

BEHIND CLOSED DOORS

Views of National Reform

Excerpts from A. T. Jones

VIEWS OF NATIONAL REFORM

THE National Reformed Constitution AND THE AMERICAN HIERARCHY

WE propose to give the Americans (the world) a view of our Constitution as it will appear when amended to conform to the views of the National Reformers. This is a matter that concerns everyone, and will do so more and more as the National Reform party grows in influence and power.

This is proved by "District Secretary" Coleman's words that: -
"The existence of a Christian Constitution would disfranchise every logically consistent infidel." - *Christian Statesman, November, 1883.*

And Rev. J. C. K. - John Calvin Knox - Milligan says: -
"When the Amendment is adopted, how will it act upon the civil and political rights of infidels, Jews, etc.? This depends largely upon **THEMSELVES**. The worst result will be to disfranchise them." - *Christian Statesman, February 21, 1888*

Before any officer enters on the execution of his office, he shall take the following oath of office: I do solemnly swear *"in the presence of the eternal God, that during the whole term of my office I will serve the same eternal God to the utmost of my power, according as he hath required in his most holy word, contained in the Old and New Testaments; and according to the same word, will maintain the true religion of Christ Jesus;* AND SHALL ABOLISH

ALL FALSE RELIGION CONTRARY TO THE SAME; *and shall rule the people committed to my charge according to the will and command of God revealed in his word; and shall procure to the utmost of my power to the church of God, and the whole Christian people, true and perfect peace.*

This is a genuine National Reform oath, and is strictly according to the doctrines which that Association preaches. Since when did a government enforce its officials and citizens to religion, sounds like Daniel Chapters 3 and 6.

This will necessitate the reform of Article I of Amendments to the Constitution, so that its first clause shall read thus: -

Congress shall make laws respecting the establishment of the Christian religion; prohibiting the free exercise of all other religion and of all irreligion; and abridging the freedom of speech and of the press in religious matters. This is confirmed by the words of "District Secretary" Rev. M. A. Gault, who says: -

"Our remedy for all these malific influences is to have the Government simply set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it." - Christian Statesman, January 13, 1887. Just here, and as a fitting comment upon these words of Mr. Gault, we may very properly insert a remark of Mr. Waddington: "When the authority of Heaven is pleaded for the infliction of punishment, it creates an implacable and remorseless spirit, since it supersedes, by a stern necessity, all ordinary motives, and stifles the natural pleadings of humanity. The crusaders exclaimed, 'It is the will of God!' and in that fancied behest, the fiercest brutalities which the world had ever beheld, sought - not palliation, but -honor and the crown of eternal reward." - Church History, chap. 21, sec. 4, "Effects of the Crusades." Let the National Reformers once get what they fancy is "God's authority," behind their power to move the arm of the State, and it will be a heavy hand indeed that will be laid upon all non-conforming religion.

Further observance in the Movement should be noted that, it is certain that all these changes in the body of the Constitution will not be made without **UNIVERSAL** and almost endless **CONTROVERSY** no wonder there is a progression to make all the **constitutions of all nations meet "International Standard"**. What does it mean by "International Standard?" Of course it is to conform to American ethics.

"The changes will come gradually and probably only after the whole frame-work of Bible legislation has been thoroughly canvassed by Congress and State Legislatures, by the Supreme Courts of the United States and of the several States (**NATIONS AS WELL**), and by lawyers and citizens; an outpouring of the Spirit might soon secure it." - Christian Statesman. But that the National Reformers expect such a condition of affairs as this, is not all. **They are doing, and will do, their very best to create it; not out of love for the Bible, nor for Christianity, but FOR THEIR OWN SELF-AGGRANDIZEMENT.**

But whether they will heed these scriptures or not there is one thing certain: that is, by the evidences here presented, it is perfectly clear that the direct aim of the leaders in the National Reform Movement is the **EXALTATION OF THEMSELVES INTO A HIERARCHY** as absolute as is that of Mormonism, or as was that of the **PAPACY IN THE SUPREMEST HOURS OF THE DARK AGES**. They deliberately propose to make themselves the arbiters of every controversy, thus they would make themselves the **VICEGERENTS OF THE LORD**, and the fountain of all law hence **what they deem as heresies became civil crimes, and liable to civil punishments.**" 2Timothy 4:3

