

The
New World
Order
and
the
Mark of the
Beast

by
E.G. White

Harvestime Books

What is the Mark of the Beast?

by

E.G. White

Plus supplementary material

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This five-chapter book is a medium-print reissue of
key portions of Great Controversy

These five chapters previously formed

Part Two of Shelter in the Storm, and

Part Two of Mark of the Beast

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This book will provide you with a clear understanding of the background, nature, and crisis of the Mark of the Beast.

In the pages which follow, you will find an astounding revelation of what is involved in the very real, worldwide crisis that is just ahead.

Thinking men everywhere recognize that we are on the verge of such a crisis. This book will explain what it is. But first, you will be taken back in history—so you can clearly see why the crisis is inevitable, and why it will bring us to the end of time.

Although drawn from the heart of the book, Great Controversy, the material in this present book actually provides an outline of several key sections in the Bible, which describe the final crisis in Earth's history.

Chapter One - a panoramic view of the great controversy between Christ and Satan. Here we find the groundwork for the Mark (Revelation 12:1-12).

Chapter Two - the gradual development of the Beast of Revelation 13. Here we find the making of the Mark (Revelation 12:13-17 and 13:1-2).

Chapter Three - the crisis we face today and what it is leading us to. Here we find the meaning of the Mark (Revelation 13:2-12 and 14:6-12).

Chapter Four - the wonder-working power that is gradually appearing. Here we find the force behind the Mark (Revelation 13:13-15 and 16:12-14).

Chapter Five - rolling back the curtain on the end of time. Here we find the giving of the Mark (Revelation 13:16-18 and 18:1-7).

This book is taken from 60 pages of the book, Great Controversy.

Chapter One is most of Chapter 29.

Chapter Two is taken from Chapters 1, 2, 3, 4, 8, 16, and 26.

Chapter Three is from Chapters 25 and 35.

Chapter Four is from Chapters 33 and 34.

Chapter Five is from Chapters 27, 36, 37, and 38.

The complete book, Great Controversy, is available from this and other publishers. (Turn to the back for an order blank.)

Bringing a Planet into Rebellion —

How the Crisis of the Ages Began

Before the entrance of evil, there was peace and joy throughout the universe. All was in perfect harmony with the Creator's will. Love for God was supreme, love for one another impartial. Christ the Word, the only begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose,—the only being in the universe that could enter into all the counsels and purposes of God. By Christ, the Father wrought in the creation of all heavenly beings. "By Him were all things created, that are in heaven, . . . whether they be thrones, or dominions, or principalities, or powers." (Colossians 1:16). And to Christ, equally with the Father, all Heaven gave allegiance.

The law of love, being the foundation of the government of God, the happiness of all created beings depended upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love,—homage that springs from an intelligent appreciation of His character. He takes no pleasure in a forced allegiance, and to all He grants freedom of will, that they may render Him voluntary service.

How Sin Began

But there was one that chose to pervert this freedom. Sin originated with him, who, next to Christ, had been most honored of God, and who stood highest in power and glory among the inhabitants of heaven. Before his fall, Lucifer was first of the covering cherubs, holy and undefiled. "Thus saith the Lord God: Thou sealest up the sum full of wisdom and perfect in beauty. Thou has been in Eden the Garden of God; every precious stone was thy covering" (Ezekiel 28:12-13). "Thou art the anointed that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou was created, till iniquity was found in thee." (Ezekiel 28:14-15).

Lucifer might have remained in favor with God, beloved and honored by all the angelic host, exercising his noble powers to

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bless others and to glorify his Maker. But, says the prophet, "Thine heart was lifted up because of thy beauty." (Ezekiel 28:17). Little by little, Lucifer came to indulge a desire for self-exaltation. "Thou hast said: . . . I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation." "I will ascend above the heights of the clouds; I will be like the Most High." (Isaiah 14:14). Instead of seeking to make God supreme in the affections and allegiance of His creatures, it was Lucifer's endeavors to win their service and homage to himself. And, coveting the honor which the infinite Father had bestowed upon His Son, this prince of angels aspired to power, which it was the prerogative of Christ alone to wield.

They Pleaded with Him

All Heaven had rejoiced to reflect the Creator's glory and to show forth His praise. And while God was thus honored, all had been peace and gladness. But a note of discord now marred the celestial harmonies. The service and exaltation of self, contrary to the Creator's plan, awakened forebodings of evil in minds to whom God's glory was supreme. The heavenly councils pleaded with Lucifer. The Son of God presented before him the greatness, the goodness, the justice of the Creator, and the sacred, unchanging nature of His law. God Himself had established the order of heaven; and, in departing from it, Lucifer would dishonor his Maker, and bring ruin upon himself. But the warning, given in infinite love and mercy, only aroused a spirit of resistance. Lucifer allowed jealousy of Christ to prevail, and he became the more determined.

Pride in his own glory nourished the desire for supremacy. The high honors conferred upon Lucifer were not appreciated as the gift of God, and called forth no gratitude to the Creator. He gloried in His brightness and exaltation and aspired to be equal with God. He was beloved and revered by the heavenly host. Angels delighted to execute his commands, and he was clothed with wisdom and glory above them all. Yet the Son of God was the acknowledged sovereign of heaven, one in power and authority with the Father. In all the counsels of God, Christ was a participant while Lucifer was not permitted thus to enter into the divine purposes. "Why?" questioned this mighty angel, "should Christ have the supremacy? Why is He thus honored above Lucifer?"

Opposed to God's Law

Leaving his place in the immediate presence of God, Lucifer went forth to diffuse the spirit of discontent among the angels. Working with mysterious secrecy, and for a time concealing his real purpose under an appearance of reverence for God, he endeavored to excite dissatisfaction concerning the laws that governed heavenly beings, intimating that they imposed an unnecessary restraint. Since their natures were holy, he urged that the angels should obey the dictates of their own will. He sought to create sympathy for himself, by representing that God had dealt unjustly with him in bestowing supreme honor upon Christ. He claimed that, in aspiring to greater power and honor, he was not aiming at self-exaltation, but was seeking to secure liberty for all the inhabitants of heaven; that, by this means, they might attain to a higher state of existence.

God, in His great mercy, bore long with Lucifer. He was not immediately degraded from his exalted station when he first indulged the spirit of discontent, nor even when he began to present his false claims before the loyal angels. Long was he retained in heaven. Again and again he was offered pardon, on condition of repentance and submission. Such efforts, as only infinite love and wisdom could devise, were made to convince him of his error. The spirit of discontent had never before been known in heaven. Lucifer himself did not at first see whither he was drifting; he did not understand the real nature of his feelings. But, as his dissatisfaction was proved to be without cause, Lucifer was convinced that he was in the wrong, that the divine claims were just, and that he ought to acknowledge them as such before all Heaven. Had he done this, he might have saved himself and many angels. He had not, at this time, fully cast off his allegiance to God. Through he had forsaken his position as covering cherub, yet, if he had been willing to return to God, acknowledging the Creator's wisdom and satisfied to fill the place appointed him in God's great plan, he would have been re-instated in his office. But pride forbade him to submit. He persistently defended his own course, maintained that he had no need of repentance, and fully committed himself, in the great controversy, against his Maker.

A Master of Deception

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All the powers of his mastermind were bent to the work of deception, to secure the sympathy of the angels that had been under his command. Even the fact that Christ had warned and counseled him was perverted to serve his traitorous designs. To those whose loving trust bound them most closely to him, Satan had represented that he was wrongly judged, that his position was not respected, and that his liberty was to be abridged. From misrepresentation of the words of Christ, he passed to prevarication and direct falsehood, accusing the Son of God of a design to humiliate him before the inhabitants of heaven. He sought also to make a false issue between himself and the loyal angels. All whom he could not subvert and bring fully to his side he accused of indifference to the interests of heavenly beings. The very work which he himself was doing, he charged upon those who remained true to God. And to sustain his charge of God's injustice toward him, he resorted to misrepresentation of the words and acts of the Creator. It was his policy to perplex the angels with subtle arguments concerning the purposes of God. Everything that was simple he shrouded in mystery, and, by artful perversion, cast doubt upon the plainest statements of Jehovah. His high position, in such close connection with the divine administration, gave greater force to his representations, and many were induced to unite with him in rebellion against Heaven's authority.

It Takes Time

God, in His wisdom, permitted Satan to carry forward his work until the spirit of dissatisfaction ripened into active revolt. It was necessary for his plans to be fully developed, that their true nature might be seen by all. Lucifer, as the anointed cherub, had been highly exalted; he was greatly loved by the heavenly beings, and his influence among them was strong. God's government included not only the inhabitants of heaven, but of all the worlds that He had created; and Satan thought that if he could carry the angels of heaven with him in rebellion he could carry also the other worlds. He had artfully presented his side of the question, employing sophistry and fraud to secure his objects. His power to deceive was very great; and, by disguising himself in a cloak of falsehood, he had gained an advantage. Even the loyal angels could not fully discern his character or see to what his work was leading.

Satan had been so highly honored and all his acts were so

clothed with mystery that it was difficult to disclose to the angels the true nature of his work. Until fully developed, sin would not appear the evil thing it was. Heretofore it had no place in the universe of God, and holy beings had no conception of its nature and malignity. They could not discern the terrible consequences that would result from setting aside the divine law. Satan had, at first, loyalty to God. He claimed to be seeking to promote the honor of God, the stability of His government, and the good of all the inhabitants of heaven. While instilling discontent into the minds of the angels under him, he had artfully made it appear that he was seeking to remove dissatisfaction. When he urged that changes be made in the order and laws of God's government, it was under the pretense that these were necessary in order to preserve harmony in heaven.

In His dealing with sin, God could employ only righteousness and truth. Satan could use what God could not—flattery and deceit. He had sought to falsify the Word of God, and had misrepresented His plan of government before the angels, claiming that God was not just in laying laws and rules upon the inhabitants of heaven; that in requiring submission and obedience from His creatures, He was seeking merely the exaltation of Himself. Therefore it must be demonstrated before the inhabitants of heaven, as well as all the worlds, that God's government was just and His law perfect. Satan had made it appear that he himself was seeking to promote the good of the universe. The true character of the usurper and his real object must be understood by all. He must have time to manifest himself by his wicked works.

Actions Would Reveal

The discord which his own course had caused in heaven Satan charged upon the law and government of God. All evil he declared to be the result of the divine administration. He claimed that it was his own object to improve upon the statutes of Jehovah. Therefore it was necessary that he should demonstrate the nature of his claims, and show the working out of his proposed changes in the divine law.

Even when it was decided that he could no longer remain in heaven, infinite wisdom did not destroy Satan. Since the service of love can alone be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence.

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The inhabitants of heaven and of other worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice and mercy of God in the destruction of Satan. Had he been immediately blotted from existence, they would have served God from fear rather than love. The influence of the deceiver would not have been fully destroyed nor would the spirit of rebellion have been utterly eradicated. Evil must be permitted to come to maturity. For the good of the entire universe through ceaseless ages, Satan must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, that the justice and mercy of God and the immutability of His law might forever be placed beyond all question.

A Lesson for all Time

Satan's rebellion was to be a lesson to the universe through all coming ages, a perpetual testimony to the nature and terrible results of sin. The working out of Satan's rule and its effects upon both men and angels would show what must be the fruit of setting aside the divine authority. It would testify that, with the existence of God's government and His law is bound up the well-being of all the creatures He has made. Thus the history of his terrible experiment of rebellion was to be a perpetual safeguard to all holy intelligences, to prevent them from being deceived as to the nature of transgression, to save them from committing sin and suffering its punishment.

To the very close of the controversy in heaven, the great usurper continued to justify himself. When it was announced that, with all his sympathizers, he must be expelled from the abodes of bliss, then the rebel leader boldly avowed his contempt for the Creator's law. He reiterated his claim that angels need no control, but should be left to follow their own will, which would ever guide them right. He denounced the divine statutes as a restriction of their liberty, and declared that it was his purpose to secure the abolition of law; that, freed from His restraint, the hosts of heaven might enter a more glorious state of existence.

Cast Out of Heaven

With one accord, Satan and his host threw the blame of their rebellion wholly upon Christ, declaring that if they had not

been reprov'd they would never have rebelled. Thus stubborn and defiant in their disloyalty, seeking vainly to overthrow the government of God, yet blasphemously claiming to be themselves the innocent victims of oppressive power, the archrebel and all his sympathizers were at last banished from heaven.

The same spirit that prompted rebellion in heaven still inspires rebellion on earth. Satan has continued with men the same policy which he pursued with the angels. His spirit now reigns in the children of disobedience. Like him they seek to break down the restraints of the law of God and promise men liberty through transgression of its precepts. Reproof of sin arouses the spirit of hatred and resistance. When God's messages of warning are brought home to the conscience, Satan leads men to justify themselves and to seek the sympathy of others in their course of sin. Instead of correcting their errors, they excite indignation against the reprover as if he were the sole cause of difficulty. From the days of righteous Abel to our own time, such is the spirit which has been displayed toward those who dared to condemn sin.

Methods Unchanged

By the same misrepresentation of the character of God as he had practiced in heaven, causing Him to be regarded as severe and tyrannical, Satan induced man to sin. And having succeeded thus far, he declared that God's unjust restrictions had led to man's fall, as they had led to his own rebellion.

But the Eternal One Himself proclaims his character: "The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." (Exodus 34:6-7).

