

The Work of Jesuits.

To combat these forces, Jesuitism inspired its followers with a fanaticism that enabled them to endure like dangers, and to oppose to the power of truth all the weapons of deception. There was no crime too great for them to commit, no deception too base for them to practice, no disguise too difficult for them to assume. *Vowed to perpetual poverty and humility, it was their studied aim to secure wealth and power, to be devoted to the overthrow of Protestantism, and the re-establishment of the papal supremacy.* {GC 234.2}

Note: Claiming to be the Substitute for Christ, these cannot be His servants. For they are working their kingdom, the work of Jesuits is to re-establish papal supremacy not Christ's Kingdom—but will it happen? We are now in the Laodicean Protestant Church and not Thyatiran papal church. We are under the 6th Seal and not the grizzled and bay 4th papal horse seal. We are under the Protestant two horned Beast and not the leopard papal beast. We are under the Protestant evil-foolish servants and not the Great Tribulation of papal supremacy, during the time of the daughters and not the mother—*SpM 1.4*. But this “re-establishing” of the papacy is not the work or desire of protestants.

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 beast. It is also called an image *of* the beast. Then *to learn what the image is like and how it is to be formed we must study the characteristics of the beast itself*—the papacy. “ {GC 443.1}

Accordingly, How is the Image to be formed, by Jesuit/Illuminati intrigues that aren't tracked or even mentioned in prophecy? Absolutely Not, as above, their work does not form an image, establishing the other beast of Rev. 13:14, their work is to re-establish the papal beast itself. And certainly, they did not exist during the first five centuries and could not be the cause of the formation of that papal beast which they seek to re-establish. Therefore *they cannot be* the cause of forming the image. Nor can the papacy form an image of itself for they did not cause that first union of church and state. The cause of forming that papal beast is found in Daniel 11:30, 31; Rev. 13:1, 2.,—civil government-beast, *giving* them-religion control of the state, Rev. 6:8. And notice that the papacy only reigned over a *fourth part* of the then *KNOWN, nationalized-organized, centralized governed, populated* Eroupe-earth Dan. 7:8. The false theory of today has them reigning over the entire world, *MORE* than they had before, and taking it themselves! But civil governments, and protestants since 1798 has *taken* that control away from them. Dan. 7:26; Rev. 17:16, and Rev. 12:3; 13:1 Crowns transferred from 7 heads—Last 7th is papal—to horns, when the last civil support, the last tenth, was taken away in France. Rev. 11:13.

But Notice there was no Jesuit/Illuminati in existence (1490's-early1600's) during the formation of the colonies of north America and what had already taken place?

It was the desire for liberty of conscience that inspired the Pilgrims to brave the perils of the long journey across the sea, to endure the hardships and dangers of the wilderness, and with God's blessing to lay, on the shores of America, the foundation of a mighty nation. Yet honest

and Godfearing as they were, the Pilgrims *did not yet comprehend the great principle of religious liberty*. The freedom which they sacrificed so much to secure for themselves, *they were not equally ready to grant to others*. "Very few, even of the foremost thinkers and moralists of the seventeenth century, had any just conception of that grand principle, the outgrowth of the New Testament, which acknowledges God as the sole judge of human faith."-- Ibid., vol. 5, p. 297. *The doctrine that God has committed to the church the right to control the conscience, and to define and punish heresy*, is one of the most deeply rooted of papal errors. While the Reformers rejected the creed of Rome, *they were not entirely free from her spirit of intolerance*. The dense darkness in which, through the long ages of her rule, popery had enveloped all Christendom, had not even yet been wholly dissipated. Said one of the leading ministers in the colony of Massachusetts Bay: "It was toleration that made the world antichristian; and the church never took harm by the punishment of heretics."—Ibid., vol. 5, p. 335. *The regulation was adopted by the colonists that only church members should have a voice in the civil government. A kind of state church was formed, all the people being required to contribute to the support of the clergy, and the magistrates being authorized to suppress heresy. Thus the secular power was in the hands of the church. It was not long before these measures led to the inevitable result—persecution.* {GC 292.3}