Rev. J. C. K. Milligan, asked the question, "How is the Amendment to be carried out practically?" And in the answer to this question he made this statement: -

"In brief, its adoption will at once make the morality of the Ten Commandments to be the supreme law of the land, **and anything in the State constitutions and laws that is contrary to them will become unconstitutional.**"

Let it also be observed that the National Reformers not only propose to make the moral law the supreme law of the Government of the United States, but they propose to make themselves the **supreme interpreters of that law**. Let us see what they say about the Forth Commandment then.

THE FOURTH COMMANDMENT

We have of course the Seventh Day Adventists who claim to know and interpret well the forth commandment and keep the seventh day (Saturday) as the Sabbath. There are the National Reformers and the evangelical Christians generally who also profess to keep the commandment, and they keep the first day - Sunday. Then between these extremes there lies a third class who are not "**Jews**", neither are they classed as "evangelical" Christians, yet they profess to be Christians, and profess to keep the fourth commandment - we refer to Moslems and other none-Saturday and Sunday believers. These insist that to obey the commandment, but with no reference whatever to the fourth commandment.

It is evident that all these discordant views of the bearing of the fourth commandment are not going to be reconciled by the adoption of the proposed Amendment to the Constitution. And as that commandment will then be a part of the National Constitution, the question of the meaning of commandment, and of what day is to be observed in obeying the commandment, will have to be decided in the **Supreme Court of the United States**. And mark, if the Supreme Court be left to itself, if the court be allowed to sit simply as a court of law, when this question should come up for decision it would do, so as a question of law and not of theology. But bear with me for a little while because I have lived long enough to know what "**supreme court**" is and who controls it. Believe you me; it's not truth but the survival for the fittest. **IT IS AN OPPOSITE COURT OF THE HEAVENLY COURT.**

Considering it therefore as a question of law, the court would be guided by the acknowledged rules that are laid down for the interpretation of law and statute. Let us try the interpretation of the commandment by some of these rules. Chancellor Kent, in his "Commentaries," lays down this rule: -

"The words of a statute, if of common use, are to be taken in their natural, plain, obvious, and ordinary signification and import."

The first question then is, are the words of the fourth commandment such as are of common use? Look at them and see. The only answer that there can be is, they are. There is not a word in the commandment that is not of common use. Then the judges have no alternative, the words are to be taken in their natural, plain, obvious, and ordinary signification and import.

The Hon. John A. Bingham was appointed by the House of Representatives, to conduct the impeachment of President Johnson. In the course of that trial Mr. Bingham stated this rule of law: -

"When words are plain in a written law, there is an end to all construction. They must be followed." **This is a wonderful and good statement but is this what the Supreme Court is going to do say at the end of the day!**

The words of the fourth commandment, being of common use, must be plain. Then the court is allowed no latitude for construction, it must follow the plain words of the statute. What is the purpose of the fourth commandment? It is to secure the keeping of the Sabbath day. For the first sentence is, "Remember the Sabbath-day, to keep it holy." But what day is the Sabbath-day? The commandment itself tells: "The seventh day is the Sabbath of the Lord thy God." **Remember that we are asking these questions from the standpoint of law, and not of theology.** We are examining it as it will have to be examined should the National Reform Movement succeed. These are the very questions that the judges of the Supreme Court will have to ask. And if they are to follow the rules of law, and the words of the then Constitution, these are the very answers that they will have to make. The judges must follow the words of the statute. As jurists they

can do nothing else. Therefore if the court be left to itself and to the principles and rules of civil law, as everybody knows that Saturday is the seventh day, it follows inevitably that as surely as the National Reform Movement succeeds, every-body in these United States will have to keep Saturday as the Sabbath. But hold on.