In the banishment of Satan from heaven, God declared His justice and maintained the honor of His throne. But, when man had sinned, through yielding to the deceptions of this apostate spirit, God gave evidence of His love by yielding up His only begotten Son to die for the fallen race. In the atonement, the character of God is revealed. The mighty argument of the cross demonstrates to the whole universe, that the cross of sin which Lucifer had chosen was in nowise chargeable upon the government of God.

Behold What Love—and Hate

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In the contest between Christ and Satan during the Saviour's earthly ministry, the character of the great deceiver was unmasked. Nothing could so effectually have uprooted Satan from the affections of the heavenly angels and the whole loyal universe as did his cruel warfare upon the world's Redeemer. The daring blasphemy of his demand that Christ should pay him homage, his presumptuous boldness in bearing him to the mountain summit and the pinnacle of the temple, the malicious intent betrayed in urging Him to cast Himself down from the dizzy height, the unsleeping malice that hunted him from place to place, inspiring the hearts of priests and people to reject his love, and at the last to cry, "Crucify him! Crucify him!—All this excited the amazement and indignation of the universe.

It was Satan that prompted the world's rejection of Christ. The prince of evil exerted all his power and cunning to destroy Jesus; for he saw that the Saviour's mercy and love, His compassion, and pitying tenderness were representing to the world the character of God. Satan contested every claim put forth by the Son of God, and employed men as his agents to fill the Saviour's life with suffering and sorrow. The sophistry and falsehood by which he had sought to hinder the work of Jesus, the hatred manifested through the children of disobedience, his cruel accusations against Him whose life was one of exemplary goodness, all sprang from deep-seated revenge, burst forth on Calvary against the Son of God, while all Heaven gazed upon the scene in silent horror.

When the great sacrifice had been consummated, Christ ascended on high, refusing the adoration of angels until He had presented the request, "I will that they also, whom thou hast given me, be with me where I am." (John 17:24). Then with inexpressible love and power came forth the answer from the Father's throne, "Let all the angels of God worship Him." (Hebrews 1:6). Not a stain rested upon Jesus. His humiliation ended, His sacrifice completed, there was given unto Him a name that is above every name.

Now the guilt of Satan stood forth without excuse. He had revealed his true character as a liar and a murderer. It was seen that the very same spirit with which he ruled the children of men, who were under his power, he would have manifested had he been permitted to control the inhabitants of heaven. He had claimed that the transgression of God's law would bring liberty and exaltation; but it was seen to result in bondage and degradation.

Satan's lying charges against the divine character and government appeared in their true light. He had accused God of seeking merely the exaltation of Himself in requiring submission and obedience from His creatures, and had declared that while the Creator exacted self-denial of others, He Himself practiced no self-denial, and made no sacrifice. Now it was seen that, for the salvation of a fallen and sinful race, the Ruler of the universe had made the greatest sacrifice which love could make; for "God was in Christ reconciling the world unto Himself." (2 Corinthians 5:19). It was seen, also, that while Lucifer had opened the door for the entrance of sin, by his desire for honor and supremacy, Christ had, in order to destroy sin, humbled Himself, and became obedient unto death.

What God Is Like

God had manifested His abhorrence of the principles of rebellion. All Heaven saw His justice revealed, both in the condemnation of Satan and in the redemption of man. Lucifer had declared that, if the law of God was changeless and its penalty be remitted, every transgression must be forever debarred from the Creator's favor, that the sinful race was placed beyond redemption, and was therefore his rightful prey. But the death of Christ was an argument in man's behalf that could not be overthrown. The penalty of the law fell upon Him who was equal with God, and man was free to accept the righteousness of Christ, and by a life of penitence and humiliation to triumph, as the Son of God had triumphed over the power of Satan. Thus God is just, and yet the justifier of all who believe in Jesus.

But it was not merely to accomplish the redemption of man that Christ came to the earth to suffer and die. He came to "magnify the law" and to "make it honorable." Not alone that the inhabitants of this world might regard the law as it should be regarded; but it was to demonstrate to the worlds of the universe that God's law is unchangeable. Could its claims have been set aside, then the Son of God need not have yielded up His life to atone for its transgression. The death of Christ proves it immutable. And the sacrifice to which infinite love impelled the Father and the Son, that sinners might be redeemed, demonstrates to all the universe—what nothing less than this plan of atonement could have sufficed to do—that justice and mercy are the foundation of the law and government of God.

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It Will End in Ashes

In the final execution of the judgment, it will be seen that no cause for sin exists. When the Judge of all the earth shall demand of Satan, "Why hast thou rebelled against me, and robbed me of the subjects of my kingdom?" the originator of evil can render no excuse. Every mouth will be speechless.

The cross of Calvary, while it declares the law immutable, proclaims to the universe that the wages of sin is death. In the Saviour's expiring cry, "It is finished," the death-knell of Satan was rung. The great controversy which had been so long in progress was then decided, and the final eradication of evil was made certain. The Son of God passed through the portals of the tomb, that "through death He might destroy him that had the power of death, that is, the devil." (Hebrews 2:14). Lucifer's desire for self-exaltation had led him to say, "I will exalt my throne above the stars of God . . . I will be like the Most High." God declares, "I will bring thee to ashes upon the earth, . . . and never shalt thou be any more." (Isaiah 14:13-14; Ezekiel 28:18-19). When "the day cometh that shall burn as an oven," "all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." (Malachi 4:1).

Eternally Secure

The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to the angels and dishonor to God, will now vindicate His love and establish His honor before a universe of beings who delight to do His will, and in whose heart is His law. Never will evil again be manifest. Says the Word of God, "Affliction shall not rise up the second time." (Nahum 1:9). The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty. A tested and proved creation will never again be turned from allegiance to Him whose character has been fully manifested before them as fathomless love and infinite wisdom.

Discovery

To many minds, the origin of sin and the reason for its ex-

istence are a source of great perplexity. They see the work of evil, with all its terrible results of woe and desolation, and they question how all this can exist under the sovereignty of one who is infinite in wisdom, in power, and in love. Here is a mystery, of which they find no explanation. And, in their uncertainty and doubt, they are blinded to truths plainly revealed in God's Word and essential to salvation. There are those who, in their inquiries concerning the existence of sin, endeavor to search into that which God has never revealed; hence they find no solution of their difficulties; and such as are actuated by a disposition to doubt and cavil seize upon this as an excuse for rejecting the words of Holy Writ. Others, however, fail to have a satisfactory understanding of the great problem of evil, from the fact that tradition and misinterpretation have obscured the teaching of the Bible concerning the character of God, the nature of His government, and the principles of His dealing with sin.

It is impossible to explain the origin of sin so as to give a reason for its existence. Yet enough may be understood concerning both the origin and the final end of sin, to fully make manifest the justice and benevolence of God in all His dealings with evil. Nothing is more plainly taught in Scripture than that God was in nowise responsible for the entrance of sin; that there was no arbitrary withdrawal of divine grace, no deficiency in the divine government that gave occasion for the uprising of rebellion. Sin is an intruder, for whose presence no reason can be given. It is mysterious, unaccountable; to excuse it, is to defend it. Could excuse for it be found, or cause be shown for its existence, it would cease to be sin. Our only definition of sin is that given in the Word of God; it is "the transgression of the law;" it is the outworking of a principle at war with the great law of love which is the foundation of the divine government.

Out of the Dark Centuries —

The Forming of the Beast

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“If thou hadst known, even thou, at least in this Thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench upon thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.” (Luke 19:42-44).

The disciples had been filled with awe and wonder at Christ's prediction of the overthrow of the Temple, and they desired to understand more fully the meaning of His words. The Lord had told them that He would come the second time. Hence, at the mention of judgments upon Jerusalem, their minds reverted to that coming, and as they were gathered about the Saviour upon the Mount of Olives, they asked “When shall these things be? and what shall be the sign of Thy coming and of the end of the world?” (Matthew 24:3).

Prophecy of the End

The future was mercifully veiled from the disciples. Had they, at that time, fully comprehended death and the destruction of their city and temple—they would have been overwhelmed with horror. Christ presented before them an outline of the prominent events to take place before the close of time. His words were not then fully understood; but their meaning was to be unfolded as His people should need the instruction therein given. The prophecy which He uttered was two fold in its meaning: While foreshadowing the destruction of Jerusalem, it prefigured also the terrors of the last great day. Jesus declared to the listening disciples the judgments that were to fall upon apostate Israel, and especially the retributive vengeance that would come upon them for their rejection and crucifixion of the Messiah. Unmistakable signs would proceed the awful climax.

A Symbol of the World

Christ saw in Jerusalem a symbol of the world hardened in unbelief and rebellion and hastening on to meet the retributive judgments of God. The woes of a fallen race, pressing upon His soul, forced from His lips that exceeding bitter cry. He saw the record of sin traced in human misery, tears, and blood; His heart

was moved with infinite pity for the afflicted and suffering ones of earth; He yearned to relieve them all. But even His hand might not turn back the tide of human woe; few would see their only source of help. He was willing to pour out His soul unto death, to bring salvation within their reach; but few would come to Him that they might have life.

The Majesty of heaven in tears! The Son of the infinite God troubled in spirit, bowed down with anguish! The scene filled all Heaven with wonder. That scene reveals to us the exceeding sinfulness of sin; it shows how hard a task it is, even for infinite power, to save the guilty from the consequences of transgressing the law of God. Jesus, looking down to the last generation, saw the world involved in a deception similar to that which caused the destruction of Jerusalem. The great sin of the Jews was their rejection of Christ; the great sin of the Christian world would be their rejection of the law of God, the foundation of His government in heaven and earth. The precepts of Jehovah would be despised and set at naught. Millions in bondage to sin, slaves of Satan, doomed to suffer the second death, would refuse to listen to the words of truth in their day of visitation. Terrible blindness! Strange infatuation!

Another Fulfillment

The Saviour's prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfillment, of which that terrible desolation was but a faint shadow. In the fate of the chosen city we may behold the doom of a world that has rejected God's mercy and trampled upon His law. Dark are the records of human misery that earth has witnessed during its long centuries of crime. The heart sickens and the mind grows faint in contemplation. Terrible have been the results of rejecting the authority of heaven. But a scene yet darker is presented in the revelations of the future. The records of the past,—the long procession of tumults, conflicts, and revolutions, the "battle of the warrior is with confused noise, and garments rolled in blood," (Isaiah 9:5). What are these, in contrast with the terrors of that day when the restraining Spirit of God shall be wholly withdrawn from the wicked, no longer to hold in check the outbursts of human passion and satanic wrath! The world will then behold, as never before, the results of Satan's rule.

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As the Midnight Thief

This world is no more ready to credit the message for this time than the Jews to receive the Saviour's warning concerning Jerusalem. Come when it may, the day of God will come unawares to the ungodly. When life is going on in its unvarying round; when men are absorbed in pleasure, in business, in traffic, in money-making; when the religious leaders are magnifying the world's progress and enlightenment, and the people are lulled in false security,—then, as the midnight thief steals within the unguarded dwelling, so shall sudden destruction come upon the careless and ungodly, “and they shall not escape.” (1 Thessalonians 5:2-5).

Fierce Wasting Tempests

When Jesus revealed to the disciples the fate of Jerusalem and the scenes of the Second Advent, He foretold also the experience of His people from the time when He should be taken from them to His return in power and glory for their deliverance. From Olivet, the Saviour beheld the storms about to fall upon the apostolic church, and, penetrating deeper into the future, His eye discerned the fierce, wasting tempests that were to beat upon His follows in the coming ages of darkness and persecution. In a few brief utterances of awful significance, He foretold the portion which the rulers of this world would mete out to the church of God. (Matthew 24:9, 21-22). The followers of Christ must tread the same path of humiliation, reproach, and suffering, which their Master trod. The enmity that burst forth against the world's Redeemer would be manifest against all who should believe on His name.

The history of the early church testified to the fulfillment of the Saviour's words. The powers of earth and hell arrayed themselves against Christ in the person of His followers. Paganism foresaw that, should the gospel triumph, her temples and altars would be swept away; therefore she summoned her forces to destroy Christianity. The fires of persecution were kindled. Christians were stripped of their possessions and driven from their homes. They “endured a great fight of afflictions.” (Hebrews 10:32). They “had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment.” (Hebrews 11:36). Great numbers sealed their testimony with their blood. Noble and slave, rich and poor, learned and ignorant, were alike slain without mercy.

Blood Is Seed

Under the fiercest persecution, these witnesses for Jesus kept their faith unsullied. A voice came down to them from the throne of God, "Be thou faithful unto death, and I will give thee a crown of life." (Revelation 2:10). In vain were Satan's efforts to destroy the church of Christ by violence. The great controversy, in which the disciples of Jesus yielded up their lives, did not cease when these faithful standard bearers fell at their post. By defeat, they conquered. God's workmen were slain, but His work went steadily forward. The gospel continued to spread, and the number of it adherents to increase. It penetrated into regions that were inaccessible even to the eagles of Rome. Said a Christian, expostulating with heathen rulers who were urging forward the persecution: "You may torment, afflict, and vex us. Your wickedness puts our weakness to the test, but your cruelty is of no avail. It is but a stronger invitation to bring others to our persuasion. The more we are mowed down, the more we spring up again. The blood of Christians is seed."

