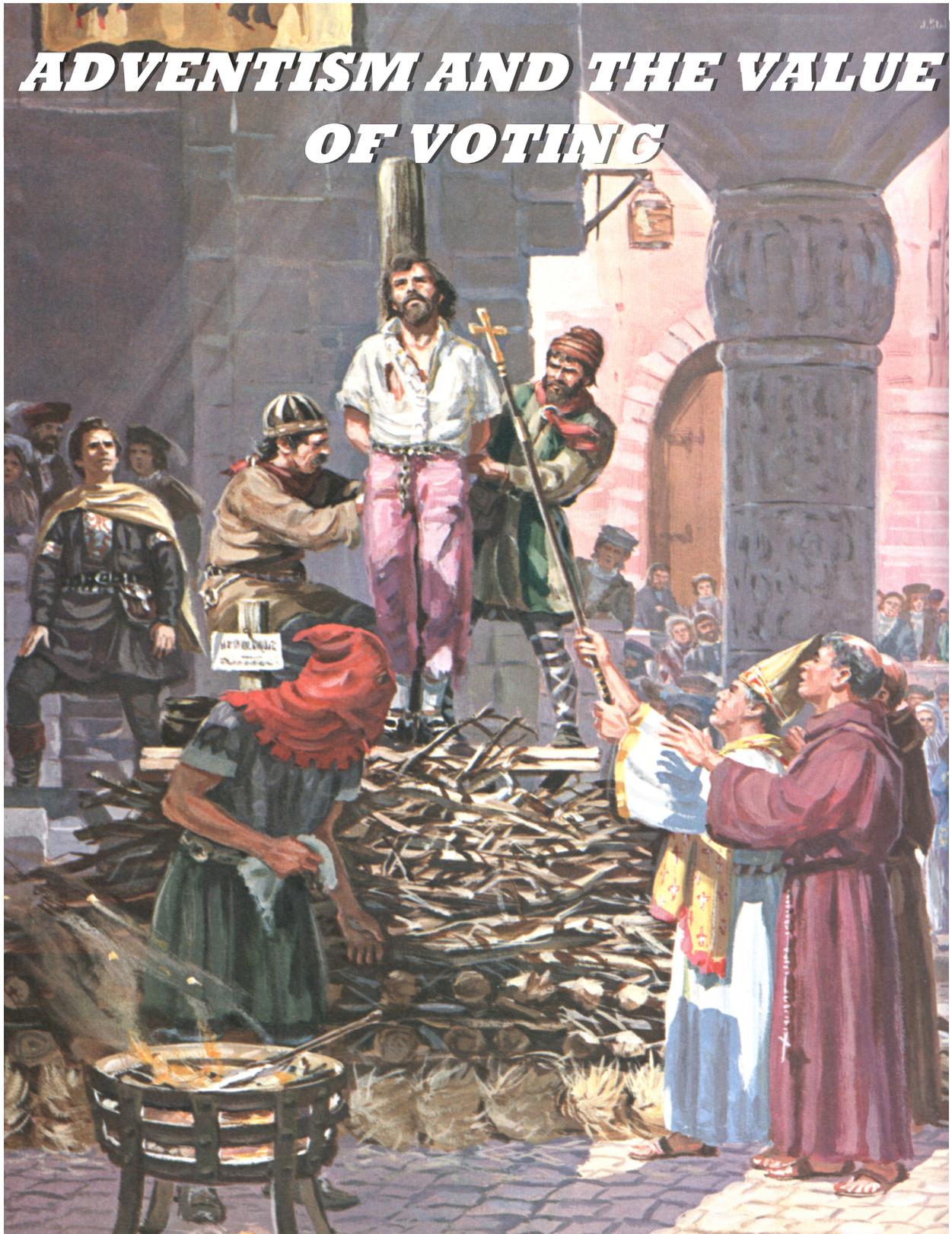
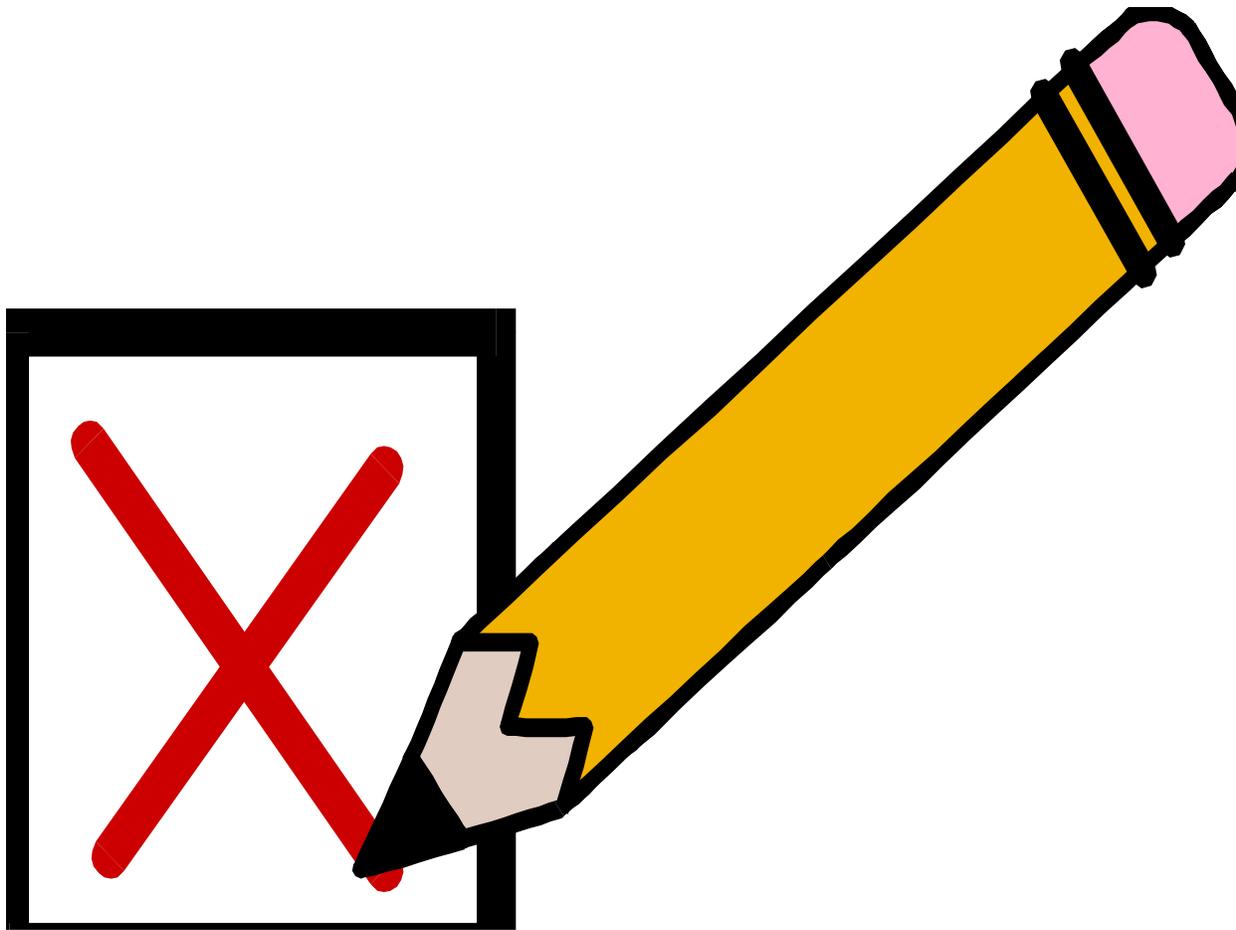