Eleven years after the planting of the first colony, Roger Williams came to the New World. Like the early Pilgrims he came to enjoy religious freedom; but, unlike them, he saw—what so few in his time had yet seen—that this freedom was the inalienable right of all, whatever might be their creed. He was an earnest seeker for truth, with Robinson holding it impossible that all the light from God's word had yet been received. Williams "was the first person in modern Christendom to establish civil government on the doctrine of the liberty of conscience, *the equality of opinions before the law.*"—Bancroft, pt. 1, ch. 15, par. 16. He declared it to be the duty of the magistrate to restrain crime, but never to control the conscience. "The public or the magistrates may decide," he said, "what is due from man to man; but when they attempt to prescribe a man's duties to God, they are out of place, and there can be no safety; for it is clear that if the magistrates has the power, he may decree one set of opinions or beliefs today and another tomorrow; as has been done in England by different kings and queens, and by different popes and councils in the Roman Church; so that belief would become a heap of confusion."-- Martyn, vol. 5, p. 340. {GC 293.1}

But continually increasing numbers were attracted to the shores of America, *actuated by motives widely different from those of the first Pilgrims*. Though the primitive faith and purity exerted a widespread and molding power, *yet its influence became less and less as the numbers increased of those who sought only worldly advantage.* {GC 296.4}

The regulation adopted by the early colonists, of permitting *only members of the church to vote or to hold office in the civil government*, led to most pernicious results. This measure had been accepted as a means of preserving the purity of the state, but it resulted in the corruption of the church. A profession of religion being the *condition* of suffrage and officeholding, many, actuated solely by motives of worldly policy, united with the church without a change of heart. Thus the churches came to consist, to a considerable extent, of *unconverted* persons; and even in the ministry were those who not only held errors of doctrine, but who were ignorant of the renewing power of the Holy Spirit. Thus again was demonstrated the evil results, so often witnessed in the history of the church from the days of Constantine to the present, of attempting to build up the church by the aid of the state, of appealing to the secular power in support of the

gospel of Him who declared: "My kingdom is not of this world." John 18:36. The union of the church with the state, be the degree never so slight, while it may appear to bring the world nearer to the church, does in reality but bring the church nearer to the world. {GC 297.1}{GC 290.2, 251.4}{SpM 1.4}

The great principle so nobly advocated by Robinson and Roger Williams—(1603-1683), that truth is progressive, that Christians should stand ready to accept all the light which may shine from God's holy word, was lost sight of by their descendants. *The Protestant churches of America*,—and those of Europe as well,—so highly favored in receiving the blessings of the Reformation, *failed to press forward in the path of reform*. Though a few faithful men arose, from time to time, to proclaim new truth and expose long-cherished error, the majority, like the Jews in Christ's day or the papists in the time of Luther, *were content to believe as their fathers had believed and to live as they had lived. Therefore religion again degenerated into formalism; and errors and superstitions which would have been cast aside* had the church continued to walk in the light of God's word, *were retained and cherished. Thus the spirit inspired by the Reformation gradually died out, until there was almost as great need of reform in the Protestant churches* as in the Roman Church in the time of Luther. *There was the same worldliness and spiritual stupor, a similar reverence for the opinions of men, and substitution of human theories for the teachings of God's word.* {GC 297.2}

Note—Not by Jesuits or any affiliates influence. Parenthesis and contents mine.

Prophecy represents Protestantism as having lamblike horns, but speaking like a dragon. *Already we are beginning to hear the voice of the dragon*. There is a satanic force propelling the Sunday movement, but it is concealed. *Even the men who are engaged in the work, are themselves blinded to the results which will follow their movement*. {7BC 975.5}

Note—These colonies escaping religious persecution from the Church of England, after Henry the 8th had severed all ties with and renounced the supremacy of Rome, 1509-47 GC 251.4, establish Sunday and other religious laws, all without the aid of before mentioned secret societies.