Thousands were imprisoned and slain, but others sprung up to fill their places. And those who were martyred for their faith were secured to Christ, and accounted of Him as conquerors. They had fought a good fight, and they were to receive the crown of glory when Christ should come. The sufferings which they endured brought Christians nearer to one another and to their Redeemer. Their living example and dying testimony were a constant witness for the truth; and, where least expected, the subjects of Satan were leaving his service, and enlisting under the banner of Christ.

Deception Instead of Persecution

Satan therefore laid his plans to war more successfully against the government of God by planting his banner in the Christian church. If the followers of Christ could be deceived and led to displease God, then their strength, fortitude, and firmness would fail, and they would fall an easy prey.

The great adversary now endeavored to gain by artifice what he had failed to secure by force. Persecution ceased, and in its stead were substituted the dangerous allurements of temporal prosperity and worldly honor. Idolaters were led to receive a part of the Christian faith while they rejected other essential truths. They pro-

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fessed to accept Jesus as the Son of God and to believe in His death and resurrection; but they had no conviction of sin and felt no need of repentance or of a change of heart. With some concessions on their part, they proposed that Christians should make concessions, that all might unite on the platform of belief in Christ.

Now the church was in fearful peril. Prison, torture, fire, and sword were blessings in comparison with this. Some of the Christians stood firm, declaring that they could make no compromise. Others were in favor of yielding or modifying some features of their faith, uniting with those who had accepted a part of Christianity, urging that this might be the means of their full conversion. That was a time of deep anguish to the faithful followers of Christ. Under a cloak of pretended Christianity, Satan was insinuating himself into the church, to corrupt their faith and turn their minds from the Word of truth.

Most Christians at last consented to lower their standard, and a union was formed between Christianity and paganism. Although the worshipers of idols professed to be converted and united with the church, they still clung to their idolatry, only changing the objects of their worship to images of Jesus and even of Mary and the saints. The foul leaven of idolatry, thus brought into the church, continued its baleful work. Unsound doctrines, superstitious rites, and idolatrous ceremonies were incorporated into her faith and worship. As the followers of Christ united with idolaters, the Christian religion became corrupted, and the church lost her purity and power. There were some, however who were not misled by these delusions. They still maintained their fidelity to the Author of truth, and worshiped God alone.

Fearful Peril

It required a desperate struggle for those who would be faithful to stand firm against the deceptions and abominations which were disguised in sacerdotal garments and introduced into the church. The Bible was not accepted as the standard of faith. The doctrine of religious freedom was termed heresy, and its upholders were hated and proscribed.

After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church, if she still refused to free herself from falsehood and idolatry. They saw that separation was an absolute necessity if they would obey the Word of God.

They dared not tolerate errors fatal to their own souls, and set an example which would imperil the faith of their children and children's children. To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle. If unity could be secured only by the compromise of truth and righteousness, then let there be difference, and even war.

The Great Apostasy

The Apostle Paul, in his second letter to the Thessalonians, foretold the great apostasy which would result in the establishment of the papal power. He declared that the day of Christ should not come, "except there come a falling away first, and that the man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." (2 Thessalonians 2:3-4). And furthermore, the apostle warns his brethren that "the mystery of iniquity doth already work." (2 Thessalonians 2:7). Even at that early date he saw, creeping into the church, errors that would prepare the way for the development of the papacy.

Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, the mystery of iniquity carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and his apostles for the pomp and pride of pagan priests and rulers; and, in place of the requirements of God, she substituted human theories and traditions. The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of professed followers of Christ.

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The Man of Sin

This compromise between paganism and Christianity resulted in the development of the “man of sin” foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan’s power,—a monument of his efforts to seat himself upon the throne to rule the earth according to his will.

Change Times and Laws

The detector of error having been removed, Satan worked according to his will. Prophecy had declared that the papacy was to “think to change times and laws.” (Daniel 7:25). This work it was not slow to attempt. To afford converts from heathenism a substitute for the worship of idols, and thus to promote their nominal acceptance of Christianity, the adoration of images and relics was gradually introduced into the Christian worship. The decree of a general council (Second Council of Nice, A.D. 787) finally established this system of idolatry. To complete the sacrilegious work, Rome presumed to expunge from the law of God the second commandment, forbidding image worship, and to divide the tenth commandment in order to preserve the number.

The spirit of concession to paganism opened the way for a still further disregard of heaven’s authority. Satan tampered with the fourth commandment also, and essayed to set aside the ancient Sabbath, the day which God had blessed and sanctified (Genesis 2:2-3), and in its stead to exalt the festival observed by the heathen as “the venerable day of the sun.” This change was not first attempted openly. In the first centuries, the true Sabbath had been kept by all the Christians. They were jealous for the honor of God, and, believing that His law was immutable, they zealously guarded the sacredness of its precepts. But with great subtlety, Satan worked through his agents to bring about his object. That the attention of the people might be called to the Sunday, it was made a festival in honor of the resurrection of Christ. Religious services were held upon it; yet it was regarded as a day of recreation, the Sabbath still being sacredly observed.

To prepare the way for the work which he designed to accomplish, Satan had led the Jews, before the advent of Christ, to load down the Sabbath with the most rigorous exactions, making

its observance a burden. Now, taking advantage of the false light in which he had thus caused it to be regarded, he cast contempt upon it as a Jewish institution. While Christians continued to observe the Sunday as a joyous festival, he led them, in order to show their hatred of Judaism, to make the Sabbath a fast, a day of sadness and gloom.

The Day of the Sun

In the early part of the fourth century, the emperor, Constantine, issued a decree making Sunday a public festival throughout the Roman Empire. The day of the sun was revered by his pagan subjects and was honored by Christians; it was the emperor's policy to unite the conflicting interests of heathenism and Christianity. He was urged to do this by the bishops of the church, who, inspired by ambition and thirst for power, perceived that, if the same day was observed by both Christians and the heathen, it would promote the nominal acceptance of Christianity by pagans and thus advance the power and glory of the church. But while Christians were gradually led to regard Sunday as possessing a degree of sacredness, they still held the true Sabbath as the holy of the Lord and observed it in obedience to the fourth commandment.

The Commandments of Men

The archdeceiver had not completed his work. He was resolved to gather the Christian world under his banner and to exercise his power through his vicegerent, the proud pontiff who claimed to be the representative of Christ. Through half-converted pagans, ambitious prelates, and world-loving churchmen he accomplished his purpose. Vast councils were held, from time to time, in which the dignitaries of the church were convened from all the world. In nearly every council the Sabbath which God had instituted was pressed down a little lower while the Sunday was correspondingly exalted. Thus the pagan festival came finally to be honored as a divine institution while the Bible Sabbath was pronounced a relic of Judaism and its observers were declared to be accursed.

The great apostate had succeeded in exalting himself "above all that is called God, or that is worshipped." (2 Thessalonians 2:4). He had dared to change the only precept of the divine law that unmistakably points all mankind to the true and living God. In the

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fourth commandment, God is revealed as the Creator of the heavens and the earth and is thereby distinguished from all the false gods. It was as a memorial of the work of creation that the seventh day was sanctified as a rest day for man. It was designed to keep the living God ever before the minds of men as the source of being and the object of reverence and worship. Satan strives to turn men from their allegiance to God and from rendering obedience to His law; therefore he directs his efforts especially against that commandment which points to God as the Creator.

Child of the Papacy

Protestants now urge that the resurrection of Christ on Sunday made it the Christian Sabbath. But Scripture evidence is lacking. No such honor was given to the day by Christ or His apostles. The observance of Sunday as a Christian institution had its origin in that "mystery of iniquity" (2 Thessalonians 2:7) which, even in Paul's day, had begun its work. Where and when did the Lord adopt this child of the papacy? What valid reason can be given for a change which the Scriptures do not sanction?

In the sixth century, the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Paganism had given place to the papacy. The dragon had given to the beast "his power, and his seat, and great authority." (Revelation 13:2). And now began the 1,260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. (Daniel 7:25; Revelation 13:5-7). Christians were forced to choose, either to yield their integrity and accept the papal ceremonies and worship or to wear away their lives in dungeons or suffer death by the rack, the fagot, or the headsman's ax. Now were fulfilled the words of Jesus, "Ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake." (Luke 21:16-17). Persecution opened upon the faithful with greater fury than ever before, and the world became a vast battlefield. For hundreds of years the church of Christ found refuge in seclusion and obscurity. Thus says the prophet: "The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." (Revelation 12:6).

The Dark Ages

The accession of the Roman Church to power marked the beginning of the Dark Ages. As her power increased, the darkness deepened. Faith was transferred from Christ, the true foundation, to the pope of Rome. Instead of trusting in the Son of God for forgiveness of sins and for eternal salvation, the people looked to the pope and to the priests and prelates to whom he delegated authority. They were taught that the pope was their earthly mediator, and that none could approach God except through him, and, further, that he stood in the place of God to them, and was therefore to be implicitly obeyed. A deviation from his requirements was sufficient cause for the severest punishment to be visited upon the bodies and souls of the offenders. Thus the minds of the people were turned away from God to fallible, erring, and cruel men, nay more, to the prince of darkness himself, who exercised his power through them. Sin was disguised in a garb of sanctity. When the Scriptures are supreme, we need look only for fraud, deception, and debasing iniquity. With the elevation of human laws and traditions was manifest the corruption that ever results from setting aside the law of God.

Flight into the Wilderness

Among the leading causes that had led to the separation of the true church from Rome was the hatred of the latter toward the Bible Sabbath. As foretold by prophecy, the papal power cast the truth to the ground. The law of God was trampled in the dust while the traditions and customs of men were exalted. 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 of the true people of God, became so bewildered that, while they observed the Sabbath, they refrained from labor also on Sunday. But this did not satisfy the papal leaders. They demanded not only that Sunday be hollowed, but that the Sabbath be profaned; and they denounced, in the strongest language, those who dared to show it honor. It was only by fleeing from the power of Rome that any could obey God's law in peace.

In Lands Beyond

In lands beyond the jurisdiction of Rome, there existed, for many centuries, bodies of Christians who remained almost wholly

CATHOLICISM SPEAKS

“Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles. . . From beginning to end of scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first.”—*Catholic Press, Sydney, Australia, August, 1900.*

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

“Reason and common sense demand the acceptance of one or the other of these alternatives: either Protestantism and the keeping holy of Saturday, or Catholicity and the keeping holy of Sunday. Compromise is impossible.”—*The Catholic Mirror, December 23, 1893.*

“Protestants accept Sunday rather than Saturday as the day for public worship after the Catholic Church made the change. . . But the Protestant mind does not seem to realize that in accepting the Bible, in observing the Sunday, they are accepting the authority of the spokesman for the church, the Pope.”—*Our Sunday Visitor, February 5, 1950.*

“We hold upon this earth the place of God Almighty.”—*Pope Leo XIII, in an Encyclical Letter, dated June 20, 1894.*

“The Pope is not only the representative of Jesus Christ, but he is Jesus Christ Himself, hidden under veil of flesh.”—*The Catholic National, July 1895.*

“If Protestants would follow the Bible, they should worship God on the Sabbath Day. In keeping the Sunday they are following a law of the Catholic Church.”—*Albert Smith, Chancellor of Archdiocese of Baltimore, replying for the Cardinal, in a letter dated February 10, 1920.*

“It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest [from the Bible Sabbath] to the Sunday. . . Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church.”—*Monsignor Louis Segur, Plain Talk about the Protestantism of Today, p. 213.*

“The Church changed the observance of the Sabbath to Sunday by right of the divine, infallible authority given to her by her founder, Jesus Christ. The Protestant, claiming the Bible to be the only guide of faith, has no warrant for observing Sunday. In this matter the Seventh-day Adventist is the only consistent Protestant.”—*The Catholic Universe Bulletin, August 14, 1942, p. 4.*

“Of course the Catholic Church claims that the change [of the Bible Sabbath to Sunday] was her act. . . AND THE ACT IS A MARK of her ecclesiastical power.”—*from the office of Cardinal Gibbons, through Chancellor H.F. Thomas, November 11, 1895.*

“Prove to me from the Bible alone that I am bound to keep Sunday holy.— There is no such law in the Bible! It is a law of the holy Catholic Church alone. The Bible says, ‘Remember the Sabbath day to keep it holy.’ The Catholic Church says, No. By my divine power I abolish the Sabbath day and command you to keep holy the first day of the week.—and lo! The entire civilized world bows down in reverent obedience to the command of the Holy Catholic Church.”—*Priest Thomas Enright, C.S.S.R., president of Redemptorist College, Kansas City, Mo., in a lecture at Hartford, Kansas, Feb 18, 1884, and in The American Sentinel, a Roman Catholic journal of June, 1893, p. 173.*

The Bible is your only safe guide. Jesus will help you obey it.