ADVENTISM AND THE VALUE OF VOTING



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NYRON MEDINA

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Introduction

Some so-called Adventists have made the claim that it is wrong for Seventh-day Adventists to **vote** at all costs, they claim that a vote for unconverted men in office is a vote for sin, a vote for Satan, and a vote against Jesus Christ to whose kingdom they belong. This is a most erroneous position even though it may sound to be true.

First of all, it is God that set up kings, and remove them from power, and while in office, they are to protect the Rights of all men, this is the work God has given to them even though they are unconverted. It was to deal with the religious persecutions of governments that consumed the lives of millions of Christians for thousands of years that God caused voting to become an established practice in society. Following the example of king David being elected to political office by the majority of the tribes of Israel, so God allowed universal suffrage to hold sway to remove tyrants, to cease religious persecution, to protect His people, and to ensure that the gospel shall make its way to all peoples unhindered by a unity of religion and government.

Government tyranny was to be held in check by their rejection at the ballot box, and new governments were to be put in power who respected the inalienable rights of man. Communism propagated violent upheavals and bloody revolutions that engulfed whole nations and extinguished the gospel and ethical civility from millions, this was the same as the times when kings and their armies fought in much bloodshed for power and territory to control people and their properties, who had no power to resist their unwelcome tyranny.