KEEP SATURDAY FOR THE SABBATH!!!!!!!!!!!!!!!

Is that what the National Reformers desire to accomplish? Is that what they are aiming at? No, indeed, not they! For the court is not to be left to itself and to the rules of civil law. Such a decision as that, the National Reformers never will allow. And right here is where their hierarchy comes in. Here is where they appear as the **"interpreters of Scripture" on "all questions of morals."** Here is the point at which they step in with their **"FINAL DECISIONS."** For as soon as such an interpretation as that is proposed, they will assert that that is not the correct interpretation. **They will say that the rules of civil law do not apply in the interpretation of a religious statute; that this is a theological question and it must be decided by theological definitions.** They will say that the unanimous verdict of the theological world on this question is that the expression **"seventh day" in the fourth commandment does not mean the definite seventh day of the week, but "one day in seven," "one day of rest alter six days of work;" that in the Jewish dispensation the day kept was Saturday, but in the Christian dispensation the first day of the week is the Christian Sabbath,** that it is in fact the distinctive badge of Christianity; that this has been by Constitutional Amendment declared to be a Christian nation, and as this commandment is a part of the Constitution, it must be interpreted by the rules of Christian theology.

Can there be any doubt as to which way the question will be decided? Not the least. It will have to be decided in favor of the prevalent Christianity, and the "Christian Sabbath" will thus be declared to be the Sabbath in this Government. **But by whom is the question decided? By whom is the final decision made? Not by the judges, but by the**

theologians. Not by the court, but by "the leaders and teachers in our churches." And that is nothing else than the rule of a hierarchy.

Here, and by this, we are brought face to face with another important consideration - in fact, the culmination of National Reform purposes and aims. It is this: As all these questions are to be decided not as questions of law, but of theology; and as "the leaders and teachers" in the churches are to be the interpreters on moral and theological points; it follows that the success of the National Reform Movement will be the destruction of all distinction between law and theology, between civil and religious affairs. All the courts of the land will be not courts of law but courts of theology; and every question of government and of life will become a theological question, subject to the supervision and the "final decision" of these "leaders and teachers" in the churches. All of which will be but to turn this Government into a man-made theocracy, with the leaders of National Reform in the seat of God. **IN SHORT, IT WILL BE BUT A NEW FORM OF THE PAPACY UNDER THE TITLE OF NATIONAL REFORM. 2Thess 2:3, 4**

Even when this question of the Sabbath is decided, we do not believe that all the Seventh-day Baptists, and all the Seventh-day Adventists, and all the Jews in the country, are going to accept and conform to the decision, without coercion. But coercion will be persecution; while if there is no coercion the Reformed Constitution will be set at defiance, and all the work of the National Reformers will be in vain. **BUT AS WE ARE NOT TO SUPPOSE FOR A MOMENT THAT THEY ARE WORKING IN VAIN, IT FOLLOWS THAT THE SUCCESS OF NATIONAL REFORM WILL CERTAINLY BRING PERSECUTION. BUT THAT IS ONLY TO CARRY OUT THE SPIRIT OF THE PAPACY.** A. T. JONES. 2Timothy 3:12

NATIONAL REFORM AND THE RIGHTS OF CONSCIENCE

ENFORCE

"Enforce," according to Webster, is "to force; to constrain; to compel; to execute with vigor." Therefore the proposition of these National Reformers is to force, to compel all to keep the laws of Christian morality, - to execute with vigor upon all the laws of Christian morality.

In the Christian Statesman, of November 1, 1883, Mr. W. J. Coleman, one of the principal exponents of the National Reform religion, replied to some questions that had been put by a correspondent who signed himself "Truth Seeker." We copy the following: -

"What effect would the adoption of the Christian Amendment, together with the proposed changes in the Constitution, have upon those who deny that God is the Sovereign, Christ the Ruler, and the Bible the law? This brings up the conscience question at once. . . The classes who would object are, as 'Truth Seeker' has said, **JEWS, INFIDELS, ATHEISTS, AND OTHERS**. The work of the National Reform Movement is to disfranchise every logically consistent **INFIDEL**."