PROTESTANTISM SPEAKS

Baptist: "There was and is a command to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will however be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, Where can the record of such a transaction be found? Not in the New Testament—absolutely not. There is no scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week."—*D. E. T. Hiscox, author of the Baptist Manual.*

Congregationalist: "It is quite clear that however rigidly or devotedly we may spend Sunday, we are not keeping the Sabbath . . . The Sabbath was founded on a specific, divine command. We can plead no such command for the observance of Sunday . . . There is not a single line in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday."—*Dr. R.W. Dale, The Ten Commandments, pp. 106-107.*

Protestant Episcopal: "The day is now changed from the seventh to the first day . . . but as we meet with no scriptural direction for the change, we may conclude it was done by the authority of the church."—*Explanation of the Catechism.*

Presbyterian: "There is no word, no hint in the New Testament about abstaining from work on Sunday. The observance of Ash Wednesday, or Lent, stands exactly on the same footing as the observance of Sunday. Into the rest of Sunday no Divine Law enters."—*Canon Eytton, in The Ten Commandments.*

Anglican: "And where are we told in the Scriptures that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day."—*Isaac Williams, Plain Sermons on the Catechism, pp. 334, 336.*

Methodist: "It is true that there is no positive command for infant baptism. Nor is there any for keeping holy the first day of the week. Many believe that Christ changed the Sabbath. But, from His own words, we see that He came for no such purpose. Those who believe that Jesus changed the Sabbath, base it only on a supposition."—*Amos Binney, Theological Compendium, pp. 180-181.*

Episcopalian: "We have made the change from the seventh day to the first day, from Saturday to Sunday, on the authority of the one holy, catholic apostolic church of Christ."—*Bishop Seymour, Why We Keep Sunday.*

American Congregationalist: "The current notion that Christ and His apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament."—*Dr. Lyman Abbaot, in the Christian Union, June 26, 1890.*

Disciples of Christ: "There is no direct Scriptural authority for designating the first day 'the Lord's Day.'"—*Dr. D.H. Lucas, in the Christian Oracle, January 23, 1890.*

HISTORIANS SPEAK

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a Divine command in this respect,—far from them, and from the early apostolic Church, to transfer the laws of the Sabbath to Sunday."—*Augustus Neander, History of the Christian Church, 1843, p. 186. [Neander was the leading 19th century church historian.]*

"Until well into the second century [after Christ and the Apostles] we do not find the slightest indication in our sources that Christians marked Sunday by any kind of abstention from work."—*W. Rordorf, Sunday, p. 157.*

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free from papal corruption. They were surrounded by heathenism, and in the lapse of ages were affected by its errors; but they continued to regard the Bible as the only rule of faith, and adhered to many of its truths. These Christians believed in the perpetuity of the law of God and observed the Sabbath of the fourth commandment. Churches that held to this faith and practice existed in central Africa and among the Armenians of Asia.

The Waldenses

But, of those who resisted the encroachments of the papal power, the Waldenses stood foremost. In the very land where popery had fixed its seat, there its falsehood and corruption were most steadfastly resisted. The persecutions visited for many centuries by them were with a patience and constancy that honored their Redeemer. Notwithstanding the crusades against them and the inhuman butchery to which they were subjected, they continued to send out their missionaries to scatter the precious truth. They were hunted to the death; yet their blood watered the seed sown, and it failed not of yielding fruit. Thus the Waldenses witnessed for God, centuries before the birth of Luther. Scattered over many lands, they planted the seeds of the Reformation that began in the time of Wycliffe, grew broad and deep in the days of Luther, and is to be carried forward to the close of time by those who also are willing to suffer all things for “the Word of God, and for the testimony of Jesus Christ.” (Revelation 1:9).

The Reformation Continues

The Reformation did not, as many suppose end with Luther. It is to be continued to the close of this world’s history. Luther had a great work to do in reflecting to others the light which God had permitted to shine upon him; yet he did not receive all the light which was to be given to the world. From that time to this, new light has been continually shining upon the Scriptures, and new truths have been constantly unfolding.

Bridging the Chasm

The English Reformers, while renouncing the doctrines of Romanism, had retained many of its forms. Thus, though the authority and the creed of Rome were rejected, not a few of her customs and ceremonies were incorporated into the worship of the

Church of England. It was claimed that these things were not matters of conscience, and hence were nonessential, yet not being forbidden, they were not intrinsically evil. Their observance tended to narrow the gulf which separated the Reformed churches from Rome, and it was urged that they would promote the acceptance of the Protestant faith by the Romans.

To the conservative and compromising, these arguments seemed conclusive. But there was another class that did not so judge. The fact that these customs tended to bridge the chasm between Rome and the Reformation was, in their view, conclusive argument against retaining them. They looked upon them as badges of slavery from which they had been delivered, and to which they had no disposition to return. They reasoned that God has in His Word established the regulations governing His worship, and that men are not at liberty to add to these or to detract from them. The very beginning of the great apostasy was in seeking to supplement the authority of God by that of the church. Rome began by enjoining what God had not forbidden, and she ended by forbidding what He had explicitly enjoined.

Sealing the Law

The work of Sabbath reform to be accomplished in the last days is foretold in the prophecy of Isaiah: "Thus saith the Lord, Keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil . . . The sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, everyone that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in My house of prayer." (Isaiah 56:1- 2, 6-7).

These words apply in the Christian age, as is shown by the context: "The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to Him, beside those that are gathered onto Him." (Isaiah 56:8). Here is foreshadowed the gathering in of the Gentiles by the gospel. And upon those who then honor the Sabbath, a blessing is pronounced. Thus the obligation of the fourth commandment extends past the crucifixion, resurrection, and ascension of Christ to the time when His servants should preach to

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all nations the message of glad tidings.

The Lord commands by the same prophet, "Bind up the testimony, seal the law among my disciples." (Isaiah 8:16). The seal of God's law is found in the fourth commandment. This only of all the ten, brings to view both the name and the title of the Lawgiver. It declares him to be the Creator of the heavens and the earth, and thus show His claim to reverence and worship above all others. Aside from this precept, there is nothing in the Decalogue to show by whose authority the law is given. When the Sabbath was changed by the papal power, the seal was taken from the law. The disciples of Jesus are called upon to restore it, by exalting the Sabbath of the fourth commandment to its rightful position as the Creator's memorial and sign of His authority.

"To the law and to the testimony." While conflicting doctrines and theories abound, the law of God is the one unerring rule by which all opinions, doctrines, and theories are to be tested. Says the prophet, "If they speak not according to this word, it is because there is no light in them." (Isaiah 8:20).

The prophet thus points out the ordinance which has been forsaken: "Thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." (Isaiah 58:12-14). This prophecy also applies in our time. The breach was made in the law of God when the Sabbath was changed by the Roman power. But the time has come for that divine institution to be restored. The breach is to be repaired, and the foundation of many generations to be raised up.

Hollowed by the Creator's rest and blessing, the Sabbath was kept by Adam in his innocence in holy Eden; by Adam, fallen yet repentant, when he was driven from his happy estate. It was kept by all the patriarchs, from Abel to righteous Noah, to Abraham, to Jacob. When the chosen people were in bondage in Egypt, many, in the midst of prevailing idolatry, lost their knowledge of God's law; but when the Lord delivered Israel, He proclaimed His law in awful grandeur to the assembled multitude, that they might know His will, and fear and obey Him forever.

From that day to the present, the knowledge of God's law has been preserved in the earth, and the Sabbath of the fourth commandment has been kept. Though the "man of sin" succeeded in trampling underfoot God's holy day, yet even in the period of his supremacy there were, hidden in secret places, faithful souls who paid it honor. Since the Reformation, there have been some in every generation who maintain its observance. Though often in the midst of reproach and persecution, a constant testimony has been borne to the perpetuity of the law of God and the sacred obligation of the creation Sabbath.

Truth Is Older than Error

Many urged that Sundaykeeping had been an established doctrine and a widespread custom of the church for many centuries. Against this argument, it was shown that the Sabbath and its observance were more ancient and widespread, even as old as the world itself, and bearing the sanction both of angels and God. When the foundations of the earth were laid, when the morning stars sang together, and all the sons of God shouted for joy, then was laid the foundation of the Sabbath. (Job 38:6-7; Genesis 2:1-3). Well may this institution demand our reverence: It was ordained by no human authority, and rests upon no human traditions; it was established by the Ancient of Days, and commanded by His eternal Word.

Laying Plans to Destroy —

Preparing for the Mark

Those who had accepted the light concerning the mediation of Christ and the perpetuity of the law of God found that those were the truths presented in Revelation 14. The messages of this chapter constitute a threefold warning, which is to prepare the inhabitants of the earth for the Lord's second coming.

The Hour of His Judgment

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The announcement, "The hour of His judgment is come," points to the closing work of Christ's ministration for the salvation of men. It heralds a truth which must be proclaimed until the Saviour's intercession shall cease, and He shall return to the earth to take His people to Himself. The work of judgment which began in 1844 must continue until the cases of all are decided, both of the living and of the dead; hence it will extend to the close of human probation. That man may be prepared to stand in the judgment, the message commands them to "fear God, and give glory to Him . . . that made heaven, and earth, and the sea, and the fountains of waters." The result of acceptance of these messages is given in these words, "Here are they that keep the commandments of God, and the faith of Jesus." In order to be prepared for the judgment, it is necessary that men should keep the law of God. That law will be the standard of character in the judgment. The Apostle, Paul, declares, "As many as have sinned without the law; . . . in the day when God shall judge the secrets of men by Jesus Christ." And He says that "the doers of the law shall be justified." (Romans 2:12-13). Faith is essential in order to keep the law of God; for "without faith it is impossible to please Him." And "whatsoever is not of faith is sin." (Hebrews 11:6; Romans 14:23).

By the first angel, men are called upon to "fear God, and give glory to Him," and to worship Him as the Creator of the heavens and the earth. In order to do this, they must obey His law. Says the wiseman, "Fear God, and keep His commandments; for this is the whole duty of man." (Ecclesiastes 12:13). Without obedience to His commandments, no worship can be pleasing to God. "This is the love of God, that we keep His commandments." "He that turneth away his ear from hearing the law, even his prayer shall be abomination." (1 John 5:3; Proverbs 28:9).

Worship the Creator

The duty to worship God is based upon the fact that He is the Creator, and that to Him all other beings owe their existence. And wherever, in the Bible, His claim to reverence and worship, above the gods of the heathen, is presented, there is cited the evidence of His creative power. "All the gods of the nations are idols; but the Lord made the heavens." (Psalm 96:5). "To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things." "Thus

saith the Lord that created the heavens; God Himself that formed the earth and made it; . . . I am the Lord; and there is none else.” (Isaiah 40:25-26; 45:18). Says the psalmist: “Know ye that the Lord He is God: it is He that hath made us, and not we ourselves.” “O come, let us worship . . . the Lord, our Maker.” (Psalm 100:3; 95:6). And the holy beings who worship God in heaven stated, as the reason why their homage is due Him, “Thou art worthy, O Lord, to receive glory and honor and power; for Thou hast created all things.” (Revelation 4:11).

In Revelation 14, men are called upon to worship the Creator, and the prophecy brings to view a class that, as the result of the threefold message, are keeping the commandments of God. One of these commandments points directly to God as the Creator. The fourth precept declares: “The seventh day is the Sabbath of the Lord thy God . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” (Exodus 20:10-11). Concerning the Sabbath, the Lord says, further, that it is “a sign, . . . that ye may know that I am the Lord your God.” (Ezekiel 20:20). And the reason is given, “For in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.” (Exodus 31:17).

Sabbath - Worship - Creator

The importance of the Sabbath as the memorial of creation is that it keeps ever present the true reason why worship is due to God, because He is the Creator, and we are His creatures. The Sabbath therefore lies at the very foundation of divine worship; for it teaches this great truth in the most impressive manner, and no other institution does this. The true ground of divine worship, not of that on the seventh day merely, but of all the worship, is found in the distinction between the Creator and His creatures. This great fact can never become obsolete, and must never be forgotten. It was to keep this truth ever before the minds of men, that God instituted the Sabbath in Eden; and so long as the fact that He is our Creator continues to be a reason why we should worship Him, so long the Sabbath will continue as its sign and memorial. Had the Sabbath been universally kept, man’s thoughts and affections would have been led to the Creator as the object of reverence and worship, and there would never have been an idolater, an atheist,

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or an infidel. The keeping of the Sabbath is a sign of loyalty to the true God, "Him that made heaven and earth, and the sea, and the fountains of waters." It follows that the message which commands men to worship God and keep His commandments will especially call upon them to keep the fourth commandment.

If Any Man Worship the Beast

In contrast to those who keep the commandments of God and have the faith of Jesus, the third angel points to another class, against whose errors a solemn and fearful warning is uttered: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." (Revelation 14:9-10). A correct interpretation of the symbols employed is necessary to an understanding of this message. What is represented by the beast, the image, the mark?

The line of prophecy in which these symbols are found begins with Revelation 12, with the dragon that sought to destroy Christ at His birth. The dragon is said to be Satan (Revelation 12:9); he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan, in making war upon Christ and His people during the first centuries of the Christian era, was the Roman Empire . . . in which paganism, was the prevailing religion. Thus, while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome.

The Beast of Revelation 13

In Chapter 13 (verses 1-10) is described another beast, "like unto a leopard," to which the dragon gave "his power, and his seat, and great authority." This symbol, as most Protestants have believed, represents the papacy, which succeeded to the power and seat and authority once possessed by the ancient Roman Empire. Of the leopard-like beast it is declared: "There was given unto him a mouth speaking great things and blasphemies . . . And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them and power was given him over all kindreds, and tongues, and nations." This prophecy, which is nearly identical with the description of the little horn of Daniel 7, unquestionable points to the papacy.