Seventh-day Adventism is very thankful to God for the temporary removal of this barbarism that the light of the three angels' messages may go forward into all the world. When the need arises to vote to ensure these freedoms and the preaching of the gospel, Adventists discretely vote without indulging in party politics or political issues. This is the claim of Ellen. G. White as explained in this little book. May God bless you as you read. Amen.

**THE HISTORICAL CONCEPT OF THE VALUE OF VOTING IN NATIONAL ELECTIONS
AS CAUSED BY GOD ACCORDING
TO TRUE ADVENTISM**

1. When Israel wanted a king, God warned them about the usual anti-rights behavior of governments. 1 Samuel 8:4-22.
2. Governments, as a rule, have always persecuted the people of God. (1 Kings 18:13, 14; Romans 8:35, 36; Romans 11:3; Matthew 23:34-38). Revelation 6:9-11.
3. A great persecution of the people of God in the last days is prophesied. Revelation 13:11-17.
4. But governments have often come into power by the force of arms and by much bloodshed. 1 Kings 15:25-29; 1 Kings 16:8-12, 15-18, 21-23.
5. Mrs. White shows us that this was a tragedy in the ten tribes' kingdom of Israel. Hosea 8:3, 4.

“The closing years of the ill-fated kingdom of Israel were marked with violence and bloodshed such as had never been witnessed even in the worst periods of strife and unrest under the house of Ahab. For two centuries and more the rulers of the ten tribes had been sowing the wind; now they were reaping the whirlwind. King after king was assassinated to make way for others ambitious to rule. “They have set up kings,” the Lord declared of these godless usurpers, “but not by me: they have made princes, and I knew it not. Hosea 8:4. Every principle of justice was set aside; those who should have stood before the nations of earth as the depositaries of divine grace, “dealt treacherously against the Lord” and with one another.” Ellen G. White, **The Story of Prophets and Kings**, p. 279.

6. But in contrast, David refused to kill King Saul to rule the kingdom. 1 Samuel 24:1-12; 2 Samuel 1:1-16.
7. David was elected as king by the popular support of all the people, this is a clear Biblical evidence for people choosing their leaders which is done today

by voting. 2 Samuel 2:1-4, 7, 11; 2 Samuel 3:35-39; 2 Samuel 5:1-5.

8. Partly through the influence of Rome the state was seen as supreme having the right to control even the religious affairs of the individual. Pagan Rome did this and even persecuted people.

“The State of Rome was supreme. The State ruled in religious things. Whoever presumed to disobey the law must suffer the penalty; all that Rome did, all that it professed to do, was simply to enforce the law. If the principle be admitted that the state has the right to legislate in regard to religion, and to enforce religious observance, then no blame can ever be attached to the Roman Empire for putting the Christians to death. Nor can it be admitted that such dealings with Christians was persecution. The enforcement of right laws can never be persecution, however severely the law may deal with the offender. To hang a murderer is not persecution. To hunt him down, even with bloodhounds, to bring him to justice, is not persecution. We repeat, therefore, that the enforcement of right laws never can be persecution. If, therefore, religion or religious observance be a proper subject of legislation by civil government, then there never has been, and there never can be, any such thing as religious persecution.” Alonzo T. Jones, **The Rights of the People**, p. 15.

9. Later in history, during the Middle Ages, kings ruled and tyrannized people because of a doctrine that held about the “divine rights of kings.”

“In this last age a generation of men has sprung up among us, who would flatter princes with an Opinion, that they have a Divine Right to absolute Power, let the Laws by which they are constituted, and are to govern, and the Conditions under which they enter upon their Authority, be what they will, and their Engagements to observe them never so well ratified by solemn Oaths and Promises. To make way for this doctrine they have denied Mankind a Right to natural Freedom, whereby they have not only, as much as in them lies, exposed all Subjects to the utmost Misery and Tyranny and oppression, but have also unsettled the Titles, and shaken the Thrones of

Princes: (For they too, by these Mens systeme, except only one, are all born Slaves, and by Divine Right, are Subjects to *Adams* right Heir) ..” John Locke, **Two Treatises of Government**, p. 176.

“... Divine Authority hath subjected us to the unlimited Will of another.”
ibid, p. 177.

10. Church united with governments and persecuted the people enforcing one religion upon all against their consciences. Revelation 14:8; Revelation 13:1-8.
11. Millions of Protestant Christians were murdered because of the unity of religion and government and other problems associated with that union. The following is an example of the horrible persecutions that were endured by true Christians.