Special Note: It is asserted that the above noted secret societies caused the French Revolution. Do these know the history of persecution, do they know the work of Sunday exaltation, and its results? Yes, the reason for the inquisition was to find 7th day worshipers. But here are men, a movement, and a work who know not the result. Not another's work they are performing but THEIR OWN, the work of the National Reform Association, a work of national reform. See GC 587.1

The decree enforcing the worship of this day is to go forth to all the world. *In a limited degree, it has already gone forth*. In several places the civil power is speaking with the voice of a dragon, just as the heathen king spoke to the Hebrew captives. {7BC 976.8} *Blue laws of the American Colonies. And State laws in the U.S.*

At the time when the Papacy, robbed of its strength, was forced to desist from persecution,

John beheld a new power coming up to echo the dragon's voice, and carry forward the same cruel and blasphemous work. *This power, the last that is to wage war against the church and the law of God*, is represented by a beast with lamblike horns. The beasts preceding it had risen from the sea; but this came up out of the earth, representing the peaceful rise of the nation which it symbolized--the United States. {ST, February 8, 1910 par. 5}

6. **The two-horned beast appears in two phases**,—with the gentleness of a lamb and the fierceness of the dragon. This has, **to some extent, already been shown, in the inconsistency** of sending forth to the world the doctrine of the *equality of all men in respect to natural rights,—the right of life, liberty, and the pursuit of happiness*,—and upholding by law all the evils of american *slavery*. Also, by *professing to grant* the privilege **to all to worship God according to the dictates of their own consciences**, and them *persecuting the baptists and quakers for following their conscientious convictions*. But this will be shown **more fully** in the future, when congress shall be called upon to make laws concerning religion. {4Sp 502.6} {GC 251.4*—*An Image and persecution*, 441.1—*royal oppression*, 203.4—The Protest, 290.2*—*An Image and persecution 1600 A.D.*} {SpM 1.4}

All as Prophecy declares! But what is the self proclaimed

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 Catholic Church. And *had she but the power*, she would put them in practice with as much vigor **now** as in past centuries. *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 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 {*vindication*} of Rome in this country is assured. {GC 581.1} {AC U.Smith 4.4; 5.1, point 7; 6.3}

Work of Protestants?

But **today** in the *religious world* there are multitudes who, as **they** believe, **are working for the establishment of the kingdom of Christ as an earthly and temporal dominion. They desire to make our Lord the ruler of the kingdoms of this world, the ruler in its courts and camps, its legislative halls, its palaces and market places. They expect Him to rule through legal enactments, enforced by human authority.** Since Christ is not now here in person, **they themselves will undertake to act in His stead, to execute the laws of His kingdom.** The establishment of such a kingdom is what the Jews desired in the days of Christ. They would have received Jesus, had He been willing to establish a temporal dominion, to enforce what they regarded as the laws of God, and to make them the *expositors* of His will and the agents of His authority. But He said, "My kingdom is not of this world." John 18:36. He would not accept the earthly throne. {DA 509.2} {GC 587.1; 588.3—for a millennium} {5T 712.1; 714-715.1} {GC 603.2} {TM 366.1} {2SP 14.1}

Backsliding and apostasy from some of the highest and noblest principles among men, are apparent in our land. The everlasting truth, incorporated in the Declaration of the Independence of the United States, that "**governments derive their just powers from the consent of the governed,**" is repudiated by a growing party in our own country, and denounced as the "old Philadelphia lie." They would have it that governments derive all their powers directly from God. Said power, **to be interpreted and applied by His agents, alias themselves.** {RH VOL. 79, No. 4. JANUARY 28, 1902. WHOLE No. 2465. Page 56. The Decisive Sign Para. 4}

Note: Here is the Image to the beast, by Protestants.

They did not seek redemption from sin, but deliverance from the Romans. They looked for the Messiah to come as a conqueror, to break the oppressor's power, and exalt Israel to universal dominion. Thus the way was prepared for them to reject the Saviour. {DA 29.4}

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. {GC 445.1}

"The beast" mentioned in this message, whose worship is enforced by the two-horned beast, is the first, or leopardlike beast of Revelation 13--the papacy. **The "image to the beast" represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas.** . {GC 445.2}

" . . our country shall **repudiate every principle of its Constitution** as a Protestant and Republican government, . . " 5T 451.
Separation of Church and State.