Forty and Two Months

“Power was given unto him to continue forty and two months.” And, says the prophet, “I saw one of his heads as it were wounded to death.” And again. “He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword.” The forty and two months are the same as the “time and times and the dividing of time,” three years and a half, or 1260 days, of Daniel 7,—the time during which the papal power was to oppress God’s people. This period, as stated in preceding chapter, began with the establishment of the papacy, A.D. 538, and terminated in 1798. At that time, when the papacy was abolished and the pope made captive by the French army, the papal power received its deadly wound, and the prediction was fulfilled, “He that leadeth into captivity shall go into captivity.”

Lamblike Beast

At this point another symbol is introduced. Says the prophet, “I beheld another beast coming up out of the earth; and he had two horns like a lamb.” (Revelation 13:11). Both the appearance of this beast and the manner of its rise indicates that the nation which it represents is unlike those presented under the preceding symbols. The great kingdoms that have ruled the world were presented to the prophet Daniel as beasts of prey, rising when the “four winds of heaven strove upon the great sea.” (Daniel 7:2). In Revelation 17, an angel explained that waters represent peoples, and multitudes, and nations, and tongues.” (Revelation 17:15). Winds are a symbol of strife. The four winds of heaven striving upon the great sea represent the terrible scenes of conquest and revolution by which kingdoms have attained to power.

Out of the Earth

But the beast with the lamblike horns was seen “coming up out of the earth.” Instead of overthrowing other powers to establish itself, the nation thus represented must arise in territory previously unoccupied, and grow up gradually and peacefully. It could not, then, arise among the crowded and struggling nationalities of the Old World,—that turbulent sea of “peoples, and multitudes, and nations, and tongues.” It must be sought in the Western Continent.

What nation of the New World was, in 1798, rising into

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power, giving promise of strength and greatness, and attracting the attention of the world? There is no question that the application of the symbol points to one nation. Only one nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America. Again and again the thought, almost the exact words, of the sacred writer have been unconsciously employed by the orator and the historian in describing the rise and growth of this nation. The beast was seen “coming up out of the earth”: and, according to translators, the word here rendered “coming up” literally signifies to “grow or spring up as a plant.” And, as we have seen, the nation must arise in territory previously unoccupied. A prominent writer, describing the rise of the United States, speaks of “the mystery of her coming forth from vacancy,” and says, “Like a silent seed we grew into an empire.” (*Townsend, in The New World Compared with the Old*, 462). A European journal, in 1850, spoke of the United States as a wonderful empire, which was “emerging,” and “amid the silence of the earth daily adding to its power and pride” (*The Dublin Nation*). Edward Everett, in an oration on the pilgrim founders of this nation, said: “Did they look for a retired spot, inoffensive from its obscurity, save in its remoteness from the haunts of despots, where the little church of Leyden might enjoy freedom of conscience? Behold the mighty region over which the peaceful conquest, . . . they have born the banners of the cross.”

Like a Lamb

“And he had two horns like a lamb.” The lamblike horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as “coming up” in 1798. The Christian exiles, who first fled to America, sought an asylum from royal oppression and priestly intolerance, and they determined to establish a government upon the broad foundation of civil and religious liberty. The Declaration of Independence sets forth the great truth that “all men are created equal,” and endowed with inalienable right to “life, liberty, and the pursuit of happiness.” And the Constitution guarantees to the people the right of self-government, providing that representatives elected by popular vote shall enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. Republican-

ism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosperity. The oppressed and downtrodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth.

Spake as a Dragon

But the beast with the lamblike horns and dragon voice of the symbol point to a striking contradiction between the professions and practice of the nation thus represented. The “speaking” of the nation is the action of its legislative and judicial authorities. By such action, it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak “as a dragon,” and exercise “all the power of the first beast,” plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopard-like beast. And the statement that the beast with the two horns “causeth the earth and them which dwell therein to worship the first beast,” indicates that the authority of this nation is to be exercised in enforcing some observance which shall be an act of homage to the papacy.

Such action would be directly contrary to the principles of this government, to the genius of its free institutions, to the direct and solemn avowals of the Declaration of Independence, and to the Constitution. The founders of the nation wisely sought to guard against the employment of the secular power on the part of the church, with its inevitable result—intolerance and persecution. The Constitution provides that “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof,” and that “no religious test shall ever be required as a qualification to any office of public trust under the United States.” Only in flagrant violation of these safeguards to the nation’s liberty, can any religious observance be enforced by civil authority. But the inconsistency of such action is no greater than is represented in the symbol. It is the beast with the lamblike horns—in profession pure, gentle, and harmless—that speakes as a dragon.

Makes an Image

“Saying to them that dwell on the earth, that they should

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make an image to the beast.” Here is clearly presented a form of government in which the legislative power rests with the people; a most striking evidence that the United States is the nation denoted in the prophecy.

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

Whenever the church has obtained secular power, she has employed it to punish dissent from her doctrines. Apostasy in the church will prepare the way for the image of the beast.

When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result.

The Third Angel's Warning

The beast with two horns “causeth [commands] all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” (Revelation 13:16-17). The third angel's warning is, “If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God.” “The beast mentioned in this message, whose worship is enforced by the two-horned beast, is the first, or leopard-like beast of Revelation 13,—the papacy. The “image to the beast” represents that form of apostate Protestant-

ism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas. The "mark of the beast" still remains to be defined.

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

Think to Change

The special characteristic of the beast, and therefore of his image, is the breaking of God's commandments. Says Daniel, of the little horn, the papacy, "He shall think to change the times and the laws." (Daniel 7:25). And Paul styled the same power the "man of sin," who was to exalt himself above God. One prophecy is a complement of the other. Only by changing God's law could the papacy exalt itself above God; whoever should understandably keep this law as thus changed would be giving supreme honor to that power by which the change was made. Such an act of obedience to papal laws would be a mark of allegiance to the pope in the place of God.

The papacy has attempted to change the law of God. The second commandment, forbidding image worship, has been dropped from the law, and the fourth commandment has been so changed as to authorize the observance of the first instead of the seventh day as the Sabbath. But papists urge, as a reason for omitting the second commandment, that it is unnecessary, being included in the first, and that they are giving the law exactly as God designed it to be understood. This cannot be the change foretold by the prophet. An intentional, deliberate change is presented: "He shall think to change the times and the law." The change in the fourth commandment exactly fulfills the prophecy. For this the only authority claimed is that of the church. Here the papal power openly sets itself above God.

The Bible or the Papacy

While the worshipers of God will be especially distinguished

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by their regard for the fourth commandment,—since this is the sign of His creative power, and the witness to His claim upon man's reverence and homage,—the worshipers of the beast will be distinguished by their efforts to tear down the Creator's memorial, to exalt the institution of Rome. It was in behalf of the Sunday, that the papacy first asserted its arrogant claims; and its first resort to the power of the state was to compel the observance of Sunday as the "Lord's day." But the Bible points to the seventh day, and not to the first, as the Lord's day. Said Christ, "The Son of man is Lord also of the Sabbath." The fourth commandment declares, "The seventh day is the Sabbath of the Lord." And, by the prophet Isaiah, the Lord designates it, "My holy day." (Mark 2:28; Isaiah 58:13).

The claim so often put forth, that Christ changed the Sabbath, is disproved by His own words. It is a fact generally admitted by Protestants, that the Scriptures give no authority for the change of the Sabbath. Roman Catholics acknowledge that the change of the Sabbath was made by their church, and declare that Protestants, by observing Sunday, are recognizing her power.

The Mark of Papal Authority

As the sign of the authority of the Catholic Church, papist writers cite "the very act of changing the Sabbath into Sunday, which Protestants allow of . . . because by keeping Sunday strictly they acknowledge the church's power to ordain feasts, and to command them under sin." (*H. Tuberville, Abridgement of Christian Doctrine, 588*). What then is the change of the Sabbath, by the sign or the mark of the authority of the Romish Church—"the mark of the beast?"

The Roman Church has not relinquished her claim to supremacy; and when the world and the Protestant churches accept a sabbath of her creating, while they reject the Bible Sabbath, they virtually admit this assumption. They may claim the authority of tradition and of the Fathers for the change; but in so doing they ignore the very principle which separates them from Rome,—that "the Bible, and the Bible only, is the religion of Protestants." The papists can see that they are deceiving themselves, willingly closing their eyes to the facts in the case. As the movement for Sunday enforcement gains favor, they rejoice, feeling assured that it will eventually bring the whole Protestant world under the banner of Rome.

Worshipping the Beast

Romanists declare that “the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church” (*Plain Talk about Protestantism, 183*). The enforcement of Sundaykeeping on the part of the Protestant churches is an enforcement of the worship of the papacy—of the beast. Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath, are thereby paying homage to that power by which alone it is commanded. But, in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sundaykeeping in the United States would be an enforcement of the worship of the beast and his image.

But Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before Him. But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome and to the power which enforces the institution ordained by Rome. He is worshipping the beast and his image. As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome—“the mark of the beast.” And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive “the mark of the beast.”

The Warning Against the Mark

The most fearful threatening ever addressed to mortals is contained in the third angel’s message. That must be a terrible sin which calls down the wrath of God unmingled with mercy. Men are not to be left in darkness concerning this important matter; the

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warning against this sin is to be given to the world before the visitation of God's judgments, that all may know why they are to be inflicted, and have opportunity to escape them. Prophecy declares that the first angel would make his announcement to "every nation, and kindred, and tongue, and people." The warning of the third angel, which forms a part of the same threefold message, is to be no less widespread. It is represented in prophecy as proclaimed with a loud voice, by an angel flying in the midst of heaven; and it will command the attention of the world.

Two Great Classes

In the issue of the contest, all Christendom will be divided into two great classes,—those who keep the commands of God and the faith of Jesus, and those who worship the beast and his image and receive his mark. Although church and state will unite their power to compel "all, both small and great, rich and poor, free and bond," to receive "the mark of the beast" (Revelation 13:16), yet the people of God will not receive it. The prophet of Patmos beholds "them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God," and [singing the song] of Moses and the Lamb. (Revelation 15:2-3).

Protestants Are Changing

Romanism is now regarded by Protestants with far greater favor than in former years. In those countries where Catholicism is not in the ascendancy, and the papists are taking a conciliatory course in order to gain influence, there is an increasing indifference concerning the doctrines that separated the Reformed churches from the papal hierarchy; the opinion is gaining ground that, after all, we do not differ so widely upon vital points as has been supposed, and that a little concession on our part will bring us into a better understanding with Rome. The time was when Protestants placed a high value upon the liberty of conscience which has been so dearly purchased. They taught their children to abhor popery, and held that to seek harmony with Rome would be disloyalty to God. But how widely different are the sentiments now expressed.

The defenders of popery declare that the church has been maligned; and the Protestant world are inclined to accept the state-

ment. Many urge that it is unjust to judge the church of today by the abominations and absurdities that marked her reign during the centuries of ignorance and darkness. They excuse her horrible cruelty as the result of the barbarism of the times, and plead that the influence of modern civilization has changed her sentiments.

Babylon Has Not Changed

Have these persons forgotten the claim of infallibility put forth for eight hundred years by this haughty power? So far from being relinquished, this claim has been affirmed in the nineteenth century with greater positiveness than ever before. As Rome asserts that she "never erred, and never can err," how can she renounce the principles which governed her course in past ages?

The papal church will never relinquish her claim to infallibility. All that she has done in persecution of those who reject her dogmas, she holds to be right; and would she not repeat the same acts, should the opportunity be presented? Let the restraints now imposed by secular governments be removed, and Rome be reinstated in her former power, and there would speedily be a revival of her tyranny and persecution.

Forgetting the Past

The Roman Church now presents a fair front to the world, covering with apologies her record of horrible cruelties. She has clothed herself in Christlike garments; but she is unchanged. Every principle of popery that existed in past ages exists today. The doctrines devised in the darkest ages are still held. Let none deceive themselves. The popery that Protestants are now so ready to honor is the same that ruled the world in the days of the Reformation, when men of God stood up, at the peril of their lives, to expose her iniquity. She possesses the same pride and arrogant assumption that lorded it over kings and princes, and claimed the prerogatives of God. Her spirit is no less cruel and despotic now than when she crushed human freedom, and slew the saints of the Most High.

The papacy is just what prophecy declared that she would be, the apostasy of the latter times (2 Thessalonians 2:3-4). It is a part of her policy to assume the character which will best accomplish her purpose; but underneath the variable appearance of the chameleon, she conceals the invariable venom of the serpent. "We are not bound to keep faith and promises to heretics," she de-

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clares. Shall this power, whose record for a thousand years is written in the blood of the saints, now be acknowledged as a part of the church of Christ?

What Has Changed?

It is not without reason that the claim has been put forth, in Protestant countries, that Catholicism differs less widely from Protestantism than in former times. There has been a change, but the change is not in the papacy. Catholicism indeed resembles much of Protestantism that now exists, because Protestantism has so greatly degenerated since the days of the Reformers.

A prayerful study of the Bible would show Protestants the real character of the papacy, and would cause them to abhor and to shun it; but many are so wise in their own conceit that they feel no need of humbly seeking God that they may be led into all the truth. Although priding themselves on their enlightenment, they are ignorant both of the Scriptures and the power of God. They must have some means of quieting their consciences; and they seek that which is least spiritual and humiliating. What they desire is a method of forgetting God which shall pass as a method of remembering Him. The papacy is well-adapted to meet the wants of all these. It is prepared for two classes of mankind, embracing nearly the whole world,—those who would be saved by their merits, and those who would be saved in their sins. Here is the secret of its power.