“The most horrible recorded instances of torture were usually inflicted, either by the populace, or in their presence in the arena. We read of Christians bound in chairs of red-hot iron, while the stench of their half-consumed flesh rose in a suffocating cloud to heaven; of others who were torn to the very bone by shells or hooks of iron; of holy virgins given over to the lusts of the gladiator, or to the mercies of the pander; of two hundred and twenty-seven converts sent on one occasion to the mines, each with the sinews of one leg severed with a red-hot iron, and with an eye scooped from the socket; of fires so slow that the victims writhed for hours in their agonies; of bodies torn limb from limb, or sprinkled with burning lead; of mingled salt and vinegar poured over the flesh that was bleeding from the rack; of tortures prolonged and varied through entire days. For the love of their divine Master, for the cause they believed to be true, men, and even weak girls endured these things without flinching, when one word would have freed them from their suffering. No opinion we may form of the proceeding of priest in a later age, should impair the reverence with which we bend before the martyr’s tomb.” Lecky, **History of European Morals**, quoted in, Alonzo T. Jones, **The Rights of the People**, pp. 16-19.

12. In 1215, in England, a small attempt was made to secure rights for the

people in a document called the **Magna Carta**. In this is seen the concept of the Rights of man surfacing.

“In 1215 some of the barons forced John to seal a document called Magna Carta. This was supposedly a charter of liberties for the people ...”
Plantagenet Somerset Fry, **The History of the World**, p. 292.

“First, there was the rising trend of nationalism, as strong in England as anywhere on the continent. There was widespread resentment over interference from a foreign pope and the sending of money to the papal treasury while much of England was impoverished. The English tendency towards independence had been encouraged by the famous *Magna Carta* of 1215, in which the barons of England had won fundamental freedom from papal authority.” Bill Austin, **Austin’s Topical History of Christianity**, p. 271.

13. However, later, many Christians fled to the shores of America to escape government persecution on the behalf of the Roman Catholic Church and other churches.

“Making his [Roger William’s] way at last after months of change and wandering, to the shores of Narragansett Bay, he there laid the foundation of the first state of modern times that in the fullest sense recognized the right of religious freedom. The fundamental principle of Roger William’s colony was “that everyman should have liberty to worship God according to the light of his own conscience” ... His little state, Rhode Island, became the asylum of the oppressed and it increased and prospered until its foundation principles—civil and religious liberty—became the cornerstones of the American Republic.” Ellen G. White, **The Great Controversy**, p. 295.

“As the tidings spread through the countries of Europe, of a land where ever man might enjoy the fruit of his own labor and obey the convictions of his own conscience, thousands flocked to the shores of the New World. Colonies rapidly multiplied. Massachusetts, by special law, offered free welcome and aid, at the public cost, to Christians of any nationality who might fly beyond the Atlantic to escape from wars or famine, or the oppression of their persecutors.” **Ibid**, p. 296.

14. Eventually, a system of government was set up to curb government power over the people. This system was called Republicanism.

“Among the Christian exiles who first fled to America and sought an asylum from royal oppression and priestly intolerance were many who determined to establish a government upon the broad foundation of civil and religious liberty. Their views found place in the Declaration of Independence, which sets forth the great truth that “all men are created equal” and endowed with the inalienable rights 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 the 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. Republicanism 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.”
Ellen G. White, **The Great Controversy**, p. 441.

15. Here is a summary in point form of what the American republic and thus Republicanism stands for according to the statement we have just read.
 - i. Civil and religious liberty.
 - ii. The Rights of man are inalienable, thus God endowed.
 - iii. Self-government by elected representatives.
 - iv. Elected representatives make laws
 - v. Freedom of religious faith.
16. The American Declaration of Independence was the document that gave birth to the Constitution of the United States of America.

“This Constitution originated in the principles of the Declaration of Independence, and here we have found that the Declaration of Independence, on this point, simply asserts the truth of God.” Alonzo T. Jones, **The Rights of the People**, p. 57.

17. Under Republicanism there are the following points.

i. A Bill of Rights.

ii. Defined powers of government.

iii. Separation of powers.

iv. Ascension to office by universal suffrage (voting).

v. Limitation to office holding to terms, based upon universal suffrage (voting).

18. The fact that **voting** is thus seen to be part of what is called Republicanism can be simply implied from the following statement.

“The definition of the right of suffrage is very justly regarded as a fundamental article of republican government. It was incumbent on the convention, therefore, to define and establish this right in the Constitution.” Madison, No. 52. **The Federalist Papers**, p. 326.

19. **Voting** was also meant, in place of the divine right of kings, to grant the president a consecutive four year term in office.

“The President of the United States would be an officer elected by the people for *four* years; the king of Great Britain is a perpetual and *hereditary* prince ...” Hamilton, No. 69. **Ibid**, p. 422.

