

THERE ARE SEVERAL WAYS IT IS BEING DONE

GETTING RID OF WORDS FOR “SABBATH” AND THOSE WHO FAITHFULLY KEEP IT

PART ONE OF TWO

Local Adventist denominational churches are abandoning the name, “Seventh-day Adventist”—at the same time that church headquarters is using anyone else who tries to use the name. This is a genuine—indeed, a horrible—tragedy.

Yes, it is true; yet it is so strange. What can be the reasoning behind it? Frankly, the only person that I believe can really be cheered by this development is the devil—for *he is the only one who gains from this double-barreled elimination of our name and those who keep it.*

We have folk in high places and low who want to bury the name, “Seventh-day Adventist,” so far into a dark closet—that it will never be seen again.

While there are those in important places who do not want any non-subservient believers in our historic message to identify themselves by the name, there are those on lower levels who are ashamed to be known by it.

Would it not be simpler for the General Conference (GC) to just announce, “We do not want the name anymore, so the independent churches can have it. We have abandoned it.”

This would save several million dollars in lawyers’ fees, which leaders spend on each lawsuit against hapless souls who love God with all their hearts; fervently believe the historic beliefs of the denomination; but who, for the most part, have been pushed out because they protested the lowered standards once too often.

Part of the key to this puzzle is the late-1990’s meeting our leaders had with officials from several other major denominations at World Council of Churches headquarters in Geneva; at which time our leaders agreed to primarily hold our evangelistic efforts within our own churches, instead of in public meetings. The problem is that the Sabbath is a special Bible teaching which has overwhelming Scriptural evidence in its support; and our public presentations of it were a source of continual embarrassment and irritation to the other denominations (*Secret Interchurch Planning Agreement [WM—906, 914]*).

If, amid humble, prayerful pleading for divine help, we proclaimed the Sabbath truth to the entire world,—vast numbers of people would take hold of the truth. But, instead, we fear the frowns of the Protestant, Catholic, and Orthodox church leaders whose approval we feel we must have, in order to feel good about ourselves.

Our leaders want to be accepted by the other churches, and they intend to do whatever it takes to obtain that acceptance.

But, when the National Sunday Law is enacted, our denominational roof will cave in—and many will take

that final step—and repudiate Sabbathkeeping itself.

They fear now to lose the favor of the other churches. When the Final Crisis comes,—and it becomes illegal to be a Sabbathkeeper, many will gladly renounce God’s holy day in order to avoid real persecution.

(Read my in-depth Spirit of Prophecy compilation, *The End of Time*, for the whole story of final events: 8½ x 11, hardback, 336 pp., single copy: \$13.00 ppd., Boxful amounts: \$38.00 + \$12.00 = \$50.00; which equals \$4.75 per copy in cases of 8.)

By their variety of ongoing compromises being made today, many of our people are preparing their hearts to yield the faith when the Final Crisis of the Sunday Law arrives like a thunder clap from the skies.

Now for the news items:

THE MCGILL LAWSUIT

After winning a preliminary hearing at the European Court, against Walter “Chick” McGill, who has a “Seventh-day Adventist” sign in front of his tiny church in Guys, Tennessee, the General Conference initiated a lawsuit in America against him.

Why did the General Conference initially go through the expensive procedure of taking the McGill case to a European court—when that court had no final jurisdiction over McGill and his sign?

At first, this puzzled me. But there can be only one reason for that costly maneuver: It was done to establish a precedent in the highest EU courts,—so it could be used to eliminate small groups of believers throughout the European Union of nations.

The first tract on this was our July 2006 *Another Trademark Lawsuit [WM-1338]*. Prior to this time, the trademark threat and lawsuit pattern had only been used in individual nations, here and there (the U.S., Australia, Philippines, etc.). But this marked the first effort by church leaders to internationalize their control over many nations. Here is a clarifying quotation which I wrote in that tract:

“Along with that email, he [McGill] sent other papers which included correspondence back and forth between Ramik and an international trademark mediation board in Switzerland, known as the *WIPO Arbitration and Mediation Center*, and two-way correspondence between WIPO and McGill’s group.

“Ramik had mailed a copy of the complaint to them, and hired them to arrive at a decision in the matter.

“On May 27, WIPO notified the McGill group that Ramik had requested their mediation and that Sherry Smith had been assigned to the case: D2006-0642.”