Note! Civil government will give control to Protestants, "saying to them that dwell on the earth, that **"they should make"** an image to the beast." **Rev. 13:14, GC 445.1.** It is of particular importance to understand, It is not papal supremacy **Protestants** intend to achieve but **their Own!** Nor is the papacy seeking Christ's temporal kingdom for Protestants, but their own, GC 234.2. **And it is not the papacy Protestants intend to have enforce Christ's kingdom, but THEY themselves. And it is not papal doctrine Protestants intend to legalize but THEY intend to legislate for Christ's temporal kingdom—because they will "smite their fellow servants," Matt. 24:49, by religious legislation, with civil-criminal and corporal punishments Rev. 13:17. That "who soever would not worship" their "image should be killed" Rev. 13:15, 11-17; and "these shall make war with the lamb" "and they that are with Him" Rev. 17:14; "for kings of the earth have committed fornication with" them, and "in" them "was found the blood of prophets, and of saints"; Rev. 18: all.** Are not they teaching that they, their churches are the "**her,**" the bride?

Please continue!

The government under which Jesus lived was corrupt and oppressive; on every hand were crying abuses,—extortion, intolerance, and grinding cruelty. **Yet the Saviour attempted no civil reforms. He attacked no national abuses, nor condemned the national enemies. He did not**

interfere with the authority or administration of those in power. He who was our example kept aloof from earthly governments. Not because He was indifferent to the woes of men, but because the remedy did not lie in merely human and external measures. ***To be efficient, the cure must reach men individually, and must regenerate the heart.*** {DA 509.3}

Not by the decisions of courts or councils or legislative assemblies, not by the patronage of worldly great men, is the kingdom of Christ established, but by the implanting of Christ's nature in humanity through the work of the Holy Spirit. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12, 13. Here is the only power that can work the uplifting of mankind. And the human agency for the accomplishment of this work is the teaching and practicing of the word of God. {DA 509.4}

When the apostle Paul began his ministry in Corinth, that populous, wealthy, and wicked city, polluted by the nameless vices of heathenism, he said, "I determined not to know anything among you, save Jesus Christ, and Him crucified." 1 Cor. 2:2. Writing afterward to some of those who had been corrupted by the foulest sins, he could say, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ." 1 Cor. 6:11; 1:4. {DA 510.1}

Now, as in Christ's day, the work of God's kingdom lies not with those who are clamoring for recognition and support by earthly rulers and human laws, but with those who are declaring to the people in His name those spiritual truths that will work in the receivers the experience of Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Gal. 2:20. Then they will labor as did Paul for the benefit of men. He said, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20. {DA 510.2}

Just before leaving His disciples, Christ once more plainly stated the nature of His kingdom. He recalled to their remembrance things He had previously told them regarding it. He declared that ***it was not His purpose to establish in this world a temporal kingdom. He was not appointed to reign as an earthly monarch on David's throne.*** When the disciples asked Him, "Lord, wilt Thou at this time restore again the kingdom to Israel?" He answered, "It is not for you to know the times or the seasons, which the Father hath put in His own power." Acts 1:6, 7. It was not necessary for them to see farther into the future than the revelations He had made enabled them to see. Their work was to proclaim the gospel message. {AA 30.1}{RH, August 29, 1899 par. 1}

The Jews claimed to believe the law, but they broke every principle of the decalogue by their spirit of stubborn rebellion against Christ. ***The professed Christian world are manifesting the same spirit. The so-called Christian nations claim superiority over all others,*** yet they are not doers of the words of Christ any more than were the Jews. But, though the priests and rulers rejected Christ, "the common people heard him gladly." Those who are fully engrossed in their own temporal, ambitious expectations and desires, who are lovers of pleasure more than lovers of God, who have a form of godliness, but deny the power thereof, have no relish for the words spoken by the great Teacher, for his words do not encourage their worldly projects, and are not agreeable to their worldly, self-bound souls. {SSW, January 1, 1895 par. 4}