20. The real point of **voting** was to remove from office any tyrant over the people that would curb their Rights. The Declaration of Independence

states what was the problem of the colonies.

“We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to affect their safety and happiness ... But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of these Colonies, and such is now the necessity which constrains them to alter their former systems of government. The history of the present king of Great Britain is a history of repeated injuries and usurpations, all having, in direct object, the establishment of absolute tyranny over these states.” Quoted in Alonzo T. Jones, **The Rights of the People**, pp. 277-278.

21. The next things that follow in the declaration of Independence is a list of the abuses of the King of Great Britain. But it was through the will of the people and under a constitutional arrangement that **voting** was to be a means of removing from office men who were destructive to the rights of the people, and putting into office those only who would secure liberty and the rights of the people.

“Thus in two sentences was annihilated the despotic doctrine which had become venerable, if not, absolutely hallowed, by the precedents of a thousand years—the doctrine of the divine right of rulers; and in the place of the old *falsehood*, and deposited *theory*, of the sovereignty of the government and the subjection of the people, there was declared, to all nations and for all time, the self-evident *truth* and divine *principle* of the *subjection of the government* and THE SOVEREIGNTY OF THE PEOPLE.” **Ibid**,

pp. 51-52.

22. And what did Mrs. White say about the context of **voting** which shows that it is not an evil thing, but a good thing? Here is her statement. The purpose of voting is to secure people in office who will make laws, just laws for the well-being of all.

“And the Constitution guarantees to the people the right of self-government, providing that representatives elected by popular vote shall enact and administer laws.” Ellen G. White, **The Great Controversy**, p. 441.

23. Thus the true historical value of **voting** is for the sake of putting into office men who shall secure the inalienable Rights of all. The following points are what true Seventh-day Adventists would **not** do with regards to voting in general elections. These are forbidden by the Spirit of Prophecy.

- a. Adventist are not to campaign for political parties.
- b. They are not to preach politics nor to campaign from the pulpit.
- c. If Adventists are voting they are not to vote for political parties.
- d. They are not to wear or carry political party cards or badges.
- e. They are not to support with money any political party.
- f. Adventists are not to join political parties.
- g. They are not to agitate on political questions.

24. The following are what Seventh-day Adventists are allowed to do and the circumstances in which their actions are to be done as revealed in the Spirit of Prophecy.

- a. Adventists can vote in general elections if they so desire.

- b. They are to vote on the basis of **issues**, not political parties.
 - c. Adventists are to carefully consider the issues before voting. If a party stands for principles that destroy religious liberty and are destructive to the Rights of man they are not to vote for them.
 - d. If the margin of votes are so narrow that Adventists votes will count, they are to vote only for those who ensure that they will protect the Rights of man.
 - e. Adventists are keep voting to themselves.
25. We are to remember the real God-ordained purpose of **voting**; it is to remove tyrants and install in power those only who will secure the Rights of men.
- “Coming from countries ruled by monarchies that had no regard for the people, the founding fathers wanted to make sure that such tyranny could never become established in the United States—thus, the separation of government powers with its legislative, executive, and judicial branches, and limited terms of service and the constant need for re-election—all at the expense of efficiency and effectiveness. In fact, the founding fathers constructed our government with regard to preventing even the smallest possibility of tyranny.” **Voting, Elections, Democracy, Electoral College, Republicanism**, p. 4.
26. In the history of voting among Seventh-day Adventists, we see the very first reference to the need to vote.
- “But it was largely national issues that were at stake in the situations described in the foregoing articles. A local election in Battle Creek in 1859 challenged Adventists to reconsider their responsibilities as citizens in a community. They were pressed to make a more definite commitment on the subject of voting. What were they to do? Ellen White, who was present as Adventist leaders discussed this question, made this entry in her diary.”

27. Here in this statement Mrs. White could have rebuked voting and forbidden it, but instead she wished for the best decision to be made to defeat Satan, which was casting one's vote in favor of men who would keep the way open for the effectiveness of the gospel. She says:

“Attended meeting in the eve. Had quite a free, interesting meeting. After it was time to close, the subject of voting was considered and dwelt upon. James first talked, then Brother Andrews talked, and it was thought by them best to give their influence in favor of right against wrong. **They think it right to vote in favor of temperance men being in office in our city instead of by their silence running the risk of having intemperance men put in office.** Brother Hewett tells his experience of a few days [since] and is settled that [it] is **right to cast his vote.** Brother Hart talks well. Brother Lyon opposes. **No others object to voting,** but Brother Kellogg begins to feel that it is right. Pleasant feelings exist among the brethren. O that they may all act in the fear of God. Men of intemperance have been in the office today in a flattering manner expressing their approbation of the course of the Sabbath keepers not voting and expressed hopes that they will stick to their course and like the Quakers, not cast their vote. Satan and his evil angels are busy at this time, and he has workers upon the earth. May Satan be disappointed, is my prayer.” Ellen G. White, *Temperance*, pp. 255,256. (Emphasis supplied).