The second tract, which told of the GC win in the EU court, and subsequent initiation of a U.S. suit, was *Our*

Trademark Lawsuits Prepare the Way for the NSL -and- The McGill Trademark Lawsuit: Excerpts from the Law-suit Paper [WM-1352]. Here is a something I wrote in it:

2 “When in June 2006, the *WIPO Arbitration and Me-diation Center* in Switzerland ruled in favor of the Gen-eral Conference, the General Conference prepared a 20-page letter by Ramik through a Memphis-based attorney’s office. On September 27, a copy of it was received by Chick McGill. It lists seven counts of wrong-doing (including, as usual, possession of publications containing the phrase, ‘*Seventh-day Adventist*’).

“At the end of the legal paper is a request to the court to place Jefferey Teu (pronounced ‘two’) as lead attorney in this case. Teu was the high-priced Miami lawyer who successfully prosecuted a small Miami church in the mid-1990s.

“In the legal paper, McGill was told that he had 20 days in which to present a written reply, or a default judgment would be issued against him and his little group.”

In late September, McGill sent me this brief email:

“I have also mailed you a hard copy [of the GC U.S. lawsuit paper] as of September 27th. They are seeking a ‘preliminary injunction,’ and with the way they have painted me to be a criminal, the judge might grant it.

“Also, notice that ‘the church’ is named in this one as the Plaintiff along with the GCC. Generally it has been the General Conference Corporation of SDAs (in behalf of ‘the church’).”

(The “GCC,” mentioned above, is the *General Con-ference Corporation*, an organization that only exists on paper (!), with no members other than a small commit-tee, and no activity other than holding some church prop-erty and initiating trademark lawsuits. For some reason, ever since the first trademark lawsuit in the early 1980s, church leaders have, for some obscure legal reason, been afraid to initiate trademark lawsuits in the name of the full church. But the answer to this puzzle may be this: The GCC is a holding corporation, which owns various church properties. The legal aspect here may be that it is the best one to defend the Adventist denominational sign-boards in front of the church buildings *because it owns the building!* That would mean only buildings own the name, “Seventh-day Adventist,” and not any people!)

In October, we printed *SDA Creation Church Loses WIPO Case [WM-1351]*, which told of the final decision of the EU court in favor of the General Conference.

Since then, the lawsuit activity has proceeded slowly. McGill has been notified that the lawsuit will be held in Tennessee in January 2008.

GETTING RID OF THOSE WHO WANT THE NAME

We have received data on three groups, each of which has been threatened with a lawsuit by Vincent Ramik, on behalf of the GC, if they do not change their name. The totally unique factor here is that all three groups *only have the word, “Adventist,” in their names*, not “Sev-enth-day.” Some do not have the word, “Church” either!

This is astounding! One group is in the Atlanta area, another is in southern California, and the third is in the Northwest. (The third group is so fearful that even I do

not know its location.) If they took the case to the U.S. Supreme Court, they would win. “Adventist” is clearly a generic term. However, in the process of winning the case, they would bankrupt themselves.

We have here a totally secular business method of getting rid of competition. It is entirely unchristian. The General Conference wants to establish a church monopoly on the beliefs. If you want them, join the church.

GETTING RID OF THE NAME ITSELF

On the next page, you will find startling evidence of the growing trend in the denomination to abandon our historic name.

Why do some of our people want to get rid of the name? We are discovering that it is because they do not believe in what it represents.

You will recall our lengthy December 2003 report on the apostasy in one church in the Ohio Conference (*Ohio Conference vs. the Law of God [WM-1181-1185]*). The pastor, with the approval of the conference president, openly instructed the church members that it was all right to go to restaurants on the Sabbath and violate its sanc-tity in other ways.

A majority of the members either began doing it or openly admitted that they had been regularly doing such things before the pastors began recommending it!

There are major pockets in our denomination which are so close to collapse, that it is hideous to contemplate. Termites have, for years, been secretly eating out the heart of what appeared to be solid oak planks. What are these termites? The love of sin.

Here is a letter from the person who sent me the docu-ments (a church bulletin and church newsletter) on the next page:

“The pastor says that the Texas Conference is chang-ing the name of the three churches from ‘Seventh-day Adventist’ to ‘Cross Points Adventist Fellowship’ on all handbills, bulletins, and PR [public relations] materi-als. The same change is on the web page at the bottom of the church bulletin. The leadership feels that the name, ‘Seventh-day Adventist,’ is too unpopular and controversial for the public.