The way has been made clear for all those who choose to hear, repent, and believe. All heaven is waiting the sinner's co-operation, and the only barrier that stands in his way is one which he alone can remove,—his own will. He must submit to the will of God, and through repentance and faith, come unto God for salvation. No one will be forced against his will; Christ draws, but never compels, service from any man. The Roman power never had any authority for forcing the conscience, and *the Protestant world has no license to follow in its track. In not a single instance have they the example of Christ in forcing men to become his followers.* He says, "Come unto me [he gives an invitation to draw the soul] all ye that labor and are heavy laden, and I will give you rest." Man is required to surrender self, to submit to be a child of God, to submit to be saved by his grace, and when this is done, divine agencies co-operate with the human agent, and the character is transformed. It is in the surrender of the will that the line of demarcation between a child of God, an heir of heaven, and the rebellious, who refuse the great salvation, is distinctly drawn. The apostle asks the question, "Who hath bewitched you, that ye should not obey the truth?" It is the truth that sanctifies the soul. It is Satan that beclouds the mind, so that eternity is lost out of the reckoning. {RH, March 24, 1896 par. 10}

The decree which is to go forth against the people of God will be very similar to that issued by Ahasuerus against the Jews in the time of Esther. *The Protestant world today see*, in the little company keeping the Sabbath, a Mordecai in the gate. His character and conduct, expressing reverence for the law of God, *are a constant rebuke to those who have cast off the fear of the Lord, and are trampling upon his Sabbath; the unwelcome intruder must by some means be put out of the way.* {RH, January 23, 1908 par. 21}

The National Reform movement, exercising the power of religious legislation, will, when fully developed, manifest the same intolerance and oppression that have prevailed in past ages. Human councils then assumed the prerogatives of Deity, crushing under their despotic power liberty of conscience; and imprisonment, exile, and death followed for those who opposed their dictates. If popery (hierarchy system of running a church) or its principles (union of Church and State) shall again be legislated into power, the fires of persecution will be rekindled against those who will not sacrifice conscience and the truth in deference to popular errors. This evil is on the point of realization. {5T 712.1}

Parenthesis and Contents mine.

The peculiar work of the third angel has not been seen in its importance. God meant that His people should be far in advance of the position which they occupy today. But now, when the time has come for them to spring into action, they have the preparation to make. *When the National Reformers* began to urge measures to restrict religious liberty, our leading men should have been alive to the situation and should have labored earnestly to counteract these efforts. It is not in the order of God that light has been kept from our people—the very present truth which they needed for this time. Not all our ministers who are giving the third angel's message really understand what constitutes that message. *The National Reform movement has been regarded by some as of so little importance that they have not thought it necessary to give much attention to it and have even felt that in so doing they would be giving time to questions distinct from the third*

angel's message. May the Lord forgive our brethren for thus interpreting the very message for this time. {5T 714.2}

The people need to be aroused in regard to the dangers of the present time. The watchmen are asleep. We are years behind. Let the chief watchmen feel the urgent necessity of taking heed to themselves, lest they lose the opportunities given them to see the dangers. {5T 715.1}

ORIGIN OF THE NATIONAL REFORM ASSOCIATION

Representatives from eleven Protestant denominations met in convention at Xenia, Ohio, February 3, 1863. This convention organized itself into "The National Reform Association." It adopted the following as its constitution:

www.forerunner.com/puritan/PS.National_Reform_Asso.html

National Reform Association | Our Reformed Christian Heritage

<http://www.puritanboard.com/f24/national-reform-association-conference-fri-nov-16th-7pm-25969/>

"CONSTITUTION OF THE NATIONAL REFORM ASSOCIATION

"Believing that Almighty God the source of all power and authority in civil government, that the Lord Jesus Christ is the Ruler of Nations, and that the revealed will of God is of supreme authority in civil affairs;

"Remembering that this country was settled by Christian men, with Christian ends in view, and that they gave a distinctly Christian character to the institutions which they established;

"Perceiving the subtle and persevering attempts which are made to prohibit the reading of the Bible in our Public Schools, to overthrow our Sabbath laws, to corrupt the Family, to abolish the Oath, Prayer in our National and State Legislatures, Days of Fasting and Thanksgiving, and other Christian features of our institutions, and so to divorce the American Government from all connection with the Christian religion;

"Viewing with grave apprehension the corruption of our politics, the legal sanction of the Liquor Traffic, and the disregard of moral and religious character in those who are exalted to high places in the nation;

"Believing that a written Constitution ought to contain explicit evidence of the Christian character and purpose of the nation which frames it, and perceiving that the silence of the Constitution of the United States in this respect is used as an argument against all that is Christian in the usage and administration of our Government;

"We, citizen of the United States, do associate ourselves under the following ARTICLES, and pledge ourselves to God and to one another to labor, through wise and lawful means, for the ends herein set forth:

"Article I.