28. A year later in 1860, James White said he was not prepared to claim that it was wrong to cast one's vote. Mrs. White **never** told him he was wrong to say that. James White warned merely about being caught up in the excitement of the times.

“The political excitement of 1860 will probably run as high as it has for many years, and we would warn our brethren not to be drawn into it. **We are not prepared to prove from the Bible that it would be wrong for a believer in the third [angel's] message to go in a manner becoming his profession, and**

cast his vote. We do not recommend this neither do we oppose. If a brother choose to vote, we cannot condemn him, and we want the same liberty if we do not. But we do believe that he who enters into the spirit of the coming contest, loses the spirit of the present truth and endangers his own soul.” James White, **Review and Herald**, Aug. 21, 1860. (Emphasis supplied).

29. Those who claim that it is wrong to vote lose a sense of proper judgment in a time of crisis. A vote for Abraham Lincoln in 1860 was a vote against slavery thus a vote for a man that stood for the Rights of man. Happily, most Adventists did vote for Abraham Lincoln, and they were not rebuked by Mrs. White or told it was wrong. Here is James White making a commendatory statement on that wise voting.

“Those of our people who voted at all at the last presidential election, to a man voted for Abraham Lincoln. We know of not one man among Seventh-day Adventists who has the least sympathy for secession.” **Ibid**, Aug. 12. 1862.

30. In the third annual session of the General Conference which convened at Battle Creek on May 17, 1865 political questions were considered, among them the question as to if we should vote. Here are an account of the men who attended; notice Ellen G. White was present.

“Delegates included prominent Adventist leaders such as J.N. Andrews, Uriah Smith, M.E. Cornell, J.N. Loughborough, J.H. Waggoner, Joseph Bates, and I.D. Van Horn. James and Ellen White were there also, both of them spoke to the assembled delegates.” Paul A. Gordon, **The Rights to Vote—Shall I Exercise it?** p. 4.

31. In this conference, James White was elected president of the General Conference; Uriah Smith, secretary; and I.D. Van Horn, treasurer. Third resolution made by this General Conference favored **voting** in the context to

preserve the Rights of man. Notice, Ellen G. White did not oppose it or claimed it to be wrong in any sense, but agreed with it. Here is the resolution.

*“Resolved, That in our judgment, **the act of voting when exercised in behalf of justice, humanity and right, is in itself blameless, and may be at sometimes highly proper**; but that the casting of any vote that shall strengthen the cause of such crimes as intemperance insurrection, and slavery, we regard as highly criminal in the sight of Heaven. But we would deprecate any participation in the spirit of party strife.” **Review and Herald**, May 23, 1865. (Emphasis supplied).*

32. Later, an Adventist layman residing in Ohio spoke in favor of voting in the cause of freedom. Nowhere was he told it was wrong; even as his writing was in harmony with the General Conference, the then voice of God to the people.

Joseph Clark wrote:

“Shall we meddle with politics? No, if we must mingle in the noisy crowd, and shout the praises of the poor, puny man who is to be raised to the pinnacle of power. No, if we must give currency to the many-voiced, slanderous reports, which fill the political atmosphere with clouds and mists. **But we may deposit a ballot quietly in the box in behalf of freedom**, and as quietly give a reason therefore.” *Ibid*, Dec, 14, 1876.

33. In 1898, Mrs. White spoke about voting, she never forbade voting, she simply said to keep your voting to yourself. Nevertheless, she cautioned about various political involvement. All this was in harmony with the General Conference resolution of 1865.

- a. Do not proclaim by pen or voice the casting of your vote on **political questions**, she warned.

“Whatever the opinions you may entertain in regard to casting your vote in political questions, you are not to proclaim it by pen or voice. Our people need to be silent upon questions which have no relation to the third angel's message.” Ellen G. White, **Selected Messages Book two**, p. 336.

b. We are not to publish our political preference on our papers, or to speak them in the congregation when we gather to hear the word of God.

“My brethren, will you not remember that none of you have any burden laid upon you by the Lord to publish your political preferences in our papers, or to speak of them in the congregation, when the people assemble to hear the Word of the Lord ...” **Ibid**, p. 336.

c. We are not to be unequally yoked with unbelievers in political strife.

