



THE FINAL COUNTDOWN: INVESTIGATING COUNTRY LIVING

WEEK #10 OF A LIVE BIBLE STUDY SERIES

Week #10 - Investigating Country Living

Country Living p. 32.1: “...The time is not far distant, when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation, in the decree enforcing the papal Sabbath, will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains.”

-Testimonies for the Church vol.5 p.464.3 (1885)

Country Living p. 31.4: “Out of the cities; out of the cities!”—this is the message the Lord has been giving me.”

-Life Sketches p.410

-Review and Herald July 5, 1906, par.7

Review and Herald, July 5, 1906, par. 7: “It was while we were still at Loma Linda, the second night after the dedication of the sanitarium, that there passed before me an awful scene of buildings shaken down and destroyed, with great loss of life.

... For many years we have known that the great cities would be visited with divine judgments because of long-continued disobedience. In no uncertain words the Lord has warned us not to establish large institutions in the cities.

Out of the cities; out of the cities,”—this is the message that has often come to us. And this is one reason why the Lord has been opening the way so wonderfully for our publishing houses and sanitariums and schools to be located in country places.

“Out of the cities; out of the cities!”—this is the message the Lord has been giving me. The earthquakes will come; the floods will come; and we are not to establish ourselves in the wicked cities,”

Country Living p. 24.2: “The time has come, when, as God opens the way, families should move out of the cities. The children should be taken into the country. The parents should get as suitable a place as their means will allow. Though the dwelling may be small, yet there should be land in connection with it, that may be cultivated.”

-18LtMs, Ms 50, 1903, par.13

Country Living p. 21.1: “The Protestant world have set up an idol Sabbath in the place where God's Sabbath should be, and they are treading in the footsteps of the Papacy. For this reason I see the necessity of the people of God moving out of the cities into retired country [places,] where they may cultivate the land and raise their own produce. Thus they may bring their children up with simple, healthful habits. I see the necessity of making haste to get all things ready for the crisis.”

-12LtMs, Lt 90, 1897, par.16

12LtMs, Lt 90, 1897, par.15: “The Sunday idol is set up as was this image. Human laws demand that it be worshiped as sacred and holy, thus putting it where God's holy Sabbath should be. Men speak great swelling words, and exalt their power, placing themselves where God should be. Sitting in the temple of God, they strive to make themselves as God, showing themselves to be God. When Pilate said of Christ, “I find no fault in him,” the priests and elders declared, “We have a law, and by our law he ought to die.” [John 19:6, 7.]

As the advisers of Nebuchadnezzar hit upon the scheme of ensnaring the Hebrew captives, and causing them to bow to the idol by leading the king to proclaim that every knee should bow to the image, so men will strive today to turn God's people from their allegiance. But the men who sought to destroy Shadrach, Meshach, and Abednego, were themselves destroyed. Those who make cruel enactments, seeking to destroy, are destroyed by the recoil of their actions.”

12LtMs, Lt 90, 1897, par.16: “Petitions signed by thousands have been sent in, asking that the civil and religious interest be not blended. Those present in some of the large assemblies state that they witnessed the most disgraceful uproar and disorder. Clergymen professing to be in the service of God, uttered blasphemies. They care no more for the Bible and its holy teachings than do infidels. When men will lay aside a plain “Thus saith the Lord,” and accept human enactments, you may be sure that they are revealing the attributes of the great apostate.”

NATIONAL SUNDAY-REST BILL

SENATE BILL No. 2983, INTRODUCED IN FIRST SESSION OF FIFTIETH
CONGRESS,
BY SENATOR H. W. BLAIR, MAY 21, 1888.

BILL TO SECURE TO THE PEOPLE THE ENJOYMENT OF
THE FIRST DAY OF THE WEEK, COMMONLY KNOWN
AS THE LORD'S DAY, AS A DAY OF REST, AND TO
PROMOTE ITS OBSERVANCE AS A DAY OF RELIGIOUS WORSHIP.

The Lonely Years vol.3 p.395: “The routine business of the session (General Conference), while vitally important, presented only a few features of unusual interest. Steps were taken to place in operation a missionary ship to serve the work for the church in the South Pacific; there was also consideration of measures to counter the Blair Sunday bill before the United States Congress.”