What is the agenda??!! Listen to Rev. E. B. Graham at a National Reform Convention held at York, Nebraska, and reported in the Christian Statesman of May 21, 1885: -

"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. Jonathan Edwards adds: -

"Should we tolerate atheism? There is nothing out of hell that I would not tolerate as soon."

Whatever opposes National Reform is atheism i.e. atheists, deists, Jews, and Seventh-Day Keepers. Such liberty as that, the Papacy at the height of its power was willing and anxious to grant. Indeed, of that kind of liberty the Inquisition was the best conservator the world has ever seen. Whatever the National Reform Movement is calling atheism is really disturbing to such a person like me and the whole of Bible conforming Christians.

When we read these things, and many others of like import, in the National Reform literature, and, in view of them, we express our fears that religious intolerance and persecution will be the inevitable consequence of the success of the National Reform Movement.

Who are the people behind this coming catastrophe! In a list given in the Christian Statesman of December 24, 1885, we find the names of eleven Bishops, sixteen College Presidents, fifteen College Professors, three ex-Governors, seven Justices of Supreme Courts, five Judges of Superior Courts, two Judges of the United States District Court and. **THESE ARE SERIOUS GUYS and it WILL CALL FOR SERIOUS FOLKS TO GO TROUGH SUCH A PERIOD WHEN THESE THINGS COMES TO BE PASSED. Rev 12:17.**

[CD-ROM Editor's Note: Pages 33-53 are sections entitled "National Reform is Church and State" starting on page 33, and "Purity of National Religion" starting on page 48. The first section can be found as a separate publication of the same name elsewhere in A. T. Jones' collection, and the second was not authored by him.]

NATIONAL REFORM IS AN ABSURDITY

ANOTHER ABSURDITY OF THE NATIONAL REFORM IS THAT: -

"The nation being a moral person, must have a religion of its own, and exercise itself about religious affairs." – Christian Statesman, February 28, 1884, p. 5.

**THEY WANT TO HAVE CONTROL OVER THE GOVERNMENT ENTERPRISE,
LISTEN**

"Your action in thus multiplying trains to desecrate the day of rest is in direct violation of divine law"? "In view of your responsibilities to God. . . . you cannot afford to do this."

THE AMERICAN PAPACY

"There are many who are disposed to attribute any fear of **Roman Catholicism** in the United States **AND THE WORLD AS WHOLE** to bigotry or childishness. Such see nothing in the character and attitude of Romanism that is hostile to our free institutions, or find nothing portentous in its growth. Let us, then, first compare some of the fundamental principles of our Government with those of the Catholic Church.

"The Constitution of the United States guarantees liberty of conscience. Nothing is clearer or more fundamental. Pope Pius IX., in his Encyclical Letter of August 15, 1854, said: 'The absurd and erroneous doctrines or ravings in defense of liberty of conscience, are a pestilential error - a pest, of all others, most to be dreaded in a State.' The same pope, in his Encyclical Letter of December 8, 1864, anathematizes 'those who assert the liberty of conscience and of religious worship,' also 'all such as maintain that the church may not employ force.'"

"The pacific tone of Rome in the United States does not imply a change of heart. She is tolerant where she is helpless. Says Bishop O'Connor: 'Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world.' .

The Archbishop of St. Louis once said: 'Heresy and unbelief are crimes; and in **CHRISTIAN COUNTRIES**, as in Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes.'" **CHRISTIAN COUNTRIES!!!!!!!!!! HOW CHRISTIAN IS ITALY AND SPAIN!!!!!!!!!!**

"Every cardinal, archbishop, and bishop in the Catholic Church takes an oath of allegiance to the Pope, in which occur the following words: Heretics, schismatics, and rebels to our said Lord (the pope), or his aforesaid successors, I will to my utmost persecute and oppose."

"Cardinal Manning advises Romanists throughout the world to enter politics as Romanists, and to do this especially in England and the United States. In our large cities the priests are already in politics, and to some purpose".