“Be ye not unequally yoked together with unbelievers in political strife, nor bind with them in their attachments.” **Ibid**, pp. 336-337.

d. We are to keep our voting to ourselves. But we are not told that we must NEVER vote or that voting is wrong.

“Keep your voting to yourself. Do not feel it your duty to urge everyone to do as you do.” **Ibid**, p. 337

34. Mrs. White spoke out against voting for political parties or on party-lines; this is moving in ignorance because we do not know what they stand for, but we are not forbidden to vote. However, let us investigate what she said about speaking and voting on political issues.

a. We are told that political preference cause divisions and we must bury political questions.

“There are among those professing to believe present truth, some who will thus be stirred up to express their sentiments and political preference, so that division will be brought into the church. The Lord would have His people bury political questions. On these themes silence is eloquence.” Ellen G. White, **Gospel Workers**, p. 391.

- b. We are not to vote for party lines, especially for people we know were seeking to repress religious liberty and enforce a Sunday law.

“We cannot with safety vote for political parties; for we do not know whom we are voting for. We cannot labor to please men who will use their influence to repress religious liberty, and to set in operation oppressive measures to lead or compel their fellow-men to keep Sunday as the Sabbath.” **Ibid**, p. 391.

- c. Voting for men who seek to enforce Sunday holiness and trample the Sabbath is to be partakers with them in their sins while they are in office.

“The people of God are not to vote to place such men in office; for when they do this, they are partakers with them of the sins which they commit while in office.” **Ibid**, p, 392.

- d. We are not wear political badges and we are to let political questions alone.

“They will not wear political badges, but the badge of Christ. What are we to do then?—Let political questions alone.” **Ibid**, p. 392.

- e. Teachers should keep out of politics, tithes should never be used to support political issues.

“Those teachers in the church or in the school who distinguish themselves by their zeal in politics, should be relieved of their work and responsibilities without delay; for the Lord will not co-operate with them. The tithes should not be used to pay any one for speechifying on political questions. Every teacher, minister, or leader in our ranks who is stirred with a desire to ventilate his opinions on political questions should be converted by a belief in the truth, or give up his work.” **Ibid**, p. 393.

- f. We are not to link our interests with political parties or vote in party lines.

“It is a mistake for you to link your interests with any political party, to cast your vote with them or for them. Those who stand as educators, as ministers, as laborers together with God in any line, have no battles to

fight in the political world.” **Ibid**, p. 393.

- g. We are not to spend our time talking politics, and ministers who desire to be politicians should be relieved of their credentials.

“They are not to spend their time talking politics or acting politics; for by so doing they give the enemy opportunity to come in and cause variance and discord. Those in the ministry who desire to stand as politicians, should have their credentials taken from them; for this work God has not given to high or low among His people.” **Ibid**, p. 395.

- h. We are to separate ourselves from politics.

“God’s children are to separate themselves from politics, from any alliance with unbelievers.” **Ibid**, p. 395.

- i. If we take part in politics we influence others in a wrong way.

“Let those who are tempted to take part in politics, remember that every move they make has its influence upon others. When ministers or others in responsible positions make remarks in regard to these matters, they cannot gather up the thoughts they have planted in human minds.” **Ibid**, p. 396.

- j. Jesus, our example, refused to decide in political questions.

“Again and again Christ had been asked to decide legal and political questions; but He refused to interfere in temporal matters ...” **Ibid**, p. 396.

- 35. Yet in the very same book we are quoting from Mrs. White **endorsed** voting for people on issues. In her time some men who were going up for political office stood on the issue of banning alcoholic drinks, while some stood on the ticket of favoring alcohol. She encouraged members to vote for temperance. This shows that it is not intrinsically wrong to vote, but one can vote for the Rights and protection of men if their vote counts. Here is what she says.

- a. She was against men lending their influence in favor of license laws that liquor may be sold.

“This is the worst kind of robbery. Yet men in high positions in society and in church lend their influence in favor of license laws!” **Ibid**, p. 386.

- b. Christians were not to tolerate this evil. They were responsible to do something. What? **Cast your vote** on the side of prohibition of liquor, put men in office who will make laws against alcohol.

“How can Christian men and women tolerate this evil? ... There is a cause for the moral paralysis upon society. Our laws sustain an evil which is sapping their very foundations. Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This cannot be. Every individual exerts an influence in society. In our favored land, **every voter has some voice in determining what laws shall control the nation. Should not that influence and that vote be cast on the side of temperance and virtue?** ... We may call upon the friends of the temperance cause to rally to the conflict, and seek to press back the tide of evil that is demoralizing the world; but of what avail are all our efforts while liquor-selling is sustained by law?” **Ibid**, p. 387. (Emphasis supplied).