A day of great intellectual darkness has been shown to be favorable to the success of popery. It will yet be demonstrated that a day of great intellectual light is equally favorable for its success.

Following in the Steps

In the movements now in progress in the United States to secure, for the institutions and usages of the church, the support of the state, Protestants are following in the steps of papists. Nay, more, they are opening the door for the papacy to regain in Protestant America the supremacy which she has lost in Old World. And that which gives greater significance to this movement is the fact that the principle object contemplated is the enforcement of Sunday observance,—a custom which originated with Rome, and which she claims as the sign of her authority. It is the spirit of the papacy—the spirit of conformity to worldly customs, the veneration

for human traditions above the commandments of God,—that is permeating the Protestant churches, and leading them on to do the same work of Sunday exaltation which the papacy has done before them.

These records of the past clearly reveal the enmity of Rome toward the true Sabbath and its defenders and the means which she employs to honor the institution of her creating.

Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent upon the accomplishment of their purpose, Rome is aiming to re-establish her power, to recover her lost supremacy. Let history testify of her artful and persistent efforts to insinuate herself into the affairs of nations; and, having gained a foothold, to further her own aims, even at the ruin of princes and people. Romanism openly puts forth the claim that the pope can pronounce sentences and judgments in contradiction to the right of nations, to the law of God and man." (*The Decretalia*).

And let it be remembered, it is the boast of Rome that she never changes. The principles of Gregory VII and Innocent III are still the principles of the Roman Church. And had she but the power, she would put them in practice with as much vigor now as in past centuries. Let the principle once be established in the United States that the church may employ or control the power of the state; that religious observances may be enforced by secular laws; in short, that the authority of church and state is to dominate the conscience, and the triumph of Rome in this country is assured.

Supernatural Power to Destroy —

Talking with Devils

With the earliest history of man, Satan began his efforts to deceive our race. He who had incited rebellion in heaven desired to bring the inhabitants of the earth to unite with him in his warfare against the government of God. Adam and Eve had been perfectly happy in obedience to the law of God, and this fact was a

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constant testimony against the claim that Satan had urged in heaven, that God's law was oppressive and opposed to the good of His creatures. And, furthermore, Satan's envy was excited as he looked upon the beautiful home prepared for the sinless pair. He determined to cause their fall, that, having separated them from God, and brought them under his own power, he might gain possession of the earth, and here establish his kingdom, in opposition to the Most High.

"The woman said unto the serpent, We may eat of the fruit of the garden, but of the fruit of the tree which is in the midst of the garden, God has said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (Genesis 3:2-5).

Immortality by Obedience

In the midst of Eden grew the tree of life, whose fruit had the power of perpetuating life. Had Adam remained obedient to God, he would have continued to enjoy free access to this tree, and would have lived forever. But when he sinned, he was cut off from partaking of the tree of life, and he became subject to death. The divine sentence "Dust thou art, and unto dust thou shalt return," points to the utter extinction of life.

Immortality, promised to man on condition of obedience, had been forfeited by transgression. Adam could not transmit to his posterity that which he did not possess; and there could have been no hope for the fallen race, had not God, by the sacrifice of His Son, brought immortality to light through the gospel. (Romans 5:12; 2 Timothy 1:10). And only through Christ can immortality be obtained. Said Jesus, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life:" (John 3:36). Every man may come in possession of this priceless blessing if he will comply with the conditions. All "who by patient continuance in well-doing seek for glory and honor and immortality," will receive eternal life. (Romans 2:7).

No Immortal Sinner

The only one who promised Adam life in disobedience was

the great deceiver. And the declaration of the serpent to Eve in Eden, —“Ye shall not die,”—was the first sermon ever preached upon the immortality of the soul. Yet this declaration, resting solely upon the authority of Satan, is echoed from the pulpits of Christendom, and is received by the majority of mankind as readily as it was received by our first parents. The divine sentence, “The soul that sinneth, it shall die.” (Ezekiel 18:20) is made to mean, The soul that sinneth, it shall not die, but live eternally. We cannot but wonder at the strange infatuation which renders men so credulous concerning the words of Satan, and so unbelieving in regard to the words of God.

Had man, after his fall, been allowed free access to the tree of life, he would have lived forever, and thus sin would have immortalized. But cherubim and flaming sword kept “the way of the tree of life.” (Genesis 3:24), and not one of the family of Adam has been permitted to pass the barrier and partake of the life-giving fruit. Therefore there is not an immortal sinner.

“Ye Shall Not Surely Die”

But after the fall, Satan bade his angels make a special effort to inculcate the belief in man’s natural immortality; and having induced the people to receive this error, they were to lead them on to conclude that the sinner would live in eternal misery. Now the prince of darkness, working through his agents, represents God as a revengeful tyrant, declaring that he plunges into hell all those who do not please Him, and causes them ever to feel His wrath; and that, while they suffer unutterable anguish and writhe in the eternal flames, their Creator looks down upon them with satisfaction.

Misrepresenting God’s Character

How repugnant to every motive of love and mercy, and even to our sense of justice, is the doctrine that the wicked dead are tormented with fire and brimstone in an eternally burning hell; that for the sins of a brief, earthly life they are to suffer torture as long as God shall live. Yet this doctrine has been wisely taught, and is still embodied in many of the creeds of Christendom.

It is urged that infliction of endless misery upon the wicked would show God’s hatred of sin as an evil which is ruinous to the peace and order of the universe. Oh, dreadful blasphemy! As if

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God's hatred of sin is the reason why He perpetuates sin. For, according to the teachings of these theologians, continued torture without hope of mercy maddens its wretched victims, and as they pour out their rage in curses and blasphemy, they are forever augmenting their load of guilt. God's glory is not enhanced by thus perpetuating continually increasing sin through ceaseless ages.

The Opposite Error

A large class to whom the doctrine of eternal torment is revolting are driven to the opposite error. They see that the Scriptures represent God as a being of love and compassion, and they cannot believe that He will consign His creatures to the fires of an eternally burning hell. But, holding that the soul is naturally immortal, they see no alternative but to conclude that all mankind will finally be saved. Many regard the threatenings of the Bible as designed merely to frighten men into obedience and are not be literally fulfilled. Thus the sinner can live in selfish pleasure, disregarding the requirements of God, and yet expect to be finally received into His favor. Such a doctrine, presuming upon God's mercy, but ignoring His justice, pleases the carnal heart and emboldens the wicked in their iniquity.

The Wages of Sin Is Death

God has given in His Word decisive evidence that He will punish the transgressors of His law. Those who flatter themselves that He is too merciful to execute justice upon the sinner have only to look to the cross of Calvary. The death of the spotless Son of God testifies that "the wages of sin is death," that every violation of God's law must receive its just retribution. Christ, the sinless, became sin for man; He bore the guilt of transgression and the hiding of His Father's face until His heart was broken and His life crushed out. All this sacrifice was made that sinners might be redeemed. In no way could man be freed from the penalty of sin. And every soul that refuses to become a partaker of the atonement provided at such cost must bear, in his own person, the guilt and punishment of transgression.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son." (Revelation 21:7). Here, also, conditions are specified. In order to inherit all things, we must resist and overcome sin.

Obedience by Faith in Christ

“No whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.” (Ephesians 5:5). “Follow peace with all men, and holiness, without which no man shall see the Lord.” (Hebrews 12:14). “Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.” (Revelation 22:14-15).

For the Good of All

God executes justice upon the wicked, for the good of the universe, and even for the good of those upon whom His judgments are visited. He would make them happy if He could do so in accordance with the laws of His government and the justice of His character. He surrounds them with tokens of His love, He grants them a knowledge of His law, and follows them with the offers of His mercy; but they despise His love, make void His law, and reject His mercy.

Those who have chosen Satan as their leader and have been controlled by his power are not prepared to enter the presence of God. Pride, deception, licentiousness, and cruelty, have become fixed in their characters. Can they enter heaven, to dwell forever with those whom they despised and hated on earth? Truth will never be agreeable to a liar; meekness will not satisfy self-esteem and pride; purity is not acceptable to the corrupt; disinterested love does not appear attractive to the selfish. What source of enjoyment could heaven offer to those who are wholly absorbed in earthly and selfish interests?

Life or Death

“The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” (Romans 6:23). While life is the inheritance of the righteous, death is the portion of the wicked. Moses declared to Israel, “I have set before thee this day life and good, and death and evil.” (Deuteronomy 30:15). The death referred to in these scriptures is not that pronounced upon Adam, for all mankind suffer the penalty of his transgression. It is the “second death” that is placed in contrast with everlasting life.

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In consequence of Adam's sin, death passed upon the whole human race. All alike go down into the grave. And, through the provisions of the plan of salvation, all are to be brought forth from their graves. "There shall be a resurrection of the dead, both of the just and unjust." (Acts 24:15). "For as in Adam all die, even so in Christ shall all be made alive." (1 Corinthians 15:22). But a distinction is made between the two classes that are brought forth. "All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28-29). They who have been "accounted worthy" of the resurrection of life are "blessed and holy." "On such the second death hath no power." (Revelation 20:6). But those who have not, through repentance and faith, secured pardon, must receive the penalty of transgression,—"the wages of sin." They suffer punishment varying in duration and intensity, "according to their works," but finally ending in the second death. Since it is impossible for God, consistently with His justice and mercy, to save the sinner in his sins, He deprives him of the existence which he has proved himself unworthy. Says an inspired writer, "Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." And another declares, "They shall be as though they had not been." (Psalm 37:10; Obadiah 16). Covered with infamy, they sink into hopelessness and eternal oblivion.

An End of Sin

Thus will be made an end of sin, with all the woe and ruin which have resulted from it. Says the psalmist: "Thou has destroyed the wicked, Thou has put out their name forever and ever. O thou enemy, destructions are come to a perpetual end." (Psalm 9:5-6). John, in the Revelation, looking forward to the eternal state, hears a universal anthem of praise, undisturbed by one note of discord. Every creature in heaven and earth was heard ascribing glory to God. (Revelation 5:13). There will be no lost souls to blaspheme God, as they writhe in never-ending torment; no wretched beings in hell will mingle their shrieks with the songs of the saved.

A Second Error

Upon the fundamental error of natural immortality rests the doctrine of consciousness in death, a doctrine, like eternal tor-

ment, opposed to the teachings of the Scriptures, to the dictates of reason, and to our feelings of humanity. According to the popular belief, the redeemed in heaven are acquainted with all that takes place on the earth, and especially with the lives of the friends whom they have left behind. But how could it be a source of happiness to the dead to know the troubles of the living, to witness the sins committed by their own loved ones, and to see them enduring all the sorrows, disappointments, and anguish of life? How much of heaven's bliss would be enjoyed by those who were hovering over their friends on earth? And how utterly revolting is the belief that, as soon as the breath leaves the body, the soul of the impenitent is consigned to the flames of hell! To what depths of anguish must those be plunged who see their friends passing to the grave, unprepared to enter an eternity of woe and sin! Many have been driven to insanity by this harrowing thought.

The Bible Says

What say the Scriptures concerning these things? David declares that man is not conscious in death. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (Psalm 146:4). Solomon bears the same testimony: "The living know that they shall die; but the dead know not anything . . . Their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun . . . There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." (Ecclesiastes 9:5-6,10).

When, in answer to his prayer, Hezekiah's life was prolonged 15 years, the grateful king rendered to God a tribute of praise for His great mercy. In this song, he tells the reason why he thus rejoices: "The grave cannot praise Thee, death cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee, as I do this day." (Isaiah 38:18-19). Popular theology represents the righteous dead as in heaven, entered into bliss and praising God with an immortal tongue; but Hezekiah could see no such glorious prospect in death. His words agree the testimony of the psalmist: "In death there is no remembrance of Thee: in the grave who shall give Thee thanks? . . . The dead praise not the Lord, neither any that go down into silence." (Psalms 6:5; 115:17).

And Paul: "If the dead rise not, then is not Christ raised.

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And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.” (1 Corinthians 15:16-18). If for four thousand years the righteous had gone directly to heaven at death, how could Paul have said that, if there is no resurrection, “they which are fallen asleep in Christ are perished?” No resurrection would be necessary.

The Truth of the Resurrection

It is an undeniable fact that the hope of immortal blessedness at death has led to widespread neglect of the Bible doctrine of the resurrection. But when about to leave His disciples, Jesus did not tell them that they would soon come to Him. “I go to prepare a place for you,” He said. “And if I go and prepare a place for you, I will come again, and receive you unto Myself.” (John 14:2-3). And Paul tells us, further, that “the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall arise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so we shall be ever with the Lord.” And he adds, “Comfort one another with these words.” (1 Thessalonians 4:16-18). How wide the contrast between these words of comfort and those of the Universalist minister previously quoted. The latter consoled the bereaved friends with the assurance, that, however sinful the dead might have been, when he breathed out his life here he was to be received among the angels. Paul points his brethren to the future coming of the Lord, when the fetters of the tomb shall be broken and “the dead in Christ” shall be raised to eternal life.

The Investigative Judgment

Before any can enter the mansions of the blest, their cases must be investigated, and their characters and deeds must pass in review before God. All are to be judged according to the things written in the books and to be rewarded as their works have been. Mark the words of Paul: “He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead.” (Acts 17:31). Here the apostle plainly stated that a specified time, then future, had been fixed upon for the judgment of the world. Jude refers to the same period

(Jude 14-15), and so does John in the Revelation. (Revelation 20:12).