“We sue any group that uses SDA, or Seventh-day Adventist, that is not under the conference/General Conference umbrella. —Yet we are now ashamed of the name and wish to eliminate it in our ‘official’ churches!

“Vance, what is going on? Is this the first step in giving up the Sabbath as the Sunday Law approaches? Looks like politics, compromise, and apostasy is in the very air that we breathe! I have heard that the South Tulsa, OK, Adventist Church also changed its name to a fellowship church.”

ONLY LEAVING US WITH “ADVENTIST”

A couple years after the Geneva Agreement, to elimi-nate “Seventh-day,” the General Conference announced that we should no longer call ourselves “SDAs,” but only “Adventists.” That was made a big issue. Why this sud-den concern to eliminate SDA?

— CONTINUED ON THE NEXT TRACT —

“We are Seventh-day Adventists!”

“I was shown in regard to the remnant people of God taking a name. Two classes were presented before me. One class embraced the great bodies of professed Christians. They were trampling upon God’s law and bowing to a papal institution. They were keeping the first day of the week as the Sabbath of the Lord. The other class, who were but few in number, were bowing to the great Lawgiver. They were keeping the fourth commandment. The peculiar and prominent features of their faith were the observance of the seventh day and waiting for the appearing of our Lord from heaven.

“The conflict is between the requirements of God and the requirements of the beast. The first day, a papal institution which directly contradicts the fourth commandment, is yet to be made a test by the two-horned beast. And then the fearful warning from God declares the penalty of bowing to the beast and his image. They shall drink the wine of the wrath of God, which is poured out without mixture into the cup of His indignation.

“No name which we can take will be appropriate but that which accords with our profession and expresses our faith and marks us a peculiar people. The name Seventh-day Adventist is a standing rebuke to the Protestant world. Here is the line of distinction between the worshipers of God and those who worship the beast and receive his mark. The great conflict is between the commandments of God and the requirements of the beast. It is because the saints are keeping all ten of the commandments that the dragon makes war upon them. If they will lower the standard and yield the peculiarities of their faith, the dragon will be at peace; but they excite his ire because they have dared to raise the standard and unfurl their banner in opposition to the Protestant world, who are worshipping the institution of papacy.

“The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind. Like an arrow from the Lord’s quiver, it will wound the transgressors of God’s law, and will lead to repentance toward God and faith in our Lord Jesus Christ.”—*1 Testimonies*, 223-224.

“We are Seventh-day Adventists. Are we ashamed of our name? We answer, ‘No, no! We are not. It is the name the Lord has given us. It points out the truth that is to be the test of the churches.’”—*Letter 110, 1902; 2 Selected Messages*, 384.

“We are Seventh-day Adventists, and of this name we are never to be ashamed. As a people we must take a firm stand for truth and righteousness. Thus we shall glorify God. We are to be delivered from dangers, not ensnared and corrupted by them. That this may be, we must look ever to Jesus, the Author and Finisher of our faith.”—*Letter 106, 1903; 2 Selected Messages*, 384.

“The banner of the third angel has inscribed upon it, ‘The commandments of God and the faith of Jesus.’ Our institutions have taken a name which sets forth the character of our faith, and of this name we are never to be ashamed. I have been shown that this name means much, and in adopting it we have followed the light given us from heaven . . . The Sabbath is God’s memorial of His creative work, and it is a sign that is to be kept before the world.

“There is to be no compromise with those who are worshipping an idol sabbath. We are not to spend our time in controversy with those who know the truth, and upon whom the light of truth has been shining, when they turn away their ear

from the truth to turn to fables. I was told that men will employ every policy to make less prominent the difference between the faith of Seventh-day Adventists and those who observe the first day of the week. In this controversy the whole world will be engaged, and the time is short. This is no time to haul down our colors.

“A company was presented before me under the name of Seventh-day Adventists, who were advising that the banner or sign which makes us a distinctive people should not be held out so strikingly; for they claimed it was not the best policy in securing success to our institutions. This distinctive banner is to be borne through the world to the close of probation. In describing the remnant people of God, John says, ‘Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus’ (Rev. 14:12). This is the law and the gospel. The world and the churches are uniting in harmony in transgressing the law of God, in tearing away God’s memorial, and in exalting a sabbath that bears the signature of the man of sin. But the Sabbath of the Lord thy God is to be a sign to show the difference between the obedient and the disobedient. I saw some reaching out their hands to remove the banner, and to obscure its significance . . .