- c. We must do something to help. Our duty is to use pen, voice and **vote**; God will not work a miracle to bring change. We must get laws enacted that prohibit the sale and use of alcohol.

“We talk of the results, tremble at the results, and wonder what we can do with the terrible results, while too often we tolerate and even sanction the cause. The advocates of temperance fail to do their whole

duty unless they exert their influence by precept and example—**by voice and pen and vote**—in favor of prohibition and total abstinence. We need not expect that God will work a miracle to bring about this reform, and thus remove the necessity for our exertion ... What can be done to press back the inflowing tide of evil? Let laws be enacted and rigidly enforced prohibiting the sale and the use of ardent spirits as a beverage.” **Ibid**, pp. 387-388. (Emphasis supplied).

36. It was only **voting** to put men in office who were for temperance against liquor that would ensure laws being enacted against the liquor trade. In 1881 Seventh-day Adventists were gathered for a camp meeting in Des Moines, Iowa. A proposed action was placed before the delegates at the camp meeting. This is what it said.

*“Resolved, That we express our deep interest in the temperance movement now going forward in this state; and that we instruct all our ministers to use their influence among our churches and with the people at large to induce them to put forth every consistent effort, by personal labor, and at the **ballot box**, in favor of the prohibitory amendment of the Constitution, which the friends of temperance are seeking to secure.” **Review and Herald**, July 5, 1881. (Emphasis supplied).*

37. We are to notice the radical proposal. The church was to be mobilized to do, among other things, **vote** for a moral issue. Some objected with the clause that called for action at the “ballot box” which means voting. They wanted the clause removed. We are told.

“Ellen White, who was attending this camp meeting had retired for the night, but she was called to give her counsel.” Paul A. Gordon, **The Right to Vote—Shall I Exercise it?** p. 5.

38. What did she say? Did she say it is wrong to vote altogether? No! she told them “Yes!” vote! Here is Mrs. White speaking:

“I dressed and found I was to speak to the point of whether **our people should vote for prohibition. I told them “Yes,”** and spoke twenty minutes.” Ellen G. White, **Temperance**, p. 255. (Emphasis supplied).

39. Mrs. White NEVER changed her position that it was alright to **vote for issues, moral issues affecting God’s work**. One year before her death she said the same thing.

“While we are in no wise to become involved in political questions, yet it is our privilege to take our stand decidedly on all questions relating to temperance reform ... There is a cause for the moral paralysis upon society. Our laws sustain an evil which is sapping their very foundations. Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This cannot be. Every individual exerts an influence in society. In our favored land, **every voter has some voice in determining what laws shall control the nation. Should not that influence and that vote be cast** on the side of temperance and virtue?” Ellen G. White, **Review and Herald**, Oct. 15, 1914. (Emphasis supplied).

40. Thirteen years after Mrs. White’s death, a church leader clearly captures the real Seventh-day Adventist position since 1859. **We may vote**, but for issues that we understand that relates to God’s work, not vote for political parties or party-line. Here is Elder F.M. Wilcox.

“The Seventh-day Adventist Church does not seek to dictate to its members as to how they shall vote at all. It is left for each one to act on his own judgment in the fear of God. We have been told by the servant of the Lord that we should not link up with political parties in our schools or institutions. On the other hand, we have been instructed by the same authority that

when certain moral issues, such as prohibition, are involved, the advocates of temperance fail to do their whole duty unless they exert their influence by precept and example—by voice and pen and vote—in favor of ... total abstinence. This instruction is not mandatory, it is still left for each one to determine for himself what he shall do. While an individual member of the church has a right, if he so likes, to cast his vote, the church as such should hold itself entirely aloof from politics. It is one thing for the individual members of the church to vote, and another thing for these same individuals in their church capacities to endeavor to influence political measures.” F.M. Wilcox, **Review and Herald**, Sept 13, 1928.

41. We believe that when important issues as religious liberty and freedom to preach Revelation 18 are at stake, neutrality in a time of crisis is the worst apostasy, for wicked men strive and destroy many when good people do nothing to stop them. Proverbs 18:18:3; Proverbs 28:28; Proverbs 29:2, 16.

42. But the powers that be that are ordained of God, are not put into office because they are converted, they are to be put into office if they agree to protect the rights of man and hold not the sword in vain. A vote for them when the issues need it is a vote for freedom. Romans 13:1-7.

“We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience.” Ellen G. White, **Testimonies for the Church Vol. 5**, p. 714.

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