How then can the world be fighting for Roman Principles to guide and govern the conscience of their nations! We are perfectly assured that if ever Romanism gains such power in this Government, it will be through the mediumship and by the instrumentalities of the National Reform party; for, as crafty, as crud, as bitterly opposed to our free institutions as Rome is, as this book shows she is, and as men know that she is, yet the National Reformers are willing and even anxious to join hands with her, and enlist her in the promotion of their scheme of so-called reform. In saying that the National Reformers are willing and even anxious to join hands with Romanism in America, we only state the sober truth, as proved by the following statement from an editorial in the Christian Statesman of December 11, 1884: -

Listen to another statement by the National Reform Movement: -

"Whenever they [the Roman Catholics] are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them."

In his Encyclical Letter published in 1885, Pope Leo XIII. Says: -

"All Catholics should do all in their power to cause the constitutions of States, and legislation, to be modeled on the principles of the true church, and all Catholic writers journalists should never lose sight, for an instant, from the of the above prescriptions."

Therefore, what the National Reformers propose to do with our Constitution and legislation is precisely what the Roman Catholics in this country are commanded by the Pope to do. Therefore the aim of National Reform and the aim of Rome are identical; and why should they not "gladly join hands"? Revelation 13:3

But that the National Reformers will gladly join hands with Rome, is not all of the story - not near all. They actually and deliberately propose to make overtures to Rome for co-operation. They actually propose to make advances, and repeated advances, and even to suffer rebuffs, to gain the help of Rome in their Romish scheme of "National Christianity." Proof of this is in the Christian Statesman of August 31, 1881, where Rev. Sylvester F. Scovel, a leading National Reformer, says: -

"This common interest ["of all religious people in the Sabbath" -Sunday] ought both to strengthen our determination to work, and our readiness to co-operate in every way with our Roman Catholic fellow-citizens. We may be subjected to some rebuffs in our first proffers, and the time is not yet come when the Roman Church will consent to strike hands with other churches - as such; but the time has come to make repeated advances, and gladly to accept co-operation in any form in which they may be willing to exhibit it. It is one of the necessities of the situation."

WHO WILL FORM THE IMAGE OF THE BEAST?

The success of the National Reform Movement will be the success of Rome. Therefore, to support the National Reform Movement, is to support Rome. How many of the American people are ready to enter into the National Reform scheme.

"None provoking the people to idolatrie ought to be exempted from the punishment of death. . . . The whole tribes did in eerie dede execute that sharp judgment against the tribe of Benjamin for a lesse offense than for idolatrie. And the same ought to be done wheresoever Christ Jesus and his Evangill [Gospel] is so received in any realme, province or citie that the magistrates and people have solemnly avowed and promised

to defend the same, as under King Edward [VI.] of late days was done in England. In such places, I say, it is not only lawful to punish to the death such as labor to subvert the true religion, but the magistrates and people are bound to do so onless they will provoke the wrath of God against themselves." - Knox's Works, Laing's Edition, Vol. IV, pp. 500-515; or Leeky's History of Rationalism, Vol. II, pp. 50, 51, note 6. For the protection of the religion "presently professed" the covenant further declares of it: -

"Which by manifold acts of Parliament, all within this realm are bound to profess, to subscribe the articles thereof, to recant all doctrine and errors repugnant to any of the said articles, . . . and all magistrates, sheriffs, etc., . . . are ordained to search, apprehend, and punish all contraveners; . . . that none shall be reputed loyal and faithful subjects to our sovereign Lord or his authority, but be punishable as rebellers and gainstanders of the same, who shall not give their confession and make their profession of the said true religion." Again the Covenant declares that it is the duty of the magistrates to -"Maintain the true religion of Jesus Christ." "And that they should be careful to root out of their empire all heretics and enemies to the true worship of God who shall be convicted by the true Kirk of God of the aforesaid crimes." So much for the "National Covenant or Confession of Faith;" but by this all may understand the meaning of the National Reform declaration that the duty of the nation is "an acknowledgment and exemplification of the duty of national covenanting with" God.