Country Living p.11.1: “But ere long there will be such strife and confusion in the cities, that those who wish to leave them will not be able. We must be preparing for these issues. This is the light that is given me.”

Great Controversy p.605.3: “Heretofore those who presented the truths of the third angel's message have often been regarded as mere alarmists. Their predictions that religious intolerance would gain control in the United States, that church and State would unite to persecute those who keep the commandments of God, have been pronounced groundless and absurd. It has been confidently declared that this land could never become other than what it has been, the defender of religious freedom. But as the question of enforcing Sunday observance is widely agitated, the event so long doubted and disbelieved is seen to be approaching, and the third message will produce an effect which it could not have had before.”

Uriah Smith, Daniel and The Revelation [1897 edition] p. 573.4: “But alas! Congress has already turned its back on its sacred trust to fawn upon the church influence so rapidly rising. When the managers of the World's Fair of 1893, in Chicago, asked Congress for an appropriation in their behalf, churchmen brought their influence to bear upon the national legislators, and induced them to make it a condition of the gift that the gates of the Fair be closed on Sunday. In carrying this point a most remarkable scene occurred. A senator called for a Bible and caused the clerk to read the fourth commandment of the decalogue; whereupon grave statesmen argued, and at length by vote decided, that the day enjoined by that commandment as the Sabbath, is Sunday!”

Uriah Smith, Daniel and The Revelation [1897 edition] page 574: “This was legislating upon a religious question, which the Constitution expressly forbids. (See Amendment I.) It broke down the barriers against the union of church and state, and opened the flood-gates for all the evils that invariably accompany such a union. The religious-amendment clergy hailed the event as a great triumph, and now

openly boast that they have Congress in their hands, and can compel it to do their bidding. How far away, then, is that “image,” the coming of which the Scriptures have foretold?”

Great Controversy p. 445: “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.”

Great Controversy p.443: “Whenever the church has obtained secular power, she has employed it to punish dissent from her doctrines. Protestant churches that have followed in the steps of Rome by forming alliance with worldly powers have manifested a similar desire to restrict liberty of conscience. An example of this is given in the long-continued persecution of dissenters by the Church of England. During the sixteenth and seventeenth centuries, thousands of nonconformist ministers were forced to flee from their churches, and many, both of pastors and people, were subjected to fine, imprisonment, torture, and martyrdom.”

Great Controversy: “It was apostasy that led the early church to seek the aid of the civil government, and this prepared the way for the development of the papacy—the beast. Said Paul: “There” shall “come a falling away, ... and that man of sin be revealed.” 2 Thessalonians 2:3. So apostasy in the church will prepare the way for the image to the beast.”

Uriah Smith, Daniel and The Revelation [1897 edition] page 579: “The objector may further say, You are altogether too credulous in supposing that the masses of our people, many of whom are either indifferent or wholly opposed to the claims of religion, can be so far brought to favor the religious observance of Sunday that a general law can be promulgated in its behalf.

We answer, The prophecy must be fulfilled, and if the prophecy requires such a revolution, it will be accomplished.

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

The Marvel of Nations p. 230: “The opposition to the religious amendment manifested in many parts of the country, especially by the liberal or infidel element, is thought by many to be an insuperable barrier in the way of its success. But if we mistake not, this is the very stimulus which will excite its friends to such exertions that it will ultimately be secured; for the opposition assumes such an aggressive attitude that no neutral ground is left; an irrepressible conflict is precipitated; it must be victory or defeat of the most decisive kind with either party; the government must become nominally wholly Christian or in reality wholly secular.”

The marvel of nations p.235: “But it might be well to inquire what has given Liberalism its recent

impulse toward the secularization of the State. Is it not the National Reform movement itself? We heard nothing about the "demands" of Liberalism, nor their specially aggressive work, till the amendmentists began to seek the aid of the civil power in behalf of religious customs and dogmas. This naturally threw the Liberalists into an active defensive movement under the menace of the loss of their civil rights. Thus the amendmentists find that they have conjured up a demon which they would now fain exorcise. Neither party can recede from the positions it has taken. The crisis must now come; and the amendmentists see no way to meet it on their part, but to carry through to the desperate end, the movement by which it has been precipitated."

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