"This Society shall be called the 'NATIONAL REFORM ASSOCIATION.'

"Article II.

"The object of this Society shall be to maintain existing Christian features in the American Government; to promote needed reforms in the action of the government touching the Sabbath, the institution of the Family, the religious element in Education, the oath, and public morality as affected by the liquor traffic and other kindred evils; and to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniably legal basis in the fundamental laws of the land."

Yet Notice the following!

Authored by American diplomat Joel Barlow in 1796, the following treaty was sent to the floor of the Senate, June 7, 1797, where it was read aloud in its entirety and unanimously approved. John Adams, having seen the treaty, signed it and proudly proclaimed it to the Nation.

5th CONGRESS.]

No. 122.

[1st SESSION.

T R I P O L I.

COMMUNICATED TO THE SENATE, MAY 26, 1797.

UNITED STATES, *May 26,*

1797.

Gentlemen of the Senate:

I lay before you, for your consideration and advice, a treaty of perpetual peace and friendship between the United States of America and the Bey and subjects of Tripoli, of Barbary, concluded, at Tripoli, on the 4th day of November, 1796.

JOHN ADAMS

Treaty of peace and friendship between the United States of America and the Bey and Subjects of Tripoli, of Barbary.

Art. 11. *As the Government of the United States of America is not, in any sense, founded on the Christian religion;* as it has in itself no character of enmity against the laws, religion, or tranquillity, of Mussulmen; and, as the said States never entered into any war, or act of hostility against any Mahometan nation, it is declared by the parties, that no pretext arising from religious

opinions, shall ever produce an interruption of the harmony existing between the two countries.

Article. VI. - Debts, Supremacy, Oaths

This Constitution, and the Laws of the United States which shall be made in Pursuance thereof; and *all Treaties made, or which shall be made, under the Authority of the United States, shall be the supreme Law of the Land*; and the Judges in every State shall be bound thereby, any Thing in the Constitution or Laws of any State to the Contrary notwithstanding.

The *National Reform movement*, that the *world and the church* have linked hands to bring about, *will manifest the same oppression, haughtiness, arrogance, and intolerance which have prevailed in past ages*. *The powers of human councils then assumed the prerogatives of Deity, crushing under their despotic will, liberty of conscience and the right of individual responsibility; and imprisonment, exile, and death followed for all who opposed their dictates.* {RH, January 1, 1889 par. 8}

National Reformers Attack Religious Liberty

"We Want state and religion; and we are going to have it. It shall be that so far as the affairs of the state require religion, it shall be religion, the religion of Jesus Christ."-*Jonathan Edwards, in National Reform Convention, New York City" Feb. 26, 27, 1873.*

"Constitutional laws punish for false money. weights, and measure. So Congress must establish a standard of religion, or admit anything called religion."-*Professor C. A. Blanchard, in Pittsburgh Convention, 1874.*

"To be perfectly plain, I believe that the existence of a Christian Constitution would disfranchise every logically consistent infidel."-*Rev. W.J. Coleman, in Christian Statesman, Nov. 1, 1883.*

"Give all men to understand that this is a Christian nation, and that, believing that without Christianity we perish, we must maintain by all means our Christian character. Inscribe this character on our Constitution. Enforce upon all who come among us the laws of Christian morality."-*Christian Statesman, Oct. 2, 1884.*

"Let those who will, remember the Sabbath to keep it holy, from motives of love and obedience; the remnant must be made to do so through fear of law. We have no option."-*Christian Nation, Sept. 28, 1887.*

"We propose to incorporate in our national Constitution the moral and religious 'command. 'In it [the Sabbath] thou shalt do no work,' except the works of necessity, and by external force of sheriff we propose to arrest and punish all violators of this law."-*Rev. M. A. Gault, in letter dated June 3, 1889.*

Threats of Trouble

"You look for trouble in this land in the future if these principles are applied. I think it will come to you if you maintain your present position. The foolhardy fellow who persists in standing on

the rail road track may well anticipate trouble when he hears the rumbling of the coming train."-
Rev. W. T. McConnel. in "open letter" to editors, of *The American Sentinel*, in *Christian Nation* of
Dec. 14, 1887,

