath, for God will accept only willing service."—*Mrs. E. G. White, in Review and Herald, April 15, 1890.*

7. THE Sabbath of the Lord is religious and religious wholly, and requires only the law of God, which is spiritual, for its support. Rom. 7:14. Being the seal of God, it can be received only in the forehead (Rev. 7:1-4; Eze. 9:4), where the mind resides, with which we serve the law of God. Rom. 7:25. But the mark of the beast can be received in either the forehead or the hand. It is not a little significant, therefore, that the Sunday sabbath, which is this mark, takes on this twofold aspect of "civil" and "religious," and requires not only the dogma of the church, but the law of the State for its support. Like Caiphas of old (John 11:49-52), Mr. Crafts spoke more prophetically than he knew when he said:—

"We, the Sabbath Union, W. C. T. U., all the churches, and the Y. M. C. A., are laboring with all our might to carry the *religious* sabbath with our right arm, and the *civil* sabbath with our left. Hundreds of thousands will receive it as a religious institution, and all the rest will receive it as a civil institution, and thus we will sweep in the whole nation."—*W. F. Crafts, in Sunday Union Convention, at Wichita, Kan., Sept. 20, 1889.*

8. IT is frequently said that Sunday laws do not interfere with the keeping of any other day that one may choose to observe. This is a specious argument. Sunday laws do interfere with Sabbath keeping, for, as no man can serve two masters, neither can he at the same time keep the sabbaths of two different and opposing powers. He cannot have the seal of God and receive the mark of the beast at the same time. The enemies of the three Hebrews might have said the same to them: "This decree to fall down and worship the image does not prohibit you from worshiping any other god you choose to worship. Your liberty is not interfered with in the least." But it was. They could not worship idols and the true God at the same time. They could not worship idols and keep the second commandment. Neither can a person observe Sunday and keep the fourth commandment. To attempt to do so shows lack of intelligent faith.

"The churches that were under the rule of the Papacy were early compelled to honor the Sunday as a holy day. Amid the prevailing error and superstition, many, even the true people of God, became so *bewildered* that, while they observed the Sabbath, they refrained from labor on the Sunday. But this did not satisfy the papal leaders. They demanded not only that Sunday be hallowed, but that the Sabbath be profaned." —*Great Controversy, p. 65.*

"In this situation *worldly policy* will urge *an outward compliance* with the laws of the land, for the sake of peace and harmony."—*Testimony 33, p. 240.*

9. SATAN would not be content with the keeping of two days, could that be done. The Sabbath must *be given up.* He is a usurper, and so is his sabbath. Every Sunday law has reference to the fourth commandment, and the displacement of the Lord's Sabbath. And hence the final issue will be brought to this:—

"The decree will go forth that they must disregard the Sabbath of the fourth commandment, and honor the first day, or lose their lives.—*Testimonies, vol. 1, pp. 353, 354.*

"The decree which is to go forth against the people of God will be very similar to that issued by Ahasuerus against the Jews in the time of Esther."—*Testimony No. 32, p. 206.*

"I saw a writing, copies of which were scattered in different parts of the land, giving orders that unless the saints should yield their peculiar faith, give up the Sabbath, and observe the first day of the week, the people were at liberty, after a certain time, to put them to death."—*Early Writings, p. 143.*

LESSON XIII.—December 28, 1895.

TRUE PROTESTANTISM.

WHEN IT AROSE.

1. FROM what does the word "Protestantism" come? *Ans.*—The word "protest."

2. What is the meaning of the word "protest"? *Ans.*—"To affirm in a public or formal manner; to declare solemnly; to make a solemn declaration expressive of opposition."—*Webster.*

3. When did Protestantism arise? *Ans.*—In the early part of the sixteenth century.

4. Against what did the Protestants protest? *Ans.*—The assumed right of the Church to use the power of the State, and the multitude of abuses growing out of it,—against a union of Church and State.

5. In what language did the Christian princes of Germany couch their famous protest? (See note 1.)

6. What did they further say? *Ans.*—"Let us reject this decree. In matters of conscience the majority has no power." —*D'Aubigne's History of the Reformation, book 13.*

7. What has been truthfully said of this protest? (See note 2.)

UNIVERSAL PRINCIPLES.

8. Are these principles in harmony with the course pursued by the apostles and the teachings of Christ? Acts 4 : 19; 5 : 29; Matt. 22 : 21.

9. Is the union of Church and State wrong simply when the Romish Church is united to the State, or is it wrong *in principle?*

10. Do the same principles inhere and the same evils result when any other church or religion is united to the State? (See note 3.)

11. Have other churches persecuted when they sought and gained control of the power of the State? (See same note.)

12. Therefore, what is it to be a true Protestant? *Ans.*—To protest against the union of Church and State on *principle*, and the workings of it wherever found.

WHO ASK AND WHO REFUSE STATE SUPPORT.

13. What is a noteworthy fact? *Ans.*—That those who have the truth do not feel the need nor ask for the assistance of State laws in support of the doctrines they preach.