But if the dead are already enjoying the bliss of heaven or writhing in the flames of hell, what need is there of a future judgment? The teachings of God's Word on these important points are neither obscure nor contradictory; they may be understood by common minds. But what candid mind can see either wisdom or justice in the current theory?

Glorious Awakening

The Bible clearly teaches that the dead do not go immediately to heaven. They are represented as sleeping until the resurrection. (1 Thessalonians 4:14; Job 14:10-12).

In the very day, when the silver cord is loosed and the golden bowl broken (Ecclesiastes 12:6), man's thoughts perish. They that go down to the grave are in silence. They know no more of anything that is done under the sun. (Job 14:21). Blessed rest for the weary righteous! Time, be it long or short, is but a moment to them. They sleep, they are awakened by the trump of God to a glorious immortality. "For the trumpet shall sound, and the dead shall be raised incorruptible . . . So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." (1 Corinthians 15:52, 54). As they are called forth from their deep slumber, they begin to think just where they ceased. The last sensation was the pang of death, the last thought that they were falling beneath the power of the grave. When they arise from the tomb, their first glad thought will be echoed in the triumphal shout, "Death, where is thy sting? O grave, where is thy victory?" (1 Corinthians 15:55).

The doctrine of man's consciousness in death, especially the belief that the spirits of the dead return to minister to the living has prepared the way for modern spiritualism. Here is a channel regarded as sacred, through which Satan works for the accomplishment of his purposes. The fallen angels who do his bidding appear as messengers from the spirit world. While professing to bring the living into communication with the dead, the prince of evil exercises his bewitching influence upon their minds.

Satanic Counterfeits

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He has power to bring before men the appearance of their departed friends. The counterfeit is perfect; the familiar look, the words, the tone are reproduced with marvelous distinctness. Many are comforted with the assurance that their loved ones are enjoying the bliss of heaven; and without suspicion of danger, they give ear to “seducing spirits and doctrines of devils.”

When they have been led to believe that the dead actually return to communicate with them, Satan causes those to appear who went into the grave unprepared. They claim to be happy in heaven, and even to occupy exalted positions there; and thus the error is widely taught, that no difference is made between the righteous and the wicked. The pretended visitants from the world of spirits sometimes utter cautions and warnings which prove to be correct. Then, as confidence is gained, they present doctrines that directly undermine faith in the Scriptures.

A Supernatural Power

Many will be ensnared through the belief that spiritualism is a merely human imposture; when brought face to face with manifestations which they cannot but regard as supernatural, they will be deceived, and will be led to accept them as the great power of God.

These persons overlook the testimony of the Scriptures concerning the wonders wrought by Satan and his angels. It was by satanic aid that Pharaoh’s magicians were enabled to counterfeit the work of God. Paul testifies that before the second advent of Christ, there will be similar manifestations of satanic power. The coming of the Lord is to be preceded by “the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness.” (2 Thessalonians 2:9-10). No more impostures are here foretold. Men are deceived by the miracles which Satan’s agents have power to do, not which they pretend to do.

Something for Everyone

The prince of darkness, who has so long bent the powers of his mastermind to the work of deception, skillfully adapts his temptations to men of all classes and conditions. To persons of culture and refinement, he presents spiritualism in its more refined and intellectual aspects, and thus succeeds in drawing many into his snare.

Satan beguiles men now as he beguiled Eve in Eden, by flattery, by kindling a desire to obtain forbidden knowledge, by exciting ambition for self-exaltation. It was cherishing these evils that caused his fall, and through them he aims to compass the ruin of men. "Ye shall be as gods," he declares, "knowing good and evil." (Genesis 3:5). Thus, in place of the righteousness of His law, the true standard of human attainment, Satan has substituted the sinful, erring nature of man himself as the only object of adoration, the only rule of judgment or standard of character. This is progress, not upward, but downward.

To the self-indulgent, the pleasure-loving, the sensual, spiritualism presents itself under a less subtle disguise than to the more refined and intellectual; in its grosser forms, they find that which is in harmony with their inclinations. When the people are thus led to believe that desire is the highest law, that liberty is license, and that man is accountable only to himself, who can wonder that corruption and depravity teem on every hand? Multitudes eagerly accept teachings that leave them at liberty to obey the promptings of the carnal heart.

None Need Be Deceived

But none need be deceived by the lying claims of spiritualism. God has given the world sufficient light to enable them to discover the snare. As already shown, the theory which forms the very foundation of spiritualism is at war with the plainest statements of Scripture. The Bible declares that the dead know not anything, that their thoughts have perished; they have no part in anything that is done under the sun; they know nothing of the joys or sorrows of those who were dearest to them on earth.

Furthermore, God has expressly forbidden all pretended communication with departed spirits. In the days of the Hebrews, there was a class of people who claimed, as do the spiritualists of today, to hold communication with the dead. But the "familiar spirits," as these visitants from other worlds were called, are declared by the Bible to be the "spirits of devils." (Compare Numbers 25:1-3; Psalm 106:28; 1 Corinthians 10:20; Revelation 16:14). The work of dealing with familiar spirits was pronounced an abomination to the Lord, and was solemnly forbidden under penalty of death. (Leviticus 19:31; 20:27). The very name of witchcraft is now held in contempt. The claim that men can hold intercourse with evil

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spirits is regarded as a fable of the Dark Ages. But spiritualism, which numbers its converts by hundreds of thousands, yea, by millions, which has made its way into scientific circles, which had invaded churches, and has found favor in legislative bodies and even in the courts of kings—this mammoth deception is but a revival, in a new disguise of witchcraft condemned and prohibited of old. If there were no other evidence of the real character of spiritualism, it should be enough for the Christian that the spirits make no difference between righteousness and sin, between the noblest and purest of the apostles of Christ and the most corrupt of the servants of Satan.

A Terrible Power

There are few who have any just conception of the deceptive power of spiritualism and the danger of coming under its influence. Many tamper with it, merely to gratify their curiosity. They have no real faith in it, and would be filled with horror at the thought of yielding themselves to the spirit's ground, and the mighty destroyer exercises his power upon them against their will. Let them once be introduced to submit their minds to his direction, and he holds them captive. It is impossible, in their strength, to break away from the bewitching, alluring spell. Nothing but the power of God, granted in answer to the earnest prayer of faith, can deliver these ensnared souls.

Delusion by Choice

Says the prophet Isaiah: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isaiah 8:19-20). If men had been willing to receive the truth, so plainly stated in the Scriptures, concerning the nature of man and the state of the dead, they would see in the claims and manifestations of spiritualism the working of Satan with power and signs and lying wonders. But rather than yield the liberty so agreeable to the carnal heart, and renounce the sins which they love, multitudes close their eyes to the light and walk straight on, regardless of warnings while Satan weaves his snares about them, and they become his prey. "Because they received not the love of the truth,

that they might be saved,” therefore “God shall send them strong delusion, that they should believe a lie.” (2 Thessalonians 2:10-11). Those who would stand in this time of peril must understand for themselves the testimony of the Scriptures.

Know Your Bible

Many will be confronted by the spirits of the devils personating beloved relatives or friends and declaring the most dangerous heresies. These visitants will appeal to our tenderous sympathies, and work miracles to sustain their pretensions. We must be prepared to withstand them with the Bible truth that the dead know not anything and that they who thus appear are the spirits of devils.

The Hour of Temptation

Just before us is the “hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” (Revelation 3:10). All whose faith is not firmly established upon the Word of God will be deceived and overcome. Satan “works with all deceivableness of unrighteousness” to gain control of the children of men; and his deceptions will continually increase. But he can gain his object only as men voluntarily yield to his temptations. Those who are earnestly seeking a knowledge of the truth and are striving to purify their souls through obedience, thus doing what they can to prepare for the conflict, will find, in the God of truth, a sure defense. “Because thou hast kept the word of My patience, I will also keep thee” (Revelation 3:10) is the Saviour’s promise. He would sooner send every angel from heaven to protect His people than leave one soul that trusts in Him to be overcome by Satan.

A Covenant with death

The Prophet Isaiah, brings to view the fearful deception which will come upon the wicked, causing them to count themselves secure from the judgments of God . . . “We have made a covenant; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves (Isaiah 28:15).

Satan’s Masterpiece

Satan has long been preparing for his final effort to deceive

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the world. The foundation of his work was laid by the assurance given to Eve in Eden, "Ye shall not surely die . . . In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (Genesis 3:4-5). Little by little he has prepared the way for his masterpiece of deception in the development of spiritualism. He has not yet reached the full accomplishment of his designs; but it will be reached in the last remnant of time. Says the prophet: "I saw three unclean spirits like frogs; . . . they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." (Revelation 16:13-14). Except those who are kept by the power of God, through faith in His word, the whole world will be swept into the ranks of this delusion. The people are fast being lulled to a fatal security, to be awakened only by the outpouring of the wrath of God.

Saith the Lord God: "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." (Isaiah 28:17-18).

BY THREAT OR BY VIOLENCE—

Entering the Final Crisis

From the very beginning of the great controversy in heaven, it has been Satan's purpose to overthrow the law of God. It was to accomplish this that he entered upon his rebellion against the Creator; and, though he was cast out of heaven, he has continued the same warfare upon the earth. To deceive men and thus lead them to transgress His law is the object which he has steadfastly pursued. Whether this be accomplished by casting aside the law alto-

gether or by rejecting one of its precepts, the result will ultimately be the same. He that offends "in one point," manifests contempt for the whole law; his influence and example are on the side of transgression; he becomes "guilty of all." (James 2:10).

In seeking to cast contempt upon the divine statutes, Satan has perverted the doctrines of the Bible, and errors have thus become incorporated into the faith of thousands who profess to believe the Scriptures. The last great conflict between truth and error is but the final struggle of the long standing controversy concerning the law of God. Upon this battle we are now entering,—a battle between the religion of the Bible and the religion of fable and tradition.

No Error More Bold

No error accepted by the Christian world strikes more boldly against the authority of heaven, none is more directly opposed to the dictates of reason, none is more pernicious in its results than the modern doctrine so rapidly gaining ground, that God's law is no longer binding upon men. Every nation has its laws which command respect and obedience; no government could exist without them. And can it be conceived that the Creator of the heavens and the earth has no law to govern the beings He has made? Suppose that prominent ministers were publicly to teach that the statutes which govern their land and protect the rights of its citizens were not obligatory,—that they restricted the liberties of the people and therefore ought not to be obeyed; how long would such men be tolerated in the pulpit? But is it a graver offense to disregard the laws of states and nations than to trample upon those divine precepts which are the foundation of all government?

It would be far more consistent for nations to abolish their statutes and permit the people to do as they please than for the Ruler of the universe to annul His law and leave the world without a standard to condemn the guilty or justify the obedient. Would we know the result of making void the law of God? The experiment has been tried. Terrible were the scenes enacted in France when atheism became the controlling power. It was demonstrated to the world that to throw off the restraints which God has imposed is to accept the rule of the cruelest of tyrants. When the standard of righteousness is set aside, the way is open for the prince of evil to establish his power in the earth.

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What Lawlessness Will Bring

Wherever the divine precepts are rejected, sin ceases to appear sinful or righteousness desirable. Those who refuse to submit to the government of God are wholly unfitted to govern themselves. Through their pernicious teachings, the spirit of insubordination is implanted in the hearts of children and youth who are naturally impatient of control; and a lawless, licentious state of society results. While scoffing at the credulity of those who obey the requirements of God, the multitudes eagerly accept the delusions of Satan. They give the rein to lust, and practice the sins which have called down the judgments upon the heathen.

Those who teach the people to lightly regard the commandments of God sow disobedience to reap disobedience. Let the restraint imposed by the divine be wholly cast aside and human laws would soon be disregarded. Because God forbids dishonest practices, coveting, lying, and defrauding, men are ready to trample upon His statutes as a hindrance to their worldly prosperity; but the results of banishing these precepts would be such as they do not anticipate. If the law were not binding, why should any fear to transgress? Property would no longer be safe. Men would obtain their neighbor's possessions by violence; and the strongest would become the richest. Life itself would not be respected. The marriage vow would no longer stand as a sacred bulwark to protect the family. He who had the power would, if he desired, take his neighbor's wife by violence. The fifth commandment would be set aside with the fourth. Children would not shrink from taking the life of their parents, if by so doing they could obtain the desire of their corrupt hearts. The civilized world would become a horde of robbers and assassins; and peace, rest, and happiness would be banished from the earth.

And It's Already Happening

Already the doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation, and opened the flood gates of iniquity upon the world. Lawlessness, dissipation, and corruption are sweeping in upon us like an overwhelming tide. In the family, Satan is at work. His banner waves, even in professedly Christian households. There is envy, evil surmising hypocrisy, estrangement, emulation, strife, betrayal of sa-

cred trusts, indulgences of lust. The whole system of religious principles and doctrines, which should form the foundation and framework of social life, seem to be a tottering mass ready to fall to ruin.

The Last Great Delusion

“To the law and to the testimony. If they speak not according to this word, it is because there is no light in them.” (Isaiah 8:20). The people of God are directed to the Scriptures as their safeguard against the influence of false teachers and the delusive power of spirits of darkness. Satan employs every possible device to prevent men from obtaining a knowledge of the Bible; for its plain utterances reveal his deceptions. At every revival of God’s work, the prince of evil is aroused to more intense activity; he is now putting forth his utmost efforts for a final struggle against Christ and his followers. The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested.