Banishments Again

"Those who oppose this work now will discover, when the religious amendment is made to the Constitution, that if they do not see fit to fall in with the majority, they must abide the consequences, or seek some more congenial time."-Dr. David. McAllister, in *National Reform Convention at Lakeside, Ohio, August, 1887.*

"We might add, in all justice, if the opponents of the Bible do not like our government and its Christian features, let them go to some wild, desolate land, and in the name of the devil, and for the sake of the devil, subdue it, and set up a government of their own on infidel and atheistic ideas; and then if they can stand it, stay there till they die."-Rev. E. B. Graham, in *Christian Statesman* (official organ of the National Reform Association), *May 21, 1885.*

The regulation adopted by the early colonists, of permitting *only members of the church to vote or to hold office in the civil government* (See GC 442.2), led to most *pernicious* results. This measure had been accepted as a means of *preserving the purity of the state*, but it resulted in the corruption of the church. *A profession of religion being the condition of suffrage and officeholding, many, actuated solely by motives of worldly policy, united with the church without a change of heart.* Thus the churches came to consist, to a considerable extent, of unconverted persons; and even in the ministry were those who not only held errors of doctrine, but who were ignorant of the renewing power of the Holy Spirit. *Thus again* was demonstrated the evil results, so often witnessed in the history of the church from the days of *Constantine to the present*, of attempting to *build up the church by the aid of the state, of appealing to the secular power in support of the gospel* of Him who declared: "My kingdom is not of this world." John 18:36. The union of the church with the state, *be the degree never so slight*, while it may appear to bring the world nearer to the church, does in reality but *bring the church nearer to the world.* {GC 297.1}

Another most significant and alarming step toward the accomplishment of these evil designs, is the position taken by the great "Christian Endeavor" movement, which has arisen to a membership of millions within a few years, and is a common channel through which all denominations can work. The political functions of this great body are centered in a "Christian Citizenship League," which boasts that it will have branches in every state, county, city, village and hamlet in the United States, and see to it that *only Christian men are put into office.* What remarkable "conversions" will then take place! *How politicians will become "Christians"* and the "millennium" hasten on! At the great Christian Endeavor convention, held in Boston, Mass., July 10-15, 1895, W.H. McMillan, as given in the published Proceedings, P. 19, said:—

"Here is a power that is going to wrest the control of affairs from the hands of political demagogues, and place it in the hands of Him who is King over all, and rules the world in righteousness. Our political leaders have been counting the saloon vote, the illiterate vote, and the stay-at-home vote, and all other elements that have hitherto entered into their canvassings of

probabilities; but they have not yet learned to count the Christian Endeavor vote. I want to serve notice on them now that the time is drawing near when they will discover that a political revolution has occurred, and they will be found coming home from Washington and our state capitals without a job.” {D&R 1897 572.2-573.1 See 541.2}

www.pbs.org/wgbh/pages/frontline/separate-and-unequal/ 21:19

<http://www.pbs.org/newshour/bb/politically-divided-wisconsin-little-incentive-see-middle-ground/>

<http://www.youtube.com/watch?v=DZO6LCwEuRE/>

See also Kelly Shackelford’s work at the Liberty Institute.

<http://www.christianendeavor.com>

With this position, ultra as it is, they do not seem to have been quite satisfied. Subsequently, at a convention held Jan. 27, 1864, at Allegheny, Pa., the subjoined Memorial to Congress was adopted:—

“To the Honorable, the Senate and House of Representatives, in Congress assembled:—

“We, citizens of the United States, respectfully ask your honorable bodies to adopt measures fording the Constitution of the United States so as to read, in substance, as follows:—

“ We, the people of the United States, [humbly acknowledging Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the Ruler among the nations, his revealed will as the supreme law of the land, in order to constitute a Christian government,] and in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, [and secure the inalienable rights and blessings of life, liberty, and the pursuit of happiness to ourselves, our posterity, and all the people,] do ordain and establish this Constitution for the United States of America.

“And further, that such changes with respect to the oath of office, slavery, and all other matters should be introduced into the body of the Constitution as may be necessary to give effect to these amendments in the preamble. And we, your humble petitioners, will ever pray.”—Proceedings of National Convention, pp. 7,8.—The Coming Conflict., W.H. LittleJohn.