THE SOLEMN LEAGUE AND COVENANT

"The clergy interfered with every man's private concerns, ordered how he should govern his family, and often took upon themselves should the personal control of his household. [Clarendon, under the year 1640, emphatically says, "The preacher reprehended the husband, governed the wife, chastised the children, and insulted over the servants, in the houses of the greatest men." - Note 26.] Their minions, the elders, were everywhere; for each parish was divided into several quarters, and to each quarter one of these officials was allotted, in order that he might take special notice of what was done in his own district. Besides this, spies were appointed, so that nothing could

escape their supervision. Not only the streets, but even private houses, were searched, and ransacked, to see if anyone was absent from church while the minister was preaching. [In 1652, the Kirk-Session of Glasgow "brot boyes and servants before them for breaking the Sabbath and other faults. They had clandestine censors, and gave money to some for this end." And by the Kirk-Session, Presbytery, and Synod of Aberdeen, it was "thought expedient that ane baillie with tur of the Session pas throw the towne everie Sabboth-day, and nott [note] sic as they find absent fra the sermones ather afoir or efter none [either before or after noon]; and for that effect that thoy pas and sersche sic houss as they think maisi meit, and pas athort the streittis." "Ganging throw the towne on the ordinar preiching days in the weik, als weill as on the Sabboth-day, to cause the people to resort to the sermons." "The Session allous the searchers to go into houses and apprehend absents from the Kirk." - Notes 28, 29.]

"To him [the minister], all must listen, and him all must obey. Without the consent of his tribunal, no person might engage himself either as a domestic servant, or as a field laborer. If anyone incurred the displeasure of the clergy, they did not scruple to summon his servants and force them to state whatever they knew respecting him, and whatever they had seen done in his House. [In 1652, Sir Alexander Irvine indignantly writes, that the Presbytery of Aberdeen, "when they had tried many wayes, bot in vaine, to mak probable this their vaine imaginatione, they, at lenthe, when all other meanes failed thame, by ane unparalleled barbaritie, enforced my serwandis to reweall upon oathe what they sawe, herd, or knewe done within my house, beyond which no Turkische tiliquisitione could pase." - Note 31]. To speak disrespectfully of a preacher was a grievous offense; to differ from him was a heresy; ¹¹ even to pass him in the streets without saluting him, was punished as a crime. His very name was regarded as sacred, and not to be taken in vain. And that it might be properly protected, and held in due honor, an Assembly of the Church, in 1642, forbade it to be used in any public paper unless the consent of the holy man had been previously obtained."

"The arbitrary and irresponsible tribunals, which now sprung up all over Scotland, united the executive authority with the legislative, and exercised both functions at the same time. Declaring that certain acts ought not to be committed, they took the law into their own hands, and punished those who had committed them. According to the principles of this new jurisprudence, of which the clergy were the authors, it became a sin for any Scotchman to travel in a Catholic country. It was a sin for any Scotch inn-keeper to admit a Catholic into his inn. It was a sin for any Scotch town to hold a market either on Saturday or on Monday, because both days were near Sunday. It was a sin for a Scotchwoman to wait at a tavern; it was a sin for her to live alone; it was also a sin for her to live with unmarried sisters. It was a sin to go from one town to another on Sunday, however pressing the business might be. It was a sin to visit your friend on Sunday. . . . On that day horse-exercise was sinful; so was walking in the fields, or in the meadows, or in the streets, or enjoying the fine weather by sitting at the door of your own house. To go to sleep on Sunday, before the duties of the day were over, was also sinful, and deserved church censure. [The records of the Kirk-Session of Aberdeen, in 1656, have this entry: "Cite Issobell Balfort, servand to William Gordone, tailyeor, beeing found sleeping at the Loche side on the Lord's day in tyme of sermon." - Note 186]." The prayers were nearly two hours long; and the regular sermons, on an average, about three and a half hours in length, and yet it was a great sin for even the children to feel tired of them.