“When the people accept and exalt a spurious sabbath, and turn souls away from obedience and loyalty to God, they will reach the point that was reached by the people in the days of Christ . . . Shall anyone then choose to hide his banner, to relax his devotion? Shall the people whom God has honored and blessed and prospered, refuse to bear testimony in behalf of God’s memorial at the very time when such a testimony should be borne? Shall not the commandments of God be more highly esteemed when men pour contempt upon the law of God?”—*Manuscript 15, 1896; 2 Selected Messages*, 384-385.

“God’s commandment-keeping people are described by the prophet as ‘men wondered at.’ We are to be a people distinct from the world. The eyes of the world are upon us, and we are observed by many of whom we have no knowledge. There are those who know something of the doctrines we claim to believe, and they are noting the effect of our faith upon our characters. They are waiting to see what kind of influence we exert, and how we carry ourselves before a faithless world. The angels of heaven are looking upon us. ‘We are made a spectacle unto the world, and to angels, and to men’ (1 Cor. 4:9).”—*Review, June 18, 1889; 2 Selected Messages*, 386.

“Our people have been regarded as too insignificant to be worthy of notice, but a change will come; the movements are now being made. The Christian world is now making movements which will necessarily bring the commandment-keeping people to notice. There is a daily suppression of God’s truth for the theories and false doctrines of human origin. There are plans and movements being set on foot to enslave the consciences of those who would be loyal to God. The law-making powers will be against God’s people. Every soul will be tested. O that we would as a people be wise for ourselves and by precept and example impart that wisdom to our children! Every position of our faith will be searched into, and if we are not thorough Bible students, established, strengthened, settled, the wisdom of the world’s great men will be too much for us.”—*Letter 12, 1886; 2 Selected Messages*, 386.

Continued on the next tract

Continued from the preceding tract in this series

The problem is it also contains the troublesome Sabbath label. “SDA” stands for “Seventh-day Adventist,” not just the abbreviated “Adventist.”

Step by step, little by little, there are those among us who are getting rid of “*Sabbath*,” “*Seventh-day*,” and “*SD*” (in SDA). What will be left when it is all done? Only “Adventist.” And, indeed, it is repeatedly announced that this is the objective. We are to accept the fact that we are supposed to call ourselves “Adventists.”

Back in the mid-1840s, people were horrified at the thought that Jesus might be coming back soon in a “second advent.” At that time, we took the name, “Seventh-day” and “Adventist,” to identify ourselves. (A few other remnants of the Millerite movement also took the name, “Adventist.”)

I recall in the 1950s when the *Review* announced that we might as well get used to the fact that a great number of the Protestants had become fervent believers in a “second advent” of Christ—that was very near.

But we soon learned that their idea of a “second advent” was filled with theories about a secret rapture and a Man of Sin who had already been born somewhere in the world, who would soon arise and try to impose the beast-mark of Revelation on everyone.

That “second advent” was nothing more than a variation on the futurist theory invented by the Jesuits, who transferred all the Bible prophecies about Rome to someone who would live at the end of time.

In our day, large numbers of Christians are “Adventist” oriented. But their ideas of the advent are terribly twisted from the simple truths taught in the Bible. So it is no great sacrifice to call ourselves “Adventists.” No cross here. It is that hated “Seventh-day” that is the problem; and there are those among us who are determined to eliminate it.

LETTER FROM AN ADVENTIST

The following letter was written in January by a woman to a high-placed leader in the denomination:

“One would have thought that, since October 3, 1991, when U.S. District Judge Mariana R. Pfaeizer ruled that Seventh-day Adventist Kinship International did not infringe on the Seventh-day Adventist Church’s use of the name, the church would have quit suing Adventists for using that name. It did not. This past year, I have heard that the church has gone international to WIPO at Geneva, in order to sue a group in Tennessee,—and that they have also had the audacity to threaten to sue the Federation of Adventist Society, Escondido, CA. Why? Because a Jewish rabbi became an Adventist, and brought his group with him, one would think that those in charge of our church would rejoice,—not sue them! Since when did the Seventh-day Adventist General Conference Association get exclusive rights to the word ‘Adventist’? It has been in use long before the 1980s. It was even in use before the 1860s.