To accomplish this Temporal Kingdom, Protestants enlist the aid Of Rome.

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 Catholic Church. And ***had she but the power***, she would put them in practice with as much vigor now as in past centuries. ***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 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 (*vindication*) of Rome in this country is assured. {GC 581.1}

Parenthesis and Contents mine.

Yet this very class put forth the claim that the fast-spreading corruption is largely attributable to the desecration of the so-called "Christian sabbath," and that the enforcement of Sunday observance would greatly improve the morals of society. This claim is especially urged in America, where the doctrine of the true Sabbath has been most widely preached. Here the temperance work, one of the most prominent and important of moral reforms, is often combined with the Sunday movement, and *the advocates of the latter represent themselves as laboring to promote the highest interest of society;* and those who refuse to unite with them are denounced as the enemies of temperance and reform. But the fact that a movement to establish error is connected with a work which is in itself good, is not an argument in favor of the error. We may disguise poison by mingling it with wholesome food, but we do not change its nature. On the contrary, it is rendered more dangerous, as it is more likely to be taken unawares. It is one of Satan's devices to combine with falsehood just enough truth to give it plausibility. The leaders of the Sunday movement may advocate *reforms* which the people need, principles which are in harmony with the Bible; yet while there is with these a requirement which is contrary to God's law, *His servants cannot unite with them.* Nothing can justify them in setting aside the commandments of God for the precepts of men.

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. (Note by what act do Protestants clasp hands with the papacy? ST, November 28, 1900 par. 2)

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.

The line of distinction between professed Christians and the ungodly is now hardly distinguishable. Church members love what the world loves and are ready to join with them, and Satan determines to unite them in one body and thus strengthen his cause by sweeping all into the ranks of spiritualism. Papists, who boast of miracles as a certain sign of the true church, will be *readily deceived* by this wonder-working power; and *Protestants*, having cast away the shield of truth, *will also be deluded.* Papists, Protestants, and worldlings will alike accept the *form of godliness without the power*, and *they will see in this union a grand movement for the conversion of the world and the ushering in of the long-expected millennium.* GC 587.1-588.3.

Parenthesis and Contents mine.

Note: Who performs these *miracles* that the papacy will see as a sign of the true Church? The two horned—false prophet—protestants of Rev. 3:13; 13: 13, 14; 14: 8, 9; 18: 2-24; 19: 20, the evil-foolish servant of Matt. 24:48-25:13., Thus the papacy will “be readily DECEIVED.” ***Protestants will be deluded by their own movement*** into thinking they are preparing a temporal kingdom for Christ’s return. ***GC 608.2; DA 635.1***. But the Nations do not unite, Dan.2:43; 12:1; Rev. 11:18; 16: 12-14. This is seen in the fact that “they will see” an opportunity for “the conversion of the world.” Also because they seek worldly policy, for who? But will satan use the catholic church to appear as an angel of light, No! for the man of sin has been revealed during the reformation, he will use protestants and christ’s temporal kingdom to accomplish this.

In regards to Protestants in Rev. 18:13 <http://www.pbs.org/newshour/videos/#109927>

Those who preach unpopular truth in our day meet with determined resistance, as did the apostles. They need expect no more favorable reception from *a large majority* of professed Christians than did Paul from his Jewish brethren. ***There will be a union of opposing elements against them; for however diverse from each other different organizations may be in their sentiments and religious faith, their forces are united in trampling under foot the fourth commandment in the law of God.*** {LP 86.2}

Those who will not themselves accept the truth are *most zealous that others shall not receive it*; and those are not wanting who perseveringly manufacture falsehoods, and stir up the base passions of the people to make the truth of God of none effect. But the messengers of Christ must ***arm themselves with watchfulness and prayer, and move forward with faith, firmness, and courage, and, in the name of Jesus, keep at their work***, as did the apostles. They must sound the note of warning to the world, teaching the transgressors of the law what sin is, and pointing them to Jesus Christ as its great and only remedy. {LP 86.3}

For what purpose do these “opposing elements unite”? To oppose God’s 4th Commandment.