"Halyburton, addressing the young people of his congregation, says: 'Have not you been glad when the Lord's day was over, or at least, when the preaching was done that ye might get your liberty? Has it not been a burden to you, to sit so long in the church? Well, this is a great sin.'" - Note 186.

These things appear bad enough, but they are mere trifles when compared with the enormities of their tolerance of heresy or "pretended liberty of conscience."

["Rutherford's Free Disputation against Pretended Liberty of Conscience" says: "We hold that toleration of all religions is not farre from blasphemy." **"If wolves be permitted to teach what is right in their own erroneous conscience, and there be no 'Magistrate put them to shame,' Judges 18:7, and no King to punish them, then godliness and all that concernes the first Table of the Law must be marred."** "Wilde and atheisticall liberty of conscience." - Notes 199, 200.]

"They taught that it was a sin to tolerate his [the heretic's] notions at all, and that the proper course was to visit him with sharp and immediate punishment. Going yet further, they broke the domestic ties, and set parents against their offspring. They taught the father to smite the unbelieving child and to slay his own boy sooner than to allow him to propagate error.["A benefit (which is a branch of the former), is zeal in the godly against false teachers, who shall be so tender of the truth and glory of God and the safety of church (all which are endangered by error), that it shall overcome natural affection in them; so that parents shall not spare their own children, being seducers, shall either by an heroick act (such as was in Phinehas, Num. 25:8), themselves judge him worthy to die, and give sentence and execute it, or cause him to be punished, by bringing him to the Magistrate. . . . The toleration of a false religion in doctrine or worship, and the exemption of the erroneous from civil punishment, is no more lawful under the New Testament than it was under the Old." - Hutcheson's Exposition on the Minor Prophets, the Prophets, the Prophecie of Zechariah -Note 201.] **THIS THEN WILL HAVE TO FORCE REMOVE SUCH PASSAGES AS ROMANS 12:10-21**

"As if this were not enough, they tried to extirpate another affection, even more sacred and more devoted still. They laid their rude and merciless hands on the holiest passion of which our nature is capable, the love of a mother for her son. Into that sanctuary, they dared to intrude; into that they thrust their gaunt and ungentle forms. If a mother held opinions of which they disapproved they did not scruple to invade her household, take away her children, and forbid her to hold communication with them. Or if, perchance, her son had incurred their displeasure, they were not satisfied with forcible separation,

but they labored to corrupt her heart, and harden it against her child, so that she might be privy to the act. In one of these cases mentioned in the records of the church of Glasgow, the Kirk-Session of that town summoned before them a woman, merely because she had received into their own house her own son, after the clergy had excommunicated him. So effectually did they work upon her mind, that they induced her to promise, not only that she would shut her door against the child, but that she would aid in bringing him to punishment. She had sinned in loving him; she had sinned, even, in giving him shelter; but, says the record, 'she promised not to do it again, and to tell the magistrates when he comes next to her.'

"She promised not to do it again. She promised to forget him, whom she had borne of her womb and suckled at her breast. She promised to forget her boy, who had oftentimes crept to her knees, and had slept in her bosom, and whose tender frame she had watched over and nursed. . . . To hear of such things is enough to make one's blood surge again, and raise a tempest in our inmost nature. But to have seen them, to have lived in the midst of them, and yet not to have rebelled against them, is to us utterly inconceivable, and proves in how complete a thralldom the Scotch were held, and how thoroughly their minds, as well as their bodies, were enslaved.

We tell these things that the PEOPLE may know exactly what it is that the "evangelical churches," the Women's Christian Temperance Union, the Third-party Prohibitionists, and others are doing when they lend their influence, and exert their energies, to help forward the work of National Reform.

The "National Reform is simply the practical garb of the distinctive principles of the PAPACY IN THE SHADOWS;" it stands proved to a demonstration that the essential quality, the very reason of existence, of the National Reform cause is PERSECUTION FOR CONSCIENCE' SAKE. A. T. JONES.

Midnight Cry Media: Viewing the World through a Prophetic Eye.