“Here is a definition of ‘Adventist’ that I found on the internet: ‘A member of a Christian denomination that expects the imminent advent of Christ.’ When I entered ‘Advent’ in Google, there were 46,400,000 entries. It also had another 5,080,000 entries for ‘Adventist,’ and 4,360,000 for ‘Seventh-day.’ You folk have a lot of suing to do, if you are going to get rid of everyone else.

“Why are we suing fellow believers? With this kind of friends, who needs enemies? I dare say that if a Lutheran or Baptist religious organization was to copyright their name, and sue all other Lutheran or Baptist organizations, what a terrible situation this would produce. How else would a person easily know that the organization held Luther in great regard, or highly esteemed the rite of baptism? I have read of several splits in both, and all of them keep Luther or Baptist as part of their name,—yet I have never heard of them suing each other over the name, although there have been legal problems over some church properties. What else would they call themselves? Would they have to coin a nonsense word?

“How can the Seventh-day Adventist Church sue—and do their best to destroy—small groups; some of which only want to let people know that they believe in the second coming of Christ, and that they worship on the seventh, not the first day? How else are those believers supposed to announce to the public that they keep the Bible Sabbath? Don’t you want the public to know that there are still people on earth who keep the Bible Sabbath? This is especially ironic now that there are at least ten authorized churches under Seventh-day Adventist auspices that have regular Sunday services!

“You have been suing groups that have ‘Seventh-day Adventist’ in their name, and now you are suing those who only have ‘Adventist’ in their name. Are you trying to take everything away from those who attend your churches each week? Are you trying to put out all the lights, take away all the happiness? Are you trying to just leave us in a limbo darkness of outer rejection?

“When the Roman Catholic attorneys have finished using the Seventh-day Adventist General Conference to destroy groups that are trying to obey the Bible and Spirit of Prophecy, and have dragged what remains of the denomination down into the mud of universal disgust by the public for their search-and-destroy tactics,—I suspect that they will then take over all Seventh-day Adventist General Conference property for the Catholic Church or its image!

“Or perhaps the General Conference will just deed everything over to them! It is already, in various places, deeding over our hospitals to the Catholics.”—*Eastern States*.

What the leaders in our church never learned in church history class was that *religious beliefs* are often the basis for a church’s name! Some seem intent on blotting out, not only the identity which the believers cherish, but their fundamental beliefs as well.

I had planned to place the three pages of the lawsuit, which McGill sent to me, on pp. 6-8. But I could not sleep well last night. This entire matter weighed heavily on me. It is a time to weep and pray for our people.

How can our church survive the outpoured wrath of God when it begins downgrading the Sabbath truth, refusing to faithfully observe it, and attempting—regardless of the great drain on church funds it requires—to systematically eradicate faithful believers who have been forced to leave its ranks?

The Bible Sabbath is the overarching truth committed to our people. Indeed, along with the perpetuity of God's law, it is the towering truth.

The basic issue in the Final Crisis will be fought over this issue.

“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.”—*Great Controversy*, 605.

“The world and the professedly Protestant churches are in this our day taking sides with the man of sin . . . **The great issue that is coming will be on the seventh-day Sabbath.**”—*Review*, April 19, 1898; *4 Bible Commentary*, 1163.

“It is on the law of God that the last great struggle of the controversy between Christ and His angels and Satan and his angels will come, and it will be decisive for all the world . . . Men in responsible positions will not only ignore and despise the Sabbath themselves, but from the sacred desk will urge upon the people the observance of the first day of the week, pleading tradition and custom in behalf of this man-made institution.”—*Christian Service*, 155.

Where are the men among us who will stand up and denounce this rapidly increasing corruption in the church? Who will do all in their power to bring it to the attention of both people and leaders? Which of our church publications will do this?

When Israel moved steadily in the wrong direction, Elijah dared to stand up and reprove the king and the people. God is in need of such men and women today. Will you and I remain true to God in this crisis?

We must not soften our message.

“The people of the world will try to induce us to

Here are the three pages from the initial documents submitted by the plaintiff (General Conference) against McGill, which he sent to me. These ongoing trademark lawsuits are expensive in three ways: (1) In church donations, sacrificially given by members for mission work, siphoned off for these very costly lawsuits. (2) In bankrupted small groups, with some believers becoming so discouraged they leave God entirely. (3) In the likelihood that some of the leaders involved in these nefarious litigations may lose their souls.