14. Do Baptists ask for a law enforcing baptism, or the Disciples a law enforcing the Lord's Supper, or the Seventh-day Adventists a law enforcing the observance of the seventh day?

15. Why do such not feel the need of State laws in these matters? *Ans.*—Because they find a plain "*Thus saith the Lord*" in the Bible for all these, and that is sufficient.

16. Who is it, then, that calls for aid of the State? (See note 4.)

17. On which side of the controversy, therefore, do true Protestants naturally stand? *Ans.*—On the side of God's word.

PROTESTANT APOSTASY.

18. What do the Scriptures say in regard to the professed Christian world in the last days? 2 Tim. 3 : 1–5; Rev. 14 : 8; 18 : 1, 2.

19. What position will the Papacy then hold, and how will it be regarded? Rev. 13 : 3, 8.

20. When Romanism and apostate Protestantism so far unite as to constitute the great Babylon of Rev. 18 : 1–8, what warning is due? Verse 4.

21. How will Babylon regard her condition then? Rev. 18 : 7.

22. Why do not the Protestant churches see what the Papacy is aiming at? (See note 5.)

23. What do the people need? (See note 6.)

24. And what is this? *Ans.*—The warning of the Third Angel's Message, the closing work of the "everlasting gospel" to men. **Rev. 14 : 6–10.**

NOTES.

1. "WE protest by these presents, before God, who will one day be our Judge, as well as before all men and all creatures, that we, for us and for our people, neither consent nor adhere in any manner whatsoever to the proposed decree, in anything that is contrary to God, to his holy word, to our right conscience, to the salvation of our souls, and to the last decree of Spires." "We cannot assert that when Almighty God calls a man to his knowledge, he dare not embrace that divine knowledge." "We reject the yoke that is imposed on us."—*D'Aubigne's History of the Reformation, book 13.*

2. "ONE of the noblest testimonies ever uttered for the Reformation was the protest offered by the Christian princes of Germany at the Diet of Spires, in 1529. The courage, faith, and firmness of those men of God gained for succeeding ages liberty of thought and conscience. Their protest gave to the reformed church the name of Protestant; its principles are the very essence of Protestantism."—*Great Controversy, p. 197.*

3. WHENEVER Church and State have been united, persecution has resulted, regardless of what Church and State were united. The heathen religion united to the Babylonian and Medo-Persian Governments persecuted Daniel and the three Hebrews, and finally planned to destroy God's people entirely by one fell stroke. And thus it has been with the Roman

Church, the Greek Church, the English Church, the Scotch Church, and every other church established by law. Canon Potter, English prelate of Melbourne, makes the following admission:—

"It is quite true that systematized persecution of religious opinion was no monopoly of the Romish Church. It is a miserable fact that from the fourth to the eighteenth centuries it was the rule everywhere throughout Christendom to inflict the penalties of banishment and fine and death on those who openly differed from the prevailing form of religion. We of the Church of England confess with sorrow that our church has been guilty of persecution, and did wrong to persecute." —*Melbourne Argus, May 13, 1895.*

4. THE men who defend those institutions which are not founded on God's word are the ones who call for State legislation. The lack of divine command is supplied by oppressive enactments.

"God never forces the will or the conscience, but Satan will employ the most cruel measures to control the consciences of men, and to secure worship to himself. And this work of compulsion is always in favor of human creeds and laws, and in defiance of God's holy law."—*Great Controversy (old edition), p. 444.*

5. "THE Protestant churches are in great darkness, or they would discern the signs of the times. The Roman Church is far-reaching in her plans and modes of operation. She is employing every device to extend her influence and increase her power in preparation for a fierce and determined conflict to regain control of the world, to reëstablish persecution, and to undo all that Protestantism has done."—*Great Controversy, p. 565.*

"In the last conflict, the Sabbath will be the special point of controversy throughout all Christendom. Secular rulers and religious leaders will unite to enforce the observance of Sunday; and as milder measures fail, the most oppressive laws will be enacted. . . . Romanism in the Old World, and apostate Protestantism in the New, will pursue a similar course toward those who honor the divine precepts."—*Great Controversy, old edition, pp. 444, 445.*

6. "MEN are closing their eyes to the real character of Romanism, and the dangers to be apprehended from her supremacy. The people need to be aroused to resist the advances of this most dangerous foe to civil and religious liberty."—*Great Controversy, p. 566.*

"While the Protestant world is by her attitude making con-

cessions to Rome, let us arouse to comprehend the situation, and view the contest before us in its true bearings. Let the watchmen now lift up their voices, and give the message which is present truth for this time. Let us show the people where we are in prophetic history, and seek to arouse the spirit of true Protestantism, awaking the world to a sense of the value of the privileges of religious liberty so long enjoyed."—*Testimony 33, p. 244.*

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Men whom the spoils of office cannot buy;
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Men who have honor, men who will not lie;
For while the rabble, with their thumb-worn creeds,
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— *O. W. Holmes.*

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