Those who endeavor to obey all the commandments of God will be opposed and derided. They can stand only in God. In order to endure the trial before them, they must understand the will of God as revealed in His Word; they can honor Him only as they have a right conception of His character, government, and purposes, and act in accordance with them. None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is now at hand. Are our feet planted on the rock of God’s immutable Word? Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus?

Counterfeit before the Genuine

Before the visitation of God’s judgments upon the earth, there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and the power of God will be poured out upon His children. At that time, many will separate themselves from those churches in which the love of this world has supplanted love for God and His

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Word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time, to prepare a people for the Lord's second coming. The enemy of souls desires to hinder this work; and, before the time for such a movement shall come, he will endeavor to prevent it, by introducing a counterfeit. In those churches which he can bring under his deceptive power, he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world.

In many of the revivals which have occurred during the last half century, the same influences have been at work, to a greater or less degree, that will be manifest in the more extensive movements of the future. There is an emotional excitement, a mingling of the true with the false, that is well-adapted to mislead. Yet none need be deceived. In the light of God's Word, it is not difficult to determine the nature of these movements. Wherever men neglect the testimony of the Bible, turning away from those plain, soul-testing truths which require self-denial and renunciation of the world, there we may be sure that God's blessing is not bestowed. And, by the rule which Christ Himself has given, "Ye shall know them by their fruits" (Matthew 7:16), it is evident that these movements are not the work of God.

False Revivals and the True

In the truths of His Word, God has given to men a revelation of Himself; and to all who accept them they are a shield against the deceptions of Satan. It is a neglect of these truths that has opened the door to the evils which are now becoming so widespread in the religious world. The nature and the importance of the law of God have been, to a great extent, lost sight of. A wrong conception of the character, the perpetuity, and obligation of the divine law has led to errors in relation to conversion and sanctification, and has resulted in lowering the standard of piety in the church. Here is to be found the secret of the lack of the Spirit and power of God in the revivals of our time.

And then the great deceiver will persuade men that those who serve God are causing these evils. The class that have pro-

voked the displeasure of heaven will charge all their troubles upon those whose obedience to God's commandments is a perpetual reproof to transgressors. It will be declared that men are offending God by the violation of the Sunday sabbath, that his sin has brought calamities which will not cease until Sunday observance shall be strictly enforced, and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are the troublers of the people, preventing their restoration to divine favor and temporal prosperity.

Double Deception

Satan's policy in this final conflict with God's people is the same that he employed in the opening of the great controversy in heaven. He professed to be seeking to promote the stability of the divine government while secretly bending every effort to secure its overthrow. And the very work which he was thus endeavoring to accomplish, he charged upon the loyal angels. The same policy of deception has marked the history of the Roman Church. It has professed to act as the vicegerent of heaven while seeking to exalt itself above God and to change His law. While Satan seeks to destroy those who honor God's law he will cause them to be accused as law breakers, as men who are dishonoring God and bringing judgments upon the world.

Religious Law the Key

God never forces the will or the conscience; but Satan's constant resort—to gain control of those whom he cannot otherwise seduce—is compulsion by cruelty. Through fear or force he endeavors to rule the conscience and to secure homage to himself. To accomplish this, he works through both religious and secular laws in defiance of the law of God.

Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. Ministers who deny the obligation of the divine will be accused of disaffection toward the government. Ministers who deny the obligation of the divine law will present, from the pulpit, the duty of

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yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment keepers will be misrepresented and condemned. A false coloring will be given to their words; the worst construction will be put upon their motives.

Enacting a Law

As the Protestant churches reject the clear, scriptural arguments in defense of God's law, they will long to silence those whose faith they cannot overthrow by the Bible. Though they blind their own eyes to the fact, they are now adopting a course which will lead to the persecution of those who conscientiously refuse to do what the rest of the Christian world are doing,—acknowledging the claims of the papal sabbath.

The dignitaries of church and State will unite to bribe, persuade, or compel all classes to honor the Sunday. The lack of divine authority will be supplied by oppressive enactments. Political corruption is destroying love of justice and regard for truth; and, even in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance. Liberty of conscience, which has cost so great a sacrifice, will no longer be respected. In the soon coming conflict, we shall see exemplified the prophet's words: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." (Revelation 12:17).

Marvelous in her shewdness and cunning is the Roman Catholic Church. She can read what is to be. She bides her time, seeing that the Protestant churches are paying her homage in their acceptance of the false sabbath, and that they are preparing to enforce it by the very means which she herself employed in bygone days. Those who reject the infallible truth will yet seek the aid of this self-styled infallible power to exalt an institution that originated with her. How readily she will come to the help of Protestants in this work, it is not difficult to conjecture. Who understands better than the papal leaders how to deal with those who are disobedient to the church?

Preparing for the End

The Roman Church, with all its ramifications throughout

the world, forms one vast organization, under the control, and designed to serve, the papal see. Its millions of communicants, in every country on the globe, are instructed to hold themselves as bound in allegiance to the pope. Whatever their nationality or their government, they are to regard the authority of the church above all others. Though they may take the oath pledging their loyalty to the state, yet back of this lies the vow of obedience to Rome, absolving them from every pledge inimical to her interests.

The Warning Has Been Given

God's Word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures, in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the Word of God will thereby incur reproach and persecution.

To Destroy Faith in the Bible

The iniquity and the spiritual darkness that prevailed under the supremacy of Rome were the inevitable result of her suppression of the Scriptures; but where is to be found the cause of the widespread infidelity, the rejection of the law of God, and the consequent corruption, under the full blaze of the gospel light in an age of religious freedom? Now that Satan can no longer keep the world under his control by withholding the Scriptures, he resorts to other means to accomplish the same object. To destroy faith in the Bible serves his purpose as well as to destroy the Bible itself. By introducing the belief that God's law is not binding, he, as effectually, leads men to transgress as if they were wholly ignorant of its precepts. And now, as in former ages, he has worked through the church to further his designs. The religious organizations of the day have refused to listen to unpopular truths plainly brought to view in the Scriptures; and, in combating them, they have adopted

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interpretations and taken positions which have sown broadcast the seeds of skepticism. Clinging to the papal error of natural immortality and man's consciousness in death, they have rejected the only defense against the delusions of spiritualism. The doctrine of eternal torment has led many to disbelieve the Bible. And, as the claims of the fourth commandment are urged upon the people, it is found that the observance of the seventh-day Sabbath is enjoined; and, as the only way to free themselves from a duty which they are unwilling to perform, popular teachers declare that the law of God is no longer binding. Thus they cast away the law and the Sabbath together. As the work of Sabbath reform extends, this rejection of the divine law, to avoid the claims of the fourth commandment will become almost universal. The teachings of the religious leaders have opened the door to infidelity, to spiritualism and to contempt for God's holy law; and upon these leaders rests a fearful responsibility for the iniquity that exists in the Christian world.

Two Great Errors

Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power; and, under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience.

The Basis of Genuine Revival

Many religious teachers assert that Christ by His death abolished the law, and men are henceforth free from its requirements. There are some who represent it as a grievous yoke; and, in contrast to the bondage of the law, they present the liberty to be enjoyed under the gospel.

But not so did prophets and apostles regard the holy law of God. Said David, "I will walk at liberty; for I seek Thy precepts." (Psalm 119:45). The Apostle James, who wrote after the death of Christ, refers to the Decalogue as the "royal law," and the "perfect law of liberty." (James 2:8; 1:25). And the Revelator, half a century

after the crucifixion, pronounces a blessing upon them “that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. (Revelation 22:14).

The claim that Christ, by His death, abolished His Father’s law is without foundation. Had it been possible for the law to be changed or set aside, then Christ need not have died to save men from the penalty of sin. The death of Christ, so far from abolishing the law, proves that it is immutable. The Son of God came to “magnify the law and to make it honorable.” (Isaiah 42:21). He said, “Think not that I am come to destroy the law . . . till heaven and earth pass, not one jot or one tittle shall in no wise pass from the law.” (Matthew 5:17-18). And concerning himself, he declares, “I delight to do Thy will, O my God; yea, Thy law is within my heart.” (Psalm 40:8).

The First Step in Reconciliation

The first step in reconciliation to God is the conviction of sin. “Sin is the transgression of the law.” “By the law is the knowledge of sin.” (1 John 3:4; Romans 3:20). In order to see his guilt, the sinner must test his character by God’s great standard of righteousness. It is a mirror which shows the perfection of a righteous character and enables him to discern the defects in his own.

The law reveals to man his sins, but it provides no remedy. While it promises life to the obedient, it declares that death is the portion of the transgressor. The gospel of Christ alone can free him from the condemnation or the defilement of sin. He must exercise repentance toward God, whose law has been transgressed; and faith in Christ, his atoning sacrifice. Thus he obtains “remission of sins that are past,” and becomes a partaker of the divine nature. He is a child of God, having received the spirit of adoption, whereby he cries, “Abba, Father!”

Free to Obey

Is he now free to transgress God’s law? Says Paul: “Do we then make void the law through faith? God forbid; yea, we establish the law.” “How shall we, that are dead to sin live any longer therein?” And John declares, “This is the love of God, that we keep His commandments; and his heart is brought into harmony with God, as it is brought into harmony with His law.

Satanic Delusions

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As spiritualism more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare. Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light. Through the agency of spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power.

How Satan Will Appear

Through spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people and professing to present a new and more exalted system of religious faith; but, at the same time, he works as a destroyer. His temptations are leading multitudes to ruin. Intemperance dethrones reason; sensual indulgence, strife, and bloodshed follow.

The prophecy of Revelation 13 declares that the power represented by the beast with the lamblike horns shall cause “the earth and them which dwell therein” to worship the papacy—there symbolized by the beast “like unto a leopard.” The beast with two horns is also to say “to them that dwell on the earth, that they should make an image to the beast”; and, furthermore, it is to command all “both small and great, rich and poor, free and bond,” to receive “the mark of the beast.” (Revelation 13:11-16).

A Restoration of Her Power

And prophecy foretells a restoration of her power. “I saw one of his heads as it were wounded to death; and his deadly wound was healed, and all the world wondered after the beast.” (Revelation 13:3). The infliction of the deadly wound was healed; and all the world wondered after the beast.” Paul states plainly that the man of sin will continue until the second advent. (2 Thessalonians 2:8). To the very close of time, he will carry forward his work of deception. And the Revelator declares, also referring to the papacy, “All that dwell upon the earth shall worship him, whose names are not written in the book of life.” (Revelation 13:8). In both the Old and the New World, the papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Roman Church.

Rapidly Being Fulfilled

In the events now taking place is seen a rapid advance toward the fulfillment of prediction. With Protestant teachers, there is the same claim of divine authority for Sundaykeeping and the same lack of evidence as with the papist leaders who fabricated miracles to supply the place of a command from God. The assertion that God's judgments are visited upon men for their violation of the Sunday sabbath will be repeated; already it is beginning to be urged. And a movement to enforce Sunday observance is fast gaining ground.

Come Out of Her, My People

"I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the Great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Revelation 18:1-2, 4).

This Scripture points forward to a time when the announcement of the fall of Babylon is made by the second angel of Revelation 14:8, and is to be repeated, with additional mention of the corruptions which have been entering the various organizations that constitute Babylon since that message was first given in the summer of 1844. A terrible condition of the religious world is here described. With every rejection of truth, the minds of people will become darker, their hearts more stubborn, until they are entrenched in an infidel hardihood. In defiance of the warnings which God has given, they will continue to trample upon one of the precepts of the Decalogue until they are led to persecute those who hold it sacred. Christ is set at naught in the contempt placed upon His Word and His people. As the teachings of spiritualism are accepted by the churches and the restraint imposed upon the carnal heart is removed, the profession of religion will become a cloak to conceal the basest of iniquity. A belief in spiritual manifestations opens the door to seducing spirits and the doctrines of devils, and thus the influence of evil angels will be felt in the churches.

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The Final Warning

Of Babylon, at the time brought to view in this prophecy, it is declared, "Her sins have reached unto heaven, and God hath remembered her iniquities." (Revelation 18:5). She has filled up the measure of her guilt, and destruction is about to fall upon her. But God still has a people in Babylon; and, before the visitation of His judgments, these faithful ones must be called out, that they "partake not of her sins, and receive not of her plagues." Hence the movement symbolized by the angel coming down from heaven, lightening the earth with his glory, and crying with a loud voice, announcing the sins of Babylon. In connection with this message the call is heard, "Come out of her, my people." These announcements, uniting with the third angel's message, constitute the final warning to be given to the inhabitants of the earth.

A Clear-cut Issue

Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that all, "both small and great, rich and poor, free and bond," (Revelation 13:16) shall conform to the customs of the church by the observance of the false sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death. On the other hand, the law of God enjoining the Creator's rest day demands obedience, and threatens wrath against all who transgress its precepts.

With the issue thus clearly brought before him, whoever shall trample upon God's law to obey a human enactment, receives the mark of the beast; he accepts the sign of allegiance to the power which he chooses to obey instead of God. The warning from heaven is, "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." (Revelation 14:9-10).

A Clear-cut Test

The Sabbath will be the great test of loyalty; for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While

the observance of the false sabbath, in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God.