1 Tragically, for some strange reason, certain leaders have decided
3 to spend millions in church funds to harass those who have left the
7 church rolls, so they cannot worship in little groups.
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But, in order to *totally bankrupt* each small group of worship-
ers, the lawsuit paper also includes a demand for “*damages*” so that,
if leadership wins the suit, the tiny group of believers will have to
directly pay them hundreds of thousands of dollars.—because, in
some mysterious way, their little sign is supposed to have injured the
business interests of the main church! Yet the only offense of the
little group was that they were keeping the commandments of God
and the faith of Jesus. I would not want to be that small group of
leaders, when, in the Judgment, God opens the books. —*vf*

soften our message, to suppress one of its more distinctive features. **They say: 'Why do you in your teaching make the seventh-day Sabbath so prominent?'** This seems to be always thrust before us; we should harmonize with you if you would not say so much on this point.'—*Counsels to Writers and Editors*, 94.

"Brethren, shall we permit the world to shape the message that God has given us to bear to them? So then as well might the patient prescribe the remedies that are to be used for his cure.

"Shall we for the sake of policy, betray a sacred trust? **If the world is in error and delusion, breaking the law of God, is it not our duty to show them their sin and danger?** We must proclaim the third angel's message."—*Counsels to Writers and Editors*, 95.

Those of us who determine to remain faithful to God, in the midst of this increasing crisis, will become the center of an international controversy.

Sundaykeepers will unite against us.

"In the warfare to be waged in the last days there will be united, in opposition to God's people, all the corrupt powers that have apostatized from allegiance to the law of Jehovah. **In this warfare the Sabbath of the fourth commandment will be the great point at issue; for in the Sabbath commandment the great Lawgiver identifies Himself as the Creator of the heavens and the earth.**"—*Manuscript 24, 1891; 7 Bible Commentary*, 983.

"Our people have been regarded as too insignificant to be worthy of notice; but **a change will come. The Christian world is now making movements which will necessarily bring commandment-keeping people into prominence.** There is a constant supplanting of God's truth by the theories and false doctrines of human origin. Movements are being set on foot to enslave the consciences of those who would be loyal to God. **The law-making powers will be against God's people. Every soul will be tested.**"—*5 Testimonies*, 546.

"The Sunday party is strengthening itself in its false claims, and **this will mean oppression to those who determine to keep the Sabbath of the Lord.**"—*2 Selected Messages*, 359.

"**The class that have provoked 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 this 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 troubleers

of the people, preventing their restoration to divine favor and temporal prosperity."—*Great Controversy*, 590.

"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 . . . 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."—*Great Controversy*, 592.

"**Men will exalt and rigidly enforce laws that are in direct opposition to the law of God.** Though zealous in enforcing their own commandments, they will turn away from a plain 'Thus saith the Lord.' Exalting a spurious rest day, they will seek to force men to dishonor the law of Jehovah, the transcript of His character. **Though innocent of wrongdoing, the servants of God will be given over to suffer humiliation and abuse** at the hands of those who, inspired by Satan, are filled with envy and religious bigotry.

"Religious powers, allied to heaven by profession, and claiming to have the characteristics of a lamb, will show by their acts that they have the heart of a dragon, and that they are instigated and controlled by Satan. **The time is coming when God's people will feel the hand of persecution because they keep holy the seventh day . . .** But God's people are to stand firm for Him. And the Lord will work in their behalf, showing plainly that He is the God of gods."—*Christian Service*, 156.

Then the end will come.

"**More and more the world is setting at nought the claims of God.** Men have become bold in transgression. The wickedness of the inhabitants of the world has almost filled up the measure of their iniquity. This earth has almost reached the place where God will permit the destroyer to work his will upon it. **The substitution of the laws of men for the law of God, the exaltation, by merely human authority, of Sunday in place of the Bible Sabbath, is the last act in the drama.**

"**When this substitution becomes universal, God will reveal Himself. He will arise in His majesty to shake terribly the earth.** He will come out of His place to punish the inhabitants of the world for their iniquity, and the earth shall disclose her blood and shall no more cover her slain.

"**The great conflict that Satan created in the heavenly courts is soon, very soon, to be forever decided.** Soon all the inhabitants of the earth will have taken sides, either for or against the government of heaven."—*7 Testimonies*, 141.