Vatican 2 Main Agenda: Opening Remarks

“ What is needed at the present time is a new enthusiasm, a new joy and serenity of mind in the unreserved acceptance by all of the entire Christian faith, without forfeiting that accuracy and precision in its presentation which characterized the proceedings of the Council of Trent and the First Vatican Council. What is needed, and what everyone imbued with a truly Christian, Catholic and apostolic spirit craves today, is that this doctrine shall be more widely known, more deeply understood, and more penetrating in its effects on men’s moral lives. What is needed is that this certain and immutable doctrine, to which the faithful owe obedience, be studied afresh and reformulated in contemporary terms. For this deposit of faith, or truths which are contained in our time-honored teaching is one thing; the manner in which these truths are set forth (with their meaning preserved intact) is something else. -Blessed Pope John XXIII (Opening address to the Council) ”

World leaders seek common ground on crises: Saturday, 26 June 2010

“G-8 meets to discuss economic issues” 24 hour working system

Hungary pass controversial church law: Friday, 30 December 2011

Hungary's parliament on Friday passed a contested law on religion that radically lowers the number of state-supported faiths, in the face of protests from US Secretary of State Hillary Clinton, **AFP** reported.

Santorum: Separation Of Church And State 'Makes Me Want To Throw Up': Tuesday, 28 February 2012

"I don't believe in an America where the separation of church and state are absolute," he told 'This Week' host George Stephanopoulos. "The idea that the church can have no influence or no involvement in the operation of the state is absolutely antithetical to the objectives and vision of our country...to say that people of faith have no role in the public square? You bet that makes me want to throw up." Rick Santorum also on Sunday told Meet The Press host David Gregory that separation of church and state was "not the founders' vision.

Protestant Ministers Blatantly Violate Separation of Church & State: Sunday, 04 November 2012

With the presidential election a dead heat and many other races too close to call, hundreds of religious leaders nationwide are urging their congregations to vote for a specific candidate.

NORTH CAROLINA "RELIGION BILL" KILLED, BUT ONE-THIRD OF AMERICANS WANT A STATE RELIGION: TUESDAY, 09 APRIL 2013

While a resolution that would have cleared the way for an official state religion in North Carolina was quickly pulled from consideration by the state’s Republican Speaker of the House,

a new poll indicates that a large number of Americans would like their own home state —along with the entire nation—to make Christianity the official religion of their state and country. Not surprisingly, Republicans were more likely to support Christianity as the official state and national religion with 55 percent supporting the idea for their state and 46 percent in favor of making their Christian faith the official religion of the United States. There is, of course, considerable disagreement over whether the Founders believed the establishment of a national religion to be consistent with their vision for America. There is even more disagreement over whether the creators of the Constitution viewed any restraints they may have placed on the federal government in this regard to be applicable to states.

‘Two and a Half Men’ actor’s criticism of show shines light on Seventh-day Adventists: November 28th, 2012

“I just kept learning the basic messages of the Seventh-day Adventist Church,” Jones says in the video, telling of stopping into a Seventh-day Adventist Church with a friend recently and finding himself gripped by the pastor’s message. “I just loved it.”

“Some of my family was like, ‘Oh, he’s joining that SDA church – those cults’ ... and tried to get me to get out of there,” Angus T. Jones continues in the video. “But I didn’t feel like I was being fooled. I could study it for myself.”

“Seventh-day Adventism has traditionally sought to practice a purity of life in all its expressions – leading a healthy lifestyle in all ways,” says Dell De Chant, a religious studies professor at the University of Southern Florida. “For Seventh-day Adventists, the body is God’s temple.”

“Everything from bad food to bad jokes would be considered a religious violation,” he says, referring to the raunchy humor that is a hallmark of “Two and a Half Men.”

One explanation for the abstemious Seventh-day Adventist lifestyle – which includes avoiding meat and alcohol – is a belief that we are living in the end times, and that Jesus Christ’s return is imminent.

In fact shame on the people who have been serving meat diet in our camp-meetings and the ones planning to do that in the coming camp-meeting. PUBLIC VIOLATION OF THE FIRST ANGELS MESSAGE.